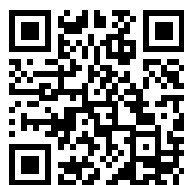

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A
HEBREW & CHALDEE
LEXICON
TO
THE OLD TESTAMENT.

This ed. 12/1
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HEBREW & CHALDEE LEXICON

TO

THE OLD TESTAMENT

WITH AN INTRODUCTION
GIVING A SHORT HISTORY OF HEBREW LEXICOGRAPHY

BY

DR. JULIUS FUERST

PROFESSOR AT THE UNIVERSITY OF LEIPZIG

IMPROVED AND ENLARGED CONTAINING A GRAMMATICAL
AND ANALYTICAL APPENDIX

TRANSLATED FROM THE GERMAN

BY

SAMUEL DAVIDSON, D.D.

OF THE UNIVERSITY OF HALLE, AND LL.D.

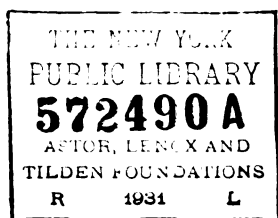
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LIST OF ABBREVIATIONS.

<i>a loc.</i> = <i>a local.</i>	<i>D. l.</i> = <i>Dagesh lene.</i>	<i>num. ord.</i> = <i>ordinal number.</i>
<i>abs.</i> = <i>absolute.</i>	<i>du.</i> = <i>dual.</i>	<i>obj.</i> = <i>object.</i>
<i>abstr.</i> = <i>abstract.</i>	<i>epic.</i> = <i>epicene.</i>	<i>Onk.</i> = <i>Onkelos.</i>
<i>acc.</i> = <i>accusative.</i>	<i>e. g.</i> = <i>exempli gratia, for example.</i>	<i>opp., oppos.</i> = <i>opposed.</i>
<i>act.</i> = <i>active.</i>	<i>f.</i> = <i>feminine.</i>	<i>org.</i> = <i>organic.</i>
<i>adj.</i> = <i>adjective.</i>	<i>fig., figur.</i> = <i>figuratively.</i>	<i>p.</i> = <i>page.</i>
<i>adv.</i> = <i>adverb.</i>	<i>fut.</i> = <i>future.</i>	<i>p., pers.</i> = <i>person.</i>
<i>adv. acc.</i> = <i>Adverbial Accusative.</i>	<i>gen.</i> = <i>genitive.</i>	<i>Pa.</i> = <i>Pael.</i>
<i>Af.</i> = <i>Afel or Aphel.</i>	<i>Gent.</i> = <i>Gentile.</i>	<i>part.</i> = <i>participle.</i>
<i>ap.</i> = <i>apocopated.</i>	<i>Gr. Ven.</i> = <i>graec.-veneta, the Venetian Greek version.</i>	<i>pass.</i> = <i>passive.</i>
<i>ἀπ. λεγ.</i> = <i>ἀπαξ λεγόμενον.</i>		<i>patr.</i> = <i>patronymic.</i>
<i>Appos.</i> = <i>Apposition.</i>		<i>Pers.</i> = <i>Persian.</i>
<i>Aq.</i> = <i>Aquila.</i>	<i>Hif.</i> = <i>Hifil or Hiphil.</i>	<i>Pesh.</i> = <i>Peshito.</i>
<i>Ar.</i> = <i>Arabic, the Arabic version.</i>	<i>Hof.</i> = <i>Hofal or Hophal.</i>	<i>pf.</i> = <i>perfect.</i>
<i>Aram.</i> = <i>Aramaean (Chaldee, Syriac).</i>	<i>i. e.</i> = <i>id est</i>	<i>Phenic.</i> = <i>Phenician.</i>
<i>Art.</i> = <i>Article.</i>	<i>ib.</i> = <i>ibidem.</i>	<i>Pih.</i> = <i>Pihel.</i>
<i>c., constr.</i> = <i>construct.</i>	<i>ident.</i> = <i>identical.</i>	<i>pl.</i> = <i>plural.</i>
<i>caus.</i> = <i>causative.</i>	<i>imp.</i> = <i>imperative.</i>	<i>pr. dem.</i> = <i>pronoun demonstrative.</i>
<i>ch.</i> = <i>chapter.</i>	<i>impf.</i> = <i>imperfect.</i>	<i>prob.</i> = <i>probably.</i>
<i>cod.</i> = <i>codex.</i>	<i>inf.</i> = <i>infinitive.</i>	<i>prop.</i> = <i>properly.</i>
<i>cogn.</i> = <i>cognate.</i>	<i>interj.</i> = <i>interjection.</i>	<i>Pih.</i> = <i>Pihel.</i>
<i>coll.</i> = <i>collective.</i>	<i>intr.</i> = <i>intransitive.</i>	<i>refl. or reflex.</i> = <i>reflexive.</i>
<i>com., comm.</i> = <i>common.</i>	<i>Lat.</i> = <i>Latin.</i>	<i>Sam.</i> = <i>Samaritan.</i>
<i>comp.</i> = <i>compare.</i>	<i>LB. d. Or.</i> = <i>Literaturblatt des Orients.</i>	<i>Sanskrit.</i> = <i>Sanskrit.</i>
<i>concr.</i> = <i>concrete.</i>	<i>LXX</i> = <i>the Septuagint version.</i>	<i>sc.</i> = <i>scilicet.</i>
<i>conj.</i> = <i>conjunction.</i>	<i>m.</i> = <i>masculine.</i>	<i>sing.</i> = <i>singular.</i>
<i>conseq.</i> = <i>consequently.</i>	<i>Makk.</i> = <i>Makkeph.</i>	<i>spec.</i> = <i>specially.</i>
<i>constr.</i> = <i>construct state.</i>	<i>Malt.</i> = <i>Maltese.</i>	<i>st. c.</i> = <i>status constructus.</i>
<i>Dag.</i> = <i>Dagesh.</i>	<i>metaph., metaphor.</i> = <i>metaphorically.</i>	<i>subst.</i> = <i>substantive.</i>
<i>dat. comm.</i> = <i>dativus commodi.</i>	<i>mod.</i> = <i>modern.</i>	<i>s., suff.</i> = <i>suffix, suffixes.</i>
<i>defect.</i> = <i>defective.</i>	<i>Nif.</i> = <i>Nifal or Niphal.</i>	<i>syr.</i> = <i>Syriac, the Syriac version.</i>
<i>def.</i> = <i>definitive.</i>	<i>nom.</i> = <i>noun.</i>	<i>Talm.</i> = <i>Talmudic.</i>
<i>den. or denom.</i> = <i>denominative.</i>	<i>nom. verb.</i> = <i>verbal noun.</i>	<i>Targ.</i> = <i>Targum, Targums, Targumic.</i>
<i>deriv.</i> = <i>derivative.</i>	<i>n. p.</i> = <i>proper name.</i>	<i>tr.</i> = <i>transitive.</i>
<i>D. f.</i> = <i>Dagesh forte.</i>	<i>NT.</i> = <i>New Testament.</i>	<i>transp.</i> = <i>transposed.</i>
	<i>num. card.</i> = <i>cardinal number.</i>	<i>v., vs.</i> = <i>verse.</i>
		<i>ψ</i> = <i>Psalm.</i>

PREFACE TO THE SECOND GERMAN EDITION.

The demand for a second edition of this dictionary has come sooner than I could have anticipated, viz. after the lapse of a year. This new edition is increased by a copious Grammatical and Analytical Appendix, and by repeated revision, correction and enlargement of the dictionary itself in the spirit of advancing science, and in the interest of youthful students. But however flattering it may be to the author that his lexical treatment of the materials of the Hebrew tongue, notwithstanding the authority of half a century (Gesenius), corresponds to the present state of Hebrew philology, he must not neglect to repay the indulgence of the students of the Holy Writ by repeated siftings of the lexical materials. This edition has not been issued simply like the former one, even as regards the Index and the Appendix; although the productions of O. T. philology since the conclusion of the first edition last year, and the exegetical advances connected with it, could only be considerable. The materials of the language have been reviewed, the latest exegetical and philological improvements have been made use of for the dictionary; and thus many articles, with their brevity, bear the traces of continued labour. This might be the fitting place to mention briefly the linguistic principles which I have consistently maintained since 1834, and to which the materials of the Hebrew language are here arranged lexically. It is the more necessary to do so, since many scholars in general go on in the antiquated track, and shrink from an examination of advanced philology. It is well known that the founding of Hebrew grammar and of Hebrew lexicography on the basis of the primitive roots, an idea which has prevailed, that primitive roots lie at the basis of all verbal stems which form the points of development for grammatical changes; and this view presses upon the impartial and so clearly and convincingly, that nothing but defective mental endowments can overlook it. These primitive roots I have called here,

Grimm's example, organic. I have discovered them by comparison of the verbal stems one with another in the language itself and with those of the dialects, and have afterwards added the result to each stem. If we take by way of example the first stem of a verb in the dictionary which has three consonants, viz. אָבַד with the primitive signification *to be separated, isolated*, it is immediately forced upon us in enquiring after the organic root, that it can only lie in בָּד *bad*, and that נ must have been added to the peculiar formation of the stem in the second period of the development of the language, when the Semitic separated from the Iranian. A proof of this manner of investigation is the stem of the verb בָּדַד (belonging to the noun בָּד and to בָּדָד) which has a similar fundamental idea, and consequently covers itself with the form אָבַד; as also that the organic root in פָּדַד and פָּדַד gives back the form as well as the idea in a modified state. To this may be added, that the Arab. فَلَاح corresponds to the Hebrew אָבַד, that פָּדַד signifies *to part, to separate*, so that not a shadow of doubt can exist concerning the organic root*. The organic roots of the stems of all the Hebrew verbs can be ascertained so clearly and distinctly, that the determination of the idea is by their means accurately defined, and the literal sense of many passages amounts to certainty. It is a sort of philological prejudice to avoid these discoveries. Comparisons of organic roots with those of the Indogermanic tongues only stand in the second line, and do not form a necessary part of Hebrew lexicography but belong to the science of comparative philology generally, from which Semitism cannot be excluded. In my dictionary, however, the former as well as the latter is treated subordinately, since it serves solely for the understanding of Scripture, and has only to offer what is necessary to the elucidation of the Sacred Text. The establishment of the fundamental idea of a verb-stem, its successive changes, the copious proofs for all significations, the interpretation of difficult passages, or at least the endeavour not to ignore or to shun them as other earlier

* It was indeed more difficult to perceive the organic roots in פָּדַד, אָבַד, נָבַד, &c. from the stems, but after a systematic analysis, and a comparison with cognate Semitic and similar Indo-Germanic roots, they may be shown so clearly, that scarcely any well-founded objection can be raised against them.

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and therefore stand for the deity, proofs are given for what has been said.

Almost all groups of words, with the exception of the few which have continued to stand on the lowest step of mere feeling (Interjections), or those indicating position and relation to the speaker or listener (pronominal roots), proceed, as is known, from roots indicating ideas*. If the action, quality or existence of a thing be communicated through the medium of language, the existence which was before perceived and considered, and the appearance of things that reveals itself by sounds, are expressed by the word. The expression of the idea which attaches to the word, whether it describes action, motion, operation and being (a verb), or gives expression to a simple declaration, an apprehended object or phenomenon (a noun), is the so-called stem which etymology must seek out and explain. Where the noun represents the idea limited or at rest, we must consider it a derived form, and reduce it to a root of the primitive idea. Whether the noun occurs repeatedly or but once, whether the derivation from the active or passive conception of the verb be easily ascertained or not (Primitives), cannot be a guiding principle to etymological research. If we take for example the first verse of the Bible, we meet with four so-called primitive nouns (אֱלֹהִים, אָרֶץ, אָדָם, אֵשׁ), which can only be perceived in their essential meaning by going back to presupposed stems of verbs.

As in rare nouns so also in proper names there lies a rich material of language, which the lexicographer and the linguist must make use of; for in Hebrew as in all other languages, proper names conceal a rich treasure of old linguistic monuments; and for Hebrew the radical ideas deduced from proper names and archæological forms of words are the more necessary and productive amid the few remains of old writing, as they present glances into old Semitism. I have therefore bestowed greater attention than, I believe, has hitherto been done, upon the development of the roots of verbs from proper names, by comparison with the Semitic dialects, as well as on the meaning of their old forms; and upon an investigation of the primitive view

* Compare my "Lehrgebäude d. aramäischen Idiome" etc. (Leipzig 1835. 8.) pag. 80—83.

of giving names, according to certain principles evolved by inquiry. For names which are not Semitic, such as Persian, Egyptian, Indian, Armenian &c., I have made use, besides the old helps (*Jablonsky*, *v. Bohlen* and others), of the new (*Haug*, *Philox. Luzzatto*, *Bunsen*, *Benfey* and *Stern**, *Rosellini*, *Gildemeister***, *Grotefend*, *Rawlinson*, *Ign. Rossi*, *Oppert* and others).

Besides a scientific investigation of the stems of verbs from nouns preserved, besides the discovery of very ancient materials of the Hebrew language that have come through the medium of proper names, for certain groups of speech as well as things, a number of monographs has been made use of and accurately examined, that have more or less successfully advanced the ancient familiar sources. Of such monographic works I will mention only: *Hupfeld's* Essay on Hebrew Particles (after the example of my system of the Aramaic idioms); *Larsow*, de dialectorum ling. syr. reliquiis (Berlin 1841); *Roediger*, Attempt to decipher the monuments of Himyaritic writings; *Tuch*, On the Sinaitic inscriptions; *Ewald*, On the Phenician views of the creation of the world (Göttingen 1851, 4); *Knobel*, "Die Völkertafel der Genesis" (Giessen 1850, 8); *Schimk*, de numis biblicis (Wien 1835, 4); *Caredoni*, Biblical Numismatics, translated from the Italian by *Werlhof* (Hannover 1855-56, 8); *Hengstenberg*, Beiträge zur Einleitung in's A. T.; *Bertheau*, Zur Geschichte der Israeliten, zwei Abhandlungen; *de Luyes*, Essai sur la numismatique etc. (Paris 1846, 4); *H. v. Niebuhr*, Geschichte Assur's und Babel's; *Lepsius*, Chronology of the Egyptians; *v. Gumpach*, Alttestamentliche Studien; *de Saulcy*, Recherches sur la numismatique judaïque (Paris 1854, 4); *Wood* and *Dawkins*, Ruins of Palmyra and Baalbek. These and similar single works whose mention here would be too tedious, abundantly complete the excellent exegetical works of the last decennia, and offer to the lexical inquirer such rich materials, that he is reduced to a sharply defined system and to judicious limitation.

With respect to the topography and geography of Palestine, as well as the geographical names in the Old Test., excellent recent works of travel have contributed to an accurate know-

* Of the former also "Über das Verhältniss der ägypt. Sprache zum semit. Sprachstamm" (Leipzig 1844). ** De rebus Indicis (Bonn 1838).

ledge, and have more firmly established the etymologies too. Besides the older but always useful travels of *Arvieux*, *Bachiene*, *Berggren*, *Bruce*, *Buckingham*, *Burckhardt*, *Chardin*, *Clarke*, *Hasselquist*, *Jaubert*, *Jolliffe*, *Ker Porter*, *Korte*, *Laborde*, *Lorent*, *Maundrell*, *Olivier* and others, it was especially *Robinson's* "Palästina und die südlich angrenzenden Länder" (3 vols.), and his later "Biblical Researches in Palestine", that rendered the best service to the geographical portion of this dictionary. But *J. Wilson's* "Lands of the Bible", *Schultz's* "Jerusalem", *Williams's* "Holy City", *Tobler's* "Bethlehem und Palästina", *Van der Velde's* "Reise durch Syrien und Palästina", *Porter's* "Five years in Damascus", *Lynch's* "Narrative of the United States' expedition to the river Jordan and the Dead Sea", and many other recent works have been likewise consulted. As careful an examination as possible has been bestowed on the meaning of geographical names outside Palestine; and I have repeatedly arrived at conclusions which deviate in part from those most recently aduced. I need only refer to *אֲשָׁפְנָן*, *סִינִיִּים* and *תְּרַשִּׁישׁ*. With regard to comparison of the Semitic dialects, of the Aramæan and Arabic, or consultation of the Coptic and other dialects not Semitic, I have a few more words to say, for this department appears to offer welcome materials for judges. A scientific lexicography of the languages in question does not yet indeed exist, but the lexicons extant are not so imperfect as to make it impossible for one to find the true development of ideas and meanings with the assistance of the Semitic dialects. From the study of Arabic literature, for example, many things may be supplied to and corrected in Arabic lexicography; but for the comparison of one dialect we can but seldom draw out of it, since the fundamental signification, which is the only guiding principle, can rarely be met with in reading. Owing to the explanation of Arabic verb-stems by means of incidental, remote meanings found in one writer, distinguished Arabic scholars have too frequently been led into errors and false lexical conceptions, which might have been avoided by comparison with Hebrew or Aramæan. In going to the Arabic for an explanation of rare Hebrew words, I have proceeded most conscientiously as far as the etymological and lexical study of Arabic makes it possible; and if a few of the numerous comparisons of Arabic

be not certainly proved, this cannot be prejudicial to the whole work.

May this second edition meet with a reception as favourable as that which was indulgently accorded to the first. Teachers and scholars will certainly recognise in it the hand of improvement, and a confirmation of the old proverb "Dies diem docet".

Leipzig, April 1863.

Dr. Julius Fürst.

PREFACE TO THE FIRST GERMAN EDITION.

This first and larger volume of my dictionary on the writings of the Old Testament treated according to the latest and most approved advances of lexicology, I give with sincere confidence to an impartial public; the edition in parts having already awakened among interpreters and inquirers into the Semitic tongues a feeling favourable to the new work. For the third time since 1834 I have investigated etymologically and compared linguistically the treasures of the ancient Hebrew; I have reviewed with a true estimate of the Semitic spirit the peculiar material of the language of the Old Testament; and the knowledge I have gained has kept me alive to the conviction that the cessation in Hebrew lexicography, which has lasted for nearly forty years and has not been perceptibly interrupted by late attempts begun too often in a perverted manner, is about to give way to great advances in acquaintance with the Hebrew tongue. In a new dictionary of the Old Testament, which orientalists and theologians generally desire, and which the highly-esteemed publisher has professed himself ready to issue at a great sacrifice, the public demand not merely a strict account of current meanings and the reduction of them to their originals, not merely a high esteem for the received text, completeness of articles explaining the forms of K'ri and K'tib, the union of brevity with the proof-passages equally necessary, an observance of the Masoretic orthography and accents, the accurate combination of derivative words with their stems, but also a profound comprehension of the stems of verbs and pro-

nouns as the foundation-stones of the whole language, by which the establishment of the fundamental signification ceases to appear fictitious. With this view I have aimed at a more certain grasp, and as far as possible a complete knowledge of this very ancient language. I have endeavoured to understand its peculiarities, to penetrate the laws of its formation; and it is for the public to decide, whether I have shewn the capacity to set forth the knowledge I have acquired, clearly and intelligibly.

But we have to do not merely with fundamental linguistic knowledge, but also with all remote Hebrew antiquity, with the application of the certainty which has been gained to exegesis and theology; and this aim, which must animate the Hebrew lexicographer, stirs up the conscientious inquirer to combine an impartial exegesis of the Old Testament with lexicography. Besides the analysis of Hebrew stems, and the separation of the organic kernel from the inorganic husk; besides the secure establishment of the fundamental meaning, and the comparison of organic roots with those similar or allied in other stems; besides the logical development of manifold meanings from the primitive signification, with the Hebrew or Semitic views lying at the foundation, which is a leading principle in restoring a sensuous idea: I have had regard to interpretation and archæology, for every word occurring in a difficult passage has been treated exegetically and archæologically with special attention. Of everything else, as well as of the whole field of Hebrew lexicography which has been elaborated anew, an intelligent public will be able to form their own judgment after some use of the book. Even lexicography should be a work of art in its kind, whose worth and object may be perceived by a cursory glance, without its being necessary to say a word to explain what the author wishes and aims to accomplish.

Leipzig, July 1857.

Dr. Julius Fürst.

A CONTRIBUTION TO THE HISTORY OF HEBREW LEXICOGRAPHY.

When I published the first part of this Dictionary I promised to give as an appendix a short history of Hebrew Lexicography. That promise I now endeavour to fulfil; though the work has proved more extensive and exhausting than I could foresee; and its aims and objects urgently warn me to limit my space. It is self-evident that by a history of lexicography cannot be intended here the proper preliminary studies of lexicographers — that is to say, a representation of the resources and languages necessary to explain Hebrew words, such as *Gesenius* understood its main purpose to be. Nor can it include arguments to shew how useful a consultation and comparison of the Aramaean idioms, of the Arabic, Himyaritic, Ethiopic, Amharic, Phenician and even of the Coptic languages at times must be in the decipherment of many Scripture words. No one also will expect a bibliographical enumeration of all the Hebrew dictionaries published since the introduction of printing, such as *J. Ch. Wolf* gave, up to his own time, in his great Hebrew Bibliotheca; since my purpose does not call for such enumeration. I contemplate rather, a concise sketch shewing how the explanation of the words belonging to the Hebrew language was historically developed by degrees; how an alphabetical arrangement was first attempted in a peculiar and strange manner consisting of an abstract of old Hebrew dictionaries which had almost disappeared, and of similar works belonging to that department in the first thousand years of the common era.

Scripture itself already interprets numerous names of persons and places in order to deduce from them, or to confirm and expand, certain historical events¹; which interpretations often contain a lexical view confirmed by later inquiry². In a still more extended way attempts were made in the post-biblical and Talmudic time (till 500 after Christ) to interpret the proper names; and views of the connection of stems and their true meanings as confirmed by later inquiries may be easily perceived from a small essay which I undertook in 1845³. Many Talmudic teachers (Meir, Jeshuah ben Qorcha and others) are famous as interpreters and expositors of personal proper names⁴. Biblical names

¹ *Aug. Knobel*, Genesis p. XIX. — ² e. g. חַיָּה from חָיָה = חַיָּה; אֵשֶׁת formed out of אֵשֶׁת from אָשׁ = אֵשׁ; שְׁמוּאֵל from שָׁמַע אֵל and many others. The stems חָיָה to live, אָשׁ (אֵשׁ) = אֵשׁ to get, the compensation of a quiescent sound by the Dagesh in אֵשׁ, the elision of שׁ in שְׁמוּאֵל are lexical and grammatical possibilities; but yet they could not have been intended in the act of name-giving; rather does another signification seem to have been thought of in שְׁמוּאֵל, קָרָן. — ³ Printed in the *New Zijjon* by Professor Goldenthal, Leipzig 1845. 8. — ⁴ Yoma 83 ב (דק); Midr. rab. 27 א (דק).

of places and nations are explained by such as were better known in subsequent times, by the traditional migrations of peoples and their supposed ramifications already adduced in the Talmud and Targums¹; and even the names of animals are frequently elucidated according to derivatives from Hebrew stems².

A treatment of the Hebrew language according to its popular idiom and poetical style, according to its dialects and archaeological inflections (in the Song of Deborah, the Song of Solomon, in Hosea &c.) in northern Palestine, according to the dialect of Ashdod (Neh. 13, 23) and Galilee (Matth. 26, 7) — all this belongs rather to a history of the Hebrew language³. It has also been proved long ago in monographs, that the Mishna, that code of traditional laws which was collected towards the end of the second century in Aramaean, contains many elements of the old vulgar Hebrew, and is fitted to enrich the stock of words in the ancient language⁴.

In addition to the explanations of personal and local names, together with those of words that occur but once or seldom, almost all the treasures of Hebrew scattered throughout the great works of the Talmud and Midrashim, are interpreted for ethical, homiletic and legendary-historical purposes, so that a collection of them would give a sort of Hebrew dictionary of the Talmudic time⁵. There existed also in the course of these centuries an incipient linguistic consciousness, that Aramaean in general, and the Babylonian, Syrian, Galilean and Nabathæan in particular, sometimes too the Phenician, Arabic, and even the old Persian, with all their diversities, are useful in clearing up ancient Hebrew words⁶; without our being able to speak of a *scientific* consciousness of comparative philology on that account. In the Christian church, in which but a few fathers of this time (till 420 after C.) shew a slight knowledge of Hebrew, those only can be regarded who learnt the language and the Biblical traditions by intercourse with Jews and Jewish teachers; translating and interpreting the Old Testament in the spirit of what they learnt. To these belong *Justin* the Martyr (150 after C.), *Clement* of Alexandria (200), *Origen* (230), *Ephrem* the Syrian (360), and especially *Jerome* (till 420); but they are all inferior to the Talmudic doctors in the interpretation of words. The last alone has shewn a better understanding of Hebrew, from his acquaintance with the geography and topography of Palestine which he got from a learned Jew of Tiberias (386)⁷, in his book on Hebrew proper names with the names and situations of Hebrew localities (389); but particularly in his "*Quæstiones et traditiones*" upon the Old Testament books⁸.

¹ Jerus. Meg. p. 5b; Midr. Rab. p. 32a; comp. Jerus. Targ. I. and II. See the interpreters of the so-called ethnographical table. *Jos. Schwarz*, das heil. Land (Frankfurt on the Main 1852. 8vo). — ² e. g. חסידה, חסד, חסד, Chull. 63a. — ³ On the Galilean dialect all has been collected from the Talmud by *Lightfoot*, Opp. vol. II. p. 232 and following. — ⁴ Comp. A. Th. *Hartmann*, Supplementa ad W. Gesenii Lexicon e Mishna petita. Rostock 1813. 4to. *Gesenius*, Thesaurus lingue Hebraicæ, partes I. II. III. 1829—1853. 4to. — ⁵ *A. Geiger's* Lehr- und Lesebuch zur Sprache der Mishna, 2 parts. Breslau 1845. 8vo. *Leopold Dukes*, die Sprache der Mishna. Lexicographisch und grammatisch betrachtet. Esslingen 1846. 8vo. — ⁶ A copious gleanings respecting the grammatical and lexical views of the Talmudists is found in *Mos. Konitz's* book דערין (Ha-Oyen). Wien 1796. 4to. — ⁷ Comp. e. g. Jerus. Schekal. 8b; 12a; Nedarim 52a; Pesachim 41a; 87a; Soth. 40b; Abod. Sara 24b; Berach. 60b, and other places. — ⁸ Preface to the Paralipom. — See *Rahmer*, Die Hebr. Traditionen in den Werken

About 400 after Christ the great Amorite *Asche* († 426) who had begun the concluding part of the Eastern or Babylonian Talmud, is said, according to the account of *Haja* (about 1000 after C.), to have written a book concerning the doctrine of the vowel-signs (*Sepher Ha-nikkûd*), in which the non-pronunciation of certain letters in the words of Scripture¹ &c. was treated of, especially in the spirit of that vowel-mysticism which was afterwards such a favourite theme, on the basis of the doctrine respecting the four gutturals (אדגזש), of the peculiarity of Resh in pronunciation, of the exceptional dageshing or hardening of the Aleph-sound in Scripture, and of the Alphabet-rule Atbash (אבבא).² This book, which witnesses by its very name to the existence of a vowel-doctrine in its first origin, was called "The great Nikkûd-book", when another appeared afterwards (about 900 after C.) from *Ibn Sarġaddo*; and it was esteemed a work of the old Babylonian Academy³. All the Talmudic writings, namely the Babylonian and Palestinian Talmud, the works of the Midrash, in short all Jewish productions till 400 after Christ, exclusive of the inserted pieces of prayers, national songs, riddles, elegies, sayings, are written down in the familiar language of their time, without any endeavour to make use of the old Hebrew; and without desire to put the thoughts in an unmixed pure language, whether Hebrew or Aramaean. But since the Talmudic teachers were very often obliged to return to the Bible as the source, and had to enter into the explanation of Biblical words for dogmatical or homiletic purposes, they must necessarily have been in the possession of grammatical and lexical rules. This was actually the case. The Talmudic writings contain a large number of grammatical remarks, of syntactical subtleties, and lexical observations, but always incidentally; without independent treatment, and linguistic consciousness. In the Talmudic time the pronunciation of Hebrew was observed with the greatest scrupulousness, and was named נִקְּוּד; although punctuation-signs did not then exist. Reference was made to this received pronunciation or מִקְּרָא, if a mispronunciation had to be removed, e. g. when שבעים Lev. 12, 5 was not to be pronounced שְׁבַעִים but שִׁבְעִים; when בכולב Exod. 23, 19 was not to be pronounced בְּחֻלֵּב but בְּחֻלֵּיב. But the pronunciation of a word in favour of a received doctrine or its application to ethics and homiletics &c. was named מְקַבֵּל, and thus arose the Talmudic formula יֵשׁ אִם לְמִקְרָא there is a root (a foundation) for the received pronunciation, יֵשׁ אִם לְמִקְבֵּל there is a foundation for the pronunciation of the teaching handed down or of the current tradition. Besides the received, established pronunciation (מִקְרָא), and the pronunciation in favour of traditional doctrine (מְקַבֵּל), and besides an exact consideration of the full or defective orthography (מְלֵא, מְחֻקֵּר), the Talmud has also preserved traditions concerning the form of the text, as well as open and closed Parshioth (פְּתוּחוֹת, סְגוּרוֹת); concerning words provided with points (מְנוקָדוֹת), floating or suspended letters (אוֹתֵי חֵי וְאוֹתֵי חֵי), hooks &c., which the Masora received at a later time.

Active endeavours to attain to a scientific knowledge of the Hebrew language appeared more decidedly in the first half of the sixth century. When the study of the Talmud was no longer attractive amid the

des Hieronymus. Breslau 1861. 8vo. — ¹ e. g. the second ש in יִשְׁשַׁכָּר. — ² In the *Sepher ha-Qemisah* of Gaon *Haja* (סֵפֶר הַקְּמִיסָה), quoted in Botarel's Commentary upon the *Sepher Jezira*. — ³ Botarel 84a.

disorder and frequent closing of the Babylonian academies, and ulterior development of the traditions became exhausted, attention was more directed to Scripture. By using the incipient existing materials of the Talmudic time, perhaps also by means of the Nikkûd-book of *Ashe*, one *Acha* in Irak developed a peculiar Hebrew system of vowels and accents; which, when another appeared in Tiberias, was called the *Assyrian* or *Babylonian Nikkûd*, and is still preserved in three very old Bible-manuscripts¹. To it belonged also a *Masora* deviating in many ways from that of Tiberias, the traces of which are still found in Odessa manuscripts, where a difference sometimes appears in K'ri and K'tib, in the Masoretic designations of accents, and in the formulas². Not much later one *Mocha* (about 570) at Tiberias, with his son *Moses* (about 590), constructed another system of vowels and accents, choosing the system of *Acha* as a foundation; a proper *Masora* attaching to it in the widest sense; and father and son became celebrated as the great primitive Masoretes who established the *Tiberian Nikkûd*³, which has also been adopted among us⁴. The treatise *Sopherim* which appeared in Palestine about 600, and which gives in 21 chapters directions for writers and readers of the Thora, instructions for order of prayer and the synagogue-ritual, has also a special *Masora* (6, 7), mentions (13, 1) some distinctive accents (*Atnachta* and *Sof-Pasuk*), enumerates the K'tib alphabetically (7, 4), knows many divergences between Easterns and Westerns (10, 7; 13, 10; 21, 1); and probably arose in the school of *Mocha* at Tiberias. The author of the treatise *Sopherim* with which the so-called small treatises are closed, was *Jonathan*, a Masorete in Tiberias, who is not only quoted as an authority for the *Masora*, but also passes for the author of all the small collected treatises⁵. Other Masoretes about 600 were *Pinchas* and *Chabib*.

¹ In one of *de Rossi's* mss. of the Pentateuch (cod. 12), this system is called in the postscript אֲשֶׁר אֶרֶץ נֶקֶד and contrasted with נֶקֶד מִבְּרֵי. This Assyrian system is also designated in the same place as מִנְקֵד לְמַעַלָּה and מֵאֶרֶץ בָּבֶל. In an old Aboth-Commentary (Kerem Chem. IV. p. 203) the same system is named נֶקֶד שְׁלָנִי and contrasted with נֶקֶד מִבְּרֵי or נֶקֶד מִבְּרֵיָא, while אֶרֶץ נֶקֶד is distinguished from both in a remarkable way. With reference to the Babylonian accent-signs, a memorial of them has been preserved in the טַעֲמִים עֲלִיּוֹנִים of the Decalogue. Compare my *Geschichte des Karäerthums* (Leipzig 1862. 8vo) p. 15. 16. See also *Pinsker*, *Liikkuthe Kadmonijjot* (Vienna 1860. 8vo) T. 33 seq. (This book consists of Text and Supplements, here denoted by T. and S.) — ² *Pinsker* l. l. T. 35 note, and 177. *Nissi* (about 790) called the whole of this system יְהִירוֹת וְיִמְשִׁרוֹת וְיִסְפֹּק טַעֲמִים וְחִסְרוֹת וְיִתְרוֹת. *נֶקֶד מִבְּרֵי* *ibid.* T. 41. In *Eschke*. 70^a the מִסְדֹּרוֹת בְּנֵי בָבֶל are distinguished from those of אֶרֶץ. *Pinsker* has treated at length of this Assyrian Nikkûd-system in a particular work under the title "Einleitung in das babylonisch-hebräische Vocal- und Accent-System" (Vienna 1863. 8vo); with which compare my essay upon "das babylonisch-hebräische Vocal- und Accent-System und die babylonische Masora" in the journal of the German Oriental Society Vol. XVIII. part I. and II. p. 314. — ³ The Lexicographer David (about 960) calls them נֶקֶד הַשְׁתַּבְּרָאנִי in his Dictionary (see *Pinsker* l. l. S. 62). *S. D. Luzzatto* first tried an explanation of the Assyrian system in G. J. Polak's *Halichot Kedem* (Amsterdam 1846. 8vo) p. 23—30; *H. Ewald* apprehended it still more acutely and profoundly in his *Jahrbücher* for 1848. p. 160—170. — ⁴ The naming of the vowels פִּתּוּחַ, חֲטוּף, and of the accents מְדַחֵק, מְרַחֵק, and generally the same mode of expression as that of *Ben-Asher* points of itself to Tiberias. — ⁵ Comp. my *Geschichte des Karäerthums* p. 19—20. Upon *Pinchas* and *Chabib* see the same work pp. 18. 19.

These founders of various systems of vowels and accents, of the Masora, and with them also of the first elements of grammar, usually appended their works to Bible-manuscripts; though they also frequently wrote them down in special Nikkûd-books, as we learn from that of *Mocha* and his son *Moses*¹. As early as 600 there originated with the advocates of these two systems, and with those of the Tiberian one in particular, which was most widely spread, model-manuscripts of the O. T., supplied with vowels and accents, having the great general and the lesser Masora, in the Aramaean idiom. About 600 we first meet with the intelligence of a *Helâli-manuscript*, which was made at *Hilla* or *Helâla*, a town built in the vicinity of the ruins of the old Babel, and which was furnished not merely with vowels and accents, but also with Masora copiously. About 1500, when a part of it was sold into Africa, it was already 900 years old²; about 1136, when a great persecution of the Jews took place in the kingdom of Leon, it had been brought from thence to Toledo, where the grammarian *Jacob ben Elasar* made use of it, after 1136, in his work *Sepher ha-Schalew*; whence *Kimchi* quotes it, who had not seen it himself³. The *Machasora Rubba* which appeared soon after in Syria, attaches itself to the *Helâla-manuscript*; having likewise the vowels, accents and Masora written upon it, and being quoted as credible and authentic in the oldest Biblical manuscripts⁴. Even in the 7th century, Sinaitic manuscripts, and those of Damascus, Jerusalem, Jericho and Sanbuk⁵, obtained credit and authority; and arguments were sometimes adduced out of them relative to vowels and accents, or sometimes the Masora. In like manner the following teachers in this department, mentioned in Bible-manuscripts, may belong to the same time: the head of a school, *Pinchas* (probably in Tiberias), who is quoted beside the Tiberians (*Ba'ale Tebarja*), the great *Machasora* and *Ben-Asher*⁶. The Masoretes *Jonathan* and *Chabib*, who are adduced immediately after *Mose ben Mocha*, likewise belong here; and may have made similar classical manuscripts of the Bible.

In the following or 8th century, the study of the original Hebrew text, combined with a conscientious acceptance of single words according to their traditional vowel-sounds, and of clauses with their accents, as well as with the

¹ *Ben Jerochim* in Pinsker, Likk. S. 62., mentions their נקודי נקודי. — ² Juchasin ed. Constantinop. — ³ Michlol 93^a; 156^a; Dictionary, word דְּרִישׁ; Comment. on Ps. 109, 10. From the quotations in Masora-Glosses, and sometimes in grammatical works it was cited by *Norzi* and others. I was the first to give an explanation of מַחְזֹרֵי הַלֵּאלי in *Literaturbl. d. Orients*; comp. also my "Gesch. des Karaerth." p. 22. — מַחְזֹרֵי הַלֵּאלי is the usual name of a large cyclical ritual-work for all the year, in which besides prayers, poems and precepts, the whole Bible is found with the necessary additions. The word is formed after the Syriac ܡܚܙܐ, which means a ritual of the ecclesiastical year. The orthography מַחְזֹרֵי refers us to Palestine or Syria. It was quoted afterwards under the name of מַחְזֹרֵי הַלֵּאלי or מַחְזֹרֵי הַלֵּאלי. A Bible-manuscript alone was also called מַחְזֹרֵי, as e. g. the manuscript made in the year 1010 after *Ben-Asher* (*Pinner*, *Prosp.*, Appendix). — ⁴ סֶפֶר סְבִיבִיק, סֶפֶר יְרֵחוֹ, סֶפֶר יְרוּשָׁלַיִם, סֶפֶר תַּמְשָׁק, סֶפֶר סִיגִי, all named after localities like הֵלְאָלִי, besides being often quoted in manuscripts, and by grammarians (*Kimchi* and others), are also very frequently mentioned by *Norzi*. Among the towns and localities הֵלְאָלִי, יְרוּשָׁלַיִם, יְרֵחוֹ, סִיגִי, only סְבִיבִיק is unknown to us. — ⁵ In the oldest manuscript of the Pentateuch (on Gen. 22, 2, Ex. 3, 8), in that of the year 1010 (on Prov. 20, 11, Job 32, 8), comp. *Pinsker*, Likk. T. 29 and 31; in *Ben-Asher's Kuntras ha-Masoret*, vide *Heidenheim's Mishpete ha-Teamim*, p. 54^a.

Masora embracing both the lesser and the whole, was considerably promoted by the more decided and frequent appearance of Karaïtism. The invention of the system of signs for facility of reading, which had taken place nearly 200 years before, after the example of the Syriac, by means of an increased acquaintance with the old language had not only made the origin of new Hebrew religious poetry possible¹, but had also procured acceptance² for 'Anan's Karaïte principle (about 760 after Christ) "search diligently into Scripture", by awakening a grammatical or natural interpretation; and had caused a greater diffusion of Bible-manuscripts furnished with vowels, accents, and Masora. Testimonies for the grammatical, lexical and Masoretic study of the language, for explanations of grammatical laws and interpretations of Hebrew words became more numerous in the 8th and 9th centuries. *Anan*, the founder of the Karaïte sect, wrote in 760 after Christ a commentary on the Pentateuch, and a סֵפֶר מִצְוֹת. His disciple *Malich ben Harmala* in Jerusalem wrote about 780 a commentary on the Pentateuch with explanations of the words. The Karaïte *Nissi* of Bazra (790) wrote a commentary on the Pentateuch in the form of a book of precepts. *Benjamin Nahavendi*, and many other Karaïtes until 800, wrote Scripture-commentaries. *Daniel-el-Kûmasi* wrote about 850 a "book of precepts", developed from the Pentateuch, in which numerous interpretations of words necessarily appeared. *Mose ben Adonim* of Dar'ah (Fâs) about 870, whom *Sahl* adduces as a grammarian (מרקדק), also wrote interpretations of words, which the Lexicographer *David ben Abraham* quotes. In like manner *Meborach* in Jerusalem, is celebrated as a grammarian; although nothing but poems of his are preserved. *Zemach*, the head of the school at Pumbadita, wrote about 875 a Talmudic dictionary, in alphabetical order; which, besides explanations of matters contains also those of words³. About 880 *Eldad*, an unreliable narrator of the history of the ten tribes, belonged to the list of interpreters of Hebrew words; and was recognised as an expositor by his contemporaries *Ibn Koreish*, as well as by others afterwards. *Zemach*, the head of the school at Sora (about 890), communicates to the Keirawânites in his views respecting Eldad, that a great difference prevailed between the scholars of Palestine and those of Babylonia with reference to the vowel-signs and accents, the Masora, and other subjects connected with the criticism of the Scripture-text⁴.

With regard to the differences (חִלּוּקִין) between the Easterns or Babylonians (אֲנָשֵׁי מִזְרָח, מְדִינָה), and the Westerns or Palestinians (אֲנָשֵׁי מִמְּגֵרָא), it is to

¹ Jose b. Jose, Jannai, Elaser b. Kalir, Jochanan ha-Kohen in Palestine, Simon b. Keifa and David b. Hûna in Babylonia, none later than the 8th century, probably even in the 1st half of the 7th. *Pinchas* also of Tiberias (600) wrote a collection of commandments in the form of a didactic poem, see my *Geschichte des Karäerthums* p. 18. *Asaph ben Berechiah* of Jericho wrote (about 630) his work upon medicine in pure Hebrew. Also *Jochanan ben Sabda* (about 650) of the same place. — ² 'Anan wrote, after 761, a commentary upon the Pentateuch, and a *Sepher ha-Mizvot* to put together the laws of the 5 books, and to explain them according to the sense of the words, both in the Talmudic-Aramaean language. *Benjamin Nahavendi* also wrote, about 780, a commentary upon the Pentateuch, upon Isaiah, Daniel, and the 5 Megillot, in the new Hebrew. *Nissi ben Noach* (about 790) mentions in his work upon the Decalogue, many commentaries (פְּרוּשֵׁי) and commentators (פְּרוֹשֵׁי) before him, and commends strongly the Babylonian vowel- and accent-system, as well as the Masora. — ³ This dictionary is known to us by quotations in the *Juchasin* of *Abr. Sakkuto* at the beginning of the 16th century. Comp. also *Zeitschrift der deutsch-morgenländischen Gesellschaft* XII. p. 144. XIV. p. 320. note 2. — ⁴ The Gutachten is printed with the narrations of Eldad.

be remarked, that these reach farther up than the origin of the two vowel- and accent-systems in the 6th century. We know from passages of the Babylonian and Palestinian Talmuds, that as early as the 3rd century after Christ, there was a difference in respect to the pronunciation of certain words of the Scripture, as well as their exegetical interpretation¹, between the Easterns and Westerns, which is partly expressed by the formula *אֵל תִּקְרִי* i. e. *do not read thus, but thus*. And we know also, that many deviations of the *Septuagint* and of *Jonathan* on the Prophets originated by using the Eastern system of reading. The difference consequently reached back almost to the living period of the language. The Eastern system presented the traditional pronunciation, which the *Septuagint*, *Jonathan* and the *Babylonian Talmud* followed. The prepos. *קִין*, e. g. with the suffix in *קִינָה* has, as is well-known, the peculiarity of being used at the same time for the 3rd person singular, and the 1st person plural; but *Ibn Labrath* has already proved that the Easterns in pronunciation and afterwards distinguished them by using for the 3rd person singular *קִינָה*, and for the 1st person plural *קִינָה*, in pronunciation and vocalising. *קִינָה* and *קִינָה* were also different; but both were pronounced *קִינָה* in the West. In the Talmud, the pronunciation of these words was treated of; the Palestinian Talmud following the Western, the Babylonian Talmud, the Eastern pronunciation. The Westerns read *Zech. 14. 5* *וְנִכְתָּם* (from *נִכַּס*); whilst the Easterns read *וְנִכְתָּם* (*Nif.* of *נִכַּס*). *Jonathan* and the *Septuagint* follow the Easterns in their translation, for they render *וְנִכְתָּם*. In *Ex. 5, 11* the Western Masora reads *וְאֶנְהָרַע*, what it marks as *K'tib*; but the Easterns read *וְאֶנְהָרַע*, and *Jonathan* has translated accordingly. At the origin of the two systems these *וְאֶנְהָרַע* were normal, or found their expression in both. The two Masorete-schools, that of *Ben-Asher* and that of *Ben-Naphtali* in the 9th century, represented the difference; and the national grammarians *Ibn Bal'im*, *Ibn Sarák*, *Ibn Labrath*, *Ibn Ganách*, *Ibn Esra* and others, revert to the old diversity. *Pinsker* has devoted a particular treatise to these *וְאֶנְהָרַע*; comparing Eastern manuscripts, and beginning with the year 816 after Christ.

From 880—900 after Christ independent works belonging to this department appear; but before I adduce their excellent authors here, it is necessary to present the fundamental principles upon which grammars and lexicons were composed up to the time of *Ibn Chayyûg*. The 3 following parts of grammar were the most important, till the year 1000 after Christ: 1. The doctrine of letters with their transitions into one another when they belong to the same organ of speech; and in a few cases other changes also, but particularly the pronunciation of the guttural sounds and *Resch*; 2. the doctrine of the vowel-signs, their application according to the Masora, and the farther development of the vowel-system; the doctrine of *Dagesh* and *Raphe*, of *Meteg* and *Ga'ya*, and of other signs; 3. the doctrine of accents, both in the 21 books of Scripture, and in the three named *אמור*. To these important parts then, according to our view, grammar proper was limited in developing the laws of the formation and variation of words, according to the current logical or hermeneutical rules (*מדות*) of the Mischnaic and Talmudic time, whether the eight of *Hillel* or the thirteen of *Ismael*, or thirty-two of the *Galilean Jose*, or their reduction to a smaller number. By comparison of an unknown word-form of Scripture with another that was known, by

¹ *Kerem Chemed* IX. p. 69.

inference from one change to another, from parts to the whole, the laws of language were derived, and connected into a whole¹, so that rules of the inflexion of nouns and verbs &c. followed naturally, and a foundation was laid for syntax also. With reference to the arrangement and plan of dictionaries it is to be remarked, that the oldest lexicographers in their alphabetical disposition of roots had taken as their guide either the two firm, unchangeable stem-sounds, as סח (שוה) to נסח, שוה, שוה, or quite arbitrarily put the first two consonants of a stem at its head, whether they were the firm radical ones or not, e. g. בער to ביע, מלך to מלע, and therefore also אר to ארע, עין to עיר, without being more sparing in the development of interpretations on that account. At the beginning of a stich-word (gate, باب), all the words to be explained in it stand enumerated in their connection; then follows their explanation; before each letter that stem is first explained which has only that one letter for a root, e. g. כ, as the only radical in נכח. Sometimes there is before each letter a grammatical treatment of it, its changes, its applications to word-building, or of the relations of words to one another. But with all external defectiveness, which is shown more or less in arrangement and plan, the natural native view of the formation of Hebrew stems, which *ben 'Alân*, *Ben-Asher*, *Ibn Sarûk*, *Ibn Labrâth*, *Saadia*, *Ali ben Sulleimân*, *David ben Abraham*, even *Nathan* in his *Arûch*, and *Rashi* adhere to, should be carefully noticed. A comparison of stems within the language, and with those in the Semitic dialects, already proves convincingly, that they are often compounded of firm and loose constituents.

I shall now try to continue an enumeration of the authors of works in Hebrew philology. *Jehudah ben 'Alân* of Tiberias (about 880), but living and working in Jerusalem (died 932), wrote a Hebrew grammar with the title "Light of the eyes" (מאור עינים), a dictionary (מזכרון), in which the pronunciation of *Resh* was treated as a peculiarity of the Tiberians; and a commentary (פירוין) on the Pentateuch, with a Masora².

About the same time as *Eldad* (880), of whom nothing is known except what others communicate, *Jehudah Ibn Koreish*, skilled in languages, of Tahurt in Marocco, flourished in Fâs, who understood the Berber language, besides the three original Semitic languages and another popular language of that region, who studied the Mischnah and Talmud, the Koran and Arabic poets, and was well-fitted to write works upon the Hebrew language and its comparison with others. He composed: 1. A Hebrew dictionary (מזכרון) in alphabetical order, according to the peculiar arrangement already mentioned, viz. that before each group of words (باب), belonging to a letter, there was a chapter concerning those words which have only the letter in question for a radical thema, as well as a chapter concerning the changes of that letter. Not only does the author himself mention this dictionary in his *Risâlet*³; but *Ibn Sarûk*, *Ibn Labrâth*, *Ibn G'anâch* and *Kimchi*, *Ibn Esra* and *Hadassi* also quote explanations from it⁴. 2. *Risâlet* (رسالة) or a letter to the congregation of the Jews at Fâs,

¹ Comp. Eschk. Alfab. 163 seq. and the grammar *Kelil Jophi*, of *Ahron ben Joseph I.* (composed at Constantinople 1294, and printed there 1581. 8vo). — ² According to the usual Kunje he was also called *Jachya Abu Sakarija*, and by *Kimchi* with a transposition of the name, *Ali ben Jehudah* (Michlol 108b) = *Jehudah b. 'Ali* (= 'Alân), with the surname *הַנִּזְכָּר* (ascetic). As a grammarian he is called in *Dod Mard.* 11b *הַנִּזְכָּר*. See *Pinsker* l. i. — ³ Chapter 2. p. 47. ed. Bargès, article אֶלְמִלִּיּוֹת, to which *Pinsker* l. i. T. 108. has already called attention. — ⁴ *Ibn Sarûk*, Articles אֶתְרֵן, אֶתְרֵן, אֶתְרֵן, אֶתְרֵן;

among whom he stood in high estimation. This *Risâlet*¹, now printed from a defective manuscript, which the author himself wished to be regarded as the second part of the dictionary, exhorts the congregation first of all, not to banish the Aramaeic *Targûm* from schools and synagogues, and to consider the great value which the Aramaean has for a knowledge of Hebrew. After the introduction follow 3 sections: a) an explanation of difficult Hebrew words, from the *Targûm*, in alphabetical order; b) an explanation of Hebrew words from the *Mischnah* and *Talmud*; c) a comparison of Hebrew with Arabic &c.²; 3. a Hebrew grammar (ספר דקדוק), quoted³ by *Levi ben Jepheth* (1030), and anonymously by *Ibn Esra*⁴; 4. a homonymic (באור שמות הנמשכות), mentioned by *Jehudah Hadassi*⁵.

Almost about the same time (about 900) there lived at Tiberias the great master of the Tiberian system of vowels and accents, and of the partial as well as entire *Masora*, *Ahren ben Mose ben Asher*, usually called *Ben-Asher*, who became at last the centre and new founder as it were of these scientific subjects; after the scattered and boundless works before him by *Mocha*, *Mose*, *Pinchas*, *ben 'Alân* and others. His most important writings were: 1. ספר בן אשׁר, the restoration of a standard text of Scripture, furnished with accents and vowels as well as the *Masora*, by which a stop might be put to the disorder in this department. This Scripture-copy of *Ben-Asher* gradually procured for itself general acceptance for all times⁶, though not without opposition on the part of the contemporary Babylonian *Ben-Naphtali*. 2. A *Masora*-book called *Masoreth Ben-Asher*⁷, in which the *Masora* is noted both at the particular word of Scripture⁸, and presented as a whole at the conclusion of the original text, in a summary manner⁹. 3. The book of accents¹⁰, a representation of the accent-system for 21 books of Scripture, as well as the doctrine of accents concerning the 3 books of Scripture, Psalms,

after that *Raschi* upon Jer. 12, 20; *Ibn Labrâth* article אֱלִיָּה; *Ibn G'anâch* and *Kimchi* article שְׁנֵי; *Ibn Esra* on מִסְרָה Am. 6, 10; Esch. 81^b, 92^b. *Ibn Esra* names it on account of the beginning אֶת־נֶאֱמַר, and with a symbolical name סֵפֶר הַיְחִיּוֹשׁ (Mosnajim, preface). — ¹ Fragments of it were first communicated by *Schnurrer* (*Eichhorn*, Bibliothek III. p. 352). *Wetzstein*, who copied in Oxford the whole *Risâlet*, gave the introduction with a translation and notes in the *Litteraturblatt des Orients* 1842. no. 2. *J. J. L. Bargès* and *B. Goldberg* have now published the entire manuscript, as far as it exists. Paris 1857. 8^{vo}. From the *Risâlet Ibn G'anâch* (see *Kimchi*, art. מִסְרָה and מִסְרָה), *Ibn Esra* (e. g. Job 9, 26) and *Hadassi* quote. — ² In this *Risâlet* are employed: a) the communications of *Eldad* upon the explanation of Hebrew words; b) the *Sepher Rephuth* of *Asaph*, which old authorities also quote; c) the book of the *Halachot* of *Simon Kahira* (about 890), in the explanation (p. 40) of Biblical words; d) the *Pesach-Agada* (p. 27) in use among the Jews. — ³ *Pinaker*, Likk. S. 65. — ⁴ *Sephat Jeter* no. 104. — ⁵ According to the account in *Ex. Chaj.* (ed. of Del.) p. 46. — ⁶ *Maimâni* (*Hil. Sepher Tora* 8, 4) found this original writing of *Ben-Asher*'s in Egypt, whither it had been carried from Jerusalem; and reckoned it of sufficient importance to correct the Bible manuscripts according to it. — ⁷ מִסְרֹת בֶּן־אֶשֶׁר. — ⁸ מִסְרֹת זִלְזוּרִית, מִסְרֹת הַיְחִיּוֹשׁ. — ⁹ In a ms. of the year 1010 (ה'תע"א), which is now in Petersburg, are found both the *Masoras* of *Ben-Asher*, in a peculiar, difficult, Hebrew dialect. The general *Masora* at the close is composed in difficult Hebrew rhymes. *Pinaker*, Likk. T. 130. The *Masoras* written in Aramaean since the times of *Mocha* and *Pinchas*, were corrected and enlarged according to the *Masora* of *Ben-Asher*, and have therefore been preserved in Aramaean down to our time. A short chapter from the *Masora*-book, headed סֵפֶר הַמִּקְרָא, and closing with וְהַמְשִׁכִּילִים יִרְנֵנָּה, is found in *Dukes' Kuntras ha-Masoret*, p. 86. — ¹⁰ *סֵפֶר (מ) דְּקָדוּקִי דְּנֻעָמִים*, more correctly perhaps after the beginning סֵפֶר סֹר דְּנֻעָמִים.

Proverbs, and Job, all like his Masora-book, in hard, abstruse, Hebrew verses¹. 4. A treatise upon consonants and vowels, of which only a few fragments have come down to us, inserted in his small work upon accents². To this treatise which is rather grammatical, *Saadia*, in the first quarter of the 10th century, wrote objections and refutations (תשובות), also in awkward verses like Ben Asher's book³. 5. A collection of 80 Hebrew words written like others, but with a different signification⁴. As an antagonist of Ben-Asher, *Mose ben David ben Naphtali* appeared in Bagdad (בבל), who wrote a small work upon the doctrine of vowels and accents, as well as upon Masoretic variations belonging to Scripture, in strong opposition to Ben-Asher⁵. His opinions are still preserved in the tables of variations between the two (Chilluphin) in our larger Bible-editions; although the usual decision was in favour of Ben-Asher.

After these numerous preparatory works in Babylon and Palestine, whence the study of the Hebrew language spread to Egypt, North Africa, and Spain, we meet with such important works in this department in the 10th century, that the fruitful beginning of Hebrew philology may be rightly designated by them. In the first quarter of the 10th century *Saadia ben Joseph* (born 892, died 942) of Fayyûm in Upper Egypt wrote a number of works relating to Hebrew philology, which served to stimulate and direct later times⁶ after he had translated all the Scripture into Arabic, with the addition of shorter or longer exegetical scholia. His grammatical works⁷ commence the series, viz. 1. a Hebrew grammar (Sepher Leschon Ibrî) consisting of ten treatises (שְׁפָרִים, מִאמָּרִים)⁸. 2. Refutations of and criticisms upon the work of Ben-Asher⁹. Then follow his lexical treatises (אגרון, ספר פתרונין), viz. 1. a dictionary of the Hebrew language in alphabetical

¹ First printed in the Rabbinical Bible of Venice 1518. folio, but only consisting of a few fragments. The subsequent copy of *Dukes* after a manuscript of Luzzatto's, under the unsuitable name of קינות המסורה (Tübingen 1846. 16.), has not only a very divergent text, but also a piece of his grammar and particularly that upon the poetical accents, which latter W. Heidenheim has correctly printed in his edition of the Psalms (4 edition, Rödelheim 1842. 16). A commentary upon the first chapter of Ben-Asher concerning the poetic accents was supplied by *S. Baer*, in his *Torath Emeth*, Rödelheim 1852. 8vo. — ² ספר דקדוקי האותיות והנקודות. The small divisions תולדות האותיות and ספר שפת אמת, 48 (אחרי מרחוק) טעמים הדקדוקים, 41, סימני אותיות (נערה) 55 are preserved. — ³ *Dunash Ibn Labrâth* has defended Ben-Asher against *Saadia*, in a work which still exists partially in manuscript. *Jehudah Ibn Ba'lam* made use of Ben-Asher's as well as Ben-Naphtali's works in his המקרא, as also in his commentary upon the Pentateuch (see Chalûz II. p. 61). — ⁴ שמונים זוגות, only mentioned by *Hadassi* (Eschk. no. 163. and 173.), and in so obscure a manner, that one does not know whether it is to be looked upon as lexical, or as belonging to his Masora-work. — ⁵ In his ספר דקדוקי ודקדוקי על המסורה he spoke about מלכיל ומלכיל ודקדוקי ודקדוקי, דגש גדול, קמץ גדול, דגש ודש (חלופים) in our large Bibles at the close. — ⁶ *Ibn Esra* counts him among the ראש המפרשים בכלל, and characterizes him especially as זקני לשון הקדש, and for the first time in 1849 I enumerated in the *Litteraturbl. des Orients* ch. 683 seq. the philological works of *Saadia*, with the writings for and against him. — ⁷ כתב אלכנה, Hebrew דקדוקי ודקדוקי. — ⁸ The 10 treatises discuss the consonants, the gutturals (אדחז), the inflections (החלופים), the vowels (נקודות), Dagesh and Raphe, the accents, rules for reading, the joining together of words (צירופים), nouns, particles. The treatises are sometimes quoted singly. — ⁹ These תשובות are composed in Hebrew verses in rhymes,

order¹ and in Hebrew, in which each letter is named מִתְחַבֵּר; 2. an interpretation of the Hapaxlegomena² and a comparison of them with analogous words from the Mischnah, Talmud, and Targûm; written against the Karaites. In our editions these have increased to 91. He wrote besides, a work on Hebrew rhetoric³, in which he treats at length of word-building, style, grammatical anomalies, and the use of Hebraism in rhetorical style. *Dunash Ibn Labrâth* wrote criticisms upon the works of Saadia (תשובות); and *Ibn Ezra* defended him, in his *Sephat Jeter*, against these attacks. Before Saadia (900) the Masora-book אֲכִלָּה וְאֲכִלָּה was already known. It was a kind of lexical Masora, put together in alphabetical order, and began with אֲכִלָּה (1 Sam. 1, 9) and אֲכִלָּה (Gen. 27, 15), which appear only once (hence the name), and contained grammatical remarks⁴ in addition to Masora. The grammarian *Isaac ben Jehudah* (in the 13th century) in his סֵפֶר הַתַּשְׁבֵּל (ms.) does not identify it with the great Masora⁵. *Jehudah Ibn Ba'lam*, *Kimchi*, *Joseph Ibn 'Aknin* mention this work, which is preserved in Paris in manuscript⁶. The treatise which is the oldest of the lexical Masora, containing 360 paragraphs of traditional remarks on the sacred text with particular relation to the number of exceptions &c. has been published under the title: "The book Ochlah W'Ochlah (Masora), edited, translated, and furnished with explanatory remarks, after a manuscript in the imperial library of Paris, by Dr. S. Frensdorff (Hannover 1864. 4)"; but since 1038, when Elias Levita mentions it, it had been lost to critics of the text. Professor *Hupfeld* has also found a copy in the University library at Halle. A contemporary of Saadia, *Ahron ben Joseph ha-Cohen Ibn Sarjâdo* of Bagdad, Gaon at Anbar, belongs here, as a commentator on the Pentateuch and author of סֵפֶר הַתַּשְׁבֵּל; whilst it is the province of a history of Jewish literature to speak of his other works⁷. *Ibn Ba'lam* in his commentary upon the Pentateuch cites his linguistic explanations of the Pentateuch-commentary⁸; and *Ibn Ezra* next mentions him under the name אֲהִרָן בֶּן־בָּלָם⁹. The Gaon *Hâja* speaks of his סֵפֶר הַתַּשְׁבֵּל in סֵפֶר הַתַּשְׁבֵּל; and of his Halachite opinions a few are cited in *Rashi's Sepher ha-Partes* (fol. 26 seq.). Contemporary with Saadia in Fayyûm one *Jachja Ibn Sakarijja* (Jehudah) al-Kâtib in Tiberias translated the Bible into Arabic¹⁰. Somewhat later than Saadia's linguistic works in Egypt, those of *Abu-Sahl Dunash* (Adonim) *Ibn Tamim* in Keirawân (born about 900, and died about 960) meet us¹¹. Like his teacher *Israëli* (died 940) he applied himself besides other sciences (such as medicine, philosophy, astronomy, mathematics &c.) to the Hebrew language, and wrote a special Hebrew grammar, containing a comparison of the linguistic phenomena characteristic of the Hebrew and Arabic

¹ תַּשְׁבֵּל אֲכִלָּה וְאֲכִלָּה. — ² סֵפֶר הַתַּשְׁבֵּל. — ³ תַּשְׁבֵּל אֲכִלָּה וְאֲכִלָּה. For a bibliographical notice of this work see my *Bibliotheca Jud.* Vol. I. p. 269. — ⁴ סֵפֶר הַתַּשְׁבֵּל. — ⁵ In the citation in the Arabic work upon הלכות שְׁחִיטָה in ten chapters (ms.) it is called fol. 40 אכלה ואכלה. — ⁶ Geiger, Jüd. Zeitschr. I. 316. — ⁷ It is said there: אכלה ואכלה. — ⁸ Geiger l. l. p. 291 and 317. — ⁹ He wrote besides, a commentary upon the Sepher Jezirah, a philos. dissertation against the Aristotelian views concerning the eternity of the world &c. See my *Bibliotheca Judaica* vol. III. p. 246. — ¹⁰ On Deut. 21, 12 &c.; comp. Chalûs II. p. 60. — ¹¹ Pentateuch-commentary upon Gen. 49, 6—7; Deut. 33, 6; Exod. 36, 15 (short recension); Lev. 18, 6 &c. — ¹² De Sacy, Chrest. Ar. I. p. 350. — ¹³ He came from Irâk and lived in Keirawân, where he was educated under *Isaak Israëli ben Suleimân*.

languages¹. The study of Hebrew as well as of other scientific subjects generally, was transplanted from Africa into Spain, where it was fully developed. *Menachem ben Jakob Ibn Sarūk* (born 910 and died about 970) called from Tortosa to Cordova by the high Jewish Minister *Abu-Jusuf Chasdaï ben Isaak Ibn Shafruth* (born about 915, died about 970), wrote a copious Hebrew dictionary² of Holy Scripture, including the Aramaean of Daniel and *Ezra*; by the help of the scientific works of *Ibn Koriish* and *Saadia*, of the earlier interpreters (פְּתִירִים) and poets (מְחַרְרִים). A grammatical introduction precedes each letter (מְחַבְרֵת); and introductions relating to the preliminary grammatical studies divided into ten chapters, supply in it the place of a grammar³.

Against this lexical work of *Menachem*, *Dunash* (Adonim) *Ibn Labrāth ha-Levi*⁴ (born about 920, died about 980) wrote a kind of Anti-dictionary (*Teshuboth* or *Sepher ha-Shoroshim*), following the alphabetical order of *Menachem*, consisting of 160 criticisms (but properly 200, as is expressly noted in the refutations); besides a large introductory poem against *Menachem* consisting of 108 strophes, as well as a panegyric poem comprising 41 strophes dedicated to *Chasdaï*⁵. Upon these lexical anti-criticisms, *Ibn Sarūk*, or rather his disciples *Jehudah ben Daud* (*Ibn Chayyūg*), *Isaak Ibn Chiquitilla* and (*Ephrayim*) *ben Kafron* wrote refutations of the attacks and defences⁶, which are still preserved, though defectively, in two mss. at Florence and Parma⁷. In such *Teshubot* of the disciples in defence of their teacher *Menachem*, only 50 of the 200 attacks of *Dunash* are refuted; against which 50 again, an attack of the scholars of *Dunash* was directed, which is also preserved in the above-named manuscripts. The contest begun between *Menachem* and *Dunash* and continued between their followers (*Jehudah ben Shesht* and others) already mentioned, is of great interest in relation to a knowledge of Hebrew philology, of the new Hebrew poetry, and of the state of Jewish culture in Spain, in the tenth century⁸. A turning-point in the view taken

¹ *Ibn Ezra* in the *Mosnajim*, preface; *Ibn Tamim's Jezira*-commentary, preface (ms. in several libraries), see *Litteraturblatt des Orients* 1845. ch. 563. His teacher *Israēli* (about 900) employed himself likewise with Hebrew grammar, though only incidentally (see a fragment of the *Jezira*-commentary in *Dukes' Kuntras ha-Mas.* p. 9. note, and p. 78).

— ² Called קְסֵר אֶגְרוֹן or קְסֵר הַפְּתִירִין, also מְחַבְרֵת מְנַחֵם. See at length concerning *Ibn Sarūk* my *Bibl. Judaica* vol. III. p. 248—250, where writings and essays upon him are pointed out. — ³ This dictionary appeared for the first time after 5 manuscripts, edited by *H. Philipowski*. London 1859. 8vo (228 pages). A fragment of the grammatical introduction was formerly given by *Wolf* in his *B. Hebr.* vol. III. p. 692—695;

more fully by *Dukes* in his *Lit. Mittheilungen* p. 125—148. (Stuttg. 1849. 8vo). The articles אֲבֹחַת, אֵב, בָּחַר, גֵּשׁ, גֵּר, חָאב, חֹשֶׁבֶת, are printed in *Litteraturbl. d. Or.* 1843. ch. 186 and 661. — ⁴ He came from Bagdad, but lived in Fās, and was called thence to Cordova by *Ibn Shafruth*. — ⁵ These חֲשׁוּבוֹת were printed after 3 manuscripts by *H. Philipowski*; with exegetical and critical notices by *Dukes* and *Kirchheim*. London 1855. 8vo. — ⁶ Hebrew חֲשׁוּבוֹת עַל חֲמִיכָה דִּנְשׁ. These *Teshubot* were ascribed to *Menachem* himself, by the grammarian *Profiat Duran* in his work מִקְצֵה אֶפְרָח (ms.).

Fragments of these refutations, so far as they are quoted in *Duran's Ma'ase Ephod*, were communicated by *Dukes* in the *Litteraturbl. d. Or.* 1849. ch. 33—35. — ⁷ In the manuscript at Parma, these refutations are expressly ascribed to the disciples of *Menachem* (תְּלִמְיָדֵי מְנַחֵם). — ⁸ *Pinsker* has the best on this subject with reference to *Menachem* in *Likk.* T. 116. 128. 144. 170—175. 198; S. 45. 157—163; concerning *Dunash* *ibid.* T. 4. 9. 57. 66. S. 157. 162. 164. With the aid of *Pinsker's* criticism, *Grätz* has applied this in his *History of the Jews*, vol. 5.

of the stems of Hebrew verbs was caused by *Jehudah ben David Ibn Chayyûg*, who was born in Fâs, and, as *Mose Ibn Esra* reports lived in Cordova, where he became the teacher of *Samuel Ibn Naghdila* (ha-Nagid). He was the first, who after the Arabic model, established the trilateralness of Hebrew stems, even of those provided with quiescents, lengthening and double root-letters; who sought accordingly to elucidate in his works not only lexical arrangement and interpretation but grammatical rules also; and his views have been accepted by all later Hebrew philologists who proceeded from the Spanish school, *Ibn Esra*, *Ibn Ba'lam*, both the *Kimchis*, *Parchon* and others, even down to our time¹. On account of this system with its consequences, the teachers of the Hebrew language in the 11th and 12th centuries, the chronographer *Abraham ben David*², the grammarian *Ibn Esra*³, and the lexicographers *Parchon*⁴ and *Kimchi*⁵ consider him the first actual founder of Hebrew philology. He wrote: 1. a book concerning verbs with quiescent letters⁶, in 3 divisions, namely a collection and explanation a) of all אָב and בָּב; b) of all עָב; c) of all לָב. 2. a book of verbs whose second and third radicals are the same⁷. These two single works which still exist in Oxford in Arabic⁸ and in two Hebrew translations by *Mose Ibn Chiquitilla* and *Ibn Esra*, are still found in many libraries, discuss along with the lexical enumeration of verbs, their grammatical formations and changes in particular, and do not enter into an exposition of passages of Scripture as a part of the explanation of words. To this belongs 3. his work on the signs or the *Sepher ha-Nikkûd*⁹, in which the vowels, the Sh'va (שְׁוָא), the system of accents, and the Ga'ja (גֵּי'א) are treated at length¹⁰. *Ibn Chayyûg* was a very great authority to the great grammarian and lexicographer of the 11th century *Ibn G'andach*, who pays most regard to him in the grammar and dictionary. But notwithstanding this esteem, *Ibn G'andach* wrote his *Kitab-el-Mustalchik* that is "the supplementer", in the form

¹ He bears in Arabic the name *Jachja Abn-Sakarijja Jehûdah Fâsi*. — ² In his book of tradition he says: "Jehuda ben David Fâsi, named Chayyûg, has restored the holy language to its purity, after it had been already forgotten in all the dispersion". — ³ In the list of philologists (preface to Mosnaj.) it is said of him: "he is the most learned of the masters of the Hebrew language, the chief of all who gave forth deep thoughts before him". In *Sephat Jeter* no. 74: "the grammar of the Hebrew language was not known, until Jehudah ben David, the chief of grammarians, arose". In *Sapha Berurah*, ed. Lippm. p. 256. he says: "know, that all older teachers of the language assumed as the roots of ידד, ישב, ידד only ידד, ישב; for עשה merely עש; for נג only נג; and for נסה only נס and נ; . . . this was the view of Ibn Koreish, Ibn Sarik; only Ibn Labrâth awoke a little from the sleep of ignorance &c., and God opened the eyes of Jehudah to perceive the quiescent letters, how they are added, are wanting, or change". — ⁴ In the preface to his dictionary he says of him, that there had been revealed to him what even a Saadia had not known. — ⁵ In the preface to his *Michlol*: "and the chief of the teachers of the Hebrew language was Jehudah Fâsi, called Chayyûg; he found Hebrew grammar perverted in his time" &c. — ⁶ In the Hebrew translation of *Ibn Esra* ספר אריות הדבר; in that of *Ibn Chiquitilla* ספר אריות הדבר. — ⁷ Hebrew ספר הכפל. — ⁸ Catalogue of Nicoll and Pusey p. 7 following: Ure, no. 458 and 459. — ⁹ Arab. کتاب التقييد. — ¹⁰ These works were used by *Ibn Parchon*, *Kimchi*, *Balmes*, down to *Heidenheim*. All three were printed in a Hebrew translation by *Leopold Dukes*, after a Munich manuscript: no. 1. according to *Ibn Esra's*, and the הקדמה according to *Ibn Chiquitilla's* translations; no. 2 and 3. according to the latter's translation, but no. 3, with the additions of the other translator; Frankfurt on the Main 1844. 8vo.

of additions and corrections to *Ibn Chayyûg'*. *Samuel ha-Nagid*, a disciple of *Ibn Chayyûg'*, wrote against this book; and *Ibn Gânâch* wrote on the other side his *Kitâb el-Taschvir*, as he wrote against another adversary his *Risalet el-Tanbih*. He wrote besides a *Kitâb el-Takrib*, and a *Kitâb el-Tasmijah* with relation to *Ibn Chajjûg'*.

Before we touch upon the next results of Hebrew philology in Spain immediately after *Ibn Chayyûg'*, it will not be uninteresting to turn back to the East whence the first impulse came. Contemporary with *Saadia* who lived at Fayyûm in Egypt, *Jeshuah Ibn Saddl Ibn Daud el-Hiti* (about 920), wrote a commentary upon the Pentateuch and Job; his son *Abu'l-Farâdj Ahron ben Jeshuah* (about 940) also wrote an Arabic commentary on the Pentateuch, and a special grammatical work. The head of the school at Pumbadita, *Ahron Ibn Sarâgdo*, wrote (about 940) a *Nikkûd*-book in the sense of mysticism; and a commentary upon the Pentateuch which *Jehudah Ibn BaFam* mentions in his exposition of the 5 books¹. Similar commentaries were written by *Chassan ben Mashiach*, whom *Ibn Esra* mentions under *Ben-Mashiach*; by *Jeshuah ben Ahron* (about 960), and by *Sahl ben Mazliach el-Fâsi*. Many other Karaite teachers of the 10th century also composed grammatical books, which promoted the study of the Hebrew language. Conformably to our purpose however, we shall only cite a few of the lexicographers of the tenth century who lived in the East, and who deserve more attention and respect than even *Saadia* and *Ibn Sarûk*, in a history of Hebrew lexicography. *David ben Abraham* of Fâs², a younger contemporary of *Saadia* and *Ben-Jerochim* and living perhaps before *Ibn Sarûk*, wrote a large and copious Hebrew dictionary in the Arabic language, arranged in the old national manner mentioned above, called in Arabic *مختار*, and in Hebrew *מחברת* or *אגרון*, which, notwithstanding a few unimportant defects, has still maintained its position well³. He says himself (preface and article *לם*), that his predecessors had already composed well-arranged Hebrew dictionaries, that he himself had only followed in their paths, and had merely deviated from them in establishing interpretations (*פירוין*); that there had been alphabetically arranged dictionaries (*אגרוניות*), as there had been long before him exegetes and grammarians. Appealing to the old grammarians (*אגרוניקין*) and exegetes (*אגרוסריין*), he enters largely into the grammar, Masora, the Tiberian vowel- and accent-doctrine. Every irregularity in vowels and accents, which had become almost canonical in his time, the syntactical subtilties, the constructions of verbs with prepositions, and the unusual forms of

¹ See *Bibl. jud.* vol. III. p. 246. — ² Arabic *Abu Suleimân Dawûd ben Ibrahim el-Fâsi*, as the name is in the title of his dictionary (*מחברת*) written in Arabic. — ³ The only existing manuscript was found by *A. Firkowitsh* of Eupatoria in the year 1830 in the cellar of a Karaite synagogue at Jerusalem, along with other old papers. The manuscript is divided into 2 parts: the first contains the Hebrew roots from א to י, the second from כ to ר. The existing 313 quarto-leaves are written upon cotton paper now much corrupted by age, the Arabic in Hebrew square characters, each line consisting of about 50 letters, and a page from 26—30 lines. At the beginning of part 1, the first and perhaps also the second leaf of the preface is wanting; and at the end of the second part a leaf is wanting, containing the stich-words ורר and ררש. The manuscript has besides a number of superscriptions and subscriptions, but from which the age of the manuscript cannot be ascertained. See *Pinsker*, *Likk. T.* 117—167, whom we must specially thank for his communications about this manuscript, the numerous fragments of it, and his carefully collected observations respecting the author.

verbs, are considered more cautiously and acutely, than they are by his successors; so that his dictionary is the best which has remained to us from those times, to judge from the numerous specimens of it which *Pinsker* has printed¹. Besides the dictionary, he wrote a book upon the vowels and accents (*Sepher ha-Nikkud*), as well as commentaries upon parts of Scripture, e. g. upon the Psalms, the Song of Solomon, &c.

About 1050 after Christ, one *Ali ben Suleimán* wrote a large Hebrew dictionary in the Arabic language, for which he took that of *David ben Abraham* as the model. He himself says in the preface, that he had before him an extract from David's work composed by *Abu Sa'id Levi ben Jepheth*, which he had laid at the foundation of his work and enriched with independent additions. According to his own account, he made use of the works of *Ibn Chayyág* (*Jachja Ibn Davud*), *Ibn Koreish* and *el-Sheich el Fázl Abu'l-Farág Harún* alone, in his lexical treatise, besides that of David. Like his predecessors he did homage to the old lexical system in the establishment of roots from two or one consonant-letter only; and found in *Ibn Chayyág's* assumption of their trilateralness an innovation to be rejected. He supplied the missing words and stems in the dictionary of David; but sometimes inserted sections of his own upon grammatical subjects, which bore particular titles. If too great an admixture of (Karaitic) exegesis is seen in the dictionary of *David*; the work of 'Ali, on the contrary, is distinguished by rich grammatical additions. Of the peculiarities of this *Iggaron*² it is especially to be noted, that it often corrects difficult words of Scripture by adopting changes of letters, and even substitutes others for them occasionally; that uncommon words are sometimes explained according to the sense and connection, at other times from the language of the *Mischnah* and *Talmud*, from the dialect of the *Targúm* which is here called *Syriac*, and often from the Arabic very successfully. He is also the first that occasionally explained proper names. Although his copy of Scripture was accurately supplied with vowels, accents and Masora, and he had before him the works connected with these, he still moved very freely, attending, where it seemed necessary, neither to them nor to the *K'ri* and *K'tub*³. The works of *Hája ben Sherira*, the famous teacher of the academy at Pumbedita (born 969, died 1038), which are not unimportant for Hebrew philology, should be particularly noted. Besides commentaries on most of the books of Scripture, which are quoted occasionally by *Ibn Esra*, *David Kimchi* and others⁴, he wrote a Hebrew grammar (ספר דקדוק) mentioned by *Ibn Bal'am* in his grammatical dissertations upon the particles (part. וְ) and upon the verba denominativa (verb אָשַׁט)⁵. Also, a Hebrew dictionary called *الحاوي* (el-Chávi), that is *the gathering*, translated into Hebrew by *Ibn Esra* as ספר היתאסף, which is arranged alphabetically after

¹ Likk. T. 122—167. — ² Enumerated in 18 points by *Pinsker*, Likk. T. 177—182. Each letter is called *Báb* (gate), and consequently the whole consists of 22 gates. — ³ The manuscript of this dictionary is with *Firkowitsch*, and is not rightly described in *Geiger's* scientific Journal III. 442. no. 1; but is completely so by *Pinsker* l. l. T. 175 seq. It forms a folio volume of thick parchment-like paper, containing 429 leaves. *Pinsker* gives there the large preface in the Arabic original, with his Hebrew translation, and then frequent examples from the dictionary itself, in his Hebrew translation. — ⁴ See *Rapaport's* biography of *Hája* (printed in *Bikkure ha-Ittim* of 1830) note 28. — ⁵ In ms. at Paris. Bibl. Imper. AF. II. 497.

the manner of many Arabic dictionaries where the order is regulated by the last radical letter (e. g. דָּלֶת under Daleth). In this dictionary written in Arabic, which extended to the Biblical Chaldee also, the language of the Mishna, as well as a comparison of the Arabic, and sometimes even of the old Persian, was applied to the explanation of Hebrew words, as may be seen from the quotations of *Ibn Baṭ'am* in his commentary upon the Pentateuch¹, of *Ibn Esra*², of *David Kimchi* in his book of roots³, his grammar and his interpretations of Scripture⁴, of *Rashi*⁵ and others.

We now return to Spain, where Hebrew grammar and lexicography had received in the 11th and 12th centuries that highest development which gives the tone even to our own time. The grammarian *Isaak ben Saul* in Lucena, a disciple of *Ibn Sarūk* and teacher of *Ibn G'anāch*, wrote a dictionary (דִּקְדּוּק), which *Levi ben Jepheth* expressly quotes⁷; and from which *Ibn G'anāch*⁸, *Mose Ibn Esra*⁹, and *Abraham Ibn Esra*¹⁰ took explanations. *Isaak Ibn Chiquitilla*¹¹ in Cordova, a disciple of *Ibn Sarūk* and teacher of *Ibn G'anāch*, also wrote explanations of Hebrew words, possibly in the form of a dictionary¹².

This history may now close with that distinguished inquirer in the department of the study of the Hebrew language, who became a model to his later contemporaries (*Jehuda Ibn Baſam*, *Mose Ibn Chiquitilla*, *Salomon Ibn Gebirol*), and to his immediate successors (*Ibn Esra* and both the *Kimchis*). This inquirer was *Abu'l-Walid Merwān Ibn Gāndāḥ*¹³ of Cordova, called in Hebrew *Jona* (born 985). Here belongs first his great linguistic work *Kitāb el-Tankīḥ*, i. e. "book of inquiry" (كتاب التقييم), in Hebrew ספר דקדוק, which is divided into two great parts, of which the first, *Kitāb el-Luma'*, that is "book of variegated fields", in Hebrew ספר דרקמה, treats at length of Hebrew grammar; the second, *Kitāb el-Azāl*, that is "book of roots", is a Hebrew dictionary. The dictionary is the only one which *Ibn Esra* mentions by name of the seven works of *Ibn Gāndāḥ*, and designates as valuable; *Ibn Parchon*, who himself made a Hebrew translation of it, thinks it worth while to treat of it¹⁴;

¹ On Numbers and Deuteronomy preserved in Oxford (see Chalûz II. p. 60). The dictionary of *Hâja* is there expressly called *el-Châvi*, as in Tanchûm upon Judges 8, 16. — ² Frequently in his grammatical and exegetical writings, as at Deut. 32, 39; Is. 46, 8; Am. 1, 27; Ps. 58, 10; Job 41, 15; 6, 10; 13, 27; 21, 32. In the preface to *Mosnâjim* he says of it: "it is full of learning, and perfect beauty", and to judge from the conclusion there, it was written בהגיון. — ³ Articles באש, אחל, בלע, הצדה, שקד, רצד, סרד, ערר, עגר, נקר, נחל, מלא, מור, חמד, חגג, דאד, גדל. — ⁴ e. g. on Is. 5, 5; 35, 14; Jer. 12, 6; Ezek. 19, 10. — ⁵ On Judges 4, 19; Hos. 8, 4. — ⁶ *Hâja* has also given explanations of difficult Talmudic words from the Arabic or Persian, e. g. of סנונית (see *Kimchi's* dictionary, article שומם) and one perceives this from his remarks upon the Mishna-order Tohorot, which have just been printed. — ⁷ *Pinsker*, Likk. S. 65. He names the author המדקדק. — ⁸ *Kimchi*, dictionary, article ריר. — ⁹ See *Wolf's* Bibl. Hebr. vol. III. p. 4. — ¹⁰ On Deut. 32, 17; Is. 27, 5; Sephat Jeter no. 68. — ¹¹ Arabic حنطيل in *Ibn Ganâch*. — ¹² Quoted by *Ibn Ganâch* in his "Supplementer" (*el-Mustalchik*) to *Ibn Chajjûj's* work, on article נרק, and this by *David Kimchi* in *Michlol* on רצק. He also had a share in the replies to *Ibn Labrâth*; see *Pinsker*, Likk. S. p. 159. 161 and 165. — ¹³ On account of the meaning of גנאד (wing) *ST. Palaquerra* names him in the *Mebakkesh* p. 24 בעל הכנפים; and in a manuscript of the *Kitâb el-Luma'* (at Oxford), there follows in the address immediately after the name the witty saying רבכל כנפים יגיד דבר. — ¹⁴ *Mosn.* preface; *Ibn Parchon*, preface to his *Aruch*.

and the translations of it by *Isaak ha-Levi*, *Jehudah el-Barjeleni*, *Salomo Ibn Parchon* and *Samuel Ibn Tabón*, of which only the latter are preserved¹, sufficiently prove its high importance. In this dictionary he made use of the works of *Ibn Koreish* and *Saadiah*, the writings of *Ibn Sarák*, and his teacher *Ibn Chayyúg*, but with a thorough sifting of existing materials, with a profound use of Arabic and Aramaean dialects and Talmudic traditions, and with an exact observance of the Masoretic laws and precepts, as well as the received Tiberian rules respecting vowels and accents. *Dukes* has already shown², how frequently *Ibn Esra* in his expositions of Scripture and grammatical writings (*Mosnajim*, *Zachot*, *Sapha Berura*), *Kinchi* in the *Michlol* and book of roots, and later authors too, quote him as an authority. The first part of his work on the language (*מחברת דקדוק*) is, as already mentioned, his *Kitáb el-Luma'*, in Hebrew *ספר דקדמה*, a copious grammar of the Hebrew language in 46 sections, on which *Joseph Ibn Caspe* is said to have written a commentary³. This work lies, in the original Arabic copy, as well as the dictionary⁴, still unprinted at Oxford; the Hebrew translation of *Jehuda Ibn Tabón* is at Paris (no. 473 and 490) in two mss.; and *Heinrich Ewald* has supplied us with an excellent description of the contents⁵. *B. Goldbery* has collated these two Paris manuscripts of the grammar; and the learned *Raphael Kirchheim* has published them, with a biography of *Ibn Ganách* (Frankfort on the Main 1856. 8^{vo}); at the end of which the objections to *Ibn Ganách's* grammar are printed from the manuscript of *Ma'ase Ephod*⁶.

If we survey the writings of *Ibn Ganách*, the great linguistic work, as well as his other small treatises, we are involuntarily impressed with the view, that a profounder knowledge of the vowel- and accent-system was already lost in part in the 11th century; more than 500 years having passed since its

¹ *Ibn Tabón's* translation of the dictionary is found in the Vatican no. 54, and in Madrid (see De Castro); a postscript in the former contains a notice of the 3 earlier translations. The Arabic original text is at Oxford (Ure, no. 456 and 457). Extracts from a Hebrew translation, which an earlier possessor of *Profiat Duran's Maase Ephod* wrote on the margin, have been communicated by *Luzzatto* in K. Ch. V. page 34 seq. *Pocock* in his commentaries, and *Schnurrer* in his philological dissertations, have given extracts from the Arabic. *W. Gesenius* made very copious extracts from the Arabic original, and used them in his *Thesaurus*. — ² *Literaturhistorische Mittheilungen &c.* (Stuttgart 1844. 8^{vo}) in the article "Jona ben Ganách". — ³ *Delützsch*, catalogue of the Hebrew manuscripts in the Leipzig Rathsbibliothek, p. 304. — ⁴ Ure, no. 455. — ⁵ *Beiträge zur Geschichte der ältesten Auslegung und Sprachenerklärung des alten Testaments* Stuttgart 1844. 8^{vo}) p. 141—149. — ⁶ By the way, the smaller writings of *Ibn Ganách*, which are preserved in Arabic (Ure, no. 134—136) and always furnish a contribution to his philological activity, may be here enumerated: a) *Kuáb el-Mustalchik*, that is "the supplementer", containing nothing more than appendices and corrections to *Ibn Chayyúg's* two works *ספר דקדוק* and *ספר דקדוק*. b) *Risálet el-Tamih*, that is "a letter of awakening", addressed to an anonymous friend, in which he repels the attacks upon the above-mentioned book. c) *Risálet el-Takrib w'al-Tashil*, that is "a letter of approximation and facilitating", in which the science of grammar is made clear for beginners, and what is difficult of comprehension in the writings of *Ibn Chayyúg*, is explained. d) *Kuáb el-Taswih*, that is "book of adjustment" of the objections to *Ibn Chayyúg*, with the attacks upon the same. There is also e) the *Kuáb el-Tashwir*, that is "the book of putting to shame", in which the attacks and objections of *Samuel ha-Nagid* are repelled. This has not been preserved in manuscript.

invention. *Ibn G'anâch* himself complains in the preface to his grammar, that a knowledge of the Hebrew language was only looked upon in his time as a secondary thing. But notwithstanding our scantier knowledge of this part of Hebrew philology, history cannot refuse him the testimony, that by means of his glowing zeal and comprehensive studies, he became the restorer, and for us the new founder of Hebrew grammar and lexicography. All that had been attained in this department of science in the first thousand years; what the family of the *Kimchi*, what *Ibn Esra*, *Rashi* and their successors had accomplished, which afterwards became a type and incentive to Christians in their scientific researches into Hebrew, finds its culminating point in those works of *Abu'l-Walid Merwân Ibn G'anâch*, in which the close of the first, and the beginning of the second thousand years, meet together.

Coptic Alphabet.

The 26 letters formed entirely after the Greek, to which 6 were added, borrowed from hieroglyphic pictures, making 31 in all, are the following:

Form.		Name.	Pronunciation.
Α	α	Αλφα	α, a, frequently pronounced ε.
Β	β	Βητα	β, b
Γ	γ	Γαμμα	γ, g
Δ	δ	Δαλτα	δ, d
Ε	ε	Ει	ε, ε, sometimes pronounced α.
Ζ	ζ	Ζητα	ζ, z
Η	η	Ητα	η, ē
Θ	θ	Θητα	θ, th
Ι	ι	Ιαττα	ι, i
Κ	κ	Καππα	κ, k
Λ	λ	Λαυλα	λ, l
Μ	μ	Μι	μ, m
Ν	ν	Νι	ν, n
Ξ	ξ	Ξι	ξ, x
Ο	ο	Ο	ο, ō
Π	π	Πι	π, p
Ρ	ρ	Ρο	ρ, r
Σ	σ	Σιμα	σ, s
Τ	τ	Τατ	τ, t
Υ	υ	Υε	υ, ue Before vowels or at the beginning of syllables like υ; at the end like u.
Φ	φ	Φι	φ, ph
Χ	χ	Χι	χ, ch
Ψ	ψ	Ψι	ψ, ps
Ω	ω	Ω	ω, ō
Ϡ	Ϡ	Ϡει	sh
ϣ	ϣ	ϣει	f, ph, Greek φ.
ϥ	ϥ	ϥει	kh, corresponding to the Arabic ح, to the Greek x and χ.
ϧ	ϧ	ϧορι	h or the spiritus asper (◌̣) of the Greeks.
Ϩ	Ϩ	Ϩανϩια	dsh, Arab. ظ
ϩ	ϩ	ϩιμα	k, gh, sh among the Greeks expressed by x and χ in proper names.
ϩ	ϩ	Τι	ti

In the Coptic language, which arose out of the Egyptian in the second century after Christ, three dialects are distinguished, the *Shidite* (Thebais), *Memphitic*, and *Basimuric*, the first of which has an inclination for the harder, the last for the softer letters. Each of these has also its peculiarities, both with relation to the changes of consonants and its vowels and diphthongs.

Syriac Alphabet.

The 22 letters, in form, name and pronunciation, are as follows:

Form.			Name.	Pronunciation.
At the end.	In the middle.	At the beginning.		
	ܐ	ܐ	Olaf ܐܠܦ	' of the Greeks, א of the Hebrews.
ܒ ܒ	ܒ	ܒ	Bêth ܒܬ	b or bh (v)
ܓ ܓ	ܓ	ܓ	Gomal ܓܡܠ	g or gh
	ܕ	ܕ	Dolat ܕܠܬ	d or dh
	ܗ	ܗ	Hê ܗܬ	h
	ܘ	ܘ	Wâw ܘܠܘ	w
	ܙ	ܙ	Zain ܙܝܢ	ζ of the Greeks, the French z.
ܟ ܟ	ܟ	ܟ	Chêth ܟܬܬ	ch the German <i>ch</i> in <i>Rache</i> , the Scotch <i>ch</i> in <i>loch</i> .
ܬ ܬ	ܬ	ܬ	Thêth ܬܬܬ	th or t
ܝ ܝ	ܝ	ܝ	Jâd ܝܕܐ	y
ܦ ܦ	ܦ	ܦ	Kof, Chof ܦܦܦ	ch, palatal k
ܠ ܠ	ܠ	ܠ	Lomad ܠܡܕ	l
ܡ ܡ	ܡ	ܡ	Mîm ܡܡܡ	m
ܢ ܢ	ܢ	ܢ	Nûn ܢܢܢ	n
ܫ ܫ	ܫ	ܫ	Semkat ܫܡܟܬ	s
ܥ ܥ	ܥ	ܥ	Eê ܥܥܥ	the Hebrew ע
ܦ ܦ	ܦ	ܦ	Pê ܦܦܦ	p, also ph or f
	ܨ	ܨ	Zodê ܨܕܐ	ʕ of the roof of the mouth, ʕ, Hebrew צ
ܩ ܩ	ܩ	ܩ	Kôf ܩܩܩ	k guttural, or k
	ܪ	ܪ	Rîsch ܪܝܫ	r
ܫ ܫ	ܫ	ܫ	Schîn ܫܝܢ	sh or s
	ܬ	ܬ	Tau ܬܬܬ	t or th, also t, Engl. <i>th</i> .

The five vowels in Syriac are sometimes expressed by points, sometimes by signs borrowed from the Greek. The vowels consisting of points are: *a* — *Ptocho*, *e* — *R'bozo*, *i* — *Ch'bozo*, *o* — *or* — *S'hofo*, *u* — *or* — *Esoso*. The vowels derived from the Greek, and similarly named are: *a* — *e* — *i* — *o* — *u*. Of other orthographical signs or such as are necessary for reading, it is only necessary to note the following:

1. *Ruchocho*, the fine point beneath the letters ܐܠܦ ܒܬ, when they are aspirated, and 2. *Kuschoyo* above the same letters, when they are pronounced hard and without aspiration. 3. *Marheihono* is the name of a line above a vowelless letter which is followed by a like vowelless one, to denote its rapid pronunciation with the following consonant. 4. *Mehayono* is a line below the vowelless letter which is followed by a like one, denoting its pronunciation with a short *e* or *a*. 5. *Lineola oculiars* is a line under a letter not to be pronounced. 6. *Ribaj* are the two horizontal points above a word, to distinguish the plural from the singular when they are not distinguishable by consonants.

Arabic Alphabet.

The series of 28 Arabic letters, three of which stand for vowels also, is as follows:

Form.				Name.	Pronunciation.
Coupled with the preceding and following letters.	Coupled with the preceding letter.	Coupled with the following letter.	Not united with another letter.		
—	ا	—	ا	Èlif	' of the Greeks, Hebr. א.
ب	ب	ب	ب	Bê	b
ت	ت	ت	ت	Tê	t
ث	ث	ث	ث	Tê, thé	ṭ or th, Greek θ.
ج	ج	ج	ج	Ġim, Dahim	ġ, g in French, before gori.
ح	ح	ح	ح	Hâ	h, a sharp h, Hebr. ח
خ	خ	خ	خ	Hâ, Châ	ch, like <i>ch</i> in <i>Rache</i> in German.
—	د	—	د	Dâl	d
—	ذ	—	ذ	Dâl, Dsal	ḍ, a hisping d
—	ر	—	ر	Rê	r
—	ز	—	ز	Zê	z in English and French.
س	س	س	س	Sîn	s, Hebr. ס or ש
ش	ش	ش	ش	Shin	sh, š
ص	ص	ص	ص	Ṣâd, Zad	ṣ, a sharp s, Hebr. צ
ض	ض	ض	ض	Dâd	ḍ, a flat s
ط	ط	ط	ط	Tâ, Thâ	t, th
ظ	ظ	ظ	ظ	Zâ, Tsâ	z, a hisped t
ع	ع	ع	ع	ʿAin	ʿ of the Hebrews.
غ	غ	غ	غ	Ġain	ġ, a rough, guttural r
ف	ف	ف	ف	Fê	f
ق	ق	ق	ق	Kâf	ḳ, a guttural k, Hebr. ק
ك	ك	ك	ك	Kôf	k, a palatal k

Form.				Name.	Pronunciation.
Coupled with the preceding and following letters.	Coupled with the preceding letter.	Coupled with the following letter.	Not united with another letter.		
ل	ل	ل	ل	Lâm	l
م	م	م	م	Mîm	m
ن	ن	ن	ن	Nân	n
ه	ه	ه	ه	Hê	h pronounced sharp.
و	و	و	و	Wâw	v, w and ū
ي	ي	ي	ي	Yê	y, i

Besides the three consonants *Elif*, *Wâw* and *Yê*, which were formerly used to denote the vowels *â*, *i* and *ê*, the following signs for short vowels were introduced at a later period: 1. َ, *Fatah*, *a* or *e*; 2. ِ, *Kasr*, *i* or *y*, sometimes *e*; 3. ُ, *Damm*, *o* and *u*. The other signs for reading are: 1. ◌◌◌ *Gasm* or *Sukân* (rest), corresponding to the *Sheva* of the Hebrews. 2. ◌◌◌◌, *Tashdîd*, a sign of the doubling or strengthening of a consonant, corresponding to the *Dagesh forte* of the Hebrews. 3. ◌◌◌◌◌, *Hams* (stitch), a sign arising out of *Ê* over *Elif*, to express it as a consonant, i. e. the *spiritus lenis*; also over *Wâw* and *Yê*, when they come in place of such *Elif*. 4. ◌◌◌◌◌◌, *Wasi* (union), is the sign over *Elif hamzaed*, whose vowel is absorbed by the preceding; which appears with *Elif* of the article, the imperative of the first form of firm verbs, &c. 5. ◌◌◌◌◌◌◌, *Madd* (extension), put over an extended *Elif*, when a mere *Hams* is written for the hamzaed *Elif* which immediately follows.

℥, called **הֶלֶל** (= **הֶלֶלֶל**), '**Alef**, properly signifies as a name *Ox*, Plutarch quaest. symp. IX 2 § 3; the letter had actually among the Phenicians the outlines of an ox's head **𐤀**, **𐤁**, but originally it only expresses the initial sound of this word, which was *ā*. The *Alpha* of the Greeks is the same name, but its form is derived from the Phenician Alef-figure and it stands at the head of the original 22 letters in the western alphabets which are formed in imitation of the Greek, as it does also after the Phenician, in the other Semitic alphabets. As a numeral, though not in the old Biblical Hebrew, '**Alef** signifies 1; with two points or a little stroke above (**𐤀**, **𐤁**) 1000; as an abbreviation it is said to express in Phenician monuments **𐤀** *monumental stone*, more rarely **𐤀** *man*.

The pronunciation of 'Alef as a consonant consists in the gentlest guttural sound inaudible without a vowel, which may be compared with the Greek *spiritus lenis* (ζ) forming along with the breathing η, which is partially audible, a proper sound which can then be pronounced with all the vowels, like every other consonant, as אב 'ab, אבִּים 'ebîm, אִמָּר 'omar &c. As a vowel-letter 'Alef, though seldom, expresses *a*, as in אִם *kâm* Hos. 10, 14, אִלַּת *lât* JUDGES 4, 21, אִמֹת *râmôt* PROV. 24, 7, אִגָּל *dâg* Neh. 13, 16, אִרָשׁ *râsh* PROV. 10, 4, אִסְאֵל *asael* Lev. 16, 8, אִצָּאָהוּ *Ez* 47, 11 K'tib, *ât*, viz. as a plural-ending, אִכּ *âk* as a *suff.*, where indeed, since the introduction of written vowels, the vowel letter seems superfluous. But 'Alef is also used for *ê*, so far as the *A-sound* generally passes into the *E-sound*, used in the middle of the word, as אִרָּא *Prov.* 6, 11, אִנְיָ *Eccles.* 12, 5 and others. As a syllable-divider 'Alef

is also a consonant, e. g. **יִשָּׁח** pronounced *Yish-ah*.

By the twofold use of 'Alef as a consonant and a vowel the following cases are to be explained. 1. The occasional sounding of the 'Alef after final syllables with *i*, *o*, *u* long, denoted by ו and ך, when an A-tone follows those syllables; a peculiarity that may have been afterwards obliterated in pronunciation. Thus e. g. in נָקִיאַ Jo. 4, 19; הִלְכִיאַ Jos. 10, 24; אָבִיאַ Is. 28, 12; עָדִיאַ Zeoh. 1, 7; יָקִיאַ Ezr. 3, 7; רָבִיאַ Neh. 7, 66, where this rare orthography has been preserved from the remains of a pronunciation which was afterwards lost. See these words. *a* or *e* in terminations, usually with ך, are sometimes to be found combined with א-, in the Aram. or Phenic. manner, as צֹבֶאֱא, סִיכֶאֱא, yet also archaically in proper names, עֲזֶא, צִיבֶא, גֶּא, יִתֶּא &c. In many, however, *a* is contracted from *ai*, as עֲכֶאֱשׁ from עֲכֶאֱשׁי. — 2. The prefixing of 'Alef in words beginning with a vowel, the vowel attaching itself to the 'Alef as if to a consonant, e. g. אֵז 'ez, אֵשׁ 'ish &c.; and in the later Aramaean pronunciation *yi* or *ye* are sometimes absorbed in *i* and then augment the original Alef-sound, e. g. אֵישׁי (יֵשׁי) p. n. 1 Chr. 2, 13; אֵשׁ (יֵשׁ) it is Mic. 6, 10; אֵזְכָּר (יֵזְכָּר) 6, 11 (as some would read). — 3. The same is the case where a syllable beginning with *y* or *w* has weakened the *y* or *w* into vowels, e. g. גִּדְּאִים, עֲרֶבְאִים, נִגְדָּאִים, צִבְאִים, צִבְאֹת, פִּתְּאִים, נִאֹת, צִבְאִים, עֲרֶבְאִים, נִזְחִים, צִבְאִים, צִבְאֹת, גִּדְּאִים, עֲרֶבְאִים, פִּתְּאִים, where the original forms still appear. — 4. But on the contrary where the initial syllable vowelled in *a*, *e* or *o* appears hardened into a semi-vowel on account of the preceding vowelled final sound, there is a sign of the later pronunciation approaching

to the Aramæan, e. g. הַנִּיחַל out of הַנִּיחַל (דוּחַג) 1 SAM. 22, 18; הַנִּיחַל (דוּחַג) ZECH. 11, 13; הַנִּיחַל (דוּחַג) 2 SAM. 1, 8; ZECH. 4, 2; NEH. 5, 9; 7, 3; הַנִּיחַל 1 CHR. 6, 8 out of הַנִּיחַל Ex. 6, 24. — 5. In א preceding, Alef loses its short *a* and then appears only as orthographical, as in הַנִּיחַל Nu. 11, 4 (הַנִּיחַל), or is entirely lost, e. g. הַנִּיחַל 2 CHR. 22, 5; הַנִּיחַל (הַנִּיחַל) ECCLES. 4, 14; הַנִּיחַל (הַנִּיחַל) Ez. 20, 37; הַנִּיחַל (הַנִּיחַל) Neh. 3, 13; more rarely is this the case in the short *a* preceding, as הַנִּיחַל (out of הַנִּיחַל) ZECH. 11, 5. — 6. After the *spiritus lenis* of the Alef is lost and the vowel it bears is the only thing remaining, the vowel so left attaches itself to the preceding vowelless consonant so that the Alef either remains otiose, e. g. הַנִּיחַל (הַנִּיחַל) Is. 10, 33; הַנִּיחַל (הַנִּיחַל) Ez. 25, 6; הַנִּיחַל (הַנִּיחַל) NEH. 5, 7; הַנִּיחַל (הַנִּיחַל) Ps. 139, 20, or entirely disappears, e. g. הַנִּיחַל (הַנִּיחַל) Job 41, 17; הַנִּיחַל (הַנִּיחַל) 1 SAM. 1, 17; הַנִּיחַל (הַנִּיחַל) GEN. 25, 24. Sometimes, however, the vowel of the Alef attaches itself to the preceding syllable-closing consonant, by which the syllable is altered, e. g. הַנִּיחַל (הַנִּיחַל) Jos. 12, 20, הַנִּיחַל (הַנִּיחַל) JER. 29, 22, הַנִּיחַל (הַנִּיחַל) Job 29, 6 out of הַנִּיחַל (הַנִּיחַל), הַנִּיחַל (הַנִּיחַל), הַנִּיחַל (הַנִּיחַל), and many others.

א or א appears 1. as a prefixed sound in many words, whose beginning appears too hard to be uttered by two consonants the first of which is vowelless, in order to modify the double sound by the prefixed vowel *a* or *e* which again is sustained by Alef. Thus הַנִּיחַל *bracelet* besides הַנִּיחַל, הַנִּיחַל *arm* besides הַנִּיחַל; also where the strong form no longer appears, e. g. הַנִּיחַל *brood*, הַנִּיחַל *finger*. 2. as a prepositive in the adjective formation, in order to express an intensive, emphatic or abiding quality, e. g. הַנִּיחַל *horrible*, *wild*, הַנִּיחַל *lying*, הַנִּיחַל *native*, הַנִּיחַל *firm*, *hard*, הַנִּיחַל *decaying*, and many others.

א or א sometimes serves as a prepositive where the word begins with a consonant which has its firm vowel, e. g. הַנִּיחַל (הַנִּיחַל = הַנִּיחַל) *corn*, a small coin; הַנִּיחַל *a nut*; הַנִּיחַל *a pustule*; הַנִּיחַל besides הַנִּיחַל *chains*; הַנִּיחַל *basin*, *cup*. Comp. Phenician אַדַם (pronoun. edom) *blood*, Augustin on Psalm 136; Aram. אַדַם; אַדַם equivalent to אַדַם; אַדַם *riddle*; אַדַם *garden*; Mod. Greek εἶς for σῦ; Gr. εἶς and εἶς, Lat. status, Fr. état. But the short vowel prepositive became already a firm vowel forming a separate syllable by the doubling of the following sound, in many words of northern Palestine, e. g. אַדַם *a sedan* out of אַדַם (Syr. عجلون *cradle*); אַדַם *palace* out of אַדַם, Ar. فدان; more frequently in Aram. e. g. אַדַם *blood*, אַדַם *garden*, and many others. Yet the prosthetic א, א, א in אַדַם, אַדַם, אַדַם, and others, are not to be explained on this principle.

In the more complete root- or stem-formation, which has three sounds, Alef is regularly *unorganic* in relation to the mother-form or primitive root, i. e. it does not belong to the original formation of the root, whether the mother forms in such roots made with Alef be organic and the last forms, or whether they hold good as such only relatively to the derivative ones. This farther development is made by Alef: 1. as an *initial* sound to simple monosyllabic primitive roots, in order to form firm stems with two sounds, e. g. אַדַם (root בר), אַדַם (root בא), אַדַם (root בא), אַדַם (root בא), אַדַם (root בא), אַדַם (root בא). The inorganic and perhaps at first simply inseparable prefix Alef is easily recognised in this formation, in as much as its relative mother forms are found in the language itself partly without the prepositive, partly with other prefixes, as e. g. the above primitive roots in אַדַם, אַדַם, אַדַם, אַדַם, אַדַם, and many others. It is only where such Alef is evidently dialectic and softened from א, e. g. אַדַם out of אַדַם, that there is no real Alef-initial

head of a family or progeny (cognates in sense אֵלֹהִים, אֲבִי, בֵּית-אֲבוֹת, רֹאשׁ, אֲלֹהִים, hence אֲבִי-בֵּית family-circle, the domestic society of an ancestor; from which follows the signification *grandfather*, *ancestor*, *forefather* GEN. 28, 13; *head* or *ancestor* of a people GEN. 10, 21; *head* or *ancestor* of a people GEN. 10, 21; אֲבִי-הַמֶּלֶךְ GEN. 17, 4 5 *progenitor* of a number of nations, where the construct אֲבִי is chosen for אֲבִי, in order to explain אֲבִי-הַמֶּלֶךְ. When *ancestor* is not clear enough in relation to an older forefather, the word רֹאשֶׁן is added to designate the primitive progenitor Is. 43, 27. — 6. According to the latter view the Hebrew uses it figuratively to express the progenitor of a company, the founder of a corporation or art (Phenician רֹב, e. g. רֹב הָרֶשֶׁת Krr. 4, 3 *head-architect*, as also in later Hebraism) the *creator* and *inventor*, the *first doer* GEN. 4, 20; 4, 21 the *beginner* of all that play on the harp and pipe; next the *first framer* and *fashioner*, Job 38, 28. — For the signification of אֲבִי in proper names see under אֲבִי and אֲבִי. On אֲבִי 2 KINGS 5, 13, JOB 34, 36 see אֲבִי.

The organic form of אֲבִי was originally perhaps *ab*, in the grammatical formation of the language אֲבִי and אֲבִי, which is still preserved in *c.*; out of this אֲבִי appears to have been smoothed away in the development of the language, and the construct forms אֲבִי and אֲבִי, the plural אֲבוֹת, Arab. أَبَوَات, are so to be explained. Similarly as in Hebrew is the Phenician אֲבִי *c.* אֲבִי Krr. 13, 2, with suff. אֲבִי MEL. 4, 5, pl. אֲבוֹת Krr. 1, 3 entirely of the same formation. Another old form was אֲבִי, and He explains the Aramaean plurals אֲבִי and אֲבִי, Arab. أَبْهَات as well as the appearance of *He* in the construct state in some Semitic languages. But as the forms look like derivatives from לִיד they have been taken as if they came from אֲבִי in the sense of *to beget* (cognate אֲבִי), which may be right as to form with relation to their appearance in the circle of the development of language; but

the primitive root *ab* must be regarded in itself as identical with the *pa* in *patri* in Sanscrit, *pa* in *pater*, *va* in *vater*.

אֲבִי *m.* *God*, as אֲבִי above, conceived of as the creator, benefactor, care-taker, ruler &c. but once *c.* from אֲבִי for אֲבִי in GEN. 17, 4 5 אֲבִי-הַמֶּלֶךְ *head-ancestor* of a number of nations, in order to express the name אֲבִי (which see) better, therefore referred to a person. But it is usually taken as the first member of compound proper names, denoting *God*. As the form of the *stat. constr.* it must co-operate with others, though mostly expressing a co-ordination. So e. g. in the proper names אֲבִי (God is light), אֲבִי (God over a raging multitude), אֲבִי (God is elevated), אֲבִי (God is existing), אֲבִי (God is prosperity), for אֲבִי must have been originally an honorary title or epithet of God, to which אֲבִי are appended or which is conceived of with a quality (אֲבִי), so that therefore אֲבִי is not properly speaking subordinated to the following *noun* or *adjective*. In such proper names אֲבִי is interchanged with אֲבִי; for אֲבִי, אֲבִי, אֲבִי, אֲבִי also occur. Comp. the Phenic. אֲבִי (God is mighty) *n. p.* of 'El. In proper names one may however retain *ab* like *El* and *Jah*, if we understand by it that aspect of the Deity only which אֲבִי can have. The cod. Samar. presents אֲבִי for אֲבִי DEUT. 33, 3, which can only be a mistake in transcribing.

אֲבִי, Aram. *abs. m.* *father*, *ancestor*, DAN. 2, 23; 5, 22; EZR. 4, 15; 5, 2, with suff. אֲבִי (with Patach because the *-i* is sounded but weakly after the Syrian manner), אֲבִי, אֲבִי, proceeding from the form אֲבִי; pl. אֲבִי, *c.* and before a suffix אֲבִי, where again a form with *He* lies at the foundation.

אֲבִי (with suff. אֲבִי; pl. *c.* אֲבִי; stem אֲבִי) *m.* *freshness*, *strength*, בָּאֲבִי JOB 8, 12 in its strength, i. e. in its greenness; אֲבִי the fresh, green grass, SONG OF SOLOM. 6, 11. Comp. Ar. أَبْ meadow;

אֵב fresh spring-water, called so from its freshness.

אָב (Talm. אָב, *def.* אָבָא, with *suff.* אָבָא for אָבָא, the dagesh forte resolved by א prefixed, as in the Hebrew words תָּבִינִי for תָּבִינִי PSALM 64, 7, LAMENT. 3, 22, מְעֻזָּה for מְעֻזָּה Is. 23, 11 an א-sound is prefixed) Aram. *m.* a young sprout, bud, but also *fruit* DAX. 4, 9 11 18; in the Targ. it is used for the Hebrew פָּרִי and חֲבוּטָה, and the denominative אָבָב to produce *fruit* is derived from it. See אָבִיב, אָבָב.

אָב appears only as an abbreviation of אָבִיב in compound proper names, where the Yod with the following Yod or Alef is moulded into a syllable *ya*, and then the א in אָבִיב is blunted into *e*, e. g. אָבִיב from אָבִיב-אָסָה, אָבִיב from אָבִיב-אָסָה.

אָב see אָבִיב.

אָבִב (unused) *intr.* to be fresh, green, intensive to blossom, to bear fruit, comp. Syr. *ܐܒܒܐ* to put forth blossoms, to sprout, Targ. אָבִב, Ar. *أَبَّ* to be fresh, green (according to the derivatives). From it come אָבִיב, אָבָב.

אָבִיבָא (equivalent to *Felix, Prosper*) *n. p.* of a Persian eunuch at the court of Achashwerosh ESTH. 1, 10. Probably identical in its composition with אָבִיב and therefore abridged from אָבִיב equivalent to אָב and אָסָה from אָבִיב (comp. תָּבִינִי); and as the first member of this proper name is found in Βασιλῶς HEB. III, 128, Βασιλῶς AEL. V. H. IV, 8, so the second appears in Ὀράνης HEB. III, 68, Ab-ten [father of Feridun] (Malcolm, Hist. of Pers.), if it be not a mere termination. See אָבִיב, אָבִיב, where also another explanation is given.

אָבִר (*fut.* יֵאָבֵר, also יֵאָבֵר in a very small pause) *intr.* properly: to be isolated, forsaken; hence 1. to wander about 1 SAM. 9, 3; אָבִיר among the peoples LEV. 26, 38; אָבִיר DEUT. 26, 5 an Aramaean wandering about; לֵישׁ אָבִיר JOB 4, 11 a Linn wandering about

(without prey), and so JER. 50, 6; EZ. 34, 4 16, stronger than אָבִיר. Then also, to wander abroad, to wander in a forsaken state, with מָקֹל of the place whence one wanders DEUT. 11, 17; JOS. 23, 16; אָבִיר the exiles Is. 27, 13; comp. OR. 12. — 2. to be lost, to disappear, to cease, e. g. זָכָר (remembrance), עֲשָׂר, אָבִיר, אָבִיר (courage), לֵב, אָבִיר and others with מָקֹל of the place whence it disappears. Hence to dispense with, with the object accompanying which is given up, properly to cease, e. g. אָבִיר DEUT. 32, 28 dispensing with counsel, i. e. counsellless, where אָבִיר is the construct of אָבִיר; to be vain, useless, with לֵב or מָקֹל of the person to whom something is fruitless, Ps. 142, 5; AM. 2, 14; JER. 49, 7. — 3. To cease, perish, of men, animals &c. NU. 17, 27, hence אָבִיר unfortunate JOB 29, 13; 31, 19; to perish JER. 48, 46; to be cut off JOEL 1, 11. — 4. To lose something, with the accusative of the thing lost, 1 SAM. 9, 20, derived from the second signification and assuming a transitive sense, while all three are intransitive. Derivatives אָבִיר, אָבִיר, אָבִיר and אָבִיר.

אָבִיר (אָ for אָ as in אָבִיר MAL. 3, 3; *fut.* יֵאָבֵר, יֵאָבֵר) *caus.* of Kal, therefore 1. to drive into banishment JER. 15, 7; to scatter round about, to disperse 23, 1, and cognate in sense with אָבִיר of a herd. — 2. to cause to disappear, to destroy Is. 26, 14; to squander, אָבִיר PROV. 29, 3; to let go, to destroy something, to take away ECCLES. 9, 18; לֵב, 7, 7 to destroy the mind. — 3. to annihilate, root out, applied either to men Ps. 9, 6; EZ. 22, 27, or destroy applied to things, 2 KINGS 21, 3; to lessen JOB 12, 23. — 4. to give up for lost (opposed to אָבִיר to seek after) ECCLES. 3, 6. Derivatives אָבִיר, אָבִיר.

אָבִיר (as also אָבִיר with אָ for אָ; *fut.* יֵאָבֵר, in the voluntative אָבִיר from אָבִיר JER. 46, 8, because a + א gives either אָ, e. g. אָבִיר, or אָ, e. g. אָבִיר, from אָבִיר, אָבִיר, Hos. 11, 4; JOB 32, 11) *caus.* of Kal, but stronger than Pi. 1. to cause to disappear, with

the accusative of the object, JOB 14, 19; with מן of the place or circle NU. 24, 19; JER. 25, 10; hence to cut off, destroy, annihilate, with מן out of OBAD. 8, or also מִקֶּרֶב הָעָם out of the midst of the people LEV. 23, 30; to lay waste ZEPH. 2, 5; to extinguish (the name), with מִתַּחַת הַשָּׁמַיִם out of the world (the region of the world is termed (תַּחַת הַשָּׁמַיִם) DEUT. 7, 24.

The stem in this inorganic form is written in the same manner in Syr. אַבְּ, אַבְּ, Sam. abad, Targ. אָבַד; Ar.

אָבַד, 1. to separate from something, to flee, 2. to lose oneself in speaking, to speak obscurely, 3. to be waste, spoken of a country; and from the signification "to sink" is derived אֲבֵדָה misfortune. But the organic root is אָבַד, which is also preserved in אָבַד (see this), and the usual Arabic form بَاد in this sense may also be nothing but organic.

אָבַד (fut. יֵאבַד, Targ. יֵיבַד) Aram. intrans. to disappear, with מן of the object JER. 10, 11. — Af. הוֹבַד (for אוֹבַד Targ., from הִאבַד, אִאבַד as in Hebrew, fut. יְהוֹבֵד, Targ. יוֹבֵד, inf. הוֹבֵדָא, Targ. also הוֹבֵדָא) as Hif. in Hebrew with the accusative of the object DAN. 2, 18, or with ל 2, 12 24. — Hof. הוֹבַד (formed after the Hebrew manner) pass. of Af.

אָבַד m. annihilation, destruction NU. 24, 20 24. The form is the same as that of אָבַד remnant, אָבַד worm.

אָבַדָּה (after the form גָּזְלָה spoil) f. 1. the lost, perditum Ex. 22, 8, which one finds again LEV. 5, 22 23. The form is that of the neuter. 2. in K'tib Prov. 27, 20 destruction. If אָבַדָּה should be read here, it is an abstract form like אָבַדָּה; see however אָבַדָּה.

אָבַדָּה (K'tib Prov. 27, 20) m. equivalent to אָבַדָּה (with the softening of the ending וֹן into וֹה, comp. שָׁלָה, שָׁלָה destruction, if אָבַדָּה is not to be read.

אָבַדָּה (a rare formation) m. destruction, hence the place of annihilation, the kingdom of death JOB 28, 22, with

Ps. 88, 12, שָׁאֵל and מָוֶה Prov. 15, 11; 27, 20 K'ri cognate in sense. In the New Testament appears Ἀβδὸν (אָבַדָּה) personified as prince of Orcus, which is translated by Ἀπολλών Apoc. 9, 11.

אָבַדָּה and אָבַדָּה (c. אָבַדָּה, according to the form קָרָבָן Ez. 40, 43) m. destruction ESTH. 8, 6; 9, 5. The form is late and Aramaeising.

אָבַדָּה I. (3. pl. once אָבַדָּה, see א; fut. אָבַדָּה from יֵאבַדָּה, 2. fut. sg. once אָבַדָּה Prov. 1, 10, merely retaining the δ vowel and with ε in the second syllable as in יָבַד 2 SAM. 6, 1; אָבַד 20, 9, and as in יָבַד from אָבַד DEUT. 33, 21, here too Alef has come from He) intr. 1. to bend, to incline, of a reed (see אָבַד), hence to be bowed, miserable, poor, used properly like אָבַד to be oppressed, humbled, troubled, only in the derivatives אָבַדָּה, אָבַדָּה. — 2. to incline oneself, to bend to something, to apply oneself, hence to be willing, to incline the will, JOB 39, 9; Is. 1, 19, to obey, rarely with the accusative of that to which one turns, Prov. 1, 25; usually follows the infinitive with or without ל, sometimes also with ל of the person whom one obeys PSALM 81, 12; seldom absolutely in the signification to be willing Is. 30, 15. For the most part it stands with a negation לֹא, אֵין, אֵל not to be willing (cognate in sense with אָבַד), to be disinclined Prov. 1, 25 30; Ex. 10, 27; DEUT. 10, 10. — 3. to wish, to desire, to long for something. Derivative אָבַדָּה.

The organic element of the stem אָבַדָּה in the metaphorical meaning "to be inclined, to apply to, to wish, desire" is still found in אָבַד and אָבַדָּה, with a softened labial sound in אָבַדָּה, as also in the Arabic أَب to strive, أَب a proposal; but the fundamental idea "to bend oneself", as אָבַד and אָבַדָּה and the Arabic اَبَى, properly to shrink, to withdraw, to turn away from something i. e. to reject, to loathe it, still points to a connection of the root with אָבַדָּה III (i. e. to a connection of the initial a-sound with א and כ) in

which the radical idea of bending,
bowing and inclining lies.

II. an assumed verbal stem for נָסַח (which see), i. e. נָסַח follows the analogy of nouns which spring from נָסַח , though they are primitive words.

אָהָה. only in JOB. 9, 26 as a more exact designation of swift-sailing ships (אָהָה). It should probably be accented אָהָה and derived from אָהָה after the form אָהָה, אָהָה, so that it signifies a *reed*, a *bulrush*, properly the flexible, hence אָהָה as אָהָה Is. 18, 2 ships which are made from reeds and sail rapidly (Schultens, Iken). Comp. Arab. أبلأ reedpole, أبلأ reedstalk (Samachsch. n.16). Others read אָהָה from אָהָה (enmity, robbery), or take אָהָה in this sense and translate *pirate* or *robber-ships*. Targ. and Jerome derive it from אָהָה, and understand *fruit* (אָהָה), Ibn Koreish and Saadja understand *flood*, *fluctus ingens*, like the Arabic أبلأ. All these are less probable. Since Abar in Abyssinia is a name of the Nile (comp. Isenberg's Dictionary of the Amharic language p.124), אָהָה might be Nile-sailing vessels.

אָפֿה (only *pl.* אָפֿים, comp. שְׁנֵה, שְׁנֵי, and this plural only with the article and contracted אָפֿים out of אֶפֿה, and this again closely connected only with שֵׁן, a tooth, in שְׁנֵהפֿים *m. elephant*, hence שְׁנֵהפֿים 1 KINGS 10, 22; in 2 CHRON. 9, 21 the LXX translate *odontes elephanti*, Vulg. *ebur*, i. e. *elephant's tooth, ivory*; elsewhere abbreviated simply into שֵׁן 1 KINGS 10, 18; 22, 39; PS. 45, 9; AM. 3, 15; brought home as wares from the Tyrian colony תַּרְשִׁישׁ Tartessus, the southern coast of Spain, with the Phenician-Jewish fleet, together with קָפֿים and תַּפֿים. Since these articles, procured in commerce with Tarshish, came properly from Libya or the north coast of Africa and may have been purchased thence on return voyages from Tarshish, the name is perhaps taken in the first place from the Coptic *chor elephant* (see Lassen, Ztschr. f. d. Kunde d. Morg. IV, 1 p. 13), though

that may be connected with the Sanscrit *ibha-s* (elephant); which explains why the Hebrews had not the name *El* brought to the Semites by the instrumentality of the Sabæans. The ground-form of the name may also exist still in *ἐλ-έφας*, *el-ephas*, *eb-ur*; the first syllable *ἐλ* however appears to be a remnant of *fl*. See שְׁנֵיבָּה.

אָבּוּ a rare *st. c.* from **אָב** and in Hebrew only in the proper name **אָבוּגִיל** K'tib 1 SAM. 25, 18, but usual in Arabic. This *st. c.* is Phœnician in the names of plants described as Phœnician in Dioscorides and Apuleius, e. g. **אָבוּצָח** *Bovurescāth* i. e. ἄγκυῖσα (Diosc. 4, 23); **אָבוּרְקָמָה** *Bovurqumāth* i. e. χερσασόμη (ib.) **אָבוּצוּצִים** *Butzuzim* i. e. brassica silvatica (Apul. 127), where *bu* is abbreviated from *abu*.

אָבֿוּגֿוּיֿל *n. p.* K'tib, see **אָבֿוּ**.

אָײַ *interj.*, an exclamation of pain (*Kimchi*) Prov. 23, 29 *who has pain, who has woe?* It appears to have been developed only as a collateral form of אָי, coming as it were from אָײַ; comp. αἰβοῖ, Syr. ܐܒܝܐ (ubija) woe! To this group of sounds belongs also אָײַ and אָי, though in a modified signification. The translators (LXX ὀδυρόμενος, Targ. אָײַ, Syr. ܐܝܝܐ) took it for a noun like אָײַ, formed from אָײַ (to be bent).

אָבֶרס (with *ê* for *é* as in **אָרֶב**, **אָרֶז**, **אָרֶז**; *pl.* **אָבֶרסִים**) *m.* *crib, rack, manger* **Is.** 1, 3; *where no ozen are the crib is empty* **Prov.** 14, 4; *will the wild buffalo abide by thy crib* **JOB** 39, 9. The root is **אָבֶס** to fodder; comp. **φάσση** crib and **πατ-τόμας** to fodder. See **אָרֶרֶה**, **אָרֶרֶה**, **אָרֶרֶה**.

אָנַח (unused) *tr.* is usually considered a collateral form of **אָנַח** Is. 9, 17, to which is given the significance *to turn, to draw* (of the sword) and consequently cognate with **אָנַח** GEN. 3, 24. *Ibn Ganach, Kimchi* and *Tanchum* have adduced this explanation. Others have thought of the Arab. **أناح**, **أناح** II. *to threaten*, as *Ibn Saruk*. However the

the epithets of the divine Being without translating them, as יְהוָה, יְהוֹה, יְהוּה, or merely to connect them with the verb *to be* and the names of God. — 3. Very seldom does the *et. c.* אָבִי appear as the first member of a compound name in order to designate the head of a race or father of a nation (comp. אָבִי־מִצְרָיִם). — 4. More frequently אָבִי appears in connexion with names of places, to express the lord of a country, city, village &c., e. g. אָבִי הַקֹּדֶשׁ, אָבִי הַיָּדָיִם and many others.

אָבִי־אֵל ('Ab is 'El, that is, the creating, protecting and nourishing God is to be invoked as the mighty, as אֵל, which see) *a. p. m.* 1 CHR. 11, 32; but in 2 SAM. 23, 31 עֲלֵי־כֹחַ (*strength*, an epithet of 'El) appears as the second member, and as the complete name יָר (light, also an epithet of 'El) in 1 CHR. 8, 33. To understand this proper name we must compare אֱלִיָּהוּ, אֱלִיָּאֵל, יוֹאָב, אֱלִיָּאֵל, אֱלִיָּהוּ and many others, whence it may be recognised as an invocation in an old religious petition-song. See עֲלֵי־כֹחַ and יָר.

אָבִי־אֶסֶף ('Ab is gatherer i. e. protector) *a. p. m.* Ex. 6, 24; contracted אָבִי־אֶסֶף 1 CHR. 6, 8, immediately from אָבִי־אֶסֶף. For the signification comp. the proper names אֶסֶף, אֶסֶף.

אָבִי (from אָבִי) *m.* properly sprout, more definitely 1. ear LEV. 2, 14; אָבִי־חֵטֶה Ex. 9, 31 the barley (stood in) the ear; comp. חֵטֶה אָבִי ib., אָבִי־חֵטֶה Song of Sol. 2, 13, where a state is expressed by the *accus.* — 2. time of the ear, specially connected with חֵטֶה Ex. 13, 4, month of the ear-time, according to tradition the month נִסָּן in the later Hebrew, corresponding to April. Inasmuch as חֵטֶה אָבִי Ex. 40, 2 17; LEV. 23, 5 is the usual expression for this, אָבִי־חֵטֶה appears in the Pentateuch only as an unusual periphrasis, perhaps in order to convey an allusion to the Egyptian name of the month *ἑπίτι*, *ἐπίτι* (Plut. de Isid. p. 372) which was of consequence to their worship there, though otherwise they do not coincide. — 3. *n. p.* of a place on the

Chaboras, with the signification *meadow-ground, grass- and pasture-land*, comp. אָבִי *pascuum*, pasture, connected with אָבִי (earthbank) אָבִי (bank of grass-land), where a colony (גֵּרִי) dwelt, and Ezekiel remained a week, Ez. 3, 15. A Tel 'Abib might very well be the name of a place on the Chaboras (comp. Ann. Marc. 14, 3 *Aboras amnis herbida ripa*), but the locality is not yet ascertained. — For explanation of the root comp. אָבִי and the Phenician לָבִי אָבִי־לָבִי *Diosc.* 3, 106 white flower, king's lily, Syr. אָבִי flower.

אָבִי־יָר ('Ab is revolving time) *n. p. f.* 1 SAM. 25, 3; 1 CHR. 2, 16. For it there are also אָבִי־יָר and K'tib אָבִי־יָר. The words אָבִי and יָר are forms from אָבִי the revolution of time, period, comp. אָבִי and אָבִי; אָבִי is an old form in addition to אָבִי. אָבִי is once shortened into אָבִי 2 SAM. 17, 25. See אָבִי.

אָבִי־יָר *s.* אָבִי־יָר.

אָבִי־יָר *s.* אָבִי־יָר.

אָבִי *s.* אָבִי.

אָבִי־יָד ('Ab is judge) *n. p. m.* of a phylarch of the Benjaminites NUM. 1, 11. From the parallels אָבִי־יָד, אָבִי־יָד, אָבִי־יָד, Phenician אָבִי־יָד one sees that *Dan* is not the name of a place.

אָבִי־יָד ('Ab is knowing) 1. *n. p. m.* GEN. 25, 4, compounded of אָבִי־יָד, אָבִי־יָד. For a more exact explanation comp. אָבִי־יָד, אָבִי־יָד, אָבִי־יָד, אָבִי־יָד, אָבִי־יָד, אָבִי־יָד, where the one member is always אָבִי (which see) and the other gives the appellations of God in great variety. Comp. the Phenician *n. p.* אָבִי־יָד *Δανάμης* (App. 8, 41). — 2. *n. p.* of a Midianite tribe on the way between South Palestine and Sinai, where is a city אָבִי־יָד (Abda), in *Polem. Epóda*. Or it is the tribe *Abida* in the vicinity of *Asyr* (Burckh., Ar. 672).

אָבִי־יָד ('Ab is Jah) 1. *n. p. m.* 1 SAM. 8, 2; but the form interchanges with אָבִי־יָד 2 CHR. 13, 1 and אָבִי־יָד (which see) 1 KINGS 15, 1. — 2. *n. p. f.* 2 CHR. 29, 1, for which also abridged אָבִי־יָד

Comp. as parallels the proper names נָרְיָה, יִמְיָאֵל, אֲבִיר, אֲרִיָּה, אֲרִיֶּזֶק.

אֲבִימָלֶךְ (*Father-Ma'el*) *n. p.* of the founder of one of the four leading tribes of southern Arabia, adduced as the 9. descendant of Joktan (Kachtan) GEN. 10, 28; 1 CHR. 1, 22. One of these four South-Arabian nations is called among the Hebrews מָלֶכְךָ, in Theophrastus (hist. plant 9, 4) *Málē*, transposed from *Mail*, in Dionysius Perieg. (957 ss.) and in Strabo (XVI, 1112) *Minai*, and dwelt according to Ptolemy (6, 1, 23) and Pliny (h. n. 6, 32) in the middle of South Arabia where they carried on a large trade in incense, and were denominated μέγα εἶδος.

אֲבִימֶלֶךְ (*'Ab is king*) 1. *n. p.* of several kings of Philistia (of Gerar, Gath &c.) GEN. 20, 2; 26, 1. Since Abimelek, king of Gath in David's time (Ps. 34, 1) has also the additional name of אֲבִי 1 SAM. 21, 11, it appears rather to have been a name which the Hebrews gave to the kings of Philistia, a title of honour as it were. In this relation the Turkish اتابك *Atabeg*, Bokhar. اتاليق *Atalik*, Pers. پادشاه *Padishah*, Ethiop. *abba nagasi* &c. have been compared, which express in words the same thing. But the commonness of this name elsewhere, its interchange with אֲבִימֶלֶךְ (which see) and its connexion with אֲבִימֶלֶךְ, מֶלֶכְיָהּ, מֶלֶכְיָאֵל, אֲבִימֶלֶךְ, רָגֵם מֶלֶךְ, מֶלֶכְיָאֵל, מֶלֶכְיָאֵל, מֶלֶכְיָאֵל, Phenic. proper names מֶלֶכְיָאֵל, מֶלֶכְיָאֵל, מֶלֶכְיָאֵל and others shew that מֶלֶךְ is taken as a noun or deity, and thus the comparison must be renounced. 2. *n. p. m.* of other persons, JUDGES 8, 31; 1 CHR. 18, 16, where אֲבִימֶלֶךְ stands in the parallel passage 2 SAM. 8, 17. See מֶלֶךְ and אֲבִי.

אֲבִינֶדָב (*'Ab is noble*) *n. p. m.* 1 SAM. 7, 1; 16, 8; 17, 13; 31, 2; comp. נָדָב, אֲבִי. See נָדָב, אֲבִי.

אֲבִינֶחֱם (*'Ab is grace*) *n. p. m.* JUDGES 4, 6; 5, 1; comp. אֲבִינֶחֱם.

אֲבִינֶחֱם (*'Ab is light*) *n. p. m.* 1 SAM. 14, 50; but the shorter form אֲבִינֶחֱם (which

see) chiefly stands for it. Comp. נָרְיָה, אֲבִימֶלֶךְ, אֲבִימֶלֶךְ. See I.

אֲבִימֶלֶךְ *n. p. m.* contracted from אֲבִימֶלֶךְ (which see).

אֲבִימֶלֶךְ (*'Ab is help*, comp. Attaholf, Adolf i. e. father's or God's help) *n. p. m.* 1. in the Gileadite family Josh. 17, 2; JUDGES 6, 34; patron. אֲבִימֶלֶךְ 'Abi the Ezrite 6, 11 24. A contracted form is אֲבִימֶלֶךְ NUM. 26, 30, whence the patron. אֲבִימֶלֶךְ in the same place. 2. also elsewhere, though seldomer 2 SAM. 23, 27; 1 CHR. 7, 18. Comp. אֲבִימֶלֶךְ, אֲבִימֶלֶךְ.

אֲבִימֶלֶךְ see אֲבִימֶלֶךְ and עֶלְכֹן.

אֲבִיר (*c. אֲבִיר* from אֲבִיר *adj. m.*, durable, strong, a rare collateral form of אֲבִיר (comp. אֲשִׁיר, אֲשִׁיר step), as a substantive protector, warrior, hero, only used in GEN. 49, 24; Is. 1, 24, to designate the God of Israel.

אֲבִיר (*pl. אֲבִירִים*) *adj. m.* properly very valiant (an intensive form) manly, powerful, courageous, forcible, but usually a subst. a valiant, courageous man, with the addition of לֵב Ps. 76, 6; in the signification hard-hearted, obdurate only in Is. 46, 12, comp. חֲזָק לֵב. Figuratively, hero, or a principal, dignified, great man, LAMENT. 1, 15; JER. 46, 15; *pl.* (like אֲבִירִים JUDGES 5, 25) distinguished, e. g. לֶחֶם אֲבִירִים food of the distinguished, i. e. excellent food, manna, Ps. 78, 25 (LXX ἄριστος ἀγγέλω, comp. Wisd. 18, 20); the first, most excellent of a class, e. g. אֲבִיר הָרָעִים 1 SAM. 21, 8. אֲבִיר Is. 10, 13 K'tib is contracted from אֲבִירִים and signifies, like a hero, a mighty one; the K'tib reads אֲבִירִים, much, copious. Poetically אֲבִירִים is applied 1. to powerful oxen Is. 34, 7, fully אֲבִירִים ozen of Basan Ps. 22, 13, because they are known to be strong on account of the good pasture. Metaphorically kings Ps. 68, 31, where the peoples are called calves (עֲגֵלִים). 2. to the spirited horse JER. 8, 16; 47, 3; 50, 11; אֲבִירִים gallop of his horses JUDGES 5, 22 (see אֲבִירִים).

אֲבִירִים (*'Ab as high, elevated*) *n. p. m.* NUM. 16, 1; 1 KINGS 16, 34. A shorter

וַיִּתְאָבְדּוּ יְהוָה וְעָשָׂן, וְהֵם הָיִינוּ לְעֹשֵׁן
 to roll itself together, and they (the הָיִינוּ) roll them-
 selves to the mounting up of smoke,
 i. e. they wind themselves upward in

To this stem belongs the primitive root **בִּלֵּל**, which also exists in **בִּלְלֵל**, and by interchange of the labial sound in **בִּלְלֵל**, **בִּלְלֵל**; the harder form however seems the organic one.



אָבֶל II. (not used) *tr.* to lead, to drive, a cow, and its organic root אָבֶל identical with אָבֶל II. Hence the proper name אִיבֶל.

אָבֶל III. belonging to אָבֶל, see אָבֶל.

אָבֶל (unused) *intr.* to shoot forth, to grow, to spring forth fresh, from the organic root בל with the idea of fresh

springing and sprouting, Arab. **أَبَلَ** and **أَبَل**, of the moisture and freshness of the young green grass, Syr. **ܐܒܠܐ** grass, green. Comp. the Hebrew root in the stems אָבֶל, אָבֶל (אָבֶל) I., אָבֶל (אָבֶל) II., אָבֶל, all which coincide with the organic root in אָבֶל. Derivatives אָבֶל subst. אָבֶל.

אָבֶל f. a fresh, grassy place, meadow, usually of places overgrown with luxuriant grass in the Jordan-valley or any other, specially 1. of a grassy place in the neighbourhood of בֵּית-שֶׁמֶשׁ (which see) in the territory of Judah 1 SAM. 6, 18, but for which the LXX and Targum read אָבֶל, with relation to v. 14 15; but in the text stands אָבֶל הַגְּדֹלָה the great meadow, which was upon the military field of Joshua's campaigns (שָׂדֶה מִלְחָמָה); and the שָׂדֶה יְהוֹשֻׁעַ was about Bet-Shemesh. — 2. n. p. of a city 2 SAM. 20, 18; with He local אָבֶל towards Abel 20, 14, which ה however also relates to the question where? in 20, 15: אָבֶל in the direction toward Abel (comp. בֵּית-שֶׁמֶשׁ forestwards, in the district of the forest 1 SAM. 23, 15). It is described as עֵיר נְאֻם בֵּית-שֶׁמֶשׁ and in the neighbourhood of בֵּית-מַעֲכָה, but not identical with the latter 2 SAM. 20, 14 15. It is the place lying north of Merôm, אָבֶל, *Abel*, *Ἀβελά* in Euseb. (Onom.) between Damascus and Paneas, 1 KINGS 15, 20. More frequently, however, אָבֶל appears with more exact designations appended, as 1. אָבֶל בֵּית-מַעֲכָה, אָבֶל בֵּית-מַעֲכָה or אָבֶל בֵּית-מַעֲכָה 2 SAM. 20, 15; 1 KINGS 15, 20; 2 KINGS 15, 29 n. p. of a city *Abel*, which is adduced as belonging to the northern boundary of Palestine and

to the tribe of Naftali, beside עֵינָן, now *Merg Aján*, beside the territory נַפְתָּלִי i. e. about the sea of Galilee, near to נָחָל. The city is also called merely אָבֶל 2 SAM. 20, 14 18. *Josephus* (Ant. 7, 10) calls *Ἀβελμαχέα*, as Scripture does *Abel*, a metropolis in Israel. See בֵּית-מַעֲכָה. 2. אָבֶל הַשְּׁטִים NUM. 33, 49 n. p. of a city in the neighbourhood of שְׁטִים, a district in the Moabite territory, on the other side of Jordan, opposite to Jericho, which is also put for it NUM. 25, 1; JOSH. 2, 1; MIC. 6, 5, without the two being identical on that account. *Josephus* (l. c. 4, 7; 5, 1) mentions *Ἀβίλη* as 60 stadia distant from Jordan, and as situated near *Ἰουλιάς* (בֵּית-הַרְרֵן) and *Βησιμώθ* (בֵּית הַשִּׁימֹוֹת) (De Bello Jud. 5, 3); *Eusebius* (under *Σταγειν* i. e. שְׁטִים, *Σταγειν*) describes it as near סָעִיר and *Steph. Byz.* says of it *Ἀβίλη πόλις ἐπὶ τῷ Ἰορδάνῃ ποταμῷ*. See שְׁטִים, אָבֶל הַשְּׁטִים. — 3. אָבֶל בְּרָמִים (meadow of the vineyards) JUDGES 11, 33 n. p. of an Ammonite border-town like עֵרֶךְ in another direction, and according to Euseb. (under *Ἀβελμαμελών*) 6 (Jerome 7) Roman miles from בְּנֵי-עֶמְלֹן (i. e. Philadelphia). — 4. אָבֶל מְחֹלָה (meadow of the dance) n. p. of a town in the territory of Issachar, near the bank of the Jordan in the district of אָבֶל, from which it is distant 10 Roman miles, JUDGES 7, 22; 1 KINGS 4, 12; 19, 16. *Eusebius* and *Jerome* designate it more exactly by *Ἀβελμαελαι* and *Abelmaula* respectively. The place אָבֶל lay somewhat lower. — 5. אָבֶל מִצְרַיִם (meadow of Egypt) n. p. of a place beside נָחַל הַחֲטָט (buck-thorn floor) on the other side of Jordan GEN. 50, 11, which *Jerome* puts *tertio ab Hierico lapide, duobus millibus a Jordane*, and identifies with אָבֶל; the narrator in Genesis l. c. has explained it אָבֶל מִצְרַיִם (*Egypt's mourning*). — 6. אָבֶל מַיִם (meadow at the water) 2 CHR. 16, 4 (comp. JUD. 4, 4 *Ἀβελμασιβ*, *Jerome* *Abelmea*) is identical with Abel Bet-Ma'acha and is only chosen by the Chronist as a later collateral name on account of its position at the sea of Merôm. It is said to be

the present *Abel el-Kameh*, to the north of *Dan* on Mutullah, at a brook which runs into the river *Dertan*. Robinson, New Bibl. Res. 459. Wilson, the lands of the Bible &c. II. p. 168.

אָבֵל (c. **אָבֵל** from **אָבֵל** as **עָקֵב** from **אָבֵל**, *pl. m.* **אָבֵלִים**, c. **אָבֵלִי**, f. **אָבֵלוֹת**) *adj.* mourning, troubled, bowed down GEN. 37, 35; Is. 61, 2; of inanimate things: desert, waste, destroyed, LAMENT. 1, 4. **אָבֵל־אִם** perhaps: mourning for the mother, Ps. 35, 14; **אָבֵלִי צִיּוֹן** mourning for Zion, Is. 61, 3. Ar. **أَبِيل**, Sam. **أَبِيل**, the pious one (comp. **עָנִי**, **אָבֵלִי**, among the Syrians: a monk, and so also among the Karaites **אָבֵל** or **אָבֵלִי צִיּוֹן** the genuine pious Israelites (Karaites).

אָבֵל (with suff. **אָבֵלִים**, **אָבֵלִיךָ**) *m.* mourning, e. g. **בָּכָרְךָ** GEN. 50, 11; ESTH. 4, 3; howling MIC. 1, 8; **אָבֵלִי יְהוּדָה** perhaps: the only i. e. exceptional mourning JER. 6, 26; AM. 8, 10; **לְעֵשָׂה אָבֵל** to cause mourning for any one GEN. 50, 10; JER. 6, 26; EZ. 24, 17; **אָבֵל־אִם** to invite to mourning AM. 5, 16; **בֵּית־אָבֵל**, **בֵּית־אָבֵלִי**, **בֵּית־אָבֵלִי** mourning days, -clothes, -house GEN. 27, 41 &c. **אָבֵלִי**, **אָבֵלִיךָ**, **אָבֵלִיךָ** are used as the antithesis.

אָבֵל (c. **אָבֵל**) *m.* river, stream, of the *Eulæus*, one source of which springs forth in Susiana DAN. 8, 2 3 6 (Jefet, Raschi, Ibn 'Esra). The stem is **אָבֵל** to flow, and the noun is developed after the form **עֵינָב**. From the cognate **יָבֵל** the synonymous **יָבֵל** has originated according to the form **סִינַי**. It is possible that **אָבֵל** is an Aramaised form of **יָבֵל** (Jefet), comp. **יָשַׁי** and **יָשַׁי**.

אָבֵל (properly firmness, definiteness, certainty) only used as an adverb 1. *certainly, really, yea surely, in truth, for sure, vero*, GEN. 17, 19; 42, 21; 2 SAM. 14, 5; 1 KINGS 1, 43; 2 KINGS 4, 14, commonly employed to introduce a discourse as the Latin *immo vero*. Hence the Targum renders it by **בְּקִישָׁא**, and the LXX by *raí*, always expressing the firm assurance of a thing which was either absolutely unknown or doubted of. From

the latter case arose its use as an expression of opposition (comp. **אָבֵן**, **אָבֵלִים**): *however, certainly*; but the antithesis lies in the connexion of the sentences only, while the adverb itself merely expresses certainty. — 2. In later writings: *but, yet, however*, DAN. 10, 7 21; EZR. 10, 13; 2 CHR. 1, 4; 19, 3; 33, 17, where the antithesis always lies in the sentences. **אָבֵל** never expresses of itself a denial. The stem is **אָבֵל** III. *to bind fast, to twist together*, whose root lies also in **בָּל**, **בָּלֵל**, **בָּלֵל**, Ar. **بَلَى** is probably from the same root and abridged. The Aramæan **בָּרַם** comes from **בָּרַם** equivalent to Hebr. **בָּרַם** (which see).

אָבֵן I. (unused) 1. *to be firm, hard*, comp. **אָבֵן** I., **הָבֵן** (root **בָּן**, **בָּן**), Ar. **عَبْن** to be hard, thick, **أَبْن** and others. From it comes **אָבֵן** — 2. *to flow constant, enduring*, comp. **אָבֵן**. Thence comes **אָבֵנָה** K'tib. Both ideas are here connected as in **אָבֵן**, proceeding from the fundamental signification *to be firm*.

אָבֵן II. (unused) *to turn, wind, revolve*, only a collateral form of **אָפֵן**. From it comes **אָבֵן**.

אָבֵן (with suff. **אָבֵנִי**, *pl.* **אָבֵנִים**, c. **אָבֵנִי**) *f.* firm, hard, hence 1. *a rock, a stone* GEN. 31, 45 46; EX. 7, 19 in every state, polished or rough, and therefore connected with **שָׁלֵמָה**, **גִּזִּית**, **מִתְעָב**, **זִלְקִי** **אָבֵנִים** 1 SAM. 17, 40 *the smooth of stones* i. e. smooth stones. Often as material: *of stone*, which is also designated elsewhere by nouns; joined with **תָּן** PROV. 17, 8, **חֶסֶד** Is. 54, 12, **יָקָרָה** EZ. 27, 22, **נָהָר** ZECH. 9, 16, and perhaps **קָדֵשׁ** LAMENT. 4, 1: *a precious stone*, but also without an adjunct EXOD. 39, 10, like the Ar. **حَجَر**, Syr. **حَافَا**, Æthiop. *ebn*, or in connexion with the names of precious stones, as **סַפִּיר**, **הַרְשִׁישׁ**, **שָׁהֵם**, **אֶבֶרֶהָ** EZ. 1, 26; 10, 9; Is. 54, 12; EX. 25, 7. Then generally every stone, e. g. *metallic ore*, ore JOB 28, 2, comp. Arab. dual **حَجَرَانِ** the two metallic ores, i. e. gold and silver. **אָבֵן מִשְׁכָּבִי**, *a stone with the image of an idol* LEV. 26, 1; **אָבֵן קִיר** *a*

wall stone 2 SAM. 5, 11; אֶבֶן פִּינָה a *corner-stone* JOB 38, 6; אֶבֶן מַעֲמֵד a *burden-stone* ZECH. 12, 3 (for practice in lifting; *stone-heaving* was a youth's play in Palestine, as Jerome relates); אֶבֶן קֶלֶב a *sling-stone* 9, 15; אֶבֶן גֵּר limestone Is. 27, 9; אֶבֶן מַרְבֵּיט marble 1 CHR. 29, 2. Metaphorically אֶבֶן בָּרֵד hail-stone i. e. hail falling down like little stones JOSH. 10, 11, which is also called אֶבֶן אֶלֶן alone, comp. Pers. سنگه (senkge) little stone i. e. hail, Syr. حَاكَا حَلْجَرِيش crystal-stones, hail Ez. 13, 11; אֶבֶן אֵשׁ fiery stones Ez. 28, 14 16 spoken of masses of fire lying about on the אֶלֶיִם according to Asiatic belief, the Alborg (comp. Is. 14, 13). A poetical combination appears in אֶבֶן דִּימָה properly stone of dumbness, i. e. the dumb stone HAB. 2, 19; אֶבֶן יִשְׂרָאֵל rock of Israel i. e. Jehovah GEN. 49, 24, like אֶבֶן יִשְׂרָאֵל 2 SAM. 23, 3. — 2. *Weight*, from the heaviness and weight of the weighing stone (comp. PROV. 27, 3 and the German Gewicht) proceeding from the internal conception of אֶבֶן LEV. 19, 36; אֶבֶן וָאֶבֶן two sorts of weights DEUT. 25, 13; PROV. 20, 10 23; אֶבֶן הַמֶּלֶךְ in the king's weight 2 SAM. 14, 26 i. e. royal shekels which were heavier than the usual ones; אֶבֶן-כִּסִּים weights of the purse i. e. the smallest weights that lay in the purse PROV. 16, 11; אֶבֶן הַמִּשְׁכָּה lead-weight ZECH. 5, 8 and אֶבֶן הַמִּדְיָה tin-weight 4, 10 for plummet; hence figuratively אֶבֶן-בְּרָדִי plummets of desolation Is. 34, 11, parallel to אֶבֶן-בְּרָדִי, comp. AM. 7, 8; 2 KINGS 21, 13. — 3. in proper names of certain places where stones were used for boundary marks, called among the Romans *lapides termini*, and also for monuments (GEN. 28, 18; JOSH. 4, 3). Men endeavoured in ancient times to preserve the knowledge of important events by monumental stones. Such were: a) אֶבֶן הַחֲצֵל (separation-stone) 1 SAM. 20, 19, the name of a place between Rama and Nob. The LXX have rendered it by the proper name *Epargab* i. e. אֶבֶן רֶגֶב, and so v. 41 they have translated הַמִּצֵּל הַיָּגֵב by

אֶבֶן רֶגֶב אֶבְרָאָה i. e. אֶבֶן רֶגֶב, by which, however, they merely wished to shew that *Eben ha-Esel* lay in the neighbourhood of a place *Argab*. See אֶבֶן רֶגֶב and אֶבְרָאָה. — b) אֶבֶן בְּהָן (memorial stone of *Bohan son of Reuben*) JOSH. 15, 6, the name of a place on the border between the territories of Judah and Benjamin. See בְּהָן. — c) אֶבֶן הַחֲלִילָה (serpent-stone) proper name of a place at יְרֵי רֶגֶל (fuller's well) on the east side of Jerusalem 1 KINGS 1, 9; see חֲלִילָה. — d) אֶבֶן הַזִּכְרוֹן (stone of victory) proper name of a memorial stone set up at Mizpeh 1 SAM. 4, 1; 5, 1; 7, 12, over against אֶפְסַק in Judah (JOSH. 15, 53), which lay in the neighbourhood of בֵּית-שֹׁמֶשׁ. See זִכְרוֹן. — The stem is אֶבֶן I. (which see); the Arab. اَبْن hard, thick, firm, اَبْج knot, اَبْن knot, protuberance, goes back to the same stem; Syr. اَبْن (1 PET. 2, 7) stone, Sam. 'aben the same; but اَبْ usually stands for stone in Arabic, in Syr. حَاكَا.

אֶבֶן (unused) Aram. equivalent to Hebr. אֶבֶן I. Derivatives אֶבְנִי and

אֶבֶן (def. אֶבְנָה) Aram. f. a stone DAN. 2, 34 45; אֶבֶן גָּבֵל a burdensome stone EZR. 5, 8; 6, 4, i. e. a heavy large stone. In the Targum is also the form אֶבְנִי, more rarely אֶבְנָה.

אֶבֶן (only du. אֶבְנִים) f. a round disk or plate, hence 1. אֶבְנִים JER. 18, 3 the two round wood-plates or wheels on which the potter forms his vessels, Targ. אֶבְנִים, Syr. عِبْن i. e. wheel, disk, Vulg. rota. It is therefore only a collateral form of אֶבֶן cognate with אֶבֶן wheel, disk (which see). — 2. אֶבְנִים EX. 1, 16 when ye deliver the Hebrew women look to the אֶבְנִים: if it be a boy, kill him; but if it be a daughter, she may be allowed to live. Interpreters have conjectured that the word means, some say a seat used by the midwives (Targ. מִדְּבָרָא, Sa'ad. מִדְּבָרָא, Raschi and Kimchi אֶבְנִי מִדְּבָרָא), others bathing tub, where the new-born child was washed (Gesen. Thes.), others uterus, from its condition

(Ibn G'anâch, Jos. Kimchi, Parchon) derived from אָבָה. But neither the condition of the bearing stool nor of the bathing tub in ancient times, still less the use of אָבָה for uterus admits of these explanations. It is best to compare for Exod. the expression אָבָה for the two kinds or sexes, hence: *and look to the two sexes*. The signification *kind, sex (genus)* is connected with that of *turning, circle, wheel*; Arab. *أَبَان*, *أَبَان* time is also derived from the idea of circle. See אָבָה.

אָבָה (K'tib) *n. p.* of a river which rises on אָבָה, the top of Antilibanus, Song of Sol. 4, 8, and with the river אָבָה flows through Damascus 2 Kings 5, 12. The stem in this root is אָבָה equivalent to אָבָה in the collateral signification *to flow continually, constantly*, comp. Is. 33, 16; Jer. 15, 18 and the cognate in sense אָבָה; the K'ri has put אָבָה in preference (which see).

אָבָה (with suff. אָבָה, *pl.* אָבָה) *m.* *girdle, priest's belt, ornamental girdle*, Ex. 28, 4 39 40; 29, 9; 39, 29; Lev. 8, 7 13; 16, 4, transferred from the Pentateuch in Is. 22, 21 to the *sash* of a person of rank. The old, original root, for which the Targum has אָבָה, Syr. *ܐܒܝܢ*, Samar. *emian*, and as Josephus represents (Antiqq. 3, 7, 2: Μουσῆς μὲν οὖν ἀβανθὶ αὐτὴν ἐκάλεσεν ἡμεῖς δὲ, παρὰ Βαβυλωνίων μεμαθηκότες, ἐμίαν αὐτὴν καλοῦμεν), is probably borrowed from the old Egyptian. See the stem אָבָה and the Aramæan אָבָה.

אָבָה *n. p. m.* 1 SAM. 14, 51, probably abridged from אָבָה 14, 50. LXX *Ἀβανῆς*.

אָבָה (only *part. pass.* אָבָה) *tr.* *to feed, nourish, fodder*, as אָבָה frequently signifies in the Mishna-dialect, hence אָבָה *a fed ox* Prov. 15, 17; אָבָה *fatted fowl* (see אָבָה) 1 Kings 5, 3 [4, 23], Targ. אָבָה. The derivatives אָבָה manger, crib, אָבָה granary, barn, point to a fundamental

meaning *to collect, to bring together*, Ar. *هَبَش* equivalent to *جمع*, also *هَبَش*, then metaphorically *to fodder, feed*, i. e. *to stuff or cram in*, to take in nourishment in abundance, comp. אָבָה equivalent to אָבָה to collect, then to feed, whence comes אָבָה fodder; then from this fundamental idea is developed אָבָה like אָבָה granary from אָבָה to collect. Comp. אָבָה properly to gather together, to bring together in abundance (equivalent to אָבָה), and then to *nourish richly*, Talm. *to feed*.

אָבָה (*pl.* אָבָה) *f.* *swelling up, blain, pustule* Ex. 9, 9 10; comp. the Talm. אָבָה pustule, אָבָה watery pustule, Syr. *ܠܚܝܬܐ* swelling, here formed from the reduplicated form taken from אָבָה (which see) with a prosthetic. Comp. the Coptic root *hehe*, and *hehe* to boil up.

אָבָה (unused) *intr.* *to shine, glitter*, hence *to be high*. Organic root אָבָה; comp. אָבָה, Ar. *باص*, *باص*, *باص*; Aram. אָבָה, whence אָבָה tin. In the same manner derivatives from אָבָה to shine are used to designate high places. From this come the proper names אָבָה, אָבָה.

אָבָה (*height*; comp. אָבָה) *n. p.* of a city in the tribe of Issachar, Josh. 19, 20.

אָבָה (*splendid, beautiful*) *n. p.* of a judge of the northern Israelite races, born in Bet-Lechem of Zebulun (Josh. 19, 15) Judges 12, 8 10.

אָבָה I. (unused) *tr.* *to grind, to triturate, to rub or scrape into small pieces*, whence אָבָה, אָבָה. The organic root is אָבָה; comp. Ar. *بَعَق* to cut in little pieces, and many others.

אָבָה II. (Kal unused) *tr.* *a weakened form of אָבָה to fold round, embrace, to wrap round*. Only in Nif. אָבָה (*inf.* with suff. אָבָה) *to embrace one another, hence to struggle, to wrestle*, Gen. 32, 25 26, alluding to אָבָה. In like manner אָבָה to struggle, wrestle

from **פָּרַל** to embrace (which see). The root **אָבַק** is also in **דָּבַק**, **הָבַק**, and even *Baschi* thought of this comparison; Ar. **أَبَق** to wind, comp. **أَبَقْد**. *Ibn Sarūk* and *Ibn 'Esra* have rendered it by **הָבַקְסָר** and have therefore taken it as a denominative from **אָבַק**, comp. **أَوْبَس** and **أَوْبَسَات**, **أَلْبَس** (wrestler's dust) and **أَلْبَسَات**, *arena* and *pulvis* in Latin; but this interpretation is less probable.

אָבַק (c. **אָבַק**, with *suff.* **אָבַקְסָר**) *m.* bruised, pounded earth, *dust*, especially the fine particles (**פָּרַל** being the larger ones), which fly up easily and spread themselves *Is.* 5, 24; 29, 5; *Ez.* 26, 10; *Deut.* 28, 24; comp. **שָׁחַק** and **קָדַח** *dust*, derived from a like fundamental signification; Arab. **عَفَا** pounded, destruction and dust; **بَقَا** *pulvis*.

אָבַקָה (only c. **אָבַקָה**) *f.* powder of spices, aromatic powder, *Song of Sol.* 3, 6.

אָבַר I (unused) *intr.* according to the derivatives (**אָבַר** and **אָבַר**) *to be strong, firm, powerful, vigorous*. The organic root is **אָבַר**, which is also found in **גָּבַר** and **קָבַר** in the same signification; Ar. **هَبِرَ** to be fleshy, fat, strong. This fundamental signification of strength in the root **בָּר** manifestly comes from *to be pressed or drawn together*, the same transference of idea being also found in **גָּבַר**, Ar. **جَبَر** I. VII. VIII. *to bind together and then to make firm, קָבַר to connect. Similarly **קָשַׁר** **אָבַר** and the transposed **אָבַר** (**אָבַר**) *he bound together, strengthened*, IV. *prevailed*, obviously point to this combination of idea, and the root in **הָבַר** is therefore identical with it too. Talm. **אָבַר** to fasten, **אָבַר** fortifications; **אָבַר** firm, definite, real (see **אָבַל**); **אָבַר** member, properly a bone (comp. **עָצָם**). From it come **אָבַר**, **אָבַר**, and **אָבַר** in the proper name **אָבַר**.*

אָבַר II (unused) *to veil, cover, especially of birds protecting and covering with their wings; comp.* **כָּנַף** *to en-*

wrap, cover, Ar. **كَنَفَ**, whence **כָּנַף** a wing. The organic root **אָבַר** is somewhat harder in **אָבַר** (to **אָבַר**). — *Hif.* **הָאָבַר** *Job* 39, 26 is denominative from **אָבַר**. — From this word come **אָבַר** and **אָבַר**.

אָבַר (from **אָבַר** II.) *m.* wing, pinion, e. g. of the dove, *Psalm* 55, 7; of the eagle *Is.* 40, 31; **אָבַר** **אָבַר** *length of wing*, i. e. of long wing *Ez.* 17, 2; comp. Targ. **אָבַר**, Syr. **أَبْر** the same. — From this comes *Hif.* **הָאָבַר** *to spread out the wing* (**אָבַר**) *Job* 39, 26. **פָּרַשׁ כְּנָפָיו** is parallel.

אָבַרָה (pl. with *suff.* **אָבַרָהִי**) *f.* wing, feather, with which the bird protects or covers anything, *Ps.* 91, 4; **אָבַרָהִי** *Job* 39, 13 stands for **אָבַרָהִי** *is the (ostrich's) wing the wing and feathers of a stork?* Figuratively, *protection, screen*, applied to *God* *Deut.* 32, 11.

אָבַרָהִים (ancestor of a multitude) *n. p.* of the founder of the Hebrew and South-Arabian peoples, who had the original name **אָבַרָהִים** (which see) changed into **אָבַרָהִים** as he was to be the progenitor of many nations, e. g. the Ishmaelites (whence the Nabathæans and Kedarenes) the Edomites, and many South-Arabian tribes &c. The appellation is correctly explained by **אָבַרָהִים** *Gen.* 17, 5. The second part of the name **רָהִים**, Ar. **رَهَام**, signifies *multitude, a great number of people*, from **רָהַם** (which see) cognate with **רָהַם** (**רָהַם** in **רָהַם**). From Hebrew history the name came to the Arabians who expressed it by **أَبْرَهِيم**. In prophetic language **אָ** stands for *Israel* generally, *Mic.* 7, 20, properly **אָ** *Is.* 41, 8; *Jer.* 33, 26; **אָ** is applied to *Jehovah* *Ps.* 47, 10. See **רָהַם**.

אָבַרָהִי a cry or exclamation of the Egyptians before Joseph, addressed to him or the passers by, *Gen.* 41, 43. One sees from the context that it is old Egyptian and must contain an imperative. Sometimes it has been taken for the Coptic **anep** *peu* or *anep* *bow* or *bend the head*, from *ane* head and *peu*

to bend, or אָק *pek* to *bow oneself*, sometimes from the Coptic root *ḥwp* to *cast down* and *Abrok* reading the latter after prefixing א with כ as the sign of the second person; but this is not only against Coptic grammar, but also assumes the improbable fact that the Hebrews did not retain the leading vowel. The explanations of the versions, e.g. Targ. אֲבָרָא לְמַלְכָּא = אֲבָא לְמַלְכָּא, Syr. *أبا سحلم* *father and ruler*, LXX *ἡγρεῖς*, plainly appear to be conjectural. The other signification of *bowing the knee* (Jerom. and Aqu.), Origen *γονατίζειν*, Gr. Ven. *γονυπετεῖν*, Ar. Erp. *أركعوا* *bend the knee* &c. appears to allude to the Hebrew בָּרַךְ to *bend the knee*, which certainly comes nearest the old Egyptian formula.

אֲבָרָם ('*Ab* is *elevated*) *n. p.* of the progenitor of the Hebrews afterwards named אֲבָרָהָם Gen. 17, 5. The proper name אֲבָרָם (which see) similar in sense and the numerous proper names compounded with רָם, as צִמְרָם, אֲחִירָם, אֲזָרָם and others, lead to the right explanation. See אֲבָרָא.

אֲבָרָשִׁי (contracted from אֲבָרָשִׁי) *n. p.* m. 2 SAM. 10, 10, for which אֲבָרָשִׁי usually appears.

אֲבָרָשִׁי (abridged from אֲבָרָשִׁי) *n. p.* of a son of David 2 SAM. 3, 3 by מַעֲכָה. But in the later genealogy he is called אֲבָרָשִׁי 1 KINGS 15, 2 comp. 2 CHR. 11, 20. His daughter *Tamar* (2 SAM. 14, 27) was married to Uriel of Gibah, from which marriage sprang מַעֲכָה or מִיכָהָה, the spouse of Rehoboam, 2 CHRON. 13, 2; 1 KINGS 15, 2. Maacha was also a granddaughter of Absalom.

אֲבָרָה (hollow *passes*) *n. p.* of an Israelite station in the desert NUM. 21, 10. See אֲבָרָה.

אֲבָרָה (unused) *intr. to flee*, Ar. *أجأ*, whence

אֲבָרָה (equivalent to *Φύγελος* 2 TIM. 1, 15) *n. p.* of the father of David's hero שִׁמְעָה, from the place הָרָר 2 SAM. 23, 11.

אֲבָרָה (unused) existing only in *n. p.* אֲבָרָה; but perhaps the Semitic stem is not אֲבָרָה, but אֲבָרָה, whence the Hebrew proper name אֲבָרָה 1 CHR. 5, 4. See אֲבָרָה.

אֲבָרָה and אֲבָרָה *n. p.* of an Amalekitish king (מֶלֶךְ עֲמָלֵק) 1 SAM. c. 15. This name of the Amalekite kings may have existed even before the time of Samuel, NUMB. 24, 7. Hence אֲבָרָה stands poetically for עֲמָלֵק generally NUMB. 24, 7, for which the Samar. text reads אֲבָרָה. The gentile name אֲבָרָה of *Haman* ESTH. 3, 1 is therefore explained by *Josephus* (Ant. XI, 6, 5) *τὸ γένος Ἀμαλεκίτης*, and so too by Jewish tradition. The Semitic name אֲבָרָה or אֲבָרָה among the Amalekites dwelling with kindred Edomites and Canaanites is certainly identical with the Phœnician אֲבָרָה *Ogyg-es*, the Titan-king, to whom the oak at Hebron was dedicated (Jos. Ant. I, 10, 4; Jewish wars IV, 9, 7), who is designated as a Phœnician in the tradition of the Titans; especially as the Greek Ogyges-tradition is also derived from Phœnicia.

אֲבָרָה see אֲבָרָה.

אֲבָרָה (unused) *tr. to bind, tie together to fit in, unite compactly*, whence אֲבָרָה, comp. Targ. אֲבָרָה and Talm. אֲבָרָה with their manifold derivatives in this signification, Ar. *أجد*; but the root is אֲבָרָה, which is also found in אֲבָרָה (אֲבָרָה), from which אֲבָרָה comes. Only in the harder *k*-sound do the words אֲבָרָה, אֲבָרָה, Ar. *أجد*, (in *n. p.* אֲבָרָה), Ar. *أجد*, *أجد*, Syr. *أجد*, Ar. *أجد* and others exist in the same fundamental signification.

אֲבָרָה (formed from אֲבָרָה, *m.; pl. אֲבָרָה*) *f.* 1. properly bound together, hence *bundle, bunch*, e. g. אֲבָרָה Ex. 12, 22 *Hyssop-bunch, Hyssop-bundle*, used for sprinkling; metaphorically 2. *a band, troop, company* 2 SAM. 2, 25; comp. אֲבָרָה; 3. *a knot, a loop, a fetter*, e. g. אֲבָרָה מוֹטָה *bands of injustice*, Is. 58, 6, to which is parallel הַרְצָבוֹת רָשָׁע *bands of iniquity* Ez. 9, 9; 4. *chain-ing together, putting together*, hence

(heaven's) *vault*, *arch*, Am. 9, 6, comp. נֶחֱסֶה Neh. 3, 38; Ar. بِنَاطَة, firm building, properly *ligatio*.

אָנאָג and אָנאָג, see אָנאָג.

אָנאָג *m.* a nut, a nut-tree, אָנאָג *nut-garden*, Song of Sol. 6, 11. With relation to the Ar. جَوْز, Pers. گوز, Syr. ܝܘܙ, אָ appears only as prosthetic. The word therefore cannot have a stem אָנאָג, and the less so as it has been probably taken from the Mediterranean (Indo-Germanic). In the dialect of Ghilan *aghar*. The Talm. אָנאָג, Armenian *engus*, the cognate אָנאָג equivalent to אָנאָג (comp. אָנאָג and אָנאָג) point to a connexion with the Old-High-German *laus*, Lat. *nus* &c., and the original form may have also been among the Semites *engus* אָנאָג, אָנאָג.

אָנאָג (received, among the חֲכָמִים) *n. p. m.* of a wise man otherwise unknown, the son of Jakeh (בְּנֵי-יָכֶה), to whom the collection of Prov. 30, 1—33 is ascribed. Since this form of name is frequent (comp. אָנאָג, אָנאָג, אָנאָג, אָנאָג) and the idea of collecting, receiving actually appears in proper names (comp. אָנאָג, אָנאָג), perhaps *Agar* is not symbolical. The Targ., Ibn Esra and others have not understood it so. In the primitive times, however, אָנאָג may have been an epithet of God, like the others here mentioned.

אָנאָג (*c.* אָנאָג) *f.* properly *berry*, *corn*, hence the smallest coin-weight, a little coin, אָנאָג a little silver-coin 1 Sam. 2, 36. The אָ is prosthetic, and אָנאָג (from אָנאָג) equivalent to אָנאָג (from אָנאָג) has the like signification, as *gran* from *gramm*. The stem therefore is not אָנאָג (which see), but אָנאָג, as belonging to אָנאָג. Syr. ܐܓܪ the same, Ethiop. *agâr*. The Vulg. (ut offerat [אָנאָג] nummum [אָנאָג]) has incorrectly understood אָנאָג to mean *assembly*, and so derived it from אָנאָג.

אָנאָג see אָנאָג.

אָנאָג (not used) *intr.* to flow, to flow down, to drop, whence אָנאָג. The or-

ganic root אָנאָג is also in אָנאָג to spring, flow; on the contrary, the Ar.

אָנאָג (to collect) is connected with אָנאָג.

אָנאָג (only *c. pl.* אָנאָג) *m.* 1. drops, dew-drops Job 38, 28, LXX βώ-*lous* δρόσου (more correctly βόλουσ δρ.), Targ. אָנאָג; from אָנאָג. 2. spring, only in the proper names אָנאָג, אָנאָג.

אָנאָג (*double spring*) *n. p.* of a place on the border of Moab Is. 15, 8, LXX Ἀγαλείμ, according to Euseb. 8 miles south of אָנאָג i. e. Areopolis. It is the Ἀγαλλά (אָנאָג) of Josephus (Antiqq. XIV, 1, 4), if this be not the אָנאָג of Is. 15, 5. It must not however be confounded with אָנאָג Ezek. 47, 10.

אָנאָג (unused) *tr.* to collect, draw together. The organic root is therefore אָנאָג, which also appears in אָנאָג, whence אָנאָג, Ar. جمع to collect, جمع the same, whence جمع a collection of water. The cognate roots in אָנאָג, אָנאָג, אָנאָג and many others confirm the fundamental signification of this word. Derivatives אָנאָג and אָנאָג.

אָנאָג (not used) *intr.* a weak form from אָנאָג to bend or bow oneself, hence literally of the bending of the reed or cane, comp. Is. 58, 5; figuratively to be bent, bowed, sorrowful. Derivatives אָנאָג, אָנאָג, אָנאָג. Though אָנאָג is used for it as a verb, yet if we may conclude from the derivatives, אָנאָג appears to be more original, especially as analogies in the dialects only suit the latter. From it are derived אָנאָג 2. and אָנאָג 2. The organic root is אָנאָג.

אָנאָג (*pl. c.* אָנאָג) *adj. m.* sad, humbled, אָנאָג bowed in spirit Is. 19, 10, comp. Ar. وجم. Stem אָנאָג.

אָנאָג (paus. אָנאָג, *c.* אָנאָג, *pl.* אָנאָג, but *c.* אָנאָג, with *suff.* אָנאָג) *m.* 1. (from אָנאָג) a collection of water, confluence, and so like אָנאָג from אָנאָג, but next a pool, place where water is collected, connected with אָנאָג Is. 14, 23; 41, 18; Ps. 107, 35; 114, 8, or also without it Ex. 7, 19; 8, 1; Is. 42, 15, but always

a pool or a collection of water which refreshes Is. 35, 7; Ps. 107, 35. The stem is אָנַם, comp. Syr. *أَنْحَا* a pool, Ar. *أَنْحَا* a collection of water. 2. (from אָנַם) reed, rush, then a collection of bulrushes or canes with the swamps belonging to them, which served for strongholds, JER. 51, 32 and the reeds they have burnt with fire; comp. Ar. *أَجَمَة*, pl. *أَجَام* reed-bush, then fence, which word Ibn G'andch has compared.

אָנְמוֹן *m.* 1. a pool, collection of water, and so like אָנַם. Hence אָנְמוֹן נָקִים Job 41, 12 [20] a pond seething with the sun-heat; the אָנְמוֹן of יִרְדֵּן is also to be referred to אָנְמוֹן. Stem אָנַם. Versions and interpreters have conjectured. 2. (from אָנַם) rush, reed with which the head bowed in humility may be compared Is. 58, 5. *נָקִים* Is. 9, 13; 19, 15 palm top and rush figuratively for high and low, parallel to *נָקִים*, as an old saying. From this comes poetically a rush-cord, *σχοινός*, which they drew through the nose of animals, Job 40, 26; comp. Plin. hist. nat. 19, 2 *junco Graecos ad funes usos* &c. Versions and interpreters have taken אָנְמוֹן here for hook or the like, with a head bent like the reed, but always derived from the reed.

אָנַן (not used) *intr.* to be bow-shaped, hollowed or made concave. The organic root is אָנַן, cognate with אָנַן to bend oneself, אָנַן to incline, to lower, אָנַן (אָנַן) and others, in which lies the idea of the bent and crooked; comp. Ar.

אָנַן to be rough, אָנַן hunch-backed, אָנַן cheek. Derivative אָנַן.

אָנַן (c. אָנַן, pl. אָנַן) *m.* bowl, basin, to receive the sacrificial blood, from its hollowed, bellied form Ex. 24, 6; אָנַן Is. 22, 24 vessels of cups, opposed to אָנַן vessels of flagons; אָנַן a goblet of rounding i. e. round goblet, Song of Sol. 7, 3. Syr. *أَنْحَا* pitcher, Ar. *أَنْحَا* washbasin, Targ. אָנַן fan, אָנַן pit.

אָנַן (not used) *tr.* is only a colla-

teral form of אָנַם to collect, heap together, applied to men and armies; Ar. *أَنْحَا* the same; from it comes

אָנַן (after the form אָנַם, only in pl. אָנַן, with suff. אָנַן) *m.* heap, crowd, troop, therefore like אָנַן an army Ez. 12, 14; 17, 21; 38, 6⁹ 22; 39, 4; comp. Ar. *أَنْحَا* a crowd of men, *أَنْحَا* troop; hence the Targ. rightly אָנַן armies. Symm., Ibn G'andch and Kimchi connect it with the Aram. אָנַן wing.

אָנַן (*fut.* אָנַן) *tr.* 1. to collect, bring together, e. g. nourishment in harvest-time, Prov. 6, 8; 10, 5; to gather in the grapes Deut. 28, 39. Figuratively (not used) to introduce, to receive, like אָנַן; whence is derived the proper name אָנַן. The organic root אָנַן is also in Aramaean אָנַן, Syr. *أَنْحَا* to bring together, to heap, Hebrew אָנַן (אָנַן), whence אָנַן. — 2. (not used) to gain, make gain, deserve, from the idea of gathering, bringing together; existing only in the dialects. — 3. a third signification to bargain for, as Targ. אָנַן, Syr. *أَنْحَا*, Ar. *أَنْحَا*, is cognate with the root in אָנַן, but is not found in Hebrew אָנַן. See however אָנַן.

אָנַן (*def.* אָנַן) Aram. *f.* letter, official document, Ezra 4, 8 11; 5, 6; אָנַן, in the Nasiræan dialect אָנַן, ענגירחא and dimin. ענגירחא. See אָנַן.

אָנַן (only c. pl. אָנַן) *m.* a word used only by Ezra for cup, bowl, Ezra. 1, 9, properly hollowed out, deepened, comp. אָנַן; LXX *φύαλλες*, Esr. Ap. *σπονδεῖα*, Vulg. *phialae*. The Syriac אָנַן is said to express the same in sense. According to the Talmud (see Ibn Ezra on the passage) from אָנַן (אָנַן) receiving the lamb's blood, i. e. tantamount to אָנַן bowl; according to Simoni from אָנַן (אָנַן after the Ar. *أَنْحَا*) blood-receiving; by others (Pfeiffer, Hottinger, Wahl) the origin has been sought for in Persian, but without success. The אָנַן is manifestly nothing more

than prosthetic, and therefore גִּרְטֵל is best derived from גִּרַּם (which see) with the derivative ending גִּל, which is also found in הִזְכִּיל (see the letter ל).

אָנִירָה *m.* fist, closed hand, with which one strikes EXOD. 21, 18; figuratively אָנִירָה *f.* fist of power IS. 58, 4. The אָ is prosthetic and the stem גִּרָה to put or pack together. Talm. אָנִירָה violent, אָנִירָה handful.

אָנִירָה (*pl.* אָנִירָה, with *suffix* אָנִירָה) *f.* only in writings of the Persian period: official document, writing, edict, account, letter NEH. 2, 7-9; 6, 5 17 19; 2 CHR. 30, 1 6, brought by the messenger on horseback (ἀγγαρος, from the Persian; Hebr. אָנִירָה 2 CHR. 30, 6). With respect to the Persian אנکار engare, writing, from انگاریدن engariden, to write, as also ἀγγαρος courier derived properly speaking from انگار and signifying tabellarius — whence ἀγγαρεύς to compel to serve as a messenger, Talm. אָנִירָה court-serjeant —, the present word may perhaps have been taken from the Hebrew אָנִיר in the sense of גִּר to roll, and therefore אָ is like perhaps to גִּנֵּלָה, or it may have come from the Semitic root גָּנַר (which see), Ethiop. naggara, equivalent to נָסַר, and so אָ would be tantamount to נָסַר. In any case the word bears a genuine Hebrew stamp, as well as the Aramean form אָנִירָה.

אָד (after the form קִטַּח גִּר, with *suffix* אָד) *m.* properly veiling, then concr. veil of vapour, fine cloud, vapoury mist, which rises from the earth GEN. 2, 6; which rises from the earth GEN. 2, 6; and so אָד would be tantamount to נָסַר. In any case the word bears a genuine Hebrew stamp, as well as the Aramean form אָנִירָה.

אָד (after the form קִטַּח גִּר, with *suffix* אָד) *m.* properly veiling, then concr. veil of vapour, fine cloud, vapoury mist, which rises from the earth GEN. 2, 6; and so אָד would be tantamount to נָסַר. In any case the word bears a genuine Hebrew stamp, as well as the Aramean form אָנִירָה.

אָד or אָדָה (only *pl.* אָדָה, with *suffix* אָד) *m.* properly veiling, then concr. veil of vapour, fine cloud, vapoury mist, which rises from the earth GEN. 2, 6; and so אָד would be tantamount to נָסַר. In any case the word bears a genuine Hebrew stamp, as well as the Aramean form אָנִירָה.

might perhaps in 2 SAM. 13, 16 be read אָדָה *f.* properly turnings, windings, from אָד II. to turn; then causes, circumstances, occasions, as אָדָה turn, then cause, Ar. سبب causa, حال motive, manner, from חָל to turn, אָדָה (*c.* גָּלָל) turn, and thence circumstance. The word only occurs in the difficult phrase אֲלֵ-אֹדָה הָרִיעָה הַגְּדוּלָה הַזֹּאת מֵאֲחֵרֶת 2 SAM. 13, 16, let it not be the occasion, i. e. let it not cause this evil which is greater than the other. The LXX could not explain the passage and translated according to the context ἡ ἀδελφε, ὅτι μεγάλη ἡ κακία, without אָדָה אֲלֵ-אֹדָה הָרִיעָה הַגְּדוּלָה הַזֹּאת having stood in their text. In practice it is however mostly connected with אָל only and is thus a causal particle: on account of GEN. 21, 11 25; 26, 32; EX. 18, 8; NUM. 12, 1; 13, 24; properly propter causas with a following genitive; אֲלֵ-אֹדָה for my sake Josh. 14, 6; seldom by way of strengthening אֲלֵ-אֹדָה Jer. 3, 8 for the sake of all the causes, on account of all this.

אָדָה a stem falsely assumed for אָדָה own

אָד I. (Kal not used) *intr.* to p. be away, languish, consume, tab-escere, אָד be destroyed, applied to the mind (נָפֶשׁ); as אָד to the eyes. Only in אָדָה (inf. with ל 1 SAM. 2, 33 אָדָה, with omission of He for אָדָה, comp. אָדָה ECCLES. 5, 5; אָדָה Is. 3, 8; אָדָה 23, 11; אָדָה Jer. 39, 7) to cause to languish, to trouble, make sorrowful, 1 SAM. 2, 33. Comp. אָדָה DEUT. 28, 65; אָדָה LEV. 26, 16. The organic root is אָדָה, which still exists in אָדָה (רִיב) and is farther developed in אָדָה; cognate אָד (רִיב), Ar. سَاب (med. Waw).

אָד II. (not used) *tr.* to arrange, to prepare, Ar. أَدَب and conj. II. to form, bring up. Only preserved in the proper name אָדָה.

אָד see אָדָה.

אָדָה (discipline is with 'El, from

אֲדָר, Ar. **أَدَب** information, education, and (אָל) *n. p. of a son of Ishmael*, and, like מִשָּׁח, דִּימָה, נִכְרוּ, קָדָר, also of an Ishmaelite race GEN. 25, 13; 1 CHR. 1, 29. In the LXX *Ναβθεήλ* is corrupted from *Ἀδβεήλ* on account of the preceding *Ναβαΐδ*.

אָדָר (not used) *intr. to be powerful, strong*, then *trans. to overpower, overcome*, and therefore like שָׁדָר, whence שָׁדִי. Many stems with the initial sound *s* are often closely related to those whose initial sound is *a*, comp. שָׁבָד and אָבָד, אָבֵל and שָׁבֵל. Here therefore belong אָדָר and שָׁדָר. Derivatives are the proper names אָדָר and אָדוֹן, אָדָר, אָדוֹן, אָדוֹן. The stem הָדָר is cognate in the proper names הָדָר and הָדִי, Ar. **أَدَّى** equivalent to שָׁדָר and like the Hebr. שָׁדָר (שָׁדָר).

אָדָר equivalent to אָדָר and = הָדָר and הָדָר, only in the proper name אָדָר (which see) equivalent to אָדָר.

אָדָר (*powerful, mighty*; comp. שָׁדִי, אל) *n. p. m. of an Edomite royal descendant, who escaped (1 KINGS 11, 17) during the slaughter in David's time* SAM. 8, 13; 1 CHR. 18, 12; but הָדָר is the reading in verse 14. אָדָר or הָדָר was a national and guardian deity of the Syrian races and also of the Edomites. See הָדָר.

אָדָר belonging to אָדוֹן see אָדָר.

אָדָר (*powerful*; equivalent to אָדוֹן, from אָדָר) *n. p. m. of a chief (רֹאשׁ) at Casiphia in Ezra's time* EZR. 8, 17; אָל-אָל-אָדָר *ibid.* stands for אָדָר אָדוֹן.

אָדוֹן (*c. אָדוֹן, with suff. אָדוֹנִי*; *pl. אָדוֹנִים, with suff. אָדוֹנֵי*) *m. properly settler, determiner, commander, ruler, from אָדָן to fix, determine (which see), hence in the comprehensive application of it in Scripture 1. commander, ruler, king* 1 SAM. 24, 11; PS. 12, 5; JER. 22, 18. — 2. *lord in the most general sense, consequently a) in opposition to עֶבֶד slave, servant, PROV. 30, 10; MAL. 1, 6; IS. 24, 2, or also in antithesis to שָׂמֹדָה and אָמָה, and where*

the subjection is expressed by בָּעַל *Is. 26, 13. Frequently also as an addition or honourable address to מַלְכֵךְ in אָדוֹנֵי מַלְכֵךְ 1 SAM. 24, 9; 26, 19, or also in other addresses with names NUM. 11, 28, like the German Herr, English sir; b) husband, consort, GEN. 18, 12; c) steward, as substitute of the lord, GEN. 45, 8 9; PS. 105, 21; d) proprietor, possessor, GEN. 42, 30; 1 KINGS 16, 24; all derived from the general idea of lord. — 3. The highest ruler and lord, God PS. 114, 7, more frequently כֹּל-הָאָרֶץ אָדוֹן Lord of the whole earth JOSH. 3, 11 13; MIC. 4, 13; ZECH. 4, 14; 6, 5; PS. 97, 5, or אֲדוֹן הָאָרֶץ מַלְכֵךְ MAL. 3, 1 as מַלְכֵךְ יְיָ, or with the adjunct יְיָ, הַבְּרִיחַ *Is. 1, 24, or merely יְיָ Ex. 23, 17. — Apart from the different significations of the word the following peculiarities in certain forms are note-worthy 1. אָדוֹנִי (my lord) is a courteous address from children to parents GEN. 31, 35, to teachers and seers 2 KINGS 6, 5, especially to kings, fully הָמַלְכֵךְ, or generally to persons, to whom one shews respect GEN. 44, 7; 1 KINGS 1, 17. This form is also used a) in short addresses or replies אָדוֹנִי GEN. 43, 20; 44, 18; NUM. 12, 11; JUDGES 6, 13; אָדוֹנִי GEN. 23, 11; 42, 10; 1 SAM. 1, 15; אָדוֹנִי 1 SAM. 22, 12; b) in addresses which have the name, as an apposition to the name e. g. אָדוֹנִי מִשָּׁח NUM. 11, 28; אָדוֹנִי אֱלֹהֵי 1 KINGS 18, 7, but more rarely of persons absent 2 SAM. 11, 11; GEN. 24, 12. He or she that speaks usually represents self as אָמָה or עֶבֶד. c) This singular suffix as such was soon left unnoticed in the language so that it even remained where one would have expected אָדוֹנִי NUM. 32, 25; 36, 2; GEN. 47, 18, hence אָדוֹנִי only appears by way of exception in 1 SAM. 16, 16. The *my* in such forms of speech is almost without significance, comp. Syr. **ܐܕܢܝ**, French Monsieur. — 2. אָדוֹנִים in the plural form also with suffixes, did not become concrete till later, agreeably to its abstract signification *dominion, power*, and therefore it was used as a singular in construction and in personal addresses, e. g. אָדוֹנִי**

אֲדֹנָי the lord of the land GEN. 42, 30
33; אֲדֹנָי יֹסֵף the lord of Joseph 39, 20;
אֲדֹנָי a strict lord Is. 19, 4. In
this manner occur אֲדֹנָי, אֲדֹנָי, אֲדֹנָי,
אֲדֹנָי, אֲדֹנָי &c. in all signi-
fications of the singular. Sometimes
also it is applied to God, Ps. 135, 5.
But for God a more favourite expres-
sion is אֲדֹנָי הָאֱלֹהִים DEUT. 10, 17; אֲדֹנָי
EX. 4, 10; אֲדֹנָי יְיָ Ps. 8, 2; אֲדֹנָי
Is. 51, 22. The plural אֲדֹנָי, which
appears but seldom as an actual plural
and is also so construed, GEN. 19, 2;
Is. 14, 13; DEUT. 10, 17; Ps. 136, 3, is
therefore in this case the abstract
form, as it exists in Hebrew also
in אֲדֹנָי omnipotence, אֲדֹנָי dominion,
אֲדֹנָי Hos. 12, 1, אֲדֹנָי 1 SAM. 19, 13
16 (comp. אֲדֹנָי life, אֲדֹנָי dismissal,
אֲדֹנָי oppression, אֲדֹנָי Ps. 101, 3, אֲדֹנָי)
and was taken personally afterwards. —
3. אֲדֹנָי in address or also in narrative
is applied to God, like אֲדֹנָי in the sin-
gular-use. The Masora counts up 134
places where אֲדֹנָי is so (קָרָא) used GEN.
18, 3; 19, 18. The suffix is written -
for - in order to distinguish it from אֲדֹנָי
GEN. 19, 2, which is actually taken for
plurality. But that - is really a suffix
may be recognised from Ps. 16, 2; 35,
23 and from the circumstance that it
never appears with the article as אֲדֹנָי;
and when God calls himself אֲדֹנָי Is. 8,
7, this only shews that the suffix was
already left wholly unnoticed as in אֲדֹנָי.
In the Phenician אֲדֹנָי adon, like אֲדֹנָי and
אֲדֹנָי, is first used as an honorary epi-
thet of Deity, e. g. of אֲדֹנָי and
אֲדֹנָי, and also with the suffix אֲדֹנָי
(our lord) seldom אֲדֹנָי merely; even the
Pentateuch knows the Phenician deities
(DEUT. 10, 17) under the appellation
אֲדֹנָי. אֲדֹנָי (my lord) appears as a de-
finite local deity belonging to Byblus
and Cyprus, viz. Αδωνις, which Hesychius
rightly explains by δεσπότης ὑπὸ Φοινί-
κων, while, as in the Hebrew אֲדֹנָי the
proper significance of the suffix entirely
disappeared; more rarely אֲדֹנָי alone oc-
curs. The exclamation אֲדֹנָי רָהוּ יהוה
oh Adon (lord)! oh his glory! JER.

22, 18 was the death-wail at the symbolical funeral obsequies of the God Adonis in Phenicia (Amm. 19, 1), and the prophet may have chosen this dirge on purpose. Phenician and Hebrew proper names compounded with אֱלֹהִים (see אֱלֹהֵי-בְנָק) are to be explained agreeably to the primitive view that אֱלֹהִים is an epithet of Deity, which, like אֱלֹהֵי, אֱלֹהִים, אֱלֹהֵינוּ, אֱלֹהֵיכֶם, אֱלֹהֵיכֻמֶּךָ and others, is also put for the name of God itself.

אָדֶר (*strong*) *n. p. m.* NEH. 7, 61, for which EZR. 2, 59 has אָדֶר, in signification equivalent to אָדֶר. See אָדֶר.

אֶדֹם (originally a form belonging to the proper name אֶדֹמִים, which is still preserved in 1 Macc. 13, 20) *m. fire, splendour* (see אֶדֹם), then like אֶדֹם (which see) the name of an old Semitic fire-god. An Edomite town or one belonging to southern Judah was also named from the Edomite deity אֶדֹם. The form אֶדֹם and אֶדֹם also appears. Perhaps too the proper name אֶדֹם compounded of אֶדֹם, and אֶדֹם as the name of a god should be identified with אֶדֹם.

אָדוֹרִים (*Double 'adôr*) *n. p.* of a town in the territory of southern Judah, beside **לָקִישׁ** and **עֲזָקָה**, which Rehoboam caused to be fortified, 2 Chr. 11, 9; **LXX** Ἀδωραί. It is the Ἀδωρα belonging to Idumea in the post-exile period (Jos. Ant. 13, 6, 4; 13, 9, 1) and **אָדוֹר** 1 Macc. 13, 20. It is said to represent the present *Dura*, westward of Hebron. The dual has arisen from the former name **אָדוֹר** as a designation of the double city, upper and lower, and this formation is usual in the names of cities, comp. **דְּבִלְתִּים**, **רָמְתִּים**, **רִישׁוֹנִים**, **מְבֻצִּים**, **מְעֻזִּים**, **רִשְׁעִים**, **דִּמְיוֹן**, **מְרִיתִים**, **הַיְיִקִּים** and many others. See **אָדָר** and **אָדוֹר**, **אָדָר**.

אָרײַן *aram. adv.* properly a word denoting place, *ibi*, correlative to **אָרײַן** *ubi?* and as the latter is formed from **אָר** (**אֵר**) by appending an *n*, so is **אָרײַן** from **אָרײַ**. However it is used more definitely to express the relation of time: *then, at*

that time, tunc, as a consequent with respect to what goes before: *thereupon, hereupon*, DAN. 2, 15 17 19 25 48; EZR. 4, 9; with the Aramæan accumulation of particles: בְּאַתָּה at that time, then DAN. 2, 14; hence מִן-אַתָּה from that time, since EZR. 5, 16, with the supplying of אֲדָרָה till now. The original form אֲדָרָה is only dialectically different from the Hebr. אֲדָרָה Ps. 124, 3, from which the Hebr. אֲדָרָה, as the Ar. اَدْرَا from اَدْرَا, is developed; but the Syr. ܐܕܪܐ follows another analogy. See אֲדָרָה.

אֲדָרָה (with suff. אֲדָרָה, pl. אֲדָרָה; adj. fem. אֲדָרָה, comp. שְׁלֵטָה from שָׁלַט) adj. and subst.: *bright, splendid, glorious* (from אֲדָרָה equivalent to הָרָר to shine, glitter) applied to the name of God Ps. 8, 2, to God himself 93, 4; hence *principal, distinguished, a chief, lord*, 2 CHR. 23, 20; NEH. 3, 5; with repetition of the suffix אֲדָרָהּ אֲדָרָהּ their lords brothers 10, 30; a noble, hence כַּסֵּף אֲדָרָה cup of the nobles i. e. precious, splendid JUDGES 5, 25, a poetical circumlocution, as לֶחֶם אֲדָרָה Ps. 78, 25; noble, Ps. 16, 3 the noble in whom is all my pleasure. The כָּל-הַסְּפִירָה is subordinated as a supplement to the construct אֲדָרָה, comp. Is. 29, 1; 43, 21. Thence metaphorically, *powerful, mighty*, of the waves Ex. 15, 10; *great, majestic*, of the cedar Ez. 17, 23, of the vine 17, 8, of a fleet Is. 33, 21; *mighty, powerful*, applied to gods, kings and peoples, 1 SAM. 4, 8; Ps. 136, 18; Ez. 32, 18; hence אֲדָרָה alone is already applied to God Is. 10, 34 (comp. v. 13 אֲדָרָה), to a king or leader JUDGES 5, 25, to *shepherds* (parall. רִעִים) JER. 25, 34, and even to the cedar ZECH. 11, 2. Comp. אֲדָרָה, the Lybio-Phœnician name of Atlas, brother of 'El (Maxim. Tyr. VIII, 7; Mart. Capella IV p. 250), אֲדָרָה among the Carthaginians an epithet of deity and of Be-tyle (Augustin, ep. 17; Priscian II c. 1; VI §. 45; VII §. 32), ראש-אֲדָרָה Rusaddir, Πρωσαδίριος, name of the Tangier cape, which is now رأس لايفس, Capo Bianco. — The adjective feminine אֲדָרָה is used substantively (with suff.

אֲדָרָה): 1. for *mantle*, properly the *wide, large over coat* in which persons wrapped themselves, which was also reckoned the most costly and splendid, JOSH. 7, 24; שִׁנָּר אֲדָרָה *Shinâr-mantle*, i. e. artificially wrought, from Shinâr or Babylonia (see Pliny VIII c. 48) 7, 21; but especially the hairy prophet's mantle made from the skins or hair of camels, in its full form שִׁנָּר אֲדָרָה ZECH. 13, 4 (comp. 1 KINGS 19, 13; 2 KINGS 2, 8 13 14; JON. 3, 6, μῆλωσῃ HEBR. 11, 37), to which belonged אֲדָרָה צִוְּרָה ζώνη δεσμαίνῃ MAT. 3, 4. — 2. The *pride of the meadow, the dress of the meadow, green*, parall. אֲדָרָה הַיַּרְדֵּן ZECH. 11, 3.

אֲדָרָה (Pers.; âtar belonging to Ized) n. p. of a son of Haman ESTH. 9, 8. (אֲדָרָה is equivalent to אֲדָרָה, Pers. âtar, and אֲדָרָה a noun-suffix.)

אֲדָרָה (not used) tr. to fit firmly to one another, to bind, to stamp firmly, to dam; cognate אֲדָרָה (which see), Ar. اَدَم to fit, bring or keep together. The root אֲדָרָה is also in אֲדָרָה II. Derivatives אֲדָרָה, אֲדָרָה n. p., אֲדָרָה n. p., אֲדָרָה n. p., אֲדָרָה n. p.

אֲדָרָה (without flexion) m. man, or collect. men, in the widest sense Ps. 68, 19; 76, 11; or כָּל-אֲדָרָה JOB 21, 33 to express the same. In the very frequent use of the word the following peculiarities are observable. 1. אֲדָרָה is a special proper name of the first man in the history of creation, *Adâm, Adamus*. Hence it is retained as a proper name in the versions, and in this special sense it occurs several times with the article אֲדָרָה (comp. הַיָּמִין, הַיָּמִין) in the first chapters of Genesis. Elsewhere the article stands in a collective sense even with אֲדָרָה. — 2. From this special name arose the poetical circumlocution אֲדָרָה, in plur. אֲדָרָה or אֲדָרָה for man, men, viz. in order to denote an antithesis to God or in addresses by God. But this periphrasis, after appearing but seldom as NUM. 23, 19; DEUT. 32, 8; 1 SAM. 26, 19 &c. did not become usual till the later

period of the language, when אָדָם seems almost as though it had grown along with it. In Syr. **ܐܕܡܐ** has become a single word and even stands for *Adam*, Targ. **ܐܕܡܐ** or **ܐܕܡܐ**; the Biblical expression is a poetical one in the Pers. **مردم زاده** (*merdüm zade*) son of man, Ar. **ابن آدم**, *pl. بني آدم*, Syr. **ܐܕܡܐ**, Maltese *bnydem*, Phenic. **ܐܕܡܐ** &c. — 3. As an original designation of kind or species אָדָם in the sing. or **אָדָם** in the plural is applied to man or men of the multitude, in opposition to Israel JER. 32, 20, or to nobler men Job 31, 33; Hos. 6, 7; usually referring to the enemy (as a contemptible man) Ps. 124, 2. Accordingly אָדָם with **אִישׁ** Is. 2, 9; 5, 15, **אִישׁ** Ps. 49, 3 or **שָׂרִים** 82, 7 designates the lower class, the Syr. **ܐܕܡܐ** and **ܐܕܡܐ** being used for such antithetic ideas. But אָדָם ECCLES. 7, 28 is seldom used as **אִישׁ**, without implying such a distinction. — 4. Like **אִישׁ** in the signification *some one, any one, aliquis*, LEV. 1, 2; Job 32, 21. See **אִישׁ**. — 5. Collect. *men*; and therefore there are certain phrases in which אָדָם stands as a kind of apposition, e. g. **אָדָם** **שָׂרִים** *wild of men, wild among men*, i. e. a wild man, GEN. 16, 12; **אָדָם** **כְּסִיל** *foolish among men* i. e. a foolish man, PROV. 15, 20; or where it follows in the genitive, e. g. **אָדָם** **אֲבֵי** *the poor among men* i. e. poor men, Is. 29, 19; **אָדָם** **זֹבְחֵי** Hos. 13, 2 *sacrificing people*; **אָדָם** **נְסִיכֵי** MIC. 5, 4 *anointed men*; **אָדָם** **רִאשׁוֹן** *the first among men* i. e. the first man Job 15, 7; or with **בְּ** e. g. **אָדָם** **בְּנֵי** Prov. 23, 28. — 6. In opposition to the animal, hence *the human* in **אָדָם** **הַבְּלִי** Hos. 11, 4, comp. 2 SAM. 7, 14. — 7. (*firmness*) *n. p.* of a city at the Jordan Josh. 3, 16, twelve Roman miles distant from צִרְחָן in the Manasseh territory (now Sotha), but without its situation or any traces of it being more exactly determined. The proper names אָדָם, אָדָם, אָדָם, אָדָם present a point of contact for the etymological explanation.

In the derivation of this primitive word Scripture appears to allude to

אָדָם GEN. 2, 7; 3, 19, comp. *ἀνθρώπων*; and the idea that the first man was made from dust or earth is really general and old, without the necessity of supposing a red-brown colour of the earth in Palestine being required, since אָדָם does not at all come from the stem אָדָם (to be red) and the limitation to a particular colour of the earth does not lie in the Mosaic document. In any case אָדָם has been originally formed into a proper name, and has therefore remained without flexion, even where the appellative conception *man* or *men* must be understood and one expects a construct, e. g. Prov. 6, 12 **אָדָם** **בְּלִיכָל** *ibid.*

אָדָם (3 *pl.* אָדָם) *intr. to be red*, e. g. applied to the colour of corals, blood, coccus, Ar. **أدم**, **أدم**, Targ. **אָדָם**, thence on account of the beauty of this colour, in the dialects, *to be beautiful, lovely*. **אָדָם** **מִשְׁכִּינֵיהֶם** *corals were they in body* LAMENT. 4, 7, i. e. fresh, blooming (of colour). Youthful freshness is expressed by the blooming, white colour of the body. **אָדָם** **בְּנֵי** *body, is in the accus. as 1 KINGS 15, 23 he was diseased in his feet* (אָדָם **בְּנֵי**).

Pu. אָדָם (from אָדָם, comp. **כָּסִי** Ps. 80, 11 from **כָּסִי**, **שָׂרִים** from **שָׂרִים** NAH. 3, 7), only as a participle **אָדָם**, *pl.* **אָדָם**, *to be red-coloured*, e. g. the shield of the warrior with blood, the hide with colour, NAH. 2, 4; EX. 25, 5.

Hif. **הִתְאָדָם** *to be red*, properly to shew red, then to grow red Is. 1, 18. The Hifl is used in this signification as it is elsewhere in verbs denoting colour.

Hithp. **הִתְאָדָם** (for **הִתְאָדָם**, comp. **הִתְאָדָם** *to shew itself red, to play red*, of wine, PROV. 23, 31.

This stem was probably formed originally from **דָּם** or rather the primitive אָדָם, and therefore it signifies primarily to be of a blood-red colour. Derivatives אָדָם, אָדָם, אָדָם, and the proper name אָדָם.

אָדָם (from אָדָם) *adj. m., f., pl.*

in leprosy LEV. 13, 19 24 42 43 49; 14, 37. Reduplicated names of colours, e. g. יִרְקֶקֶס, יִרְקֶרֶר, denote a likeness to the colour specified, and as in all such reduplications (הִפְכֶּכֶד, עֲלִלְקִל, הִלְבֶּלֶל, הִזְבֶּזֶז, הִזְבֶּזֶז) are but organic root-sounds doubled.

אֲדָמָה (c. אֲדָמָה, with suff. אֲדָמָה, pl. אֲדָמָה) f. prop. the firm, hard body of the earth, from אָדָם; hence 1. the firm earth in opposition to מַיִם GEN. 2, 9 19; 3, 17, and as an element, humus 2, 7, out of which this or that is made Ex. 20, 24; generally: the terrestrial globe, sphere GEN. 4, 11; 6, 1; 7, 4; פְּנֵי הָאָרֶץ the surface of the earth GEN. 2, 6; Ps. 104, 30. — 2. specially: thick earth suitable for banks or building, arable land, field GEN. 4, 2; Jo. 1, 10; 2, 21; אֲדָמָה לְעֹבֵד הָאָרֶץ to till the ground GEN. 3, 23; אֲדָמָה, אֲדָמָה a husbandman, cultivator, אֲדָמָה one addicted to tilling the ground 2 CHR. 26, 10; sometimes the field with its produce Is. 1, 7. — 3. metaphorically: land, country, province, e. g. אֲדָמָה Is. 14, 2, הָאָרֶץ זֶכֶד ZECH. 2, 16, אֲדָמָה (in Ez. frequently) Ez. 11, 17 for Palestine or Canaan; אֲדָמָה lands Pa. 49, 12. — 4. (fortress) n. p. of a town in the tribe of Naftali Josh. 19, 36.

אֲדָמָה (fortress) n. p. of one of five towns in the vale of שְׁכֵמִים which was afterwards destroyed with סֶלֶם and עֲמֹרָה GEN. 10, 19; 14, 2 8; DEUT. 29, 22; Hos. 11, 8.

אֲדָמִי (formed from אָדָם 7; fortress) n. p. of a town in the tribe of Naftali, Josh. 19, 33 (comp. אֲדָמָה 4.); אֲדָמִי ib., as the Talmud (Jer. Meg. 1, 1) has assumed, 'Adami (and) ha-Nekeb, LXX Ἀδμή (Admē) xai Ναβόκ (Naxáb). It was afterwards called דְּבִין (Talm. l. c.).

אֲדָמִי (pl. אֲדָמִים K'ri 2 KINGS 16, 6; 2 CHR. 25, 14; 28, 17, or אֲדָמִים 1 KINGS 11, 17) gent. m. Edomite, אֲדָמִי (pl. אֲדָמִים) f. an Edomitish woman DEUT. 23, 8; 1 SAM. 21, 8; 1 KINGS 11, 1, formed from אָדָם. See אָדָם and אֲדָם. אֲדָם, בְּנֵי אֲדָם are usually employed for the plural.

אֲדָמִים (the red-brown) n. p. of a

ridge of hills on the border between Judah and Benjamin Josh. 15, 7; 18, 17, so called probably in the first instance from the colour of the earth in the hills (see אָלֶם). From this came the appellation of a distinct place which lay on the ascent of this hill-range, אֲדָמִים מַעְלֵה אֲדָמִים (terrace of the red-brown hills), opposite to Gilgal, a place which Jerome still found in Maledomim and translated by ἀνάβασις νηρόων, ascensus ruforum, but which he referred to the shedding of blood.

אֲדָמִי (also מוֹרִי) adj. m. reddish, applied to the hair, GEN. 25, 25; fresh, applied to the colour of the face 1 SAM. 16, 12; 17, 42; comp. אָדָם. LXX πυρόακης, Vulg. rufus, literally, without its being necessarily referred to the hair only.

אֲדָמָה (Pers., from דְּהִי thma, Zend. the highest Being, and ta from data, i. e. given by the highest Being; with a prosthetic) n. p. m. of a Persian, ESTH. 1, 14.

אֲדָן (not used) tr. to make fast or firm, to set, hence אֲדָן; metaphorically to determine, command, rule, dispose, whence comes אֲדָן, אֲדָן and perhaps also אֲדָן and אֲדָן. There is a similar transference in חֲסֵן, whence חֲסֵן. The Arab. عَدَن to make firm, عَدَن a firm dwelling, is cognate; farther עֲדָן, עֲדָן (which see).

אֲדָן (strong) n. p. Ezr. 2, 59; interchanges with אֲדָן. The frequent variation in orthography between אֲדָן and אֲדָן has a foundation in the Syriac-Phœnician pronunciation, which utters אֲדָן as o.

אֲדָן Aram. a form equivalent to Hebr. אֲדָן, but only in the proper names בִּלְאֲדָן (Bel-Adonis), בְּנִיבִירְאֲדָן and אֲדָן-סַרְדָּן Sardanapalus. But see these words.

אֲדָן (paus. אֲדָן; pl. אֲדָנִים, c. אֲדָנִי, with suff. אֲדָנִי) m. properly the solid, hence fundament, basis, pedestal of a pillar, Song of Sol. 5, 15; the lower board-plate in board-walls Ex. 26, 19 ff., then threshold generally; figu-

in leprosy LEV. 13, 19 24 42 43 49; 14, 37. Reduplicated names of colours, e. g. ירקרק, ירקרק, denote a likeness to the colour specified, and as in all such reduplications (הפסקה, הפסקה, הפסקה) are but organic root-sounds doubled.

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אדמי (pl. אדומים K'i 2 Kings 16, 6; 2 CHR. 25, 14; 28, 17, or אדמיים 1 Kings 11, 17) gent. m. Edomite, אדמית (pl. אדמיות) f. an Edomitish woman DEUT. 23, 8; 1 SAM. 21, 8; 1 Kings 11, 1, formed from אדם. See אדם and אדם. אדמי are usually employed for the plural.

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ridge of hills on the border between Judah and Benjamin JOSH. 15, 7; 18, 17, so called probably in the first instance from the colour of the earth in the hills (see אדם). From this came the appellation of a distinct place which lay on the ascent of this hill-range, מַעְלֵה אֲדָמִים (terrace of the red-brown hills), opposite to Gilgal, a place which Jerome still found in Maledomim and translated by ἀνάβασις πυρρῶν, ascensus ruforum, but which he referred to the shedding of blood.

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אדן (paus. אדן; pl. אדנים, c. אדני, with suff. אדני) m. properly the solid, hence fundament, basis, pedestal of a pillar, SONG OF SOL. 5, 15; the lower board-plate in board-walls Ex. 26, 19 ff., then threshold generally; figu-

atively *foundation* of the earth, Job 38, 6. Stem אָדָן.

אֲדָנִי see **אֲדוֹן**.

אֲדָרְיָ first part of compound proper names; properly speaking nothing but constr. **אֲדָרְ** with the connecting sound; in proper names (comp. **צִירִיקָם** and many others). It appears to have been more common in Phœnician. See **אֲדָרְ-יָהוּקָם**, **אֲדָרְ-יָהוּ**, **אֲדָרְ-יָהוּקָם**, **אֲדָרְ-יָהוּ**, comp. **אֲדָרְ-יָהוּ**.

אֲדֹנִי-בֶסֶק (*Adon of Beseke*) n. p. of a Phœnician king of בֶּסֶק (see also בֶּסֶק) JUDGES 1, 5—7. Perhaps the Phœnicians had a sanctuary of Adonis here. As Byblos is called Ἀδωνίδος ἐσκή and *Byblius Adon* (Martial. *Capella* de nupt. phil. p. 54) or Ἀσσύριος Ἀδωνίς (Nonnus, *dion.* XLI. 157) was spoken of, Adoni-Beseke may have been used in the same way, and was subsequently converted into the proper name of a person.

אֲדֹנִיָּה (*Adon is Jah*) *n. p. m.* 1 KINGS 1, 5; NEH. 10, 17. It is used interchangeably with אֲדֹנֵיָּה 1 KINGS 1, 8 or אֲדֹנֵיָּם EZR. 2, 13, but is always treated like the other epithets of God, comp. אֱלֹהֵי, אֲדֹנֵי, עֶזְרִיקָם. On the proper name אֲדֹנִיָּה טוֹב see under טוֹב.

אָדוֹן־יָהוּ (Adon is Jahu) *n. p. m.*
1 KINGS 1, 8; 2, 25; for which אֱלֹהֵי־יָהוּ
stands in 1, 5; 2 SAM. 3, 4.

אֶדוֹן see **אֲדָנִים**

אָדוֹן (Adon is righteousness)
n. p. of a Canaanitish king at Jerusalem
Josh. 10, 1 3. אָרָק (right, salvation) is
a very old epithet of the highest deity
among the Phenicians, hence in their
proper names אָרָק-בְּנֵי-אָרָק, אָרָק-בְּנֵי-אָרָק. The
father of the Cabiri (בְּכֵרִים) is called
Σάδου, Σειδ, Σιδού, Σείδεν i. e. אָרָק
and אָרָק (= hebr. אָרָק) as the just-
dealing deity; whence Philo's expla-
nation (in Eusebius) by δίκαιος. In He-
brew this epithet appears sometimes as
an abstract noun אָרָק in אָרָק-יְהוָה, some-
times as an adj. noun in אָרָק and אָרָק-יְהוָה,
אָרָק-יְהוָה, or אָרָק according to the Phen-
ician pronunciation.

אֲדֹנִיָּם ('Adon is assisting) n. p. m.
EZR. 2, 13; 8, 13. In NEH. 10, 17 אֲדֹנִיָּה stands instead, the epithet of Jah אֲדֹנִיָּהּ (helper) interchanging with אֲדֹנִיָּם itself.

אֲדֹנִיָּה (*Adon is elevated*) *n. p. m.*
 1 KINGS 4, 6; but for this there is in
 2 SAM. 20, 24 and 1 KINGS 12, 18 **אֲדֹנִי**,
 and 2 CHR. 10, 18 **הָאֲדֹנִי** for **אֲדֹנִי** and
הָאֲדֹנִי, **אֲדֹנִי** and **הָאֲדֹנִי** being the Phenician
 pronunciation for the Syrian deity
 Sanchoniathon (p. 34) writes
 Ἀδωνας. Here **אֲדֹנִי** or **הָאֲדֹנִי** as the first
 member of the compound changes with
אֲדֹנִי. See **אֲדֹנִי**.

אָהַר (*Kal* not used) *intr.* to shine, lighten, metaphorically to be splendid, excellent, distinguished, renowned, far-famed, or also, to be powerful, great, extensive, all proceeding from the fundamental idea of shining. Hence come אֶהְיֶה, doubtfully אֶהְיֶה, אֶהְיֶה, אֶהְיֶה, the ה. פ. אֶהְיֶה, אֶהְיֶה, אֶהְיֶה, אֶהְיֶה. Only the *Nif.* נִתְאַדַּר to shew oneself glorious, splendid, renowned, powerful, with א in any thing, Ex. 15, 11. נִתְאַדַּר 15, 6 is part. in the constr. with the remnant of the i as a connecting vowel, comp. אֶהְיֶה GEN. 49, 11, אֶהְיֶה 31, 39, אֶהְיֶה, אֶהְיֶה Is. 22, 16. For אֶהְיֶה GEN. 27, 40 the Sam. Pentateuch reads תִּתְאַדַּר (when thou shalt be powerful); but it has probably done nothing more than paraphrased the difficult word תִּתְאַדַּר. — *Pi.* אֶהְיֶה (not used), whence אֶהְיֶה, אֶהְיֶה, אֶהְיֶה. — *Hif.* אֶהְיֶה (*fut.* אֶהְיֶה) to glorify Is. 46, 21. — On the organic root see אֶהְיֶה.

אֲדָר (*height, top*) 1. *n. p.* of a place in the south of Judah near Edom; with a local **אֲדָרָה** Josh. 15, 3, described as situated between **הַצִּיּוֹן** and **קֶרֶקֶס**. But in the briefer description of the south-border Num. 34, 4 it is called **הַצִּיּוֹן** **אֲדָר** (Addar-court); and since **הַצִּיּוֹן** is omitted there, **אֲדָר** may perhaps be different from **הַצִּיּוֹן**, which is equivalent to **הַצִּיּוֹן**. **אֲדָר** occurs besides in the proper name **אֲדָרָה** Josh. 16, 5; 18, 13. See **עֲטָרוֹת**. In composition **אֲדָר** is rendered in the Targ. by **אֲדָרְיָא**

(13 s. 6 d. English) a *Darik*, 1 CHR. 29, 7; EZR. 8, 27, Græcised *Δαρείος*. Reckoning by Darics was usual among the Jews under the Persian dominion. This coin-name is old among the Persians, and appears already in the *Cyropædia* (V, 3, 3), and the Græcised form alone could mislead *Jahn* (Einl. II. p. 345), so as to derive it incorrectly from *Δαρείος*. For *אֲדַרְפָּקִים* or *לְבָקִים* (without dagesh lene, as sometimes after ר, comp. *שִׁרְבִית* (עֲרִבִי) the form *הִרְבִּימִי* or *מִנִּים* also appears EZR. 2, 69; NEH. 7, 70 71 72, and one sees even from this that א is prosthetic. *בָּקִי* appears to be abridged from *בָּמוֹן*. The Persian word has been derived from *Dara* (king) and *Kaman* (bow), or from *Dara* and *כֹּן* (image), or from *دَرَگاه*, *aula*, and *مان* *man* prince, that is *kingly court*, because on one side was the stamp of the king's image, and on the other a bow. Others identify it with *δράγμα*, as a weight, whose etymology is not in Greek. Perhaps we should look here for the origin into *אֲדַר*, as in *אֲדַרְמֶלֶךְ* *Adar-Mars*.

אֲדַרִּים see *אֲדַרְמֶלֶךְ*.

אֲדַרְמֶלֶךְ (*Adar is king*) 1. n. p. of an Assyrian deity, 2 KINGS 17, 31, to whom the inhabitants of *כַּסְרִיָּים* (which see) burnt their children, consequently a sort of *Adar-Mars* i. e. sun-god, who was thought of as a destroying being. Hence *כַּסְרִיָּים* in Berosus is also called the sun-town. More probably it has been moulded together out of *אֲדַרְמֶלֶךְ* and א is equivalent to *חֲרָקֶךְ* (which see), SYR. *ܚܪܩܝܬܐ*. — 2. n. p. of an Assyrian king 2 KINGS 19, 37; IS. 37, 38, transferred from the name of the god.

אֲדַרְעָא (Targ. def. *אֲדַרְעָא*) *Aram. f.* *arm*, metaphorically *power*, EZR. 4, 23, like *זֶרַע*. א is prosthetic, as also *זֶרַע* (which see). The stem is *זֶרַע*.

אֲדַרְעִי (*corn-district, plantation*) n. p. f. 1. capital of *בָּטָן* (Batanæa), which belonged afterwards to the territory of Manasseh, NUM. 21, 33; DEUT. 1, 4; 3, 1 10; JOSH. 12, 4; 13, 12 31. LXX *Ἐδραῖν*,

Ἐδραῖν, Eus. (Onom. under Astaroth) *Ἀδραά*. The last-mentioned gives its distance from *בְּצִרְדָּה* as 25 Roman miles and from Abila as 9. In Arabian geographers it is called *أدرعات*, now *Draa*, whose distance from Damascus is about 24 Arabian miles. — 2. A town in the territory of Naftali JOSH. 19, 37. — The original form is *אֲדַרְעָא* from *זֶרַע* = *זֶרַע*, with א prosthetic; and after an i without the accent was annexed *אֲדַרְעִי* arose out of this.

אֲדַרְתָּ (with *suffix* *אֲדַרְתָּ*, *אֲדַרְתָּם*) *f.* see *אֲדַרְתָּ*.

אֲדַרְשָׁא a stem adopted for the *infinitive absol.* *אֲדַרְשָׁא* IS. 28, 28 for *דָּרַשׁ*, and chosen solely on account of its coincidence with the future. Comp. *inf. absol.* *אֲדַרְשָׁא* for *דָּרַשׁ* JER. 8, 13; ZEPH. 1, 2.

אָהַב (but with the *e* sound *אָהַב* in pause or where the second root-sound going into a simple syllable must have a long vowel, likewise before suffixes as *אָהַבְתִּי*, *אָהַבְתֶּם*, and others; *fut.* *אָהַבְתִּי* and *אָהַבְתֶּם*, but first person *אָהַבְתִּי* MAL. 1, 2 as often in verbs אָהַבְתִּי, once *אָהַבְתִּי* PROV. 8, 17, comp. *אָהַבְתִּי* GEN. 32, 5, אָהַב having arisen out of אָהַבְתִּי, and therefore this last form must have come from *אָהַבְתִּי*; *inf. constr.* *אָהַבְתִּי* ECCLES. 3, 8 and the feminine formation *אָהַבְתִּי*; but in the *imperat.* *אָהַבְתִּי*, *pl.* *אָהַבְתִּי* and with the *suffix* or in *pause* again from *אָהַבְתִּי*, hence *אָהַבְתִּי* 1. *trans.* to love, *āyanār*; sensuously, of love between the sexes 1 KINGS 11, 1; ECCLES. 9, 9; or mentally of the love of parents, friends, virtuous or vicious love GEN. 37, 4; PS. 99, 4; HOS. 12, 8. This conception seems to be used in the most varied relations, sometimes inmost desire and wishing for a thing, sometimes reaching or pressing after something, finally sometimes doing with a strong inclination, to be fond of doing, to like. The modifications of the conception, though coinciding in a central point, are shown according to the construction: with the *accus.* of the person or thing to love in the widest sense GEN. 24, 67; PROV. 4, 6;

Hos. 3, 1; with ל of the person to *bestow love upon one, to be devoted to*, LEV. 19, 18 34; with ב to *be attached to*, to have pleasure in something, וְיִי-אַהֲבֵה בְּדָמֶיךָ; ECCLES. 5, 9, and he who is attached to money, has no produce, similarly to בְּ דָמֶיךָ; with ל and the infin. to *be fond of doing, to like* Hos. 12, 8; Is. 56, 10; with כִּי in the apodosis, to *rejoice that*. Part. m. אֹהֵב; f. אֹהֶבָה, sometimes poetically אֹהֶבָה: a friend, male or female, *beloved*, male or female Pa. 38, 12; Hos. 10, 11, but always more than רֵץ. Derivatives אֹהֵב (אֹהֶבִים), אֹהֶבָה, אֹהֶבֶת.

Nif. אֹהֶבֶת to *be beloved*, properly to love one another; only in the participle אֹהֶבֶת the *beloved* 2 SAM. 1, 23 i. e. in this place, who have loved one another.

Pi. אֹהֵב to *love violently*, to woo, only in the partic. מֵאֹהֵבִים, pl. מֵאֹהֶבִים, lover Hos. 2, 7 9 12 14 15; LAMENT. 1, 19, with וְנָתַתָּה brought together. To this belongs also 2. pers. pl. fut. תִּאֲהָבֶנּוּ Prov. 1, 22 from תִּאֲהָבֶנּוּ, since the fut. Kal is תִּאֲהָבֶנּוּ. The ו has arisen from א, after א, as often happens, has passed into א.

Pe'al'al אֹהֶבֶת (an intensive form which arose by repetition of the last two root-sounds, comp. אֲהַבְתִּיךָ) to *love strongly, woo*. But for אֹהֶבֶת Hos. 4, 18 (Jerome: *dilexerunt*) the reduplication appears to be separated, with repetition of the personal suffix, as אֹהֶבֶתִּי (Ibn Parchon); comp. אֲהַבְתִּיךָ Ps. 88, 17, where רָוִי is repeated. See אֹהֶבֶת.

The stem אֹהֵב is identical with אֲהַב (which see) and אֲהַבָּה, where ה is hardened into ח and ג; but the root can only be אֹהֵב, אֲהַב, אֲהַבָּה, since the

Ar. حَبَّ, Targ. חב, Hebr. חב (חָבַב), Syr. حَب signifies to *love*, and the harder sound, perhaps ח, appears to have been primary in the root, consequently חב, from which arose חב and חב. Since the Ar. حَب properly means to *desire*, in אֲהַבָּה the first sensuous conception is obviously "to *desire*, to reach after something", and therefore it is cognate

with the organic root in אֲהַב, אֲהַבָּה.

אֲהַב (only pl. אֲהַבִּים) m. 1. *flirtation*; Hos. 8, 9 הִחָדּוּ אֲהַבִּים they *deal out intrigues* (in a bad sense), probably for the sake of alluding to אֲהַבִּים, they *carry on intrigues*, i. e. they practise amours. — 2. *charms, graces*; אֲהַבִּים kind of *graces* Prov. 5, 19, a flattering address to a woman.

אֲהַב (with suff. אֲהַבִּים; pl. אֲהַבִּים) m. 1. *loves*, as אֲהַבִּים and אֲהַבִּים used in the plural Prov. 7, 18. — 2. In the singular *amour, lewdness*; Hos. 9, 10 and they *became abominations, like their love*.

אֲהַבָּה (c. אֲהַבָּה, with suff. אֲהַבָּהִי) f. properly a fem. form of the infinitive of Kal, hence *loving*, with the accusative of the person or thing, e. g. GEN. 29, 20; DEUT. 7, 8; 1 SAM. 18, 3; 20, 17; 1 KINGS 10, 9; Hos. 3, 1, where, however, it may also be taken as an infinitive, since it is connected like an infinitive with כ, ל and מִן. Oftener it is a noun, after the form of אֲהַבָּה, and has for the most part the signification *love*, an antithesis to אֲהַבָּה, ECCLES. 9, 1 6; *love between the sexes* SONG OF SOL. 2, 5; 5, 8; 8, 4; applied to love, inclination and attachment in general, Prov. 10, 12; 17, 9 (comp. 1 PET. 4, 8; 1 COR. 13, 4); sometimes concr. *beloved*, SONG OF SOL. 2, 7; 3, 5; 8, 4. The figure in SONG OF SOL. 3, 10 is bold: *its interior is inlaid with love for one of the daughters of Jerusalem*.

אֲהַבָּה see אֲהַב.

אֲהַבִּים see אֲהַב.

אֲהַבִּים see אֲהַב.

אֲהַר (not used) intr. to *be strong, powerful*, properly speaking a farther development of אֲהַר (אֲהַר), whence as is well known מֵאֲהַר, Ar. أَوْس (med. Je) and أَوْس (med. Waw); אֲהַר (אֲהַר) is also cognate. On the farther development of stems with two sounds into those with three by hardening the inner vowel-sound into He, see ה. According to others אֲהַר is tantamount to אֲהַר, אֲהַר (to seize), which,

in foreign perfumes and spices; but the proper origin of the name must be looked for in India, as נרד, ברכם and others must be derived from Indian tongues. For this purpose the name *ogil* is compared, heard by Europeans for Aloë in farther India.

אהל (with suff. אהלי, אהלה, אהלך, אהלך, and frequently אהלך besides אהלך, with a local אהלך, retaining ס, as הלך for הלך, פלך for פלך, פלך before gutturals, spec. with a local as פלך, פלך; pl. אהלים besides אהל and in a reduplicated form likewise before the suffix) *f. tent* of nomads GEN. 9, 27, so called from its ring-shaped, round form. See אהל II. Hence אהלים בְּאֶהֱלֵינוּ JUDGES 8, 11, as in the sing. GEN. 4, 20, nomads. It is especially applied to the old Israelite sanctuary, which, like a nomad tent, was moveable and could be carried about; in its full form אהל מועד *tent of meeting*, most frequently in the Pentateuch; also אהל אלהים *the tent of Jehovah* 1 KINGS 2, 28, אהל ה' *tent of the law* NUM. 17, 23, or merely אהל 1 CHR. 15, 1; 17, 5; Ps. 78, 60 or אהלך Ex. 39, 33, always the exterior of the tent, the round roof, distinguished from מִשְׁכָּן. Metaphorically 1. *habitation, dwelling-place* JOB 8, 22; 21, 28; PROV. 14, 11, therefore tantamount to בית, and so *citadel* 1 KINGS 8, 66 or by circumlocution בית אלהים Ps. 132, 3; poetically of the citadel of the sun where he abides, Ps. 19, 5, which is called זבול HAB. 3, 11. In this general sense it stands therefore for אהל (hall) EZ. 41, 1, where the LXX have αἶλᾱμ. — 2. Like the

Ar. أَهْل, originally *people* who inhabit a tent, then: *people, race, family*, so e.g. אהל יוסף Ps. 78, 67 *the people of Joseph* i.e. the ten tribes, because Ephraim was the chief of them. In like manner אהל אלהים Is. 16, 5; בְּהֵיכָלֵינוּ LAMENT. 2, 4; אהלים Ps. 83, 7; *families, persons* ZECH. 12, 7. Hence אהל may mean poetically the family of the patriarchs, as a family καὶ ἑοχῆς, and thus the praise of the heroic wife מְנַשֵּׁים

בְּאֶהֱלֵנוּ JUDGES 5, 24 *above women in the patriarchal family*, i.e. above the patriarch-mothers, *blessed!* — 3. אהל (family, race) *n. p. m.* 1 CHR. 3, 20. — From this are derived

אהל (fut. יאהל) *denom. to tent*, i.e. to pitch tents or to go about with tents, GEN. 13, 18, then like נסע to wander, and so construed with ער 13, 12. — Hif. יאהל (fut. יאהל), contracted יהל, comp. אהל for אהל Is. 13, 20 *to pitch one's tent*.

אהלה (tent, temple) *n. p. f.* a symbolic name for Samaria EZ. 23, 4 5 36 44. Here the form arose out of אהל (its own sanctuary) i.e. which possesses its own sanctuary.

אהליאב (family founded by 'Ab i.e. God) *n. p. m.* Ex. 31, 6; 35, 34. Since אהל and the feminine form אהלה were certainly used as proper names, אהל might be compounded with an epithet of God in the farther development of the name, as עם people, איש and מן man, בית abbreviated בך dwelling, and others. Comp. מְנוּשָׁאֵל, עֲמִינָאֵל, אֲשֶׁר בְּעַל, מְנוּשָׁאֵל and see too אַבְיָאֵל.

אהליבה (from אהליבה: the sanctuary in it) *n. p. f.* a symbolical name for Jerusalem formed by EZEK. (23, 4 11 22 36) and contrasted with the name אהל for Samaria. This sort of formation in feminine nouns did exist, as אהליבה the mother of Manasseh shews, 2 KINGS 21, 1; and though the prophet thought of symbolising yet he followed given forms, as in אהל. The י is not a suffix, but a connecting i.

אהליבמה (people of the sanctuary) *n. p. f.* of a Hivvite and mother of many Edomite races GEN. 36, 2 14 18 25; 1 CHR. 1, 52. בְּמֶה is the name of a sanctuary on a height and seems to have been used in very ancient times in proper names among extra-israelite races, since traces of it are still found in names of places.

אהלים see אהל.

אהלים see אהל.

אָהר (not used) *intr.* equivalent to **אָהר** (אָהר) *to be enlightened, illuminated*; comp. **אָהר**. Derivatives $\bar{n}$. **אָהר**, **אָהר**.

אָהר (*enlightened*) *n. p.* of the first high priest, brother of Moses Ex. 4, 14 26; 6, 13 20; 7, 7 12 19, Aaron, *Ἀαρών* Luk. 1, 5, and Ar. **הָרָאן** *Hārān*. As he was the progenitor of the priestly family, the priesthood were spoken of as **בְּנֵי אָהרן הַכֹּהֵן** Josh. 21, 4, or **בֵּית אָהרן** Ps. 115, 10 12. In the Talmud **אָהרן** also appears for the same thing. There **אָהרן**, **אָהרן** are also formed. The mountain **הָרֵא**, where Aaron died Num. 20, 28; 33, 38, is now called **הַר אֶלִי** (mount of the prophet *Hārān*). For the etymology comp. **אָהר**.

אָהר (according to the form **אָהר**, *m. request, desire*, Prov. 31, 4 *K'tib desire for שָׁכָר*. See, however, **אָהר** 2.

אָהר 1. *conj.* (pronominal stem) the inclusive and exclusive *or*, hence either *vel* or *aut*, probably allied to **אָהר** in **אָהר**, and to **אָהר** as the Latin *vel* (*or*) is formed from *ve* (*and*). Where two objects are merely separated and free choice between them indicated without making anything prominent, the connexion with **אָהר** is still visible, as for example in the double position **אָהר** ... **אָהר** Ex. 21, 31; Lev. 5, 1 *either* ... **אָהר** ... **אָהר**, or, *sive* ... *sive*, or threefold **אָהר** ... **אָהר** ... **אָהר** 5, 21 23, or where an **אָהר** is omitted in the first member Num. 5, 14, where **אָהר** ... **אָהר** might stand just as well Prov. 29, 9; or there is instead **אָהר** ... **אָהר** Num. 9, 20; or finally it is interchanged with **אָהר** Num. 5, 14. In this sense **אָהר** stands before the perfect like **אָהר** consecutive. — Where **אָהר** departs from this simple method, the following gradations in its signification may be seen: a) *or rather*, correcting as it were what was spoken before, whether in the way of limitation, e. g. **אָהר** *or rather a tenth* (third of a month) Gen. 24, 55; or in the way of enlargement, e. g. **אָהר** *or rather that thou seest*, JUDGES

18, 19 comp. 1 SAM. 29, 3; and so it is distinguished from **אָהר** in interrogative clauses in the second question where something is put which is entirely different.

Comp. Ar. **أَوْ** or *rather*, also explained by **بَلْ**. — b) *if perhaps, or perhaps*, Lat. *sin*, where **אָהר** announces a case which revokes the preceding Lev. 4, 23 28; **אָהר** *or if perhaps he answers thee* 1 SAM. 20, 10 (Vulg. *si forte*); **אָהר** *or if perhaps he takes hold of* Is. 27, 5; **אָהר** *if then perhaps* Lev. 26, 41, comp. 2 SAM. 18, 13; Ez. 21, 15; MAL. 2, 17. In this sense it may be sometimes translated *be it so that, be it then so*, but the connecting

element is entirely lost; Ar. **أَوْ** *or*.

c) *or if*, putting quite another case, for which however **אָהר** also stands Lev. 13, 16. Most of the gradations are capable of being recognised only by means of the connecting clauses. — 2. **אָהר** *K'tib* Prov. 31, 4 as an interrogative, for which the K'ri reads **אָהר** (comp. GEN. 4, 9) *where? אָהר (so to say:) *where is strong drink?* But it is also possible that **אָהר** or **אָהר** as an interrogative like **אָהר** contains within itself a negation and so one might translate, *not strong drink!* The group **אָהר**, **אָהר**, **אָהר**, **אָהר** refers to the fact that we have here to deal with a pronominal stem, much as a derivation from **אָהר** (comp. Lat. *vel* from *velle*) commends itself. — 3. *subst. m.* in the sense of **אָהר** *island, coast*, perhaps in **אָהר**, which see.*

אָהר 1. *conj.* (pronominal stem) *if, si, si*, existing only in **אָהר** and **אָהר**. It is distinguished from **אָהר**, in which the disjunctive element prevails, and from **אָהר**, which expresses pure condition, without respect to the circumstance whether the transaction be conceived of as taking place or not; and from **אָהר**, which is commonly used only in cases of hope. See **אָהר**. — 2. *subst. m.* in the signification of **אָהר**, but probably in **אָהר** alone.

אָהר ('Ab is 'El, contracted from

אֲבִיבָה; comp. אֲבִיבָה from אֲבִיבָה n. p. m. EXRA 10, 34.

אֲבִיבָה I. (not used) *intr.* to be hollow, hollowed, bowed. With the stem אֲבִיבָה is cognate Aram. אֲבִיבָה (אֲבִיבָה), whence comes אֲבִיבָה flute (comp. אֲבִיבָה from אֲבִיבָה), with a harder initial sound in Arab. جَاف to be hollow, bellied, جَوْف skin, belly, and also the Hebr. גִּבְיָה belonging to the proper name גִּבְיָה. Derivatives אֲבִיבָה and the proper name אֲבִיבָה.

אֲבִיבָה II. (not used) *intr.* to return, turn about, to amend, Ar. أَوَّب (med. Waw). This stem אֲבִיבָה (אֲבִיבָה) is identical with אֲבִיבָה (אֲבִיבָה) and אֲבִיבָה (אֲבִיבָה), as the interchange of אֲבִיבָה and אֲבִיבָה shews; from this comes the proper name אֲבִיבָה (which see).

אֲבִיבָה (pl. אֲבִיבָה) m. 1. skin for water or wine, JOB 32, 19 like new bottles i. e. like skins filled with new wine that easily burst. Hence Targ. לְנִינִי, Jerome *laguncula*, Kimchi נִינִי in the signification which has been given, and both נִינִי and נִינִי proceed from a similar fundamental sense. — 2. The hollow belly of conjurers, in which the conjuring spirit (אֲבִיבָה, rabb. אֲבִיבָה) resides, and speaks hollow as if out of the earth. Hence metaphorically, partly this spirit, which was interrogated for enchantments, DEUT. 18, 11; 1 SAM. 28, 8; 1 CHR. 10, 13; Is. 8, 19, partly the enchanter himself, *εγγαστρι-σμός*; Is. 19, 3. Also in general: a necromancer, who awakes the dead out of the earth in order to reveal the future by their means, LEV. 20, 27. אֲבִיבָה to appoint necromancers 2 KINGS 21, 6; 2 CHR. 33, 6; אֲבִיבָה, אֲבִיבָה, אֲבִיבָה 1 SAM. 28, 3 9 to cut off, to put away the necromancers; אֲבִיבָה skilled in necromancy 28, 7.

אֲבִיבָה see אֲבִיבָה.

אֲבִיבָה (prop. part. = אֲבִיבָה from אֲבִיבָה II.) n. p. of an overseer of David's camels (עֲלֵי-גִמְלִים), who is himself designated an Ishmaelite (יִשְׁמָעֵלִי) 1 CHR. 27, 30. The Ar. title for camel-overseer أَيْل

may perhaps be considered as a proper name.

אֲבִיבָה see אֲבִיבָה.

אֲבִיבָה I. (unused) 1. to turn, wind, surround, i. e. like אֲבִיבָה either *intr.* to move and turn about circularly, or *trans.* to surround, embrace, close about, and metaphorically like אֲבִיבָה, Ar. حَال, to turn, occasion, cause something. Hence are derived אֲבִיבָה, אֲבִיבָה (which see), אֲבִיבָה. אֲבִיבָה has the same sensuous fundamental idea, and differs from the present only in sound. — 2. to be powerful, firm, strong, a metaphor which is also found in אֲבִיבָה and אֲבִיבָה, properly to be encircled, firmly surrounded, comp. the German "streng" and "Strang" (Hebr. אֲבִיבָה, אֲבִיבָה); Ar. أَلَّ (med. Je), whence come אֲבִיבָה and אֲבִיבָה strength. Derivative אֲבִיבָה. — 3. to veil, to cover, also from the fundamental signification of surrounding, spec. applied to a cloud veiling the horizon, comp. אֲבִיבָה. — Derivative אֲבִיבָה.

The Ar. signification in אֲבִיבָה to bend proceeds from to writhe (with pain or anguish) and is also found in אֲבִיבָה; the meaning to be troublesome, burdensome is properly speaking, to be firmly surrounded or pressed; derivative אֲבִיבָה, hardship.

אֲבִיבָה II. (not used) see the noun אֲבִיבָה.

אֲבִיבָה (pl. אֲבִיבָה) m. fire-turner, poker, rutabulum, consequently from אֲבִיבָה I. 1; but since אֲבִיבָה is described as smoking Is. 7, 4 or taken from the fire ZECH. 3, 2 or from the burning AMOS 4, 11, it cannot mean poker, but only fire-brand, as the Targum אֲבִיבָה for אֲבִיבָה (JOB 12, 5) and the versions have taken it. Probably the root אֲבִיבָה (אֲבִיבָה) is here tantamount to the Aramaean אֲבִיבָה, Ar. أَز to burn.

אֲבִיבָה see אֲבִיבָה.

אֲבִיבָה I. (Kal unused) *intr.* 1. equivalent to אֲבִיבָה to be inclined to an object, hence to will, desire. Derivatives אֲבִיבָה, אֲבִיבָה, n. p. אֲבִיבָה. — 2. (not used) to dwell, in-

habit, properly to *incline*, *establish oneself*, as *חנה* passed from a like fundamental signification to that of dwelling, encamping. Hence *חנה*.

Pih. *חנה* (fut. *יחנה*) to *desire strongly* or *eagerly*, in a good as well as a bad sense, and also in the signification to *strive after* Ps. 132, 13 14, always with the accusative of the object. The subject of the affection is usually denoted by *נפש* DEUT. 12, 20; JOB 23, 13; PROV. 21, 10. Derivative *חנה*.

Hithp. *החנה* (fut. *אחנה*) to *shew oneself wishing* or *desiring*, then generally: to *long for*, with the accusative of the object JER. 17, 16; AM. 5, 18; or also absolutely to *have a desire* 2 SAM. 23, 15; with *ל*: to *long for something* PROV. 23, 3 6. *החנה* to *long* a longing i. e. to *have a vehement desire* 21, 26; PS. 106, 14. — Derivative *חנה* I.

The root *חנה* as *חנה* has no connexion with the Ar. *حني* to *long for*, *desire* in its original signification, since this means properly *adspirare*, to breathe upon; on the contrary it coheres with

חנה to *bend*, *incline*, i. e. to *settle down*, *encamp*, *dwell* (similarly the Hebrew *חנה*, Syr. *حانف* to *make inclined*, *to be inclined*).

חנה II. to *measure off*, *mark*, properly equivalent to *חנה*. Only in *Hithp.* *החנה* (in the form *לחנה* Num. 34, 10) to *mark for oneself*, to *sign*, if it does not rather stand for *החנה* (from *חנה*). Derivative *חנה* II. GEN. 49, 26 *boundary*; on the contrary *חנה* (from *חנה*) a *sign*, *חנה* and *חנה* as the sign of the accusative are not to be derived from *חנה* II.

חנה III. belonging to *חנה* (pl. *חנה*), *חנה*, see these words.

חנה (c. *חנה*) *f.* *desire*, *lust*, *longing*, usually connected with *נפש* DEUT. 12, 15; HOS. 10, 10. On PROV. 31, 4 some read the K'tib *חנה* equivalent to *חנה*; but see *חנה*.

חנה (not used) perhaps tantamount

to *חנה* (in *חנה*) to *look forth*, hence to *wait*, *hope*. Derivative

חנה (*hoped for*) n. p. m. NEH. 3, 25.

חנה n. p. of the sixth son of Joktan and thence patriarch of the district Zana'a in South Arabia GEN. 10, 27, where the kings of Yemen resided. Arabian tradition names *حانف* 'Asâl or Zana'a ben 'Asâl the founder of Zana'a, and 'Usal is still retained as the old name of this district. In the passage Ez. 27, 19, where in our present text *חנה* is pointed, the versions have taken it as a proper name, only the LXX read *חנה* *ἡ Ἀσῆλ*, Vulg. *חנה* *ex Mozal*, Aqu. and Syr. *חנה* from *Usal*. See *חנה*.

חנה interj. An exclamation of sorrow: *woe! alas!* It appears absolutely but seldom NUM. 24, 23, or with the accus. Ez. 24, 6. Most frequently it occurs with *ל* NUM. 21, 29. It stands parallel with *חנה* PROV. 23, 29, which is also connected with it radically. *חנה*, *חנה* and the nouns *חנה* are cognate.

חנה (*inclination*) n. p. m. NUMB. 31, 8.

חנה interj. equivalent to *חנה* Ps. 120, 5, of which it is a farther development.

חנה (pl. *חנה*) m. properly equivalent to *חנה*, with which it is cognate by root: *slack*, *loose*, from *חנה*, and by a common transference to *folly*, *badness*: a *fool* PROV. 1, 7; 7, 22; *חנה* 10, 7 a *fool of lips* i. e. a *prattler*; *חנה* 16, 22 *correction proceeding from fools*; *חנה* the *fool* (godless), who takes root JOB 5, 3. Allied in sense to *חנה*, *חנה* and *חנה*.

חנה see *חנה*.

חנה n. p. of a king of the Chaldean empire, who followed Nebuchadnezzar 2 KINGS 25, 27; JER. 52, 31. *חנה* (which see), or written *חנה* and *חנה*, is the name of a Chaldean god, Merodach-Mars, and is also found in the Chald. royal names *Mesese-Mordak*,

40, 16; to the power of begetting PSALM 105, 36, hence רִאשִׁית אֵוֶן *first-born* GEN. 49, 3; DEUT. 21, 17; PS. 78, 51 and אֵוֶן poetically *son* generally, JOB 18, 12. The idea of power proceeds here from exertion and labour. — 3. (*power*) *n. p. m.* NUMB. 16, 1.

אֶן and אֶן (Egyptian: sun) 1. *n. p.*
 of a city in lower Egypt on the east
 bank of the Nile, the chief place of a
 nome called after it GEN. 41, 45 50;
 46, 20; written אֶן Ez. 30, 17. The
 prophet Jeremiah (43, 13) paraphrases
 the old Egyptian name by בֵּית שֶׁמֶשׁ
 (temple of the sun), the Arabic by
 عين شمس (fountain of the sun); the
 LXX have Ἡλιούπολις, Heliopolis; Plin.
 (5, 11) *oppidum solis*; and there was
 really a famous temple of the sun
 with a great priesthood (Her. 2, 3 59).
 In Coptic this city is also written ՄԻ,
 and ՄԻՍ, ՄԻՍԻՍ *light* has been com-
 pared. — 2. *n. p.* of another town of
 the sun in Syria, for which, however,
 אֶן is written. See בֵּית-אֶן.

אֲזָנָה (also **אֶזְנָה**, Talm. **אֶזְנָה**; the termination **-ִי** is equivalent to **-וִי**; *rich, gain-bringing*) *n. p.* of a city in the neighbourhood of Lydda (**לִידָה**), built by the Benjamites, which was populous in the post-exile age Ezr. 2, 33; 1 Chr. 8, 12. In the neighbourhood was found a plain which is called **בְּקִיעַת אֲזָנָה** Neh. 6, 2, where many hamlets (**קִסְרִים**) were. — Comp. the Phœnician **אֲזָנָה** *Una*, proper name of a Tingitan river, and **אֲזָנָה** *טִיב-אֲזָנָה* the name of a Numidian town.

אָנִיּוֹת K'tib see אָנִיּוֹת belonging to אָנִיּוֹת.

חֲזַק (ability, power; formed from חָזַק with ח־) proper name of a Horite and of a Horite tribe GEN. 36, 23; then also of a Jew 1 CHR. 2, 26. The noun-termination ח־ was a favourite one in Edomite proper names, comp. חֲזַקָּה, חֲזַקָּה, חֲזַקָּה, חֲזַקָּה; so too חֲזַקָּה, חֲזַקָּה, חֲזַקָּה, חֲזַקָּה.

אֶחָד (the same) *n. p. m.* GEN. 38, 9.

אֵינָהּ (not used) *tr.* a stem presupposed for אִינָהּ in the signification *to measure*; and one might compare the

Coptic *won to count, to measure*. As all the measures and weights of the Phœnicians passed from them to the Greeks and Semites (comp. *μετράω*; מִדָּה *meḏā*; *μέτρον*; מִדְּיָה *meḏyā*; *μέτρον*; מִדְּיָה *meḏyā*; *μέτρον*; מִדְּיָה *meḏyā*) and came from them assuredly to Egypt also, the stem מִדָּה belonging to מִדְּיָה seems perhaps to be old Semitic, especially as מִדָּה, מִדְּיָה, מִדְּיָה, מִדְּיָה and others are of Semitic origin. Probably מִדְּיָה (מִדְּיָה) is equivalent to מִדְּיָה (מִדְּיָה which see) *to surround, to encompass*, hence מִדְּיָה *something round*. Comp. the Talm. מִדָּה, turn, way, manner, as מִדְּיָה in its metaphorical acceptation.

אוֹפִר *n. p.* of a gold country, whence **כָּהֵן וְזָהָב** were brought, interchanged with **תְּרָשִׁישׁ** and **אוֹפִיר** JER. 10, 9; DAN. 10, 5, comp. Ps. 45, 10; 1 CHR. 29, 4. (In the first passage *Ofir* is put for *Ufas* by the Targ., Syr., Theod.) The genuine Hebrew **פֶּן** might lead to the taking the proper name **אוֹפִיר** as Semitic, compounded of **אֵי** *coast* (see **אֵי** and **אֵי**) and **פֶּן** *gold*, i. e. *gold coast*. But though the Hebrew may have thought of such a derivation in the word, the country is still represented as a distant one, which only sea-faring people could reach; and it is not improbable that it is originally like **אוֹפִיר**, **פֶּרֶרִים** and others, of foreign origin. Since it is also interchanged with **שֶׁבָּא** Ps. 72, 15, and this is regarded as belonging to south Arabia like **אוֹפִיר**, *Ufas* must be unhesitatingly looked upon as the name of a gold coast in southern Arabia, which originated in an Indian colony there, the Indians having other emporiums besides in that territory. **אוֹפִיר** might then have arisen from the Sanskrit *vipāçā*, a name of the district of *Hypphis*, whence the colony proceeded. See **פֶּרֶרִים** and **אוֹפִיר**. — **זָהָב מִמֶּנּוּ** 1 KINGS 10, 18 was read by the Syr. **מִיֹּפִיר** and interpreted by *Ofir*; but it may have been a peculiar gold place in the vicinity of **אוֹפִיר**, as there was besides **אוֹפִיר** a **מִזְבֵּחַ** there, in Arrian (Peripl. p. 13. 18) and Plin. (h. n. 6, 26) *Mapharitis* or *Maphartitis*. See **מִזְבֵּחַ**.

אופיר (written also אופיר, אופיר) 1. *n. p.* of the 11th son of Joktan GEN. 10, 29; 1 CHR. 1, 23, hence too of an Arabian tribe, as all the Joktanite names are at the same time the names of Arabian tribes. — 2. (with a local אופירה) proper name of a province, district or city in Arabia, where was the seat of that tribe, which as the name of a place (like חִילָה, שָׁבָא, חֲצִירָתָא, אֵיזֶל and others) was the cause of the personal name being introduced into the ethnographical table. The Scripture says that Solomon's ships with Phœnician seamen fetched thence gold, sandalwood (אֶלְכִיז), בָּתָם, precious stones, silver, ivory (שִׁנְהָבִים) and other things. אֶלְכִיז, אֶלְכִיז then became usual designations 1 KINGS 9, 28; 10, 11; PS. 45, 10; JOB 28, 16; IS. 13, 12; 1 CHR. 29, 4; 2 CHR. 8, 18; 9, 10. Poetically אופיר stands for *gold* generally, JOB 22, 24, the product bearing the name of the country, comp. תְּרָשִׁישׁ. From the Biblical accounts we gather the following results, 1. that 'Ofir was a coast land, to which people came in ships, 2. that the main articles of commerce were gold, precious stones and other costly things, 3. like אֵיזֶל, שָׁבָא and others it must be looked for in southern Arabia, in the vicinity of שָׁבָא, פִּרְסִיָּה, בִּיזָא, אֵיזֶל. The fact that Josephus (Ant. 8, 6, 4) looks for it in India, that many Indian articles of commerce are found among the productions which the Hebrews traded in there, and that the Arabic sometimes renders it by الهند, must be explained on this ground that 'Ofir like 'Ufas was founded by an Indian colony and was the emporium to which Indian things were brought for exchange. Accordingly the LXX translate it by Σαπαρά, Σαφίρ, Σουφείρ &c., thinking of the Egyptian name for India (Copt. Coqsp), but which is nothing else than the Σουναρά of Ptolemy and the Οὔσανα of Arrian, that cannot be identical with 'Ofir. — With relation to the origin of the word, it has been derived from אָ (coast) and פִּיר equivalent to فَرَقَة riches, hence understood riches-

coast; or compared with Maphartis in south-western Arabia; but it is probably of Indian origin.

אופן (rarely אָפֶן; *c.* אופן; *pl.* אופנים, *c.* אופני, with *suff.* אופניהם) *m.* properly circle, hence a wheel, a usual chariot wheel Ex. 14, 25; IS. 28, 27 (belonging to מִרְכָּבָה and עֲגָלָה). Hence it is applied to the wheels under the ten bases of the ten vases in Solomon's temple, where we learn from the description (1 KINGS ch. 7) that they had *naves* (תִּשְׁקִיָּה) and therefore turned about *axles* (סִדְרִים), to which they were fastened by *tenons* (יָדוֹת); in other respects they had *felloes* (בָּרִים) and *spokes* (תִּשְׁקִיָּה) like common wheels. It is also applied to the wheels of the threshing machine, which, rolling over the lying, loosened sheaves, separated the grain from the chaff; and hence it is used of wheels of an instrument for putting to death, which was made like a threshing machine to execute the punishment of threshing bodies to pieces PROV. 20, 26 (comp. 2 SAM. 12, 31; 2 KINGS 13, 7; AM. 1, 3). In prophetic vision it is also applied to the wheels of the divine throne, which are called in DAN. 7, 9 גִּלְגָּלִין and whose wonderful form is described in Ez. chs. 1 and 10. See אָפֶן.

אָץ (*part.* אָץ, *pl.* אָצִים) 1. *intr.* properly pressed together, hence to be narrow, applied to space JOSH. 17, 15. — 2. *trans.* to press, to drive, Ex. 5, 13; hence to hasten. — 3. *refl.* to urge oneself, to hasten, to be in haste, e. g. לְהַעֲשִׂיר to acquire riches PROV. 28, 20; לָבוֹא JOSH. 10, 13; בְּרַגְלִים א' PROV. 19, 2 to be of swift foot; א' בְּדַבָּרִים to be hasty in words i. e. thoughtless 29, 19; with מָן to hasten from, withdraw JER. 17, 16.

Hif. הָאָץ (*fut.* יָאָץ) to urge on any one, with א' of the person GEN. 19, 15, or with the infin. following, IS. 22, 4. — The stem אָץ in its fundamental signification sounds in Syr. ܐܬܥܝܬ, Talm. אָץ; with audible initial sound in לְהָאָץ, לְהָאָץ; in a wider sense to hasten, flee also in עָץ (קוץ).

אוצר (*c.* אוצר; *pl.* אוצרות, אֲצָרִים).

spoken of God, to look gracious, to be favourable, with אֶרְאֶה Ps. 119, 135; לִי 118, 27; קָל 31, 17; אֶל Num. 6, 25; DAN. 9, 17; אֶרְאֶה Ps. 67, 2 of the person or thing who is favourable, seldom absolutely Ps. 80, 4, or with the omission of פָּנִים 118, 27. c) to enlighten in the sense of to teach 119, 130; comp. the cognate in root יָרָה — Derivative the proper name יִרְיָה.

To the stem אִיר belongs the organic root אִיר, which is also found in יִרְיָה (if יִרְיָה be Semitic), אִיר I., אִיר II. This root appears besides with a harder initial sound in יִרְיָה II., אִיר II. In Arabic there are only preserved from this stem أَوَّرَ to kindle, أَوَّرَ glow, أَوَّرَ and أَوَّرَ to set fire to, أَوَّرَ fire; and the Aramaean has also derivatives of the same.

אִיר I. (with suff. אִירִי; pl. אִירִים only Ps. 136, 7) אִיר (also Job 36, 32, since better mas. read עֲלִיר for עֲלִירָה, 1. light, e. g. the early one, that of the early dawn JUDGES 16, 2, of the sun Is. 30, 26, of the moon 13, 10, of the stars JER. 31, 35, of the dark weather-cloud i. e. lightning Job 37, 15, of the lamp JER. 25, 10; אִירִית light of the splendid stars ZECH. 14, 6 (the יִקְרָאן which accompanies should be read according to the K'tib יִקְרָאן they draw themselves together and referred to יִקְרָאן); generally put with יִרְיָה, חֲמָה, שָׁמֶשׁ, נֶגֶד, שָׁמֶר, בְּגֵד, יִרְיָה, חֲמָה, שָׁמֶשׁ, נֶגֶד, עֵץ, בֹּרֶכֶת, לִבְרָה, and the opposite of הָשֶׁךְ and אֶלֶס Is. 59, 9; Job 30, 26, and therefore different from אִירִית, which is the name of the body itself that gives light. More rarely the genitive that belongs to אִיר and explains it is omitted, so that אִיר stands alone for the early light NEH. 8, 3; Job 24, 13, daylight Ex. 10, 23, sunlight Job 3, 9; 31, 26 or sun Is. 5, 30; HAB. 3, 4 (comp. φάος Od. γ', 335), lightning Job 37, 3; אִירִים אִירִים 36, 32 he covers the lightning with his hands. Without announcing the definite light more exactly or even without meaning it, it sometimes denotes darkness, glitter, splendour, Ps. 78, 14; 139, 11; אִירִים AM. 8, 9 day of bright-

ness i. e. bright day; אִירִית lightning, shining luminaries Ez. 32, 8; Job 29, 3 אִירִית by his light; אִירִית Is. 30, 26 the light of seven days i. e. creation-week. — 2) figuratively in many fold metaphors, viz. a) light of life, life Job 3, 16 20, as life is also called seeing the light, Ps. 49, 20; Job 33, 28, fully אִירִית אִירִית 33, 30; Ps. 56, 14. b) frequently prosperity, happiness, good fortune Job 18, 5; 22, 28; 38, 15; Ps. 36, 10; 97, 11; 112, 4; Prov. 13, 9; Mic. 7, 8 (the figure of light is often carried out by a verb annexed). Hence אִיר is applied to God Ps. 27, 1 beside שָׁשׁ; אִירִית Is. 10, 17 is Jehovah so far as he constitutes the salvation of Israel. He is also called אִירִית 60, 19 20, as Israel in a similar aspect is termed אִירִית Is. 42, 6; 49, 6 the salvation of the peoples. c) enlightenment, instruction Ps. 43, 3; אִירִית for the enlightenment of the nations Is. 51, 4. d) אִירִית light of the face i. e. grace, favour Ps. 4, 7; 44, 4; 89, 16; then cheerfulness, joy Job 29, 24. — The pl. אִירִים stands for אִירִית in this sense, but its single occurrence can determine nothing for the signification. — אִירִית AM. 8, 8 see אִירִית.

אִיר II. (pl. אִירִית, אִירִית) f. a green, blooming plant, a sprout, verdure, אִירִית Is. 18, 4 as a clear (lovely) heat on the fresh verdure; אִירִית to gather herbs 2 KINGS 4, 39; אִירִית the (life-giving) dew of herbs Is. 26, 19. This noun is derived from אִיר in the signification to shine, glitter, so far as verbs of shining are also applied metaphorically to blossoming, sprouting, ripening; comp. אִירִית, אִירִית, אִירִית &c., likewise Samar. אִירִית to shine and to sprout, Syr. אִירִית fire and אִירִית flower.

אִירִית (pl. אִירִים, אִירִים) m. 1. light-country, light-district, i. e. land of the sun-rising, somewhat like the Homeric πρὸς ἡῷ ἡλίου τε (Il. μ', 239), allied in sense to אִירִית east country. Only in the pl.: אִירִים אִירִים Is. 24, 15 praise God in the east countries; the prophet names in the same place as the opposite

lands אֲרָמִי הָיָה *coast-lands of the Mediterranean* i. e. of the west. Comp. as a parallel case 59, 19, where in praising God מְזַכֵּר מִשְׁמֵחַ and מְזַכֵּר מִשְׁמֵחַ are used; in like manner 45, 6 and others. In Arabic, however, اَیْسَر, اَیْسَر, اَیْسَر means the north, the north country i. e. the region of darkness, of night, comp. Talm. אור, אור, אור evening, Zab. אור spirit of darkness (see אור, אור), and accordingly one must translate אֲרָמִי northern countries, looking upon אֲרָמִי in Ps. 107, 3 and Is. 49, 13 as parallels to אֲרָמִי ... אֲרָמִי. In any case the connexion and parallelism require us to understand here certain lands and districts, eastern or northern.—2. *fire, flame, glow* Is. 44, 16; 47, 14; אור, אור, אור 50, 11 *glow of fire*; אור, אור Ez. 5, 2 *to destroy by fire*; figuratively altar of burnt-offering Is. 31, 9, the parallel being אור, אור in the same figurative sense. — 3. Only in the pl. אֲרָמִי (with suff. אֲרָמִי) properly instruction, enlightenment, revelation, used exclusively in the plural to denote the high priests' oracular image which was in the shining breastplate of judgment (אֲרָמִי הָיָה הַמִּשְׁפָּט) along with אֲרָמִי (which see). Both consisted, according to Philo (vit. Mos.), of two small oracular images that symbolically represented revelation and truth and were consulted in difficult cases Ex. 28, 30; Lev. 8, 8. אֲרָמִי to ask the 'Urim 1 SAM. 28, 6; אֲרָמִי to ask after the sentence of the 'Urim NUMB. 27, 21. As the 'Urim and Thummim were entirely unknown in the post-exile period, the formula אֲרָמִי וְלֹא אֲרָמִי Ezr. 2, 63 or אֲרָמִי הִפָּקֵן לֹא Neh. 7, 65 till a priest appear with 'Urim and Thummim arose for undecided cases of justice. Instead of the usual combination אֲרָמִי וְלֹא אֲרָמִי there is found in Deut. 33, 8 אֲרָמִי וְלֹא אֲרָמִי thy Thummim and 'Urim. But where אֲרָמִי stands by itself Num. 27, 21, or occurs parallel with אֲרָמִי and אֲרָמִי 1 SAM. 28, 6, it must be taken for 'Urim and Thummim. The versions (LXX ἀλήθεια καὶ ἀληθεια, Vulg. doctrina et veritas, Gr. Ven. φωτισμοὶ καὶ

τελειότητες) have translated according to the etymology, and have therefore rendered them well in part. — 4. n. p. of a city of the Casdim, hence called אֲרָמִי, where the home of Abraham and his family was GEN. 11, 28 31; 15, 7; Neh. 9, 7. In wandering to Canaan from this town he arrived first in Charran, which was also looked upon as the city of his birth or home on account of its vicinity GEN. 12, 1; 24, 4 10, comp. Acts 7, 2 4. We should therefore look for אֲרָמִי, agreeably to the Scriptures, whether it was a town, or as the LXX (γῶρα τῶν Χαλδαίων) take it the name of a country, in northern Mesopotamia in the vicinity of Charran where a Chaldean nomad-horde may have dwelt. For the more exact determination of the place, the views of Nicolaus Damasc. (Jos. Ant. 1, 7, 2) and Eupolemus (Eus. praep. ev. 9, 17) which assumed as identical with Ur a town Οὐρίη in Babylonia, subsequently called Καμαρίη, have been compared, others combining with them the fort mentioned by Ammian (25, 8) Ur in north-eastern Mesopotamia, a six days' journey west of Hatra. But inasmuch as the former explanation is impossible in itself, since Scripture can mean nothing but Mesopotamia, a fortress is also an unsuitable place for a nomad-horde, which could hardly have dwelt in such a place. Hence it is best to attempt to determine nothing more exactly. The etymology of the proper name אֲרָמִי is either Semitic, signifying east country, or equivalent to אֲרָמִי mountain, or it is to be looked for in the Arian languages as though it had come from the אֲרָמִי. Accordingly one might compare the Zend vara i. e. fort (Vend. p. 130), Sanskrit Ur a town, Pers. awra = Kalāh a fort. The Syrian lexicographers explain Ur by كَشْكَر. Jewish and Arabian tradition, followed by Jewish and Christian interpreters, have taken אֲרָמִי as an appellative in the sense of fire, perceiving in it the origin of Abraham's furnace. — 4. (Enlightener) n. p. m. 1 CHR. 11, 35; comp. the proper names אֲרָמִי, אֲרָמִי, אֲרָמִי.

שִׁמְשִׁי, שִׁמְשׁוֹן, בְּרִיָּה, בֶּרֶךְ, יָאִיר, אֲדִירָאֵל; the later מְאִיר, מְאִירָא.

אֲרִיָּה *f.* equivalent to אֲרִי 1. *light* Ps. 133, 12; 2. figuratively *prosperity, welfare*, ESTH. 8, 16.

אֲרִיָּה see אֲרִיָּה.

אֲרִי (Φωτεινός) *n. p. m.* Ex. 31, 2; also written אֲרִי 1 KINGS 4, 19. See אֲרִי.

אֲרִיָּאֵל ('*El is light*') *n. p. m.* 2 CHR. 13, 2. It is once interchanged with אֲרִיָּה 1 CHR. 6, 9 21, where אֲרִי may be combined with אֲרִיָּה (= אֲרִיָּה). See אֲרִי.

אֲרִיָּה (*Jah is light*) *n. p. m.* 2 SAM. 11, 3; Is. 8, 2; NEH. 3, 4.

אֲרִיָּה (the same) *n. p. m.* Is. 26, 20.

אֲרִי see אֲרִי.

אֲרִי I (perhaps the stem for אֲרִי, אֲרִי, אֲרִי) *intr. to be powerful, strong*, allied in sense to אֲרִי; see, however, אֲרִי I.

אֲרִי II as a stem to אֲרִי, see אֲרִי II.

אֲרִי III (not used) *tr. to support, strengthen*. The stem אֲרִי is then equivalent to אֲרִי, Ar. أَلَس, and as the proper names יִרְשָׁה, יִרְשָׁה, יִרְשָׁה (= יִרְשָׁה) arose from this farther developed stem, so from the shorter form came יִרְשָׁה and יִרְשָׁה. Others indeed compare the Ar. أَلَس to make a present of, to present with; but as אֲרִי appears in Hebrew as a stem and the proper names יִרְשָׁה and יִרְשָׁה appear to coincide in their stem, the derivation already given is more probable.

אֲרִי I (not used, an assumed stem for אֲרִי, *pl.* אֲרִי 1 SAM. 13, 20 21) *tr. to engrave, indent, cut in*, hence metaphorically *to mark, sign*; cognate perhaps with the stem אֲרִי then אֲרִי (אֲרִי) to pierce, engrave, whence אֲרִי a style, and also אֲרִי to cut into, whence אֲרִי, *pl.* אֲרִי, comp. the Ar. أَلَس to cut in. On the supposition of the existence of this stem in Hebrew the noun אֲרִי might very well be derived quite grammatically after the form אֲרִי, quite

especially as the *plur.* is אֲרִי and is also masculine. Derivatives אֲרִי, אֲרִי. On the other hand, the old noun אֲרִי and the אֲרִי which is used as an accusative-prefix can only be descended from אֲרִי III.

אֲרִי II (but *fut.* אֲרִי, *voluntat.* אֲרִי after the form אֲרִי without being the Nif. for that reason) 1. properly *to come*, then *to agree*, *to be willing*, *to be disposed*, with אֲרִי of the person whom one is to comply with, GEN. 34, 15 22 23; *to consent to*, that not with אֲרִי following, 2 KINGS 12, 9. אֲרִי (from אֲרִי) GEN. 23, 13 is referred to this by some, and the passage translated: *if thou consentest*. The stem אֲרִי is the original form of אֲרִי, only the forms here mentioned are taken in the figurative sense *to agree*. — 2. (not used) *to come in*, *go in*, consequently in the original signification of אֲרִי. Derivative אֲרִי K'ri Ez. 40, 15.

אֲרִי III. (i. e. אֲרִי equivalent to אֲרִי) *intr. to be, exist*, exclusively in Aramaean. As the noun אֲרִי (comp. אֲרִי, אֲרִי) and the proper name אֲרִי are from אֲרִי, so from אֲרִי come the noun אֲרִי, the proper names אֲרִי, אֲרִי and the accusative prepos. אֲרִי, אֲרִי. The stem אֲרִי, אֲרִי, perhaps farther developed in אֲרִי, is cognate with the Mediterranean (Indo-Germanic), Sanskrit *as*, Lat. *es-se*, and *ds* to sit; and is also connected with the stem אֲרִי.

אֲרִי I (*pl.* אֲרִי, אֲרִי, with *suppl.* אֲרִי, אֲרִי) *m.* properly the writing or sign engraved, indented, hence 1. *a character, sign, mark*, GEN. 4, 15; 2 KINGS 20, 8. — 2. *covenant-sign*, in full אֲרִי i. e. the sign of a covenant between God and man in general, or with Israel in particular, for the sake of remembering the covenant; also אֲרִי alone GEN. 9, 13; 17, 11; Ex. 31, 13; Ez. 20, 12. As religion was a covenant to Israel, the separate laws (circumcision, the sabbath &c.) were signs of the covenant. Transferred to the religious signs of the heathen in אֲרִי Ps. 74, 4 *they* (the heathen) *have made their religious signs into signs*, perhaps applied to the statue of Jupiter

which Antiochus caused to be erected in the temple and so obtruded on the Jews (1 MACC. 1, 30-97; 3 MACC. 5, 24-27). But then also it came to denote — 3. *symbol* in general, אָתוֹר Ps. 74, 9 *sanctuaries*, comp. the Ar. أَيْات applied to the sacred books. — 4. Military standard of single tribes, *flag*, different from דָגֵל, the banner of three tribes together, NUMB. 2, 2. — 5. *time-sign* for the purpose of marking certain portions of time GEN. 1, 14. — 6. *omen* and *prodigy*, along with מוֹפֵץ and like the latter signifying, *an omen* or *sign* of something future, *a premonitory sign* Is. 8, 18; 20, 3; Ez. 4, 3, and in all the significations of מוֹפֵץ whether as a *sign of a future occurrence*, *a sign* and *proof* of a thing &c., or *a wonder* generally. — 7. *memorial*, properly a monument by way of *remembrance* Is. 55, 13. — These significations all proceed from *sign* as in the Mediterranean (Indo-Germanic), comp. σῆμα, *prodigium* &c., Phenic. אַר, Arab. أَيْة, Aram. אַר, ʾܐܪ. In the frequent use of this word the feminine construction can only pass for an exception, GEN. 9, 12 17; JOSH. 4, 6; 24, 17; 1 SAM. 10, 7; EZEK. 4, 3; JER. 44, 29, which might take place for many reasons.

As to the derivation, the word is usually taken as having its origin in אָתוֹר or אָתוֹר from אָתוֹר to mark, for which the Arabic is appealed to, where أَيْة has the same meaning. But even if the stem אָתוֹר actually exists in Hebrew in the signification *to fix the limits of*, whence אָתוֹר GEN. 49, 36 *boundary* is derived, that circumstance does not compel us to assume the same stem for אָתוֹר also, especially as in Arabic the noun أَيْة in its manifold senses cannot always be referred back to أَيْ. Hence it appears preferable in my opinion to look for its stem in אָתוֹר I.

אָתוֹר II. (only with suff. אָתוֹרִיךָ, אָתוֹרִיךָ Ez. 23, 45 47, אָתוֹרִיךָ JOSH. 23, 15, usually written defectively אָתוֹרִי, אָתוֹרִי, אָתוֹרִי, yet these too are

occasionally written fully; from אָתוֹר III.) *m.* like the other form אָתוֹר (which see), that is used with the grave suffixes אָתוֹרִיךָ, אָתוֹרִיךָ, properly *the being, essence, essence, body*, hence *person*; אָתוֹרִיךָ HAG. 2, 17 *and your person* did not turn to me, so that it properly serves as a kind of pronoun for greater emphasis, like אָתוֹרִיךָ, אָתוֹרִיךָ and אָתוֹרִיךָ.

From the fundamental signification of אָתוֹר and אָתוֹר *body, being, person*, which then passes over as in the case of אָתוֹר into the signification *self, essential, peculiar*, so far as it occupies the place of a person, and the essence of a person or thing, the following peculiarities are to be explained: 1. A noun is made prominent as subject at the beginning of a sentence or part of a sentence by אָתוֹר (אָתוֹר) prefixed, which may be explained by *as to*, *quoad*, or in some similar way, usually when there is a transition to something new Ez. 17, 21; 44, 3; Is. 57, 15; NEH. 9, 19, or when the subject is prominently adduced by a special expression in an inserted clause 2 KINGS 10, 6; JER. 45, 4; Ez. 35, 10. — 2. With the subject before אָתוֹר, when something is summed up by that means Ex. 1, 14; JUDGES 20, 44 46; DAN. 9, 13, or before numeral words in general 2 SAM. 21, 22. — 3. For the purpose of emphasising or making prominent the subject in a passive or intransitive connexion of the discourse GEN. 4, 18; 17, 5; 27, 42; Ex. 10, 8; 21, 28; 25, 28; 27, 7; LEV. 10, 18; NUM. 26, 60; 32, 5; DEUT. 12, 22; 20, 8; 1 KINGS 2, 21; 2 KINGS 18, 30; JER. 35, 14; 38, 4; 50, 20; JOSH. 7, 15; 2 SAM. 21, 11; AM. 4, 2; PROV. 16, 33, where the verb cannot always be taken as impersonal or the neuter of the passive as it were, since all cases could not be properly explained by that means, and the intransitive connexion could not be resolved, e.g. 1 SAM. 20, 13; 2 SAM. 11, 25; JOSH. 22, 17; NEH. 9, 32 and elsewhere. In this sense also אָתוֹר before the subject should be taken, where it stands after a ו and, since that and can give no accusative force to אָתוֹר, and the accom-

panying verb as intransitive or passive obviously refers to the circumstance that **אור** stands in this case before the subject, and that the clauses are more *circumstantial*, e. g. NUM. 3, 26; JER. 27, 8; 36, 22; 2 KINGS 6, 5; EZ. 20, 16; 2 CHR. 31, 17; NUM. 9, 34. This original and tolerably frequent application of **אור** (**אור**), after its signification as a noun had been dropped, in order to bring forward the subject in certain cases in a more emphatic way than it could be done by the article or by **זה** and **הזה**, is often misapprehended by versions and interpreters because they have been led astray by its preponderating use with the object. Thus e. g. the Targ. and Vulg. in 1 SAM. 17, 34 read **אור**, and interpreters have taken **אור** in the sense of *with*; in 2 KINGS 6, 5 **אור-הפך** has been taken for **אור הפך** the axe, edge of the iron, i. e. the iron hoe, and so in many cases, which is unnecessary after the explanation that has been given. — But the most frequent use of **אור** (**אור**) is 3. as a sign of the *accusative*, depending either on an active verb following HAC. 2, 5, or preceding GEN. 24, 30; 25, 20; EX. 9, 16; 1 SAM. 25, 2; 2 SAM. 6, 21; 1 KINGS 20, 12; even in cases where the active verb has become a noun in the infinitive, having the article JER. 32, 16; or between the verb active and subject IS. 20, 1; GEN. 4, 15; JOSEPH. 14, 11, or where in consequence of the verb a double accusative is required and one of them is prefixed with a *suff.* (**אור**) DEUT. 31, 7; JER. 25, 15; ECCLES. 12, 9. Where the object, which must have the sign of the accusative in consequence of the verb active, is a personal pronoun, **אור** appears in its place with a *suff.*, as **אור**, **אור** &c., if that pronoun cannot be attached to the verb itself as an *accusative suff.*: i. e. **אור** becomes the bearer of the personal pronoun in the accusative, which is always the case when emphasis requires the accusative of the personal pronoun NUM. 22, 33; JER. 7, 19, or when the verb has two objects in the personal pronoun and the Hebrew verb active

can only have one *suff.* 2 SAM. 15, 25, or where another mood of the verb does not admit of the apposition of the *accusative* as a *suff.* GEN. 4, 15; but in general without being confined to certain cases. — 4. It is used as an accusative sign i. e. **אור**, or the more closely attached and shorter **אור**, before substantives, whether they go before or come after the verb by which they are conditioned, whether they are more or less definite, relate to persons or things, whether they have the article, or reject it in poetical discourse or briefer expressions. In this application **אור** also stands with different pronouns in order to put them into the *accusative* e. g. **אור-אור** whom? **אור-זה** this; **אור-אור** the person whom or the thing which; or also with other words, when they are supposed to be nouns, e. g. **אור-קל** GEN. 1, 21; with numerals NUM. 7, 7, when they seem to belong to substantives. — 5. The accusative-sign also stands in rare cases before substantives and other words, where they cannot be regarded as expressive of the object. This is done a) in designations of time EX. 13, 7; DEUT. 9, 25; b) in announcing the going to a place JUDGES 19, 18. But in cases 4 and 5 there is not only great license in putting or omitting the **אור**, but it is also interchanged with other prepositions. — 6. Another use of the present accusative-particle is the reflexive, when the vocable appears as a separate word with a *suff.*, e. g. **אור** JER. 7, 19 *themselves*; EZ. 34, 28 10. The acceptance of it as a reflexive might be extended all the more readily as this *self*, just as in the case of **נפש**, **נפש**, comes from the original signification of it, and the reflexive syllable **הי**, **הי**, **הי** &c. in verbs, originated in our present **אור** (**אור**). — 7. Very seldom does another preposition follow the accusative-sign before the noun, for the purpose of combining two relations by two prepositions, as 2 SAM. 19, 32 *he went over Jordan with (אור) the king* **לשלוך אור-בירקן** to conduct him upon, (and) over Jordan. The K'ri endeavoured

to avoid such an accumulation, by reading *וְיִרְדּוּן*, as the versions also did.

Its frequent interchange with another preposition is something merely external. In this case it appears accidentally as *וְ* also, is smoothed down to *-וְ* and signifies *with*. Though this preposition reads with the suffix *וְ*, its resemblance without the suffix causes a confusion of the two, so that even *וְ* appears for *וְ* and vice versa, especially in 1 and 2 KINGS, JER., EZEK. and elsewhere, e.g. *וְ* for *וְ* 2 KINGS 1, 15; 3, 11; 8, 8; *וְ* for *וְ* 2 KINGS 6, 16 and other places, rarely in the earlier Scriptures, as JOSH. 14, 12; 2 SAM. 24, 24.

The derivation of this vocable, which reads independently before a suffix *וְ*, and as an accusative-particle closely before a noun *וְ* (before *Makkef* *-וְ*), must be looked for, as already mentioned, in the verb *וְ* (III. *to be, exist*, and *וְ* like *וְ* is a noun-form, like those which are often developed out of concave stems (*וְ*). As original nouns *וְ* and *וְ* properly denote *being, existence, essence*, and are also identical by root with *וְ*, *-וְ* (*וְ* is equivalent to *וְ*, *as, esse*); and this fact becomes still clearer from the Aram. accusative-sign, Targ. *וְ*, Syr. *و*, rightly explained by Bar 'Ali as *person, body, being* (*ذات الشيء وشخصه*). Hence the successive development of its usage proceeds from this original noun-signification and is not difficult of determination when we consider *וְ*, *וְ*, *וְ* and the Ar. parallels *أَيَّ*, *أَيَّ*. But it is easily seen also that the reflexive syllable *-וְ* or the Aramaean *וְ* (Ps. 76, 5; 2 CHR. 20, 35), used in stems passively in Aramaean and Æthiopic, must have come from the same vocable; and since the reflexive element actually lies in *וְ* and *וְ* as in their parallels, and no trace appears of the *Tau* being unradical and unessential, it cannot possibly be identi-

fied with the Ar. *أَيَّ*, Æthiopic *kijä*, &c.,

because they belong to a quite different group.

וְ (pronominal stem) *adv. demon.* originally *ibi, there*, as a correlate to *וְ* (*וְ*) *where?* transferred to time: *then, about that time, at that time*, 1. definitive in relation to the past, and therefore where *the perfect* is suitable. It should be rendered accordingly *at that time, then*, GEN. 4, 26; 49, 4; EX. 4, 27; 15, 15; JOSH. 22, 31; JUDGES 13, 21; 2 SAM. 21, 17. — 2. in relation to a transaction unfinished by the narrator or that is proceeding. Here it should be rendered by *then, hereupon* and is connected with the *imperfect* GEN. 24, 41; EX. 12, 44; 15, 1; LEV. 26, 34; NUM. 21, 17; DEUT. 4, 41; JOSH. 8, 30; 10, 12. It is incorrect to suppose that the *imperfect* depends in this case upon *וְ* and stands for the *perfect*, since that is solely conditioned by the nature of the Hebrew *imperfect*, and stands even after *וְ*, after *vau* consecutive, elsewhere moreover in the course of a sentence (JOB 3, 3; 15, 7), not caused by external combinations. — 3. It also stands in connexion with the *imperfect*, when it really expresses the future, Ps. 96, 12; or — 4. in order to introduce the apodosis with *then*, JOB 9, 31; PROV. 2, 5, to which belong too JER. 22, 15; Ps. 40, 8; for it does not signify *therefore*, as a causal word, but stands before the apodosis, announcing the succession of time; nor is it pleonastic 2 SAM. 2, 27, since it introduces the apodosis here also with *yea then*, and the member of the verse must be translated: *surely then they would have gone up not before the morning &c.* — Connected with prepositions we find simply *וְ*, once separated into *וְ-וְ* JER. 44, 18, either in the signification *from that time onward* i. e. *since then*, or time finished as *וְ* is applied to the past, and therefore a) *adverbially: formerly, heretofore, in former time, before, from of old, from ancient times*, PROV. 8, 22; 2 SAM. 15, 34; Ps. 93, 2; Is. 16, 13; 44, 8; 45, 21; 48, 3 5 7; JER. 44, 18, parallel with *וְ*, *וְ*, *וְ*, and antithetic

to **זָהָה**, without taking any reference thereto into the sentence itself; Lat. *olim*, connected with *ille*. b) a *preposition* and *conjunction* setting out with a commencing point in the past and therefore giving a reference to the sentence: *from that time onward*, *since*, *et tunc*, *from when*, followed either by a *noun*, or the *infinitive*, or the *perfect*, Ex. 4, 10; 5, 23; Ruth 2, 7; Ps. 76, 8.

This pronominal stem is not to be derived from a verb **זָהָה** or **זָהָה**, but should be looked upon as an abridgment of **זָהָה** Ps. 124, 3, which is compounded of **זָהָה** equivalent to **זָהָה** and the pronominal stem **זָהָה** (comp. **זָהָה**). The Arabic **زَا** is also abridged from **زَا**, and from the Aramaean **זָהָה**, **זָהָה** (= **זָהָה**) has arisen the Samaritan **זָהָה** besides **זָהָה**, and **זָהָה** is still farther abbreviated in connection with **זָהָה**, as **זָהָה**, where nothing but **זָהָה** remains of it.

זָהָה (part. pass. **זָהָה** - **זָהָה** DAN. 3, 22; **זָהָה** from **זָהָה**, with suff. **זָהָה**) Aram. trans. to *kindle*, to *light* with the accusative, Aramaean with **זָהָה**, DAN. 3, 19: **זָהָה** **זָהָה** **זָהָה** *wont to be heated* (**זָהָה** equivalent to **זָהָה** in new Hebrew). In the Targums **זָהָה** stands for **זָהָה** and **זָהָה**. The stem **זָהָה** is only a secondary form of **זָהָה** (**זָהָה**) which is also found in the Aramaean **זָהָה** (**זָהָה**) belonging to **זָהָה**. The Arab. **زَا** shews the relationship more plainly.

זָהָה (not used) intr. to *shine*, *glitter*, then metaphorically as usual, to *bloom*, *sprout*, *grow*. As the fundamental signification in **זָהָה** is found in the verbs **זָהָה**, **זָהָה**, **זָהָה**, so is the metaphorical one in **זָהָה**, Ar. **أَسْب**; it appears therefore that the conception of the word was expressed of plants generally. Derivatives **זָהָה** and the proper name **זָהָה**.

זָהָה (*shining, beautiful*; formed from **זָהָה**) *n. p. m.* 1 CHR. 11, 37.

זָהָה (not used) Aram. only in the formula **זָהָה** **זָהָה** **זָהָה** in the formula **זָהָה** **זָהָה** **זָהָה**.

DAN. 2, 5 8, and in the Talmudic formula **זָהָה** **זָהָה** **זָהָה**. Since the signification of **זָהָה** does not suit in Daniel — for *to go out* is **זָהָה** 2, 13, and **זָהָה** is never synonymous with **זָהָה** 9, 23 —, the versions and interpreters render it by **זָהָה**, **זָהָה**, **זָהָה**, and since the part. fem. not only does not suit Daniel, but is impossible in the Talmudic formula, **זָהָה** appears to be merely an *adverb* from a stem **זָהָה**. As a verb the signification might be: *to fasten*, *to confirm*, *to determine*, *to bespeak*, *order*, comp. **זָהָה**, Ar. **وَصَدَّ** to be firm, **وَصَدَّ** to make firm, **وَصَدَّ**, hence **وَصَدَّ** foundation &c.

זָהָה (from **זָהָה**) Aram. adv. *determined, firm, unalterable, undeniable*, **זָהָה** DAN. 2, 5 8 the word from me is unalterable, i. e. the thing is firmly determined, where **זָהָה** as an *adverb* does not agree with the gender of the noun. The Talmudic **זָהָה** **זָהָה** means: *a certain one is consistent, true, with relation to his opinion*. — But as the verb **זָהָה** does not occur elsewhere, the *adverb* **זָהָה** appears nowhere except in the two passages of Biblical Aramaeism, and inasmuch as **זָהָה** EZRA 7, 23 appears to be **זָהָה** and the adverbs **זָהָה**, **זָהָה** are also formed externally in the same way, it is not improbable that **זָהָה** as well as the latter words is old Persian, with which may be compared *azdā, assiduous* (Inscription of Nekschī Rustum v. 43 45).

זָהָה see **זָהָה**.

זָהָה *m.* **זָהָה**, *hyssop*, a well known aromatic plant, which grows on walls 1 Kings 5, 13, and when bound in bunches (**זָהָה**) serves as a brush or fan in sacred sprinklings Ex. 12, 22; Lev. 14, 4 6 49 51. Among the different kinds of hyssop, comprehended under the name **זָהָה**, according to *Sādja, Maimāni, Ibn Ganāch, Kimchi, Tanchūm, Bertinoro* it was *organy*, called among the Greeks *ὀργάνον*, among the Arabians **زَعْفَرَان**. It was the Phoenicians who brought **זָהָה** to the Greeks

the Arabic زَلَن; interpreters comparing also the Aramaean זָלַן, Syriac ܙܠܢ &c. But since no trace of a verb זָלַן is found in this sense either in Hebrew or the dialects, as Ibn Koreish renders זָלַן by the corresponding زَلَن, the LXX and Vulg. already presupposing another derivation in ζώνη, balteus (sword-belt), it is right to assume with Parchon and other lexicographers that זָלַן is merely prosthetic to זָן (from זָן II.), and then זָן is of the same origin as the Aramaean זָן, זָן, Ar. زَيْن &c., just as other nouns beginning with ז take ז prosthetic, comp. זָאֵן, זָאֵר, זָאֵר. See זָן II.

זָאֵן (from זָאֵן after the form שִׁינָם, סינָר; point, top) n. p. of a village in the vicinity of the two Bêth-hôrôn, built by שָׁאֲרָה an Ephraimitess, to which the name Sherah was given by way of distinction from another זָאֵן 1 Chr. 7, 24. See זָאֵן.

זָאֵן (pl. of זָאֵן; c. זָאֵן; top, corner) n. p. of a city in the territory of Naphtali at mount Tabor, hence called זָאֵן Josh. 19, 34, which Eusebius found in Σαφωθ (זָאֵן) in the district of Siphoris (צִפּוֹרִי). זָאֵן (זָאֵן) as well as זָאֵן is formed from the primitive זָאֵן, transferred from the resemblance of mountains in shape to names of places there existing, just as אֶלְ also became the name of a mountain (comp. טָבִיר, בְּסָלֹת, טָבִיר). See זָאֵן.

זָאֵן (after the form זָאֵן, זָאֵן) adj. m. drying up, from זָאֵן (which see). Hence is derived only the denom. הִזָּאֵן (retaining the formative letter) to appear to dry up i. e. to dry up, Is. 19, 6.

זָאֵן (from זָאֵן; hearing by Jah) n. p. m. Num. 26, 16. — זָאֵן is from the infinit. זָאֵן.

זָאֵן (Jah is hearer) n. p. m. Neh. 10, 10; formed from זָאֵן (c. זָאֵן) and יָהּ. Comp. the proper names יָהּ, יָהּ.

זָאֵן (only plural זָאֵן) m. equivalent to זָאֵן fetters Jer. 40, 1 (where in several mss. only זָאֵן), 40, 4. זָאֵן is prosthetic (see

זָאֵן), since usually זָאֵן stands and the stem זָאֵן for it is certain. Arab. زَكَا in its fundamental signification is connected with זָאֵן.

זָאֵן (fut. יִזְאֵן, with suff. יִזְאֵנִי, as יִזְאֵר from יִזְאֵר) tr. properly to bind, to bind about, hence to gird, gird about, e. g. זָאֵן Job 38, 3; מְזָאֵן Jer. 1, 17 to gird the loins, i. e. to equip; and like all verbs of putting on, with the accusative of the thing put on: זָאֵן 2 Kings 1, 8; זָאֵן Job 30, 18 to put on after the manner of an under coat, i. e. firmly attaching to; figuratively זָאֵן to equip with strength, 1 Sam. 2, 4. Derivative זָאֵן.

Nif. יִזְאֵן to be equipped, furnished, girded; with זָאֵן Ps. 65, 7 instead of the accusative of the object.

Pih. זָאֵן (part. מְזָאֵן, fut. יִזְאֵן; but also with dagesh omitted in מְזָאֵנִי from מְזָאֵן) properly a mere intensive of Kal: to gird about, to arm, equip, with a double accusative, especially in a figurative sense applied to joy, power, Ps. 18, 33 40; 30, 12; 2 Sam. 22, 40. מְזָאֵן Is. 50, 11 armed with burning arrows, in order to set fire to, or the putters of flames (see זָאֵן) i. e. fire-setters. More rarely with the omission of one accusative Is. 45, 5, where זָאֵן is to be supplied.

Hifp. יִזְאֵן (fut. יִזְאֵן) to equip oneself, to arm, gird oneself Is. 8, 9, but always absolutely and without an accompanying accusative; Ps. 93, 2 the accusative belongs to זָאֵן.

The stem זָאֵן is allied in fundamental idea to זָאֵן, זָאֵן, but the organic root is זָאֵן, as is proved by the stems זָאֵן (זָאֵן) and the organic roots in זָאֵן, זָאֵן, זָאֵן, Ara-maeen זָאֵן. The Arabic زَكَا to gird, to be strong, firm, زَكَا to make fast, surround, proceeds like the Hebrew זָאֵן from a similar fundamental idea, as the noun زَكَا a covering and the denom. زَكَا to cover, still shew.

אָרָוּע (with *suff.* אָרָוּעִי) *f.* equivalent to Aram. אָרָוּעִי with א prosthetic, JER. 32, 21.

אָרָוּע (א. אָרָוּעִי; without *plur.*) *m.* 1. *native, born in a country*, spoken of men, opposed to אָרָוּעִי Ex. 12, 49; LEV. 16, 29; 17, 15; 18, 26; fully אָרָוּעִי אָרָוּעִי Ex. 12, 19; NUM. 9, 14. Then applied to things: *inborn, native*, a thing which has originated and come forth in the place where it is; hence spoken of a tree which grows in its own soil and has not been transplanted Ps. 37, 35; a native tree is also a *strong tree*, because one that has grown where it is from the beginning is stronger than a transplanted one, in which sense the LXX and Vulg. generally have *αἰδός*, *cedrus*. — In these connected significations אָרָוּעִי is formed directly from the stem אָרָוּעִי (which see) after the form אָרָוּעִי, אָרָוּעִי. — 2. equivalent to the proper name אָרָוּעִי (see 1 CHR. 2, 6) of the tribe of Judah (אָרָוּעִי receives here the א prosthetic); whence arises the *patron.* אָרָוּעִי an Ezrahite, a descendant of אָרָוּעִי or אָרָוּעִי, spoken of אָרָוּעִי 1 KINGS 5, 11; Ps. 89, 1, and of אָרָוּעִי 88, 1; compare on both 1 CHR. 2, 6. But though Heman and Ethan are adduced as belonging to the tribe of Judah and descended from אָרָוּעִי, yet in 1 KINGS and the PSALM those of Levitical descent are meant 1 CHR. 6, 29; 15, 17 19; 16, 41 42; 25, 1 4, since a אָרָוּעִי was in the genealogical tree there also (1 CHR. 6, 6).

אָרָוּעִי see אָרָוּעִי.

אָרָוּעִי I (א. אָרָוּעִי, also in proper names אָרָוּעִי and אָרָוּעִי with *suff.* אָרָוּעִי and אָרָוּעִי, *plur.* אָרָוּעִים, with *suff.* אָרָוּעִי, from אָרָוּעִי, as often happens in the case of an impossible reduplication, e.g. אָרָוּעִי and אָרָוּעִים (אָרָוּעִי, אָרָוּעִים) — properly a very old word of relationship, forming with אָרָוּעִי one kindred, and almost so metamorphosed in constr. and before annexes. It denotes *brother in general*, in the very frequent use of it, but whether a uterine brother (GEN. 49, 5) or *half-brother* by the father or

mother's side can only be discovered from the connexion GEN. 24, 29; MAL. 1, 2. Yet one finds a more exact determination where the degree of relationship is a point of importance, or where a person wishes to speak more plainly, e.g. with the appended אָרָוּעִי, אָרָוּעִי, אָרָוּעִי brother is used in a still greater variety of ways than אָרָוּעִי, being transferred and borrowed most diversely, and though an exhaustive enumeration is unnecessary on account of the easy recognition of the particular meaning in a given place, yet the following gradations of signification deserve mention: 1. *friend, companion*, with relation to mental brotherhood 2 SAM. 1, 26; 1 KINGS 9, 13; JOB 6, 15; 19, 13. — 2. By enlargement of brotherhood transferred to persons belonging to one family, race, country and people, and therefore much the same as *relation, fellow-countryman*, i.e. of a nearer or more distant circle as one belonging to the same internal brotherhood GEN. 13, 8; 14, 16; 29, 12; NUM. 8, 26; 16, 10; JUDGES 14, 3; 2 SAM. 19, 13; IS. 66, 20; NEH. 3, 1. Those of the same family, tribe, people &c. may be looked upon as blood-related brethren in a figurative sense. Still widening out the circle farther, so as to extend it to other peoples and men, to whom one stands in near relationship or with whom he is allied by origin, it denotes — 3. *an ally, confederate*, AM. 1, 9; GEN. 9, 25; NUM. 20, 14; NEH. 11, 12 14; 2 CHR. 5, 12. — 4. Extended to the widest human circle and arising out of a moral view is the signification: *neighbour, fellow man* LEV. 19, 17; 25, 35; DEUT. 21, 1; 23, 21, the same as אָרָוּעִי in this respect. — 5. From the last and widest sense has come the use of it for *any one*, with אָרָוּעִי preceding, *alter ... alter, the one ... the other*, just like the usage of אָרָוּעִי ... אָרָוּעִי, e.g. אָרָוּעִי אָרָוּעִי one to another GEN. 42, 28; EX. 16, 15; אָרָוּעִי אָרָוּעִי one another EX. 10, 23; אָרָוּעִי אָרָוּעִי one from the other GEN. 13, 11; shorter אָרָוּעִי אָרָוּעִי one against another ZECH. 7, 10; אָרָוּעִי אָרָוּעִי one as the other EZ. 4, 17; DEUT. 25, 11, and so in

The organic form is אָח here also as in the case of אָב without doubling the guttural sound, Phenician אָח (e. g. אָחִי מֶלֶךְ Mel. 1, 2; אָחִי בֶן Plant. 1, 3), Ar. أَخ.

מִןּ from מִןּ, might perhaps be worthy of attention, but these can be explained in another way.

אֶחָא II. (only *sing.* and rare) *f.* properly fire, from אָח (אֶחָא), then: *chafing-dish*, which heats winter chambers in the east JER. 36, 22 23; LXX ἐσάρα πύρος; Vulg. *arula*, Syr. and Targ. fire, Ibn Ganāch מְחַמֵּה, more or less conjecturally; Ar. اِخ. In the Talmudic time the word was no longer intelligible (Sab. 20 a).

אֶחָא III. (only *plur.* אֶחָא) *m.* equivalent to אֶחָא *meadow*, אֶחָא אֶחָא *to bear fruit between meadows*. Hos. 13, 15 to bear fruit between meadows. Guided by אֶחָא and influenced by the apodosis, the oldest interpreters and lexicographers have explained the word אֶחָא in this manner; but the usual signification *brethren* may be retained.

אֶחָא IV. *interj.* an exclamation of grief: *ah! alas! woe!* Ez. 6, 11 with ל; but אֶחָא 21, 20 is uncertain in this signification, many taking it there for אֶחָא. By fusing it together with אֶחָא in אֶחָא Job 39, 25 another *interjection* has been made out of it expressing malicious joy *aha!* (see אֶחָא). On אֶחָא comp. اِخ (Schol. on Hamas. p. 222). — Derivative אֶחָא.

אֶחָא (*pl.* with *suffix* אֶחָא) *Aram.* Ezr. 7, 18, the same as Hebr. אֶחָא *brother*, which see.

אֶחָא (only *pl.* אֶחָא) *m.* properly a howling animal, formed from the *interjection* אֶחָא, but then concrete, *howlet*, Germ. *Uhu*, doleful creatures that dwell among ruins, Is. 13, 21. The versions and interpreters have conjectured that it either means howling, or some animal that lives among ruins. Hence it should neither be derived from אֶחָא nor אֶחָא. The Phœnician *pl.* אֶחָא (c. אֶחָא Eryc. 2) is said to denote *tones of lamentation*.

אֶחָא (formed from אֶחָא and אֶחָא, as an *appeal to God*, i. e. *God as creator is a friend*) *n. p. m.* 1 KINGS 16, 28; 22, 40; JER. 29, 21; for which אֶחָא JER. 29, 22

stands by contraction. Compared with the contracted Targumic form אֶחָא, Syr. اُف father's-brother, אֶחָא has been translated in the sense of דוד. But אֶחָא is not very different from אֶחָא, אֶחָא (see אֶחָא and אֶחָא I).

אֶחָא see אֶחָא.

אֶחָא (ʿAch i. e. *God is knowing*) *n. p.* m. 1 CHR. 2, 29. אֶחָא (from אֶחָא) intelligent, knowing, is in proper names like אֶחָא a quality of God, comp. אֶחָא; and אֶחָא is a very old epithet of God like אֶחָא.

אֶחָא see אֶחָא.

אֶחָא (a shorter form אֶחָא Ez. 33, 30 for אֶחָא, out of which came next the *Aram.* form אֶחָא the same, hence אֶחָא even in the *absolute state* GEN. 48, 22; Is. 27, 12; 66, 17 K'tib; ZECH. 11, 7; but regularly the *constr.* only is אֶחָא; *pl.* אֶחָא) *num. card. m.* 1. *one, unus*, with the *feminine* formed from it אֶחָא (which see), made into a formal *adjective* GEN. 1, 9; 2, 24; 11, 6; 27, 45 &c. Besides the frequent *adjective* use of אֶחָא it appears 2. in enumerating the days of the month, *first, primus*, אֶחָא לַחֹדֶשׁ on the first day of the month EZR. 3, 6; 7, 9; 10, 16 17; NEH. 8, 2, and with the omission of יום GEN. 8, 5; Ez. 26, 1; 2 CHR. 29, 17; also in the enumeration of years, e. g. of a reign DAN. 9, 1 2 EZR. 1, 9; seldom, however, in counting the days of the week GEN. 1, 5 (comp. Ar. يوم واحد, Syr. اَحد, μία τῶν σαββάτων Acts 20, 7; 1 Cor. 16, 2). Because this mode of speaking is rare in Hebrew, even Josephus (Ant. I, 1, 1) and Philo (de op. mundi) looked for something else in it. — 3. The meaning *the first* is also expressed by אֶחָא in enumerations, namely where אֶחָא, אֶחָא &c. follow, which may indeed be also translated *the one*, like the Latin *unus, alter, tertius*, Greek μία, δευτέρα, τρίτη GEN. 2, 11; Ex. 25, 32; 28, 17; NUM. 11, 26. But when a second only follows, there stands in the other member of the verse also אֶחָא GEN. 10, 25 or even אֶחָא Ex. 18, 3; 2 SAM. 14, 6, or אֶחָא and אֶחָא ECCLES. 4, 10. When put after the noun

אחד alone is often put for **האחד**, because the numeral is already definite in itself GEN. 42, 19; NUMB. 28, 4; 1 SAM. 13, 17. — 4. In repetitions, e. g. אחד ... אחד, or both with the article: the one ... the other, unus ... alter Ex. 18, 3; JUDGES 16, 29, or also **ואחד** ... **ואחד** ... **ואחד**, the one ... the other ... the third 1 SAM. 10, 3; or distributively each one NUMB. 13, 2; 34, 18. The following formulas should be understood in this sense: אחד אחד (אחד st. abs.) Is. 27, 12 one after the other, singly; omitting the first אחד in אחד אחד (אחד) Is. 66, 17 one after the other, man for man, Targ. סיניא בחר סיניא, and so Theod., Symm., Syr. and others, because אחד was already read instead of אחד; אחד אחד אחד one with the other Ez. 33, 30, where **אחד** has arisen out of אחד; אחד אחד אחד one to the other, JOB 41, 8, comp. איש באחיו vs. 9; אחד ... אחד one to the other, 1 KINGS 3, 25. The plural אחדים in this sense: individuals, some, GEN. 27, 44; 29, 20. — 5. אחד is sometimes made strongly prominent in the signification of, the known and definite individual, or one, applied to Abraham Is. 51, 2; to God JOB 31, 15, in which sense it may be translated the only one, the one alone, a single one MAL. 2, 10; לא אחד none 2, 15; **האחד** a single one GEN. 19, 9. Here belongs also **באחד** a single one, spoken of God JOB 23, 13. The **ב** is put to announce, in what respect something appears, comp. Ex. 6, 3; Ps. 39, 7; 68, 5. In Phenician **באחד** (Mass. 3 and 4) means: for each one, every one. — To this is attached the usage of the word for: sole, chief, put after the noun Ez. 7, 5; JUDGES 16, 28, or even the numeral alone SONG OF SOLOM. 6, 9. — 6. This method of making **א** prominent while it is firmly attached to the noun, appears in the signification one and the same, e. g. **אחד** **יום** on one and the same day GEN. 27, 45; 41, 11. In a similar sense אחדים, when it is attached to the noun in the plural GEN. 11, 1. — 7. Vice versa **א** is used where no single person is definite or promi-

nent, but a mere indefinite oneness is intended, hence like the indefinite article e. g. **א** נביא 1 KINGS 20, 13 *ποφῆτης τις*; the **א** prefixed as in Aramaean in **אחד קדוש** a holy one (angel) DAN. 8, 13; 1 KINGS 19, 4; Ez. 8, 8 (in a similar way does **א** stand, or the plural **אחדים** Is. 65, 20); in the same method: some one, aliquis, nonnemo, e. g. **א** יום some day ZECH. 14, 7, hence **א** יום **א** or **א** לא no one NUMB. 16, 15; 1 KINGS 8, 56. — 8. This signification appears in those instances especially where **א** in the construct state is connected with a noun following, e. g. אחד העם GEN. 26, 10 some one of the people; 22, 2; LEV. 13, 2; 2 SAM. 6, 20, which mode of expression again is weakened into the mere designation of the indefinite article *an* or *a*, e. g. אחד **הבית** a pit GEN. 37, 20; so too 2 SAM. 6, 20; JOB 2, 10. — **אחד**, **אחד**, Gr. *αὐτὸς* *eva* (1 COR. 14, 31) is used adverbially as one i. e. together Is. 65, 25; Ez. 2, 64; ECCLES. 11, 6 (JUDGES 20, 8 **איש** **אחד** stands instead of it); still farther **אחד** into one, into unity Ez. 37, 17.

The same original numeral (*card. numb.*) is pronounced in the feminine אחד from אחדה, in pause אחה, and so in connexion with ten עשרה **א**, as the masculine **אחד** עשר. The feminine admits of as various significations and acceptations as אחד. The following are the most noteworthy: 1. the signification only, especial, extraordinary, e. g. רעה **אחד** Ez. 7, 5 a misfortune, an only misfortune, but one may read with the Targum, Syr. and others רעה אחד רעה evil upon evil; **אחד** נקם a singular revenge JUDGES 16, 28, standing alone, having just the same meaning as **אחד** **היום** SONG OF SOLOM. 6, 9. — 2. אחד **לאחד** ECCLES. 7, 27 in the same sense as **אחד** **אחד**. — 3. once, the nouns **פעם** or **רגל** or in the case of time **עת** being omitted, i. e. the feminine numeral is placed alone as a neuter 2 KINGS 6, 10; Ps. 62, 12; JOB 40, 5. **אחד**, **אחד**, **אחד** are used in the same way.

The organic form אחד, belonging to

אָחַר, אָחָר (comp. Ar. أَحَد, Targ. אַחַד, Syr. ܐܚܕ, Sam. achad) has not only no verbal root in Semitic, but agrees with numeral roots in Mediterranean (Indo-Germanic), as numbers generally do from one to ten, e. g. Sanskrit *ēka*, with *d* dropped, and *ēkatera* one of two, preserved in Greek in *ἐκάτερος*, *ἐκαστος*. — Derivatives אָחָר a proper name, and

אָחָר (denom. from אָחָר), only in *Hithp.* אָחָר to do a thing cleverly (in strength) Ez. 21, 21. אָחָר, Ar. وَحْد, might be considered a secondary form. But though the ancients and also *Ibn Gandch*, *Kimchi* and others have thought of a similar explanation, yet the LXX and Vulg., because the denom. word-stem among the Hebrews was only current in אָחָר, took אָחָר as = אָחָר (אָחָר), *Ibn Koreish* as = אָחָר, and some mss. read even אָחָר אָחָר *turn thyself backwards*, and therefore it expresses with אָחָר and אָחָר a turning to all sides (אָחָר is to be supplied, comp. 6, 2: *turn thyself forward*). See אָחָר (Phenic. אָחָר, hence אָחָר, אָחָר) and its derivatives.

אָחָר (not used) *tr.* 1. to unite, to attach, to bind around, to treat brotherly, perhaps merely a denom. from אָח (which see), as the Aram. אָחָר to sew together, Ar. أَخَا to be a brother or friend, denominat. from אָח, أَخ, hence אָחָר. — 2. *intr.* to intertwine, to twist together, to entwine, spoken of rushes. Derivatives אָחָר. See אָחָר and אָחָר in אָחָר.

אָחָר *m.* what grows in water, in a swamp, grass, reeds, particularly Nile-grass Gen. 41, 2 18; Job 8, 11. The LXX (*ἀχῆ* and *ἀχῆς*, and the same in Is. 19, 7 even for Hebr. אָחָר) and Ben-Sira (40, 16) have retained it as an old Egyptian word (Copt. *pi-akhi* *nu-a-si*, *pi-akhi* *nu-a-si*, *achei* *axei*, *pi-egi* *nu-a-si*, Theb. *ache* *axei*). But since it has no suitable derivation in Coptic, and the grammatical formation is also Hebrew, it may be derived from a denom. stem אָחָר to bind, which is used in the Mishna,

whence אָחָר after the form אָחָר, properly *rushes*, then *reed-grass* generally, like *juncus* from *jungo*, as in Greek *σχοῖνος* means a *bulrush* and a *rope*. Thus אָחָר is originally parallel with אָחָר. The Targumic אָחָר *rushes* (elsewhere *rope*) which is put for it refers to this origin. In the Talmud אָחָר also appears in the signification *reed-grass*, and the Coptic *οεικ* *reeds* is related to it, as are the preceding forms. In Phenician אָחָר seems to be still found in *Χούδουα*, *Χούλοίμ*, designated as Phenician by *Dioscorides* (4, 4; 4, 52); but this is uncertain.

אָחָר *constr.* of אָח in proper names, see אָחָר, אָחָר.

אָחָר *n. p.* see אָחָר; once אָחָר (which see) stands for it Gen. 46, 21.

אָחָר *f.* saying, declaration, proof Job 13, 17. See אָחָר.

אָחָר (from אָחָר and אָחָר which see) *f.* brotherhood Zech. 11, 14. It is a late noun, more frequent in the Mishna and the dialects (Ar. أَخَوَة, Syr. اُخُوَة); Talm. denom. אָחָר.

אָחָר (from אָחָר, comp. אָחָר) *n. p.* of a Benjamite 1 Chr. 8, 4, for which vs. 7 has אָחָר, which means the same thing. Hence the *patronymic* אָחָר 1 Chr. 11, 12 29, אָחָר 2 Sam. 23, 28 i. e. of the family of אָחָר; but in 23, 9 for אָחָר we should read אָחָר.

אָחָר (c. אָח) *Aram. f.* the solution (of riddles) Dan. 5, 12, from אָחָר = Hebr. אָחָר; it is properly the infin. Aph.

אָחָר (God [אָח] effects propagation; for אָחָר comp. מוֹאֵב, perhaps also אָחָר = אָחָר) *n. p.* 1 Chr. 4, 2. Possibly also it may be formed from אָחָר with א prosthetic.

אָחָר (from אָחָר; *pl. c.* אָחָר, with *suff.* אָחָר, *m.* 1. the backside, hinderpart, rear, *tergum*, i. e. the hinder part of a thing, the antithesis to אָחָר, metaphorically the west, opposite to אָחָר east, Is. 9, 11; Job 23, 8 (comp. אָחָר, hence in the plur. collectively the

quarter behind (as פָּנִים in like manner expresses collectively the quarter before), though it is only translated *the back, the hinder side* Ex. 26, 12; 1 KINGS 7, 25; 2 CHR. 4, 4. Figuratively אַחֲרֵי is applied to God looked at Ex. 33, 23, opposed to פָּנִים, which has been a treasure for allegory. — 2. More frequently as an *adverb of place*, just as פָּנִים, קֶדֶם, אֶחָד are employed, in the signification *behind, from behind, backward*, a) properly as a noun in the accus., which usually stands for the adverb, Ar. اُخْرًا, hence אַחֲרָי Ps. 139, 5 *behind and before* i. e. *entirely*, for which Isaiah has 9, 11 מִאֲחֹרָי . . . מִקֶּדֶם, rather expressing, however, the quarter of the heavens, *from the east . . . from the west*, LXX ἀφ' ἡλίου δυσμῶν, Targ. מִמַּעַרְבָא פָּנִים אַחֲרָי Ez. 2, 10 *before and behind*, 1 CHR. 19, 10; 2 CHR. 13, 14 *on all sides*, for which also מִפְּנֵי אַחֲרָי 2 SAM. 10, 9 stands. This adverb is most frequently used in connexion with verbs in order to modify their signification by *backwards, backward*, e. g. נָפַל א' GEN. 49, 17; א' שׁוּב Ps. 9, 4; 56, 10; LAMENT. 1, 8 or in Hifl א' הִשִּׁיב Ps. 44, 11; Is. 44, 25; LAMENT. 1, 13; 2, 3; נִסְגָּר א' 2 SAM. 1, 22; Ps. 35, 4; Is. 42, 17; א' קָדַם *to strike back* Ps. 78, 66; א' קָדַם Is. 1, 4; א' קָדַם Is. 28, 13. b) with prepositions, as: מִאֲחֹרָי *from behind*, opposite to מִפְּנֵי 2 SAM. 10, 9; *from the west* Is. 9, 11; אַחֲרָי *after* נָקַם *to turn backward* Ps. 114, 3; אַחֲרָי *to be backwards*, i. e. *fallen away, turning the back*. — 3. as an adverb of time, *later, in the future*, comp. קֶדֶם time before, past, only with ל', as ל' Is. 41, 23 *in the time following*, אַחֲרָי *to hear into the following time* 42, 23. The later interpretation *nates* is also in Arabic. Derivatives אַחֲרָי and

אֲחֹרָי denom. from אַחֲרָי, only *Hithp.* אֲחֹרָי *to turn oneself backwards* i. e. *westward* Ez. 21, 21, as many wish to read for אֲחֹרָי. See אֲחֹרָי.

אֲחֹרָי (constr. אֲחֹרָי, with suff. אֲחֹרָי,

אֲחֹרָי, once NUMB. 6, 7 אֲחֹרָי; pl. אֲחֹרָי, only with suff. אֲחֹרָי K'ri Josh. 2, 13, אֲחֹרָי Ez. 16, 52, אֲחֹרָי Job 42, 11, אֲחֹרָי 1 CHR. 2, 16; but there is also another plur. with suff. אֲחֹרָי Josh. 2, 13 K'tib, אֲחֹרָי Ez. 16, 51 55 61 for אֲחֹרָי Hos. 2, 3 for אֲחֹרָי f. *sister of full blood*, GEN. 4, 22, sister by a stepmother 20, 12 or by a stepfather Lev. 18, 11, in short it is used as variously as אֲחֹרָי, and, as is pointed out there more fully (בְּתֹרָה, בְּתֹרָה), where the degree of relationship is meant to be specialised, 18, 9. The idea of the relationship involved in *sister* is transferred to a relative, kinswoman Job 42, 11, one of the same tribe or country NUMB. 25, 18, niece Ez. 16, 55 according to the LXX, and is as in the case of אֲחֹרָי, hence אֲחֹרָי like אֲחֹרָי is an endearing address, SONG OF SOLOM. 4, 9, as the Ar. اختى, Lat. soror. Figuratively אֲחֹרָי is spoken of sister cities or kingdoms Jer. 3, 7; Ez. 16, 46; 23, 31, so far as they stand in near relationship to one another; and so it is employed like אֲחֹרָי in order to express a close mental relation Prov. 7, 4, or generally to denote a firm connection Job 17, 14. In the expression אֲחֹרָי Ex. 26, 3; Ez. 1, 9 אֲחֹרָי denotes simply *the other* like אֲחֹרָי, and is to be taken on the whole like אֲחֹרָי אֲחֹרָי.

The feminine singular form אֲחֹרָי has arisen from אֲחֹרָי, connected with the feminine termination *at*. The *u* of the ground-form with the *ä* in *ät* is fused into *ö*, where the *a* preceding is lengthened in the absolute state, and is seldom uttered sharply as in אֲחֹרָי (אֲחֹרָי); in Aramaean the *ö* passes into *ä*, hence we have there אֲחֹרָי, Syr. اُخْرَا for اُخْرَا, comp. אֲחֹרָי. The pl. אֲחֹרָי goes out from the ground-form אֲחֹרָי for the sake of distinction from the *sing.*, while the fem. plur. attaches itself immediately to the ground-form; or it also proceeds from אֲחֹרָי in אֲחֹרָי after the form אֲחֹרָי, where however the accent must also remain before the suffix

and many others. From this comes the denom.

נִיִּף (*Nif.* (fut. **נִיִּף**) to put oneself in possession, with **נ** of the thing GEN. 34, 10; 47, 27; NUM. 32, 30; JOSH. 22, 9 19. The form has been made after the analogy of verbs **נִיִּף** by way of distinction from **נִיִּף**.

נִיִּף (*holder, protector*) *n. p. m.* NEH. 11, 13; for which there is in 1 CHR. 9, 12 **נִיִּף** (*encompasser, defender*) from **נִיִּף**.

נִיִּף (*Jah is holder*) *n. p. m.* 1. 1 KINGS 22, 40; 2 CHR. 20, 35; the LXX and Vulg. read **נִיִּף**, which they pronounced according to the Phenician-Syrian method *Ochazias*. — 2. 2 KINGS 8, 24, for which 2 CHR. 22, 6 have **נִיִּף** (*Jah is helper*) and 2 CHR. 21, 17 **נִיִּף**. In proper names those of cognate senses were often interchanged.

נִיִּף *n. p. m.* 1 KINGS 22, 40.

נִיִּף (*preservation*; from **נִיִּף** with a formative termination **נ**) *n. p. m.* 1 CHR. 4, 6.

נִיִּף (*Philistine*) *n. p. m.* GEN. 26, 26. The termination **נ** for masc. proper names is still found in the Philistine **נִיִּף**, and the explanation of the above by the Hebrew **נִיִּף** is uncertain, because we have not yet obtained a clear knowledge of the idiom of the Philistines.

נִיִּף (not used) *intr. to burn, be on fire*, hence *fem.* **נִיִּף**; Arab. **نَحَّ** to burn, whence **نَحَّ** heat, **نَحَّ** to be hot, to glow. The proper name **נִיִּף** (which see) does not belong here.

נִיִּף (abridged from **נִיִּף**) *n. p. m.* 1 CHR. 5, 15; 7, 34; comp. **נִיִּף**.

נִיִּף (*connection, from* **נִיִּף**, comp. *Zeusis*) *n. p. m.* GEN. 46, 21, for which 1 CHR. 8, 6 has **נִיִּף**.

נִיִּף (*God founds fellowship*) *n. p. m.* 2 SAM. 23, 33; 1 CHR. 11, 35.

נִיִּף (*pl.* **נִיִּף**) *Aram. f.* equivalent to the Hebr. **נִיִּף**, properly the

united, closed, from **נִיִּף**, hence *riddle* DAN. 5, 12; Syr. **نَحَّ** and from it the denom. **نَحَّ** to give riddles. The **נ** is prosthetic, comp. **נִיִּף** = **נִיִּף**.

נִיִּף (*God is Jah*) *n. p. m.* 1 SAM. 14, 3; 1 KINGS 11, 29. In 2 CHR. 10, 15 there is instead **נִיִּף**; another time 1 CHR. 8, 4 **נִיִּף** which see.

נִיִּף *n. p. m.* 1 KINGS 14, 6.

נִיִּף (*God is renown*) *n. p. m.* NUM. 34, 27; comp. **נִיִּף**.

נִיִּף (*God is Jd*; **נִיִּף** = **נִיִּף**) *n. p. m.* 2 SAM. 6, 3.

נִיִּף (*God is mysterious*; from **נִיִּף**) *n. p. m.* 1 CHR. 8, 7.

נִיִּף (*Ach i. e. God, is good*) *n. p. m.* 1 SAM. 14, 3; see **נִיִּף**.

נִיִּף (*Ach i. e. god, of origination*) *n. p. m.* 2 SAM. 8, 16; **נִיִּף** is an abstract noun from **נִיִּף** (which see), comp. **נִיִּף**.

נִיִּף (*Ach i. e. god, of death*) *n. p. m.* 1 CHR. 6, 10; but instead of it in 6, 20 **נִיִּף**, LUKE 3, 26 *Μαάθ*, from **נִיִּף** = **נִיִּף** (comp. **נִיִּף** from **נִיִּף**, **נִיִּף** from **נִיִּף**) to melt, dissolve, hence **נִיִּף** equivalent to dissolution, death.

נִיִּף (*Ach i. e. God, is King*) *n. p. m.* 1 SAM. 21, 2; see **נִיִּף**.

נִיִּף (*Ach is Man i. e. Mīr, the male divinity of Mīr, Is. 65, 11*) 1. *n. p.* of a heathen *Anakite* NUM. 13, 22; JOSH. 15, 14; JUDGES 1, 10. The goddess **נִיִּף**, among the Phenicians *Onka*, was also worshipped as a male deity **נִיִּף** (*Movers, Phön. I. 649-50*). Hence the name is formed according to analogy, from **נִיִּף**. — 2. *n. p. m.* in the later period 1 CHR. 9, 17. See **נִיִּף**.

נִיִּף (*Ach i. e. God is power, dominion*) *n. p. m.* 1 SAM. 14, 50; comp. *n. p.* **נִיִּף**, from **נִיִּף** which see.

נִיִּף (*Ach is clearness*; **נִיִּף** for **נִיִּף**) *n. p. m.* 1 CHR. 7, 19. In proper names **נִיִּף** at the end is frequently interchanged with **נִיִּף**, and **נִיִּף** has an analogy in **נִיִּף**.

אֲחִינֹב (*Ach is noble*) *n. p. m.* 1 KINGS 4, 14; comp. **אֲחִינֹב**.

אֲחִינֶס (*Ach is grace*) *n. p. f.* 1 SAM. 14, 50; 25, 43; see **אֲחִינֶס**.

אֲחִי־סִמְיָה (*Ach i. e. God, is supporting*) *n. p. m.* EXOD. 31, 6; comp. **סִמְיָה** in the proper name **סִמְיָהוּ יְהוֹיָכִן** therefore corresponds to **אֲחִי**.

אֲחִיעֶזֶר (*Ach is help*) *n. p. m.* NUM. 1, 12; 1 CHR. 12, 3; comp. **אֲבִיעֶזֶר**, **אֶלִי**.

אֲחִיקָם (*Ach i. e. God, is assistant*) *n. p. m.* 2 KINGS 25, 22; comp. **אֶלְיָקָם**, **עֲזַרְיָקָם**, **יְהוֹיָקָם**, **אֶלְיָקָם**, **יְהוֹיָקָם**, **קִמְיָאֵל**.

אֲחִירָם (*Ach i. e. God, is exalted*) *n. p. m.* NUM. 26, 38, for which there is in 1 CHR. 8, 5 **חִירָם** = **אֲחִירָם** and perhaps also **אֲחִירָאשׁ** GEN. 46, 21 = **אֲחִירָאשׁ** equivalent to **אֲחִירָם**; *patron*; comp. **חִירָם**. Perhaps the proper names **חִירָם** and **חִירָם** are abridged from **אֲחִירָם**.

אֲחִירָע (*Ach i. e. God, is a friend*; רַע is formed from רָעָה after the form שָׂרָה, רַעֲיָאֵל) *n. p. m.* NUM. 1, 15; comp. **רַעֲיָאֵל**.

אֲחִישָׁתָר (*Ach i. e. God, is early light*; שָׁתָר = **רֹם** in **אֲבִירָם**) *n. p. m.* 1 CHR. 7, 10; comp. **שָׁתָרָה**.

אֲחִישָׁר (from **אֲחִישָׁר**, *Ach is ability*) *n. p. m.* 1 KINGS 4, 6; perhaps not **יָשָׁר**, but **יָשָׁר** (c. **יָשָׁר**) should be assumed as the groundform; comp. the cognate **אֲשָׁר** in **אֲשָׁרָה**.

אֲחִיתָפֶל (*God [אֵל] is a spinner of plans, i. e. counsellor*) *n. p. m.* 2 SAM. 15, 12. See **תָּפֶל**.

אָחַל (not used) *tr.* to separate, keep off, hinder, Arab. أَجَلَ. Derivative *n. p.* **אָחַל**.

אֲחֵלָב (*fruitful place*; from **חֵלָב**) *n. p.* of a town in the tribe of Asher, JUDGES 1, 31. JOSH. 19, 29, where this very name is wanting in **מִחְלָב אֲחֵלָבָה** from **Cheleb** to **Achlab** should be read, so that **חֵלָב** corresponds to **אֲחֵלָב**. In the *cod. Vat.* **Ἀπολύβ** stands, i. e. *ἀπὸ Χελύβ*. See **חֵלָב** and **חֵלָבָה**. — The form is the

same as in **אֲחֵלָב**, **אֲחֵלָב**, **אֲחֵלָב**, **אֲחֵלָב**.

אֲחֵלִי a particle of wishing: *oh that!* *would that it were!* with the imperf. following Ps. 119, 5. The vocable of wishing **אֲחֵלִי**, **אֲחֵלִי** in **אֲחֵלִי**, **אֲחֵלִי**, the Ar. **كَيْت**, make the last syllable easily recognised. So too the first syllable **אֲחֵ** is known by the word of exclamation **אֲחֵ**. Hence it is compounded of **אֲחֵ** *oh!* and **לִי** equivalent to **לִי** i. e. **לִי**. The versions (LXX *ὄφελος*, Targ. **טוֹבִי**, Syr. **نصيف**), old lexicographers and interpreters (*Kimchi*, *Parchon*, *Ibn 'Esra*) have thought of its being a noun in the plural from **חָלָה** to ask, or **חָלָה**, **חָלָה**, **חָלָה** to please; but such an irregular noun-formation from **לָה** does not occur elsewhere.

אֲחֵלִי the same, 2 KINGS 5, 3, only that the last part of the compound is expressed **לִי**, which is no more a negative than **לִי**, but must be considered an abridgement of **לִינִי**. On the negative additions **לִי** and **לִי** see under **לִינִי**.

אֲחֵלִי (properly abridged from **אֲחֵלִיָּה**, *separating, stopping* sc. *Jah is*; from **אָחַל**) *n. p. m.* 1 CHR. 2, 31; 11, 41.

אֲחֵלָם after the form **אֲחֵלָב**, **אֲחֵלָב**, see **אֲחֵלָב**.

אֲחֵלָמָה (the final *a* is accentless as in **לִילָה**) *f.* name of a precious stone Ex. 28, 19; 39, 12, in the LXX and Vulg. rendered *amethyst*, in the Targ. **עֵיִן-עֵגְלָא** (colour of the bear-star), which version we may suppose to have intended a similar stone. In Hebrew this stone is so called from its hardness (see **חֲזָקָה**), formed from **אֲחֵלָם** *hard*.

אֲחֵמֶתָא (read 'Achmētā, for **אֲחֵמֶתָא**) *n. p.* of the metropolis of ancient Media, **בִּירְתָא דִּי בְּמֶרְי מִדִּינְתָא** Ezr. 6, 2, by which no other place is meant than *Ἀγβά-τανα*, *Egbatana* (β is here *β*), afterwards *Hamadan*, **הַמְדָן**, Arab. **همدان**, as also *Esra Apoc.* 6, 22, *Josephus* (Ant. 11, 4, 6) and the *Vulg.* understood it. According to

Lassen it means *place of horses* (Sansk. *agavadana* i. e. *ἵπποστασία*); see Ind. Biblioth. III. p. 36. Like the proper name *אָי*, the noun *בִּירָה* which being applied to *שִׁינָן* was transferred from it at a later period to the temple-mountain, belongs to the old Persian or Aryan class of languages. Comparisons with the Semitic proper name *חֲמַת*, or with the Aramaean *אַחְמַתָּא* a chest, Hebr. *חֲמָת*, have not the slightest ground of probability.

אֲחֻכְבִּי (contr. from *אַחְכְּבִידָה*, *blooming, shining* sc. *Jah is*; from *חֲכַב* = *עָשָׂב*) *n. p. m.* 2 SAM. 23, 34, for which *אָי* stands in 1 CHR. 11, 35, which may be similarly interpreted. According to others contracted from *בִּירָה* *אַחְכְּבָה*.

אָחָר (only 1 *fut.* = *אַחֲרֵר*, comp. *אָחַב*, and 3. *fut.* *יָחַר* = *K'tib*) *intr.* to remain behind, to tarry, delay, to remain in a place, GEN. 32, 5; 2 SAM. 20, 5 to tarry beyond the time. Derivatives *אַחֲרֵר*, *אַחֲרֵר*, *אַחֲרֵר*, *אַחֲרֵר*, *אַחֲרֵר*, *אַחֲרֵר*, *אַחֲרֵר* and the proper names *אַחֲרֵר*, *אַחֲרֵר*.

Pih. *אָחָר* (3 *pl.* *אַחֲרֵי* for *אַחֲרֵי*, but *fut.* *יָחַר*, *part.* *מֵאֲחֵר*) 1. to remain behind, delay, tarry, with the *inf.* following, GEN. 39, 19; DEUT. 23, 22; ECCLES. 5, 3; to delay, defer, put off with the accusative of the object, Is. 46, 13; GEN. 24, 56. — 2. to do late i. e. to procrastinate, hence to tarry late, with *עַל* at a thing PROV. 23, 30; with *בְּ* of time, e. g. *בַּלַּיְלָה* in the night i. e. till late into the night Is. 5, 11, yet with the infinitive also, e. g. *אָשֵׁבָה* to sit late Ps. 127, 2. — 3. *intrans.* to stay, to delay, to linger (cognate in sense to *יָחַד*, *בְּיָחַד*) Ps. 40, 18; 70, 6; HAB. 2, 3; DAN. 9, 19, hence without prepositions after it. Derivative perhaps *אָחָר*.

Hif. only 3 *fut. sing.* with *vau* consecutive *יָחַר* 2 SAM. 20, 5 as from *יָחַר* = *אָחָר*; but it is *Kal*, and should be read in the *K'ri* *יָחַר* like *יָחַר*.

The stem *אָחָר* sounds in Ar. *أَجَرَ* (II. III. V.) in the signification to loiter, put

off, delay, Targ. *אַחֲרֵר*, Syr. *أَجَرَ*, *أَجَرَ* to procrastinate, delay, and likewise in other dialects. The fundamental idea, as one may easily see from the derivatives, is not the cessation or holding back of activity, but either relates to time: to be behind, to be later, so that another operation precedes, or to place: to follow, to be in a posterior condition, so far as something is before.

אַחֲרֵר *Aram.* the same, hence *אַחֲרֵר*, *אַחֲרֵר*, *אַחֲרֵר*, *אַחֲרֵר*.

אָחָר (from *אַחֲרֵר*, therefore in *pl.* *אַחֲרֵרִים*, JOB 31, 10 *אַחֲרֵרִי*) *adject. m.*, *אַחֲרֵר* (*pl.* *אַחֲרֵרוֹת*) *f.* properly tarrying, delaying, retarding, hence 1. *following*, when something has gone before to which it stands in a definite relation 2 KINGS 6, 29; 2 CHR. 3, 11; GEN. 17, 21; most frequently 2. *another, other, a second, alius, alia* (comp. *secundus* from *sequi*, properly the following) GEN. 4, 25; 29, 19; 30, 24, partly opposed to the *adject.* *אַחֲרֵר*, partly in the signification *foreign*, parallel *זָר* Ex. 22, 4; 34, 14; Dt. 28, 32. *Subst.* *אָחָר* Is. 48, 11 equivalent to *אָחָר* *אֱלֹהִים* *another God* i. e. idol; elsewhere substantively only in the signification *another, a stranger* JOB 31, 8 10; Is. 65, 22. In *אָחָר* Ps. 16, 4 *אָ* can be nothing but the substantive *אָחָר* as in Is. 48, 11, and the object of *אָחָר*, which has the accusative after it in the signification to buy, to barter, a woman, metaphorically strange gods, comp. JER. 2, 11. This is shewn by the fact, a) that *אָחָר* appears no where else in *Kal* in the sense to *hasten*, b) even *Pihel* according to the nature of the verb is construed only with *עַל* and *בְּ*, and c) *אָחָר* never appears as an adverb, but *אַחֲרֵר*. The annexation of *אָחָר* to proper names for the purpose of distinguishing two places of the same name appears peculiar. So EZR. 2, 31; NEH. 7, 33 34 to *נָכוֹ*, *נָכוֹ*. But it would be a great mistake to suppose that these should be taken as names of towns in the passages referred to; for not to mention that no trace is found of the name of a city *נָכוֹ*, *נָכוֹ* and *נָכוֹ* as names

of cities must be connected with **אַחֲרָיָם**. **אַחֲרָיָם** is seldom put for the plural *others* JOB 8, 19. — 3. *later*, as elsewhere **אַחֲרָיוֹן** Ps. 109, 13; JOEL 1, 3. In the same way other significations may be applied, as they result from the conception of the verb. — 4. (*lateling*) *n. p. m.* 1 CHR. 7, 12.

אַחֲרֵי (*abs.* GEN. 18, 5; 22, 13; 24, 55; RUTH 2, 2; PROV. 24, 26; EZ. 40, 1; Hos. 3, 5 &c.; more frequently in the *constr.* **אַחֲרֵי**; *pl. c.* **אַחֲרֵיהֶם**; with *suff.* **אַחֲרֵיהֶם**, **אַחֲרֵיהֶם** *m.* properly *hinder*, *later*, *after* (see **אַחֲרֵי**); for as one sees from the accentuation and inflection, the word is formed from **אַחַר** somewhat like **דָּחַ** (from **דָּחַ**), by changing the ground vowel into **ֵ**, together with a forward accent on account of the guttural. But commonly it is 1. an *adverb*, as so many other nouns, supposed to be in the accusative, become adverbs, a) of time: *after, then*, GEN. 10, 18; 24, 55; PROV. 24, 26; Hos. 3, 5, always joined to the *imperfect*; *later* GEN. 30, 21; EX. 5, 1; *hereupon, then* GEN. 38, 30, joined to the *perfect*; *behind*, likewise of time GEN. 18, 5; b) of place: *following* RUTH 2, 2; *behind* GEN. 22, 13, hence the Vulg. has *post tergum*, but the LXX, Syr. and Sam. Pent. read **אַחֲרָיוֹן**. — 2. a *preposition*: *after*, a) of time, before the noun in the *construct state* GEN. 9, 28; 11, 10; hence with a following infinitive noun where it means *after that* EX. 18, 2; LEV. 14, 43; NUM. 6, 19. So too in the following compounds: **אַחֲרָיוֹן** properly, *after it was so*, *hereupon* LEV. 14, 36; **אַחֲרָיוֹן** 2 CHR. 32, 9; **אַחֲרָיוֹן** *after that* EZEK. 40, 1; but in this connection sometimes admitting an intercalated clause, as e. g. **אַחֲרָיוֹן** ... **אַחֲרָיוֹן** (*comp.* JOB 42, 16) *after this*; so JOB 19, 26: *and after this* i. e. and then — *they have stripped off my skin* — and out of my body, i. e. sensibly, will I see God (**אַחֲרָיוֹן**). The expression **אַחֲרָיוֹן** *after these things* i. e. *hereupon*, is frequent, GEN. 15, 1; 22, 1. — b) of place: *behind*, JUDGES 3, 22; 2 KINGS 11, 6; 25, 5; Ps. 68, 26; SONG of SOL. 2, 9; hence **אַחֲרָיוֹן** *from after* 2 SAM. 7, 8;

Ps. 78, 71. In this sense are construed the verbs **אַחֲרָיוֹן**, **אַחֲרָיוֹן**, **אַחֲרָיוֹן** with **אַחֲרָיוֹן**, some too with **אַחֲרָיוֹן**. — c) *behind* in the sense *back of, west of*, EX. 3, 1; but this signification is rare.

More frequent is the use of the *construct state plur.* **אַחֲרֵי**, 1. as an *adverb of time*: *afterward, then* DEUT. 25, 18; JOSH. 2, 7; 7, 8. As an *adverb of time* the infinitive or **אַחֲרֵי** frequently follows it GEN. 5, 4; 14, 17, so that a sort of conjunction *after that* arises out of it; but the conjunction lies only in **אַחֲרֵי**. **אַחֲרֵי** as a particle of time is also connected with conjunctions and particles, e. g. **אַחֲרֵי** EX. 11, 1; **אַחֲרֵי** DEUT. 24, 4; **אַחֲרֵי** JOSH. 2, 7; **אַחֲרֵי** 1 SAM. 12, 21; **אַחֲרֵי** EZEK. 9, 10; **אַחֲרֵי** 2 CHR. 35, 20. — 2. as an *adverb of place* and a *preposition*: *after, behind*, GEN. 32, 21; JUDGES 5, 14. In this sense many verbs of going, following, hunting after &c. are joined to **אַחֲרֵי**, e. g. **אַחֲרֵי** GEN. 16, 13; **אַחֲרֵי** 24, 61; **אַחֲרֵי** 24, 67; **אַחֲרֵי** 35, 5; **אַחֲרֵי** EX. 23, 2; **אַחֲרֵי** 33, 8; **אַחֲרֵי** 34, 15; **אַחֲרֵי** NUM. 32, 11 12; DEUT. 1, 36; **אַחֲרֵי** JOSH. 8, 17; **אַחֲרֵי** JUDGES 10, 1; **אַחֲרֵי** RUTH 1, 15; **אַחֲרֵי** 1 SAM. 7, 2; **אַחֲרֵי** 11, 5; **אַחֲרֵי** 14, 36; **אַחֲרֵי** 17, 53; **אַחֲרֵי** 22, 20; **אַחֲרֵי** 25, 13; **אַחֲרֵי** 2 SAM. 3, 26; **אַחֲרֵי** 1 KINGS 1, 7; **אַחֲרֵי** 19, 20; **אַחֲרֵי** 2 KINGS 9, 25 and others; either put after or before, or depending on, the verbs. — 3. as a *preposition*, before nouns, in the signification *after, behind*, JUDGES 18, 12; NEH. 3, 16, without being caused by a verb. In all these senses appears in like manner its *plur.* with a *suffix*, i. e. **אַחֲרֵיהֶם**, **אַחֲרֵיהֶם**, **אַחֲרֵיהֶם**, **אַחֲרֵיהֶם**, **אַחֲרֵיהֶם**, **אַחֲרֵיהֶם**, as an *adverb* or *preposition*. — 4. In addition to the applications of **אַחֲרֵי** just mentioned in the *constr. plur.* and with a *suff. plur.* the following rare cases should also be noted: a) *constr. pl.* sometimes appears in the original substantive meaning: *hinder part*; of the spear: *the lower part*, which is stuck into the ground, therefore **אַחֲרֵי** with *the lower part of the spear* 2 SAM. 2, 23; **אַחֲרֵי** on its (the **אַחֲרֵי**) back side EZ.

41, 15. — b) אַחֲרֵי Prov. 28, 23 in the signification *later, after, at last*, which is a more extended form of the adverb אַחֲרֵי; elsewhere it is only a prepos. with the suffix in the 24 passages where it appears. — c) We have still to notice its numerous combinations with other particles (conjunctions, prepositions &c.), as: אַחֲרֵי, אַחֲרֵי, Targ. בְּתַר דִּי, Ar. بَعْدَ مَا, *after that* 2 SAM. 19, 31, and perhaps with the omission of the relative LEV. 25, 48; אַחֲרֵי, Targ. בְּתַר כֵּן, Syr. كَمَا، thereupon, thereafter GEN. 15, 14; אַחֲרֵי, אַחֲרֵי *after that, posteaquam, postquam*, GEN. 6, 4; אַחֲרֵי זֶה Job 42, 16 *after this*, comp. אַחֲרֵי דְּנָה DAN. 2, 29, בְּתַר דְּנָה Targ. on Ex. 34, 32; מֵאַחֲרֵי *from after*, usually after verbs which are otherwise construed with אַחֲרֵי (שׁוּב, קוֹר, זָכָה), to express in that manner the thing which is opposite, hence אַ or כֵּן often remains untranslated, i. e. we render simply either *after* or *away from*, NUM. 14, 43; 1 SAM. 12, 20; 2 SAM. 2, 27; אַחֲרֵי מֵן-אַחֲרֵי also stands for it 1 CHR. 17, 7. Sometimes of time: *after* ECCLES. 10, 14. Farther: מֵאַחֲרֵי *after, behind* NEH. 4, 7; אַחֲרֵי מֵאַחֲרֵי thereupon, prop. *from this time on* 2 SAM. 3, 28; 2 CHR. 32, 23; אַחֲרֵי *behind me* 2 KINGS 9, 18. — The stem is אָחַר (which see); whence also comes אָחֵר; but the comparison with the Æthiop. *dechr*, Arab. لاحق good (Ew. Lehrs. S. 78) with the assumed rejection of *d*, is not necessary. On אָחֵר in proper names, see אֶחָרֵל, אֶחָרֵל.

אַחֲרֹן (*pl.* אַחֲרֹנִים) *adj. m.*, אַחֲרֹנָה *f.* formed from the noun אָחֵר with the termination וֹן and in its manifold senses like אָחֵר, namely 1. *hinder, following, later, future, coming*, e. g. applied to race (דֹּר) Ps. 48, 14, to day (יּוֹם) Prov. 31, 25, to time (עֵת) Is. 8, 23; opposite to ראשון. As a substantive: *later, after* i. e. he who appears last; also with ראשון describing the eternity of God Is. 44, 6; figuratively the revenger who arises last, cognate in sense to גָּאֹל Job 19, 25. — 2. *latter, second, another,*

EXOD. 4, 8; DEUT. 24, 3. — 3. of place: *westward* (comp. אַחֲרֹר), hence דָּהָם הַיָּם הַיָּמָנִי *the western sea* i. e. the Mediterranean DEUT. 11, 24; 34, 2; Jo. 2, 20; the eastern is the Dead sea. — 4. The plural אַחֲרֵינִים is also used substantively for *posterity, later races* JOB 18, 20; Is. 41, 4; ECCLES. 4, 16. — 5. The feminine אַחֲרֹנָה is applied as an *adverb*, particularly with the prepositions בְּ, לְ, לָא: *lastly, finally* DEUT. 13, 10; NUM. 2, 31; DAN. 11, 29.

אַחֲרָה (from אָחֵר; *following* 'Ach i. e. God) *n. p. m.* 1 CHR. 8, 1.

אַחֲרֵיכֶם (from אָחֵר חֵיל; *following the possessor of power*, i. e. God) *n. p. m.* 1 CHR. 4, 8; comp. אַחֲרֵיכֶם.

אַחֲרִי *Aram. adj. f.* *another, a second*, consequently with feminine nouns מְלָכָה DAN. 2, 39; חֵיכָה 7, 5; קָרָה 7, 8; written in the Targ. אַחֲרִי, connected with בִּירָה GEN. 26, 21; רִיחָה NUM. 14, 24 and אֶרֶץ DEUT. 29, 27. The masculine form was אָחֵר, Hebr. אָחֵר, comp. אוֹיֵב, סוֹיֵם; and the feminine of this form is developed partly by אֶרֶץ (*def.* רִיחָה), partly by אֶרֶץ (*constr.* רִיחָה, *def.* רִיחָה).

אַחֲרִי (*c.* אַחֲרִי, *def.* אַחֲרִי) *Aram. f.* *the late, the future* DAN. 2, 28; elsewhere קֹה, קֹה are its substitutes.

אַחֲרִי Hebr. see אָחֵר.

אַחֲרִי (with suff. אַחֲרִיךָ) *Aram. prep. :* *after, like* the Hebrew אַחֲרֵי דְּנָה *after this* i. e. in the future DAN. 2, 29 45; יָקִים אַחֲרֵיךָ DAN. 7, 24 *arises after them*. אַחֲרִי must be assumed as the ground-form of it. In Targumic Aramaeism בְּתַר (from אַחֲרֵי) stands for it.

אַחֲרִי (for אַחֲרֵי; the Yod is put in the K'tib for pronunciation's sake to distinguish it from אַחֲרֵי) *Aram. adj. last*, DAN. 4, 5 [8] וְעַד אַחֲרֵיךָ *and until as the last*, different from the *adj.* אַחֲרֵי *another*. The terminations אֵן and אֵן are adjective ones, Syr. ܐܢ.

אַחֲרִית (formed from אָחֵר; comp. אַחֲרִית) *f.* properly the late, hence

1. *the end of a period, the future*, particularly in the phrase **אַחֲרֵי כֵן**, therefore **בְּכֵן הָיָה** GEN. 49, 1 *in the future*; principally the happy future JER. 29, 11; 31, 17; PS. 37, 37; PROV. 24, 14. **הָיָה לְךָ אַחֲרָיִם** there is a future to one PROV. 24, 20; and therefore it is put with **אֲחֵרֵי**. — 2. *end, issue*, e. g. of the year DEUT. 11, 12, of certain relations PROV. 23, 18; opposite **רֵאשִׁית** ECCLES. 7, 8; IS. 46, 10. **אֲחֵרֵי דְבָרָיו** the end of his discourse ECCLES. 10, 13. But in prophecy it is distinguished from **אֲחֵרֵי** in this respect that it does not designate the issue itself but the remotest occurrence before the end (**אֲחֵרֵי**) DAN. 10, 14. Also *the end of life, death*, NUM. 23, 10. — 3. *what is left or remains*, a sense which is only determined more exactly by the connexion, EZ. 23, 25; generally *remainder, last*, PROV. 23, 32. — 4. *the uttermost, most distant* PS. 139, 9. — 5. *posteriority, aftergrowth*, or concrete *those who come after* PS. 109, 13; JER. 41, 17; AM. 4, 2.

אַחֲרֵי *Aram.* see **אַחֲרֵי**.

אַחֲרֵי *Aram. m. adj. another, alius*, e. g. **אַחֲרֵי** people, nation, DAN. 2, 44; **אַחֲרֵי** 3, 29; *subst. another* 2, 11; 5, 17; 7, 24. This adjective form has been farther developed out of **אַחֲרֵי** and in the Targ. it is also written **אַחֲרֵי** and **אַחֲרֵי**. But there are also Aramaean forms with Alef rejected, e. g. *adj.* **הוֹרֵן**, Sam. **הוֹרֵן** and many others; in like manner the Syr. **ܐܚܪܝܐ**.

אַחֲרֵי *adv. backwards* GEN. 9, 23; 1 SAM. 4, 18. The termination **-יח** gives the adverbial character to the word which is here formed from an adjective **אַחֲרֵי**, as from the *adj.* **קִדְרָה** comes **קִדְרָה**.

אַחֲשֹׁדָרְפָן (read 'Ackhashdarpan; only in the *pl.* **אַחֲשֹׁדָרְפָּן**, *c.* **אַחֲשֹׁדָרְפָּן**) *m.* name of the persons in the Persian empire who were highest after the king (DAN. 3, 2) whose number was the same as that of the provinces, namely 120, DAN. 6, 2 *comp.* ESTH. 1, 1, and whose dignity surpassed that of the **שָׂרֵי**, and therefore of all the other seven dignitaries, as **אַחֲשֹׁדָרְפָּן** and others 3, 3. Above the 120 Ackhashdarpenim only the three

סָרְדָּן (sing. **סָרְדָּן**) were placed 6, 2. — As the word is evidently of the same origin as *Satrapēs*, it has been correctly rendered by *Satrap*, especially as we know from history that the Persian kings sent satraps into the provinces (Cyp. 8, 6, 17) and that the country was divided into satrapies (Herod. 3, 89 &c.), of which according to *Josephus* there are said to have been as many as 360 (Antiq. 10, 11, 4). Without regarding the period when the satraps were instituted or their number we have simply to examine the etymology of the word, which is said to mean according to *von Bohlen*: *Kshadrapan*, *Satrap of the military boundary*; according to *De Sacy*: *Kshātrabān*, *satrap of the province*. On the coins of Surāshtra one has in fact deciphered the Sanskrit-form *Kshatrapa*, which is, according to *Lassen* (Zeitschrift für die Kunde des Morgenlandes III. 260) *guardian of the warriors of the host*, but more correctly it is like the Zend *Shōitra paiti protector of the province* (from *Kshētra*, province). But granting this explanation, it is only the old Persian that can be normative for the word, and accordingly it has been found written *Kshatrapād* in an old Persian inscription of Behistun (III, 3). This may be either traced back to the same theme with the termination *van*, or it may use the synonymous *-pāna*, Sanskr. *-pa*, Zend *-paiti*. Agreeably to this explanation and admitting the *n* prosthetic, the form should have been expressed in Hebrew and Aramaean **אַחֲשֹׁדָרְפָּן**. Since the part **אַחֲשֹׁ** is found elsewhere, it is better to look upon the word as compounded of **אַחֲשֹׁ** i. e. *Ksha* (old Pers. *Kshaja*, new Pers. *Sha*, from a primitive form *Kshatra*) *king*, **דָּרְפָּן** *court*, and **פָּן** (from *pā* to protect) *guardian*, i. e. *court-guardian of the king, stadtholder*.

אַחֲשֹׁדָרְפָּן (only *pl.* **אַחֲשֹׁדָרְפָּן**) *Aram. m.* the same as in Hebrew DAN. 3, 2 3.

אַחֲשֹׁרֶשׁ (once **אַחֲשֹׁרֶשׁ** ESTH. 10, 1; Persian) *n. p.* or title of a Persian king EZR. 4, 6; ESTH. 1, 1 and

frequently in this book; DAN. 9, 1. According to the places where he is mentioned, אֲחַשְׁתָּר was that Persian and Median ruler, who had for his wife a Jewess Esther, and for minister one Mordecai, under whom the historical circumstances narrated in the book of Esther happened, and at the beginning of whose reign the Samaritans sent a calumnious libel to hinder the rebuilding of the temple; whose son too was *Darius* that became a vassal-king over the Chaldeo-Babylonian empire, DAN. 9, 1. According to Tob. 14, 15 he was also conqueror of Nineveh. From all this it follows that we must understand *Xerxes* who became ruler of the great Persian empire 485 B. C. After his assassination about 467 B. C. *Artachshasta* (*Artaxerxes Longimanus*) took upon him the government of the Persian empire, while his son *Darius Nothus* was placed over Babylonia as a vassal-king (because being sprung from the Jewess and not from the noble family of the Achæmenides, he was called the bastard). — The first member of the name אֲחַשְׁתָּר = *Khsha* equivalent to *Kshja* (new Pers. *Shah*) i. e. king, also exists in *Αρτα-ξίας* (great king), a name of the Armenian princes; the second member שְׁתָּר or שְׁתֶּר coincides with the name of *Xerxes*, *Khshershe* and *Khshwershe* deciphered in the cuneiform writing, where also a fluctuation in the reception of *w* appears, as it does here.

אֲחַשְׁתָּר see אֲחַשְׁתָּר.

אֲחַשְׁתָּר (Persian) from אֲחַש king, which is also found in אֲחַשְׁתָּר, אֲחַשְׁתָּר, and שְׁתָּר, Zend. *Khshattar*, *Khshathr*, new Persian *Askadâr* (comp. Sanskr. *Kshattri* a kind of mongrel, who may have been taken for the service of the public) messenger, courier, hence in composition, royal messenger, and as an apposition to רֶץ בְּסוֹסִים ESTH. 8, 10 14. But for the second member of the compound the form שְׁתָּר also appears, a circumstance that makes no change either in the derivation or meaning. See אֲחַשְׁתָּר.

אֲחַשְׁתָּר (messenger, courier) n. p. m.

formed from the Persian אֲחַשְׁתָּר and adopted from the Persian 1 CHR. 4, 6.

אֲחַשְׁתָּר (only in plur. אֲחַשְׁתָּרִים) m. equivalent to אֲחַשְׁתָּר whilst the formative syllable י- is appended: royal messenger, ambassador, ESTH. 8, 10 14. *Ἀσκάδης*, a messenger, mentioned among the Greeks as a Persian word and interpreted by *ἄγγελος*; arose out of the new Persian *Askadâr*. The messengers or royal servants were taken, if we may judge by the name, from a peculiar cast of the Kshattria, who were not of pure descent on the mother's side, to which fact not only does the Sanskrit Kshattria point, signifying originally such a mongrel, but also the explanation of אֲחַשְׁתָּר by בְּנֵי דָבָרִים (ESTH. 1. c.) i. e. sons of slaves, see דָּבָר. Other explanations of this אֲחַשְׁתָּר are less probable, according to the context: as that of *Ibn 'Esra* from אֲחַש king and שְׁתָּר, Pers. استار *estâr* or استر *estar*, mule (springing from the union of an entire horse with a she-ass), *estar* properly speaking, being abridged from the Sanskr. *aquatara*, swift goer, mule. Thus the word is equivalent to *mulî regîi*, and the Persian version has אֲחַשְׁתָּר for נָמִים in GEN. 36, 24. The same remark applies to the derivation proposed by *Rashi*, who takes the second member as אֲשִׁתּוֹ ushtur, camel, Sanskr. ushtra. In any case the signification was early forgotten, since the LXX, Vulg. and Syr. have omitted the word entirely in their versions.

אֲחַת (from אֲחַת or אֲחַת) see אֲחַת.

אֲחַת Aram. see אֲחַת.

אֲחַת (also in pause; from אֲחַת) m. properly concealment, secrecy, then unobservedness, but usually an adv. concealed, secret, still, noiseless, slow, hence אֲחַת לְדָבָר to step along noiselessly, quietly, of a mourner 1 KINGS 21, 27, where the Targ., Syr. and Joseph. (Ant. 8, 13, 8), who render it sometimes *whispering*, sometimes *bare-footed*, have merely conjectured. וְאֵת אֲחַת אוֹרִי Hos. 11, 4 and gently I bear (אֲחַת = אוֹרִי) from (בִּר) for him. More frequently אֲחַת appears

in connexion with ח, e. g. חָלַךְ לְחַטִּי Is. 8, 6 to flow slowly, noiselessly, spoken of חָלַךְ לְחַטִּי לְנַסֵּךְ 2 SAM. 18, 5 gently (deal) for my sake with the young man (LXX *gēnastē* and Vulg. *servate* merely give the sense). For חָלַךְ also stands חָלַךְ as an adverb in the signification covered, obscure, comp. חָלַכְתָּ, חָלַכְתָּ, e. g. חָלַכְתָּ וְדָבַר Job 15, 11 and the purpose, is it so concealed by thee, i. e. so obscure and covered?

The stem of חָלַךְ is חָלַךְ which see; but the inappropriateness of it has led many interpreters and versions to derive the adverb חָלַךְ and חָלַךְ from חָלַךְ.

חָלַךְ (from חָלַךְ; with suff. חָלַךְ; pl. חָלַכְתָּ) m. 1. equivalent to חָלַךְ noiseless-ness, peaceful ease, hence חָלַךְ adv. according to my noiseless way, easy way, slow convenience GEN. 33, 14; Targ. חָלַךְ, as also Kimchi and predecessors take חָלַךְ = חָלַךְ. 2. concrete veiling, concealing, hence a necromancer, which suits the radical signification very well, comp. חָלַךְ sorcerer, from חָלַךְ to veil, conceal. Only in the plural חָלַכְתָּ Is. 19, 3. The derivation of signification 2 from the

Ar. حَلَّ to speak softly, to murmur, whisper, is given as early as by Ibn Gamāch; but not to mention that the usage elsewhere of חָלַךְ and חָלַךְ does not suit this derivation, even in Arabic حَلَّ

is only a collateral form of حَلَّ (derivatives حَلَّ and حَلَّ) and seems to be more onomatopoeic.

חָלַךְ (not used) tr. to pierce, force into, fasten, Ar. حَلَّ and حَلَّ proceed- ing from a like fundamental signifi- cation. But the organic root is חָלַךְ, Aram. חָלַךְ, and is also found in the cognate חָלַךְ. Hence

חָלַךְ m. 1. buckthorn, thorn-bush, Judges 9, 14 15; Ps. 58, 10, Ar. حَلَّ, Targ. חָלַךְ (pl. חָלַכְתָּ) and חָלַכְתָּ (pl. חָלַכְתָּ), Syr. حَلَّ, Zab. חָלַכְתָּ, Phen. (Diosc. 1, 119) only pl. חָלַכְתָּ (Atadiv). — 2. חָלַכְתָּ (threshing floor of the

buckthorn) n. p. of a place on the other side Jordan, which was subsequently named חָלַכְתָּ (חָלַכְתָּ) GEN. 50, 10 11. Jerome understands by it חָלַכְתָּ two miles distant from Jordan.

חָלַכְתָּ (properly חָלַכְתָּ, from חָלַכְתָּ; see חָלַכְתָּ) m. braided, twisted, yarn, חָלַכְתָּ, Prov. 7, 16 Egyptian yarn, which was celebrated in ancient times as Egyptian linen (Plin. h. n. 19, 3; comp. Is. 19, 9; Ez. 27, 7). Ibn Koreish has already com- pared with it the Aram. חָלַכְתָּ, which stands in the Targ. (on NUMB. 4, 32; Josh. 2, 15 and elsewhere) for cord, rope (חָלַכְתָּ), and has interpreted our חָלַכְתָּ sometimes by حَلَّ ropes, sometimes by حَلَّ threads, while the Gr. Ven., Kimchi, Parchon and others have turned more or less to the same sense. As an article of commerce fetched from Egypt the Phenicians knew it under the ap- pellation חָלַכְתָּ (pron. 'otoni), and with this name (comp. חָלַכְתָּ, חָלַכְתָּ) it came to the Greeks as ὀτόνη, ὀτόνιον; but the origin of the word is genuine Semitic.

חָלַכְתָּ (not used) tr. to veil, conceal, cover. חָלַכְתָּ and חָלַכְתָּ is the same root, which is found in חָלַכְתָּ, חָלַכְתָּ, but which is not connected with the Ar. حَلَّ. Derivatives חָלַכְתָּ, חָלַכְתָּ.

חָלַכְתָּ tr. to close, e. g. the lips Prov. 17, 28 in order not to speak, the ears 14, 13 and Is. 33, 15 not to hear. Part. pass. חָלַכְתָּ closed: חָלַכְתָּ חָלַכְתָּ 1 KINGS 6, 4 windows of closed (Targ. חָלַכְתָּ) bars, i. e. immovable, whose cross bars or lattices could not be shut and opened at pleasure, like other win- dows (2 KINGS 13, 17; DAN. 6, 11); חָלַכְתָּ Ez. 41, 16 26 or חָלַכְתָּ closed i. e. latticed windows. The ex- pression in the Targum: open without and closed within (on 1 KINGS l. c.) is said only to mean that the lattice-work of the opening was fixed within. On these passages also the Ar. حَلَّ has been compared, and חָלַכְתָּ to slit Jer. 22, 14 has been collated; but since חָלַכְתָּ was

used for to slit or split, and the breaking through of a window was denoted by it, nothing but closing with lattices can be meant by 'א.

Hif. אָפֶּטֶם (fut. יִפְּטֶם) Ps. 58, 5 to close, the ears.

The stem אָפֶּטֶם, Ar. أَطَمَ, Targ. אָפֶּטֶם, Syr. ܐܬܡܝܬ, has for its organic root אָפֶּטֶם, אָפֶּטֶם, אָפֶּטֶם, אָפֶּטֶם, with another *t*-sound in אָפֶּטֶם, אָפֶּטֶם, אָפֶּטֶם, Ar. كَطَمَ, خَتَمَ, and arising out of the sibilant *t*-sound אָפֶּטֶם, Ar. صَمَ, Hebr. צָם, זָם &c.; but in all the numerous stem-groups of the root no trace of the signification to split is found.

אָפֶּטֶם (not used) *tr.* to weave, bind, spin, properly to tie, hence אָפֶּטֶם (which see). The root is אָפֶּטֶם, which returns in אָפֶּטֶם, אָפֶּטֶם (belonging to אָפֶּטֶם) &c., Ar. وَصَنَ, وَصَنَ, comp. Ar. طَنْ bundle.

אָפֶּטֶם (fut. יִפְּטֶם) *tr.* 1. to enclose, surround; with עַל Ps. 69; 16 to close upon one. Jerome renders it by *coronare*, certainly thinking upon אָפֶּטֶם, which is cognate therewith by root.

The stem אָפֶּטֶם, Ar. أَطَرَ to surround, is connected by signification with the cognate אָפֶּטֶם, but in the organic root also with אָפֶּטֶם, אָפֶּטֶם, אָפֶּטֶם, אָפֶּטֶם and others. — 2. (not used) to bind, where the organic root is connected with that in אָפֶּטֶם, אָפֶּטֶם. Hence comes the proper name אָפֶּטֶם.

Pih. אָפֶּטֶם (not used) to bind, figuratively to lame. Hence אָפֶּטֶם.

אָפֶּטֶם (lamed one) *n. p. m.* EZR. 2, 16 42; NEH. 7, 21. In relation to the signification comp. the Latin proper names Scaeva, Scaevola, Laevus, Laevinus.

אָפֶּטֶם *adj. m.* bound, i. e. lamed, impeded, e. g. יָד יְמִינִי in the right hand JUDGES 3 15 and 20, 16 i. e. left-handed.

Comp. Ar. أَعْقَدُ dumb, properly bound, tongue-tied.

אָפֶּטֶם (with *suffix* אָפֶּטֶם, אָפֶּטֶם, אָפֶּטֶם) *adv.*

interr. where? ubi? correlative to אָפֶּטֶם (in אָפֶּטֶם) there, but used in this short form only before a suffix, as אָפֶּטֶם where (is) he? JOB 14, 10; 20, 7; EX. 2, 20; אָפֶּטֶם where (art) thou? GEN. 3, 9; אָפֶּטֶם where (are) they? NAH. 3, 17. But אָפֶּטֶם 2 KINGS 19, 13 (comp. Is. 37, 13 אָפֶּטֶם) MIC. 7, 10 is to be taken as אָפֶּטֶם. For אָפֶּטֶם once occurs loosely connected with the pronoun, אָפֶּטֶם ZECH. 1, 5; אָפֶּטֶם Is. 19, 12 is put for the sake of greater emphasis, where are they then?

as אָפֶּטֶם with אָפֶּטֶם. In Arab. أَيْ is the interrogative pronoun *quis?* which becomes a sort of noun in the formation of a feminine and plural form. — From this pronominal stem are derived אָפֶּטֶם, אָפֶּטֶם, אָפֶּטֶם, which see.

אָפֶּטֶם (probably *constr.* of אָפֶּטֶם) *interrog. adv.*, where? correlative to (Aram.) אָפֶּטֶם there. It signifies 1. *qualis*, i. e. a man of what condition? ποιος, who? It occurs only in the construct state (from אָפֶּטֶם), and since it stands only before demonstrative pronouns or adverbs, and never by itself like אָפֶּטֶם, nothing but its interrogative power remains, which it imparts to the pronouns. Thus e. g. a) אָפֶּטֶם which? what? 1 KINGS 13, 12; 2 KINGS 3, 8; 2 CHR. 18, 23; ESTH. 7, 5; more frequently however with respect to place than person, i. e. אָפֶּטֶם in the sense of here, hence אָפֶּטֶם where? 1 SAM. 9, 18; 1 KINGS 22, 24; Is. 50, 1. Sometimes this is written as one word אָפֶּטֶם (which see). b) אָפֶּטֶם from what? whence? GEN. 16, 8; JUDGES 13, 6; 1 SAM. 25, 11; opposite to אָפֶּטֶם whither? — 2. just the same as אָפֶּטֶם where? or also how? but without a suffix and so supplying in a measure its place, GEN. 4, 9; DEUT. 32, 37; אָפֶּטֶם 1 SAM. 26, 16 where is the spear? אָפֶּטֶם JER. 5, 7 how shall I pardon in consideration of this? (see אָפֶּטֶם). — This form אָפֶּטֶם is also found as the first member of compounds in אָפֶּטֶם, אָפֶּטֶם, אָפֶּטֶם, and that it is correlative to אָפֶּטֶם, is seen from the correlatives formed from it: אָפֶּטֶם *qualis*,

אי talis &c. In the Targ. the interrogative **אי** appears in the compounds **אי** who? **אי** which? **אי** whence? **אי** how? **אי** when? **אי** whence?

אי I. (pronominal stem) *interrog. adv.* *where there?* correlative to **הי** there, but as used it commonly means *not*; only employed before some nouns and adjectives as a negative, e. g. **אי-נקי** *unclean*, i. e. guilty Job 22, 30; **אי-כבוד** *a. p. m.* 1 SAM. 4, 21, which is there explained even as *ἀτιμος*, *without honour*. See, however, **אי-חוקר**, **אי-חוקל**. — The idea of negation is usually explained as having arisen out of the sense of asking, because analogies for it are actually found in the language, comp. **מה**, **ל**; but if it be compared with the farther developed word of negation **אין**, **אין** &c., and with the Æthiopic *î* *not*, we perceive that the original conception of denying was so expressed.

אי II. *interj.* *oh!* perhaps allied to **הי** Ez. 2, 10. **אי-לך** ECCLES. 10, 16 *woe to thee, land!* **אי** 4, 10 *woe to him!* See **אי**.

אי III. abridged from **אין** in compound proper names, e. g. **אי-זבל**, **אי-זכור**, **אי-חוקל**, and it is not improbable that even in **אי** 1 SAM. 4, 21 **אי** arose out of **אין**, the narrator alluding merely to the signification *without*. Comp. **אין** out of **אין**.

אי IV. (*pl.* **איים**, once Aram. **אין** Ez. 26, 18, *constr.* **אין**) *m.* 1. *coast, coast-land*, i. e. habitable land adjacent to the sea, particularly applied to the maritime regions of the Mediterranean, to the Phœnician colonies in North Africa, Spain &c. Ez. 26, 15; 27, 3. This prophet uses the expression **אין** 26, 18 of coast-lands, which are mere coasts round about, i. e. *islands*. So of the coast region **אין** i. e. Philistia Is. 20, 6, of **אין** 23, 2 6, **אין** Ez. 27, 7, **אין** Ps. 72, 10; **אין** without reference or appendage DAN. 11, 18 of the maritime states of Asia Minor, Ez. 27, 15 of the east and south coasts of

Arabia. — 2. *island*, e. g. applied to **אין** JER. 47, 4, **אין** 2, 10. GEN. 10, 5 and ZEPH. 2, 11 are the western islands washed by seas, which the **אין**, offshoots of the 14 Japhetic descendants had already peopled at the time when the ethnographical table had been composed; and these western islands were then called by the Hebrews simply **אין** Is. 40, 15; 41, 1 5; 42, 4 10; 49, 1; 51, 5; 59, 18; 60, 9; Ez. 39, 6 and so contrasted with the **אין** Is. 42, 15. For **אין** or simply **אין** appears also **אין** Is. 11, 11; 24, 15; ESTH. 10, 1 *the sea lands*, which is also used by the Hebrews for the *west*, opposed to **אין**. The old Hebrew word **אי** appears in this signification (IV.) also in Phœnician, e. g. **אי** (i. e. **אין**) island of the Sydyk children i. e. Kossura; **אי** (i. e. **אין**) *Πυρρῶσαι*, fir-islands, a name of the Baleares; **אי** Jar-sath (Ptol. 4, 2) a maritime town in Mauritania, and there too in the feminine form **אין** as a proper name of a part of Syracuse, but it seems to have belonged exclusively to the Phœnician-Hebrew dialect only. As the stem of the word is **אין** to dwell sometimes assumed, so that the noun is for **אין** (comp. **קי**, **קין**), sometimes **אין** in the signification of **אין**, so that the noun stands for **אין** (comp. **הי** equivalent to **הי**); and this view is to be preferred because the latter verb actually occurs in Hebrew. **אין** or **אין** appears to have been another form for **אין**: in Hebrew this has been assumed in **אין** and **אין**, and the Phœnician has it in the form **אין** i. e. **אין** for Phœnicia.

אי V. (only in plural **אין**) *m.* prop. *screecher, howler*, a concrete from the abstract signification "howling"; hence jackal Is. 13, 22; 34, 14; JER. 50, 39, from its nightly howl, as also in Arab. it is called **ابن اوى**. The form need not be considered as developed either out of **אין** and so identical with the Arabic word, or as from **אין**, but may be derived immediately from **אין**, the sound of this animal. See **אי** II. and **אין**.

איב (not used) *trans.* properly to hurt, asperse, despise, hence to attack. It has been assumed that the stem is such merely on account of **איב**, where the Yod is consonantal, but **איב** is properly the ground-form in the same sense as **קרב** (hence comes **הִקְרַב** LAMENT. 2, 1), of which the former is only a weaker form. The Targ. (on LAMENT. 2, 1) renders **קרב** by **קָרַץ** to reject, despise very correctly, and with this sharper initial sound the root is in Aramaean **ܠܚܝܬ** to condemn, despise, hate, Arab. **عَابَ** (med. Je) to blame. Derivatives **איב** and the denomin. **איבה**, **איבה**, and perhaps the proper name **איבו**.

איב (oftener **אויב**, with *suff.* **אִיבִי**, **אִיבִיךָ**, *pl.* **אִיבִים**, *constr.* **אִיבִיךָ** *m.* enemy, hater, opposer in the widest sense, applied to attacking enemies Ex. 15, 6 9; Ps. 7, 6, to the blasphemer and despiser of God Ps. 74, 10, to a single enemy 1 SAM. 19, 17, or collectively to a hostile people JER. 31, 16. The predicates of **איב** are manifold, e. g. **הִקְרַב**, **הִקְרַבְתָּ**, **הִקְרַבְתִּי**, and many expressions are formed with **איב** which we shall have to adduce with the verbs in question and on other occasions. The noun is a participial one, formed either from **איבה**, as **סִכְרִי**, **שִׁכְרִי** from **סָכַר** and **שָׁכַר**, or directly from the stem (which was not in use as a verb) without retaining the idea of the verb; hence although it is often used, it has as a verbal participle the accusative after it but once 1 SAM. 18, 29. Hence **איבה** and the denom.

איב (only **אִיבִיתִי** to be an enemy, to hate, with the accusative Ex. 23, 22. As the mode of speaking in other cases was **הִקְרַבְתִּי**, this secondary formation continued to be rare.

איבה (after the form **אִיבִיה**; *constr.* **אִיבִיה** *fem.* enmity, hatred, **יִהְיֶה אֵין** to raise enmity between... and... GEN. 3, 15; **בְּלֹא־אֵין** without hate NUMB. 35, 22; **אֵין** in enmity 35, 21; **אֵין** Ez. 25, 15 and 35, 5 eternal i. e. irreconcilable enmity. — For **אִיבִיה** JOB 9, 26 many mss.

read **אִיבִיה** and many interpreters take it in this sense (see **אִיבִיה**); but the possible explanation is given above according to the textual reading. It may be mentioned moreover, that *Rashi* and *Ibn 'Esra* take it as the name of a place, for *Euboea*, the original seat of the *Æolians*. This rests on the Talmudic tradition (J. Megilla ch. 1), that *Euboea* was colonised from **כִּיְתִים** and that it stands for the latter. Ships of Chittim are known in Scripture as early as NUM. 24, 24.

אִיבִיתִי (*constr.* **אִיבִיתִיךָ**, with *suff.* **אִיבִיתִי**; from **איב**) *fem.* a female enemy; MIC. 7, 8 10.

אִיבִי (with *suff.* **אִיבִיךָ**, **אִיבִיךָם**, *contracted from* **אִיבִיךָ**) *masc.* prop. turning, divine arrangement, equivalent to **סִכְרִי**, hence *misfortune, fate, destruction*; or properly strait enclosure, embracing round about, hence *strait, necessity, oppression, misfortune* JOB 31, 3 23; PROV. 1, 26 27; 17, 5; **יִום אִיבִי** JOB 21, 30; JER. 18, 17; 46, 21; OB. 13; PROV. 27, 10 *an unfortunate day, day of destruction, fatal day*; **אִיבִי אֵין** JOB 31, 23 *the destruction of God i. e. caused by God*. Mss. also write **אִיבִי** in the sense of *mist, vapour*, otherwise **אִיבִי**; but our text is decided in favour of **אִיבִי**. The stem is **אִיבִי** (which see) and the noun is after the form **קִיקִי**, **קִיקִי**, shorter forms for **אִיבִי**, **קִיקִי**, **קִיקִי**; the original signification may be cognate in sense with **סִכְרִי**. The Arab. **اَوَّل** with its derivatives is allied to **אִיבִי** in this sense. See **אִיבִי**.

אִיבִי 1. *fem.* name of a bird of prey unclean in the eyes of the Israelites LEV. 11, 14; DT. 14, 14, which has a keen sight JOB 28, 7. *Sa'adja* and *Ibn Ganach* translate it **الصدي** owl, *Kimchi* magpie, LXX and Vulg. vulture or kite; but all have merely indulged in conjecture, since only thus much is perceptible from the connexion that the bird of prey so called is allied to the **הִקְרַב** (which see) and that the Hebrews understood by it the whole genus (**מִיין**). In

Arabic a kind of hawk is called **يوز** from its cry **يايا**, and it is possible that **איה** was so named from the cry **אי**. — 2. (vulture) *n. p. m.* GEN. 36, 24; 2 SAM. 3, 7. Names of birds appear in Hebrew as proper names of persons, e. g. **ימימה**, **דבורה**, **חנניה**, **חנניה**, **חנניה**, **חנניה**. **איה** comp. the proper names *Shahin* (kind of falcon) among the Persians and Turks, *Falco*, *Milvius* among the Romans, and many others.

איה (pronominal stem; from **אי** with the demonstr. **ה**). 1. *adv. interrog.*: where? correlative to **הנה** see there. This simple interrogative word *where?* stands alone, without being connected with a suffix. Elsewhere the form **אי** appears instead of it, GEN. 18, 9; 19, 5; 38, 21. But if it be associated with a suffix, the connexion is a very loose one, e. g. **איהם** ZECH. 1, 5 for **איהם** where are they? Just as in the case of **אי** the question is usually conceived in such a manner that it is almost equivalent to a negative 2 KINGS 18, 34; JER. 13, 20. **איהם** or where? **איהם** where ever? — 2. *adv. indef. wherever, every where over, wheresoever* JOB 15, 23, where it concludes the sentence. For **איה** once **איה** appears in K'tib JER. 37, 19, which stands for **איה** with the old plural ending, traces of which are still preserved in verbs and particles (comp. **איה**, **איה**).

איה see **אי** V.

איה K'tib s. **איה**.

איה *n. p.* of the well known hero of the book that bears his name, *Iyyob* JOB 1, 1; 2, 7 10 11; 3, 1; 6, 1 &c. whom the prophet *Ezekiel* (14, 14 20) accounts a model of piety along with **נח** and **דניאל**, three types of goodness, just as *Jeremiah* (15, 1) reckons *Moses* and *Samuel*, *Ben-Sira* (49, 4) *David*, *Hezekiah* and *Joshua*, and the *Koran* the three prophets *Nuh*, *Hud* and *Saleh*. — According to the Hebrew orthography of the name it appears to be derived from the *denomin.* **איה**, after the form **שקור**, **יחזק**, as the same form appears in other

proper names, comp. **דקום**, **צפור**, **צדק**, **קריס**, and it signified accordingly: *ill-treated one*, which suited the fate of the hero. But tradition (Apokryphon of the Alex. Vers.) speaks of his earlier name **יובב**, **יובב**, **יובב**, who was an Edomite (GEN. 36, 33), and the LXX and Vulg. name him as the hero of the book: **יוב**, **יוב**, **יוב**, **יוב**, which is elsewhere a proper name GEN. 46, 13, standing also for **יוב** NUMB. 26, 24 or **יוב** 1 CHR. 7, 1 K'ri. Hence **יוב** must either be taken as a form with a firm **א** prosthetic; and **יוב** (from **יוב** equivalent to the Ar. **أب** to turn, return to God) like **איה** will signify *converted one*; or it is a Pihel-formation from **איה** = **יוב** with the same meaning, Ar. **أَب** he that turns himself.

איה (from **איה**) *n. p.* of a Tyrian princess who became wife of Ahab king of Israel, and was notorious for the introduction of the Phenician Baal-worship, 1 KINGS 16, 31; 18, 4. **איה** is equivalent to **איה** (which see) heavenly dwelling, citadel, consequently allied in sense to **איה** (which see) in the proper name **איה** = **איה**, and **איה** in the first member nearly corresponds as an epithet of the supreme deity to **איה**. See **איה** and **איה**. The highest divine being, Baal among the Phenicians, is conceived of as enthroned in the seventh heaven in the fire-citadel (**איה**, **איה**, **איה**).

איה (pronominal stem) *interrogative adverb*: where? for the elsewhere separate form **איה** 1 KINGS 13, 12; JOB 38, 19 24; yet mss. vary in writing them together.

איה see **אי** V. (perhaps from **איה**).

איה (pronominal stem, abridged from **איה**) *interrogative and qualitative adverb*: how? how so? GEN. 44, 34; 1 SAM. 16, 2; but the comparative element often disappears as in *quomodo*, or is absorbed by the interrogation-power (seldom the reverse) and so only the qualitative *how* (like **איה**, **איה** in the Targum)

remains, 2 KINGS 17, 28; RUTH 3, 18, like *πῶς*. Besides, like אִיכָה, it is used as an exclamation of pain or astonishment Is. 14, 4; Ps. 73, 19 or with the accessory idea of negation, and therefore it is resolvable into a simple negative, Ex. 6, 12.

אִיכְבוֹד (*fameless*) *n. p. m.* 1 SAM. 4, 21, which is explained there by גָּלָה כְּבוֹד. But this signification perhaps is only used by the narrator accommodatively; and the proper name has probably been abridged from אִיכְבוֹד. Comp. יִכְבֹּד.

אִיכָה (pronominal stem) *interrog. and qualitat. adverb: how?* with all the shades of the abridged form אִיךָ, yet principally with the intermingling of an exclamation of pain or astonishment, DEUT. 1, 12; 18, 21; 2 KINGS 6, 15; LAMENT. 1, 1; Is. 1, 21; with the exclusion of the interrogative sense DEUT. 12, 30; JUDGES 20, 3; as a mere interrogative *where?* like the simple אִי, SONG OF SOL. 1, 7. This compound adverb exists in Aramaean in different forms, e. g. Targ. אִיכָה, אִיכָה, אִיכָה, אִיכָה, Syr. أَيْكَا, אִיכָה, אִיכָה.

אִיכָה (pronominal stem) the same, compounded of אִי and אִי, but only in the sense of *where, ubi*, without a question 2 KINGS 6, 13. The K'ri אִיכָה. Some mss. have אִיכָה, with which it coincides in a sense that suits here.

אִיכָה (pronominal stem) see אִיכָה.

אִיכְבָּה (pronominal stem) *adv. how?* connected with the imperfect, SONG OF SOL. 5, 3; ESTH. 8, 6, compounded of אִי and כָּבָה *ita*, but appearing only in later Hebraism. See כָּבָה.

אֵיל (not used) an assumed stem to explain אֵיל, אֵיל, אֵיל &c., in which a *Yod* as the alleged second radical sound is either audible, or visible in the orthography. On this assumption אֵיל and אֵיל have been compared, as also the Greek ἄλλω, εἰλῶ; while to turn, revolve has been

taken for the fundamental signification. But Hebrew dispenses with stems having the middle *i*-sound; and the alleged traces of an interior *i*-sound in derivative nouns are referrible to אֵל or more correctly to stems of one syllable with *a* (אֵל, אֵל, אֵל) and should be explained according to the known rules that apply to stems having two letters. See אֵל I. and II.

אֵיל (*plur.* אֵילִים) originally *comm.*, afterward only *m. a stag, hart*, belonging to one family with אֵילִי and אֵילִי DEUT. 12, 15; 14, 5; 15, 22, described as springing or running swiftly Is. 35, 6; LAMENT. 1, 6, as panting and crying for the water brooks. Ps. 42, 2 also used of the hind and construed with the feminine. In favour of this correct sense is the Phœnician אֵיל (Mass. 5. 9) and אֵילִי (ib. 9) the young of the stag, comp. אֵילִי SONG OF SOL. 2, 9; the Targ. אֵילִי, אֵילִי, Syr. أَيْل, Ar. أَيْل, Æthiop. *chajdl*, and also the translation of the LXX and Vulg. *ελαφος, cervus*. But the derivation is much more difficult. From אֵיל I. אֵיל would be (after the form אֵילִי, אֵילִי) prop. the strong, powerful, solid, for which the Æthiopic *chajdl* (אֵילִי) appears to speak, and to which the simple אֵיל points. But inasmuch as the sex of the stag is not prominent, and Scripture distinguishes it rather by nimbleness, the word may be derived from אֵיל = אֵיל in the signification "to turn", then "to run" (turning and swift-running are identical in many verbs), so that אֵיל would properly mean nimble, a swift-runner.

אֵיל (*constr.* אֵיל, אֵיל only Ez. 31, 11; *pl.* אֵילִים and אֵילִים Job 42, 8, *constr.* אֵילִי, Ez. 32, 21 (אֵילִי) *m.* 1. *power, strength, concr. hero, warrior, powerful one, chief*, Ex. 15, 15; 2 KINGS 24, 15 K'ri (identical with אֵילִי 24, 14) Ez. 17, 13; אֵילִי 31, 11 *hero, compeller of the nations*, LXX ἄρχων ἐθνῶν; אֵילִי גִבּוֹרִים 32, 21 *the mightiest of heroes* i. e. the greatest heroes, Vulg. *potentissimi ro-bustorum*. אֵילִי גִבּוֹרִים as an epithet of the

Messiah Is. 9, 5 according to Aquila, Symm., Theod. and Saadja *mighty hero* (therefore אֵל is not God). In the passages in EZEK. many mss. (see Norzi) have אֵל, אֵיל, אֵילִים; in the passage in Isaiah the interpretation usually adheres to אֵל, and even in Job 41, 17 אֵילִים *heroes* is already the reading. Comp. אֵיל I. — 2. *a strong tree*, hence the name of an oak, *terebinth*, perhaps also *palm*, so especially the pl. אֵילִים Is. 1, 29; אֵילִים 57, 5; defective with suff. אֵילֵיהֶם Ez. 31, 14; but in the latter it is pointed אֵילֵיהֶם. אֵילֵי הַצֶּדֶק Is. 61, 3 *oaks of righteousness*, i. e. consecrated to God, parallel with אֵלֵי הַצֶּדֶק, consequently the opposite of the אֵילִים of idolatry, perhaps images made out of the oak 1, 29; 57, 5, so that צֶדֶק (which see) seems here to be an epithet of God, equivalent to אֵל. Hence come a) *a. p.* אֵיל פָּאָרָן (*Terebinth of Paran*) Gen. 14, 6, a place in the neighbourhood of mount Se'ir, where the Horites dwelt, and which lay near the wilderness of *Paran*, LXX τερεβινθος τῆς Παράρ. — b) *a. p.* אֵילִים (in mss. also אֵילִים or אֵילִים, with *a local אֵילֵיהֶם*; *palms*) name of the seventh station of the Israelites on their march from Egypt Ex. 15, 27; 16, 1, where stood seventy palm-trees. In these proper names the Targ., Sam., Jerome, Arab. as well as *Kimchi*, *Rashi*, *Parchon* and others understand by אֵיל or the pl. אֵילִים a plain overgrown with trees, without respect to the kind of the trees, which is quite possible in consideration of the noun אֵילֵי being from the same stem, and perhaps אֵילִים even outside proper names is nothing more than *grove*, *bush*, *wood*, a plantation generally, and so cognate in sense to אֵילֵי Is. 61, 3. In any case אֵל denotes a strong, steadfast, firm tree, contrasted with the more perishable plants. — 3. *ram*, so called from its strength like *aries* Gen. 15, 9, 22, 13, an animal used for sacrifice, frequently mentioned in the Old Testament, hence אֵילֵי מִשְׁלָח 15, 9; Lev. 16, 5; אֵילֵי פִשְׁתִּים, אֵשֶׁת, מִלְאִים Ex. 29, 22; Lev. 19, 21; NUMB. 8, 8; and since

אֵל was also applied to animals not belonging to אֵילֵי, they sometimes said אֵילֵי-צֶדֶק Ezr. 10, 19 comp. GEN. 31, 38. The prophets describe אֵילִים בְּנֵי-בָשֶׁן DEUT. 32, 14 or אֵילֵי נָקִירָה Is. 60, 7 as rams selected for sacrifice i. e. the fattest. Scripture supposes the ram furnished with horns, with which it pushes DAN. 8, 3 4 and by that means develops great strength, hence a symbol of the Medo-Persian empire 8, 20. — 4. a term of architecture (*constr.* אֵיל, pl. אֵילִים or אֵילֵי, with suff. אֵילֵי) *pilaster* (prop. ram, comp. the German *Bock* in *Eisbock*), i. e. the projection which always springing, pillar-like, out of adjacent recesses on both sides, fronts towards the space where is the entrance and through passage. It appears at halls and doors (אֵילֵי and אֵילֵי) Ez. 40, 9 21 24 29 33 36 38 49, at side chambers (אֵילֵי) 40, 10 16 21 29 33 36, at the parts of the temple where doors and posts are 41, 1 3; 1 KINGS 6, 31, in the gate and temple on two sides Ez. 40, 10 26 34 48 49; 41, 1, which were generally of the same measure as chambers and walls, and were as broad as was the wall of that space to which the אֵילֵי belonged, and in which the chambers themselves were. The LXX frequently abide by אֵיל and interchange אֵילֵי with אֵילֵי or אֵילֵי; the Targ. has the same word אֵילֵי, אֵילֵי (in 1 KINGS 6, 31 the punctuation should be אֵילֵי); but the other versions have indulged in conjecture more or less; and accordingly one is driven to the connexion of the text and the derivation. It may very well be brought into association with אֵיל, comp. Aquila Ez. 40, 14 *αἰώμα* and *αἰός*, so far as it resembles in a measure a buttress to the ram.

אֵיל, pl. אֵילִים and אֵילֵי, see אֵיל.

אֵילֵי (from אֵיל I.) *m.* power Ps. 88, 5, Targ. אֵילֵי. The Syriac has retained the word in אֵילֵי.

אֵילֵי (*constr.* אֵילֵי; pl. אֵילֵי, *constr.* אֵילֵי) *f.* 1. *hind* JOB 39, 1; Ps. 29, 9, noted for its agility 18, 34; HAB. 3, 19; אֵילֵי הַשָּׂדֶה Song of Sol. 2, 7, אֵילֵי הַשָּׂדֶה

JER. 14, 5 *hind of the field*; as a pleasing image of the wife PROV. 5, 19. — 2. equivalent to אֵילָה (in אֵילֹת) or אֵלָה oak, hence א' שְׁלֹחָה וְכ' GEN. 49, 21 a stretched (slender) oak, that presents beautiful boughs, LXX στελεχος ανεμινον. — 3. אֵילָת הַשָּׁחַר Ps. 22, 1 name of a lost poem in which the hind of the dawn was spoken of, called so after the same manner as was the elegy of David and Jonathan's bow was celebrated in it (1, 22). א' הַשָּׁחַר was an expression familiar to the Hebrews to designate the first light of the morning (Jer. Berach.), like the Ar. غلالة.

אֵילָה see אֵילֹת.

אֵילָן (deerfield; comp. the German Hirschau, Hirschfeld, Hirschberg) 1. n. p. of a Levitical city in the tribe of Dan JOSH. 10, 12 beside שְׁעֵלְבַיִם and עִיר הַחָרָס or חָרָס, which the LXX in JUDGES 1, 35 take as an appellative (אֵילִים) and translate bears. — 2. n. p. of a city in the territory of Zebulun JUDGES 12, 12, so written for אֵילֹן JOSH. 19, 33 or אֵילָן.

אֵילָן (oak-grove, oak-bush; from אֵיל I.) 1. n. p. of a town in the tribe of Dan JOSH. 19, 43, different from אֵילֹן 19, 42, but it must have been in its neighbourhood, since it is put with שְׁעֵלְבַיִם and בְּיַר שְׁמֶשׁ 1 KINGS 4, 9; in its vicinity lay בְּיַר חֶקֶן. Entirely distinct is אֵילֹן (also written אֵילֹן or אֵילֹן) JOSH. 19, 33, which lay on the border between Naftali and Zebulun. — 2. אֵילָן, אֵילֹן (strong, hero) n. p. of a Hittite, GEN. 26, 34; 36, 2. — 3. n. p. of a judge belonging to Zebulun, JUDGES 12, 11.

אֵילֹת (oak- or palm-grove; from אֵיל I.) n. p. of the well-known Edomite sea-port on the eastern gulf of the Red Sea 1 KINGS 9, 26; 2 KINGS 16, 6; 2 CHR. 8, 17; 26, 2, but commonly written אֵילָה (which see).

אֵילֹת f. strength, power, protection Ps. 22, 20, Targ. חִיּוּתָהּ; formed from אֵילָה.

אֵילִים (nine times אֵילִים; pl. אֵילִים, also אֵילִים) m. a rare architectural expression which appears only in EZEK. chapter 40 and resembles the analogous form אֵילִים making its plural in the same manner (comp. חֵירָם and חֵירָם), but is yet different from it. It means, a sort of hall-like space that recedes and projects, where the hall-shape is made by the אֵילִים i. e. the projecting pillar-like walls at entrance and exit, and its base is the סֶפֶת. A שַׁעַר could therefore have several אֵילִים i. e. אֵילִים 40, 16, but always as a principal part of the gate 40, 21, still worthy of specification along with the gate 40, 25 29 33, furnished with windows 40, 16 25 29 33 and like the חֵירָם and אֵילִים needing to be measured 40, 21 24 29 33 36; whilst אֵילִים is a hall built on the outside. In subsequent times אֵילִים may have been interchanged with אֵילִים; therefore the LXX, Vulg., Targ., Ar., Syr. translate it partly like אֵילִים (the LXX have even αἶλαμ, εἰλάμ for the Hebrew אֵילִים 8, 16; 40, 7 9 40 48; 41, 15 26; 46, 2 8; 1 KINGS 6, 3; 7, 6; 2 CHR. 3, 4), partly like אֵילִים. Instead of the plural אֵילִים the K'tib has constantly אֵילִים or אֵילִים in the singular. Since the signification is only an offshoot from that of אֵילִים, the word appears to be of the same origin, and one might therefore derive it from אֵילִים.

אֵילִים (palms) n. p. see אֵיל 2.

אֵילִים see אֵילִים.

אֵילִים see אֵילִים.

אֵילָן (def. אֵילָן or נֶדֶה) Aram. m. a tree DAN. 4, 7 11 17 23, Syr. "אֵילָן", in the Targ. for עֵץ. It is properly like the Hebrew form אֵילֹן, אֵילָן, only that it denotes here a tree generally, comp. ὁ δένδρ. Others combine אֵילָן with it in the signification of bush and אֵילִים bushes, so far as it is parallel with אֵילָן Is. 1, 29 or מִשֵּׁשׁ 61, 3, and take tree from bushy; but this meaning is only secondary.

אֵילָת (a grove, a palmgrove; or אֵילֹת) n. p. of the Edomite harbour-town on

the east gulf of the Red Sea DEUT. 2, 8; 2 KINGS 14, 22; 16, 6; according to Eusebius (under *Hilath*) ten miles east of בְּנֵי־גֵזַר, according to Pliny (5, 12) 150 Roman miles from צֶדֶד; the gulf is called from this town (among the Greeks *Elava*, *Ailava*, LXX *Ailav* אֵילָוֹן), *Ailav*, Jos. *Ailavh*; Procop. *Ailav*) the Elanitic. At present there is a fortress (عقبه) there, named عَيْلَة, surrounded with palmgroves, and the ruins of the former city *Elat* still exist under the name *Gelena*. See אֵילָוֹן. The feminine termination *-n* is usual in Phœnician (and in the Edomite dialect), e. g. *עֲבָרָה* people, *רַבָּתָה* mistress; and in Phœnician pronunciation the form אֵילָוֹן also stands for אֵילָוֹן.

אֵיל see אֵילָוֹן.

אֵי (an unused stem assumed for אֵי, אֵימָה and אֵימָה) *intr. to be violently moved, to be terrified, affrighted*; but the stem is properly אֵי (אֵי), and אֵי might as well be formed from the latter, as קָיָה from קָיָה. Cognate in meaning to אֵי is דָּוָה (דָּוָה) to be violently moved, to reel, and דָּוָה (דָּוָה) belonging to דָּוָה.

אֵי *adj. m., f. formidable, terrible, fear-inspiring*, cognate in sense to נֹרָא, HAB. 1, 7; figuratively, *majestic*, applied to the majestic appearance of warlike troops with banners (נִדְבָלוֹת) and of the beautiful, SONG OF SOLOM. 6, 4 10.

אֵי (only *pl.* אֵימָה; after the form אֵי) *m.* 1. *terror, dread* Ps. 88, 16. — 2. *idol*, properly bug-bear, an object of terror to the worshippers, JER. 50, 38, as נִדְבָלוֹת, Aram. נִדְבָלוֹת, comp. פָּחַד applied to God. — 3. אֵימָה, אֵימָה (*giants*, properly terrors), a name of the original inhabitants of the banks of the 'Arnon, and of Mo'ab generally. They were אֵימָה giants, for which the Moabites said אֵימָה DEUT. 2, 11 and the Ammonites said אֵימָה 2, 20. They were spread over the Moabite קְדִירָתִים GEN. 14, 5, and according to the Targ. and Samar. are said to be identical with the יִמָּה (= אֵימָה) 36, 24, whom the Horite עֲנָה met in the desert.

אֵימָה (with a reduplication of the termination poetically אֵימָה; *constr.* אֵימָה, with *suff.* אֵימָה; *pl.* אֵימָה) *f.* after the form אֵימָה, אֵימָה, *terror, fear*, which a person or thing instils, JOB 9, 34; 13, 21; 33, 7; אֵימָה שָׁלוֹחַ to send fear before Ex. 23, 27; אֵימָה שָׁלוֹחַ Josh. 2, 9 and Ps. 55, 5 *fear falls upon one*; אֵימָה מְלִיכָה the fear which a king inspires PROV. 20, 2.

אֵי I. (pronominal stem compounded of the interrogative אֵי and the demonstrative vocable *-n*) 1. *adv. interrog. where?* correlative to the words אֵי־דִין, אֵי־דִין (in אֵי) that once existed in the language, comp. Ar. أَيْنَ where? Syr. أَيْنَ who? of what kind? (*qualis?*) where the peculiar nature of אֵי (which see) manifestly appears. But this אֵי in Hebrew is still preserved only in connection with מֵאֵן: מֵאֵן from where? whence? usually with the imperfect Josh. 9, 8; JUDGES 17, 9; 19, 17; 2 KINGS 6, 27; 20, 14; JOB 1, 7; 28, 12 20; JON. 1, 8; NAH. 3, 7; IS. 39, 3, very seldom with the perfect GEN. 42, 7, or entirely without a distinct verb in the sentence, and merely including the verb to be GEN. 29, 4; NUM. 11, 13. Once the K'tib reads for it the abbreviated form מֵאֵן whence? 2 KINGS 5, 25. As in the case of אֵי the interrogative sometimes recedes in this word Josh. 2, 4, but it should not be taken relatively on that account. In Ps. 121, 1 it should be taken as an interrogation expressing longing desire. To מֵאֵן corresponds the Ar. مِنْ أَيْنَ, Talm. מֵאֵן. contracted from מֵאֵן. See אֵי.

אֵי II. (pronominal stem compounded of the negative vocable אֵי = אֵי, with the addition of the demonstrative *-n*, like אֵי I., but in the application and formation resembling more a noun of the form of לֵיל, hence *constr.* אֵי, with *suff.* אֵינִי, אֵינִי, אֵינִי, אֵינִי) a word of negation, in its primitive meaning sometimes an *adverb*, not, non, sometimes an *adjective*, none,

fore the infinitive, which is taken as a noun, e. g. *אין דהין* *without understanding* Ps. 32, 9. c) expressing the negation of existence generally, *אפס, דהין*, *אפ* being similar words, and so subordinating itself to the subject: thus before nouns, e. g. *אין מלך* JUDGES 17, 6 *there is not a king*; before participles, e. g. *אין עשה* Ps. 14, 1 *there is not a doer* i. e. none does. With participles it also expresses a negative present, e. g. *אין שמע* *he is not hearing* i. e. he hears not JER. 7, 16, or an immediate future 37, 14; seldom does it appear in union with the imperfect 38, 5. But the *אין* that subordinates itself in this manner may also take a more independent place in the sentence, e. g. *אין צדיק* ECCLES. 7, 20 for *אין צדק* JER. 38, 5 for *אין צדק*. d) *אין* joins itself to the infinitive with *ל*, e. g. *אין עמד* *it is not to stand before thee* i. e. one cannot withstand thee 2 CHR. 20, 6; EZR. 9, 15; ESTH. 8, 8; also in narrating the past 2 CHR. 5, 11; 35, 15; very seldom with the omission of *ל*, e. g. *אין עמד* *it is not to compare* Ps. 40, 6 for *לעמד*. e) as a negative subordinate to the words *כל* *every, all*, *דבר* *thing, somewhat*, *מאומה* *something*, it reverses the idea like *לא*, e. g. *אין דבר* Ex. 5, 11; JER. 38, 5, *אין מאומה* 1 KINGS 18, 43 *not anything*, i. e. nothing, *אין כל* *none*, NUM. 11, 6; 2 SAM. 12, 3; PROV. 13, 7; ECCLES. 1, 9. See *לא*. f) in connexion with another negative *מבלי* preceding, in order to strengthen the signification, which must be represented by *because there is not* Ex. 14, 11; 2 KINGS 1, 3. g) To this head belongs especially the construct *אין* in connexion with a verbal suffix, where the subject and predicate are combined with the verb *to be* superadded in idea, and thus something complete in itself is expressed, as also *אין, אף, עוד, אף, דהין, נש*, *מין, אף, אף* &c. are employed, e. g. *אין* *I am not* Ex. 5, 10; *אין* *he is not* i. e. is no more, GEN. 5, 24. For the suffix *ם* the form *מו* or *ימו* also appears Ps. 59, 14; 73, 5.

We have still to notice particularly **אין** and **אין** in connexion with **אין**, **אין**, **אין**, **אין** equivalent to **אין** without Prov. 5, 23, or when there was not yet 8, 24, synonymous with **אין**; **אין** as nothing, almost, cognate in sense to **אין** equivalent to **אין** to which not Is. 40, 29, so that not Ezr. 9, 14; **אין** so that not Is. 5, 9; no one Jer. 10, 6; and so **אין** is used.

The derivation of this word from a stem **אין** is sufficiently refuted by a reference to the primitive words **אין**, **אין** (comp. **אין**, **אין**, Aethiop. **אין**) and **אין** (comp. the Mediterranean **אין** and **אין** as ideas of negation) in their expression of negation. Arab. **كَيْس**, Targ. **אין**, Syr. **ܐܝܢ** is in Hebrew **אין**, which is often used for our **אין**.

אין (pronominal stem, compounded of **אין** and **-אין**) equal to **אין** not, hence **אין** it is not, interrog. 1 SAM. 21, 9 and is it not? comp. Ps. 135, 17 **אין**. The LXX and Vulg. explain it as if it had arisen from **אין**, if, whether, which in Ar. is **أِنْ**, in Syr. **ܐܝܢ** and to which the Hebr. **אין** corresponds in part.

אין (from **אין**) n. p. m. NUMB. 26, 30; hence the patronym **אין** there also.

אין see **אין**.

אין (seldom **אין**, constr. **אין**; after the form **אין**, **אין**) f. 1. a measure of grain NUMB. 5, 15; Is. 5, 10, according to Josephus (Ant. 15, 9, 2) an Attic **μδμυρος**, 48 **χοιρινες** (about 1¹/₉ bushel English) or as much as a **אין** for liquids, 3 **אין**, 10 **אין**, or 1¹/₁₀ **אין** or **אין**. The LXX have either retained the term in **οιχει**, **οιφι**, **οιφι**, **οιφι**, **οιφι**, because the name was widely known, or rendered it by **τρία μέτρα** (a **μειτρον** they put for a **אין**). It is possible that the word should be regarded as originally Egyptian, since it is also found in Coptic; but the Hebrew certainly thought of a Semitic derivation, comp. **אין**. — 2. Figuratively meaning generally, Ez. 45, 10; Mich. 6, 10.

אין (a pronominal stem compounded of **אין** and **אין**) adv. interrog. 1. of place, where here? where there? or merely a strengthened where? ubinam? GEN. 37, 16; RUTH 2, 19; 1 SAM. 19, 22. — 2. how? of what kind? JUDGES 8, 18; Vulg. *quales fuerunt viri?* and so the Syr. and Arabic. It appears that **אין** in this sense was put for **אין** (2 KINGS 6, 13 K'tib), as vice versa **אין** SONG OF SOL. 1, 7 stands for **אין**. — 3. of what form? Is. 49, 21. — 4. when? at what time? JOB 4, 7. — In all significations this **אין** is interrogative, and the meaning how? still exists in **كيف** *keifa*. See **אין**.

אין (a pronominal stem compounded of the demonstrative **אין** or **אין**, and **אין** = **אין**, **אין**) adv. demonstr. so then JUDGES 9, 38; PROV. 6, 3, used in questions or lively discourse to give them emphasis.

אין I. (lengthened from **אין** by omitting the reduplication of **אין**, hence the feminine is **אין**; with suff. **אין**, **אין**, **אין**; and from the extended groundform three times the plural **אין**, as also the diminutive **אין**. The usual plural, however, runs as **אין**, constr. **אין**, with suff. **אין**, **אין**, **אין**, &c., probably at first **אין**, as also the Samaritan reads in the text GEN. 18, 16; 19, 10 16, and therefore from the singular-theme **אין** m. prop. strong, from **אין** (אין), like **אין** from **אין**, then generally 1. a man, a) with relation to strength, courage and valour as qualities belonging to a man 1 SAM. 4, 9; 26, 15; 1 KINGS 2, 2, comp. *vir, aq̄q̄*; b) with reference to age and so antithetic to **אין** 1 SAM. 2, 33; c) as a husband, opposed to a wife GEN. 2, 24: 3, 6; LEV. 20, 10; NUMB. 5, 12; RUTH 1, 11; d) with reference to sex, therefore male, masculine, applied to men LEV. 15, 18; 18, 6; Ez. 22, 11, or to beasts GEN. 7, 2, for which **אין** also stands 6, 19; also used of children of the male sex 4, 1; 1 SAM. 1, 11. In this sense it is combined with **אין** to denote both sexes

Ex. 21, 29; 35, 29; 36, 6; NUMB. 5, 6; 6, 2; DEUT. 17, 2; JUDGES 9, 49; 21, 21; ESTH. 4, 11. Children are frequently named in addition by themselves. In all these ramifications the sex of the man is the fundamental idea, to which was added that of strength as the special characteristic of the male. — 2. *man*, without regard to the sex-relation, so far as the human being is presented in the man according to oriental ideas: a) in contrast with God man is set forth nearly equivalent to *mortal* JOB 9, 32; 12, 10, consequently oppos. to " LEV. 27, 16; NUM. 30, 3; JOSH. 10, 14; 1 SAM. 13, 14, אִל Numb. 23, 19; in particular אִנְשִׁים is opposed to מַלְאָכִים GEN. 32, 29; 1 SAM. 2, 26; Is. 7, 13, and therefore לֹא-אִישׁ 31, 8 means not human i. e. *god-like*, cognate in sense to לֹא-אֱלֹהִים. In other places the usual term to express this idea is אֱנוֹשׁ JOB 5, 17; 9, 2; 25, 4; Ps. 9, 20. b) in opposition to the beast GEN. 49, 6; Ex. 11, 7. c) collect. *men*. אֶרֶץ לֹא-אִישׁ a land without men JOB 38, 26, so too אֶל-אֲנָשִׁים. לֹא-אֲנָשִׁים 2 SAM. 7, 14 human rod i. e. with which one chastises men, comp. Hos. 11, 4. d) In the sense of *person* generally, without respect to sex, strength, age, and without regard to any antithesis, אִישׁ or אִנְשִׁים stands before other nouns or before adjectives, forming as it were the indefinite article, e. g. before צָדִיק, גִּבּוֹר, נָכְרִי, טְהוֹר, מְקַשֵּׁשׁ, צָרוּר, מַצְלִיחַ, אֲנָשִׁים חַזְזָאִים סָרִיס, פָּהֵן, NUM. 32, 14, where אִישׁ and אִל entirely disappear in translation; particularly does this occur with gentile names, e. g. אִשְׁרָיִם GEN. 39, 14; יְהוּדִי ESTH. 2, 5; אִשְׁרָאִי GEN. 37, 28; מִצְרַיִם JER. 26, 22; יְהוּדִים 43, 9, but always to make the nouns prominent, and give them a certain emphasis. Before proper names אִישׁ must stand for prominence-sake NUMB. 12, 13; JUDGES 17, 5; 1 KINGS 11, 28; ESTH. 9, 4; DAN. 9, 21, because it cannot be subordinated in this case; on the contrary אִישׁ before names of peoples, lands and cities is subordinate, e. g. אִישׁ יִשְׂרָאֵל Nu. 25, 8 an *Israelite*,

prop. a man of Israel, plur. יִשְׂרָאֵלִים 1 SAM. 7, 11; גִּלְגָּדִי JUDGES 12, 5. In this relation the singular is interchanged with the plural or the sing. is used as a plural collectively and so construed, JUDGES 8, 22; 20, 33. From this signification arises another: *inhabitant, citizen, warrior, subject*, when אִישׁ or אִנְשִׁים stands before proper names of persons or places, applied to masters, generals, princes &c., as may be seen from the examples already given and from 1 SAM. 23, 3; 24, 5; 1 KINGS 10, 8; PROV. 25, 1. Rarely does אִישׁ appear in subordination to another noun in order to denote relationship, succession &c., principally before מַלְאָכִים as a periphrasis for *minister or servant of God, prophet* 1 SAM. 2, 27; DEUT. 33, 1; 2 CHR. 8, 14, sometimes even for *angel* JUDGES 13, 6. — 3. From the second signification comes the sense *own, possessor* &c., as בָּעַל or בֶּן, when it subordinates itself in the construct state to that neuter or abstract noun which it possesses or with whose attribute it is invested, e. g. אִישׁ-טָהוֹן PROV. 6, 12 *man of vanity* i. e. one who possesses טָהוֹן. In this manner the language applies it very frequently to supply by means of such a circumlocution the want of definite adjective forms that prevails in Hebrew, e. g. אִישׁ דְּבָרִים; אִישׁ שִׁיבָה, דְּמִים, יִלְכָּב, דָּעַת, אֲמֹת, חָזָר; אִישׁ אִשׁ &c. and this sort of periphrasis is even more common than with בָּעַל or בֶּן. But the אִישׁ cannot always be thought of as the possessor; according to the nature of the following nouns it must also be taken as expressive of origin or derivation, or as having to do with the object of the following noun, e. g. אֲנָשִׁי הָעִיר GEN. 24, 13 *the inhabitants of the city* i. e. those belonging to the city; אֲנָשִׁי הַמָּקוֹם 26, 7 *the inhabitants of the place*; אִישׁ שָׂדֶה 25, 27 *a man abiding in the field*; אֲנָשִׁי אֲנִיּוֹת 1 KINGS 9, 27 *shippers* i. e. men having to do with ships; אִישׁ חֵיִל 1 SAM. 31, 12 *a warrior* i. e. one belonging to the army, which is also used occasionally in a collective sense for חֵיִל. In

like manner אִישׁ stands alone, where it is put after רָכַב Is. 21, 9, for אִישׁ חֵיל warrior, and instead of it also אָדָם 22, 6. So too בָּזַל and בָּן are used. — 4. The word gradually came to lay aside its nature as a noun, just as אָדָם, אָח, רֶעַ, and others are applied. In this sense אִישׁ signifies a) any one GEN. 13, 16; Ex. 16, 19; Song of Sol. 8, 7; especially repeated אִישׁ אִישׁ LEV. 15, 2; NUM. 5, 12, comp. אָדָם; אִישׁ אִישׁ GEN. 39, 11 no one. b) distributively, each, particularly אִישׁ אִישׁ NUM. 1, 4, for which also אִישׁ אִישׁ אִישׁ אִישׁ 13, 2, Josh. 4, 4 stands. אִישׁ after קָל specialises particularly that which is the subject of discourse, e. g. לְאִישׁ GEN. 45, 22 to each one, where לְכֵלֶם precedes, לְאִישׁ ZECH. 10, 1 where לְהֵם goes before; but לְ is omitted when it already stands in the preceding connexion GEN. 41, 12; NUM. 26, 54; 1 SAM. 30, 22. c) every man, every one, e. g. אִישׁ בְּמִנּוֹ GEN. 23, 6 every one of us; אִישׁ חֶרְבּוֹ every one his sword 34, 25; 40, 5; 41, 11; 42, 25 &c.; אִישׁ אִישׁוֹ 1 KINGS 20, 20 every one the other. In place of it we have also אִישׁ אִישׁ Ex. 35, 21; אִישׁ אִישׁ 36, 4; אִישׁ אִישׁ Ps. 87, 5; אִישׁ אִישׁ ESTH. 1, 8, as we say each and every one. d) an antithetic or additional member to רֶעַ, אָח, זָקָן or also אִישׁ, in order to express a comparison: the one ... the other, alter ... alter GEN. 9, 5; 11, 3 7; 13, 11; 26, 31; 31, 49; 37, 19; LEV. 19, 11; 25, 17; Is. 3, 5. On the very various ways of putting אִישׁ as an antithetic or additional member to אָח or רֶעַ see under these two words themselves. In this sense we should understand GEN. 15, 10 and he laid his every piece (אִישׁ-בְּתָרוֹ) opposite to its other; the suffix in בְּתָרוֹ is antithetic to that in רֶעִי, and אִישׁ with בְּ forms one idea. e) It is seldom the impersonal one 1 SAM. 9, 9; perhaps also GEN. 13, 16. — The following expression should be specially noticed: לְהֵם אֲנֹכִי Ez. 24, 17 22, where the Targ. and Vulg. take אֲנֹכִי in the sense of אֲנֹכִי, but interpreters partly punctuate אֲנֹכִי, comp. אֲנֹכִי Hos.

9, 4, supposing it to follow the analogy of אֲנֹכִי Am. 2, 8, and partly punctuate it אֲנֹכִי in the sense of אֲנֹכִי Ps. 127, 2. More correctly Rashi and others understand אֲנֹכִי in the sense of (other) people, therefore bread of other people, because the mourning meal was always prepared by other persons. Hence the Targ. and Vulg. have translated correctly as far as the sense is concerned.

The form of the noun אִישׁ, as already mentioned, is extended from אִשׁ, which original form is confirmed by the feminine אִשָּׁה, אִשָּׁה, and the denominative אִשְׁתִּי (which see); accordingly the stem can be nothing but אִשׁ (אִשְׁתִּי). See אִשְׁתִּי. From the original אִשׁ has come in compound proper names a) the abbreviated אִשְׁ (comp. אִשְׁ from אִשָּׁה), as it is found in the name אִשְׁבֶּן and in the noun אִשְׁבֶּן; b) אִשְׁ (in אִשְׁבֶּן, אִשְׁבֶּן, אִשְׁבֶּן); such abbreviations often occurring in proper names. So the Phœnician אִש (Ath. 2, 2; Plaut. 1, 6 10 12 16; 2, 46 56), which was pronounced *ys* (*us*), *is*, *es*, comp. in the same language אִל which was pronounced *el*, *il*, *yl* (*ul*), and אִל (the accusative-sign), pronounced *ys*, *yth*; אִל אִל a man who, therefore also אִשְׁתִּי (Kit. 4, 1) woman. From the extended form אִישׁ, which appears likewise in compound proper names (אִישׁ-חֵיל, אִישׁ-חֵיל, אִישׁ-חֵיל) is formed. See אִישׁ, אִישׁ, אִישׁ (אִשְׁ) in proper names, and אִשְׁתִּי. See also אִשְׁתִּי and אִשְׁתִּי. Hence the denominative

Hitp. אִשְׁתִּי (from אִשׁ = אִישׁ) to conduct oneself as a man, wisely, Is. 46, 8, as the Targ. has also a denominative אִשְׁתִּי or אִשְׁתִּי, but here it renders אִשְׁתִּי.

אִישׁ II. (not used; from אִישׁ = אִישׁ III. belonging to Aram. אִישׁ m. 1. equal. to אִשׁ being, existence, essence; hence the proper name אִישׁ synonymous with אִשְׁתִּי (which see), comp. אִישׁ and the proper name אִישׁ (see אִישׁ) that comes from it. — 2. But the orthography אִש is only

used, perhaps to distinguish it from אִישׁ *a man*, 2 SAM. 14, 19; MIC. 6, 10, where, however, many mss. read אִישׁ against the Masora.

אִישׁ-בָּאָל (*hero-Baal*) *n. p.* of a son of Saul 2 SAM. ch. 2-4, for which in 1 CHR. 8, 33 and 9, 39 the name אִישׁ-בָּעַל stands. The original name בָּעַל was afterwards paraphrased by בָּשָׂר JER. 11, 13; HOS. 9, 10 (comp. also מִפִּיבָשָׂר); אִישׁ or אֵשׁ, אֵשׁ was an epithet of God, like אֱלֹהֵי אֵשׁ.

אִישׁוֹד (*hero*, i. e. God, *possesses renown*) *n. p. m.* 1 CHR. 7, 18. See the proper names אֲבִיהוֹד, אֲחִיהוֹד, עֲמִיהוֹד, הוֹדִיהוֹ.

אִישׁוֹן (denomin. and diminut. from אִישׁ with the termination -*on*, comp. מִצְחָן) *m.* 1. *little man, manikin, little image of the eye, pupil*, that which man guards and protects as the noblest thing, usually only with עֵין following, DEUT. 32, 10, PROV. 7, 2 or בֵּית-עֵין Ps. 17, 8, comp. the same figure in Arab. *إنسان العين*, Koptic *ⲁⲗⲗⲟⲥ ⲡⲟⲩⲁⲗ* (*pupil*, but not *little daughter*, which *ⲗⲟⲥ* means), Gr. *κόρη, κοράσιον, κορασιόσιον*, Lat. *pupa, pupula, pupilla* &c. &c., as the ancients long ago remarked. — 2. *figuratively: middle*, so far as the pupil is thought of as the middle of the eye, hence לֵילִידָה PROV. 7, 9 *midst of the night* i. e. the deepest night; אֵשׁ 20, 20 *midst of the darkness*, i. e. deepest darkness, where the K'ri, however, reads אִישׁוֹן (which see). In addition to this explanation of the word already given by *Jos. Kimchi, Rashi* brought forward another, according to which it signifies *the black, dark* (הַשְּׁחֹר): thus אֵשׁ would be *the black of the eye* i. e. the pupil, לֵילִידָה *the darkness of the night* (parallel אֶפְסֵלָה), and אֵשׁ *the darkest* i. e. *thickest darkness*; comp. Coptic *ⲕⲁⲕⲉ, ⲕⲁⲕⲓ* darkness, and *ⲕⲁⲕⲉ ⲁⲕ ⲁⲗⲗⲟⲥ* the dark of the eye, pupil. The stem would then be אִישׁוֹן (which see) out of which the noun אִישׁוֹן sprung, after the form קִידוֹר, קִידוֹר, and אִישׁוֹן after the form גְּמִילוֹ.

אִישׁ-חֵיָל (*hero*, i. e. God, *is power*) proper name of a grandfather of the general (1 KINGS 1, 35) and Davidic hero Benaiah, who belonged to קְהָתָאֵל (JOSH. 15, 21; NEH. 11, 25) 1 CHR. 11, 22, for which name perhaps אִישׁ-חֵי stood abridged in the source of the history of 2 SAM. 23, 20, leading to the orthography אִישׁ-חֵי, already corrected by the K'ri into אִישׁ-חֵיָל. Comp. the proper names אֲבִיהֵיָל, בְּנֵי-חֵיָל (2 CHR. 17, 7).

אִישִׁי (assumed to be Aramaean pronunciation for אִישִׁי) *n. p. m.* 1 CHR. 2, 13. See אִישׁ II., אִישִׁי and אִיה.

אִיה (not used) *m.* 1. Hebr. *being, existence, essence*, from אִיה III.; hence the proper names אִיהִי and אִיהִי (in אִיהִי). The stem אִיה (אִיהִי) is equal to אִישׁ (אִישִׁי) belonging to אִישׁ, and to אִישׁ belonging to אִישׁ II., comp. Sanskrit *as*, Pers. *هستن*, Latin *esse*; but since אִישׁ is in Arab. *أيس*, Syr. *ܐܝܫ*, a concave stem (ע) must be assumed as its original. The proper name אִישִׁי (which see) is probably from אִישׁ = אִיה and therefore it is to be explained as the proper name אִיהִי, consequently as synonymous with אִישִׁי, especially as the Chronist is fond of interchanging names have a like signification. In that case one would be obliged to assume for the sake of אִישִׁי a stem אִישׁ = אִיה (אִיה III.). — 2. (*absol.* not used, *def.* Talm. אִיהִי, but usually in Biblical Aramaeism אִיהִי, an adjective form developed out of אִיה) *Aram. m. being, existence*, consequently synonymous with Hebrew אִישׁ and like it weakening into a participle, but in connexion with a suffix shewing traces of a plural like so many other particles in Hebrew (comp. אִיהִי, אִיהִי, אִיהִי) and Aramaean (comp. אִיהִי). Including the verb to *be*, as is the case with other particles of the same kind, it expresses it as אִישׁ *there is*, properly *there is a being*, in which way אִיהִי is used in the Targ.; with the negative, לֹא, לֹא, Syr. *ܠܐ*, from אִיהִי *there is not*, Arab.

rocky abode of the 'Amalekites NUMB. 21, 21, parallel כָּלֵל; נָהָה JER. 49, 19 *habitation of strength*, which is called כָּלֵל 49, 16; *adv.* בְּאַיְתָּו GEN. 49, 24 *in strength* i. e. firm; *pl.* אֲחֻזִּים MIC. 6, 2 *rock mountains*, described more particularly by מְיֻסָּרִי אֲרָץ and parallel with דְּהִרִים; metaphorically: *mighty, chief* JOB 12, 19, comp. אֲבִיר. — 4. Figuratively: *harsh, rough, hard*, properly violent PROV. 13, 15, opposite to קָן. — 5. (*God as very ancient*) proper name of a wise man and poet, but also of other persons 1 KINGS 5, 11; Ps. 89, 1. See אֲדָרִי.

The word אֲ is developed out of the stem יִתָּן (which see). The same is in Arab. وَتَن from وَتَن, Phenic. אֲתָן.

אֲ (pronominal stem) *adv. and conj.*

1. properly like אֲ (אֲ was originally abbreviated from אֲכִי) *conj. relat.* וְ, *quod, that*, therefore before dependent clauses, e. g. GEN. 44, 28 *and I suppose that (אֲ) he is torn in pieces*; JUDGES 3, 24; 20, 39; ZEPH. 3, 7 *I thought that (אֲ) thou wouldst not fear*. Hence like אֲ it is left untranslated before direct language, or is also like אֲ taken as an assurance, *certainly, yea, assuredly, certe*, GEN. 26, 9; 29, 14; Ex. 31, 13; 1 KINGS 22, 32; 1 SAM. 16, 6; 25, 21. — 2. Equivalent to אֲ as a sign of the apodosis: *so, then*, particularly in admonitions, e. g. Ex. 12, 15 *so (אֲ) shall ye put away the leaven on the first day*; 1 CHR. 22, 12. — 3. Most frequently it is an expression of opposition: *but, however, yet*, as אֲ again has the same sense. So e. g. Is. 63, 8 *and he said: they are yet (אֲ) my people*. לֹא אֲ but not GEN. 20, 12. אֲ אֲחִיָּה but this LEV. 11, 4 and so NUM. 26, 55; DEUT. 18, 20; 1 SAM. 29, 9. The idea of limitation is attached to this sense: *only, tantum, nonnisi, tantummodo*, and that too with the utmost enlargement of the idea, e. g. before the *perfect*, in order to give it the sense of the plusquamperfect GEN. 27, 30; JUDGES 7, 19; before nouns where it may be translated *only, only just, scarcely, quite*, according to the context, DEUT. 28, 29; Is. 16, 7; 19, 11; Ps. 39, 12; 62, 10;

73, 1; 139, 11; before adverbs 1 SAM. 25, 1; Ps. 73, 13; before the perfect and imperfect: *however*, JON. 2, 5; Ps. 49, 16. The signification *only*, rare in אֲ, appears most conspicuously in the present word. In this sense of *only, nothing else than*, אֲ also stands at the beginning of a sentence without limiting any thing in relation to what precedes, e. g. Is. 34, 14 15, for which אֲ is the usual word 28, 19; Ps. 32, 6. — 4. More rarely as an explanation of what goes before and consequently a supplement to it, just like אֲ, in the sense of *for*, e. g. 2 KINGS 24, 3; Ps. 39, 12; 68, 22.

— 5. By virtue of the meaning *certainly, yea*, אֲ is used in admonitions and therefore before the imperative: *yea certainly*, 1 SAM. 18, 17; JER. 28, 7. — 6. אֲ is sometimes variously in its signification modified by particles following, whether they belong to it or not. So e. g. אֲ לֹא *only that not, tantum ne*, 1 SAM. 12, 20; אֲ אֵל- *however to, in*, NUMB. 18, 3; LEV. 21, 23; but in Is. 14, 15; אֲ אֵם *but if now* JOSH. 22, 19; אֲ אֲשֶׁר *only that which* Ex. 12, 16; אֲ בְזָמַן *only on this condition* GEN. 34, 15; אֲ הִנֵּה *yea really!* GEN. 26, 9; אֲ זֶה *that this* JER. 10, 19; אֲ כַּאֲשֶׁר *however as* DEUT. 12, 22; אֲ עַתָּה *yet now* JOB 16, 17; אֲ שָׁם *yea there!* Is. 34, 14 15; אֲ אֵלֶּה *surely of such sort are* JOB 18, 21; אֲ אֲךָ *only that* 1 SAM. 8, 9; Targ. אֲרִי. More rarely do particles go before, e. g. אֲ אֲךָ *for surely* 2 KINGS 5, 7; אֲ רַק *solely, a strong only* (Kimchi) NUMB. 12, 2; לֹא אֲ-הִיא *not he surely* JOB 23, 6. — Some have considered אֲ Ez. 18, 10 and 21, 20 as a different orthography of אֲ; but the opinion is not well founded.

אֲכָר (not used) *tr. to bind, fold up together*, hence *to strengthen*, Ar. أَكَّدَ to fortify, to twist; cognate to אֲ-קָר, אֲ-גָר. Hence the proper name אֲכָר.

אֲכָר (*fortress, castle*) proper name of a city in the land of שִׁנְעָר, beside בְּבֶל, אֲכָר and בְּלָרָה mentioned as the original residence of Nimrod GEN. 10, 10

and therefore one of the oldest cities in hither Asia. The LXX read אֲכִיב *Aeyád*, and Bochart compares the river *Aeyáds* at Sittakene, conjecturing that the whole country was called אֲכִיב at an earlier period; but from the context Sittakene lies too far eastward. *Le Clerc* has compared *Saxáda*, a city below Ninus, where the Lycus flows into the Tigris (Ptol. 6, 1). The Talmud understands by it (Joma 10 a) a city בִּשְׁכַּר but the Targ. and Ber. Rab. (37 §. 5) have interpreted it more probably by נִיִּסְבִּי Nisib in Mesopotamia, which was also the sense understood by the Syriac, reading, as it does, אֲכִיב.

אֲכִיב see אֲכִיב.

אֲכִיב (after the form אֲכִיב from אֲכִיב) *adj. m.* properly deceiving, lying, hence: *drying up* JER. 15, 18, oppos. to אֲחִיב, with the omission of אֲכִיב a *failing brook*, with an allusion at the same time to the city אֲכִיב (which see). — The form is usual in adjective-formations, comp. Ar. أَكْذَبُ deceitful.

אֲכִיב (*winter-brook*; with a local אֲכִיב) 1. *n. p.* of a seaport in the territory of Asher, prop. in Galilee on the border of the territory of Asher JOSH. 19, 29; JUDGES 1, 31, according to Joseph. and Jerome nine miles from צֶבֶי. Josephus (Bell. Jud. 1, 13, 4) calls it *Ἐκδιππῶν*, Ptol. (5, 15) *Ἐκδιππῶν*, Pliny *Ecdippa* (5, 15, 17) from Aram. אֲכִיב; Talm. צֶבֶי, Ar. زيب, Jerome *Dippa*, now *Dsib*, *el-Zib*, near Râs el-Nakûrah. — 2. *n. p.* of a city of the tribe Judah JOSH. 15, 44; MIC. 1, 14; but it is not ascertained whether it be identical with צֶבֶי GEN. 38, 5 or צֶבֶי 1 CHR. 4, 22.

אֲכִיב (after the form אֲכִיב) *adj. m.* properly nearly equivalent to פָּרִיץ, from צֶבֶר - צָר, Ar. كَسَرَ, to break in pieces, to damage, hence 1. *bold, daring*, JOB 41, 2 אֲכִיב *none bold*. — 2. in a bad sense: *cruel* JOB 30, 21; LAMENT. 4, 3. — 3. *destructive*, applied to poison DEUT. 32, 33, where the Samar. however reads אֲכִיב.

אֲכִיב (formed from אֲכִיב) *adj. m.*

hard, terrible, cruel, PROV. 5, 9; 11, 17; JER. 6, 23; אֲכִיב a messenger who brings terrible tidings PROV. 17, 11; applied to punishment JER. 30, 14; to the day of judgment IS. 13, 9. Collect. tyrants PROV. 12, 10; JER. 50, 42.

אֲכִיב (formed from אֲכִיב) *f.* *fierceness, cruelty*, PROV. 27, 4. The abstract termination *úth* is usually made from adjectives, comp. בְּרִיחַ, בְּרִיחַ, עֲלִיזָה, עֲלִיזָה, בְּרִיחַ, עֲלִיזָה.

אֲכִיב (an infinitive noun from אֲכִיב) *f.* *eating, concrete: a meal* 1 KINGS 19, 8.

אֲכִיב (Philistian) *n. p.* of a Philistine king in Gath in the time of David and Solomon, 1 SAM. 21, 11. If the Philistine dialect was Semitic, אֲכִיב should be derived from אֲכִיב = עָכַשׁ (which see) to roll together (spoken of the serpent), Ar. عَكَسَ, and עָכַשׁ (which see). In that case as an extended form for אֲכִיב it has, like the proper names נָחָשׁ, נָחָשׁ, some such sense as *serpent-charmer, serpent-master*, comp. Σαρπηδόω. LXX: Ἀρχὸς, Ἀρχίς, which has led Hitzig (Urgesch. p. 80 f.) to think of the Mediterranean Ἀρχίος.

אֲכִיב (*inf. constr.* אֲכִיב, אֲכִיב, with *prefl.* אֲכִיב, אֲכִיב, with *suffl.* אֲכִיב, אֲכִיב; also אֲכִיב, usually with אֲכִיב, but once as an infinitive noun 1 SAM. 1, 9 as אֲכִיב 1 KINGS 19, 8; *imp.* אֲכִיב, אֲכִיב; *ful.* אֲכִיב, אֲכִיב, in pause אֲכִיב, yet יֹאכִיב EZEK. 42, 5 is not for אֲכִיב *trans.* prop. to annihilate, to rub away, hence 1. *to eat*, applied to men, with the accusative of the food (לֶחֶם, פֶּתַח, עֲנָבִים and many others) EX. 34, 28; PROV. 23, 8; GEN. 3, 18; DEUT. 12, 15; 23, 25; rarely with ל as an accusative, in later writings LAMENT. 4, 5. On the other hand it is used with מֶן *to eat of something* GEN. 3, 11; EX. 34, 15; LEV. 7, 21; 25, 22; DEUT. 26, 14; IS. 59, 5; JOB 31, 17; RUTH 2, 14; with אֲכִיב *to eat of something along with* EX. 12, 43-45; LEV. 22, 11; JUDGES 13, 16; figuratively, *to devour somewhat* 2 SAM. 18, 8. — 2. To animals, with the like

extension and construction GEN. 37, 20 33; 40, 19; Ex. 10, 5; Is. 65, 25; Hos. 2, 14; Jo. 1, 4; 2, 25; HAB. 1, 8; Ps. 106, 20; JOB 13, 28; hence אָכַל JUDGES 14, 14, like אָכַל, could stand for an epithet of the lion. — 3. To lifeless things, in the signification to consume, destroy, remove, sweep off, according to the thing it is applied to. So e. g. of fire and flame (אֵשׁ) (לִהְיוֹת) NUM. 21, 28; 26, 10; Is. 10, 17; Ez. 15, 4; Ps. 78, 63; JOB 15, 34; 22, 20; heat GEN. 31, 40; the sword 2 SAM. 18, 8; JER. 2, 30; idolatry (בָּשָׂר) 3, 24; ardent zeal (קִנְיָה) Ps. 69, 10; hunger Is. 9, 19; wrath Ex. 15, 7; the land LEV. 26, 38; NUM. 13, 32; Ez. 7, 15; deadly sickness JOB 18, 13; to which other languages also present analogies. — 4. The signification to eat is metaphorically applied e. g. to eat of love i. e. to use it, to woo; generally to enjoy e. g. spoken of the enjoyment of mental intuition Ex. 24, 11; PROV. 30, 20; with אֵל JOB 21, 25; to taste DEUT. 4, 28; to consume, hence the phrases to devour the people, the poor, i. e. to plunder, to rob them, Ps. 14, 4; HAB. 3, 14; PROV. 30, 14, fully אָכַל אֶת־בָּשָׂר to eat the flesh of the people MIC. 3, 3; to eat up the judge i. e. to slay him Hos. 7, 7; to grind, a people DEUT. 7, 16; JER. 10, 25; to consume the days i. e. to spend them ECCLES. 5, 16; to devour words i. e. to receive them greedily JER. 15, 16, hence to eat a roll Ez. 2, 8; 3, 1 (comp. Apoc. 10, 9 10) i. e. to take it into oneself; to eat the field i. e. to partake of the fruits of it, GEN. 3, 17; Is. 1, 7; to eat bread i. e. to partake of a meal GEN. 31, 54; with a negative: to fast 1 SAM. 28, 20; to eat at one's table i. e. to be nourished by one Ps. 41, 10; to eat before God, spoken of the sacrificial feasts DEUT. 12, 7; to eat ashes like bread i. e. to live in sorrow Ps. 102, 10, hence generally to live, continue alive AM. 7, 12; ECCLES. 5, 16, for which reason אָכַל applied to the serpent GEN. 3, 14 should not be understood of eating earth but of abiding, living in the dust; to eat his own flesh i. e. to pine away ECCLES. 4, 5 &c. On יָכַל Ez. 42, 5

see יָכַל. With respect to אָכַל JOB 20, 26, אָכַל = אָכַל = אָכַל, and consequently belongs to Kal, whither the sense already points. Derivatives אָכַל (Phen. אָכַל, אָכַל, אָכַל, אָכַל, אָכַל, אָכַל (2 CHR. 2, 9).

Nif. נִאָּכַל (fut. נִאָּכַל) pass. of Kal GEN. 6, 21; Ex. 13, 3; LEV. 17, 13 or to be allowed to be eaten; figuratively as in Kal, (applied to fire) to be consumed, Ex. 22, 5; ZEPH. 1, 18.

Pi. אָכַל belonging to אָכַל see Kal at the end.

Pu. אָכַל to be consumed, e. g. by fire Ex. 3, 2; NAH. 1, 10; by the sword Is. 1, 20. Hence perhaps the proper name אָכַל and אָכַל.

Hif. הִיאָכַל (1 perf. הִיאָכַל; fut. הִיאָכַל) causative: to make eat up, to give to eat, in the manifold figurative expressions of Kal, always with a double accusative PROV. 25, 21; DEUT. 8, 16; Ez. 16, 19; to cause to enjoy Is. 58, 14; only once with קֶן of the food, Ps. 81, 17. Inasmuch as the trace of a construction with אָכַל is not found, and אָכַל הִיאָכַל cannot be said, אָכַל Hos. 11, 4 can neither be an imperfect for הִיאָכַל, nor a noun equivalent to אָכַל; rather does it seem to be a North-Palestinian and Aramaean form for אָכַל from קָוַל (which see). See also אָכַל. The infinitive הִיאָכַל Ez. 21, 33 should likewise be referred to קָוַל. Derivative מִאָכַל.

The stem אָכַל, Ar. אָכַל, Sam. אָכַל, Syr. أَكَلَ is connected in its organic root with the root in אָכַל I. to which many significations refer.

אָכַל (3 perf. f. אָכַל for אָכַל; 3 pl. אָכַל; fut. אָכַל) Aramaean, the same, DAN. 4, 30; 7, 19 23. For an alleged different meaning of the verb אָכַל in אָכַל 3, 8; 6, 25, namely to call, proclaim, spread, see אָכַל.

אָכַל (with suff. אָכַל) m. 1. food, especially fruits, grain GEN. 41, 35; Ps. 78, 30; properly nourishment, support, Ar. أَكْل; comp. Phenician אָכַל (place

of grain) *n. p.* of a Byzakian city. Figuratively: food of fire, of animals, therefore also *booty* JOB 9, 26. — 2. as an infinitive noun: *eating*, so אָכְלוֹ Ex. 12, 4; אָכְלוֹ 16, 21 *every one according to his eating*.

אָכַל, also אָכַל, *n. p.* of a sage to whom the gnomic poet 'Agur dedicated his נִסְחָה Prov. 30, 1. As a proper name (and as such the Masora, Targum and old interpreters have taken it) אָכַל might be taken as equivalent to אָחַז in the sense of *one that has pined away, sorrowful*; but the LXX and Syr. considered it the 1st imperfect from אָכַל or אָכַל, and the moderns have followed the assumption. See אִתְּיָאֵל.

אָכְלָה (after the form אָכְלָה, and so the feminine of אָכַל) *f. the eating* 1 SAM. 1, 9, or also as אָכַל: *food* GEN. 1, 29, *fodder* JER. 12, 9. With ל, however, it is generally to be counted a verb.

אָכַל (from אָכַל with *d* demonstr. out of *a*, as in אָכַל out of אָכַל) *adv.* 1. like a strengthened אָכַל: *therefore*, in a resumptive apodosis Ex. 2, 14; Is. 40, 7, comp. אָכַל; or *as*, comparing = *just as*, like אָכַל in the Targ. JER. 3, 20; consequently almost equivalent to אָכַל. — 2. *assuring*, like אָכַל: *surely*, GEN. 28, 16; 1 SAM. 15, 32; 1 KINGS 11, 2; JER. 3, 23; 4, 10; Is. 53, 4. — 3. *limiting what precedes: but, only, however, tantum*, ZEPH. 3, 7; Ps. 31, 23; 82, 7; Is. 49, 4, for which אָכַל stands more frequently, abridged from אָכַל. — The Targ. renders it by אָכַל, אָכַל, and the LXX appear to have taken it at various times as אָכַל. See too אָכַל. It is not to be traced back to a verbal stem.

אָכַל (rare) *tr.* to push, to strike, hence to drive on, spur on, with אָכַל on account of its original signification Prov. 16, 26: *for his mouth (which desires to eat) pushes upon him (עָלָיו)* i. e. urges him on (to labour); so the LXX *ἐπιβιάζεται*, Vulg. *compulit*. In Syr. אָכַל also appears with אָכַל to drive on

to work, Ethpeal to urge on oneself, to be industrious. — *Kimchi* has compared אָכַל with אָכַל to bend, i. e. to bend together, to curve; but this sense does not well suit. Others understand it to be a new formation from אָכַל hand in the sense of to handle, as the derivative אָכַל JOB 33, 7 is taken by the LXX; but our assumption best corresponds to the usage of the dialects. The Ar. أَكْف is a denomin. from أَكْف saddle.

אָכַל (with suff. אָכַל) *m. stroke*, only in JOB 33, 7: *and my stroke will not fall heavy upon him*. The Syr. translates it: *and my saddle* (Talm. אָכַל) i. e. burden, Targ. אָכַל burden; but these senses also proceed from the fundamental idea already given. The LXX render ἡ χεὶρ μου, reading אָכַל.

אָכַל (not used) *tr.* to plough, properly to dig, Ar. أَكَّر to dig, أَكْر a pit; but the organic root is אָכַל, which is found also in אָכַל, אָכַל II, אָכַל.

אָכַל (this is the reading of the Syriac, Targ., Jerome and others for אָכַל) the proper name of a place GEN. 10, 10, viz. Nisibis, נִסִּיבִּי. According to the stem אָכַל it should signify *field*.

אָכַל see אָכַל.

אָכַל (formed from אָכַל equivalent to אָכַל, as אָכַל from אָכַל; pl. אָכַל, with suff. אָכַל) *m.* he who is occupied with the field, a husbandman JER. 14, 4; 31, 24; אָכַל 51, 23 *the husbandman and his team*. The same word is in the Targ. אָכַל, Syr. אָכַל and hence a derivative verb (Wiseman hor. p. 86, 2), Ar. أَكَّر; but in *ager*, ἀγρός, German *acker*, *ag* is the root (comp. ἀγός, *occa*, Germ. *egge*).

אָכַל (not used) *intr.* equivalent to אָכַל (which see) to roll up in the form of a serpent, comp. אָכַל. Hence the proper name אָכַל.

אָכַל (from אָכַל) *n. p.* of a Phœnician city Josh. 11, 1; 12, 20, which belonged subsequently to the tribe of Asher 19, 25. According to the Syriac,

and perhaps the Phenician language also it means *a dedicated place*, i. e. one where a sacred station was.

אל I. (pronominal stem) *pron. dem.* a gentle reference to a thing and emphasizing of it, weaker than **זה**. Hence arises its modification into the article in Arabic, and exceptionally in Hebrew in some remains still, as **אלמנים** 1 KINGS 10, 11 12, also written **אלגמים** 2 CHR. 2, 7, and **אלמורר** GEN. 10, 26, which was evidently adopted through the medium of the Arabic. Yet it also exists in the shorter form **אֵל** in **אלגבריש** Ez. 13, 11; perhaps also in the proper names **אלקש**, **אלחולר**, **אלתקא**; but always attaching itself firmly to the noun or proper name like the common **הַל**, and therefore adduced with it in the alphabetical series. Arabic words are adopted with the article in the Syriac and in modern languages. Yet this application must not be extended too far in Hebrew. Thus e. g. **אל** in **אלקים** Prov. 30, 31 as in **אל-מנר** 12, 28 is the negative particle, and **אל-** in proper names is merely the shorter form of **אל** God. See **אלה**, **אל**, **אלי** (Aram.) and **אלי**.

אל II. (pronom. stem) a negative word which is connected by root with **אֵל**, **אֵל**, **אֵל**, and must not be derived from a verb-stem. It is applied in Hebrew in the following ways: 1. as a *conjunction* in the sense of *μή*, *ne*, to express in the feeling of the speaker an unwillingness or not-wishing; hence it is always connected with the *voluntative of the imperfect* to denote dissuasion &c. Thus e. g. dissuasively GEN. 22, 12; Ex. 16, 29; 1 SAM. 26, 20; JER. 17, 21; wishing GEN. 43, 23; 1 SAM. 17, 32; 2 KINGS 18, 31; JER. 7, 4; asking 1 SAM. 26, 20; Ps. 51, 13; DAN. 9, 19; assuring and predicting as certain i. e. manifesting the subjective feeling of the speaker originally in a wish GEN. 49, 4. It always stands with the *imperfect* and with it too if possible in its shortest form; on the contrary **אֵל** which is exactly equivalent to *non*, *οὐκ*, chiefly precedes the *perfect*,

and if the *imperfect*, it denotes a distinct command: e. g. **אל תרצח** *kill not!* is a wish, but **לֹא תרצח** Ex. 20, 13 *thou shalt not kill!* is a categorical command, though **אל** often borders upon the latter ZECH. 8, 17; PROV. 3, 1 3. It is specially to be noticed that in later writings **עַל** stands for **אל** Ez. 9, 5, just as **אל** stands for **עַל** 10, 1; 12, 12 19. — 2. More rarely does it stand thus in mere declarative positions PSALM 34, 6; 41, 3; 2 CHR. 14, 10, where it expresses a subjective interest like *οὐ μὴ*. In both cases it immediately precedes the *imperfect*, and rarely do any words intervene, JER. 15, 15; Ps. 6, 2; still seldomer does it interchange with **עַל** (from **בְּלִי**) Ps. 141, 4. — 3. **אל** often stands adverbially without a verb, when it forms a clause with the exclamation belonging to it, e. g. **אל בלתי** *yet not my daughters!* RUTH 1, 13; **אל-אחי** 2 SAM. 13, 12. In particular it is joined to **נָא** to express a deprecating sentence briefly, GEN. 19, 18 *yet not!* though still the *imperfect* frequently follows GEN. 13, 8; 18, 3 30 32; NUM. 10, 31. Farther it stands before nouns in exclamations expressing imprecation, e. g. **אל-מטר**, **אל-טל** 2 SAM. 1, 21. To this head belongs **אל-ארוך** 2 SAM. 13, 16 *no occasions!* i. e. *cause not!* which the LXX have paraphrased by **אל-ארוך** **אֵל** in order to evade this use of **אל**. It also forms a sentence by itself as a request 2 KINGS 3, 13 *not so!* *oh not so!* — 4. like *μή* interrogative and negative with the *perfect*, e. g. **אל תשטחם** *do ye make no incursion?* 1 SAM. 27, 10 (the Targ., Syr., Ar. have understood *whither?* the LXX and Vulg. seem to have read **אל-י**; but the textual reading may be retained). More rarely in the sense of **הֲלֵא** PSALM 121, 3, or presupposing a condition and denial, as **לֹא אִם**, *if not* 2 KINGS 6, 27. — 5. In rare cases quite substantively like **אֵל**, **אֵל**, **אֵל**, e. g. **שֵׁם לֹאֵל** (LXX *εἰς οὐδέν*, Targ. **אֵל לֹא**) *to make as nothing* JOB 24, 25, comp. **נָתַן לֹאֵן**. Here belongs its application for the purpose of denying the idea contained in nouns, e. g. **אל-מנר** Prov. 12, 28 *immortality*; **אל** and the noun joined

together in one word: **אלקים** *irresistible*, **Prov. 30, 31**: *a king of whom there is no withstanding* i. e. who marches along as a conquering hero. Hence

אל (not used) *to be nothing*, nihil esse. This stem is commonly adopted for the derivatives **אליל** and **אלול**. See the words in question.

אל (pronominal stem) *Aram.* the same as **אל** II. in Hebr. in a variety of senses, **DAN. 2, 24**; **4, 16**; **5, 10**. In the Targums it appears but seldom.

אל III. (in **תבאל**) *God*, see **תבאל**.

אל IV. as a groundform for **אלו**. See **אלו**.

אל I. (pronominal stem; in the *sing.* only *constr.* -**אל**, but otherwise the mere *constr. pl.* -**אלי**, with *suff.* **אלי** pause **אלי**, **אליכם**, **אלינו**, **אליה**, **אליהו**, **אליהם**, **אליהם** and **אליהם**, poetically **אליהם**, **אליהם** in use, as also the prepositions **אל**, **באל**, **באל**, **באל**, **באל**, **באל** are seen partly in the traces of a *plur.* before the *suff.*, partly in the *constr. state*) prop. setting out with a demonstrative conception and therefore pointing to something, but exclusively in the forms now adduced a *prep. to, towards, ad* &c. expressing direction or mere tendency in a local view. The very frequent use of the word may be classified under the following leading significations: 1. denoting nothing but local motion or direction whether spoken of the body or the mind, answering the question *whither? to what?* It should therefore be translated *to, towards, ad, versus, πρός*. In this sense are construed with it a) verbs of local motion, e. g. **נָתַד** **GEN. 1, 9**; **נָתַד** **Ex. 3, 13**; **נָתַד** **JOSE. 7, 23**; **נָתַד** **DEUT. 14, 25**; **נָתַד** **ESTH. 1, 22**; **נָתַד** **GEN. 6, 21**; **נָתַד** **16, 9**; **נָתַד** **18, 6**; **נָתַד** **19, 2**; **נָתַד** **19, 6**; **נָתַד** **19, 8**; **נָתַד** **24, 29**; **נָתַד** **25, 8**; **נָתַד** **27, 22**; **נָתַד** **27, 43**; **נָתַד** **Exod. 15, 13**; **נָתַד** **Lev. 9, 7**; **נָתַד** **Num. 15, 33**; **נָתַד** **DEUT. 17, 8**; **נָתַד** **29, 27** and others answering the question *whither? to what?* b) verbs denoting the turning of the mind i. e. such as

express direction to or towards, as those of viewing, seeing, obeying, of calling, longing, hoping, of leaning upon, trusting, in which case the dative with **ל** stands elsewhere. E. g. **נָתַד** **GEN. 4, 4**; **נָתַד** **Exod. 3, 6**; **נָתַד** **Is. 17, 7**; **נָתַד** **38, 2**; — **נָתַד** **2 SAM. 11, 16**; **נָתַד** **1 KINGS 12, 15**; **נָתַד** **NEH. 9, 34**; **נָתַד** **Exod. 19, 9**; **נָתַד** **Lev. 12, 2**; **נָתַד** **Exod. 19, 9**; **נָתַד** **JOSE. 10, 24**; **נָתַד** **Ex. 14, 10**; — **נָתַד** **NUM. 36, 13**; **נָתַד** **Jer. 49, 20**; **נָתַד** **GEN. 45, 1**; — **נָתַד** **LAMENT. 4, 17**; **נָתַד** **Ps. 119, 20**; **נָתַד** **Hos. 12, 7**; **נָתַד** **Prov. 3, 5**; **נָתַד** there also; **נָתַד** **Jer. 10, 2** &c. c) Here belongs also the signification *towards*, expressing a remoter direction to another agency, in which case it is especially interchanged with **ל**, e. g. **נָתַד** **Ez. 44, 7** *in the direction of your abominations*; **נָתַד** **1 KINGS 10, 7** *towards the fame*; **נָתַד** **DAN. 11, 23** *to make a league with in addition*; **נָתַד** **Lev. 18, 18** *in addition to her sister*, i. e. besides her; **נָתַד** **LAMENT. 3, 41** *to the hands* i. e. besides them. So too the signification *upon* in dividing and measuring **Ezek. 45, 2**, which may be properly rendered *towards, in addition to*. With this is connected d) the dative-use of **אל** with many verbs, so far as they properly express direction, e. g. after **נָתַד** **Ex. 25, 16**; **נָתַד** **Jo. 4, 8**; **נָתַד** **GEN. 12, 15**; **נָתַד** **Is. 14, 10**; **נָתַד** **1 SAM. 2, 27** &c., for which **ל** usually stands. In this sense we should also take **נָתַד** **Job 31, 23** i. e. I am afraid. e) After many verbs **אל** has the signification *towards, erga*, as a ramification of the dative-conception, e. g. **נָתַד** **2 SAM. 3, 8**; **נָתַד** **2 Chr. 16, 9**; **נָתַד** **Job 29, 24**; **נָתַד** **Gen. 31, 5**; **נָתַד** **43, 30**. f) Still farther it has the signification *against, contra, adversus, eis, πρός*, expressing a hostile direction, as after the verbs **נָתַד** **GEN. 4, 8**; **נָתַד** **Exod. 14, 6**; **נָתַד** **JOSE. 10, 6**; **נָתַד** **JUDGES 12, 8**; **נָתַד** **1 SAM. 5, 6**; **נָתַד** **Zech. 14, 2**; **נָתַד** **Is. 2, 4** &c. In most cases this signification is to be elicited merely out of the context, since

the verbs are also construed with אל in other senses; they have also more frequently an accusative of the object after them. g) Expressive of movement and therefore prop. denoting *towards* אל is also used where it can be rendered *before*, *coram*, e. g. after דָּקָה (Hif.) NUM. 13, 30 אֶת־פָּנֶיךָ אֶת־פָּנֶיךָ JUDGES 11, 36; אֶת־קָרְנֵי 1 SAM. 26, 14; נִשְׁאַף סָנִים 2 SAM. 2, 22; עָמַד 2 KINGS 5, 25; דָּבַר JOB 42, 7, though this motion be purely mental and is hardly perceivable at times. h) Denoting direction or motion into something, hence entering or pressing into, to be translated by *in*, Lat. *in*, *among*, Lat. *inter*, for example *in* GEN. 8, 9; EXOD. 25, 21; DEUT. 11, 29; 1 KINGS 9, 24; JON. 1, 5; *among* 1 SAM. 10, 22; JER. 4, 3; EZEK. 2, 6. Figuratively אֶל־הַחֶזֶק לֵב *to be grieved into the heart* i. e. from the heart GEN. 6, 6; אֶל־חֵיק *into the bosom* LAMENT. 2, 12. This *in* often seems equivalent *to within*, e. g. אֶל־שַׁעֲרֶיהָ DEUT. 17, 5 *within thy gates*, properly between &c., or *through*, per, for example אֶל־קַרְחָה NUM. 25, 8 *properly into her pudenda*, right through; but where the direction must be rendered by *upon*, אל stands for על, so EZEK. 18, 6; 32, 6, as vice versa על for אל Is. 65, 7; 1 SAM. 20, 24 &c., which is sometimes corrected by the Kri. Lastly i) expressing the limit of motion or direction, hence synonymous with עַד in the sense *even to*, *unto*, *usque ad*, thus אֶל־הַשָּׁמַיִם JER. 51, 9 *even to the heavens*; אֶל־פִּיהוּ JOB 40, 23 *even to his mouth*; 3, 22; GEN. 6, 16; also where it is tantamount to *towards*, *versus* DAN. 8, 9. — 2. From the various senses of motion which in their modifications are sometimes softened down almost to prepositions of place *at*, *with*, *arose* a) the meaning *at*, *by*, *near*, *apud*, *iuxta*, *prope*, *eis*, e. g. אֶל־הַשֻּׁלְחָן 1 KINGS 13, 20 *at the table*; אֶל־מַיִם JER. 41, 12 *at the water*; אֶל־יְיָ Ps. 109, 14 *with God*; אֶל־אֲדֹנָיִי PROV. 30, 10 *to his lord*; אֶל־כָּל־פָּנִים GEN. 41, 57 *to Joseph*; אֶל־כָּל־פָּנִים EZEK. 7, 18; comp. too GEN. 40, 14; 49, 29; LEV. 4, 7; 5, 9; JOSH. 5, 3; 1 SAM. 17, 3; 1 KINGS 8, 30 —

always denoting rest in a place, mere rest. Hence came b) the meaning of אל as expressing the idea of regard to the noun, an abiding *with* or *at* something which is moved *into* the neighbourhood of the actor so that reference may be made to it. This אל may be rendered *as to*, *with respect to* 2 SAM. 18, 27; *on account of* 21, 1; *over* Hos. 12, 5; *about* 1 SAM. 1, 27; *of* JER. 40, 16; *for*, אֶל־נֶזֶקִין *for certain* 1 SAM. 26, 4; *according to*, אֶל־סִי *according to command* JOSH. 15, 13; and so other modifications that have originally proceeded from the idea of reference to; hence many verbs which cannot be well thought of without a close reference are construed with אל, e. g. בָּכָה 2 SAM. 1, 24; שָׁחַק JOB 29, 24; הִנָּחַם JUDGES 21, 6; הִתְפַּלֵּל 1 SAM. 1, 27; אָמַר GEN. 20, 2; דָּבַר JER. 40, 16; סָפַר Ps. 69, 27; זָנָה NUM. 25, 1; חָרַשׁ Is. 8, 19 &c., where אל may be rendered by *over*, *with*, *about*, *of* and the like; but frequently too it interchanges with other prepositions. — 3. Besides the two principal meanings just mentioned אל is still to be noticed a) before a noun following a noun with מִן preceding, i. e. אל... מִן *from... to*, *from... even to*; it serves α) to give emphasis, e. g. מִחֵיל אֶל־חֵיל Ps. 84, 8 *from strength to strength* i. e. with increasing strength; מִרְעָה אֶל־רֵעָה JER. 9, 2 *with increasing wickedness*; β) for comprehension, e. g. מִזֶּן אֶל־זֶן Ps. 144, 13 *from kind to kind* i. e. of every kind; γ) to circumscribe locally, e. g. מִן־הַקְּצֵה אֶל־הַקְּצֵה EXOD. 26, 28 *from one end to another*; מִפֶּה אֶל־פֶּה EZEK. 9, 11; δ) to circumscribe time, e. g. מִזְּמַן אֶל־זֶמַן 1 CHR. 9, 25; מִיּוֹם אֶל־יוֹם NUM. 30, 15; ε) to circumscribe persons, e. g. מִגִּי אֶל־גִּי Ps. 105, 13; but מִן is sometimes omitted in the first half-member, e. g. פָּנִים אֶל־פָּנִים GEN. 32, 31; פֶּה אֶל־פֶּה NUM. 12, 8. — b) אל between two nouns of the same kind to express *the one to the other* (like אֶשׁ... רֶעֶה, *unus... alter*), e. g. זָה אֶל־זָה EXOD. 14, 20; 36, 10; Is. 2, 4; Ps. 42, 8; EZEK. 21, 22. — c) אל in its signification *to*, *towards*, *upon* &c. as a particle of motion is some-

times omitted and the accusative put instead Hos. 7, 11; Nah. 2, 6; Prov. 5, 5; Judges 9, 44; 11, 29; Is. 34, 15, as also אל-יבוא stands for אל-יבוא. — d) אל is often connected with other particles, viz. with prepositions, adverbs, conjunctions &c. as אל-הנהג Ez. 6, 10; אל-אשר Exod. 32, 34; אל-אשר 2 Kings 9, 18; אל-בין Ezek. 31, 10; אל-בניות 10, 2 &c., whereby their significations are modified, a thing that is noticed under the particles themselves. — 4. Very seldom does אל appear in its original demonstrative sense as a *demonstr. adverb*, pointing to an object, repeated in the sentence אל-אל... אל- here... there JER. 51, 3, before the imperf. — The absolute state אל of this אל, which does not appear, coincides entirely with אל II.; or אל is here shortened from the pronominal stem אל, which is also the case with the article אל.

As to the form of this preposition, אל which is always closely connected with the noun, is manifestly derived from an absolute form אל, which latter may yet be recognised in certain forms with suffixes (אלני, אלני &c.). The plural use before the suffix in Hebrew is a well known peculiarity which holds good in the case of other prepositions, and the constr. plur. אלני Job 3, 22; 5, 26; 15, 22; 29, 19, like the Arab. إلى, shews that אל also is nothing but a constr. in the singular. In the Targ. אל is paraphrased just according to the context by עם, פה, ב, פה, פה, פה &c.

With regard to the derivation the pronom. stem אל (אל) may be supposed an abridgment of the compound e-la, comp. Copt. ελα (Bashm.), hence ελα-s to me, ελα-q to him, ελα-c to her &c., and accordingly the organic form would be ל, J, Coptic λ. The ε (א), Coptic ε, is also an old pronominal stem and as ε (e) in Coptic has still in itself the significations *in, ad, a, prae, circa, apud* (Peyr. Lex. ling. copt. p. 29 seq.), so it is found in אל-אל, Copt. ελαλ, as a in אל-אל (from אל-אל), אל-אל (from אל-אל) is a pronominal stem. In any case the deriva-

tion from a verb as the root must be rejected.

אל II. (pronominal stem abridged from *ela*, a demonstrative vocable compounded of e-la, and connected with the demonstrative אל as an article, and with אל, just as the French *le* coheres with the Latin *ille*. A stronger form than *ela*, namely אללה *elle*, is blunted out of an old plural termination, as the Aramaean אללין, Aethiop. *ellā, ellō* still shew) pronom. demonstr. pl. these 1 Chr. 20, 8; with the article אל, e. g. אלנים אל GEN. 19, 8 these men; אלנים אל 19, 25; DEUT. 4, 42; 19, 11; אלנים אל GEN. 26, 3 4; והועברו אל DEUT. 7, 22; והועברו אל Lev. 18, 27; but it occurs only in the Pentateuch and thence in Chronicles. The use of this pronominal stem as a plural of אל cannot be explained by the form, but by the fact that the personal idea in it had disappeared. See אללה.

אל (pronominal stem) Aram. equivalent to the Hebrew אל II. Only in Ezz. 5, 15 K'ri, for which the K'tib has אלני synonymous with the Targumic אלני or with the Hebrew אללה, since JEREM. 10, 11 adopts אללה as Aramaean.

אל III. (with the article אל, with a suff. only אלני in the Psalms; pl. אלנים Exod. 15, 11; from אל or אללה to be strong, though it is a primitive word) m. 1. a very old Semitic name of the highest deity, which already appears in the pre-historic period: God. אל on account of its universality stands both for the God of the Hebrews, *Jehovah* Num. 12, 13; 23, 22, as well as for the gods of another nation, or idols Is. 44, 10 15; 45, 20; 46, 6; but for *Jehovah* usually stands אל GEN. 31, 13; DEUT. 7, 9, or אלנים אל GEN. 33, 20; 46, 3; Num. 16, 22, also אלנים אל Josh. 22, 22; Ps. 50, 1, or אלנים אל DAN. 11, 36, or אל is connected with certain adjectives as with אלני, אלני, אלני &c. or is otherwise paraphrased DEUT. 32, 4; Ps. 89, 8. The

of Deity, אֱל is very often applied in the formation of proper names, partly as the last member (קְמוּאֵל, רַעוּאֵל, שְׁמוּאֵל), partly as the first, where it either remains wholly unchanged (אַלְהִירָד) or is shortened into אֶל (אַלְהִירֵעַ, אַלְחֲנָן, אַלְזָבֶר, אַלְדֵּדָה, אַלְהִירָד), אַלְחֲנָן, אַלְנָכֶם, אַלְיָקִים, אַלְצָפָן, אַלְפָסֶט, אַלְמָגְנָה, אַלְפָסֶל, אַלְעָשָׂה, אַלְעֹזֶר, אַלְדֵּר, and in this abridged form is also appended as an epithet to the names of the deities, e. g. of תָּמָר, חֲתָן &c. Usually, however, the אֱל shortened into אֶל is connected with the following member by means of the union-vowel י which is very common in proper names (אַלְהִירָד, אַלְיָאָב &c.). But the abbreviations in אֶל־, אֶל־ prove nothing towards the derivation of the word, since the construct-forms in proper names have the frequent abridgments, e. g. קָמוֹ, שְׁמוֹ, פָּנוֹ, מָרוֹ, יָמוֹ, רָעַ from קָמוֹ, שְׁמוֹ, פָּנוֹ, מָרוֹ, יָמוֹ, and do not follow the usual grammatical analogy. In this usage it is to be noticed, moreover, that it is sometimes interchanged with בָּעַל (אַלְהִירֵעַ 2 SAM. 5, 16 and בָּעַל־יָרֵד 1 CHR. 14, 7), דְּהוּא, אֶב, יְהוֹ-דָה, דְּהוּא &c. whence its signification as a name of deity is manifest. — 2. strength, might, hence the phrases לֶאֱלֹהִים לֵאלֹהֵי PROV. 3, 27; יֵשׁ-לְאֵלֵיךְ GEN. 31, 29; MIC. 2, 1, אֵין לְאֵלֵיךְ DEUT. 18, 32; NEH. 5, 5 the hand is, is not to might (= mighty) i. e. to possess or not to possess power. See יָרֵד. Concrete: hero, mighty one, but in this sense only the constr. אֶל־, pl. אֱלִים, constr. אֱלִי, and therefore to be referred to אֶל as it is always written with Yod; only in EZEK. 31, 11 גִּיּוֹם אֶל; in 32, 21 אֱלִי likewise stands for אֱלִי, which many mss. still read. Hence the signification hero does not belong to אֶל, but only to אֱלִי, constr. אֱלִי, plur. אֱלִים, constr. אֱלִי; and in Is. 9, 5 even by virtue of the orthography אֶל is to be translated God. — 3. For EZEK. 31, 14 where אֱלִיהֶם their oaks is the reading, we should either put אֱלִיהֶם, since אֱלִים always stands in this sense; or we should punctuate אֱלִיהֶם

2. *n. p.* of an Ephraimite 1 CHR. 7, 20 according to some mss., for which the textual reading is אֶלְעָדָה.

אֶלְעָדָה see אֶלְעָדָה.

אֶלְעָדָה I. (from אֶל III.; or perhaps farther developed out of אֶל I.) 1. (not used) *intr.* to be strong, powerful, stout, spoken of men, trees &c.; אֶלְעָדָה Hos. 4, 2 stands perhaps by exception for infin. Hifil. Comp. אֶל (אֶל I.). Derivatives אֶלְעָדָה, אֶלְעָדָה (after the form הָרִדִּין) and the proper name אֶלְעָדָה. — 2. *tr.* to strengthen, to swear, confirm by an oath JUDGES 7, 2; Hos. 4, 2. Derivatives אֶלְעָדָה, אֶלְעָדָה. — 3. (not used) to curse, which signification arose from the curses, common at the taking of oaths, directed against the violation of the oath, comp. Sanskrit *gap* to swear and curse. — 4. More in an external sense: to be fat, as the German *feist* is allied in sense to *fest*; hence אֶלְעָדָה.

Hif. אֶלְעָדָה (inf. with suff. אֶלְעָדָה, fut. apoc. אֶלְעָדָה from יִאֶלְעָדָה = יִאֶלְעָדָה) causative: to make firm, powerful, to confirm, swear to, or to cause to swear, to confirm by an oath, 1 KINGS 8, 31; 2 CHR. 6, 22; 1 SAM. 14, 24 with the accusative. — From this in Hos. 4, 2 the infinit. Kal אֶלְעָדָה is used for the infin. Hifil to make it like אֶלְעָדָה, אֶלְעָדָה in that place. Since therefore אֶלְעָדָה properly expresses the idea of confirming, assuring, in Hos. 4, 2, where it is taken in a bad sense, it seems to have become so by nothing but its connexion with אֶלְעָדָה there, and so אֶלְעָדָה means to swear and lie i. e. to swear falsely, to be perjured (comp. Barhebr. 405 אֶלְעָדָה to swear and lie). Hence false oaths which are meant to be broken are also expressed by the noun אֶלְעָדָה Hos. 10, 4. See the noun אֶלְעָדָה.

The idea of *swearing* is obviously connected with *heavy*, firm, weighty, Lat. *jurare* properly to make fast by contract, comp. Sanskrit *ju*, Gr. *ῥακος* oath, and *ῥακαρην* enclosure. In Hebrew the original conception would be to make oneself fast, to make binding, or

by comparing the Ar. مَتَنَ (to make fast and to swear) to fasten, from אֶלְעָדָה to be fast, firm, and the corresponding Ar. root would be אֶל, whence אֶל swearing.

אֶלְעָדָה II. (*imperat. f.* אֶלְעָדָה) only a collateral from of אֶלְעָדָה, אֶלְעָדָה; 1, 8; comp. Syr. אֶל, Ar. אֶל.

אֶלְעָדָה (with a *impure* in first syllable as in אֶלְעָדָה; with suff. אֶלְעָדָה, אֶלְעָדָה; pl. אֶלְעָדָה, אֶלְעָדָה) *f.* 1. an oath GEN. 24, 41 (allied in sense is אֶלְעָדָה 24, 8) אֶלְעָדָה the oath sworn to me; אֶלְעָדָה LEV. 5, 1 the loud oath; אֶלְעָדָה 1 KINGS 8, 31 to bring one to swear, to lay an oath upon one; אֶלְעָדָה Hos. 10, 4 false oaths; אֶלְעָדָה Ps. 59, 13 from cursing and lying i. e. perjury, comp. Hos. 4, 2; אֶלְעָדָה 2 CHR. 6, 22 for אֶלְעָדָה the swearer comes forward, and therefore אֶלְעָדָה, not אֶלְעָדָה. — 2. a covenant confirmed by an oath, sworn to, GEN. 26, 28, or rather the oath taken at the time of the covenant. Thus the word is used as a supplement to אֶלְעָדָה and is put along with it DEUT. 29, 11 13; EZ. 16, 59; 17, 18; but אֶלְעָדָה DEUT. 29, 20 are the curses, which were uttered with the covenant and so belongs to signification 3. More rarely does it stand like אֶלְעָדָה along with אֶלְעָדָה, so אֶלְעָדָה NEH. 10, 30 to enter into a covenant, comp. אֶלְעָדָה EZ. 16, 8; causative אֶלְעָדָה EZ. 17, 13, with the accusative of the person, the phrase being there distinguished from אֶלְעָדָה. — 3. curse, imprecation, connected with exclamations of swearing, as was wont in covenants to guard against perjury JOB 31, 30; PROV. 29, 24; ZECH. 5, 3; applied to the curse which devours the land because of the breaking of the covenant IS. 24, 6, or by means of which it mourns JER. 23, 10. אֶלְעָדָה NUMB. 5, 21 oath of the curse i. e. the solemn formula of cursing; spoken of the imprecatory section DEUT. 29, 13 18 19; 30, 7; of the punishment following the curse DAN. 9, 11; figuratively the sub-

ject of the curse JER. 29, 18, as שְׁבַע is also applied, NUMB. 5, 21.

אֵלָה (from אֵלָל III.) *f. oak, terebinth*, JOSH 24, 26, Targ. אֵלָנָה, comp. אֵלָן. This אֵלָה appears to exist in the proper name אֵלִיפָלֶךְ.

אֵלָה (not used) *f. goddess*, only in the proper names יְדִיאֵלָה, תְּרֵאֵלָה, יְיִצְחָאֵלָה.

אֵלָה (from אֵל i. e. אֵל, hence in the mas. אֵלָה also) *f. 1. oak*, called so from its strength, GEN. 35, 4; JUDGES 6, 11 19; 2 SAM. 18, 14; 1 CHR. 10, 12; but distinguished from אֵלָן Hos. 4, 13; Is. 6, 13, though belonging to the same genus. The old translators and interpreters hesitate between *terebinth* and *oak*, as they do also in the case of אֵל, אֵלָה, אֵלָן; sometimes they render it with reference to the Aram. אֵלָן by *tree, bush*, very seldom by *valley, plain, meadow*, whence we see that nothing accurate was known about it at a very early period. — 2. עֲמֶק דָּא' (*terebinth-slope*) the name of a place not far from צִיִּיִּי and שִׁיִּיִּי 1 SAM. 17, 2 19; 21, 10. — 3. (*strength*) *n. p. m.* 1 KINGS 16, 6; 2 KINGS 15, 30, and also the name of an Edomite tribe GEN. 36, 41, by whom perhaps the Edomite seaport אֵלִית (see אֵלִית) or אֵלִית was built.

אֵלָה (rare) *m. synonymous with אֵל III. God*, enlarged at the end with an accentless *a*, as גִּלְיָה; only in the proper names אֵלִישָׁר, אֵלִישָׁרָה.

אֵלָה (pronominal stem) *demonstr. pronoun, these*, used as a plural to the singular זֶה, זֶה, זֶה, זֶה. Sometimes it begins the sentence, serving to comprehend and enumerate GEN. 2, 4; 6, 9, sometimes it resumes at the end NUM. 35, 29, i. e. it refers either to the preceding or following. Yet it is commonly placed after the noun LEV. 18, 26; NUM. 1, 17; 1 KINGS 7, 9, in numbers always GEN. 9, 19; 22, 23; EX. 21, 11; 2 SAM. 21, 22; Is. 47, 9; ZECH. 4, 10, and the language deviates from this but rarely. אֵלָה ... אֵלָה *these ... those* JOSH. 8, 22. More comprehensive is בָּלֵי אֵלָה GEN. 10, 29; 14, 3; 15, 10. Like

זֶה it is connected with a great variety of prepositions, e. g. אֵלָה אֵלָה GEN. 46, 25; אֵלָה לַמֶּלֶךְ LAMENT. 1, 16; 5, 17 &c. The less frequent and shorter form of it is אֵל II. (which see).

This pronominal stem is perhaps compounded of אֵל and לָה, both originally personal demonstrative vocables, which have however lost the personal; and therefore in the fusion the word is used as a plural. The first member אֵל still exists as an independent pronominal stem in the Targ. אֵלָן, Talm. אֵלִי, Syr. ܐܠܝܐ &c., where the terminations ܐܝ, ܐܝܝ &c. are the remains of old plural endings; so in the Phœnician אֵלָה (Mass. 13, 16) like אֵלָן for אֵלָה; and accordingly אֵל must here be assumed as the organic root of אֵלָה. With respect to the second member, either the לָה in אֵלָה must be compared, or the reduplication of ל is taken as euphonic, and the ending ܐܝ shortened from ܐܝܝ, and therefore the remnant of an old plural termination. See אֵל II.

אֵלָה (with prefix אֵלָה; constr. אֵלָה, def. אֵלָה; with suff. אֵלָה, אֵלָה, along with prefixes אֵלָה, אֵלָה; pl. אֵלָה, constr. אֵלָה, def. אֵלָה) Aram. *m.* like the Hebrew אֱלֹהִים *God*, not spoken specially of Jehovah, but of every God DAN. 3, 28; אֵלָה אֵלָה stands only in the sense of *another God* 3, 29. Jehovah was denoted by the appended terms אֱלֹהֵינוּ 2, 18 37 44; EZR. 5, 11; אֱלֹהֵינוּ DAN. 2, 45; אֱלֹהֵינוּ EZR. 6, 14; 7, 15; אֱלֹהֵינוּ 7, 19; אֱלֹהֵינוּ DAN. 3, 26 32; 5, 18; אֱלֹהֵינוּ 6, 21 &c., and yet the def. אֵלָה is also used of Jehovah without any addition 2, 20. אֱלֹהֵינוּ 5, 3, EZR. 4, 24 is *the temple*, and אֱלֹהֵינוּ DAN. 3, 25 means *an angel*, as in Hebrew אֱלֹהִים GEN. 6, 2. Here the singular is used more frequently than in Hebrew; yet the plur. also is not infrequent with a singular sense, applied both to Jehovah and other gods, JER. 10, 11; DAN. 3, 12. See אֱלֹהִים.

אֵלָה see אֱלֹהִים.

אלהים see אלהים.

אל (pronominal stem) *Aram. interj. behold! en, ecce*, DAN. 2, 31; 4, 7 10; 7, 8. It arose from the demonstrative אל with an old termination, just as יהוה and the shorter הוה (comp. Ar. *هو*) are likewise developed out of a demonstrative idea. The synonymous אלה in the Targ. has come from another group; and the assumption of the old interpreters that אלה arose out of אלה is unfounded.

אל (pronominal stem) *conj. if, si*, in respect to time, as אם usually is, joined to the *perfect*, ECCLES. 6, 6; ESTH. 7, 4. It is compounded of לי and אם (which perhaps came through the medium of אן, Ar. *إن*, Syr. *ܐܢ*), and came late into use in Hebrew. In the Targ. and Mishna, however, it is more frequent, and is even compounded still more in אלוכלי; comp. Syr. *ܐܠܝܢ* if, *ܐܠܝܢ* if not.

אלה (also אלה DAN. 11, 38; with *prefix* אלה and אלה, as is frequent in the case of nouns whose initial sound is a vowelless א; only in poetry in the sing., in JOB, IS., HAB., PSALMS, or also in the later writings through the influence of Aramaean, as in DAN., NEH. and CHR.; but regularly in the plur. אלהים, constr. אלהים, with suff. אלהים &c.) *m. God*, synonymous with אל, of which it is obviously a farther development. In the application of the word, we must first separate the form of the singular from the plural. The former, construed with an adjective sing. or plur. is applied: a) to heathen gods, DAN. 11, 37 and he has not regard for any god, spoken of Antiochus Epiphanes, who robbed the temples (Polyb. 31,4) and wished to destroy the usual worship (1 MACC. 1, 43; Diod. 34, 1); אלהים 11, 38 *god of the fortresses*, spoken of Melkart at Tyre; אלהים 11, 39 *strange* i. e. heathen god; אלהים 11, 39 *this his power* (attributing) to his god. b) Applied to

the most high and true God DEUT. 32, 15; PS. 50, 22; HAB. 3, 3 &c., for which also אלהים stands PS. 114, 7; and when the Psalmist says 18, 32: *who is אלהים besides*, the true God only can be meant. Job 12, 6 to whom God brings it with his own hand. — But the very ancient use of the plur. אלהים for God is most frequent, because the ancients conceived of the Deity as an aggregate of many infinite forces (comp. אלהים Hos. 12, 1). In this view אלה signifies 1. the true and most high God, *Jehovah*, and is used in the widest extent, even where a mere contrast to human nature is intended ZECH. 12, 8; PS. 8, 6; EZ. 28, 2. Like אלה it is sometimes construed with the singular GEN. 1, 3; 2 KINGS 19, 4 16; PS. 7, 10; 57, 3, sometimes with the plural GEN. 20, 13; 31, 53; JOSH. 24, 19. At a later period, however, the construction with the plural was avoided as polytheistic: hence it is said 1 CHR. 17, 21 אלהים for אלה 2 SAM. 7, 23; אלהים NEH. 9, 18 for אלה Ex. 32, 4, and the Samaritan Pentateuch on this account GEN. 20, 13; 31, 53; 35, 7; Ex. 22, 8 changes the plural into the singular. — 2. the national god, the guardian deity of any people, GEN. 17, 7; JON. 1, 5; JUDGES 1, 16, and therefore applied to the national God of Israel i. e. *Jehovah*, usually אלהים Ex. 5, 1; יעקב אלהים PS. 20, 2; אלהים 47, 10; or along with אלה 18, 29; LEV. 18 and 19. As an epithet of *Jehovah* DEUT. 4, 35, 1 KINGS 18, 21 אלה oftener stands with the article, אלהים GEN. 5, 22; 6, 9 11; 17, 18 &c., but also without the article GEN. 1, 1; and אלה both in prose and poetry is interchanged with יהוה without any distinction. Thus e. g. אלה DAN. 9, 11; אלה GEN. 1, 2; 41, 38; אלה in CHRON. and EZRA; אלה JOB 1, 1 8; אלה GEN. 32, 2, besides its connexion with אלה. Yet though there is no historical distinction in the signification of both, one appears at least in their application, inasmuch as the one or the other was used at certain periods of the

living language and therefore by certain writers. The historical books (Josh., Judges, Samuel, Kings) have א in predominant usage; in Job א prevails in the prose parts, in the poetical אל and אלה; the Proverbs have א, but Eccles., Daniel and Jonah almost exclusively א; in the Psalms sometimes א, sometimes א prevails, just according to age; and in Genesis a twofold recension has been assumed according to this double use. — 3. Like אל, accompanied by adjectives or attributes in the genitive, which belong to the highest and universal God, it denotes the most high and the universal God of humanity, e. g. with השמים והארץ GEN. 24, 3; מרום MIC. 6, 6; השמים NEH. 1, 4; הצבאות AM. 3, 13; אמן NUM. 16, 22; הרהורו לכל־בשר Is. 65, 16; אלה DEUT. 33, 27; אלה Ps. 4, 2; אלה 18, 47; אלה 59, 18; אלה 43, 2; אלה 109, 1, where א stands in the construct state, and the latter seldom appear as a mere apposition 80, 5. It must be considered as a mere doctrinal thing, when the Targ., Sam., Sa'adia and sometimes also the LXX and Vulg. translate the name אלהים, where a closer contact with humanity is expressed, as is done with א also, by angel &c. — 4. Like אל, אלהים is applied to the gods of the Semites and other peoples either with the addition הנקרא GEN. 35, 2; אלה Ex. 20, 23; מוסר 34, 17; אלה DEUT. 29, 17; אלה 2 KINGS 17, 27; אלה Ps. 96, 5, or with the name of the people whose god is meant, e. g. אלה JOSH. 24, 15; אלה JUDGES 10, 6; אלה ibid.; אלה 1 KINGS 11, 5; אלה 2 KINGS 1, 2; אלה 18, 34; or also אלה alone 17, 29, applied to Ba'al 1 KINGS 18, 21, to a female deity 11, 5, to a made image Ex. 32, 1. From the Israelite point of view such a deity is called אלהים 2 KINGS 19, 18. — 5. Like אל it is added to nouns to express what is highest &c. e. g. אלה Ps. 68, 16 spoken of mount Bashan; אלה of rain 65, 10; אלה GEN. 35, 5; אלה 30, 8 &c. Here belongs also the adverbial אלהים JON. 3, 3 extra-

ordinary, comp. אלה, though no other example of it is found; and perhaps also the addition of א to אלה, interrupted by the suff., Ps. 45, 7 thy elevated throne; so too may א in אלהים 45, 8 be taken thy exalted God; but these cases stand isolated. — We may now give those modifications of the fundamental idea, according to which אלהים is really applied to a plurality, consequently where the signification God is laid aside. Here belong: 1. where it is applied to heathen gods Ex. 12, 12; 2 CHR. 28, 23, a use that is very extensive, which is naturally adopted wherever polytheism is implied. — 2. A farther application of א is its use to denote judges Ex. 21, 6; 22, 7 8, properly God's judgment, where the judgment is before God (comp. DEUT. 19, 17), hence LXX correctly: το κρίσιον τοῦ θεοῦ, and the Targ. according to the sense דיינות. — 3. angels, as also אלהים is used Ps. 97, 7; 138, 1, where LXX, Vulg., Targ., Pesh. and others translate angels, as also in Ps. 8, 6; 82, 1 6; GEN. 3, 5 the translators and ancient interpreters render א by angels; but this explanation of א in the places cited is not at all certain, because the old translators and interpreters manifestly wished to avoid anthropomorphisms, and in the passages in question א can be taken otherwise. Only the periphrasis בני אלהים for angels JOB 1, 6; 2, 1; 38, 7 is certain, after the analogy of בני אלהים Ps. 29, 1 and קדושים 89, 6. But אלהים, if one will not take it as an abbreviation of אלהים, by itself denotes ghost, spirit 1 SAM. 28, 13, that is to say, in the singular sense; LXX, Vulg., Syr., Ar. have gods, Targ. angels, Josephus a godlike image, but more or less by conjecture. — 4. kings i. e. much the same as earthly gods, like our Majesty, Ps. 82, 1 6; otherwise they are called sons of God 2, 7; 89, 27.

The noun אלהים (elsewhere used by the Semites: Phenic. in Sanchoniathon p. 28 Ἐλσείμ i. e. אלהים; Targ. אלה, Sam. אלה, Syr. אלה; Arab. إله, with the art.

or צַצְצָה (which see), where there may have been before a Phœnician sanctuary. It should be remarked, however, that mss. and translators sometimes interchange אֱלֹן and אֱלֹנִי. — 2. (*strong, powerful*) *n. p. m.* GEN. 46, 14; NUMB. 26, 26; hence the *patronym*. אֱלֹנִי in the latter place. Elsewhere the orthography is also אֱלֹנִי.

אֱלֹנִי (from אֵל = אֱלִי; plur. אֱלֹנִים, constr. אֱלֹנִי) *m.* 1. oak, stands distinguished from אֱלֹהִי Is. 6, 13, and is coupled with לִבְנֵה (white poplar or storax plant) Hos. 4, 13 and חֲמֹלִי (holm-oak) Is. 44, 14. We must assume a peculiar species of oaks when it is viewed along with אֱלֹנִי, אֱלֹהִי &c. The oaks of Bashan (אֱלֹנִי הַבָּשָׁן or אֱלֹנִי הַבָּשָׁן) were celebrated: they were used in ship-building EXOD. 27, 6 and are applied poetically as a figure of greatness and distinction Is. 2, 13; ZECH. 11, 2. — 2. (*strong*) *n. p. m.* 1 CHR. 4, 37.

אֱלִי (and אֱלִי, with suff. אֱלִי; plur. אֱלִים, constr. אֱלִים and אֱלִי) *adj. m.* prop. *hanging to, attaching to*, hence 1. *lame*, spoken of a lamb JER. 11, 19, as Jerome already understood it; but Ibn Labrât and Ibn Koraish have taken it in no. 4 signification as a noun; others derive it from אֱלִי family, in the sense of *familiaris*; which explanations are less to the point. — Then as a noun 2. *friend*, from *hanging to, attaching to* (comp. אֱלִי, Ar. صاحب) Prov. 16, 28; 17, 9, having the same sense as אֱלִי (19, 4) and sometimes parallel to it MIC. 7, 5, or as אֱלִי Ps. 55, 14. Here probably belongs the passage JER. 13, 20: *since thou thyself hast accustomed me to thee, as friends (אֱלִים) at thy head i. e. thou hast before chosen the Chaldeans as friends.* — 3. *husband*, properly friend, JER. 3, 4; Prov. 2, 17, therefore also אֱלִי (JER. 3, 20; Hos. 3, 1) is put instead of it. — 4. A collateral form of אֱלִי bullock, as *epicene* also applied to the female Ps. 144, 14, consequently it is not derived from the original idea of the adjective. — 5. Denominative from אֱלִי

(family, tribe): *head of a family or tribe*, applied to the heads of the Edomites in particular GEN. ch. 36; 1 CHR. 1, 51 - ch. 4. At a later period it was also spoken of Jewish chiefs ZECH. 12, 5, 6, and accordingly some Jewish teachers have the title of אֱלִי, as *Elasar* in Spain (850) and *Chefez* (1000). This sense too did not come from the adjective. — 6. Like אֱלִי *n. p. of a city* ZECH. 9, 7, comp. אֱלִי. See אֱלִי.

אֱלִי (perhaps *wild-place*, derived from אֱלִי, consequently not from אֱלִי) *n. p. of an Israelite station in the wilderness* NUMB. 33, 13.

אֱלִי (*El is giver*; comp. Θεοδωρος) *n. p. m.* 1 CHR. 12, 12; 26, 7. See the proper names אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי, אֱלִי.

אֱלִי (not used) *intr. to be muddy, dirty*, spoken of water, but figuratively for the most part like אֱלִי: *to be corrupt*, in a moral sense. Nif. אֱלִי (3 pl. אֱלִי) *to be corrupt*, Ps. 14, 3; 53, 4 (Rom. 3, 13 &c.); Job 15, 16, parallel to אֱלִי. The organic root might be אֱלִי, identical with that in אֱלִי II. &c., since no other suitable analogy is found in the dialects.

אֱלִי (*El is kind*) 1. proper name of a Davidic hero, a son of Ja'ari (אֱלִי) or Ja'ir (אֱלִי), who smote the giant Lachmi 2 SAM. 21, 19; 1 CHR. 20, 5. — 2. proper name of another hero 2 SAM. 23, 24.

אֱלִי *stat. constr.* from אֱלִי with the vowel of union *i*, employed as the first member in numerous proper names compounded with אֱלִי, in order to express the highest divinity of the Semitic people, as is done by אֱלִי (see אֱלִי), אֱלִי, אֱלִי, and others. As an epithet of this nature it is interchanged with אֱלִי (Ba'al) 2 SAM. 5, 16, 1 CHRON. 14, 7 and with אֱלִי 2 KINGS 23, 34, whether the change took place from free choice or for euphony. This construct-form is also sometimes exchanged for the abbreviation of אֱלִי into אֱלִי (1 CHR. 3, 6; 14, 5 — Ex.

6, 22; NUM. 3, 30), or disappears entirely, אל passing into the second member, e. g. אֱלִיָּאֵל 1 CHR. 3, 5 arises out of אֱלִיָּאֵל 2 SAM. 11, 3. As happens in the case of אֱלִיָּאֵל, אֱלִיָּאֵל &c., the member standing in the construct state is fused with the following, without subordination, into a single conception, so that it should not be interpreted as a genitive, but as an apposition (see אֱלִיָּאֵל). Consequently they ought to be taken together as very ancient invocations of God and eulogies borrowed from an old popular liturgy used in the dedication of what was dearest, as also other antique nations, the Egyptians, Phenicians &c. invested what was dearest to them with the names and religious formulas of their deities and saints.

אֱלִיָּאֵל (*'El is father*) *n. p. m.* NUM. 1, 9; 16, 1; 1 SAM. 16, 6; 1 CHR. 16, 4; comp. אֱלִיָּאֵל, אֱלִיָּאֵל, and אֱלִיָּאֵל in proper names.

אֱלִיָּאֵל (*'El is God*) *n. p. m.* 1 CHR. 11, 46. See אֱלִיָּאֵל.

אֱלִיָּאֵל (*'El is*) *n. p. m.* 1 CHR. 25, 4. אֱלִיָּאֵל is a participial noun from אֱלִיָּאֵל III. (see too אֱלִיָּאֵל) with an elongation by means of accentless *a*. In place of it stands 25, 27 אֱלִיָּאֵל with the absorption of 'Alef.

אֱלִיָּאֵל (synonymous with אֱלִיָּאֵל) *n. p. m.* NUM. 34, 21.

אֱלִיָּאֵל (*'El is knowing*) *n. p. m.* 2 SAM. 5, 16, for which 1 CHR. 14, 7 has אֱלִיָּאֵל. See אֱלִיָּאֵל. The name appears to have been in use among the Syrians also, 1 KINGS 11, 23.

אֱלִיָּאֵל (from אֱלִיָּאֵל I.) *fem. the fat tail* of oriental sheep, which was commonly consumed with the fat (תֶּלֶב) as a sacrifice EXOD. 29, 22; LEV. 7, 3; 8, 25 and is described as אֱלִיָּאֵל 3, 9. In the dialects (Arab. أَلِيَّة, Targ. אֱלִיָּאֵל, Syr. أَلِيَّة) the same word exists; and when the LXX once translate it by *ὄσφυς*, they follow later usage.

אֱלִיָּאֵל (*'El is Jah*) 1. proper name of

the prophet Elijah of Tishbeh (תִּשְׁבֵּה) 2 KINGS 1, 3, who is also called אֱלִיָּאֵל 1 KINGS 17, 1, *Hlias* MATTH. 11, 14, and who became at a later period the centre of a rich circle of traditions. — 2. proper name of other persons 1 CHR. 8, 27; EZR. 10, 21 26.

אֱלִיָּאֵל (*Self-'El, αὐτοθεος*) *n. p. m.* 1 CHR. 26, 7; 27, 18. See אֱלִיָּאֵל.

אֱלִיָּאֵל (*Self-'El*) *n. p. m.* 1. JOB ch. 32-35, but sometimes written אֱלִיָּאֵל. — 2. 1 SAM. 1, 1; 1 CHR. 6, 12 19 alternating with אֱלִיָּאֵל and אֱלִיָּאֵל. — 3. 1 CHR. 12, 20.

אֱלִיָּאֵל (i. e. אֱלִיָּאֵל *to God* are *mine eyes* directed, as if it had arisen out of Ps. 123, 1 &c.) *n. p. m.* in the later period of the language EZR. 8, 4; 1 CHR. 26, 3, for which, however, 3, 23; 4, 36; 7, 8 &c. אֱלִיָּאֵל stands. In 1 CHR. 8, 20 אֱלִיָּאֵל occurs instead of it, which is merely abridged out of אֱלִיָּאֵל. Hence the LXX have *Ελιωναι*.

אֱלִיָּאֵל see אֱלִיָּאֵל.

אֱלִיָּאֵל (*'El is protector*) *n. p. m.* 2 SAM. 23, 32. See אֱלִיָּאֵל.

אֱלִיָּאֵל (*'El as sender of harvest-rain*; comp. the proper names אֱלִיָּאֵל, אֱלִיָּאֵל) *n. p. m.* 1 KINGS 4, 3.

אֱלִיָּאֵל (also אֱלִיָּאֵל; *plur. אֱלִיָּאֵל m.* 1. *a small image of a god*, which among the Egyptians and Phenicians gave oracles, erecting itself (*Servius* on Aen. 6, 68; *Plin.* h. n. 37, 58). Hence it is put along with אֱלִיָּאֵל and אֱלִיָּאֵל JER. 14, 14 K'ri. It is usually applied to little images of heathen deities or idols generally LEV. 19, 4; 26, 1; IS. 2, 8 18 20; 19, 3; 31, 7; to the images of the gods at Memphis, the central seat of Egyptian worship EZEK. 30, 13; with the additional idea of the greatest contempt, in opposition to אֱלִיָּאֵל Ps. 96, 5; 97, 7; 1 CHR. 16, 26; HAB. 2, 18. The K'tib has once for it אֱלִיָּאֵל JER. 14, 14. — 2. Figuratively in the later time of the language: *lie, falsehood*, parallel to אֱלִיָּאֵל JOB 13, 4; *folly* ZECH. 11, 17, proceeding from the

אֱלִישָׁבַע (*'El is founder of the covenant*) *n. p. f.* EXOD. 6, 23; the Greek form *Ἐλισάβετ* LUKE 1, 7 arose out of אֱלִישָׁבַע (comp. אֱלִישָׁבַע 2 CHR. 22, 11, alternating with יְהוֹשָׁבֶעַת 2 KINGS 11, 2) a collateral form of אֱלִישָׁבַע. Comp. the proper names שָׁבַע, שְׁבַע, שְׁבַע and the Greek *n. p.* *Βαρσαβᾶς* (Acts 15, 22), which is perhaps בֶּרֶשֶׁבַע (son of the covenant) formed after the analogy of בְּרַת־שָׁבַע (daughter of the covenant).

אֱלִישָׁה (Samar. אֱלִישָׁה) *n. p.* of a Greek tribe beside יִרְנָה, which the Mosaic ethnographical table adduces as the son of Javan, GEN. 10, 4; 1 CHR. 1, 7. Since Javan is the Ionic tribe, we have to explain אֱלִישָׁה as the *Aeolic*, the *Ionians* and *Aeolians* being the two leading tribes of the Hellenists. In this manner *Josephus* (Ant. 1, 6, 1), *Jerome* (quaest. in GEN. 10, 2) and *Zonaras* (ann. 1, 5) have understood the word. This Greek race formerly dwelt in Thessaly, Euboea, Boeotia, Anatolia, Peloponnesus &c. (see *Knobel*, die Völkertafel p. 81-86), and at the time of Ezekiel (Ez. 27, 7) they also inhabited Aeolis in Asia Minor, stretching from the Cyzicus beyond Mysia and Troas as far as the river Hermus, as well as over the west coast of Asia Minor, and the opposite islands (אֲרִיִּים) generally. In their great commercial trade the Phenicians brought from them red and blue purple (אֲרִיִּים and אֲרִיִּים). The Hebrew form is developed from the fundamental form *Aleis*. See יִרְנָה.

אֱלִישָׁע (*'El is good fortune*) *n. p. m.* 2 SAM. 5, 15, for which in 1 CHR. 3, 6 אֱלִישָׁע stands, written by mistake and proceeding from the 8. verse. See אֲבִישָׁע and שָׁע.

אֱלִישָׁי (*'El is requiter*) *n. p. m.* 1 CHR. 3, 24; 24, 12; NEH. 3, 1; EZR. 10, 24 27. See the proper name אֲשִׁיב.

אֱלִישָׁמַע (*'El is hearer*) *n. p. m.* NU. 1, 10; 2 SAM. 5, 16; 1 CHR. 2, 41; 3, 8; 2 KINGS 25, 25; 2 CHR. 17, 8. But in 1 CHR. 3, 6 it stands for אֲלִישָׁע, which the Chronicle-writer perhaps interpreted אֲלִישָׁמַע. See שָׁמַע.

אֱלִישָׁע (*'El is salvation-dispenser*) proper name of the famous prophet and disciple of Elijah, 1 KINGS 19, 16 &c.; in LUKE 4, 27 *Ἐλισσαῖος*. See שָׁע.

אֱלִישָׁפָט (*'El is judge*) *n. p. m.* 2 CHR. 23, 1. See אֲבִירָן, שָׁפָט.

אֲלִיָּהוּ see אֲלִיָּהוּ.

אֱלִי (pronominal stem) *Aram. pron. demonstr. pl., these, hi*, placed after masculine nouns only, and so far distinguished from the term אֱלִיָּהוּ which is cognate in sense DAN. 3, 12 &c.; 6, 6 &c.; EZR. 4, 21; 5, 9; 6, 8. The addition אֱלִי to אֱלִי (אֱלִי, see אֲלִיָּהוּ) which is also found in אֱלִי, אֱלִי, אֱלִי, is an old pronominal stem that occurs in Arabic appended to demonstratives, and its use as a suffix of the second person has been developed therefrom. See אֱלִי.

אֱלִי I. (not used) a stem assumed for אֱלִי I. and אֲלִי. But even if the stem were in use, it would be a secondary one from the pronominal stem אֱלִי. See אֱלִי I. אֲלִי and אֲלִי II. should be referred to אֱלִי III.

אֱלִי II. (not used) *intr. synonymous* with אֱלִי (which see) i. e. the stem אֱלִי is = אֱלִי, of which אֲלִי is a farther development, to complain, sigh for, Ar. *أَلَى*, comp. Gr. *ἀλαλάζειν*, *ὀλολυζειν*. See however אֲלִי.

אֱלִי III. (not used) *intr. equivalent* to אֱלִי (אֲלִי) to be strong, powerful, steadfast. Derivatives אֲלִי, אֲלִי.

אֱלִי IV. (not used) belonging to אֲלִי I. See Aramaean אֲלִי.

אֱלִי (not used) *Aram. trans. to gather in, to collect into a barn*, spoken of the harvest, usually of the vintage, to dress, consequently equivalent to אֲלִי (which see); whence אֲלִי I.

אֲלִי *interj. woe!* JOB. 10, 15; MIC. 7, 1; with אֱלִי of the person, as in other exclamations of grief. The termination אֱלִי appears to be like that which is in many pronominal stems. It is usually

assumed that it is to be derived from the verb **אַלַל** II.; but it is more likely that the interjection has formed the basis of the verb, as the Greek *ἀδονιάζειν, ἐνάλει, ὀλολύζειν* were developed out of the exclamations **אַלְנִי**, **אַלְנָה** - **אַלְנָה**, **אַלְנָה** in Phœnician worship.

אַלַם (Kal unused) tr. 1. to bind together, to tie (kindred in sense with **אַבַּר**, **אַבַּר** I), hence **אַלְמָה**. — 2. like **אַבַּר**, **אַבַּר**, **אַבַּר** to bind, to fit into one another, intertwine, interweave, arch; hence **אַלְמָה** (pl. **אַלְמָה**), **אַלְמָה** (pl. **אַלְמָה**); then to make firm generally. Derivative **אַלְמָה** II. — 3. to draw together the mouth, or more correctly: to be bound i.e. tongue-tied, hence to be dumb (see **אַלְמָה**), to be silent, comp. *δεσμός της γλώσσης* MARK 7, 35; Ar. **عَقَلَ**, Syr. **ܐܠܡܝܐ**.

Derivatives **אַלְמָה**, **אַלְמָה**, **אַלְמָה**. — 4. to be dumb, silent, therefore to be solitary, figuratively to be isolated, widowed, comp.

Ar. **بَكَم** to be dumb, unmarried. Derivatives **אַלְמָה**, **אַלְמָה** I, **אַלְמָה** and the proper name **אַלְמָה**. All these significations proceed from the objective fundamental notion of "binding, making fast,"

and even the Arab. **أَلَمَ** "to writhe with pain, doluit" comes from the same root, as is obvious from **אַלְמָה** I.

Nif. **אַלַם** (fut. **אַלְמָה**) to be dumb, mute Isa. 53, 7; Ez. 3, 26; DAN. 10, 15, out of shyness, fear &c. or by command, opposite to **אַלְמָה** Ez. 24, 27.

Pil. **אַלַם** to bind together, make fast, e. g. sheaves GEN. 37, 7.

The organic root is manifestly **אַלְמָה**, which is still perceptible in **אַלְמָה** (which see), **אַלְמָה**, **אַלְמָה** (which see) &c. with a fundamental signification that is cognate. This fundamental notion has received a variety of modifications only in the process of its enlargement into stems.

אַלְמָה see **אַלְמָה**.

אַלְמָה (rare) m. 1. dumbness, silence, **אַלְמָה** Ps. 58, 2 (do ye then really speak) the silence of justice i. e. justice

which is otherwise silent? But the LXX and Vulg. read **אַלְמָה**, *ἀλα, utique*. Others point **אַלְמָה** *O judges!* without the sense becoming more facile. — 2. Ps. 56, 1 out of an old poem in which the words **אַלְמָה** stood, and to the measure of which the psalm was sung. Among the many alterations of this phrase which have been made in order to get a suitable sense, perhaps my punctuation **אַלְמָה** (dove of God from the remoteness of the sea) which may have been the commencement of an exile-song, is still the most appropriate. **אַלְמָה** like **אַלְמָה** symbolises Israel.

אַלְמָה (pl. **אַלְמָה**) adj. m. dumb, in the sense of having a permanent bodily defect, hence the intensive form, Isa. 56, 10; HAB. 2, 18. Subst.: a dumb person, Ex. 4, 11; Isa. 35, 6.

אַלְמָה m. as a noun besides **אַלְמָה**; but **אַלְמָה** is the more original form, since the word has been abbreviated from **אַלְמָה**. The signification is the same as that of **אַלְמָה** (which see).

אַלְמָה adv. JOB. 17, 10 is the same as the adverbative adverb **אַלְמָה** (which see).

אַלְמָה (compounded of **אַלְמָה** and the article **אַלְ**) m. the name of a precious wood brought from Ophir, 1 KINGS 10, 11 12; also written **אַלְמָה** 2 CHR. 2, 7; 9, 10 11. While *Parchon* and others understand coral-like wood (according to the usage of the Talmud Kelim 13, 6 **אַלְמָה** is coral), *Kimchi* translates it **البقم**, red-coloured wood; but it is more correct to take it as sandal-wood, which is called in Sanskrit *mocha, mochāta*. It was imported by the Arabians from India and Persia.

אַלְמָה (from **אַלְמָה** and **אַלְמָה**, with suff. **אַלְמָה**) f. prop. the bound, hence bundle (of grain), sheaf, GEN. 37, 7; Ps. 126, 6; allied in sense to **אַלְמָה**, **אַלְמָה**. The stem is **אַלְמָה**.

אַלְמָה see **אַלְמָה**.

אַלְמָה (some mss. **אַלְמָה**) n. p.

of the first Arabian Joktanite race GEN. 10, 26; 1 CHR. 1, 20. According to the Arabic tradition, the race *Gorhom*, who dwell at first in Yemen, then in Hegas and Tehama, is derived from Kachtan; the name of its kings *Modhadh* (مضاض) is compared with our מוֹדָד (א is the article). El-Modad would thus be equivalent to the progenitor of the of the Gorhomites. Others compare the Kachtanite tribe מֶרָאד (Murād) in Yemen, and therefore read מוֹרָד; others again compare *El-Mâtât*, brother of *Chimjar* and son of *Saba* (Ptolem. 6, 7, 23).

אֵל־מֶלֶךְ (contracted from אֵלֹהֵי מֶלֶךְ, *king's oak*, and referring to the Phœnician oak-worship, remains of which were preserved among the Hebrews also JOSH. 24, 26; JUDGES 9, 6 37; מֶלֶךְ [which see] is then the name of the deity) *n. p.* of a Phœnician city in the tribe of Asher JOSH. 19, 26. The assimilation of ר is rare, and possible only in a proper name.

אֶלְמִנָּה (from אֶלֶם) *adj. m. forsaken*, *widowed*, with מִן of the person by whom one is forsaken JER. 51, 5. The feminine אֶלְמִנָּה, however, is concrete. Comp. the Phœnician אֶלְמִנָּה widower.

אֶלְמִנָּה (formed from אֶלְמִנָּה; *a* changes into *ô* in abstract formations, as אֶלְמִנָּה has arisen from אֶלְמִנָּה) *m. widowhood*, figuratively of a forsaken state Is. 47, 9, like אֶלְמִנָּה vs. 8.

אֶלְמִנָּה (prop. *adj. fem.* of אֶלְמִנָּה) *f.* 1. *widow*, prop. isolated, forsaken (see אֶלֶם 4), hence she is frequently adduced along with יְהוָה Ex. 22, 21; DEUT. 10, 18; JER. 7, 6; Ez. 22, 7, יְהוָה DEUT. 27, 19; Ps. 94, 6 or אֶלְמִנָּה ZECH. 7, 10 as protectionless and wanting help. Elsewhere it is spoken of widows as a peculiar class of women GEN. 38, 11, together with אֶלְמִנָּה and אֶלְמִנָּה LEV. 21, 14; 22, 13; NUM. 30, 10; Ez. 44, 22; or with reference to their forlorn state DEUT. 24, 17; JOB. 24, 3; 29, 13; Ps. 146, 9; as an addition to אֶלְמִנָּה 2 SAM. 14, 5; 1 KINGS 7, 14. — 2. Figuratively of a *widowed*

state Is. 47, 8, where the image is continued (see אֶלְמִנָּה). — 3. Only in the *pl.* אֶלְמִנָּה (perhaps from אֶלְמִנָּה = אֶלְמִנָּה) Is. 13, 22 (parallel לְבָנֵי עִירָה) Ez. 19, 7: *towers, palaces* (comp. אֶלֶם 2 and אֶלֶם). In the former place the Targ. Vulg. Syr. and many interpreters take it as if it were a collateral form of אֶלְמִנָּה (comp. אֶלְמִנָּה, Targ. אֶלְמִנָּה, Syr. أَلْمِنَا, Arab. أَلْمِنَا) or had originated from אֶלְמִנָּה by mistake, as some mss. still read it; but it is more correctly derived from אֶלֶם 2, and so the Targ. (and LXX) has taken it in the latter passage, translating יָרַע (as JUDGES 8, 16 by רָבַח) *lay waste*, without reading on that account יָרַע (from רָבַח). See אֶלְמִנָּה.

אֶלְמִנָּה (with *suff.* אֶלְמִנָּה, *plural* f. 1. *widowhood*, GEN. 38, 14 19; 2 SAM. 20, 3; — 2. *pl. fig. time of exile*, a condition of widowhood to the people Is. 54, 4.

אֶלְמִנָּה *adj. m.* properly one concealed, not named, hence as a pronoun: *a certain one*, quidam, *ô deiva*, connected with אֶלְמִנָּה (which see) RUTH 4, 1; 1 SAM. 21, 3; 2 KINGS 6, 8; comp. Ar. أَلْمِنَا, unus, ullus, aliquis, the interchange of ל with ר in words belonging to the stem אֶלֶם often appearing. See אֶלְמִנָּה.

אֶלְמִנָּה *Aram.* see אֶלְמִנָּה and אֶלְמִנָּה. אֶלְמִנָּה (*El is delight*) *n. p. m.* 1 CHR. 11, 46. See אֶלְמִנָּה.

אֶלְמִנָּה (*El is giver*) *n. p. m.* 2 KINGS 24, 8; ESR. 8, 16. See אֶלְמִנָּה.

אֶלְמִנָּה *n. p.* of an east-Asiatic or Babylonian-Assyrian country which can no longer be discovered, GEN. 14, 1 9. The Jerusalem Targum renders it by אֶלְמִנָּה (comp. Is. 37, 12), and so understands by it an Assyrian province. If this be so, the words אֶלְמִנָּה oak and אֶלְמִנָּה hill would only be additions to אֶלְמִנָּה.

אֶלְמִנָּה (*El is protector*) *n. p. m.* 1 CHR. 7, 21. But אֶלְמִנָּה may also be = אֶלְמִנָּה, and אֶלְמִנָּה tantamount to אֶלְמִנָּה.

אָלעדה (*El is ornament*) *n. p. m.* 1 CHR. 7, 10. Comp. **עֲדָה**.

אָלעדיק (*El is victorious*) *n. p. m.* 1 CHR.

12, 5. **עֲדִי** = **עָדָה**, see **עָדָה**.

אָלעזר (*El is helper*) *n. p. m.* Ex. 6, 23; 1 SAM. 7, 1; 2 SAM. 23, 9; EZR. 8, 33; 10, 25; 1 CHR. 23, 21. Comp. **אֶלְיָזָר**, **אֶלְיָזָר**, **אֶלְיָזָר** &c. The abbreviated form **אֶלְיָזָר** LUKE 16, 20 (Talm. **אֶלְיָזָר**) has arisen out of *Ἐλεάζαρος*.

אָלעל (and **לָהּ**; *the exalted El*) *n. p.* of a town on the other side of Jordan (so called from the Moabite worship of *El*, Phenician **עֲלִיָּן**) which belonged to Reuben, and where subsequently the Moabites dwelt NUM. 32, 3 37; Is. 15, 4; 16, 9; JER. 48, 34. According to *Eusebius* (s. v.) it was a mile from **הַשְּׁבוֹן**. Ruins of it still exist, called **אל-אל** *el-Al* (*Burckhardt's travels in Syria*, p. 365).

אָלעטער (*El is creator*) *n. p. m.* JER. 29, 3; 1 CHR. 2, 39; 8, 37. Comp. **עֲשֵׂה־אֵל**, **עֲשֵׂה־אֵל**, **עֲשֵׂה־אֵל**, **עֲשֵׂה־אֵל**, **עֲשֵׂה־אֵל**. The forms **עֲשֵׂה** and in the Aramaean manner **עֲשֵׂה** are participial nouns also, though originally like 3 perf. sing. See **עֲשֵׂה**.

אָלף (*fut. אֶלְפָה*) *intr. prop.* to bind, to unite with one, comp. Ar. **إِلْفَاف** covenant, hence 1. (not used) to associate with one, to unite with one, to hang upon one, comp. Ar. **أَلَفَ**, hence **אֶלְפִי** 1 (which see), Ar. **أَلِيف**, and perhaps too **אֶלְפִי** 3 (prop. associate, friend) metaphorically *head of a tribe*, *Sheikh*, like the Arabic **صَاحِب** (companion, and prefect, prince) and **وَال** have proceeded from a similar point of view; if **אֶלְפִי** in this sense be not a denomin. from **אֶלְפִי** 3. — 2. to learn, i. e. to make oneself familiar with something, to bind intimately, PROV. 22, 25, as also **לָמַד** (which see) in addition to *learn* has also the meaning to accustom oneself to something, comp. Targ. **אֶלְפִי** and **לָמַד**, Syr. **أَلَفَ**, in Zabian **ه** only in this sense. — 3. (not used) *tr.* to yoke in e. g. animals, in

order to cultivate the field, particularly oxen and heifers, which signification also comes from the original idea of *binding*, as *jugum* from *jungo*. Hence **אֶלְפִי** 1 (which see) and **אֶלְפִי** 4. — 4. (not used) *tr.* to unite, bind together, for example, many single things into one mass, hence **אֶלְפִי** 2 and denom. **הֶאֱלַף**; or to be united, to form a union, hence **אֶלְפִי** 3 (which see). The idea of binding together in the stem **אֶלְפִי** is also in the Arab. **أَلَفَ** and Syr. **أَلَفَ**, hence **أَلَفَ** ship, i. e. the joining together of planks, but the organic root is **אֶלְפִי**, since Ar. **أَلَفَ**, Syr. **أَلَفَ**, Aram. **אֶלְפִי** mean to bind together.

Pih. **אֶלְפִי** (*fut. אֶלְפִי*, *part. מְלַמֵּד* contracted in the Aramaean way from **מְלַמֵּד**) to teach, with a double accusative of the person and thing, JOB 15, 5; 33, 13; proceeding from the second signification of **אֶלְפִי**, as **לָמַד** from **לָמַד**, comp. Targ. **אֶלְפִי**, Syr. **أَلَفَ**. **מְלַמֵּד** JOB 35, 11 *he who teaches us*, from **מְלַמֵּד**.

Hif. **הֶאֱלַף** denom. from **אֶלְפִי** 2, which see.

אֶלְפִי (pause **אֶלְפִי**, with *suff.* **אֶלְפִי**; *pl.* **אֶלְפִי**, *constr.* **אֶלְפִי**, with *suff.* **אֶלְפִי**, *dual* **אֶלְפִי**) *m.* 1. only in the plural, *oxen, heifers*, Ps. 8, denoting together with **צֹאֵן** [**צֹאֵן**] *sheep and goats* tame house-animals, properly animals tamed to the yoke, *cattle for the yoke*, comp. *jū-mentum* (beasts of burden, of draught) from *jungo*. See **אֶלְפִי** 3. Also like *βοῦς* and *bos* as epicene it is applied to *cows* DEUT. 7, 13; 28, 4 18 51, since the derivation does not require the meaning of ox exclusively. In the Psalter the form **אֶלְפִי** seems to have been selected for the feminine gender Ps. 144, 14, and as epicene is construed with the masculine form of the verb; but in the passage cited **אֶלְפִי** may also be taken in the third signification. Also in the Phenician **אֶלְפִי** is *steer* (Mass. 3) and therefore **אֶלְפִי** is the name of the first letter of the alphabet in that language, as *Plutarch* says (*quaest. symp.* 9, 2, 3) *διὰ τὸ Φοίνικας οὕτω καλεῖν τὸν βούρ*; and **אֶלְפִי** according to *Dioscorus*

(IV, 126), *βούλωσσαν*, the name of a plant among the Carthaginians. — 2. As a numeral, *a thousand*, properly the union of many individuals, a mass (see אלף 1 and 4), then fixed to a definite number, as also מאה properly denotes a number, then *a hundred*; hence אלף could signify a myriad in Aethiopic. Along with nouns אל usually stands before them, and the nouns בָּכָה GEN. 20, 16 or בְּכֹרֶת־בָּכָה 2 KINGS 15, 19, רָגְלִי Ex. 12, 37, רָכָב 1 SAM. 13, 5, בְּחֹרֶר 1 KINGS 12, 21, גְּבוּרֵי חֵיל 2 CHR. 25, 6, אֲמֹדֵי NUM. 35, 4, אִישׁ JUDGES 15, 15, כֹּר 1 KINGS 5, 25, גֶּשֶׁן Is. 7, 23 and the like, follow in the singular as expressing collective ideas. This usage however is not constant, for it also follows the noun plural DEUT. 1, 11; 1 KINGS 3, 4; 5, 6; 2 KINGS 3, 4; 1 CHR. 29, 7, though more in the later period of the language. But when אל does not stand in close connexion with the noun, but should only be expressed in the sentence, the noun comes before it NUM. 31, 33 45; 1 KINGS 8, 63; 2 KINGS 24, 16; and this mode of speech, which is a favourite one in Aramaean, is also extended at a later period of the language so far as to be used where the numeral is closely connected with the noun 2 CHR. 30, 24; EZRA 1, 9. Elsewhere it is usual to place the distinction in the position of the numeral before or after the noun on the emphasis which the narrator intends by what is enumerated, or by the number itself. (See copious remarks on this point in Shoroshe Lebanon, pag. 191—195.) As a large round number אלף stands either alone, Is. 30, 17; 60, 22; ECCLES. 7, 28; JOB 1, 3; 33, 23; Ps. 84, 11, or put before the noun 90, 4; Is. 7, 23; ECCLES. 6, 6; SONG OF SOL. 4, 4; Ps. 105, 8; seldom put after it 50, 10, where אלף is to be referred to דְּרָבִי. In the same way the plural אֲלָפִים is used, either alone Ex. 20, 6; 1 SAM. 18, 8; or put before the noun in the construct state NUMB. 10, 36; Ps. 68, 18; MIC. 6, 7. The number which defines the thousands more closely stands before אלף or אֲלָפִים, and

the one is regulated by the sex of אל, e. g. שְׁמֹנֶת אֲלָפִים NUM. 2, 24; אֶחָדָה 1 CHR. 5, 18; שְׁבַע אֲלָפִים 18, 4; מֵאָה אֲלָפִים 2 CHR. 25, 6; מֵאָה אֲלָפִים NUM. 2, 9, where the defining number, therefore, stands sometimes in the abs. state, sometimes in the construct, and plurality is also expressed often by אלף. The dual is אֲלָפִים 2000, and is sometimes put before, sometimes after the noun, the latter being either in the singular or plural JUDGES 20, 45; Is. 36, 8; 1 CHR. 5, 21. Hence the denom. *Hiphil* הֵאֲלִיף to bring forth thousands, to cast forth in thousands, spoken of sheep Ps. 144, 13. — This signification of the noun appears also in the dialects, e. g. Ar. ألف, Syr. ܐܠܦ, Maltese *elf* &c., and it is clear from the meaning of *myriads* in the Aethiopic that אל properly denotes, like רֶבֹּו, מֵאָה, a number bound together to make a united whole: from אלף 4. The use of אל for a large round number GEN. 24, 60, MIC. 6, 7 appears to confirm this derivation. — 3. properly a union of family members, therefore *association of the members of a family or tribe*, larger communities into which every race was divided, which communities again had their presidents or rulers (אֲלָפִים, רִאשִׁים ZECH. 9, 7; 12, 5). (Synonymous terms are מְשֻׁפָּדָה, מְשֻׁפָּדָה, שֹׁפֵד.) Hence the word always denoted a smaller division of a tribe or race Is. 60, 22 (אֲלָפִים), parallel גֹּי; JUDGES 6, 15 (אֲלָפִים), parall. בְּרִית אֶב; NUMB. 1, 16; 10, 4 36; DEUT. 33, 17; JOSH. 22, 21 30; 1 SAM. 10, 19; 23, 23. Metaphorically: the seat of such a community or family group, *civitas*, MIC. 5, 1. — 4. *n. p.* in the enumeration of the cities in Benjamin's territory: JOSH. 18, 28 וַיֵּצֵא דָאָלֶף הָאֲלָפִים. Since וַיֵּצֵא appears as a Benjaminite city 2 SAM. 21, 14, and וַיֵּצֵא JUDGES 19, 11 or simply וַיֵּצֵא JOSH. 15, 8, poetically וַיֵּצֵא ZECH. 9, 7 (for Jerusalem) is tantamount to וַיֵּצֵא JUDGES 19, 10 11, הָאֲלָפִים can only be a Benjaminite city that lay between וַיֵּצֵא and וַיֵּצֵא, and it suits the connection very well if אלף ZECH. 9, 7

should be read as אֶלֶף and understood of the present city which belonged to Judah and Benjamin together, like יְרֵמִי. *Jefet* read JOSH. 18, 28 הָאֶלֶף הַזֶּה taking it for the name of a single city; he also states that in his time a quarter of Jerusalem with Zechariah's grave was still so named.

אֶלֶף *Aram.* like the Hebrew אֶלֶף 2: thousand DAN. 5, 1, also written אֶלֶף 7, 10; *pl.* according to the K'r'i אֶלֶפִּין 7, 10, for which, however, the K'tib has אֶלֶפִּים.

אֶלֶף see אֶלֶף.

אֶלֶף *n. p. m.* 1 CHR. 14, 5, see אֶלֶף.

אֶלֶף (*El effects noble achievement*) *n. p. m.* 1 CHR. 8, 11, see אֶלֶף.

אֶלֶף (*Kal unused*) *intr.* to cleave fast to something, Ar. أَلَصَّ and أَلَصَّ to hang together, only in *Pih.* אֶלֶף to press firmly upon something, figuratively to press, urge strongly JUDGES 16, 16, where the *l* stands with a compound sheva after losing dageah forte. Comp. Syr. أَلَصَّ and أَلَصَّ to constrain, and the Sam. אֶלֶף, of the same meaning, with *l* changed into *r*. — The organic root is אֶלֶף and is also found in אֶלֶף, אֶלֶף, Ar. لَصَّ to cohere firmly.

אֶלֶף *n. p. m.* Ex. 6, 22, see אֶלֶף.

אֶלֶף *m. no-withstanding*, PROV. 30, 31 a king, whom there is no withstanding, who marches along victorious, formed like אֶלֶף 12, 28 with אֶלֶף not.

Others compare the Ar. الْقَوْمُ *people*, and translate: with whom is the people (so LXX).

אֶלֶף (*El is possessing*) *n. p. m.* Ex. 6, 24, the father of Samuel 1 SAM. 1, 1, who because he dwelt in Ramah in the district of צוֹרִים or צוֹרִין אֶלֶף is also called אֶלֶף 1 CHR. 6, 11; 12, 6; 6, 8; 2 CHR. 28, 7. As to derivation, compare the proper names אֶלֶף Phenician אֶלֶף (from אֶלֶף), the name of the Punic town *Karthāgē* &c.

אֶלֶף *n. p.* of the birth place of the prophet *Nahum*; according to *Jerome* (on *Nahum*) the little village *Elkesi* (אֶלֶף) in Galilee which he saw himself, and of which ruins still existed in his day; according to *Epiphanius* (*de vita prophet.* 17) πέραν τοῦ Ἰορδάνου εἰς Βηγαβάρ ἐκ φυλῆς Συμεών; according to *Cyril. Alex.* (on *Nah.* 1, 1) *Elkese*, κομὴ δὲ αὐτῇ πάντως πον τῆς Ἰουδαίων χώρας; and according to *Assemani* (B. Or. I, 525) that القوش two miles north of Mosul on the east bank of the Tigris, where the tomb of the prophet is still shewn. But we must decide in favour of a place in Palestine. Hence the *gentile* אֶלֶף NAH. 1, 1. — With respect to the derivation, אֶלֶף, as in the names of the towns אֶלֶף, אֶלֶף, אֶלֶף, אֶלֶף, may be only a shorter form of אֶלֶף (which see) *God*, and אֶלֶף, Ar. قَوْس, may be taken in the sense of *bow*, *fig. power, might*, like the Phen. proper name אֶלֶף (Castulus, -la, -linus: *Morcelli*, *Afr. christ.* II. 357), therefore both together *El's power*. Besides אֶלֶף a form אֶלֶף, אֶלֶף may have existed, and so in *Jerome*, *Epiphanius* and others *Elkesi* (אֶלֶף). A form אֶלֶף may have appeared also. The אֶלֶף rising at the foot of Tabôr and flowing through the plain of Esdraelon may have been named from this word, as it is called in Ar. نهري حيفا, because its mouth is at Khaifa; and perhaps *Elkosh* might be looked for at this river.

אֶלֶף see אֶלֶף.

אֶלֶף see אֶלֶף.

אֶלֶף (not used) see אֶלֶף.

אֶלֶף *n. p.* of a town in the tribe of Simeon JOSH. 19, 4, improperly 15, 30 counted to Judah, along with others; in 1 CHR. 4, 29 this name is simply אֶלֶף. — According to *Berosus* (p. 50) Μυλίττα or Μυλίττα (Phenician אֶלֶף = מוֹלֶרֶת, *Aram.* מוֹלֶרֶת), the well-known deity of the male and female physical principle of generation among the Babylonians, was also called Θαλάτθ,

better *Θωλάτθ* (תולֿתֿ, תולֿתֿ), and the place was probably named after the Phenician deity, like בִּעֲלָה (בִּלְה) in its vicinity. See תולֿתֿ, תולֿתֿ.

אֶלְתִּיקָא (or אֶלְתִּיקָא) *n. p.* of a Levitical city in the tribe of Dan JOSH. 19, 44; 21, 23. תִּיקָא (prop. תִּיקָא) is a name of the primitive deity *Áxy* in the Babylonian and Phenician cosmogony (*Damascius* ed. Kopp. Frankfurt a. M. 1826. p. 258), sprung from the union of *Tauthe* (תֹּתָה = תֹּתָה) and *Moymis* (מֹיִם = מֹיִם), denoting the placing and making firm of the wild chaos (from תִּיקָא, תִּיקָא, תִּיקָא, Ar. نكأ VIII). אל is appended as an epithet, as in the case of תולֿתֿ and others.

אֶלְתִּיקָא see אֶלְתִּיקָא.

אֶלְתִּיקָא *n. p.* of a town in the tribe of Judah JOSH. 15, 59. תִּיקָא is the cosmogony-deity *Áxy* or *-ov* mentioned in *Damascius* (see אֶלְתִּיקָא) along with *Áxy* (תִּיקָא), signifying *firmness, establishment* (from תִּיקָא, תִּיקָא).

אִם (from אִם i. e. אִם equivalent to אִם i. e. אִם) only in proper names, as אִמִּי, אִמִּי, אִמִּי and perhaps in אִמִּי = אִמִּי = אִמִּי = אִמִּי *m. people, community*, comp.

אִמִּי, Ar. أمة, especially אִמִּי. Hence perhaps the proper names אִמִּי, אִמִּי. See אִמִּי.

אִם see אִמִּי.

אִם I. (with *suff.* אִמִּי, אִמִּי, אִמִּי, אִמִּי, *pl.* אִמִּי) *f. mother*, a) first of all, the *corporeal* one Ex. 2, 8; 2 KINGS 4, 30, hence the expression אִמִּי-אִמִּי, בִּתְּרִי, spoken of uterine sisters on the mother's side GEN. 20, 12; JUDGES 8, 19, which stands poetically for corporeal generally Ps. 69, 9; SONG OF SOL. 1, 6. In the annals of reigns the *queen-mother* because of her influence on the reign as נְבִיָּה is called אִם, like the Sultana Walida in the Turkish empire, 1 KINGS 2, 19; 14, 21; 15, 2 13; 22, 42; in this respect the grand-mother too is so called 15, 10. b) a *stepmother* GEN. 37, 10. c) *grandmother*

1 KINGS 15, 10. d) the *ancestress* of a race and people generally, Ez. 16, 3 45; Is. 50, 1, or of all mankind GEN. 3, 20.

In its manifold figurative applications אִם denotes 1. *princess*, i. e. a mother caring for the people JUDGES 5, 7. — 2. *female possessor* JOB 17, 14; comp. אִם 4. — 3. *people, a collective people, a collective community*, Is. 50, 1; JER. 50, 12; Ez. 19, 2; Hos. 4, 5, hence the Targ. מְיֻשָּׁתָא. — 4. *mother-earth*, the common mother of mankind, JOB 1, 21, comp. Ben-Sira 40, 1. — 5. *mother-city, metropolis*, but only in the expression אִם עִיר 2 SAM. 20, 19; elsewhere אִמִּי stands for it in that sense, 8, 1. The Hebrew appears to have understood by it a city to which the surrounding hamlets (בְּנֵי) belonged; comp. Phenician

אִם, Ar. أم, Malt. am, the same; also מִטְרָה, mater are used in the same sense. — 6. with הֶרֶץ Ez. 21, 16 *point, head, commencement*, whence two or more ways go out, and therefore tantamount to רֹאשׁ הֶרֶץ (v. 25). It is translated by *cross-way*, comp. Ar. أَم; however it may also be taken like the Arabic ام الطريق main street.

Since 'em (perhaps originally: holder together) is a primitive word like אִם, the verb-idea *to bind together*, with which it is manifestly connected, can only be derived from the noun in the first instance. With the noun the words for mother, nurse, in most languages may be compared. See אִמִּי.

אִם II. belonging to אִמִּי, see אִמִּי.

אִם (pronominal stem, almost always with Makkef following) prop. *conjunct. condit.*, in conditional clauses, at first exactly like the Ar. اِنْ, Syr. اِنْ in form and signification. But from the frequent and very various use of this particle in conditional, demonstrative, interrogative and optative sentences, a separation and classifying of its meaning into the following summary is necessary: 1. אִם is a *conditional conjunction* in all sorts of conditional clauses, where a first po-

sition refers to a following one, and is our simple *if*, *si*, *quodsi*, DEUT. 8, 19; JUDGES 4, 8; 1 KINGS 9, 6; *אִם* *אִם* *if not* GEN. 4, 7. With respect to time *אִם* is sometimes joined to the *perfect* GEN. 18, 3; 47, 29; LEV. 25, 28; NUM. 5, 28; ESTH. 5, 8, sometimes to the *imperfect* GEN. 4, 7; EX. 4, 8; AM. 6, 9; but the perfect is also to be taken in the sense of the imperfect GEN. 43, 9; PS. 7, 4; JOB 11, 13; IS. 4, 4. It is but seldom a sign of the actual past 1 SAM. 21, 5; JOB 8, 4; 9, 16. In any case the imperf. or perf. with *Vau* consec. stands in the second member, in the continuation of the sentence, except where an actual past is to be expressed in the apodosis, PS. 127, 1. From this signification the following branch off: a) the use of *אִם* in putting forth prominently certain cases, e. g. as an apodosis PS. 63, 7... , *when I think of thee*; in the protasis JOB 7, 4 *when I lay me down, then*... EX. 1, 16; JER. 14, 18, where the perfect always stands and *אִם* might be rendered *as often as*. Hence this *אִם* appears especially in describing permanent states and repeated acts, GEN. 38, 9; NUM. 21, 9, and might even be translated *always when*. More rarely does *אִם* stand in place of it, JUDGES 2, 18, or *אִם* DEUT. 11, 27, or *אִם* is in the clause describing the case in such a way that no apodosis follows JOB 17, 13, where it remains wholly untranslated. b) its use in presupposing almost impossible cases, where *אִם* with the *imperfect* following might be rendered *if ... should, so should, or would ... also*, AM. 9, 2-4; OB. 4; IS. 10, 22; PS. 50, 12; 139, 8; JOB 34, 14. c) the connexion of *אִם* in this signification with the participle JUDGES 9, 15; 11, 9; and therefore it stands beside *אִם* or *אִם* with a suffix, GEN. 24, 49; EX. 8, 17; JUDGES 6, 36; 1 SAM. 19, 11, where the participle is to be taken as a *futurum instans*; more rarely with the infinitive and a suffix JOB 9, 27, which may be resolved into the participle. d) In formulas of asseveration and swearing, where the second clause in which one binds himself is wanting

as being obvious of itself, *אִם* appears not only to include the sense of *certainly*, *certe*, *omnino*, but also the idea of denial, e. g. GEN. 26, 29 *certainly thou wilt do us no hurt*, but properly: *if thou wilt do us hurt, then ...*; 1 SAM. 3, 14; 2 SAM. 11, 11; 1 KINGS 1, 51; always joined to the imperfect, seldom to the perfect JER. 15, 11. *אִם* *אִם* may be translated in this case *certainly*, NUMB. 14, 35: *certainly I will do this*, prop. *if I don't do this, then ...*; JOSH. 14, 9; 1 KINGS 20, 23; JOB 1, 11. It is to be taken in the same way, when expressions of confirmation by oath, dissuasion &c. precede, SONG OF SOL. 2, 7; NEH. 13, 25; also where the connexion with an oath is less apparent JUDGES 5, 8; 2 KINGS 3, 14; IS. 22, 14; PROV. 27, 24. In this sense *אִם* is equivalent to *אִם* *nonne?* NUMB. 17, 28; JOB 6, 13. e) The omission of the apodosis in other cases also when two conditional clauses follow one another, is quite intelligible, since the apodosis of the first may be easily supplied in idea JUDGES 9, 16-20. f) *אִם* is applied also where the one member of the sentence is assumed notwithstanding the other, i. e. where the second member appears in antithesis to the first; and it may be translated *although*, just like the Arabic *أَلَا*, IS. 1, 18; 10, 22; JER. 5, 2; 14, 7; 15, 1; 22, 24; 51, 14; ECCLES. 11, 8. g) From the same fundamental signification *if* arises the sense of *except only, but*, in its connexion with *אִם*, when a negative clause precedes, prop. *but when, except when*, GEN. 32, 27-29; LEV. 22, 6; IS. 55, 10; AM. 3, 7; PROV. 25, 17; but *אִם* *אִם* may be so translated even if no negation precedes, GEN. 40, 14 *only thou wilt remember me*; JOB 42, 8; NUMB. 24, 22; sometimes stronger *אִם* *אִם* *except only* JUDGES 7, 14. In asseverations and oaths, *only*, 2 SAM. 15, 21 K'tib. But where *אִם* *אִם* is merely continuative, it denotes *yea if* PROV. 2, 3, or *although* JER. 51, 14. Here belongs too h) the use of *אִם* in the mutual connection of different cases put forth as possible, which are as it were a repeated condi-

tion (if one wills this and if one wills that), in which instance either **אם**...**אם** i. e. *sive...sive, either...or, whether...or* stands 1 KINGS 20, 18; JER. 42, 6; EZ. 2, 5; ECCLES. 12, 14, or **אם**...**אם** EXOD. 19, 13; LEV. 3, 1; DEUT. 18, 3, or in interrogative clauses **אם** or **אם**, or simply **אם** in the second member in the sense of or GEN. 27, 21; AM. 3, 3-6, where either **אם** JOSE. 5, 13 or **אם** JOB 34, 17 is put in the first member; otherwise **אם** is repeated NUM. 13, 18. Also in a question where the clause is solely dependent on a preceding one, **אם** is put in the meaning *whether* 2 KINGS 1, 2, for which **אם** stands elsewhere GEN. 8, 8; and in the formula **אם** יודע **אם** ESTH. 4, 14 it can even be resolved into a denial: *who knows if not* = perhaps. A frequent use of this sort, of the conj. **אם** in the disjunctive question **אם**...**אם**, **אם**...**אם**...**אם** with the meaning *whether...or?* or in an indirect question in the second member after verbs of asking, searching, doubting, with the meaning *whether*, has obviously arisen out of its application in double conditional clauses, and therefore the interrogative element is sometimes very weak, and the antithesis is not at all perceptible JOB 4, 17. i) In its connexion with other particles **אם** may still be translated in various ways, e. g. **אם** וְגַם *and even if* i. e. even suppose ECCLES. 8, 17; **אם** לֹא EZEK. 3, 6 after a preceding denial: *but* (comp. GEN. 24, 28), and it is unnecessary to punctuate with the Targum and Peshito **אם** לֹא = **אם** לֹא JER. 51, 14 *although, or yea if* Prov. 2, 3, *only* GEN. 40, 14, *but* 32, 29; **אם** בְּלֹא JUDGES 7, 14 *except only*; **אם** אַחַר JOB 36, 29 where an affirmative position precedes: *how much more &c.* — 2. As a particle of time: *when, quando, since, quum*, usually connected with the *perfect*, which must be translated partly as a pluperfect, partly as a future exact. So Is. 24, 13: *when the vintage will be over*; AM. 7, 2; PROV. 3, 24 &c. Here belong too: **אם** עַד *till when, till that* GEN. 24, 19; RUTH 2, 21, for which עַד alone stands 2 KINGS 7, 3; עַד **אם** NUM. 32, 17; Is. 6, 11. The con-

nexion is the same as in the German *wenn*. In many compounds the other vocable is so strongly prominent that the signification of **אם** is wholly lost GEN. 47, 18. — 3. Like the conditional word **אם**, as a particle of wishing: *oh if! would that! oh that! utinam!* prop. containing a condition in spite of the feeling that it is impossible. Connected with the *imperf.* EXOD. 32, 32; PS. 81, 9; 139, 19; PROV. 24, 11; in 1 CHR. 4, 10, however, the particle of request **אם** accompanies it; also with the *perfect* GEN. 30, 27; and strengthened by **אם** with the *imperf.* GEN. 23, 13. — 4. Like **אם**, **אם**, **אם** as an exclamation: *behold! lo! en!* HOS. 12, 12; JOB 17, 13; JER. 31, 20, prop. like **אם** interrogative which may also be taken affirmatively, and therefore was originally *nonne, is not?* as **אם** may be understood in like manner, and **אם** is elsewhere equivalent to **אם** NUM. 17, 28. This **אם** is therefore but the remnant of an interrogative proposition where **אם** is more frequent.

As to the derivation of **אם**, since it is identical with the Arab. **أَمْ**, Syr. **أَمْ**, Samar. **אם** and **אם**, Aethiopic *ema*, Hebrew **אם** which also appears as a conditional vocable LEV. 25, 20; JER. 3, 1, perhaps it is of the same origin; yet we must regard *m* as original. In Arabic different forms are used for different significations (**أَمْ**, **أَمْ**, **أَمْ**, **أَمْ**) in which the later development is manifested. In the later, strong **אם** from **אם** *m* was already weakened into *n*. Even if it could be assumed that **אם** is originally compounded of two pronominal stems, the opinion that it was pronounced **אם** and **אם**, and is connected with the plural termination (*Benfey*), is entirely without warrant or meaning.

אם (only in plur. **אִמִּים**) *m. people*, prop. a union, association, PS. 117, 1. The masculine plural may also be formed from **אם** after an Aramaean model where **אם** has only **אִמִּים** in the plural.

אִמִּים (plur. **אִמִּים**) *Aram. f. synonymous with Hebrew אִמִּים, an ell.* DAN. 3, 1;

EZR. 6, 3 and frequently in the Targum.

אָמָה (not used) *trans.* an assumed stem to the noun **אָמָה**: to bind, tie together, spoken of family association; but in that case **אָמָה** would only be a farther development of **אָם** (**אָמָם**), and would itself cohere with the original conception in **אָם**. Since, however, the verb does not occur, the noun **אָמָה** may be regarded as original, together with **אָם**.

אָמָה (with suffixes **אָמָתִי**, **אָמָתְךָ**; plur. **אָמָהוֹת**, **אָמָהוֹתֵיךָ**, **אָמָהוֹתֵינוּ**, constr. **אָמָהוֹתֵינוּ**, with suffix **אָמָהוֹתֵינוּ**, with the retention of the third radical sound **ה** in the forms of the plural, which more frequently happens to the *ā*-sound in the singular in Arabic, Aramaean and Talmudic) *f.* 1. a maidservant, handmaid, female slave, properly the one that belongs to, is connected with the family; hence put with **עָבֵד** Ex. 20, 10; LEV. 25, 44 &c. or with **בָּרָה** Job 19, 15. **אָמָה** an honourable expression for slave Ps. 86, 16; 116, 16 serves as a sign of the deepest humility; but in prose it is spoken only of an actual son of the maid, GEN. 21, 10; JUDGES 9, 18. — 2. secondary wife, concubine, i. e. a maid espoused in addition to the wife, after the oriental custom, GEN. 21, 10; 30, 3; comp. from a cognate root the Coptic **ame** and **am** wife. — 3. Figuratively as an expression of humility, spoken of women in addressing the more distinguished 1 SAM. 25, 25; 1 KINGS 3, 20, and even of the mother to her son when he is a distinguished person 1, 13. In this sense the word also appears in the signification *reverencer, adorer*, as **עָבֵד** is used of men in opposition to a deity 1 SAM. 1, 11, just as in the Phœnician proper names **אָמָהוֹתֵינוּ** (Kit. 2, 3), **אָמָהוֹתֵינוּ** (Plaut. poen. 5, 2).

The word **אָמָה**, Arab. **أَمَة**, Targ. **אָמָה** and **אָמָה**, Syr. **أَمَة** &c. appears in the dialects in the plural sometimes as though it proceeded from a ground-form **אָמָה**, sometimes as if from one with firm He

(yet the Samar. Pent. has occasionally **אָמָה**), similar examples being found elsewhere. As to derivation **אָ** is quite like **שָׁפָה** from **שָׁפָה**, but in use it appears to have denoted a nobler state, 1 SAM. 25, 41.

אָמָה (from **אָמָם**; constr. **אָמָה**; dual **אָמָהִים**; plur. **אָמָהוֹת**) *f.* 1. tantamount to **אָם** mother-city, metropolis, 2 SAM. 8, 1: and David took the bridle of the metropolis (**מִתְּחַת הָאָמָה**) out of the hand of the Philistines, i. e. he subdued it; a mode of speaking which the Arabs have also. Abandoning the rare expression the Chronist (1 CHR. 18, 1) has instead of **אָמָה** specifically **גָּת** and **יְבִל**, and accordingly **אָ** is used of the Gath-province. According to some **מִתְּחַת הָאָמָה** is the proper name of a city (*Le Clerc*) as **אָמָה** 2 SAM. 2, 24; and the Syr. and Arab. appear to have read **אָמָה**, the Vulgate **לְחַת הָאָמָה**, the LXX **לְחַת הָאָמָה**; but the explanation now given is the most suitable. — 2. fore-arm, prop. joint of the hand, where the upper and lower arm divide, and therefore quite like **אָצִיל**, comp. **אָם** 6; hence elbow-joint, then arm, and lastly more specially the fore or lower arm. From this comes: *ell, cubit*, properly a man's arm conceived as a measure, like the German *elle* in *ellenbogen*; very frequent in this sense in Hebrew Ex. 37, 25; 38, 13 &c. **בְּאָמָה** DEUT. 3, 11 after the measure of a man's arm, as we speak of a man's height, a man's size. With relation to measuring by ells or cubits **אָמָה** in the singular is sometimes placed after the number, GEN. 6, 15; 7, 20, sometimes before it Ez. 40, 42; 42, 4 (**אָמָה** in the same way Ex. 26, 16; 2 CHR. 3, 3 4 8), sometimes **אָ** follows the number with **אָ**, partly in order to give the measure by merely announcing the number it reaches to Ex. 26, 2; 36, 9 15, partly to express the contents of the cubits Ez. 47, 3. **בְּאָמָה** Ez. 43, 13 after cubits (consisting) of the (usual) cubit. In this sense accordingly also in the figure **בְּאָמָה** JER. 51, 13 the ell of thy being cut off i. e. when thou shalt be cut off, like

what is woven or spun which is cut off according to cubits, as Jerome already understood it; comp. 38, 12. As in the case of other measures and weights they distinguished between a *common* and a *sacred* cubit: the former had five handbreaths, the latter six, being equivalent to twenty-four fingerbreaths. — 3. *door-rafter, door-basis, foundation* Is. 6, 4; Vulg. *superliminaris cardinum*, LXX τὸ ἐνέκρυθρον, like מַזְוִיזוֹת and מַשְׁפָּחָה, described approximatively; comp. Targ.

אֲמָה on EZEK. 41, 24, Arab. أَمَات root, beginning of a thing. — 4. (*aqueduct* [after the Aramaean and Talmudic usage], as the Vulg., Jerome, Aq. and Targ. already translate) *n. p.* of a hill אֲמָה 2 SAM. 2, 24.

אֲמָה is perhaps *sing.* of אֲמָיִם see אֵימָה.

אֲמָה *f.* equivalent to אִמָּה *mother* Ez. 16, 44, like לִבָּה *ibid.* v. 30 besides לֵב.

אֲמָה (from אֲמָם, only *plur.* אֲמָמוֹת) *f.* a *tribe, race*, spoken of smaller communities of people GEN. 25, 16; רָאשׁ אֲמָמוֹת NUM. 25, 15 *head of a people*. Comp.

Ar. أَمَة people, أَمِي (epithet of Mohammed), out of the people, uneducated, أَمَل ruler. Perhaps אֲמָה 2 SAM. 8, 1 is the same.

אֲמָה (otherwise אֲמָמָה, *plur. def.* אֲמָמָיִם) *Aram. f.* tantamount to the Hebrew אֲמָה DAN. 3, 4 7 31; 5, 19; 7, 14; EZR. 4, 10. It is distinguished from אֲמָם which means the whole people, and אֲמָן which expresses the idea of *one* language, denoting only that race among a people which is more closely connected within itself.

אֲמָן I. *m.* 1. equivalent to אֲמָן (which see) a *builder, architect*; with relation to a feminine noun a *female architect*, e. g. the hypostatic and personified wisdom of God in creating (הַחֲכִימָה), whose architectural agency in the world began with creation Prov. 8, 30; as it is also called σοφία WISDOM 7, 21. Accordingly the LXX translate 'ἡ ἀρμόζουσα σοφία, the Vulg. *cuncta componens*, the Syr. مَصْلُحَة, paraphrasing in this the proper signifi-

cation. Some explain 'א in the sense of אֲמָן (NUM. 11, 12) παιδαγωγός (פֶּדָגוֹג), *tutor, supporter, educator*, or of אֲמָן (LAMENT. 4, 5) *son*. Many other explanations of the personified הַחֲכִימָה appear in the Midrash (on GEN. 1, 1) in the farther development of the doctrine. But the interpretation now given is sufficient for the passage of Scripture in question.

— 2. in the form of אֲמָן for אֲמָן as an epithet of בַּעַל in the Phenician theogony; hence בַּעַל אֲמָן (LXX Βαλαμών) *proper name* of a city, SONG OF SOL. 8, 11, perhaps in Samaria, comp. JUDITH 8, 3 Βελαμών. In the word אֲמָן (*constr.* אֲמָן), occurring in the phrases אֲמָן אֲמָן and אֲמָן אֲמָן, Ezekiel (Ez. 30, 10 15) may have all the more readily alluded to the Egyptian אֲמֹן, because the name in full is אֲמֹן נֹחַ. See אֲמֹן. — 3. (*work-master, maker*) *n. p. m.* 1 KINGS 22, 26; 2 KINGS 21, 18-26; NEH. 7, 59, for which occurs in EZR. 2, 57 אֲמָן (which see). The personal proper name was probably used after the epithet of Baal, if אֲמָן and אֲמָן were not formed from אֲמָן. —

4. *n. p.* of an Egyptian (as also of an Aethiopic and Libyan) supreme deity, who was chiefly worshipped at Thebes, JER. 46, 25, hence אֲמָן נֹחַ NAH. 3, 8 stands for a name of Thebes (see נֹחַ). The Greeks and Romans compare this 'Amón (Ἀμμών) with Zeus (Herod. 2, 42; Diod. 1, 13). As of Egyptian origin 'א is said by Jablonsky to be contracted from the Coptic αμοσ-οἰν *light-giving* into αμοσ, which again in hieroglyphic inscriptions was written אמ, and that connected with פֶּח means *Amún-sun* i. e. sun-god. That 'Amón really represented this aspect of nature-power is apparent from the fact that the hieroglyphic designation is a sun-pillar, that he is figured with a ram's head and coincides with the Baal of the Phenicians. Others derive 'א from the Coptic αμοσ, μοσ *to nourish*, or from μοσ, μωσ *to persevere*, remain firm &c. But all these and similar derivations, so far as the Semitic root can be referred thereto, shew that the name of the Egyptian deity may have been adopted from Semitism, especially

as the same word appears in Phœnician also as an epithet of Baal.

The form אָמון is only a North-Palestinian and Phœnician orthography for אָמֶן, and as many mss. and interpreters read אָמֶן for the latter, the former seems likewise to have been pronounced *Ammon*, especially if one compares the Phœnician. The Phœnician אָמון appears as an epithet of בַּעַל-אֵיִתָן (hence the name of a Phœnician cape *Ammon-Baal-ton*, Strab. 17, 3) just as the word is here applied to the hypostatized and personified *σοφία*. Even the Egyptian אָמון was considered to be without beginning (Plut. de Is. 31); according to *Manetho* (Plut. l. c. 9) he was the concealed one; according to *Jamblichus* (de myst. 8, 3; comp. Euseb. Pr. Ev. 11, 7) he was called the world-creating *δημιουργός* and artificer, and therefore there is said of him what in Prov. 8, 12 is spoken of חָכְמָה, with which the explanation of אָמון in the Midrash (l. c.) by מַצָּנֶה agrees. The meaning of pillar was also thought of, as is given under no. 4.

אָמון II only Jer. 52, 15 written for דָּמון.

אָמֶן see אָמֶן.

אָמֶנֶת (with suff. אָמֶנֶתִי, pl. אָמֶנֶתוֹת; formed from אָמֶן) *f.* firmness, Ex. 17, 12 and his hands were firmness i. e. firm; security, Is. 33, 6 and there shall be security of thy times i. e. thy times will be secure; fidelity, opposed to שָׁקֶר Prov. 12, 17 22; calmness, tranquillity, opposed to haste in order to get gain 28, 20 comp. 20, 6; honesty, uprightness Jer. 5, 1; Ps. 37, 3; 119, 30; goodness 119, 75 as an adverbial accusative i. e. graciously; veracity 89, 25; Deut. 32, 4; favour Ps. 36, 6; fulfilment of a given promise 89, 2; confidence 89, 3; conscientiousness 2 Kings 12, 16; 2 Chr. 34, 12; אָמֶן Is. 25, 1 highly faithful, prop. an adverbial accusat. All these significations proceed from the fundamental one in אָמֶן to be firm, confident. אָ in Scripture spoken of God Deut. 34, 4, of men Hab. 2, 4 never occurs in the sense of faith, πίστις, which it did not take till the latest period of the language.

אָמֹץ (*valiant, strong*) *n. p. m.* father of the prophet Isaiah, Is. 1, 1; 2 Kings 19, 2 20; 20, 1. For the explanation of the name comp. אָמֹצִי, אָמֹצִי.

אָמִי *n. p. m.* Ezr. 2, 57, for which אָמִין stands in Neh. 7, 59; probably it is a shorter form for אָמִין (= אָמִין), which also lies at the basis of אָמִינִין; yet אָמִין and אָמִי may also be derived here from אָמ (which see).

אָמִים see אָמִים.

אָמִינִין *n. p. m.* for אָמִינִין 2 Sam. 13, 20, which attested by the Targ. *Kimchi* declares to be a diminutive form, as it is also in the Arabic; but as this form is without example in Hebrew, and the Septuagint wants it, we may regard it as developed accidentally out of אָמִין = אָמֶן.

אָמִיץ (also אָמִיץ; after the form אָמִיץ) *adj. m. firm*, spoken of a covenant 2 Sam. 15, 12; *strong* Job 9, 19; *powerful* Is. 28, 2; with קֹחַ Nah. 2, 2; Job 9, 4; or לֵב Am. 2, 16 *strong in power or courage* i. e. powerful or bold.

אָמִיר *m. prop.* the extended, the projecting, hence 1. *summit*, top of a tree Is. 17, 6; — 2. *summit of a mountain*, and generally a mountain-castle, tower, 17, 9: the desolation of the forest and of the mountain-top i. e. of the forests and mountain-castles, which they (the mountaineers, אָמִירִי) have left because of Israel; a genuine historical allusion. See אָמִירִי and אָמִיר.

אָמַל *intr. to fade, become loose, to languish*, especially spoken of plants; then like נָכַח and נָכַחָה to long for a thing, to hope, Ar. أَمَلَ. In Kal only the *part. pass. fem.* Ez. 16, 30 in קָדַח אָמַלָה לְבָתְּךָ how has thine heart languished (with lust)! But already the LXX read קָדַח לְבָתְּךָ κατὰ τὴν καρδίαν σου, and it might also be translated: what hope is there of thy daughter! i. e. what is there to expect from the immoral mother in relation to the daughter and young family? אָמַלָה would thus be a noun, after the form מְלִיכָה, גְּבִירָה.

Pul. אָמַל, *part.* אָמַל, but in Ps. 6, 3 אָמַל, for אָמַל, only poetically 1. *to fade, languish, wither*, applied to plants and fields Is. 16, 8; 24, 7; NAH. 1, 4; JO. 1, 12; *to pine, to be withered*, with sorrow, applied to men Ps. 6, 3 (אָמַל out of אָמַל). — 2. *to mourn, to be sorrowful, dejected*, spoken of persons 1 SAM. 2, 5; JER. 15, 9; Hos. 4, 3; figuratively *to go to ruin*, applied to the earth &c. Is. 33, 9; JER. 14, 2; LAMENT. 2, 8.

On the root comp. אָבַל, נָבַל &c.; the organic root is here אָבַל, which is also found in אָבַל.

אָמַל *f.* in Ez. 16, 30 see אָמַל.

אָמַל (only *pl.* אָמַל) *adj. m. weak, decaying, poor* NEH. 3, 34. The form is one that has arisen from אָמַל reduplicated, and *ē* has continued firm from the original intransitive conception.

אָמַם (not used) *tr. to unite, bind together*. This idea of unitedness is implied in אָמַם (stem- or family-uniting one, i. e. mother) which is probably primitive. Another formation from the stem אָמַם is אָמַם, expressing the idea of belonging together, being united, whence אָמַם, she belonging to the family and connected with it, as אָמַם from אָמַם. Then אָמַם like אָמַם denotes to be united in one, from the fact of all the individual members of a people belonging together. Comp. moreover אָמַם, אָמַם and אָמַם. The Arab. أَمَّ has exactly the same meaning. See too אָמַם, אָמַם, אָמַם and the proper name אָמַם.

אָמַם (*gathering-place*) *n. p.* of a city in the tribe of Judah JOSEPH. 15, 26, in the vicinity of אָמַם.

אָמַן I. *trans.* 1. (not used) *to fasten, to make fast or strong* (see Nif.), spoken of a house: *to build*; then: *to act the architect, to bring something together, to make*; hence אָמַן (which see) and אָמַן. From the signification *to make firm* follows that of *to support, prop*; hence אָמַן 1. — 2. Figuratively *to maintain, foster, bring up*, properly *to support, strengthen*,

whence the *participle* אָמַן ESTH. 2, 7; substantively NUM. 11, 12; 2 KINGS 10, 15; Is. 49, 23 *bringer up, fosterer, guardian*, παιδαγωγός, and fem. אָמַן 2 SAM. 4, 4; RUTH 4, 16; *part. pass.* אָמַן LAMENT. 4, 5 *brought up*, אָמַן אָמַן in scarlet robes. In this signification that of nourishing may have been implied also, as is seen from the Ar. مَنَّ which is identical with the root in אָמַן; but the meaning "to carry" is not perceptible; comp. אָמַן, אָמַן, אָמַן. — 3. Figuratively: *to make something fast, firm, to hang faithfully*

upon something, Ar. أَمَّن; hence *part. pass. pl.* אָמַן Ps. 12, 2; 31, 24 *the faithful, firm*, πιστοί, prop. the supported, comp. אָמַן Is. 26, 3. Derivatives אָמַן (pl. אָמַן), אָמַן, אָמַן, אָמַן, אָמַן, אָמַן, אָמַן, אָמַן, and the proper names אָמַן, אָמַן, אָמַן, אָמַן. — 4. (not used) *to flow continuous, constant*, applied to a river, also in אָמַן connected with *fast, firm*. Hence the proper name אָמַן 2.

Nif. אָמַן (fut. אָמַן) 1. *to be fastened, supported, or to be firm*; applied to a house, אָמַן בֵּית אָמַן 1 SAM. 2, 35; 25, 28; 1 KINGS 11, 38 *a firm house*, figuratively an unbroken line of posterity; אָמַן מִקְדָּשׁ אָמַן Is. 22, 23 *firm place*. — 2. *to be supported, fostered* Is. 60, 4, where the dagesh is omitted in אָמַן as in אָמַן (RUTH 1, 13). — 3. *to be true, reliable, faithful*, e. g. spoken of God Is. 49, 7, of men GEN. 42, 20; 1 KINGS 8, 26; 2 CHR. 1, 9, of a messenger PROV. 25, 13, of a witness JER. 42, 5, of a prophet or priest 1 SAM. 2, 35; 3, 20, particularly of fidelity and loyalty to God and his covenant, with אָמַן (אָמַן) PSALM 78, 8 87; Is. 1, 21. אָמַן רִיחַ one honest or faithful in spirit PROV. 11, 13; 27, 6: faithful (i. e. well-meant) are the wounds of a friend; thence generally: true PSALM 111, 7. With a play upon the word and idea Is. 7, 9: *to prove oneself*. — 4. *to be durable, lasting*, e. g. spoken of the uninterrupted flowing of water Is. 33, 16; JER. 15, 18, opposed to אָמַן; of lasting diseases DEUT. 28, 59, of

durable promises Is. 55, 3, of abiding covenants Ps. 89, 29, just as many forms of this stem in Syriac have the same signification.

Ph. אמן only in the Sam. cod. of the Pentat. for *Hifl* Ex. 4, 1 5 8 9; 14, 31; 19, 9; Num. 14, 11; Deut. 1, 32; 28, 66 without altering the signification of the *Hifl*.

Hif. אָמַן (*fut.* יִאֲמִין, *ap.* יִאֲמֵן) 1. *to hold fast by a thing*, with א, e. g. by God Is. 7, 9: *if ye do not hold fast*; 28, 16: *whoever holds fast (by God), shall not flee*; to support oneself upon something, hence *to trust*, with א in any thing, like the Ar. אָמַן with ב Gen. 15, 6; Job 4, 18; Deut. 28, 66: *and thou wilt have no trust in thy life* i. e. thou wilt be tired of thy life; *to give faith (trust) to a person or thing*, with א Gen. 45, 26; Prov. 14, 15; more rarely with א following Ex. 4, 5, or with the infinitive and א Ps. 27, 13, or without א Job 15, 22, where one might translate it *hope*. Only once does אָמַן stand with the accusat. in the sense *to count safe* JUDGES 11, 20: *he did not count it safe for Israel to pass through*. — 2. Only in Job 39, 24 in the sense *to make a pause, to stand still*, spoken of the horse (comp. Virg. Georg. 3, 83), going back to אָמַן in the signification *to stand firm*, as also the Targ. and Peshito employ אָ.

The stem אָמַן, whose first signification corresponds to the Ar. مَانَ, is also in the Ar. أَمِنَ and أَمِنَ and in some senses in the Syr. اَمِنَ, Targ. אָמַן; but the organic root is אָמַן, such as is still found in the Mediterranean.

אָמַן II. only in *Hif.* אָמַן (*fut.* יִאֲמִין) Is. 30, 21, denom. from אָמַן which see.

אָמַן (*part. pass.* of אָמַן) *Aram.* tantamount to the Hebr. אָמַן I.; but in use only in אָמַן (*Targ.* אָמַן, Syr. אָמַן, Ar. هَمِنَ), like the Hebr. אָמַן construed with א DAN. 2, 45; 6, 5 24. — The א, in this very word in the dialects, also appears to have been partly re-

garded as belonging to the stem. See my system of the Aramaean idioms (Lehrgeb. der aram. Idiome I. 146 &c.).

אָמַן (after the form אָמַן) *m.* 1. *workman, artificer, opifex, artifex* SONG OF SOL. 7, 2; it may be derived from אָמַן I. very well. But this word is in Aramaean אָמַן and stands for אָרַשׁ and אָרַשׁ, Syr. اَرَشَ, so that *Kimchi* and *Ibn Koreish* read אָמַן (out of אָמַן = אָמַן). It seems to be formed from *Ph.* denoting properly *practised, fit*. — 2. *Adj. masc.* as a basis for the following אָמַן. — 3. Equivalent to אָמַן in the proper name אָמַן derived from it.

אָמַן *adj. m.* 1. *sure, true, firm*, like the Ar. أَمِين, Syr. اَمِين. Substantively: *fidelity* אָמַן Is. 65, 16 *the God of faithfulness* i. e. who keeps fidelity. Hence adverbially: *truly, certainly*, either at the beginning of a discourse JER. 28, 6, or especially as a confirmation at the end of sayings and poems, single or double Num. 5, 22; Deut. 27, 15 &c.; NEH. 5, 13; Ps. 41, 14; 72, 19; 89, 53. From this אָמַן the Hebrew אָמַן from אָמַן = אָמַן is to be derived, Phœnician אָמַן, e. g. אָמַן אָמַן a sign of truth shall be (Poen. 1, 9). — 2. As a ground-form to the proper name אָמַן, in the sense of אָמַן 3.

אָמַן *m.* *confidence, faithfulness* Is. 25, 1; comp. Phœnician אָמַן firmness (Kit. 1, 2). Derivatives אָמַן, אָמַן, אָמַן.

אָמַן (see אָמַן 2) *f.* 1. the established, determined, therefore covenant NEH. 10,

1, Ar. أَمَانَة; *decree or statute* 11, 23, parallel אָמַן (*Talm.* אָמַן) of a ridge of Antilibanus (Song of SOL. 4, 8, from which comes the proper name of a river that flows with אָמַן (now *Awag*) through Damascus 2 Kings 5, 12 K'ri, but for which the K'tib has אָמַן (which see); the Targ. understands also in SONG OF SOL. by אָמַן the אָמַן; and it has been conjecturally identified with the modern بَرْدِي. The name is to be taken from אָמַן in signi-

fication 4, if Antilibanus received its name from the river.

אִמְנָה 1. *f. bringing up, tutelage* ESTH. 2, 20, from אִמֶּן 2. — 2. fem. from אִמֶּן truth, hence adverbially *truly, vere, re vera* JOSH. 7, 20. Here it is only a dialectic variation of אִמְנֵם, as the cod. Samar. at GEN. 20, 12 actually read the latter for אִמְנָה. In Hebrew, feminine forms are frequently converted into adverbs, e. g. רִאשׁוֹנָה *at first*, אַחֲרֵיכֵן *at last*, קָדְמָיִית *uprightly*; מַלְכוּתִי *royally* ESTH. 5, 1.

אִמְנָה as a singular to אִמְנוֹת see אִמְנָה.

אִמְנוֹן (from אִמֶּן, as חֲכָמוֹן from חָכֵם, but אִמְנוֹן is here equivalent to אִמֶּן, hence: *adherent of 'Amón*, comp. proper name (אִמְנוֹן) *n. p. m.* 2 SAM. 3, 2; 13, 1-39; 1 CHR. 4, 20. Once אִמְנוֹן (which see) stands for it.

אִמְנֵם (from אִמֶּן with the termination -ם) *adv. truly, certainly, verily, vere, profecto*, partly with the imperfect JOB 34, 12, partly with the perfect 9, 2; so also with other particles, as אֵת 19, 4; כִּי 12, 2; אֵם 19, 5; Targ. בְּקוֹשְׁטָא. On -ם in adverbs see the letter מ. Comp. אִמְנָה.

אִמְנֵם (from אִמֶּן) *adv. equivalent to אִמְנֵם* GEN. 18, 13, elsewhere always with interrogative ה, Ps. 58, 2: *do ye speak in truth &c.*

אִמְנֵת *f.* 1. *a pillar, post, column*, only in plural אִמְנוֹת, 2 KINGS 18, 16, Targ. סְקוּסִיָּא, Syr. اَلْعَمَدَاتِ, LXX ἐστῆ-οικυμένα; as a partic. feminine properly: the supporting. — 2. *a foster-mother, a nurse*, see אִמֶּן I, 2.

אִמְץ I. (fut. אִמְצֵ) *intr.* 1. (not used) *to be sharp*, especially applied to the sharp, clear, dazzling colour of deep red. See, however, אִמְצֵ II. for the derivative אִמְצֵ. — 2. the idea of sharpness transferred and applied to the mind, *to be sharp, vigorous, bold, strong*, DEUT. 31, 7; 2 CHR. 13, 18, usually connected with חָזַק and opposed to נָרַח, JOSH. 1, 6 7; 10, 25; 2 CHR. 32, 7; con-

strued with מָן: *to prevail over one, to be stronger than he* GEN. 25, 23. Derivatives אִמְצֵ, אִמְצֵה, אִמְצֵהוּ and the proper names אִמְצִי, אִמְצִיָּה, אִמְצִיָּהוּ.

Pih. אִמְצֵ (fut. אִמְצֵ) *to make strong*, with לֵב *to make the heart hard, obstinate* DEUT. 2, 30; 15, 7; 2 CHR. 36, 13; *to make fast, to strengthen*, the temple 24, 13; the heaven PROV. 8, 28; an idolatrous image IS. 44, 14; *to make courageous, bold*, by assistance given DEUT. 3, 28; IS. 41, 10; *to strengthen*, e. g. the sinking knee JOB 4, 4; the arm PS. 89, 22; PROV. 31, 17; *to support* 2 CHR. 11, 17; *to harden*, the strength PROV. 24, 5; AM. 2, 14; *to plant, make firm*, PS. 80, 16 18. In these and similar senses 'א' is often quite synonymous with חָזַק, and obviously proceeds from the fundamental signification already given, without the notion of *selecting* ever occurring, which some have assumed. Derivative אִמְצֵה.

Hif. אִמְצֵהוּ *to act courageously, valiantly, to put forth strength* PS. 27, 14; 31, 25.

Hithp. אִמְצֵהוּ *to collect all the strength, to shew oneself bold, rash, courageous, to take courage* 1 KINGS 12, 18; 2 CHR. 13, 7; RUTH 1, 18.

The cognate in root, חָזַק, confirms the fundamental signification of the stem, as אִמְצֵ is equivalent to חָזַק and חָזַקוּ.

אִמְץ II. (not used) *intr.* *to glisten, to shine*, Ar. مَضَى, the same. Hence אִמְצֵ.

אִמְצֵ (only in pl. אִמְצֵים) *adj. m. deep red*, the colour of the horses ZECH. 6, 3 7 (where in the second passage even the context demands אִמְצֵים), therefore the LXX have πυρροί; comp. the German *fuchs*. The one translation of the LXX by ψαφοί, Targ. קָשְׁמִינִי ash-coloured, that of Aquila καρτεροί, Vulg. *fortes* &c. have arisen solely from misapprehension of the true meaning.

אִמְצֵ (with suff. אִמְצֵי) *m.* see אִמְצֵהוּ.

אִמְצֵ *m. valour, strength*, JOB 17, 9.

אִמְצֵ (constr. אִמְצֵי) *m.* see אִמְצֵהוּ.

אַמְצָה (after the form **אַשְׁמָה**, from **אַמַּץ** = **אָמַץ**) *f. strength*, ZECH. 12, 5: *the inhabitants of Jerusalem are strength* (i. e. strong) *to me*.

אַמָּץ (from **אַמַּץ**; *valiant*) *n. p. m.* NER. 11, 12; 1 CHR. 6, 31. It is possible that it may be abridged from **אַמְצִיָּה**.

אַמְצִיָּה (*Jah is strong*) *n. p. m.*, in 2 KINGS 14, 1 written **אַמְצִיָּהוּ**; 12, 22; AM. 7, 10; 1 CHR. 4, 34; 6, 30. Comp. **הַזִּקְיָהוּ**.

אָמַר (**אָמַרְתָּ** 1 pers. sg. perf. Ps. 16, 2 = **אָמַרְתִּי**; *inf. abs.* **אָמַר**, *constr.* **אָמַר** and **אָמַר**, with *prep.* **בְּאָמַר** &c., but with **לְ**: **לְאָמַר**, with *inf. abs.* **לְאָמַר**, with *suff.* **אָמַרְי**; 3 sg. fut. **יֹאמַר**, in pause with Vau cons. **יֹאמַר**, elsewhere **יִאמַר**; 3 fem. **תֹּאמַר**, pause **תֹּאמַר**, with Vau cons. **תֹּאמַר**, pause **תֹּאמַר**, with Vau cons. **תֹּאמַר**; 1 sg. fut. **אֶמַּר**, with Vau cons. **אֶמַּר**, more rarely **אֶמַּרְי**; *pl.* also **יֹאמְרוּ** 2 SAM. 19, 14 and **יֹאמְרוּ** Ps. 139, 20 with the omission of 'Alef) *intr.* 1. (not used) *to stand prominently upwards, to project upwards, to reach high up, hence to be elevated, high*, comp. **אָמַר** 1, the proper names **אָמַרְי**, **אָמַר**, and below Hithp. **הִתְאָמַרְי**. This fundamental signification is established not only by the derivatives mentioned, but also by comparison with the stems of similar words, as **תָּמַר** *eminnere, sursum elatum esse*, **קָמַר**, **רָמַר**, &c. See also Aram. **אָמַר** under **אָמַר**. — 2. From this external signification flows that which respects the mind: *to say*, prop. to press out sounds from within, to cause to sound forth, and therefore spoken of the unconnected sounds made by the horse JOB 39, 25. It is already by root different from **דָּבַר** *to string words together*, presupposing the act of combining. Hence **אָמַר** as not completing a thing in itself and not satisfying, causes what is said always to follow it, which **דָּבַר** needs not do, e. g. LEV. 1, 2: *speak to the children of Israel and say to them (what follows)*, where 'א introduces what is to be said NUM. 5, 12; 6, 2; 15, 2. This explains the use of

the infin. with **לְ** i. e. **לְאָמַר** *to say* i. e. namely (LXX λέγων, λέγοντες) as a formula of quotation, particularly after verbs of announcing 1 KINGS 2, 39, of sending off an account 5, 16, of commanding RUTH 2, 15, of calling 1 SAM. 5, 10, of swearing 1 KINGS 2, 23 &c. in which cases the direct words follow EX. 6, 10. **לְאָמַר** with the omission of **דָּבַר** also stands immediately before a direct address, and as it were pleonastically even after **אָמַר** GEN. 31, 29. In this much-used signification *to say* 'א is construed a) with the accusative of what is said GEN. 41, 54; 44, 16; JER. 5, 2; 14, 17; sometimes too with **לְ** of the person GEN. 22, 3; this accusative is also implied in **קָדַר** GEN. 32, 5; 1 SAM. 9, 9. b) more rarely with **כִּי** following JOB 36, 10, where however 'א is taken in the sense *command*. c) In the later Hebraism, seldom in the earlier, 'א sometimes occurs absolutely as well as **דָּבַר**, where the thing said is not found EX. 19, 25; 2 CHR. 2, 10; 32, 24, in which respect other verbs too of declaring, pointing out &c. omit the object GEN. 9, 22; but in all cases what is said can be easily supplied from the context, so that 'א stands absolutely only in appearance. In GEN. 4, 8 alone and *Cain spoke to his brother Abel* the thing spoken is more difficult to supply (from verse 7). Hence the Samar. and LXX have added **וַיִּשְׁמְרָה**, and old mss. have put a piska after **אָמַרְי**; but it is merely a case of omitting what is said. In like manner the Samaritan has put **דָּבַר** for **אָמַר** in LEVIT. 20, 2, because it would not depart from the customary use of 'א. d) with **אֶל** or **לְ** of the person, to whom or of whom something is said GEN. 3, 16 17; 2 KINGS 19, 32; JER. 22, 18, more rarely with **עַל** 27, 19 or with the accusative itself GEN. 43, 27 29; NUM. 14, 31, quite irrespective of the manner in which what is said is expressed. e) with **עַל** of the person, *to say something against one*, EZ. 35, 12; 2 CHR. 32, 17. — Besides the use of 'א in this very frequent signification we meet with it in the following

modifications of the same sense: 3. *to name, call by name*, with ל of the person or thing or also with an accusative **Is.** 5, 20; 8, 12; **ECCLES.** 2, 2; **הָאָמַר** *O (so) named (house of Jacob)* **MICAH** 2, 7, which the Targ. has paraphrased by "one may call with justice". — 4. *to admonish* **JOB** 36, 10. — 5. *to promise*, **2 CHR.** 32, 24. — 6. *to announce, declare* **Ex.** 19, 25. — 7. *to praise, laud*, or perhaps only *to declare*, opposite to **לֹא כָהָר** **Ps.** 40, 11 (comp. 145, 6); 145, 11; **Is.** 3, 10; yet the meaning *to mention, to make mention of* may be more appropriately retained in these places, as in **GEN.** 43, 27, and that is properly *to say*. — 8. *to say to oneself*, prop. **אָמַר בְּלִבּוֹ** *to say in the heart*, as the phrase in reality runs **GEN.** 17, 17; **Is.** 47, 8; **Ps.** 4, 5; 10, 6 11; 14, 1; **ZEPH.** 2, 15, or **לִבְּכֶם** occurs **Hos.** 7, 2. But **לֵב** is also omitted **GEN.** 26, 9; 44, 28; **Ex.** 2, 19; **1 SAM.** 20, 3; **2 SAM.** 21, 16; **1 KINGS** 5, 19; 8, 12. *What is mentioned* follows either in a succeeding clause, or in the accusative, or lastly it is wholly omitted. With the use of אָ in this signification the Hebrew **הִגִּיד** and **שִׁוִּיחַ**, **Ar.** **قَالَ**, **Gr.** **φημί** may be compared, which likewise pass occasionally into the meaning *to think, to suppose*.

— 9. *to command* like the **Ar.** **أَمَرَ**, particularly in later Hebraism **Ps.** 33, 9; 105, 31 34; **JOB** 9, 7, either with a following infinitive having ל **ESTH.** 1, 17, or with a clause following introduced by ו **NEH.** 13, 9, or with the accusative of what is commanded **1 KINGS** 11, 18; **JOB** 22, 29; **2 CHR.** 29, 24, comp. the Latin *jubere legem*; or also with omission of the object, but with the addition of ל of the person, **2 SAM.** 16, 11. — All these senses proceed from the fundamental meaning *to say*. **יִמְרִיד לְמִצְוָה** **Ps.** 139, 20 should be taken in the sense of **נָשָׂא נְשִׂיאָה** in the same place (**נְשִׂיאָה** for **נְשִׂאָה**, see **נָשָׂא**) i. e. *they elevate (thy name), they call thee*. Derivatives **אָמַר**, **אָמַר**, **אָמַר**, **אָמַר**, **אָמַר**, **אָמַר**, **אָמַר**, **אָמַר**; see also the proper names.

Nif. **נִאֲמַר** (**fut.** **נִאֲמַר**, **pause** **נִאֲמַר**, **be-**

fore a monosyllabic word **נִאֲמַר**) 1. *to be said, told*, **JOSH.** 2, 2; **JER.** 7, 32; *to be revealed, communicated* **DAN.** 8, 26; with ל or לָ of the person **NUMB.** 23, 23; **Ez.** 13, 12. Often **נִאֲמַר** stands impersonally: *it is said*, *dicitur*, *dicunt*, particularly in quoting popular sayings **GEN.** 10, 9; 22, 14; **NUM.** 21, 14. — 2. *to be named*, with ל of the person **Is.** 4, 3; 19, 18; 61, 6; 62, 4; **Hos.** 2, 1.

Hif. **הִיאֲמַר** *to make say, to promise*, with the accusative of the person to whom one promises, **DEUT.** 26, 17: *thou hast promised God this day &c.*, and v. 18: *and God has promised thee this day &c.*, as **Ibn 'Esra** and **Jehuda ha-Lewi** have rightly explained. The interpretation of the **Hifil** by *to raise* (after meaning 1 of **Kal**) given by **Ibn Gandch**, **Kimchi** and **Parchon**, or *to choose* used by the **LXX** and **Vulg.**, is less suitable and not so well founded.

Hithp. **הִתְאָמַר** only in **Ps.** 94, 4: *to lift up oneself, to boast, brag* (so **Kimchi**, **Ibn 'Esra** and others); but it may be taken in the signification *to conduct oneself in a commanding way or imperiously*, from **אָמַר** 9. **Comp. Ar.** **قَامَرَ**.

Respecting the original meaning of the stem **אָמַר** and its organic root the most necessary information has been already given in adducing the numerous senses; and therefore I shall only mention in addition, that this verb occurs in all Semitic dialects. **Comp.** the Phœnician **אָמַר נֶעֱם בְּ** (**Poen.** 2, 56) *to speak friendliness (in a friendly way) of one*. **Comp.** especially **אָמַר II.** with its numerous derivatives, and **מָרָה IV.** On another direction of the original conception see under **Aram.** **אָמַר**.

אָמַר (**pause** **אָמַר**; 3 **fem.** **אָמַרָה** from **אָמַרָה**; 1 **pers.** **אָמַרָה**; **part. pl.** **אָמַרְתִּי**; **inf.** **מִאֲמַר** and **מִמָּר** **Ezr.** 5, 11; **fut.** **נִאֲמַר** **Aram.** 1. *to say*, with ל of the person **DAN.** 2, 25 and accusative of the thing 7, 1, to communicate a thing orally or in writing 7, 1, used as in Hebrew by way of introducing what is said, 2, 8 26; 6, 13. **Part. pl.** **אָמַרְתִּי** 3, 4 is used impersonally like the **Hebr.** **Nif.**, **Syr.**

أَمَرَ. Hence אמר. — 2. to command, DAN. 2, 46; 3, 13. See other meanings of the stem under אמר and Hebr. אמר.

אמר (constr. אמר) see אמריה.

אמר (with suff. אמרו; pl. אמרים, c. אמרי) *m.* 1. *top*, of a tree, only in GEN. 49, 21 אמרי-שפר *tops of beauty* i. e. *beautiful tops*, as the LXX translates. — 2. *word, discourse, utterance* (allied in sense to דבר), but only poetically, NUMB. 24, 4, usually connected with אל; ישר Job 6, 25; פה 8, 2; בירה Prov. 1, 2; דעה 23, 12; שער Is. 32, 7; אמר Prov. 22, 21; לעם 16, 24 &c.; only once in prose Josh. 24, 27. In this sense א may be applied as variously as the verb, just according to the context, and even the meaning *poetry* may be adopted occasionally. — 3. *command*, Job 20, 29. — In signification the word is equivalent to אמר, as שמי equivalent to שמי, and the forms taken from it in the first instance are אמרה, אמרה and the proper name אמרי.

אמר (def. אמרה in the Targ.; pl. אמרים) *Aram. m.* *lamb, young sheep*, properly: wool-bearer, woolly, EZR. 6, 9 17; 7, 17, comp. Targ. אמר = אמר and אמרה for Hebrew קבש, קבש, Syr. أفر, Ar.

أمر *lamb*, Phenician אמר (Mass. 9). It might be derived from אמר in the sense of to *jut out*, erigere, eminere, as all words denoting hairs, bristles, proceed from verbs signifying "to stick out". The *Aram. גמר*, whence עמר wool, has a similar meaning, and the Hebrew עמר might also be cognate in root. See עמר and עמר. Considering, however, that אמר denotes the young of sheep, a lamb, it seems more appropriate to derive it from אמר in the sense of to *spring forth, sprout*, then to *bear*, spoken of sheep, as the Ar. أمر means to bring forth numerous young; from which again the meaning to *speak* may be taken, since "sprechen" in the Germanic tongues properly means spriessen, sprossen, i. e. to sprout.

אמר (projecting forth, prominent i. e.

high, viz. Jah is) 1. *n. p. m.* JER. 20, 1. — 2. (*hill-place*) *proper name* of a place, mentioned beside מלח &c. EZR. 2, 59.

אמר *m.* 1. equivalent to אמר (poet.) *word, discourse*, Ps. 19, 4, and then like דבר *thing*, res, aliquid, JOB 22, 28; *promise* Ps. 77, 9, comp. דבר 56, 5; *eulogy* 19, 3, comp. דברים v. 4; all proceeding from the original signification *word*. — 2. *song of victory, hymn*, Ps. 68, 12. The sense is uncertain in HAB. 3, 9, where interpreters have tried all the meanings now given; perhaps *threat*.

אמר (not used) *m.* *mountain*, from אמר 1, hence the gentile noun אמרי, which see.

אמרה (from אמר; constr. אמרה; pl. אמרות, constr. אמרות) *f.* like אמר in significations 2 and 3, and also used only poetically GEN. 4, 23; DEUT. 32, 2 &c. The use of אמרה, however, is more frequent.

אמרה (from אמר, like עזרה from עזר) *f.* same as אמרה LAMENT. 2, 17.

אמרי (projecting, from אמר 1) *n. p. m.* NEH. 3, 2; 1 CHR. 9, 4; comp. אמר.

אמרי (from אמר) *noun gent. m.* *Amorite*, i. e. *mountaineer*, name of one of the greatest and most important of the races of the Canaanite or Phenician people, who dwelt almost wholly in the interior of Palestine at the time of the conquest of Canaan by the Israelites, and therefore standing for Canaan generally, GEN. 48, 22; DEUT. 1, 20. The Phenician Amorite race first settled on the other side of Jordan, which is hence called אמרי ארץ JUDGES 10, 8, where they founded two kingdoms, a southern one with the metropolis חשבון 11, 22, Num. 21, 13 34, and a northern one with the metropolis אררעי 21, 33. They afterwards became powerful on this side of Jordan also. The great importance of the tribe and its spreading over all Palestine led to the designation of the collective pre-Israelite inhabitants as Amorites GEN. 15, 16; 2 SAM. 21, 2; AM. 2, 9. See אמר.

אמריה (*Jah is promiser*) *n. p. m.*

1 CHR. 5, 33 37; NEH. 10, 4; 11, 4; EZR. 10, 42; ZEF. 1, 1. Sometimes אִמְרִיהוּ stands for it. The form אִמְרִי is construct from אָמַר (promiser).

אִמְרִיהוּ (the same) *n. p. m.* 2 CHR. 19, 11; but in 31, 15 and 1 CHR. 24, 23 it stands for אִמְרִיהוּ.

אִמְרִי *n. p.* of a king of שִׁנְעָר at the time of Abraham, GEN. 14, 1 9. Since Semites dwelt in Shin'ar according to the ethnographical table, the etymology of the name must be sought in Semitism. We may regard it as compounded of אִמְ (like אָמַר) which is often met with in proper names (see אָמַר), and of רִי the name of the Aramaean Saturn, SYR. ܪܝܬܝ, and so it is similar to the Hebrew עֲמִישָׁר, עֲמִיאל, עֲמִיאל is only a termination like עֲ.

אָמַשׁ (not used) *intr.* equivalent to מָשׁ (מִישׁ) to give way, to disappear, to cease, to recede; hence אָמַשׁ. — Like many other stems in אָמַשׁ, אָמַשׁ is also a farther development of the organic root in אָמַשׁ which is found in מָשׁ (מִישׁ); the same stem seems to be in the Ar. أَمَس yesterday. Neither the root nor the stem appears in use in the other dialects as the idea of a verb.

אָמַשׁ *m. prop.* the disappeared, the past, from אָמַשׁ, hence 1. yesterday, JOB 30, 3: אָמַשׁ שׁוֹמֵם the yesterday of desolation i. e. the long desolate places; but interpreters and versions take it here in the sense of night, comparing it with the Aramaean אָמַשׁ darkness. As an adverb yesterday, already, long past, 2 KINGS 9, 26, as אָמַשׁ, comp. Is. 30, 33. — 2. specially: the closed, vanished, conseq. the last, preceding night, GEN. 19, 24; 31, 29 42. The Arab. أَمَس yesterday, and the verb مَسَا to make at even, as a derivative from أَمَس, presuppose the Hebr. signification.

אָמַת (contracted from אָמַתָּה = אָמַתָּה; with suff. אָמַתְּךָ, אָמַתְּךָ) *f. prop.* firmness, stability, from אָמַת I, hence 1. spoken of time: continuance, duration, שְׁלוֹם רָאָה

Is. 39, 8 like אָמַת שְׁלוֹם JER. 14, 13 *enduring, steadfast peace*. — 2. confidence, security, certainty, rightness, DEUT. 13, 15; JOSH. 2, 12; 2 SAM. 7, 28; NEH. 9, 33; JER. 42, 5. — 3. fidelity i. e. that quality which keeps the word or promise given Ps. 30, 10; 45, 5; 54, 7; 57, 11, and even fulfils words of threatening, represented as a peculiar virtue in God, kings, men, and usually joined with חֶסֶד GEN. 24, 49; Ps. 25, 10; PROV. 20, 28. Hence God is called אֱלֹהֵי אֱמֶת Ps. 31, 6, or אֱלֹהֵי אֱמֶת 2 CHR. 15, 3. — 4. integrity, blamelessness, honesty, opposite to רָשָׁע JUDGES 9, 16; NEH. 7, 2; EZEK. 18, 9, hence friendship ESTH. 9, 30; unselfishness EXOD. 18, 21. — 5. truth, as opposed to lying GEN. 42, 16; veracity PROV. 22, 21, particularly in relation to religious truth and the true announcement of the future Ps. 25, 5; DAN. 8, 12; 9, 13. Hence it is frequently connected with the word of God Ps. 119, 142, with prophecies JER. 26, 15 &c. See אָמַתָּה.

אָמַתָּה (with suff. אָמַתָּה, *pl. c.* אָמַתָּה) *f. corn-sack*, LXX μαρσίνος GEN. 42, 27; 43, 12. See מָתָה, comp. מָתָה from מָתָה.

אָמַתָּה (from אָמַתָּה; *veracious*) *n. p. m.* 2 KINGS 14, 25; JON. 1, 1. The Arab. has the abridged form مَتِي; and the proper name Μαρθαίος, SYR. مَرْثَايَا (MATTH. 10, 3), is perhaps מָתָי = מָתָי, if it be not abbreviated from מָתָיָה = מָתָיָה.

אָמַתָּה (from מָתָה = Hebr. מָתָה, with prosthetic אָ) *Aram. adj. f. strong, powerful*, prop. well-hipped (comp. delumbis, delumbatus) DAN. 7, 7, of which the masc. is אָמַתָּה, comp. אָמַתָּה from the masc. אָמַתָּה 2, 39, where the feminine is also formed merely by יָ = יָה. See מָתָה and Aramaean מָתָה.

אָן (pronominal stem contracted from אָן) *adv. interrog. prop. where?* hence in the Targ. for אָן, but in Hebr. *whither?* 1 SAM. 10, 14, in which signification it stands for אָן אָן with יָה of motion). אָן אָן until when? how long? quousque?

JOB 8, 2; מִאֵן (K'tib) *whence?* 2 KINGS 5, 25, for מִאֵן. The contraction of the vowels *ai* between two consonants into *a* is frequent in Hebrew, e. g. לִחַן from לִחַיִן, עֵשׂ from עֵשֶׂה. See אֵנָה, אֵנָה.

אֵן (pronominal stem) see אֵנִי, אֵנָה &c.

אֵן *ability* see אֵן.

אֵן *Heliopolis* see אֵן.

אֵנָה (pronominal stem contracted from אֵנָה, written also אֵנָה) *interjection: oh now! I pray, obsecro, quaeso, standing at the beginning of the sentence where אֵן cannot usually be put. It either follows the imperative GEN. 50, 17; Ps. 118, 25; אֵנָה 2 KINGS 20, 3; Is. 38, 3; Ps. 116, 4, or the future apocope NEH. 1, 5 11, or it stands entirely as an exclamation without reference EXOD. 32, 31; DAN. 9, 4; אֵנָה JON. 1, 14; 4, 2; PSALM 116, 16. In urgent entreaties it can even follow אֵן. — The little word of entreaty אֵנָה, which also appears by itself, and the exclamation אֵנָה as a collateral form of אֵנָה, make the composition and meaning clear; but the אֵנָה is already somewhat obliterated by the orthography אֵנָה; and when אֵנָה or אֵנָה was uttered less enclitically אֵנָה, אֵנָה and אֵנָה were accented; or two accents were given, אֵנָה.*

אֵנָה (or אֵנָה; pronominal stem) *Aram. person. pronoun, equivalent to Hebrew אֵנִי I, DAN. 2, 8 23; 3, 25; 4, 6; 7, 15. This pronominal stem is in Syr. ܐܢܝܐ, Zab.*

אֵנָה, Samar. אֵנָה. and אֵנָה, Arab. اَنَا, Aethiopic anā, Amhar. enē, Malt. yn, ŷna, ŷnae &c. For its linguistic derivation see אֵנָה.

אֵנָה (not used) *Aram. equivalent to אֵנָה II. in Hebrew. Hence אֵנָה which see.*

אֵנָה (Aram.) belonging to אֵנָה; see אֵנָה.

אֵנָה (pronominal stem, once אֵנָה; from אֵן with הֵ- of motion) *adv. interrog.*

1. *whither?* in pure double questions אֵנָה ... אֵנָה *whence? ... and whither* GEN. 16, 8, or וּמִאֵן ... אֵנָה *whither? ... and whence?* JUDGES 19, 17, or לְמִי ... אֵנָה *to whom? ... and whither?* GEN. 32, 18. But also in the simple question *whither?* 2 SAM. 2, 1; 2 KINGS 6, 6; ZECH. 2, 6; 5, 10; EZEK. 21, 21; or אֵנָה alone, repeated, SONG OF SOL. 6, 1, written in the second member אֵנָה PSALM 139, 7. Agreeably to the nature of interrogative particles *whither?* sometimes including a negative may be resolved into *nowhere*, GEN. 37, 30; DEUT. 1, 28; 2 SAM. 13, 13. — 2. With suppression of the interrogative-power, *thither, hither, after אֵנָה* לֹא יָרַד אֵנָה, JOSH. 2, 5; NEH. 2, 16, but without renouncing it entirely. Here belongs also the artificial compound which originated in the second period of the language אֵנָה אֵנָה 1 KINGS 2, 36 42; 2 KINGS 5, 25 *hither and hither* i. e. any whither; in אֵנָה the *ē* at the end of the word has been resolved out of *a* in consequence of the coincidence of too many *a's*, comp. אֵנָה for אֵנָה. — 3. With suppression of the idea of motion, *where?* RUTH 2, 19; Is. 10, 3. — 4. Of time: *when?* hence אֵנָה עַד-כֵּן *till when? how long?* Ex. 16, 25; Ps. 13, 2; JOB 18, 2; but אֵן also stands for it.

אֵנָה see אֵנָה and אֵנָה.

אֵנָה see אֵנָה 2.

אֵנָה I. (only in 3 *plur.* וְאֵנִי, which, however, already Ibn Koreish reads וְאֵנִי) *intr. synonymous with אֵן (אֵן) to complain, lament, mourn, Is. 3, 26; 19, 8. Hence אֵנָה, אֵנָה, and see the proper name אֵנִי.*

The organic root, if our textual reading be right, is אֵנָה as a farther development of אֵן, with the fundamental signification "respirare". Hence it is connected with אֵן I. (see אֵן) and הֵן (which see) where the comparison also is given.

But the Ar. اَنَّ to groan, sigh, can only be compared with אֵנָה, Arab. اَنَّ.

אֵנָה II. (not used) *intr. properly equivalent to אֵנָה II, אֵנָה, אֵנָה, Aram.*

אָנָה: *to be bent*, hence *to be bellied*, spoken of vessels which are able to hold something on account of their bent or bellied shape (see **בָּלִי**). That the designation of *ship* proceeds from this idea may be seen from the choice of **בָּלִי** Is. 18, 2, from **בְּסִינָה**, and the Greek *γαῦλος* and *γαυλός* &c. Hence **אָנִי**, **אָנִיהָ** and **אָנִיהוּ** K'tib.

אָנָה III. (Kal unused) *intr. to be a convenient, suitable, proper time*, like the Ar. **أَنَى**, then: *opportunum esse, to come up exactly to, to suit exactly* (comp. **عَن** accidit, obvenit); hence **אָנָה**. Figuratively *to lie with*, prop. *coïre*, to fit to something; hence **אָנָה**, if this meaning is not rather to be referred to **אָנָה** I. in the original signification "respirare", so that the idea of the verb may be taken as prop. to pant, snort, to be hot.

פִּיחַ אָנָה (by accident or adaptation) *to cause to meet, to join something, hence to bring on, to cause* Ex. 21, 13, joined with **לִי**.

פִּיחַ אָנָה *to be brought on*, which may also be paraphrased by *to happen, fall out, to befall* &c. with **ל** of the person Prov. 12, 21 or **אָל** Ps. 91, 10 and the accusative of the thing that is brought on.

חִיּוּת אָנָה prop. to allow to happen to oneself, hence *to seek occasion* (comp. the noun **אָנָה** occasion) 2 KINGS 5, 7 with **ל** of a person, in order to injure.

From this signification of **אָנָה** some have derived **אָר** (**אָר־**) as if it were contracted from **אָנָר**; but see **אָר** (with suffix **אָרִי**) and **אָרִי**.

אָנָה see **אָנָה**.

אָנָה (pronominal stem) *person. pronoun: we*, only in JER. 42, 6 K'tib (usual in the Mishna) for which the K'ri reads the usual **אָנָהנוּ**. The organic root may be **אָנָה**, the radically cognate Sanskrit *nau*, Greek *νώ*, Lat. *nō-s* corresponding to it, being found. Besides, this pronominal stem appears so in the *suffix* as also radical. But a more probable origin is **אָנָה**, Coptic **an** or **n** (see **אָנָה**),

to which is added the plural termination **וּ** (comp. **אָנָהוּ**, **אָנָהוּ**). See **אָנָהנוּ**.

אָנָהנוּ (pronominal stem) *Aram. pers. pron. m. they, ti, isti* DAN. 2, 44, elsewhere **הָנָנוּ** and in the Targ. **הָנָנוּ**, Syr. **ܐܢܢܐ**, Sam. **אָנָהנוּ**. It originated from **הָנָנוּ** (out of *hu-un*) plur. of **הָנָה**, by prefixing the pronom. stem **אָנָה** (as occurs in **אָנָהנוּ**, **אָנָהנוּ** &c.) and the **He** is absorbed by the dagesh (see my Lebrgeb. der Aram. Idioms I. p. 238). The feminine form is **אָנָהנוּ** *they, eae, istae* DAN. 7, 17, which arose out of **אָנָהנוּ**. On the original forms **הָנָנוּ**, **הָנָנוּ**, **הָנָנוּ** (comp. **הָנָנוּ**, **הָנָנוּ** and **הָנָנוּ**, **הָנָנוּ** and **הָנָנוּ**) see **הָנָנוּ**. The Punic *ynnocho* (Poen. 1, 3 7) is **הָנָנוּ** *here*, and is not connected with **אָנָהנוּ**.

אָנָהנוּ (from **אָנָה**, as the Aramaean still is; plur. **אָנָהנוּ**, constr. **אָנָהנוּ**, from **אָנָה**) *m.* 1. a poetical expression for *man*, collectively spoken of the human race DEUT. 32, 26; JOB 7, 17; 9, 2; PS. 8, 5; IS. 56, 2. It is very seldom taken like **אָנָה** for a single definite individual, PS. 55, 14; JOB 5, 17. Sometimes there is poetically **אָנָהנוּ** PS. 144, 3, as is done in the case of **אָדָם** collective; the parallel is **אָדָם** PS. 8, 5, and like **אָנָהנוּ**, **אָנָה** is likewise contrasted with *God* JOB 4, 17; 25, 4; 33, 12. Hence the word before us denotes *mortal, decaying man* 25, 6; PS. 8, 5, particularly low-minded, corrupt man PS. 9, 20 21; 56, 2; 66, 12, as **אָנָה** also is so used, without this signification being necessarily involved in the fundamental conception, and without its being actually there, comp. PS. 8, 6. Elsewhere **אָנָה** also appears in the sense of *common men, the people*, e. g. **אָנָהנוּ** IS. 8, 1 *with the people's stylus* i. e. in a character that all may read, comp. HAB. 2, 2 for the thing itself; and for the manner of expression, *κατὰ ἀνθρώπων* GALAT. 3, 15.—The plural **אָנָהנוּ** which arose out of **אָנָהנוּ** (see **אָנָה**) which the Samaritan actually has sometimes, belongs entirely to **אָנָה** as far as usage is concerned; and therefore its mean-

ings should be looked for there. The connection between אָנִישׁ and אָנָשׁ, אָנָשִׁים and אָנָשִׁים is explicable by the well-known north-Palestinian (and Phœnician) peculiarity of pronouncing - like - i. e. *a* like *o*. See אָנָשׁ. — 2. (man) *n. p.* of a grandson of Adam, a son of נֹחַ GEN. 4, 26; 5, 6 9. אָנָשׁ in the antediluvian tradition was an original conception of the primitive man and parallel with אָדָם, but afterwards it became the name of a person, like *Manu* (man) among the Indians. In Phœnician אָנָשׁ (i. e. אָנָשׁ) *Arucos* (Herod. 7, 98) appears as the proper name of a Sidonian. See אָנָשׁ II.

אָנָשׁ *f.* only in Ps. 69, 21, taken as a substantive by the LXX and Vulgate; but according to our text it reads אָנָשׁ and can therefore be nothing but the imperfect of נָשָׂא (which see).

אָנָח (not used) *intr.* to groan, prop. to be grieved (a harder form is אָנָק, cognate אָנָח; only in *Nif.* אָנָח properly to feel oneself vexed, hence to sigh, lament, with עַל Ez. 9, 4; 21, 12 or with כֵּן of the thing on account of which one laments Ex. 2, 23, but also absolutely to sigh, to mourn LAMENT. 1, 4 8 11; spoken of animals Jo. 1, 18, parallel with אָנָח Is. 24, 7. By way of climax is added: with breaking of the loins Ez. 21, 11 i. e. so violently that the loins might almost burst, and בְּמַרְרִירוֹ i. e. = בְּמַרְרִי with sorrow or mourning.

The stem אָנָח (Targ. אָנָח, Syr. and Zab. אָנָח, Samarit. *anach*, Ar. أُنَحَّ) is of the same signification as אָנָק with the harder *k*-sound; and since אָנָק is obviously connected with אָנָק, Greek ἀγγεῖον, ang-ere &c., the original idea to be grieved plainly appears, and therefore אָנָח I. is another and farther carrying out of the idea. The organic root lies in אָנָח, as well as that of אָנָח NAH. 2, 8, אָנָח, Ar. نَهَج, نَهَج, Syr. نَهَج &c.; whilst אָנָח the root is אָנָח. To this belongs

אָנָח (with *suffix*. אָנָח; *pl.* with *suffix*.

אָנָח *f.* prop. straitness, state of anxiety, and then the complaint which one utters Ps. 102, 6, parallel with אָנָח Is. 35, 10; sigh Ps. 31, 11. אָנָח Is. 21, 2 must be understood as put for אָנָח (comp. אָנָח 15, 8 = אָנָח; אָנָח Ex. 9, 18 = אָנָח) i. e. lament for it (Babylon).

אָנָח (pronominal stem) *Aram. pron.* *pers. pl.* like the Hebrew אָנָח, we, DAN. 3, 16 17; EZR. 5, 11; and also אָנָח 4, 16. After separating the pronominal stem אָנָח, which is also found elsewhere (see אָנָח), there only remains אָנָח, which is equivalent to אָנָח, אָנָח, and finds its explanation under אָנָח.

אָנָח see אָנָח. אָנָח (pronominal stem; *paus.* אָנָח; *abbreviated* אָנָח, *paus.* אָנָח) *pron. pers.* *we*, in use exclusively as the plural of אָנָח and אָנָח GEN. 42, 13; 43, 8 &c., whilst אָנָח appears only in JER. 42, 6 K'tib, and the abbreviated אָנָח is only in GEN. 42, 11; EX. 16, 7 8; NUM. 32, 32; 2 SAM. 17, 12; LAMENT. 3, 42. It stands 1. often connected with a participle in order to denote a present transaction, either before it GEN. 37, 7, DEUT. 1, 28, or after it GEN. 19, 13; 42, 21; 1 CHR. 29, 13, but with a fine distinction in the accentuation of the discourse. — 2. In the same manner with adjectives, which are seldom placed after it NEH. 5, 3, commonly before it JOSH. 2, 17; 9, 22; 2 KINGS 7, 12. — 3. As with all personal pronouns, אָנָח is put before or after the verb with a personal suffix for the sake of greater emphasis on the personal GEN. 44, 9; 47, 19; DEUT. 1, 41; JOSH. 9, 19; this is particularly frequent in the later writings LAMENT. 5, 7; Ez. 33, 10; EZR. 4, 3; 9, 7; 10, 2; NEH. 5, 8 &c. To this belongs also the repetition of אָנָח with particles which are already connected with the suffix אָנָח-2 SAM. 5, 1.

As to the derivation, it has been regarded (Gesenius) as arising from אָנָח, like אָנָח out of אָנָח, either by repetition of it (Ewald), or simply by adding the suffix אָנָח (Gesen.) after changing the

into ח. Neither opinion is correct. The most appropriate explanation is to look upon אִנְ (as it is found in אִנְ-י, אִנְ-י, אִנְ-י &c.) as a very old pronominal stem, also occurring as an element in the Coptic pronominal formations (e. g. Theb. אִנְ-אִס, Bashm. אִנְ-אִס &c.), and אִנְ the proper word for *we*. In this אִנְ the י, whether abridged from יוֹ- or יוֹם-, is the plural designation, as is also the case in the synonymous אִנְ-י (see אִנְ-י, אִנְ-י, אִנְ-י) and just as in אִנְ-י the י is nothing but the inseparable pronoun of the first person singular; the remaining pronominal stem חִנְ is then merely the harder form of אִנְ. In Aramaean the plural י- has passed into י- (comp. אִנְ-י *he* for אִנְ-י, אִנְ-י, אִנְ-י), hence אִנְ-י = אִנְ-י, and the Maltese and Mauritanian *achna* (אִחְנָה) as well as the Aethiopic *gna* (and *hena*) *we* are explained by the same kind of transition. Besides י-, Aram. י-, there was, however, in Aramaean another plural ending י-, which is still preserved in the Targ. אִנְ-י, Samar. אִנְ-י, Coptic אִנְ-י, אִנְ-י, abridged into אִנְ-י *we* (but where this י- *an* may have been smoothed from יוֹ, and therefore coincides by mere accident with י- of the feminine) = אִנְ-י, Syr. ܐܢܝܝܢ, Sam. אִנְ-י = אִנְ-י; and as the Palestinian יוֹ, Syr. ܐܢܝܝܢ appears for the former, so the Nasir. אִנְ-י appears for the latter as a degenerate form. With the shorter אִנְ coincides the Ar. نَحْنُ.

אִנְחָרָה (*hollow way or pass*) *n. p.* of a town in the tribe of Issachar Josh. 19, 19. The אִנְ is prosthetic, and אִנְחָרָה = אִנְחָרָה (hollow way or pass, comp. Ar. نَاحِرَة *res cava*) is a feminine form of אִנְחָר.

אִנְי (pronominal stem; *pause* אִנְי *pron. pers. comm.* I, opposed to אִנְי Gen. 31, 44, to אִנְי 41, 11 &c. Its own plural is אִנְי Jer. 42, 6 K'tib, instead of which, however, אִנְי or abridged אִנְי commonly appears. Like the other personal pronouns אִנְ is joined 1. to the participle, in order to express a pre-

sent transaction Gen. 9, 12; 27, 8; 41, 9. — 2. to the definite verb in the first person, to put emphasis on the personal 14, 23; 34, 30; Ex. 6, 5; 33, 19 (where אִנְי also appears as an accusative Gen. 27, 34). This is particularly the case in the later Hebraism, as e. g. in ECCLESIASTES, DANIEL &c. In like manner for emphasis with the noun and the suffix י- Gen. 17, 4; 40, 16. It is still more emphatic when אִנְי אִנְי Lev. 26, 16 41, אִנְי נָם Eccles. 2, 15, Is. 66, 4 stand together. Sometimes, however, this אִנְי is separated by particles from that which it is meant to emphasize, Eccles. 1, 16. — 3. אִנְי is used for strengthening the suffix of the first person in particles, by which it expresses all cases Dan. 8, 1; Prov. 8, 14. — 4. Like all personal pronouns it includes the verb *to be*, so that it makes a complete clause with what is said Gen. 15, 7, particularly in the phrase אִנְי Ex. 6, 6 &c. — 5. אִנְי is repeated for the sake of greater emphasis Deut. 32, 39; Is. 48, 15. — 6. The pause-form אִנְי stands not merely at the close of a sentence Gen. 50, 19, but also with a discourse that does not conclude 27, 34, as well as in certain phrases e. g. in אִנְי אִנְי Num. 14, 21. See also the proper name אִנְי.

On the form אִנְי rests the suffix of the first person אִנְי and אִנְי of the verb (as on אִנְי the suff. אִנְי, אִנְי) and אִנְי of the noun, while sometimes אִנְ only, sometimes the pronominal stem אִנְ was obliterated. Hence we cannot get from this any thing that contributes to the explanation of the origin of אִנְי. But on comparing the pronominal radical word אִנְ in the other pronouns it is easily seen that י- in אִנְי is the inseparable pronoun, since the Coptic *α* as a suffix, e. g. from *po face* *po-α* my face, is the same. אִנְ is also found again in Coptic in אִנְ among the pronouns.

אִנְי (without plur.) *m. fleet*, 1 Kings 9, 26 27; 10, 11, Vulg. *classis*; prop. collective word: a number of ships which are connected as a whole. Hence the

Chronist has for it in the parallel places 2 CHR. 8, 18; 9, 21 the plural **אֲנִיּוֹת**. But it also occurs as a feminine in the sense of a *single ship* in 1 KINGS 10, 22; Is. 33, 21. — Since the similar Ar. **أُنْجِيَة** means *vessel*, and **حَلِي** and others also combine there the senses *ship* and *vessel*, it is to be derived from **אָנָה** II.

אֲנִיָּה (*pl.* **אֲנִיּוֹת**, 2 CHR. 8, 18 **אֲנִיּוֹת** K'tib) *fem. ship*, JON. 1, 3 4 5; PROV. 30, 19; but the plural is more frequent 1 KINGS 22, 49; 2 CHR. 20, 36; **אֲנִי** JUDGES 5, 17 to *abide in ships* (as a guest or sailor); **אֲנִי** **חֹהֵף** GEN. 49, 13 either equivalent to **אֲנִי** **יָמִים**, or it means *ship-tackle*; **אֲנִי** **אֲנִי** 1 KINGS 9, 27 *sea-faring people*. From the countries to which ships were wont to sail, they are called **אֲנִי** **תְּרַשִׁישִׁי** 22, 49; Is. 2, 16; and perhaps **אֲנִי** **אֲנִי** JOB 9, 26 should be so understood (see **אֲנִי** and **אֲנִי**); **אֲנִי** **סוֹחֵר** Prov. 31, 14 *merchant-men*, which export manufactured wares. The K'tib **אֲנִיּוֹת**, as the Samar. codex also writes in DEUT. 28, 63, has changed **אֲנִי** into **אֲנִי**; which was also done in other cases at an earlier period of the language, comp. **אֲנִי** = **אֲנִי**; **אֲנִי** = **אֲנִי**. See **אֲנִי** II.

אֲנִיָּה *f. complaint, lamentation*, Is. 29, 2; LAMENT. 2, 5; from **אֲנָה** I.

אֲנִיָּם (*lamentation or sorrow of the people*) *n. p. m.* 1 CHR. 7, 19. But **אֲנִי** like **אֲנִי** 3, may signify the Deity, as "men" I among the Persians and **אֲנִי** **אֲנִי** among the Cabbalists denote the absolute objectivity and subjectivity of God. As in the proper names **אֲנִיָּהוּ**, **אֲנִיָּהוּ** = **אֲנִיָּהוּ** and **אֲנִיָּהוּ** the **אֲנִי** is an epithet of God, so is the proper name **אֲנִיָּהוּ** equivalent in signification to **אֲנִיָּהוּ**.

אֲנִי (not used) *intr. to be pointed, sharp*, or what is otherwise allied to this idea; the root would therefore be **אֲנִי**, which is likewise found in **אֲנִי** (perhaps belonging to **אֲנִי**) and in **אֲנִי**. Hence **אֲנִי**. Another explanation may be seen under **אֲנִי**.

אֲנִי *m. prop. pointed, a point*, hence as an instrument used in building: *pointed hook, goad*, used for tearing or drawing, comp. **אֲנִי**; only in AM. 7, 7 8 spoken of the pointed and measuring hook of desolation; **אֲנִי** 7, 7 *a pointed wall, pinnacle*, literally a wall pointed and rising up into a pinnacle. Hence the LXX, Symm. and the Syr. have rightly rendered *ἀδάμας*, pointed iron for the purpose of engraving. But *Aquila, Ibn Ganâch, Ibn Koreish, Tanchum, Kimchi* and others explain **אֲנִי** *lead or tin*, like the Ar. **أَنْك**, Syr. **أَنْك**, Armen. *anak*, Sanskrit *nâga* (tin) &c. and thence *plummet, perpendicular line*, by which they judged of the uprightness of walls: thus **אֲנִי** *a wall of the plumb-line*. But the latter explanation has not a good foundation in the conception of the verb.

אֲנִי (pronominal stem; in *pause* **אֲנִי**) *person. pronoun I*, a fuller form for **אֲנִי**, appears especially in the older period of the language, and therefore it is not found in EZEK. (but in 36, 28), ECCLES., DAN. (but in 10, 11), EZR., NEH. (but in 1, 6) and CHR. (yet in 1 CHR. 17, 1). It is applied like **אֲנִי** (which see) in the cases there adduced, and therefore it is unnecessary to quote examples. — The Midrash has already compared with **אֲנִי** the Coptic **אֲנִי** (Thebaic with omission of the vowel **אֲנִי**, with **אֲנִי** for **אֲנִי** on account of the preceding **אֲנִי**: **אֲנִי**; Memphitic **אֲנִי**; Bashmuric **אֲנִי**) and no doubt has ever been entertained of their mutual relationship. From their comparison it appears that **אֲנִי** in **אֲנִי** is the same pronominal stem of the first person, which is also met with in **אֲנִי** and in the suffix, and that this personal sign of the first person **אֲנִי** is omitted in Egyptian, according to the peculiarity of the Coptic. The *anoch* (**אֲנִי**), Phœnician **אֲנִי** (Ath. 4, 1; Kit. 2, 1; 3, 1; Poen. 1, 15 16; 2, 35), which remains after this, exactly corresponding to the Egyptian **אֲנִי**, **אֲנִי**, is easily recognised as a compound of **אֲנִי** and **אֲנִי**, Hebrew **אֲנִי** and **אֲנִי**, especially since the **אֲנִי** appears in

the latter in אָנִי, אַנְיָ, &c., and the אָנ is employed in the former in various ways to make pronominal stems. Thus there remains only *och*, Phenic. *ech*, Coptic אַ, אַ, which makes in essence the pronoun of the first person, and may be observed in the comparison of languages (Sanskrit *ah-am*, Greek *ἐγώ*, Latin *ego* &c.).

אָנִי (not used) i. e. אָנ intr. equivalent to אָנָה I. and אָנָה, to lament, mourn, Ar. **أَنَّ** and **هَنَّ**, Targ. אָנָה, distinguished in the Mishna from אָנָה. Only in *Hithp.* prop. to shew oneself sad, then to complain, to murmur NUMB. 11, 1; LAMENT. 3, 39; LXX γογγύζειν. Ibn 'Esra derives it incorrectly from אָנָה.

אָנָה (only participle אָנָה) to urge, press, compel, ESTH. 1, 8: not compelling; Targ. אָנָה, Syr. **أَنَف**, whence it has been adopted in ESTHER. The root is אָנָה with the fundamental signification to prick, goad, still existing in אָנָה and אָנָה; whether it be also connected with אָנָה (which see), Ar. **عَنَّس**, is problematical.

אָנָה (only part. אָנָה) Aram. equivalent to the Hebrew אָנָה, hence figuratively DAN. 4, 6 to cause distress, trouble, i. e. to be troublesome, grievous.

אָנָה (unused) intrans. to be raised, arched, hilly, then metaphorically from the projecting, elevated and raised side of the face (see אָנָה from אָנָה and Aram. אָנָה) and specially from the standing out nose; just as the meaning of אָנָה has been derived from a similar point of view. The root is אָנָה which is still found in אָנָה (אָנָה) III. to be raised, arched, projecting (whence אָנָה), whence the noun אָנָה, with some modification of the labial sound in אָנָה, from which is the proper name אָנָה (hill), and in אָנָה, Ar. **أَنَّ** eminere, elatum esse, whence the proper name אָנָה (height, hill or heaven). The signification of this root is also in the Mediterranean (comp. Sanskrit *nabhi*, Pers. *nâf*, Lett. *nabha*,

German *nab-el*, old high German *nappalo* &c.). Comp. also Ar. **أَنَّ** eminere, longum et elatum esse, and אָנָה the projecting of the camel's hump. Hence אָנָה, and the denominative

אָנָה (probably no more than a denomin. from אָנָה, comp. אָנָה from אָנָה; fut. אָנָה) intr. to be unwilling, provoked, angry, Kal only in poetical discourse, with אָנָה of the person with whom one is angry 1 KINGS 8, 46; 2 CHR. 6, 36; PS. 85, 6; IS. 12, 1; EZR. 9, 14; seldom with אָנָה PS. 60, 3, or absolutely PS. 2, 12; 79, 5; comp. Ar. **أَنَّ** to turn away from a thing, to be reluctant to, to be angry, also denomin. from **أَنَّ**. In prose there usually occurs instead

Hithp. אָנָה (fut. אָנָה) to be angry, with אָנָה of the person DEUT. 1, 37; 4, 21; 9, 8 20; 1 KINGS 11, 9; 2 KINGS 17, 18. Hence אָנָה.

אָנָה (not used) Aram. equivalent to Hebrew אָנָה I.; hence the noun אָנָה.

אָנָה (only plural אָנָה, with suff. אָנָה; from אָנָה = Hebr. אָנָה) Aram. m. synonymous with the Hebr. אָנָה face, properly the projecting, visible and prominent aspect of man DAN. 2, 46; 3, 19, as the Hebrew אָנָה also derives its meaning from a similar view (which see). Comp. אָנָה.

אָנָה f. parrot, LEV. 11, 19; DEUT. 14, 18, from denom. אָנָה, so called from its irascibility. So according to the Arabic version (comp. **أَنَّ** a sort of eagle from **أَنَّ** to be angry) and the Talm. אָנָה, after the same etymology. The LXX have *χαπαδριός* sandpiper, from אָנָה = אָנָה I. cursitare, which is also possible.

אָנָה (fut. אָנָה) 1. (not used) intr. to be narrow, strait, pressed, the stem being connected with אָנָה, Aram. אָנָה (comp. *ἀγγειν*, angere, eng &c.), Arab. **أَنَّ**; particularly spoken of the narrow, long,

stretched neck, as צַוּר neck from צוּר to be strait. Hence אָקָר. — 2. Figuratively, to groan, shriek, of the wounded and dying JER. 51, 52; Ez. 26, 15, i. e. to cry out with pain, comp. אָמַר. Hence אָנְקָה.

Nif. נָאֻק to groan, sigh, as נָאֻחַ Ez. 9, 4; הָאֻקָּה 24, 17 mourn, be silent! i. e. mourn in silence.

אָנְקָה (constr. אָנְקָה) f. 1. an infinitive noun: *sighing, complaining*, joined to בָּקִי MAL. 2, 13; the mourning, e. g. of captives Ps. 79, 11 or of the poor 12, 6, Syr. ܢܡܢܐ with apocopation of 'Olaf. — 2. (only abs.) name of a species of lizard, generally of an unclean reptile LEV. 11, 30, which Onkelos has rendered יָדִי hedgehog, the Jerus. Targ. פְּלִיחַ הַיָּדִי, מִיָּנְקָה הַיָּדִי, and about which versions and interpreters in general have indulged in conjecture. It is the feminine form of אָנְקָה in the signification of אָנְקָה 1., consequently a reptile with a narrow, long neck.

אָנֵשׁ I. (only in part. pass. אָנֵשׁ m., אָנֵשָׁה f.) intr. to be sick, ill, then figur. to be painful, dangerous, spoken of an arrow-wound JOB 34, 6, of suffering Is. 17, 11; JER. 30, 12 15; to be melancholy, mournful, of a day 17, 16; to be sick i. e. morally bad, spoken of the heart 17, 9, always proceeding from the fundamental signification "to be sickly", as one sees from Nifal, hence joined to הָלַהּ.

Nif. נָאֻשׁ to be sick (incurable) 2 SAM. 12, 15.

The stem אָ has for its organic root אָ-אָ, as may be seen from the synonymous אָ (אָשׁ) Ps. 69, 21 and אָס (אָס) Is. 10, 18, Syr. ܐܬܫ and ܐܬܫ, Ar. ܐܬܫ (Abdallatif p. 118) and from the Mediterranean (Sanskrit naṣ, Gr. νοσ-ειν &c.). As in Mediterranean so also in Semitism the sibilant afterwards passed into a k-sound. A connexion with אָנְקָה II. for אָנֵשׁ is hardly imaginable.

אָנֵשׁ II. (not used) an assumed stem for אָנֵשׁ man, as אָשׁ (אָשׁ) is assumed

for אָשׁ (which see). Some have made the fundamental signification to be sociable, to enter into connexion with, referring to the Arab. ٱنْس associate, friend &c.; but since this sense is not certain even in Arabic, it is better to compare the organic root in it אָנֵשׁ with the Arabic ٱنْش to grow, sprout, so that אָנֵשׁ properly means sprout, shoot, plant; as also the proper names אָשׁ (from אָשׁ = אָשׁ), אָשׁ (from אָשׁ = אָשׁ to create), אָשׁ (comp. SONG OF SOL. 4, 13), אָשׁ, אָשׁ in primitive history only express this original conception differently. Derivatives אָנֵשׁ, אָנֵשׁ, Aram. אָנֵשׁ.

אָנֵשׁ see אָנֵשׁ.

אָנֵשׁ (DAN. 2, 10 אָנֵשׁ; def. אָנֵשׁ and also אָנֵשׁ K'ri 4, 13 14, where the K'tib has אָנֵשׁ, comp. Phœnician אָנֵשׁ; pl. אָנֵשׁ the Hebrew form 4, 14, in the Targ. however אָנֵשׁ from אָנֵשׁ on Ps. 62, 10) Aram. m. like the Hebrew אָנֵשׁ man or collectively men DAN. 2, 10; 3, 10 &c. אָנֵשׁ בֶּן אָנֵשׁ son of man, i. e. in the likeness of man 7, 13, is according to most interpreters the Messiah, the υἱος τοῦ ἀνθρώπου of the New Testament and in the usus loquendi of the book of Enoch. But inasmuch as the old Testament knows nothing of a divine nature belonging to the Messiah, and moreover that ascribed to the אָנֵשׁ is attributed to the saints of the most high in verses 18 22 27, it can only be assumed that by the expression is intended the אָנֵשׁ, the Jewish people.

אָנֵה (not used) intr. to incline to, to lean to something, to turn to one side (cognate in sense אָנֵה), hence the preposition אָנֵה (אָנֵה, with a suffix אָנֵה), contracted from אָנֵה, properly side, then beside, with. — With the stem אָנֵה, which also exists in Aethiopic (enta there means side and as a preposition with), the Ar. عَنَد to incline, bend, from which comes عِنْد side, عِنْد beside, and the Hebrew אָנֵה III. in אָנֵה are cognate (see אָנֵה, אָנֵה); also the Ar. عَنَر to bend,

אָנְט to be flexible, belongs to the same.

אָנְתָּה (pronominal stem) *Aram. pron. pers. masc. thou* DAN. 2, 29 31 37 38; 3, 10; 5, 13 18 22 23; 6, 17 21, for which the K'ri punctuates אָנְתָּה i. e. אָנְתָּה (in the Targ. also אָנְתָּה), which is *gen. comm.* in Aramaean. — The initial sound אָנ in this compound pronominal stem is already known from אָנְתָּה and אָנְתָּה and is preserved in the Ar. אָנְתָּה, Maltese *ynt*, Aethiop. *an-eta*, Amhar. *an-ete*, but it may have begun early to assimilate itself to the following stem, since *n* in the Syriac אָנְתָּה is only preserved orthographically and has likewise disappeared in the Hebrew אָנְתָּה and Zab. אָנְתָּה. On the other pronominal stem אָנְתָּה (אָנְתָּה) see אָנְתָּה.

אָנְתָּה (pronominal stem), *Aram. pron. pers. m. ye*, DAN. 2, 8, the plural of אָנְתָּה or אָנְתָּה, also in the Targum אָנְתָּה with the assimilation of *n*. The organic form for it is אָנְתָּה, Arab. أُنْتُمْ. Hence the final *n* is merely a weakening of *m* in Aramaean (the closing *v* in Greek arose out of *m* in Sanskrit). From this has originated the Hebrew אָנְתָּה (which see). See the explanation of the plural sign יָנְ, Hebrew אָנְתָּה from אָנְתָּה, below under אָנְתָּה.

אָנְ see אָנְתָּה.

אָנְ (not used) *trans. to heal*, like the Targ. אָנְ, Syr. أَلَا, Arab. أَسَا &c. in the same signification. Comp. אָנְתָּה, Es-sene. Hence

אָנְ (healing one, physician) *n. p.* of a king of Judah 1 KINGS 15, 8, אָסָא MATTH. 1, 7, and of another 1 CHR. 9, 16. Of the same meaning is the proper name אָנְתָּה = אָנְתָּה 8, 37, and since this is abridged from אָנְתָּה = אָנְתָּה 9, 43 (comp. אָנְתָּה), so אָנְתָּה is also to be regarded as an old abridgment of אָנְתָּה whence at first אָנְתָּה (*Jah is healing*).

אָנְ (not used) *trans. to violate*, *injure*, hence אָנְתָּה. Comp. Arab. وَآ and

هَسَّ, to injure, عَا to cause damage, هَصَّ to break, which seem to be connected with the Hebrew stem.

אָסִין *m. oil-vessel, oil-flask*, 2 KINGS 4, 2, according to *Kimchi* an ointment-vessel from אָסִין (which see), in which case אָסִין would occupy the same place exactly as אָסִין in אָסִין. But as אָסִין does not appear elsewhere as prosthetic in the formation of nouns, *Rashi* has assumed אָסִין (equivalent to אָסִין) as the stem, and the noun is to be taken as like אָסִין, אָסִין.

אָסִין (from אָסִין) *m. hurt, damage, mischance*, coupled with the verbs אָסִין אָסִין GEN. 42, 4 38; 44, 29 or אָסִין Ex. 21, 22 23.

אָסִין (after the form אָסִין, hence for אָסִין; plur. אָסִין) *m. band, fetter*, so אָסִין בֵּית הָאֵסִין JER. 37, 15 house of the prisoners, prison, allied in sense to אָסִין בֵּית הָאֵסִין; plur. אָסִין JUDGES 16, 21 25. אָסִין alone ECCLES. 7, 26; JUDGES 15, 14 fetters, spoken of the arms of the coquetting wife. To this is reckoned also the expression אָסִין בֵּית הָאֵסִין ECCLES. 4, 14, viz. as being contracted from אָסִין אָסִין, like אָסִין 2 CHR. 22, 5 from אָסִין 2 KINGS 8, 28; according to the Targ. to be explained from אָסִין JER. 17, 13 in the signification *degenerated, turned aside*, i. e. idolaters, or perhaps more correctly *fleeing* from אָסִין (which see), and consequently אָסִין אָסִין should be read. But the former explanation alone is suitable in our text.

אָסִין (plur. אָסִין) *Aram. m.* like the Hebrew אָסִין fetter DAN. 4, 12; EZR. 7, 26.

אָסִין (plur. אָסִין) *m.* see אָסִין.

אָסִין (or אָסִין) *m. prop.* the ingathering of fruit, wine, grain, hence: *ingathering time, harvest*, אָסִין חַג הָאָסִין Ex. 23, 16; 34, 22 at the close of the year (אָסִין) אָסִין אָסִין spoken of the feast of tabernacles, אָסִין אָסִין, as a thanksgiving feast for the finished harvest of the fruits and vineyards, or of harvest

generally LEV. 23, 39; DEUT. 16, 13 &c. Formed from אָסַף after the form חָקַרְהָ, אָפַר, אָפַר, אָפַר.

אָסִיר (*plur.* אָסִירִים) *m.* 1. *prisoner*, in the prison (בֵּית) ZECH. 9, 11; LAMENT. 3, 34; אָפַרְהוּ Is. 14, 17 to *set free the prisoner*; *fettered* Ps. 69, 34; *an exile* 68, 7; 79, 11; 102, 21; figuratively 107, 10; ZECH. 9, 12. It is distinguished from אָסַר only by this that it is constantly a noun, while the latter is merely a participle. Yet the K'tib GEN. 39, 20 22 also gives to אָסַר the substantive sense. — 2. Synonymous with אָסַר *fetter* JUDGES 16, 21 25 in K'tib, for which the K'ri reads אָסִיר.

אָסִיר (an intensive form from אָסַר, but almost with the same meaning, like אָסַר and אָסַר, אָסִיר and אָסִיר) *masc.* 1. *captive* Is. 10, 4; 24, 22; 42, 7. — 2. (a secondary form of אָסַר, *Osir*, an epithet of Adonis, common in Phenician in proper names; see under אָסַר) *n. p. m.* Ex. 6, 24; 1 CHR. 6, 8 22. Comp. Phenician עֲבִדְאִסִיר as proper names.

אָסַף (not used) *trans.* to *heap together*, to *gather*, to *bring together* to a place, comp. Ar. عَصَم, حَزَم, in which is included the idea of bringing and carrying together, Aram. אָסַן, Syr. أَسَف, where the *m* is weakened into *n*. The organic root is אָסַם.

אָסַם (only *plur.* אָסַמִּים) *m.* *store house*, *granary* DEUT. 28, 8; PROV. 3, 10, where the grain is heaped up together, from אָסַם.

אָסַף (after the form אָסַף from אָסַף *dwelling in the thornbush*, spoken of God, comp. אָסַף שְׂכָנִי DEUT. 33, 16) *n. p. m.* EZR. 2, 50.

אָסַף (Assyr.; in some mss. אָסַף, hence the LXX Ἀσσεραφ) *n. p.* of an Assyrian king, who led foreign people into Samaria and with whose name is joined the epithet אָסַף EZR. 4, 10. It is possible that it is a mere Assyrian title. According to Philox. *Luz-satto* (Le Sanscritisme de la langue As-

syrienne p. 38-40) אָסַף is a translation of אָסַף, so that this name is compounded of *uahina* (= *asna*, = *ukehina*, Sanskrit *ukehita*) *great, distinguished* (אָסַף) and *par* (Sanskrit *para*) *principal, high, elevated* (אָסַף) and therefore forms a title; but the first member of the word is *ḍanap* or *ʿanap*, to which is joined the rightly explained *par* (*para*).

אָסַף (Egyptian) *n. p.* of a priest's daughter at Heliopolis, who became Joseph's wife GEN. 41, 45; 46, 20. The LXX read Ἀσεφ and Ἀσεφ. In the last syllable אָסַף, *Neṯ*, we recognise the Coptic *Hert*, name of the Egyptian Minerva or Pallas, written in Greek authors *Nḗt*, *Nít*, and אָסַף is the Coptic *ac* (*is*), consequently together: *dedicated to Neit*; comp. the Egyptian proper names compounded with *Nít* or *Neit*: *Nítetus* (Herod. 3, 1), *Nitocris* (2, 107), *Psammenitus*, *Pateneit* &c. With אָסַף *Nat* i. e. *Neit* are connected the names *ʿAvaitus*, *Tavaitis*, *Tavaitis*, *Tavaitis*, Phenician תַּוַּיְתַּי &c.

אָסַף (*fut.* אָסַף, before *suff.* or *plur.* אָסַף; of which future there is also a second form like the Hifil of אָסַף: אָסַף, אָסַף, אָסַף 1 SAM. 15, 6; 2 SAM. 6, 1; Ps. 104, 29, so far as אָסַף in Hifil coincides with אָסַף to *cause to gather*, to *add*, written with אָ Ex. 5, 7; 1 SAM. 18, 29; with אָ of motion אָסַף MIC. 4, 6; *inf. abs.* אָסַף JER. 8, 13, ZEPH. 1, 2 stands in connexion with the 1st person of the future for אָסַף, comp. אָסַף Is. 28, 28, but elsewhere regular MIC. 2, 12) *trans.* prop. to *snatch together*, to *scrape together*, to *take* or *draw together*, hence 1. *to gather, collect*, grain Ex. 23, 10, corn DEUT. 11, 14, ears RUTH 2, 7, the corn standing in stalks Is. 17, 5; *to bring into the barn*, the fruits of the field Ex. 23, 16; LEV. 23, 39, wine DEUT. 16, 13, dried fruits, oil &c. JER. 40, 10; comp. the nouns אָסַף, אָסַף, אָסַף. Then metaphorically: *to collect*, gold 2 KINGS 22, 4; NUM. 21, 16; bones 2 SAM. 21, 13; *to gather* men Ex. 3, 16, *to gather together* ZEPH. 3, 8, particularly applied to

the gathering of nations ZECH. 14, 2, armies DAN. 11, 10, exiles IS. 11, 12 &c., with אֶל- of the place into which they are collected GEN. 42, 17; DEUT. 22, 2, seldom with עַל 2 KINGS 22, 20. — 2. to gather in the sense of drawing together, snatching up together, JER. 10, 17; figuratively PROV. 30, 4; to draw in, withdraw, לָנֶה, אֶל to withdraw their shining JOEL 2, 10; 4, 15; אֶל-אֲרֻץ-שָׁלוֹם אֶל to withdraw peace i. e. to take it away JER. 16, 5; אֶל יָד to draw in the hand i. e. to desist from something 1 SAM. 14, 19; אֶל with אֶל of the place to draw back the feet, a figure of one dying GEN. 49, 33; to draw together i. e. to take, catch HAB. 1, 15; to draw in, in the sense of to take to oneself, to take under the protection, with אֶל of the place DEUT. 22, 2 or with the accusative JOSH. 20, 4; spoken of the glory of God which receives one, i. e. to enter into the glory of God IS. 58, 8; אֶל מִצָּרָיוּתוֹ הַמְּצוּרָה to receive from leprosy or him who is thrust out by leprosy, i. e. to heal 2 KINGS 5, 6 11; אֶל צָבָרָה אֶל to withdraw anger i. e. to pour forth anger no more PS. 85, 4, like אֶל הַשִּׁיב 78, 38. — 3. to gather in, in the sense of to take away from somewhere, reproach GEN. 30, 23; IS. 4, 1; אֶל נֶפֶשׁ, חַיִּים, חַיִּים אֶל to gather in the soul (applied to God or men) i. e. to cause to die JUDGES 18, 25; PS. 26, 9; 104, 22, fully אֶל-אֶל-אֶל to take to himself JOB 34, 14; frequently with the omission of נֶפֶשׁ &c. in the simple sense of allowing to die = to destroy, to snatch away 1 SAM. 15, 6; אֶל-אֶל-אֶל dying of hunger EZ. 34, 29; hence the expression אֶל-אֶל-אֶל (עַל) אֶל to gather to the fathers i. e. to cause to die, to cause to come to the fathers, 2 KINGS 22, 20; 2 CHR. 34, 28. — 4. to hold together, to close, a march IS. 58, 8. See Pihel. At 2 SAM. 6, 1 the LXX, Vulg., Syr. and Ar. read נִיטָה in the sense of נִיטָה and he gathered; but it suits the context better to translate and he enlarged, from נִיטָה. Derivatives אֶל-אֶל-אֶל, אֶל-אֶל-אֶל, אֶל-אֶל-אֶל, אֶל-אֶל-אֶל, and the proper name אֶל-אֶל-אֶל and אֶל-אֶל-אֶל.

Nif. נִיטָה (once נִיטָה PS. 47, 10 for נִיטָה) refl. of Kal 1. to assemble JUDGES 16, 23, with אֶל or לָ whither persons assemble or repair LEV. 26, 25; 2 CHR. 30, 3; with עַל to gather together against one GEN. 34, 30; PS. 35, 15; MIC. 4, 11; ZECH. 12, 3, or also whither, if the place be a height AM. 3, 9. Then also passive of Kal: to be heaped up PROV. 27, 25; spoken of a herd to be driven in GEN. 29, 7. — 2. pass. of Kal in the 2^d signification: to be brought together JER. 8, 2, to be received EX. 9, 19, to be withdrawn, spoken of shining IS. 60, 20; particularly in the expression to be healed, of a leper NUMB. 12, 14; figuratively to put up a sword into the sheath JER. 47, 6. — 3. pass. of Kal 3: to be gathered i. e. to die, in the phrase to be gathered to (אֶל) his forefathers i. e. to be gathered to them into the region of shadows, with אֶל-אֶל-אֶל, or also אֶל-אֶל-אֶל GEN. 25, 8; JUDGES 2, 10; 2 KINGS 22, 20, seldom alone NUMB. 20, 26; JOB 27, 19. To this signification is annexed that of dying, perishing HOS. 4, 3; ceasing, disappearing IS. 16, 10; 60, 20; JER. 48, 33.

אֶל Pih. to gather with zeal, to collect vigorously, IS. 62, 9; to receive to oneself JUDGES 19, 15; to bring together, close, a procession NUM. 10, 25; generally explicable by Kal.

אֶל Puh. to be gathered, taken together IS. 33, 4; EZEK. 38, 12, with עַל against HOS. 10, 10; אֶל-אֶל-אֶל to be collected like heaps IS. 24, 22, where אֶל as a verbal noun strengthens the thing. In addition to this form there was also in the language an intensive one אֶל-אֶל-אֶל to be collected here and there, whence אֶל-אֶל-אֶל.

Hif. הִנִּיטָה (fut. אֶל-אֶל) adopted by some at 1 SAM. 15, 6; PS. 104, 29, נִיטָה 2 SAM. 6, 1 &c.; but these forms are always better considered as belonging to Kal. Forms of נִיטָה, as הִנִּיטָה = הִנִּיטָה EX. 5, 7 &c., should be looked for under נִיטָה, since they sometimes run into one another merely on account of the relationship of the stems.

אֶל Hithp. to gather themselves together DEUT. 33, 5.

The stem אָספּ has for its organic root אָספּ and is connected with אָספּ, אָספּ not merely in form but also in original conception; even in the formation of the stem the one has arisen out of the other.

אָספּ (collector i. e. protector, spoken of God, comp. Ps. 27, 10, the same is also said of God in the proper names אָספּ, אָספּ, אָספּ) *n. p.* 1. of the father of Joah 2 KINGS 18, 18 37; Is. 36, 3. — 2. of a singer and poet in David's time of the Levitical race of Gershon, called אָספּ 1 CHR. 6, 24; 15, 17; 16, 5; 2 CHR. 29, 30. In 12 psalms (50. 73-83), but which cannot have been composed by Asaph because of their contents, אָספּ stands either by itself, or joined to אָספּ. The posterity of Asaph (אָספּ) in the time of Ezra and Nehemiah appear as singers and officers belonging to the temple EZR. 2, 41; 3, 10; NEH. 2, 8; 7, 44. See אָספּ and אָספּ.

אָספּ (only plur. אָספּים, constr. אָספּים) *adj. m.* prop. gathered in, heaped up, but plur. substantively a gathered in store, hence אָספּים 1 CHR. 26, 15 store-house in the temple, without אָספּים 26, 17; אָספּים אָספּים store-chambers of the gates NEH. 12, 25.

אָספּ (plur. constr. אָספּים) *m.* ingathering, fruit-gathering, harvest, Is. 32, 10; figuratively אָספּ אָספּים 33, 4 harvest of the locusts as a figure of carrying off; אָספּים Mic. 7, 1 harvest of the summer fruits. See אָספּ.

אָספּ a Zend. and generally Mediterranean expression for horse (Pers. asp, Zend. aspa &c.). Since the horse was regarded as holy, a gift of the pure primitive element water, as well as a symbol of Behram, many Persian and Assyrian proper names are compounded with it. See אָספּה.

אָספּה (only plur. אָספּהים) *adj. fem.* (from אָספּ) prop. collected, but merely as a substantive, assembly, particularly in plural אָספּהים ECCLES. 12, 11 in the

verse designed for the close of the canon: the words of the wise (אָספּהים) are as goads (i. e. the divine Scriptures lead), and like driven nails are the men of the assembly, where אָספּהים corresponds to the אָספּהים in the first member of the verse, and generally to the post-canonical אָספּהים, to the Mishnaic אָספּהים (Abot ch. 1), denoting the synod that conducted all the great religious and political affairs after the time of Nehemiah.

אָספּה (after the form אָספּה, אָספּה) *f.* assembly, heap, Is. 24, 22, LXX συναγωγῆ, strengthening the אָספּה.

אָספּה (with the article אָספּה = אָספּה) in the Aramaean manner, from אָספּה, see Puhall *m.* prop. a number of people gathered together from all quarters, but only with the article: rabble NUMB. 11, 4, similar in signification to אָספּה (a mixture of all sorts of people, LXX ἐπίμικτος, the Ἰάμψυλοι of the Greek colonies) Ex. 12, 38 (properly same as אָספּה, as also the Targ. takes it), who joined the Israelites in their exodus from Egypt, for the purpose of colonising Canaan. The form is like that of אָספּה, אָספּה and others, consequently it is for אָספּה.

אָספּה (Assyrian) Aram. adv. diligently, carefully EZR. 5, 8; 6, 8 12 13; 7, 17 21 26; LXX ἐτοιμῶς, ἐπιμελῶς, ἐνδύσιον; Vulg. studioso, diligenter; Rashi and Ibn 'Esra אָספּה. Like אָספּה, אָספּה, אָספּה and others this word passed out of old Persian into Aramaean. Von Bohlen compares از فرمان ez fernan, wisely, Kosegarten سپری or سپری seperi, isperi, completely, Haug the old Pers. as-parna i. e. completed, quite, where parna is part. of the Zend. pərə to complete. These derivations, however, are very uncertain.

אָספּה (Pers.) *n. p.* of a Persian ESTH. 9, 7, from the Pers. asp, Zend. aspa (see אָספּה) horse, and the syllable t d usual in proper names, abridged from dāta given, hence given by the horse (i. e.

by the god Behram in the form of a horse); comp. *Aspadartes* or *Aspadēs* as a Persian proper name (Diod. Sic. 2, 33).

אָסֵר (*fut.* יִאָסֵר, יִאָסֵר, with *suff.* יִאָסֵר; *part. pass.* אָסֵר; *inf. c.* לִאָסֵר, לִאָסֵר) *tr.* 1. to bind together, fetter, make fast, with cords, chains &c. 2 SAM. 3, 34; EZ. 3, 25; JUDGES 16, 5; JOB 36, 8; אָסֵר Ps. 146, 7 *fettered*. Then, to put in prison generally, even if not in fetters 2 KINGS 17, 4; 23, 33; hence אָסֵר a prisoner GEN. 40, 3 5; Is. 49, 9; figuratively of the fetters of love, SONG OF SOL. 7, 6. — 2. to bind e. g. the foal to (לְ) the vine GEN. 49, 11; Ps. 118, 27: bind the sacrifice with thick-twisted twigs; to put horses to EX. 14, 6; 1 SAM. 6, 7; JER. 46, 4, generally to yoke or harness, a chariot GEN. 46, 29, and without mentioning the object that is harnessed 1 KINGS 18, 44; figur. מִלְחָמָה אֶת to bind on a dispute, a quarrel, to commence it 1 KINGS 20, 14; 2 CHR. 13, 3; to gird, exactly in the sense of אָסֵר JOB 12, 18; NEH. 4, 12. — 3. to bind i. e. to put a binding on oneself, in the sense of to vow not to do a thing, in the votive formula אָסֵר אָסֵר אֶל-נַפְשִׁי to bind a fetter upon oneself i. e. to take upon oneself a vow of abstinence (opposed to נָדָר to vow to do) NUM. ch. 30; comp. Aram. אָסֵר, Syr. اَسَر in this sense; the Ar. اَسَر "to interdict" is derived from the idea of binding. — 4. In the sense to bind oneself, to unite oneself, sexually, it is intimately related to the Ar. عَشَرَ, and accordingly the Phenician name of the deity אָסֵר (pronounce Osir) is to be explained like the Ar. عَشِير conjux, spouse, as an epithet of Adonis (Steph. Byz. de urb.; Pausan. 9, 41, 2); hence אָסֵר and the Phenician proper names אָסֵר and אָסֵר, מִלְחָמָה אֶת אָסֵר and others. Comp. the proper name אָסֵר. Derivatives אָסֵר, אָסֵר, אָסֵר, אָסֵר, מִלְחָמָה אֶת אָסֵר.

Nif. נִאָסֵר *pass.* of Kal: to be fettered JUDGES 16, 6, to be held in captivity GEN. 42, 16.

Ph. אָסֵר see אָסֵר.

Puh. אָסֵר to be taken captive Is. 22, 3, e. g. מִקֶּשֶׁת by the bow, where קֶ stands for אָשֵׁ, as in 21, 17.

The stem אָסֵר (Targ. אָסֵר, Syr. اَسَر, Ar. اَسَس &c.) is intimately related to אָסֵר (which see), אָסֵר (which see), אָסֵר and אָסֵר &c.; but the organic root is אָסֵר, as is seen from comparison.

אָסֵר (not used) Aram. equivalent to Hebrew אָסֵר. Hence אָסֵר, אָסֵר.

אָסֵר an Assyrian word, used in compound Assyrian proper names: at the end of them e. g. in אָסֵר (which see), אָסֵר (which see) and others, and in the form אָסֵר as the first member of the compound in אָסֵר-חֵרֶן. It corresponds to *çira* in Sanskrit in the sense of commander, leader, head, the short ending *a* in Assyrian not being heard; the Greek *άρα* also originated from the same word.

אָסֵר (*constr.* אָסֵר NUM. 30, 13, but before a suffix only the form אָסֵר appears) *m.* a vow of renunciation, abstinence, a vow not to do a thing, NUM. ch. 30; אָסֵר 30, 14 oath of abstinence. Comp. אָסֵר, אָסֵר the same; in the Mishna אָסֵר, אָסֵר in this sense.

אָסֵר (only with *suff.*; *pl.* אָסֵר with a singular meaning) *m.* equivalent to אָסֵר NUM. 30, 5 6 8 15. As in אָסֵר and אָסֵר, אָסֵר and אָסֵר, the intensive form here does not appear to alter the meaning.

אָסֵר (*constr.* אָסֵר, *def.* אָסֵר) Aram. *m.* royal prohibition, interdict DAN. 6, 8 9 13 14 16 (LXX ὁρισμός, δόγμα), from אָסֵר to forbid, Ithpe. אָסֵר in Targ.

אָסֵר-חֵרֶן (Assyr.) *n. p.* of the son of Sennacherib, king of Assyria after his father, about 696 B. C. 2 KINGS 19, 37; Is. 37, 38; EZR. 4, 2. אָסֵר is nothing but אָסֵר (which see) in אָסֵר, אָסֵר &c., and is here somewhat altered merely by the laws of euphony, because it is not at the end; חֵרֶן is,

אָ. Hence it may also be explained why the Aethiopic אָ signifies *mouth*, the mouth being here looked upon as a visible part of the face; in which sense אָ is to be taken perhaps in Ez. 8, 17, since the Barsom (אָמורִי) was held before the *mouth* by the Persian sun-worshippers (*Hyde*, hist. rel. v. p. ed. II. p. 350). The dual in אָם should then be explained like the plural in אָם (which see). — 4. Like אָם (which see) and *ἑρσωνος* in the sense *person*, and therefore אָם means *persons* 1 SAM. 1, 5 (the dual אָם has here nothing but the force of a plural, and therefore does not denote exactly *two*; the LXX incorrectly read אָם). — 5. אָם (*face* i. e. presence, viz. of God, comp. אָמִי n. p. m. 1 CHR. 2, 30 31. — The stem אָם appears to be only a denom. from אָ in the sense of anger; but אָ itself is derived from אָם, which exists also in the Ar. عَبَّ.

אָ (pronominal stem, properly a preposition *with*, *at*, generally the expression as a preposition of rest and also of motion near: *at*, *to*, *before*, *toward*, both ideas flowing together in other languages also. From this has been developed the idea of a conjunction, so far as it denotes something in the neighbourhood or moved thither; it is then) *conj.* and signifies in general: *also*, e. g. אָם אָחֵרִי 2 SAM. 20, 14 *also after him* i. e. near after him, and consequently different from אָם, which merely increases; *likewise* LEV. 26, 16; DEUT. 15, 17. In this sense אָם stands 1. to make pronouns emphatic, DEUT. 2, 11 *even they*; PROV. 22, 19 *even thee*; so too PROV. 23, 28; JUDGES 5, 29. In the two-fold sentence 2 KINGS 2, 14 this emphasis of the pronoun (אָם רִי) is a gradation of the personal idea in the verb וַיִּכֶּה and it must be translated: *and actually he smote the water* i. e. hardly did he smite it, till &c., in the same sense as אָם בְּמִצֵּתִי SONG OF SOL. 3, 4. — 2. to make particles emphatic, e. g. אָם אָם JOB 19, 4; 34, 12 *yea truly*;

אָם 6, 27; אָם Ps. 18, 49; אָם Is. 40, 24; אָם וְאָם *and yet, but, and even* LEV. 26, 44; אָם Ez. 14, 21; אָם ESTH. 5, 12; אָם Is. 41, 26 &c. In all these cases אָ is taken for *even*, *yea even*, *imo*, *imo certe*, prop. nothing but a strong *and*, to which is added the idea of the following particle or pronoun. In אָם the emphatic אָם, *actually*, *yea*, causes it a) to be equivalent to an exclamation, prop. *and is it really so that* HAB. 2, 5; 1 SAM. 21, 6; 14, 30, or to an interrogation *really?* GEN. 3, 1; b) an ascending gradation in certainty with respect to a preceding position, adding the chief particular which is still wanting, and to be translated if an affirmative clause precedes, *how much more* 2 SAM. 16, 11; PROV. 15, 11, if a negative, *how much less* 1 KINGS 8, 27; JOB 9, 14; (with the omission of אָ) 4, 19. Sometimes אָם is similar, 36, 29. — 3. More rarely in other cases for the sake of making clauses emphatic, to be translated by *even*, *notwithstanding*, *just so*, as an antithesis or gradation, ECCLES. 2, 9; SONG OF SOL. 1, 16; 1 SAM. 2, 7; Is. 26, 9; Ps. 65, 14; 74, 16. — 4. The reduplication אָם... אָם Is. 46, 11, to denote different things as meeting in one respect, is only an emphatic expression, like אָם... אָם 38, 15, Ps. 76, 7, or אָם... אָם Ex. 10, 25 26, and may be translated *as well... as also*, *not only... but also*, prop. nothing but *even... even*, and... *and*. אָם appears too in all these cases, so that the two are interchanged. — Besides, the following cases should be noticed: a) when the interrogative particle appears in the member of a sentence where is also אָם, it prefers to join the latter, e. g. אָם GEN. 18, 13 24; אָם AMOS 2, 11, comp. Ar. أَكَلَا; sometimes the interrogative particle is left out, אָם is therefore equivalent to אָם GEN. 3, 1. b) אָם is sometimes transposed, according as the emphasis is intended, e. g. אָם Ps. 138, 7 for אָם; אָם JOB 36, 29 for אָם.

Etymologically, as אָ is abridged

from אָר, so is אָר from אָר, the original form appearing in the Jerusalem Targum on GEN. 27, 33 and perhaps in אָר; the abbreviated form אָר, Targ. אָר, Syr. א- is connected in the root א with א and the copulative ו and. Also אָר, אָר, אָר, אָר, is cognate with it.

אָר (pronominal stem) *Aram.* the same, DAN. 6, 23.

אָר (fut. אָר) *tr.* to bind, bind about, gird, with ל of the person and א of the object, a girdle (תָּבַד) Ex. 29, 5; Lev. 8, 7; from which fundamental signification the meanings to veil, clothe, cover, draw on have been developed, as is seen from the derivatives. Hence אָר, אָר, אָר and perhaps אָר.

The stem אָר is not found, it is true, in Aramaean and Arabic in this signification, but yet traces of it are preserved. The organic root is אָר, also found in אָר, Ar. صَفَد (to bind, fetter), with change of the *p*- or *d*-sound in אָר, אָר, אָר &c.

אָר *adj. m.*, אָר *f.* see אָר.

אָר see אָר.

אָר (constr. אָר, with suff. אָר, from אָר) *f.* 1. girding, binding about, אָר girdle of binding i. e. fastened girdle, Ex. 28, 8; 39, 5, from אָר, therefore the Syr., Samar. and Sa'adia look upon it as allied in sense to the latter. — 2. coat, covering (cognate in meaning אָר, Is. 30, 22 (where אָר is opposed to אָר) of the covering of idols. Others, however, understand it of the idol itself; a double view that is already contained in Jer. Sabbath ch. 9.

אָר (with suff. אָר) *m.* palace-tent, great pavilion, DAN. 11, 45, with אָר to pitch. According to the Ar. فَدَن (Ham. p. 712) high tower, tower-like tent, فَدَن to build aloft, the א in this word (and in אָר Targ. on Jer. 43, 10 for אָר tent, Syr. אָר 1 CHR. 15, 1,

Ben-Sira 21, 5 palaces, palace-tents, Talm. אָר, plur. אָר the same &c.) with dagesh following is only prosthetic as in אָר, and the noun אָר should then be derived from אָר (which see). But the stem may also be אָר, Aram. אָר, whence אָר in the sense of אָר, אָר, after the model of אָר from אָר. From this then a secondary verb אָר may have arisen. The Syr. אָר tower appears to confirm the idea.

אָר (fut. אָר, אָר 1 SAM. 28, 24; imperat. אָר in pause out of אָר Ex. 16, 23) *tr.* to bake, with the accusative of the object and the material Lev. 24, 5; spoken of אָר Is. 44, 15; מָצוֹר GEN. 19, 3; מָצוֹר Ez. 46, 20; מָצוֹר Ex. 12, 39; &c. Lev. 24, 5. The baking was done upon coals Is. 44, 19. Part. אָר GEN. 40, 1 baker, Onkelos אָר; אָר 40, 2 chief baker, a court-officer in Egypt, as among the orientals generally, Syr. أَوْر; fem. pl. אָר 1 SAM. 8, 13. Derivative אָר, on the contrary for אָר see under אָר.

Nif. אָר to be baked, Lev. 6, 10; 23, 17; אָר in the oven 7, 9.

The stem אָר is written in the Targ. אָר, Syr. أَوْر, Ar. preserved only in أَوْر, by which however the fundamental signification to make ready, to prepare, is confirmed. But it is more probable that this verb in Arabic belongs to another group. Here on the contrary the organic root is אָר, which is found modified in אָר, אָר; comp. the Sanskrit paç, Pers. bukh-hen, back-en &c.

אָר a rare form for אָר (which see), belonging to the stem אָר (which see), for which some have incorrectly adopted a stem אָר with the meaning to measure.

אָר (pronominal stem; only in Job) *adv. demonstr. prop. here, so there*, but mostly of time: now then, now, in lively discourse JOB 9, 24; 24, 25: if not, then who &c.; אָר אָר where now then 17, 15; אָר אָר 19, 6 know then; אָר אָר

19, 23 *oh that then!* It is compounded of אָ = אָ (demonstr. pronom. stem) and אָ equivalent to אָ (which see), אָ (which see). It may, however, be also taken as interrogative, from the twofold character of אָ, comp. Phœnician אָ אָ *what then?* (Poen. 2, 63) = אָ אָ.

אָ (pronominal stem) *adv. demonstr.* equivalent to אָ, then: *so then* in lively discourse, in demanding or inferring, and in questions for the sake of emphasis: *tandem, ποτέ, therefore*, GEN. 27, 33 37; Ex. 33, 16; Is. 19, 12; Hos. 13, 10; 2 KINGS 10, 10. From אָ interrogative it is also different in orthography; but on the other hand אָ stands for it in JUDGES 9, 38; PROV. 6, 3, without distinction in meaning. See אָ and אָ.

אָ (seldom אָ, after the form אָ, אָ, אָ, therefore for אָ) *m. prop.* veiling, clothing, but especially 1. of the upper priestly or kingly garment or shoulder-covering, ephod (LXX ἐνωμῖς, Aq. ἐνιῶμα, ἐνένδμα, Vulg. *superhumeralē*, Targ. אָ; the Syr. has retained the Hebrew word in ܐܦܕܐ, the Coptic in ܐܦܕܐ, made of purple, blue, red and golden threads, and consisting of two halves like the mass-gowns of priests (Jos. Ant. 3, 7, 5), of which the girdle (אָ) that kept them together formed an essential part Ex. ch. 28; 29; 39; the lower mantle was called אָ Ex. 28, 31. Such an ephod was worn by the high priest Ex. 28, 4, by David in priestly functions 2 SAM. 6, 14, 1 CHR. 15, 27 (hence אָ), by the boy Samuel consigned to the priests 1 SAM. 2, 18 28, as also by other lower officiating priests 22, 18. — 2. as pertaining especially to the priests 14, 3, it was used for a sign of oracle-giving 23, 6 9; 30, 7, without a particular oracle-image being necessarily thought of. This priest's robe was put on or produced at the giving of oracles JUDGES 8, 27; 17, 5; 18, 14 17 18 20; Hos. 3, 4. As the *Urim* and *Thummim* were connected with it and the ephod was abused by those who had no right to it, it is named along with the אָ.

See אָ. — 3. (oracle-giving i. e. oracle-giver) *n. p. m.* NUMB. 34, 23.

אָ (not used) a stem assumed for אָ (which see) and אָ (which see) in the sense to *shine, to glitter*; see, however, these words.

אָ (not used) *intr.* tantamount to אָ to *snatch at something, to hunt, strive*. Verbs אָ and אָ are often interchanged with one another. Hence the proper name אָ.

אָ (equivalent to אָ; *striving*) *n. p.* of a Benjamite 1 SAM. 9, 1.

אָ (for אָ, from אָ 2.) *adj. m., f.* weak or tender in the stalk, *unripe*, Ex. 9, 32 spoken of the ears of wheat and rye, which being yet young were not smitten by the hail; hence not *ripening late, late-growing*, as some incorrectly translate, since this is merely secondary. Comp. Targ. אָ tender, young, of sheep; then *late-born*. In the Mishna אָ is the opposite of אָ (Sh'bi'it 6, 4). The LXX (ὄψιμα) and Vulg. (*serotina*) have rather given the meaning than a literal version.

אָ *n. p. m.* see אָ 5.

אָ (constr. אָ; *pl.* אָ, constr. אָ, with suff. אָ) *m.* 1. = אָ, properly *adject.*: strong, powerful, firm, therefore אָ אָ JOB 41, 7 the strong of shields i. e. firm shields; then substantively: a strong, powerful one, a hero, 12, 21, parallel אָ; figuratively firm, condensed, hence bar, אָ אָ 40, 18 bars of brass. Comp. on this signification the proper names אָ, אָ, אָ, אָ, and אָ, all from the verb אָ. — 2. prop. sunk, deep, hence ground (of a valley), depth, bed, cleft, אָ, 2 SAM. 22, 16; אָ Ps. 18, 16; 42, 2; SONG OF SOL. 5, 12; Jo. 1, 20 foundations of the sea, of the rivers; valley (cognate in sense אָ) Ez. 6, 3; 36, 4 6, particularly like אָ a valley watered by a torrent 35, 8; Ar. وادي. See אָ I. — 3. torrent, a flowing wood- or valley-brook, which is dried up by the summer heat Ps. 42, 2; 126, 4. The stem is אָ II.

The different senses of this word cannot be referred to one stem, as some have attempted to reduce them artificially, just as little as the manifold nouns in Arabic can be derived from one stem.

אֶסֶן (*fortress*) *n. p.* of a city in the tribe of Asher, where Phenicians dwelt JUDGES 1, 31; elsewhere it is called **אֶסֶן** JOSH. 19, 30, which see.

אֶסֶן see **אֶסֶן**, **אֶסֶן**.

אֶסֶן (not used) a stem assumed only for the noun **אֶסֶן** appearing in the Samaritan codex, which is actually written in Arabic **أَسْن**, in Aram. **אֶסֶן**.

אֶסֶן in the Samaritan codex for **אֶסֶן** GEN. 19, 29, from **אֶסֶן**; on the other hand it has **אֶסֶן** DEUT. 32, 20 for **אֶסֶן**.

אֶסֶן (not used) *intr.* 1. *to be dark, dusky, gloomy*, of the night, cognate in sense to **אֶסֶן**. That it is to be taken with the medial *e* may be perceived from the derivatives **אֶסֶן**, **אֶסֶן**. Ar. **أَسْن** to conceal oneself, *to sink*, of the sun. The organic root is identical with that in **אֶסֶן**, as also in Arabic the meaning "to be small, low, little, weak" is explicable from this fundamental signification. Another sensuous idea for it is *to be veiled*, Ar. **عَسَل**, then *to be dark*; but it is not necessary to assume it here. — 2. *to be low, tender, weak*, of stalks; Aram. *to be weak, young*, of sheep born late, prop. *to sink*, to bow down, applied to the tender stalks. Derivatives **אֶסֶן**, **אֶסֶן**, **אֶסֶן**, **אֶסֶן**.

אֶסֶן *adj. m.* *dark, obscure, sunless*, spoken of days AM. 5, 20.

אֶסֶן *m.* *darkness, gloominess*, particularly thick JOB 3, 6; 10, 22, allied in sense to **אֶסֶן** Is. 29, 18, opposed to **אֶסֶן** JOB 30, 26; **אֶסֶן** 28, 3 *the stone concealed in darkness* (in a deep pit); figur. *misfortune* 28, 17, *concealment* Ps. 91, 6.

אֶסֶן (after the form **אֶסֶן**; with *suff.* **אֶסֶן**; *pl.* **אֶסֶן**) *f.* equivalent to **אֶסֶן** *darkness, deep obscurity* DEUT. 28,

29; put with **אֶסֶן** Prov. 7, 9, **אֶסֶן** JO. 2, 2, ZEPH. 1, 15, sometimes without *copulative* Ex. 10, 22; opposed to **אֶסֶן** Is. 58, 10. **אֶסֶן** 8, 22 *thrust into deep darkness*, where **אֶסֶן** is the accusative, while in JER. 23, 22 it is **אֶסֶן**. **אֶסֶן** Prov. 4, 19 is in many mss. **אֶסֶן**; but it stands for **אֶסֶן**. Is. 59, 9 *to wander in darkness*, opposite to **אֶסֶן**.

אֶסֶן (= **אֶסֶן**, from **אֶסֶן**; *judging*) *n. p. m.* 1 CHR. 2, 37; comp. the proper names **אֶסֶן**, **אֶסֶן**.

אֶסֶן (not used) a stem assumed for the nouns **אֶסֶן** (*pl.* **אֶסֶן**) and **אֶסֶן** (with *suff.* **אֶסֶן**) *intr.* *to revolve, roll, turn, to move* (in a circle); consequently it is = **אֶסֶן** II. (whence **אֶסֶן**, which see), **אֶסֶן** to turn &c. Accordingly the organic root would be **אֶסֶן**, which has been developed farther in another manner in **אֶסֶן** (which see) *to turn*. From the idea of the verb *to turn, to revolve* &c. are derived the nouns for *wheel* (comp. **אֶסֶן**), *course or circle of time* (comp. **אֶסֶן** and **אֶסֶן** &c.), *circle, winding*, then *turn, modus, τροχός* &c., so that the Ar. **أَسْن**. Hence *time* should be derived from **אֶסֶן**. Hence **אֶסֶן**, **אֶסֶן**.

אֶסֶן (from **אֶסֶן**) see **אֶסֶן**.

אֶסֶן (with *suff.* **אֶסֶן**) *m.* only in Prov. 25, 11: *like apples of gold* (or head-tops) *with silver carving is the word spoken with silver carving*, where *Symm.* (*ἐν καίρῳ αὐτοῦ*) *Vulg.* (in tempore suo) and *Ibn Ganāch*

explain it *time*, as the Ar. **أَسْن** = **أَسْن**, so that **אֶסֶן** is tantamount to **אֶסֶן** 15, 23. Greek Venet. (*ἐν τῷ τροχῷ αὐτοῦ*), *Kimchi* and others take it as equivalent to **אֶסֶן** wheel, viz. *upon its wheels*, i. e. striking quickly. According to another explanation in *Ibn Ganāch* **אֶסֶן** would be tantamount to **אֶסֶן** *its ways*, from **אֶסֶן** *turn*, modus, ratio, Ar. **أَسْن**, and in the Talmud **אֶסֶן** *mode, way, turn*, is actually taken in the sense-

of a different signification. Most correctly therefore: according to its manifoldness, i. e. according to its different ways, which can also be justified etymologically.

ספס *intr.* to fail, spoken of money GEN. 47, 15 16; to disappear, cease, of ספס Ps. 77, 9; to be annihilated, of ספס extortion Is. 16, 4; of a tyrant 29, 20. The stem ספס is a farther development of ספס i. e. ספס (which see), and the Targ. ספס stands for ספס, ספס, Ar. فس.

ספס (not used) *intrans.* to step, comp. ספס 2; hence figuratively to spread, to be plentiful. Derivative ספס 3.

ספס (once dual ספס, constr. plur. ספס) *masc.* properly the disappearing, ceasing, coming to an end, hence 1. *end, close of a thing*, i. e. where it ceases, the extreme limit: ספס ספס the ends of the earth = the distant lands DEUT. 33, 17; 1 SAM. 2, 10; Ps. 2, 8; PROV. 30, 4; Is. 45, 22; MIC. 5, 3; ZECH. 9, 10, for which elsewhere ספס (which see) occurs, comp. Hom. *neiquata gainis* &c. — 2. *the condition of vanishing, non-existence, want, nothingness*, but only as a negative adverb: no more, no further, not, a) connected with something else, like ספס ספס 2 SAM. 9, 3 *is there not more?* equivalent to ספס ספס, or absolutely ספס Am. 6, 10 *nobody, nothing* = ספס; b) in the sense of *without, none*, therefore = ספס, before a noun, as ספס Is. 5, 8 *no more room*; ספס DEUT. 32, 36, 2 KINGS 14, 26 *no more kept*; more frequent in this relation is ספס, e. g. *without hope* JOB 7, 6; *without wood* PROV. 26, 20; *without a man's hand* DAN. 8, 25; but ספס PROV. 14, 28 is *by want*, Is. 52, 4 *by nothing* = *without cause*; c) *nothing, nihilum, nihil* (cognate in sense ספס, ספס, ספס) Is. 34, 12; 40, 17; 41, 12 49, to which also 52, 4 belongs, a meaning that proceeds from that of ceasing, coming to an end; most frequently d) like ספס, ספס in the sense *except*, or with a limitation, *only*, which usually proceeds

from a negation in the language. It stands at the beginning of limiting propositions NUMB. 13, 28; DEUT. 15, 4; JUDGES 4, 9; 2 SAM. 12, 14 or in the middle of the proposition Is. 45, 14; 54, 15, in which sense the connected phrase ספס ספס is to be taken: *except that, only that* i. e. *but however* AM. 9, 8. — 3. only in dual ספס Ez. 47, 3 *steps* i. e. as far as a step is reckoned, viz. *ankles*, equivalent to ספס, as many versions and interpreters have understood it, not *soles of the feet*, the extremities of the feet, as Ibn Ganch supposes. See ספס. — 4. in the proper name of a city ספס (extension of the brooks) in the tribe of Judah 1 SAM. 17, 1, for which ספס stands in 1 CHR. 11, 13, so that ספס must be explained here by the meaning no. 3. See ספס-ספס.

ספס *adv.* except, not, nothing farther, in the formula ספס ספס Is. 47, 8 10, ZEPH. 2, 15 and *nothing farther*. It is the ספס with the i of union, as in ספס and ספס, which very old constructive form is then applied to an adverbial use. The LXX, Vulg., Targ., Syr. &c. have erroneously taken it for ספס with the suffix ספס in the sense of *except me*, which is contradicted by ספס ספס 2 SAM. 9, 3.

ספס (not used) *intrans.* to breathe, blow, from the organic root ספס, which also exists in ספס and with the guttural sound softened in ספס. Hence ספס. — 2. to breathe, to snort, to hiss, spoken of the serpent, as ספס is applied to the panting cries of a woman in labour; Syr. ספס to bleat, Arab. فس to snort; ספס to blow, of the wind; ספס to send forth, of sounds &c. Deriv. ספס.

ספס *m.* breath, figuratively nothing, nothingness Is. 41, 24, hence parallel to ספס, ספס.

ספס (for ספס; comp. ספס) *זיירה* for ספס, ספס; *זיירה* (for ספס) *fem.* prop. the breathing, hissing, therefore *adder, viper* Is. 30, 6; JOB 20, 16. Comp. Targ.

ספס, Talm. ספס, Arab. فس; so too the Coptic, in a similar sense.

אָפּ (not contracted in reduplicating the *p*-sound as other words in ע"ב) *intr. prop.* to turn, revolve, but used definitely *trans.* to surround, to encircle, in a figurative sense spoken of the חֲבֵלֵי-רָעוּת, with the accus. of the person 2 SAM. 22, 5 or עַל Ps. 40, 13.

The organic root אָפּ is identical with אָפּ (פָּבָב) according to the laws of root-building, and the Ar. أَف, whence أَفَات time, is the same. In Phœnician is derived from אָפּ i. e. אָפּ the name of the place אָפּא (pronounce Ippo) *place protected round about* (comp. גָּדָר &c.) i. e. Hippo. *Innow* in Africa is called upon a Sidonian coin (לְצִדְנֹת אֵם פָּבָב אָפּא בַּח צִר) אָפּא; comp. also אָפּא cover; and see אָפּא.

אָפּ I. (not used, only a collateral form of אָפּ) *intrans.* to be sunk, bent, deep, spoken of an inlet, ravine or valley; hence אָפּיק. The organic root is אָפּ-אָ (אָפּ-אָ).

אָפּ II. (not used) *intrans.* to flow, to pour out; hence אָפּיק 3. The organic root is אָפּ-אָ, which is found in אָפּ-אָ II. and in a modified state in אָפּ-אָ II., אָפּ-אָ, אָפּ-אָ &c.

אָפּ (Kal not used) *intrans.* to be stout, firm, strong, prop. held fast together; only *Hithp.* אָפּ-אָ to subdue oneself, to apply force to oneself, to compose or restrain oneself, GEN. 43, 31; 45, 1; ESTH. 5, 10; אָפּ-אָ Is. 42, 14 to be still and refrain oneself; אָפּ-אָ 63, 15 to restrain compassion.

Comp. Ar. أَفَق. The fundamental signification may proceed from "to embrace firmly, to embrace, encompass" (comp. אָפּ and אָפּ), and perhaps the stem is to be put along with אָפּ II. (which see). Derivatives אָפּיק, the proper names אָפּא, אָפּא, אָפּא, and

אָפּ (*fortress*; with *d* of motion אָפּ-אָ) 1. *n. p.* of a city in Asher JOSH. 13, 4. It is the *Apaxa* (Phœnician אָפּ-אָ) on the Adonis river (*Euseb.* Const. 3, 55; Sozom. 2, 5), the present village *Afka*

at the foot of Lebanon between Balbek and Byblus (*Burckh.* I. 70), which is called JUDGES 1, 31 אָפּיק and JOSH. 12, 18 אָפּ. — 2. *proper name* of a strong place on the east side of the sea of Galilee, near Hippo (אָפּא), where *Eusebius* (Onom.) points out a fort *Apaxa* which still exists under the name أبيض (*Burckh.* I. 539) 1 KINGS 20, 26 30. But others more correctly understand by it — 3. *proper name* of a city in the plain of אָפּ-אָ 1 SAM. 29, 1 in the tribe of Issachar, situated, according to the Onomasticon, near 'En-Dor (אָפּ-אָ or אָפּ-אָ). — 4. (written אָפּ-אָ) *proper name* of a place over against אָפּ-אָ 1 SAM. 4, 1 and probably identical with אָפּ-אָ in the mountains of Judah JOSH. 15, 53. — According to the natural derivation it is from the stem אָפּ-אָ; however the myth of Adonis has already combined the stem with אָפּ-אָ (אָפּ-אָ) to embrace (*Etym. Magn.* s. v.; *Bochart* Can. p. 748).

אָפּ (*fortress*) *n. p.* of a place, see אָפּ 4.

אָפּ (the same) *n. p.* of a city in the tribe of Judah JOSH. 15, 53. See אָפּ 4.

אָפּ I. (not used) *intrans.* probably equivalent to אָפּ (אָפּ) to be pounded, ground to powder, cognate with אָפּ-אָ (which see). The organic root is אָפּ-אָ. Hence אָפּ.

אָפּ II. (not used) *trans.* to wind round, bind about, cover, by modification from אָפּ (which see), Syr. اَحَف. Hence אָפּ.

אָפּ III. (not used) 1. *intrans.* to bear fruit, to increase, to be fruitful &c., a stem assumed for אָפּ-אָ, אָפּ-אָ, אָפּ-אָ which should be referred to אָפּ I. — 2. to bear, a stem assumed for אָפּ-אָ, but see אָפּ II.

אָפּ (from אָפּ I.) *masc. prop.* scattered, bruised, hence 1. *fine dust* (as the noun אָפּ from אָפּ), a figure of transitoriness, GEN. 18, 27; JOB 30, 19, put along with אָפּ; metaphor. *nothingness*, JOB

13, 12 *dust-poems* i. e. worthless; אֲפָרָה Is. 44, 20 to *grasp at nothingness*. — 2. *ashes*, i. e. the dust that remains from things burnt, NUMB. 19, 9 10 (there = רֶשֶׁן), comp. *cinis* with *xónis* (dust); as the orientals mourned in ashes 2 SAM. 13, 19, Is. 58, 5, figuratively *mourning* Ps. 102, 10, and as an antithesis including a play upon the words to אֲפָרָה Is. 61, 3. *To strew ashes* is a figure of multitude, Ps. 147, 16. נָחַן לֵאֵז Ez. 28, 18 to *burn to ashes*.

אֲפָרָה (from אָפַר II.) *covering, head-covering, head-ornament; head-dress*, 1 KINGS 20, 38, comp. Syr. عَفْرَا, Targ. מַעְפְּרָא, Talm. מַעְפְּרָא, Ar. مَغْفَرَة, turban &c. The Syriac, Vulg. and others have incorrectly thought of אֲפָרָה.

אֲפָרָה (plur. -הִים) *masc. young brood* (of birds), *chicken*, DEUT. 22, 6; Ps. 84, 4; JOB 39, 30; formed from אָפַר (which see) with *n* prosthetic.

אֲפָרִיִן *masc. sedan, litter, ferculum*, SONG OF SOL. 3, 9. LXX φορτισιον, Kimchi מְנִשָּׁה שֶׁלֹּאֲמִים בָּהּ בְּלוֹחַ. On the firm *n* prosthetic see above p. 2; אֲפָרִיִן (after the form אֲרִיִן) is to be derived from אָפַר II. to *bear* (which see). The Aram. אֲפִרְיָא, Talm. אֲפִרְיָא, Syr. فَرِيَا &c. is more general, and in the SONG OF SOL. the word is merely adopted out of the north-Palestine dialect.

אֲפָרִים (formed as a plural from a singular noun אֲפָרָה = אֲפָרָה: *fruit, posterity*) 1. *n. p.* of the second son of Joseph. GEN. 41, 52, Hos. 13, 15 already point to the correct derivation from אָפַר (so too Hos. 14, 9 and other places; 4, 16; and 10, 11 there appears to be even an allusion to the noun אָפַר); consequently the *n* is prosthetic and the plural is chosen on account of the collective idea, as in the proper names אֲפָרַיִם, אֲפָרַיִם, אֲפָרַיִם, אֲפָרַיִם and others. Adopted as a son of Jacob GEN. 48, 13 seq. he became the head of a warlike, powerful and numerous Israelitic tribe NUM. 1, 33; JOSH. 17, 14; JUDGES 8, 1; 12, 1-6, which received the most fruitful territory at the division

of Palestine JOSH. 16, 5; 17, 8; Hos. 9, 13. After the separation of the kingdom Ephraim formed the centre of Israel, which was then poetically termed by the prophets אֲפָרַיִם Is. 7, 2; Hos. 4, 17 &c. אֲפָרַיִם JOSH. 17, 15; 19, 50; 24, 30 was called the *northerly* mountain of Palestine ('Ebal, Gerizim &c.), as the southern was יְהוֹרָדָה Is. 11, 21; and after Ephraim in its rivalry with Judah laid claim to the national name *Israel*, this phrase is interchanged with יִשְׂרָאֵל (which see). אֲפָרַיִם 2 SAM. 18, 6 is the name of a forest district on the east bank of the Jordan in the vicinity of Gilead 17, 26, and is probably a continuation of the course of the woody mountains of Ephraim. Inasmuch as אֲפָרַיִם in the prophets was a periphrasis for the kingdom of the ten tribes Is. 9, 8; 17, 3; 28, 3 (עַל-אֲפָרַיִם 7, 2 in Ephraim i. e. in the kingdom of the ten tribes) Hos. 4, 17, so אֲפָרַיִם 2 KINGS 14, 13 was the name of the gate on the north side of Jerusalem, elsewhere also called בְּנֵינֶקֶן JER. 37, 13; ZECH. 14, 10, about where the Damascus gate (Robinson II. 177) now is. — 2. *n. p.* of a city 2 SAM. 13, 23, identical with אֲפָרַיִם (which see) 2 CHR. 13, 19 K'ri, 'Eppaím or 'Eppéim JOHN 11, 54 in the neighbourhood of the wilderness of Judah, and with 'Eppaw in Euseb. (under the word), 8 miles from Jerusalem, in the neighbourhood of Bethel (Jos. Jewish wars 4, 9, 9): originally it is not at all connected with our אֲפָרַיִם. The designation of a proper name by a derivative of אָפַר is very suitable, since אֲפָרַיִם GEN. 30, 2, DEUT. 7, 13 is so used; comp. the proper name Κάπρος (אֲפָרַיִם) 2 TIM. 4, 13.

אֲפָרַסִּי (pl. -סִי) *Aram. gent. masc.* name of the inhabitants of a state אֲפָרַס in Assyria, whence colonists were brought to Samaria EZR. 4, 9. According to Rashi: *Persians*, consequently it is equivalent to פָּרְסִי, pl. פָּרְסִיָּא DAN. 6, 29 K'ri, with *n* prosthetic. Others have sometimes thought of the *Parrhasii* in eastern Media, sometimes of the inhabitants of *Prusias* (Cellarius on Pliny

ep. 10, 85) or *Pyrisa-bora* (Amm. 1, 23) &c.; but the question cannot be decided according to the evidence that exists.

אִפְרַסְנִי (and אִפְרַסְנִי) *Aram. gent. m.* name of an Assyrian tribe, probably the *Paratakenians* between Media and Persia (Herod. 1, 101) EZR. 4, 9; 5, 6.

אִפְרַסְנִי see **אִפְרַסְנִי**.

אִפְרָה (*fruit, posterity*) 1. *n. p. m.* equivalent to **אִפְרַיִם**, with which it coincides in signification (from **פָּרָה**). Hence comes the *Gentile m.* **אִפְרַתִּי** 1 SAM. 1, 1 *belonging to the tribe of Ephraim* (in Josephus *ἡς Ἐφραΐμων ἀληθοσύνης*) JUDGES 12, 5; 1 KINGS 11, 26. — 2. with *ḍ* of motion **אִפְרָתָה** (*to Ephrath*) *n. p.* of the Ephraimite district Ps. 132, 6; we should here understand especially **שָׁלָה**, as by **שָׁלָה** is meant **שָׁלָה**. — 3. (*fruitfulness*) *n. p.* of a wife of Caleb 1 CHRON. 2, 19, pronounced also **אִפְרָתָה** 2, 50; 4, 4; from her along with her husband Caleb a place was called **אִפְרָתָה** 2, 24, which is probably identical with **אִפְרָתָה** 4. — 4. *n. p.* of a city in Judah which is elsewhere called **בֵּית לָחֶם** GEN. 48, 7, with *ḍ* of motion **אִפְרָתָה** 35, 16 19; 48, 7; RUTH 4, 11; LXX in an appendix to JOSH. 15, 59. Poetically the close union of **בֵּית לָחֶם** **אִפְרָתָה** MIC. 5, 1 has become *one* name. Hence is derived the *Gentile m.* **אִפְרַתִּי** 1 SAM. 17, 12; *plur.* **אִפְרַתִּים** RUTH 1, 2 i. e. *belonging to Ephrath* = Bethlehem. See **פָּרָה** 2.

אִפְרָה (not used) a stem assumed for **מִפְרָה** (which see); but it comes from **יִפְרָה** (which see).

אִפְרָה (old Persian) *Aram. m.* only in EZR. 4, 13, according to the context: *income, revenue*, as Rashi, Ibn 'Esra and others take it; but without a certain derivation, since Pehlevi *asdom* i. e. *end* gives no suitable sense.

אִצֵּב (not used) *intr.* 1. transposed from **אִצֵּב** to *shine, glitter*. Hence the proper name **אִצְבוֹן**. — 2. equivalent to

אִצֵּב to *hear, to attend to something*. Hence the proper name **אִצְבוֹן**.

אִצְבוֹן (*splendour viz. of God*, from **אִצֵּב** 1.) *n. p. m.* 1 CHR. 7, 7, for which, however, in 8, 3 **אִצְבוֹן** occurs in a sense almost the same.

אִצְבוֹן (*hearing viz. of God*, from **אִצֵּב** 2.) *n. p. m.* GEN. 46, 16, for which the nearly synonymous **אִצְבוֹן** NUMB. 26, 16 occurs.

אִצְבוֹן (with *suff.* **אִצְבוֹן**, *pl.* **אִצְבוֹנוֹת**, from **אִצֵּב** with *א* prosthetic) *f.* *finger*, LEV. 4, 6; SONG OF SOL. 5, 5, particularly *the forefinger*, which one dips into anything LEV. 9, 9; NUMB. 19, 4; **אִצְבוֹן** Is. 58, 9 *to stretch out the finger*, by way of mocking (comp. Persius 2, 33; Martial 2, 28, 2; Plant. Pseudol. 4, 7, 45, and Ar. **أَصْبَحَ**); **אִצְבוֹן** Prov. 6, 13 *to point at with the fingers*, i. e. to seek to injure by mysterious hints. **אִצְבוֹן**, however, is transferred a) to the *hand* generally Is. 2, 8; Prov. 7, 3; Ps. 8, 4; **אִצְבוֹן** Ex. 8, 15; 31, 18 *the hand of God* i. e. God's power, God Himself, comp. DEUT. 9, 10; LUKE 11, 20; b) *finger-breadth*, as a measure, the fourth part of a **אִצְבוֹן** JER. 52, 21; c) with **אִצְבוֹן** 2 SAM. 21, 20 *toe*, comp. *δάκτυλος*. The stem is **אִצְבוֹן** I. (which see) to catch, take, as *finger* in German is from *fangen*; the noun in Arabic is **أَصْبَعٌ**, **أَصْبَعٌ**, Syr. **أَصْبَعٌ**.

אִצְבוֹן *Aram. f.* the same, DAN. 5, 5, and *toe* 2, 41; in the Mishna, the Hifil **אִצְבוֹן** to stretch out the finger, comes from it.

אִצְבוֹן (not used), *part.* **אִצְבוֹן**, only a Samaritan orthography for **אִצְבוֹן** Ex. 5, 13; perhaps for **אִצְבוֹן** = **אִצְבוֹן**.

אִצְבוֹן (*constr. pl.* **אִצְבוֹנוֹת**; from **אִצֵּב**) *m.* 1. prop. corner, end, where a thing is broken off, hence *the extremity*, **אִצְבוֹן** Is. 41, 9, parallel **אִצְבוֹן** **אִצְבוֹן**, Symm. *ἀκρόν*, as also **אִצְבוֹן** (from **אִצְבוֹן**) actually appears in a similar metaphorical way. — 2. only in *pl.* Ex. 24, 11 (comp. v. 9) *separated, selected*, LXX *ἐπιλεκτοί*, *noble*,

comp. *נְזִירִים* in this signification from *נָזַר*, and at a later period in a religious sense *פְּרוּשִׁים* Pharisees; comp. Ar. *أَصِيل*. Perhaps also connected with signification 1, much like *פָּנָה* &c. Phœnician (Mass. 4 6 7 &c.) *יָצַלְתָּ* = *יָצַלְתָּ* definite pieces of the sacrificial animal, from *יָצַל* = *אָצַל*.

אָצַל (*pl. constr. אֲצִילִי*) *m.* 1. joint, of the arm Ez. 13, 18 i. e. the knuckles, elbows, and perhaps the shoulder-joints, hence it is there used according to the versions and interpreters like *אֲצִילָה* as a designation of measure, comp. Syr. *مِصْلًا*. — 2. in architecture: a wall of union 41, 8, where we should probably read *אֲצִילָה* instead of *אֲצִילָה*. — The derivation is from *אָצַל*, because signif. 1 originally denotes the joint or knot, which binds together the upper and lower part of the arm; as also *אֲצִילָה* has proceeded from the same point of view; comp. Targ. *אֲצִילָה* = Hebr. *אֲצִילָה*.

אֲצִילָה (*pl. אֲצִילָה*) *f.* 1. equivalent to *אֲצִילָה* 1: arm- or shoulder-joint, either where the upper and lower arm or where the arm and shoulder join, Jer. 38, 12, Targ. *אֲצִילָה*. — 2. as a measure like *אֲצִילָה* Ez. 41, 8, or like *אֲצִילָה* 2 an expression in architecture, if *אֲצִילָה* should not be the reading there.

אָצַל to separate, divide, take away, take out, *מִן* *אֲצִילָה* Num. 11, 17 I will take out of i. e. take away from, which the Sam. codex reads *וְהִצֵּלְתָּ* (LXX *ἀφελεῖν*); to refuse, withdraw, take away, Eccles. 2, 10; with *ל* of the person Gen. 27, 36 to select for one, i. e. to reserve, which again the Samar. codex gives *וְהִצֵּלְתָּ*, cognate in sense to *וְהִצֵּלְתָּ*. In Ez. 42, 5 some read as the 3 future of *קָלַל* = *וְהִצֵּלְתָּ* for *וְהִצֵּלְתָּ* they take away, which is not necessary. Derivatives *אֲצִילָה*, *אָצַל* in the proper name *אֲצִילָה*, and the proper name *אָצַל* 1.

Nif. *נִצַּל* to be separated, spoken of space Ez. 42, 6.

Hif. *הִצִּיל* (only in fut. *הִצִּיל* = *וְהִצִּיל*) to take away, Num. 11, 25,

with *מִן*, but for which the Samar. codex reads *וְהִצֵּלְתָּ*.

The stem *אָצַל* "to tear away, tear loose, to take away" is connected in its organic root with the roots in *נָצַל*, *נָצַל*, *נָצַל* &c. and has its analogies in the dialects.

אָצַל (*constr. אֲצִילִי*) *m.* distinguished, see *אֲצִילָה*.

אָצַל (not used) to lean upon, attach oneself to, to incline to, proceeding from the fundamental signification of binding, attaching, Ar. *وَصَلَ* to bind together, *أَصَلَ* root, *أَصَلَ* to make firm. The org root is *אָצַל*, which is also found in *אָצַל* (which see), *אָצַל* &c.; Ar. *عَطَلَ* to incline to, *وَقَلَ*, *أَقَلَ* to hold fast together &c. Hence *אָצַל* and the proper name *אָצַל* 2.

Pih. *אָצַל* only in the derivat. *אֲצִילָה*, *אֲצִילָה*.

אָצַל (*noble, choice, from אָצַל*) 1. *n. p.* *m.* 1 Chr. 8, 37; in pause *אָצַל* 8, 38. — 2. (*slope, declivity, from אָצַל*) proper name of a place Zech. 14, 5, not far from *גִּירְהִירִים* or *גִּירְהִירִים*, both in the neighbourhood of Jerusalem; but it is uncertain, whether *אָצַל* is here identical with *אָצַל* Mic. 1, 11.

אָצַל (with suff. *אֲצִילִי*) *m.* 1. properly slope, declivity, then side, comp. Ar. *قَطَر* (mod. Hebrew *קָטַר*) side, district, from *قَطَرَ* to bind (*קָטַר*); particularly *בְּאֲצִילָה* at the side of 1 Sam. 20, 41; 1 Kings 3, 20; Ez. 40, 7; but like *בְּאֲצִילָה* it can be taken here as a preposition at the side of, near (comp. the French *de chez*). — 2. a prepos. beside, at, by, Gen. 41, 3; Lev. 1, 16; 1 Sam. 5, 2 &c., as other prepositions of the same meaning have proceeded from the fundamental signification side in the noun. — 3. (*declivity, slope*) *n. p.* of a place in *אֲצִילָה* Mic. 1, 11, perhaps identical with *אָצַל* Zech. 14, 5.

אֲצִילָה (*distinguished is Jah*) *n. p. m.* 2 Chr. 34, 8.

צָרָה (not used) equivalent to **צָרָה**
to be strong, firm, powerful, hence

צֶמֶחַ (*strength, power viz. of God*)
n. p. m. 1 CHR. 2, 15 25.

פָּדָעָה *f.* equivalent to **פָּדָעָה** *step-chain, ankle-chain or -ornament*, comp. Lat. *pedica*; then metaphorically *arm-band, arm-ornament, bracelet*, NUMB. 31, 50, 2SAM. 1, 10, on account of similarity in shape. It is possible, however, that **פָּדָעָה** should be derived from **פָּדָעָה** = **פָּדָעָה** (*arm*) in the signification of *arm-band*, like the Ar. **عَصَد**, and the stem would be **פָּדָעָה** (which see) = Ar. **عَصَد**.

אַצַּר (not used) *tr.* to bring together
and shut up, comp. Ar. **أَصَرَ** to bind
firmly together and to bring into a
heap; by transference to bind together.
Hence **אַצִּיר** and denom. **אַצֵּר**, Nif. **אַצַּרְתִּי**,
Hif. **אַצִּירְךָ**, and the proper name **אַצֵּר**.

𐬀𐬎𐬌 *m. leader, prince*, either = Sanskrit *tschara* or the Zend. *çara*; only in the proper name 𐬀𐬎𐬌𐬌𐬀.

אָצֶר *m.* equivalent to **אָצָר**, only in the proper names **שְׁנֵאצָר**, **בְּלֵשְׁאָצָר**, **נְבוֹכַדְנֶאצָר**.

אֶזְרָא (union) *n. p. m.* GEN. 36, 21; Ar.
عَصَا covenant.

אֶקְדָּח (rare) properly *adj. m. very glowing, sparkling, bright-coloured*; then as a *substant. carbuncle* Is. 54, 12. From **קָדַח** (which see).

רֶקֶע (rare) *epicene*: *roe*, *roe-buck* or *doe* DEUT. 14, 5, according to the Targ., Ar., Syr. *wild goat* or *wild roe*; formed from רֶקֶע = רֶקֶע from רֶקֶע 1 = רֶקֶע Ar. عَنَق (the Sam. codex reads רֶקֶע), so called from its slender, narrow neck; comp. Ar. عَنَاق, Talm. רֶקֶע, רֶקֶע stag, *roe*. Perhaps רֶקֶע (רֶקֶע) equivalent to אֶק, of similar signification, should be assumed as the stem.

קק (not used) see **קק**.

אָר (c. אָר, as יָר from יָר; from אָר 1; not used) *m. strong man, hero, giant,*

particularly of the supreme Ba'al in the mythology of the Phenicians, Babylonians &c., hence in compound proper names of deities, persons, localities &c. e. g. אֲרֶבֶּעַל = אֲרֶבֶּעַל (which see), the Phenician Hercules, i. e. Ba'al as a wrestler and hero; *Arbel-us* (אֲרֶבֶּל), predecessor of Ninus among the Assyrians (Beros. p. 61), who is otherwise called *Arbyl-as* (Glycæ p. 244), i. e. אֲרֶבֶּעַל; *Ἀρχαλσις* (Excerpt in Etym. magnum under Gades), i. e. *Archal* (אֲרֶכַל) or *Archol* (אֲרֶחַל), as a Phenician name of Hercules, the vanquishing giant (comp. the Hebr. proper names יִרְבֹּקל, יִרְבֵּקל; with יִבְלֵיָהּ). See אֲרֵי and אֲרָא, אֲרָאָל, אֲרָאָה, אֲרָאָה. אֲרֶ see אֲרֶ.

אָרָא I. (not used, a stem assumed for the proper name **אָרָא**, for **אָרָא**, **אָרָא**, **אָרָא**, the proper name **אָרָא** *intr.* to be strong, powerful, courageous. The organic root **אָרָא** is also found in **אָרָא** (which see), **אָרָא** &c., comp. *āq-sv* to make strong, hence *Άρης*, the powerful one, Mars; *ἀρειος* valiant.

אָר II. (not used) *intr.* to burn, glow; the organic root is א-ר-א, which is found in אר (ארר), אר-ר and with a stronger guttural sound in רר-ר, with which also רר-ר II. is cognate. Hence אראל, אראל, אראל.

1 **CHR.** 7, 38.

מִן הַמִּזְבֵּחַ *m. hearth*, Ez. 43, 15 K'tib, out of **הַמִּזְבֵּחַ** (from **מִזְבֵּחַ** II.) with the termination **הַ**, comp. Ar. **مِنْ**, hearth. The LXX read **ἀρτήλη** (**אַרְתֵּלָה**), which the K'r'i also prefers, and in fact Isaiah 29, 1 has also the same for **מִן הַמִּזְבֵּחַ**, perhaps to allude to *hero of God*. See **הַמִּזְבֵּחַ**.

אַרְחָל (not used) a collateral form of אֶרְחָל, which is only in the proper name אֶרְחָלִי.

אַרְאֵל *m.* only in *pl.* אַרְאֵלִים Is. 33, 7 according to some mss., in the sense of *hero*. This form is used in Talmudic in the meaning *angel*. But our text has אַרְאֵל.

אַרְאֵל (with *suffix* **אַרְאֵלִים**) *m. strong, powerful, hero*, collect.: *heroism, distinguished* Is. 33, 7, formed from **אַרָא** (**אַרָא**) and the noun-ending **־ל** (after the form **כְּרָמֶל**), which is attested besides by the doubling of the *l*; hence also Sa'adia **נַחְבֵּיהֶם** (their nobles). On account of the rareness of the word with such a suffix some mss. already read **אַרְאֵלִים** or **אַרְאֵלִים**; the Targ. Symm. Theod. Aq. resolve it into **אַרְאֵל לְהֵם**, and others have taken it for **אַרְאֵל לְהֵם**. But if the former acceptation hardly merits consideration, the latter is liable to the objection that a shortening of **אַרְאֵל** into **אַר**, or a doubling of *l* in **אַל** for **אַל**, is without analogy. See **אַרְאֵל**.

It is an old explanation of this word to derive it from **רָאָל**, like the Ar. **رَأَى** to go quickly, so that **אַרְאֵל** = **אַרְאֵל** in the same verse, whence also **אַרְאֵל** *angel* in the Talmud may be explained; but the assumption of such a Hebrew stem has no secure basis.

אַרְאֵל see **אַרְאֵל**.

אַרְאֵלִי (*heroic, valiant*) *n. p. m.* GEN. 46, 16; NUM. 26, 17; *patronym.* **אַרְאֵלִי** for **אַרְאֵלִי** in the latter place.

אַרַב I. (*אַרַב*) *tr.* 1. to bind, attach, weave, only in the figure: to weave plots, *καὶ ἄρπυσεν, to lurk*, with **ל** DEUT. 19, 11; Ps. 59, 4 or with **עַל** of the person JUDGES 9, 34; JOB 31, 9; also with the accusative of that for which one lies in wait PROV. 12, 6; or absolutely *lurking to reconnoitre* JUDGES 9, 32; PROV. 7, 12; JOB 31, 9. *Participle* **אַרַב** a *liar in wait*, JOSE. 8, 2 12 14 &c., but also collect. *the liars in wait*, of an army, JUDGES 20, 33, if **אַרַב** be not here a collective form like **אַבְרָם**. Derivatives **אַרַב**, **אַרַב**, **אַרַב**, **אַרַב** and perhaps **אַרַב**. — 2. (not used) to join together in a row (huts), hence the proper names **אַרַב**, **אַרַב**, **אַרַב**. — 3. (unused) to lattice, shut up; hence **אַרַב**.

Pih. **אַרַב**, only in part. **אַרַבִּים** *lurkers, liars in wait*, with **עַל** JUDGES 9, 25.

Hif. (only **אַרַב**, according to *Kimchi* for **אַרַב** or **אַרַב** in *Pihel* after an usual manner of contraction) to lay wait 1 SAM. 15, 5. As the *Hifil* does not appear elsewhere, the LXX and Vulg. have read **אַרַב**, Targ. **אַרַב** and some mss. (Kenn. 111; Rossi 715) **אַרַב**. But we may abide by the textual reading.

The stem **אַרַב** is in Arab. **أَرَبَ** (to bind), for the figurat. sense **أَرَبَ**, Syr. **أَرَبَ** (to bind), whence **أَرَبَ** a bulrush, *juncus*; and as in **אַרַב**, **אַרַב** &c., in Ar. **أَرَبَ** and **أَرَبَ**, Gr. *δόλον ῥάπτειν* &c. the above ideas are connected; in addition to which **אַרַב**, whence **אַרַב** (twist), may be compared. The organic root is **אַרַב**, which is also found in **אַרַב** &c. In addition to this original signification the verb also meant, according to the derivatives: to grate up, to enclose, hence **אַרַב**; it was used moreover of the closing of the hand- or finger-joints, hence **אַרַב**, and of the binding or putting together of huts, hence **אַרַב**, **אַרַב** 3 and 4 (court) and **אַרַב** &c. But stems have been assumed for some of these derivatives (which see) that belong perhaps to other groups.

אַרַב II. (not used) to browse, see **אַרַב**.

אַרַב *m.* 1. a lying-in-wait, lurking or ambush JOB 38, 40. — 2. place of lying-in-wait where animals lurk in ambush, covert 37, 8, parallel **אַרַב**; yet the latter may also be derived from signification 3. — 3. (not used) courtyard, village, prop. an union of huts or houses (comp. **אַרַב**) from **אַרַב** I.; hence the proper name **אַרַב**. — 4. (court) proper name of a city where one of David's heroes was born, whence the *Gentile* **אַרַבִּי** 2 SAM. 23, 35; perhaps equivalent to **אַרַב**.

אַרַב as a collect. see **אַרַב** I.

אַרַב (with *suffix* **אַרַבִּי**) *m.* 1. cunning plots, laying wait for JER. 9, 7; Hos. 7, 6. — 2. ground-form of **אַרַב**.

אַרְבָּה (from **אַרַב**; only in *plur. constr.* **אַרְבָּוֹת**) *f.* prop. noose, hence figuratively *plot*, **Is. 25, 11:** *and he causes his pride to sink together with the plots of his hands* (i. e. which his hands have formed). But *Kimchi* also adduces the signification *warist*, **Ar. اَرْب** joint, from **אַרַב** I. to join to. *Jos. Kimchi* adopts for the pre-

אַרְבַּע (i. e. **רָבַע** with **א** prosthetic;
fem. **אַרְבָּעָה**, *c.* **אַרְבַּעַת**, with *suff.* **אַרְבַּעָתָם**;
pl. taken as ten **אַרְבָּעִים**; *dual* expressing
manifoldness **אַרְבַּעַתִּים** *fourfold*; other
derivatives from **רָבַע** are **רְבִייעִי**
(**רָבַע**) the cardinal number *four*, put *be-
fore* a noun in the plural GEN. 23, 16,
JER. 49, 36, or put *after* it JOSH. 19, 7.
Since the numbers from 3 to 10 are
properly nouns of multitude, the *fem.*
sing. was considered a collective, and
stood accordingly even before masculine

nouns, both in the status constructus and as an adverb without the construct state. At a subsequent period the masculine was used as an adjective with a fem. noun, and the fem. with a masculine noun, GEN. 14, 9; JUDGES 9, 34. Seldom does the number stand alone, where the noun is to be supplied, PROV. 30, 24: *four things*. In the genitive placed after the noun it denotes in the enumeration of numbers: *fourth* ZECH. 7, 1. Joined to עֶשְׂרִי *masc.*, עֶשְׂרֵה *fem.*, אַרְבָּעָה stands with the former GEN. 46, 22, אַרְבַּע with the latter 2 CHRON. 13, 21. The plural means *forty*, which is followed by the noun in the singular GEN. 5, 13; 7, 4, and which is often applied in Scripture as a round, symbolical number NUM. 14, 33 34; 32, 13; DEUT. 2, 7 and elsewhere, comp. MATT. 4, 2. The Egyptians, Arabians and Persians also take 40 for a round number (e. g. *teshil minār* = 40 towers, spoken of the ruins of Persepolis). But in 1 KINGS 5, 6 אַרְבָּעִים stands for אַרְבַּעִים 2 CHR. 9, 25.

The stem רִבֵּעַ appears to be a primitive word for the number four; but neither has the connexion of it with a Mediterranean root nor its derivation from the Semitic been yet discovered. Various derivatives from אַרְבַּע may be seen under רִבֵּעַ. Hence the denumeral (verb derived from a numeral)

רִבֵּעַ *to make or be four-sided, four-cornered*, from which the *part. pass.* מְרִבֵּעַ *m.*, רִבְעָה *f.*, רִבְעִים *pl.* *four-sided or cornered* EX. 27, 1; 28, 16; 30, 2.

Comp. the Ar. رُبَعَ to be fourfold, رُبْع to form four. — Puh. רִבֵּעַ *to be fourfold*; *part.* מְרִבֵּעַ (*fem.* מְרִבְעָה, *plur.* מְרִבְעוֹת) *four-square* 1 KINGS 7, 31, almost like רִבֵּעַ.

אַרְבַּע (*f.*, אַרְבַּעָה *m.*) *Aram. four* DAN. 3, 25; 7, 2 3 6 17.

אַרְנָן (*fut.* יִאֲרָנָה, in the ulterior formation תִּאֲרָנָה) *tr.* *to plait*, the hair in locks JUDGES 16, 13; *to weave*, of the spider IS. 59, 5, then *to weave generally*, hence אֲרָנָה *a weaver* EX. 28, 32; 35, 35,

fem. אֲרָנָה 2 KINGS 23, 7; *plur. masc.* אֲרָנִים IS. 19, 9, מְקוֹר אֲרָנִים (see מְקוֹר) 1 SAM. 17, 7; 2 SAM. 21, 19; 1 CHR. 20, 5 *a weaver's beam*, with which the shaft of a spear was usually compared. Derivatives אֲרָנָה, אֲרָנָה and also, according to some, מוֹרָנָה from מוֹרָנָה.

The stem אֲרָנָה is in Ar. أَرَج, only that it appears there in the signification "to weave cunning, to excite discord", Coptic ερα, ερα to shut up close together. The organic root is אֲרָנָה, which is also found in אֲרָנָה, modified אֲרָנָה; with relation to the Mediterranean, *aracnere*, ἀράχνη, Lat. *aranea* = *aracnea* (comp. *lumen* from *lucmen*) have been compared.

אַרְנָה *m.* 1. *prop. plait, texture*, יָתֵד הָאֲרָנָה *weaver's pin, reed*, JUDGES 16, 14; — 2. *shuttle, prop. the weaving hither and thither, to this side and that side*, JOB 7, 6.

אַרְנָה see אֲרָנָה.

אַרְנָה 1. (רָנָה with א prosthetic; *the very stony*, from רָנָה = רָגַם) *proper name* of a territory in Bashan on the other side of Jordan with 60 cities (חֶמֶשׁ יָאִיר), over which לָבָן reigned DEUT. 3, 4 13 14; 1 KINGS 4, 13. According to the Targum it is identical with the later province *Trachonitis* (טְרַחֲוִיטִיס, τραχυνιτις = the stony) — the name being merely a Greek translation of the Hebrew —, now called *Lega* (Burckh. I. 195), which suits the state of the ground well. But it may have also embraced at times *Gaulanitis* (Golan), *Auranitis* &c. The city and fortress 'Payaḥā beyond Jordan (רָנָה) in Jos. (Antiq. 13, 15, 5), the ἱμαῖος Ἀργόβ, 15 Roman miles west of Gerasa (Euseb. Onomast. under Ἀργόβ) and in Eusebius' time named 'Eγχαḥā (אַרְנָה), the רָנָה of the Mishna and Talmud, are probably identical merely in derivation. — 2. (*heap, number*) *n. p.* of a man of distinction under Pekah 2 KINGS 15, 25.

אַרְנָה *Hebr. and Aram. m.* equivalent to אֲרָנָה (which see), from which it originated, DAN. 5, 7 16 29; 2 CHR. 2, 6.

אַרְנוֹ (אַרְנָ with an old termination *-n*) *m. chest, box*, only in 1 Sam. 6, 8 11 15, from **אַרַּג** to *shut up*. On the final additions of sibilants see **שֶׁבֶט-יִשְׂרָאֵל**, **שֶׁבֶט-יִשְׂרָאֵל**, **שֶׁבֶט-יִשְׂרָאֵל**; for *arg-* comp. *arca, ὄρεα-ἀργή* (hedge), *arx* &c. **אַרְנוֹן** is formed agreeably to a similar view.

אַרְנָמָן *m. 1. purple-muscle*, indigenous to the Phœnician and Laconian coasts, *σπύρα*, *purpura*, from which the d purple is prepared, distinguished in the muscle of the blue purple (**חֲבִלָּה**). Elegant locks are compared to the form of the purple-muscle Song of Sol. 7, 6. — 2. Usually it appears only with relation to the colour of a material, as we have to understand in Job 27, 7 16 the purple-muscles brought from the Grecian coasts, beside **חֲבִלָּה**; hence: *stuffs coloured with red purple*, which, fabricated by the Tyrians, were exported to all quarters Ex. 26, 1; 27, 16; 28, 6, fully with **בָּגְדֵי** Num. 4, 13 or **בָּגְדֵי** Judges 8, 26; generally it stands with **חֲבִלָּה**, **בָּרִי**, **לֶסֶד**, **שֵׁשׁ**, &c. **בְּרִמְלִי**, **שֵׁשׁ**, **לֶסֶד**, **בָּרִי**, **חֲבִלָּה** &c. as a precious cloth. In Aramaean arose out of this old Hebrew and Phœnician form, **אַרְנָנָן**, Syr. **أَرْغَنْ** (with change of the *n* into *r*, comp. **חֲבִלָּה**, Aram. **חֲבִלָּה**), which form passed over to the Arabs (**أَرْغَان**), Persians (**ارغوان**) and others. Hence every derivation leading up to **אַרְנָנָן** (from **אַרְנָ** and **נָנָן**, from **אַרְנָ** and **נָנָן**, from **נָנָן** and **נָנָן** or **אַרְנָ** and **נָנָן**) should be rejected *a priori*, as also every derivation from a foreign language (Sanskrit *rāgavat*, coloured, furnished with colour). As **נָנָן** is a usual noun-ending and a prosthetic appears elsewhere, the stem can only be **נָנָן** II. (which see) of the same meaning as **נָנָן**; comp. **רִקְמָה** and Arabic **رَقَام** variegated marble. See **נָנָן** II.

אַרְרָ (not used) *intr. to proceed from, be descended from*, a secondary form of **יָרַד**, as **יָרַד** and **יָרַד** frequently run into one another. Hence the proper names **אַרְרִי** and

אַרְרִי (i. e. **אַרְרָ**, equivalent to **יָרַד** descent, concrete sprout) *n. p. m.* GEN 46, 21; Num. 26, 40; *patronymic* **אַרְרִי** Num. 26, 40. The change into **אַרְרִי** 1 Chr. 8, 3 appears to have arisen from confounding the last two similar letters.

אַרְרִי (descendant, from **אַרְרָ**) *n. p. m.* 1 Chr. 2, 18.

אַרְרָ I. (not used) *intr. equivalent to* **אַרְרָ** I. *to be powerful, strong, courageous*; hence **אַרְרִי**, **אַרְרִי** I. and perhaps also the noun **אַרְרִי**. The organic root **אַרְרָ** is also in Mediterranean.

אַרְרָ II. (not used) *intr. equivalent to* **אַרְרָ** II. *to burn, glow*, comp. **אַרְרָ** (אֲרִי) *to burn* (in **חֲבִלָּה**) and **יָרַד** (Num. 21, 30) with a harder guttural **אַרְרָ**, Ar. **أَرَى** to glow, compared with **أَرَى** to make hot, **أَرَى** to kindle &c., and in Mediterranean *areo, ardeo, uro* &c. Hence **אַרְרִי** 2.

אַרְרָ III. (poet.) *tr. to pluck, to pull*, in order to gather in, with the accusative Song of Sol. 5, 1; *to pluck off*, of the vinestock Ps. 80, 13; comp. Aethiop. **אַרְרִי** to pluck, **אַרְרִי** to reap, in Mediterranean *aiq-sv*. The nouns **אַרְרָ** and **אַרְרָ**, **אַרְרָ** cannot, however, be derived from this word, since a connexion of the verb with *stall, hurdle, crib*, is not natural.

אַרְרָ IV. (not used) *tr. to knot, to plait, to fit together* &c. comp. Ar. **أَرَى**; hence **אַרְרָ**, **אַרְרָ**, **אַרְרָ** (אַרְרָ) and **אַרְרִי**.

אַרְרִי (pronominal stem) *Aram. interj.* see! DAN. 7, 2 7 13. **י** is the old abridged plural form for **יָרַד**, as in **אַרְרִי** (which see), **אַרְרִי** (see **אַרְרִי**), and as in the Targ. **אַרְרִי**, which appears for **אַרְרִי** as a conjunction. Aramaean **אַרְרִי** is like the Hebrew **אַרְרִי** a pronominal stem of multifarious senses, of which also traces are found in **אַרְרִי** and other words; and these stems are different only dia-

lectically; as the Coptic pronominal stem λ is connected with po, ep, and is also in use there as a pronominal stem.

אָרוד (*posterity*, from **אָרד**) *n. p. m.* NUM. 26, 17; *Gentile אָרודי* GEN. 46, 16.

אָרוד (*refuge* or *place of refugees*) 1. *n. p.* of the ninth son of Canaan, but only as a *Gentile אָרודי* GEN. 10, 18, i. e. the Phenician race of the Aradians on the mainland, and the state *Aradus* or *Antaradus*, now *Ruad* (רוֹאד), sloping over against the island-state. The Jerusalem Targum, therefore, renders **אָרודי** by **מַרְטוּס**, to which Maratus, Mariamne, the roadstead Carnos &c. belonged; see **מַרְטוּס**. — 2) *proper name* of the Phenician island-state *Aradus* (Jer. Meg. ch. 1 **רוֹדִים** = **אָר**), founded by Sidon through the instrumentality of refugees (Strabo 16, 2, 13), whose inhabitants were skilful seamen and valiant warriors Ez. 27, 8 11; 1 CHR. 1, 16. Aradus to the south of Carmel (Scylax periopl. 104), the island Aradus near Crete (Pliny h. n. 4, 20) and those in the Persian gulf (Strabo 16. p. 766. 784) were colonies of this tribe. In Arabic appear the forms **رَوَاد**, **ارواد**, **رَوَيْد**; to-day the island is called *Ruad*. The stem is **רוֹד** (which see, and where the Phenician forms are also to be found).

אָרוד (= **אָרוד** according to the Aramaean obscuration of the *o*-sound; *plur.* **אָרוֹד** = **אָרוֹת**, only in *constr.* **אָרוֹת**, for which there is also **אָרוֹת**) *fem. prop.* hedging, hurdlework, from **אָרד** IV.; hence *manger*, *crib*; more definitely 1 KINGS 5, 6; 2 CHR. 9, 25; 32, 28 *stall*, or more correctly *horse-stand*, each horse having his own crib and place; as also *praesepe* denotes stall. Aram. **אָרִיא** for **אָרִיס** in the Targ. and for stall; *plur.* **אָרוֹן**, *constr.* **אָרוֹת**; Syr. **اَرِي**, Ar. **اَرِي**.

אָרוד (only in the transposed form **אָרוד**) *fem. crib*, *trough*, 2 CHR. 32, 28: *and coves* (i. e. indentations or recesses) to the *cribs*; consequently **אָרוד**.

אָרוֹן see **אָרו**.

אָרוֹכָה see **אָרוֹכָה**.

אָרוֹמָה (from **רוֹם**; *height*) *n. p.* of a city in the territory of Sichem JUDGES 9, 41, and perhaps equivalent to **רוֹמָה** (which see) or **אָרוֹמָה** (which see also).

אָרוֹמִים **אָרוֹמִים** K'tib, see **אָרוֹם** and **אָרוֹמִי** and **אָרוֹמִי**.

אָרוֹן (also **אָרוֹן**, *constr.* **אָרוֹן**) *fem. (m.* only in 2 SAM. 6, 6 seq. 2 CHR. 8, 11) *chest*, *box*, for keeping things in, hence 1. *mummy-case*, *sarcophagus*, GEN. 50, 26. The word is found in Coptic also; in the Jer. Targ. **אָרוֹן** **אָרוֹן** **אָרוֹן**. — 2. *money-chest* or *trunk* for money gathered into it 2 KINGS 12, 10 11; comp. Talm. **אָרוֹן** *money-chest*. — 3. Most frequently: *the sacred ark* where the two tables of the law were kept Ex. 25, 14 15 &c., for which also sometimes occur **אָרוֹן** **אָרוֹן** Ex. 25, 22; **אָרוֹן** **אָרוֹן** DEUT. 10, 8; **אָרוֹן** **אָרוֹן** JOSEPH. 3, 6; **אָרוֹן** **אָרוֹן** 1 SAM. 5, 3; **אָרוֹן** **אָרוֹן** 2 SAM. 6, 2.

The Ar. **اَرَان** and **اَرَان**, explained by **اَرَان** Targ. **אָרוֹן**, Syr. **اَرَان**, are the same word, and that *n* is not radical is seen from the Talmudic **אָרוֹן** *money-chest*, **אָרוֹן** *fish-holder*; we must therefore assume **אָרוֹן** IV. as the stem, in the same sense as for **אָרוֹן** &c., hence **אָרוֹן** is *prop. fitted into each other*, like *arca* from *arcere* to *enclose*, to *encompass*.

אָרוֹכָה *n. p. m.* 2 SAM. 24, 20 seq., for which **אָרוֹכָה** stands in 20, 16. See **אָרוֹכָה**.

אָרוֹן (only *part. pass.* **אָרוֹן**) *intrans.* to be hard, firm, strong, Ar. **اَرَزَّ** to draw together, to be firm, **عَزَزَ**; it is therefore identical with **אָרוֹן**, Ar. **اَرَضَّ** in its fundamental signification. The organic root is **אָרוֹן** which is also found in **אָרוֹן**, **אָרוֹן** &c. Hence **אָרוֹן** Ez. 27, 24 *firmly turned*, *firmly bound*, spoken of the cords of thread (**אָרוֹן** **אָרוֹן**), which the Tyrians bought up as raw material in order to use them in weaving; if **אָרוֹן** should not be taken there in the

sense of the cognate חֲרִיץ (comp. חֲרִיץ and חֲרִיץ). Yet אֲרָזִים may be taken with greater probability for a species of yarn, and so be explained as a noun, like חֲבָשִׁים and חֲבָלִים. Derivatives, the proper name מְרִז and

אֲרָז (plur. אֲרָזִים, constr. אֲרָזִי, with suffix אֲרָזִי) *m.* cedar, so called from the firmness of its roots, whose tall (Is. 2, 13) and beautiful wood was used in temples 1 KINGS 6, 9 &c., palaces 2 SAM. 7, 2, ships Ez. 27, 5, pillars Is. 44, 14, particularly in tables 1 KINGS 6, 18; and was also employed as a figure on account of its tallness and beauty, NUM. 24, 6; Ez. 17, 23; 31, 8; Ps. 80, 11. Derived from אֲרָז this noun is found in all Semitic dialects, and in some is even applied to every slender and high tree. This is to be explained as in the case of אֲרָזִי, which word also denoted originally a special tree.

אֲרֻזָּה (from אֲרָז) *fem.* cedar-wainscoting, cedar-work; ZEPH. 2, 14: *he has loosened the wainscoting* (see עֲרָה I.); comp. עֲרָה.

אֲרָזִים see אֲרָז.

אֲרָה 1. *intrans.* prop. to direct or turn towards a certain quarter, hence to wander, to go, with עַם Job 34, 8 to walk with one; part. אֲרָה a wayfarer, a guest (prop. equivalent to סוֹבֵב one that turns himself, goes about) JUDGES 19, 17; 2 SAM. 12, 4; JER. 14, 8; מִלּוֹן אֲרָהִים 9, 1 a lodge of wayfarers. Derivatives אֲרָה, אֲרָהָה and the proper name אֲרָה. — 2. (not used) *trans.* to direct, to determine, to decree, appoint; derivative אֲרָהָה.

The fundamental signification of the stem אֲרָ to turn oneself, direct, is connected with that of אֲרָךְ tendere, and the signification no. 2 is developed out of it. In Arabic اَرَح is principally applied to the turning and direction of time, therefore اَرَحَة, a section of time, a turn of time, اَرَحَة chronicle; the organic root, however, is אֲרָה and is closely related to that in אֲרָה, אֲרָךְ, אֲרָהָה &c.

אֲרָה (*wanderer* = אֲרָה) *n. p. m.* Ezra 2, 5; 1 Chr. 7, 39.

אֲרָה (with suffix אֲרָהִי; plur. אֲרָהִים, constr. אֲרָהִים, with suffix אֲרָהִי, but also retaining Cholem in the sing. אֲרָהִים &c.) *fem.* prop. turning, direction, then 1. poet. path, way, literally GEN. 49, 17; Ps. 8, 9; 19, 6, or figuratively for walk, manner of life in all the senses of דֶּרֶךְ, e. g. אֲרָה Ps. 119, 101; אֲרָה 119, 104; אֲרָה Prov. 5, 6; אֲרָה Is. 26, 8 &c. — 2. way, manner, GEN. 18, 11 the manner as of women i. e. their fluxus menstruus; yet it may also be taken here in the signification no. 2 of אֲרָה = חֶק i. e. monthly. — 3. comprehending, the idea of time in אֲרָה as a noun-course, and then in the sense of lot, fortune, condition Job 8, 13. — 4. poet.: wayfarer, as if for אֲרָה &c.; hence Ibn Koreish: اربا السبيل (as اربا and other words are so used) Job 31, 32, and so likewise in the plur. אֲרָהִים 6, 19, so that it almost coincides with אֲרָהִים caravan.

אֲרָה (Targ. אֲרָה; plur. אֲרָהִים, constr. אֲרָהִים, with suffix אֲרָהִי) *Aram. fem.* the same DAN. 4, 34; 5, 23. Elsewhere this word in Aramaean frequently occurs for the Hebrew דֶּרֶךְ.

אֲרָהָה (plur. אֲרָהִים, prop. part. *fem.* as a noun) *fem.* prop. the wandering, more definitely: company of travellers, caravan, troop GEN. 37, 25; Is. 21, 13.

אֲרָהָה (out of the masc. אֲרָה; from אֲרָה 2; with suff. אֲרָהִי) *fem.* appointed, measured out, dimensum (of food), hence like חֶק that which is allotted and set apart for nourishment, supply of food, support generally, JER. 40, 5; אֲרָהָה 2 KINGS 25, 30, JER. 52, 34 a constant support; specially a dish or mess Prov. 15, 17 i. e. a definite portion once for all.

אֲרָה (after the form לִבִּי, from אֲרָה I.; plur. אֲרָהִים, only for lions made from metal melted and gilded over by art אֲרָהִים 1 KINGS 10, 20, comp. אֲרָהִים 6, 34 doors of gates, distinguished from אֲרָהִים ribs; yet אֲרָהִים also occurs in this meaning and for image-work in

the shape of lions, 1 KINGS 7, 29 36; 10, 19; 2 CHR. 9, 18 19) *epicene, masc. a lion*, prop. the powerful, courageous, ἀρει-ος, NUM. 24, 9, as a figure of the rulers of the people Ez. 22, 25; along with לָב represented as a rending beast, sometimes fluctuating in form with אֲרִיָּה 2 SAM. 23, 20; LAMENT. 3, 10. The young lion is called אֲרִיָּוָה JER. 51, 38; אֲרִי JUDGES 14, 5. — כְּאֲרִי Ps. 22, 17 may stand for כְּאֲרִיָּה as in Is. 38, 13 and be brought into connexion with אֲרִיָּה or אֲרִיָּוָה, hence: (they surround me) like a lion, in hands and feet; but neither the versions nor the Masora have so understood it. See אֲרִיָּה. — Only the Aramaean (Targ. אֲרִיָּה, אֲרִי, syr. ܐܪܝܐ, comp. Hesych. Ἀριῶθ [אֲרִיָּוָה] ἡ λέαινα ὑπὸ Σύρων; Zab. masc. אֲרִיָּה, fem. אֲרִיָּוָה) and Hebrew-Phenician dialects have preserved this word, from which, however, according to *Ibn Koreish* it has passed into the Berber (*arier*) and perhaps too into the Armenian (*arriudx*) dialects. See אֲרִי.

אֲרִיָּאֵל (or defectively אֲרִיָּאֵל) *masc.*

1. *hero* (from אֲרִיָּה I.) equivalent to אֲרִיָּאֵל, אֲרִיָּאֵל, only in 2 SAM. 23, 20 and 1 CHR. 11, 22, Targ. בְּרִיכָא, in which sense it may either be but a secondary form of those nouns, so that one has not to take אֵל for *God*; or it may be regarded as a compound of אֲרִי and אֵל and so translated *hero of God* i. e. great hero. More probably still אֲרִיָּאֵל in the above places may be explained as a Moabite proper name (*hero El*); as the Phenician אֲרִיבַעַל (*Arybas*) also appears as a proper name of a Sidonian prince; and so the passage should be rendered: *the two (sons) of 'Ariel in Moab*, as *Josephus* seems to have understood it. אֲרִיָּאֵל (like אֲרִיבַעַל in Sidon) being the name of the Moabite Hercules or Mars might very well become a proper name, especially since the land and metropolis of Moab (LXX on Is. 29, 1; Theodoret on Is. 15, 1; 29, 1) were called *'Ariel* after this Moabite god, and the country about Areopolis (*'Ariel*) Ἀρειόλις. —

2. (*Hero 'El*) *n. p. m.* EZR. 8, 16, perhaps identical with אֲרִיָּאֵל in the proper name אֲרִיָּאֵל GEN. 46, 16, as elsewhere many names (comp. אֲרִיָּאֵל) have arisen out of a very old name of deity. — 3. An epithet of Jerusalem Is. 29, 1 2 7, i. e. *the hero-city, the unconquerable*, Aq. and Symm. λέων θεού; but the Targ., Saadia and almost all Jewish interpreters take it in signification 4 (which see), and considering the passage Is. 31, 9, where Jerusalem is celebrated as a sacred hearth of the everlasting fire, it is more advisable to choose this signification. — 4. *hearth, altar* (Targ. מִזְבֵּחַ) Ez. 43, 15 16 K'ri, LXX ἀριήλ, where, however, the K'tib has more correctly אֲרִיָּאֵל (which see); according to the old interpreters also Is. 29, 1 2 7. But though the Talmud (see *Künch's* Lexicon under the word) and all the ancient expositors look upon it as a compound, it is still very doubtful whether it should be taken as compounded of אֲרִי and אֵל, and not rather as standing for אֲרִיָּאֵל, Arab. أريّة focus. See אֲרִיָּאֵל. The sacred hearth at Jerusalem with the everlasting fire might well be termed אֲרִיָּאֵל or אֲרִיָּאֵל, and that again be used for Jerusalem generally.

אֲרִיָּדַיִס (Persian) *n. p. m.* ESTH. 9, 9, Ἀριδαίος, arising perhaps from the Zend. *airja* (אֲרִי) and *dāo* (דָּא) *giving what is worthy*. The abridgment of *dāo* into *dai* also exists in the proper name *Δαιφέρνης*. See

אֲרִיָּדָטָא (Persian) *n. p. m.* ESTH. 9, 8; formed from the Zend. *airja-dāta*. According to others from אֲרִי = *ahura* animating = Ormuzd, and *data*, or from *Hari-* (Vischnu-) *data*.

אֲרִיָּה (אֲרִי) is equivalent to the termination אֵה, comp. אֲרִיָּה 1. *epicene, masc.* identical with אֲרִי *lion*, 1 KINGS 13, 24 &c., applied like the latter in manifold ways, without any distinction between them. — 2. (*lion = hero*) *n. p. m.* 2 KINGS 15, 25; comp. אֲרִיָּה, אֲרִיָּה, אֲרִיָּה as proper names, the Phenician proper names אֲרִי (*Aris*, *Arin* Liv. 26,

49; Cic. pro Scauro 14, 18), אֲרִישְׁתָּר (Aristo Liv. 34, 61; *Arīstotēs* Diod. 3, 41), as well as the use of the Arabic *أسد* (lion), Pers. *شیر*, Turk. *ارسلان*, and the names of the lion in western languages.

אֲרִיָּה (*plur. def.* אֲרִיָּהּ) *Aram. epic. masc.* equivalent to Hebrew אֲרִיָּה, DAN. 6, 8; 7, 4.

אֲרִיָּה see אֲרִיָּה.

אֲרִיָּה (*Assyr.*) 1. *n. p.* of an Assyrian king of אֲלַסָּר GEN. 14, 1 9, according to JUDITH 1, 6 of a king of the royal guard at the court of Babylon DAN. 2, 14. It appears to be the Sanscrit *arja* noble and *ak* = *ka* as a suffix to adjectives, without the latter altering the meaning essentially; from *arja-ak* *aryôk* has been formed here, or the suffix is merely smoothed away into *ך* (comp. רִמְכֶּךָ, גִּבְנֶךָ, נִסְכֶּךָ, מְרִכֶּךָ, שְׁנִכֶּךָ, סִכֶּךָ, הַמְנִיךָ). אֲרִיָּס (*Persian*) *n. p. m.* ESTH. 9, 9.

אָרַךְ (*fut.* יִאָּרַךְ, *plur.* יִאָּרְכוּ) *intrans.* to stretch, extend, prolong, i. e. to be long, spoken of branches Ez. 31, 5; transferred to time, to endure 12, 22; GEN. 26, 8. Derivatives אָרַךְ, אָרַךְ, אָרַךְ, אָרַךְ.

Hif. הִאָּרַךְ (*fut.* יִהְיֶה אָרַךְ) *causative* of Kal, used in a great variety of ways: to stretch out, the tongue Is. 57, 4; to make long, to lengthen, days DEUT. 22, 7; יָמִים הִאָּרַךְ JOSH. 24, 31 &c. to live long, prop. to make the days long, generally to last long, applied to a reign PROV. 28, 2; with the omission of יָמִים ECCLES. 7, 15; to continue long in the doing of evil 8, 12; to extend, lengthen Is. 54, 2; to cause to stretch out, i. e. to make long 1 KINGS 8, 8; 2 CHRON. 5, 9. Figuratively: to abide, tarry NUM. 9, 19 22, Ar. *أَرَك*; to put off, to delay, e. g. אָרַךְ אַף PROV. 19, 11; Is. 48, 9; נֶאֱרַךְ feeling Job 6, 11.

The organic root in אָרַךְ is connected with that in אָרַח &c. With the stem comp. the Ar. *أَرَك* and the Aram. *אַרַךְ*, Syr. *أَرَك* &c.

אָרַךְ *Aram.* equivalent to Hebr. אָרַךְ; whence אָרַכָּה.

אָרַךְ (not used) *intr.* 1. to be suited, adapted, prepared for, Targ. אָרַךְ, Ar. *أَرَك* in *أَرَك*. — 2. *tr.* to make suitable, to restore, rectify, calm, heal, Arab. *أَرَك*, hence אָרַכָּה, in which sense the root is also found in Mediterranean. The fundamental signification would thus proceed from "to set to rights, to prepare", and would be connected with אָרַח. But since רָפְאָה and מָזוּר proceed from the fundamental sense to bind, and אָרַכָּה is spoken of the repairing of the breaches in walls (פָּרִיץ, פָּרִיק) = רָפְאָה, or of the restoration of the state, seems more correct to find the orig. idea in binding, and so אָרַכָּה is אָרַכָּה, Ar. *أَرَك* &c. See, however, אָרַכָּה.

אָרַךְ *Aram.* same as Hebr. אָרַךְ 1 to be suited, adapted, אָרַךְ (an extended form for אָרַךְ) EZR. 4, 14 with ל.

אָרַךְ *adj. m., plur. f. long* JOB 11, 9; enduring 2 SAM. 3, 1.

אָרַךְ (for which occurs in the absol. state אָרַךְ, comp. קָטַן and קָטַן; only in constr. אָרַךְ, like קָטַן Ex. 19, 18 from אָרַךְ PROV. 11, 18 from אָרַךְ) *adj. m. long*: hence the combinations אָרַךְ הַזְּנָב Ez. 17, 3 long of wings i. e. long-winged; אָרַךְ אָזְנוֹ Ex. 34, 6, NUM. 14, 18, or אָרַךְ אָף JER. 15, 15 long in anger i. e. patient (see אָרַךְ); אָרַךְ רִיבֵּי ECCLES. 7, 8 enduring, patient. But אָרַךְ may also be taken as a noun, which suits in part even better, or as the construct of אָרַךְ.

אָרַךְ see אָרַךְ.

אָרַךְ *m.* 1. length, see אָרַךְ. — 2. *n. p.* of a city in the land of Shin'ar or the kingdom of Nimrod GEN. 10, 10 (LXX *Ορχή* [אָרַךְ], Syr. *أَرْحَ* Oroch) mentioned with אָרַךְ and אָרַךְ, not belonging to Assyria, or Syria and Mesopotamia. According to the Jerusalem Targ. I. and II. (also Jerome and Ephrem) אָרַךְ Edessa, whence the later Edessenes

are called אֲרָם; according to the Midrash (Ber. rab. ch. 37) it would be = אֲרָם (which see). But both explanations leave the proper territory of Nimrod, and must therefore be decidedly rejected. According to the Talmud (Joma 10a) it is אֲרָם or אֲרָם i. e. *Oxyrhynchus*, south of Babylon in the neighbourhood of the Euphrates (Ptol. geogr. 5, 20, 7), from which city the race *Oxyrhynchoi* in southwestern Babylonia (Ptol. l. 1. 5, 19, 2; Strab. 16; Plin. h. n. 6, 30, 31) received their name (see אֲרָם); on the contrary the city *Arachna*, Aracha, Arecca on the Tigris (Ptol. l. 1. 6, 3, 4; Amm. Marc. 23, 6, 26) on the border of Susiana and Babylonia is constantly called אֲרָם in the Talmud, and cannot be meant here, since it lies near Susiana. אֲרָם put by the Talmud (l. c.) for אֲרָם is to be looked for in the vicinity of *Orchoš*. On the ruins of אֲרָם see the Journal of the German Oriental Society IX, 332; X, 726. — 3. n. p. of a city on the border of Ephraim, between לֵוִי and עֲשָׂרָה; but it appears not to have belonged to the Israelites. Hence the *gentile* אֲרָם Josh. 16, 2, 2 Sam. 15, 32, in the second of which passages the LXX translate אֲרָם by *ὁ ἀρχαῖος Δαυὶδ* = *ὁ Ἀρχαῖος Δ.*, and therefore they read אֲרָם רַעַה דָּוִד.

אֲרָם (with suff. אֲרָם) *m. length* GEN. 6, 15; Ex. 26, 2; but for the most part metaphorically e. g. אֲרָם Ps. 21, 5, Job 12, 12 *length of life, great age*; אֲרָם Prov. 25, 15 *patience*. See אֲרָם 2. On another אֲרָם see אֲרָם 2.

אֲרָם (or אֲרָם) *Aram. f. DAN. 4, 24 continuance, duration* (Pseudo-Sa'ad.), *tarrying* (Rashi); *a longer season* 7, 12. From אֲרָם = Hebr. אֲרָם.

אֲרָם (with suff. אֲרָם) *Aram. f. prop. commissura genu, then knee* DAN. 5, 6, from רָבַב (comp. רָבַב in the Mishna) *to bind*, Ar. رَكَب, elbow, as also אֲרָם and אֲרָם originate in a similar view.

אֲרָם (twice אֲרָם) *f. healing* (cognate in sense with אֲרָם). רַמְחָה Is. 58, 8 or עֲלָה Jer. 8, 22 *healing*

arises, hence אֲרָם 30, 17; 33, 6 *to heal*, which is applied like רַמְחָה to the restoration of a state, the repairing of walls NEH. 4, 1, or generally to restoration 2 Chr. 24, 13. Comp. the Ar.

אֲרָם and the stem אֲרָם above. Since the healing of a wound consists in the *laying on of a plaster*, in the *scar* that rises above the wound (comp. אֲרָם), it has been translated *plaster, scar*, but without the necessity of assuming another fundamental signification for the verb.

אֲרָם *Aram. see אֲרָם*.

אֲרָם *Aram. n. p. of the city 'Oxyrhynchus*, the old Hebrew אֲרָם (which see), in Syriac ܐܪܚܝܫ, Talm. אֲרָם i. e. אֲרָם. Hence the *gentile* אֲרָם, pl. אֲרָם Ezr. 4, 9 *the inhabitants of Orchoš*, i. e. the Chaldean race of the *Oxyrhynchoi* (see אֲרָם), who are named as colonists along with Persians, Susianians, Elymaeans &c.

אֲרָם see אֲרָם.

אֲרָם see אֲרָם.

אֲרָם (not used) *intr. equivalent to רָם* (which see), רָם I. רָם II, רָם I. 1. *to be high*, Arab. رَمَّ *to be high, to rise up*; hence the proper name אֲרָם (which see), gent. אֲרָם and אֲרָם. From the cognate stem אֲרָם of the same meaning comes אֲרָם (see אֲרָם III.). — 2. *to be strong, firm*, spoken of a building, prop. *to be large and high*, whence אֲרָם and the proper name אֲרָם.

אֲרָם (*constr. אֲרָם*; *high region, height, mountain-land*) 1. n. p. of the land lying between Phenicia and the Euphrates, *Aramaea*, and then — 2. of the Semite race dwelling there about the Lebanon mountains 1 Kings 8, 5; 15, 18; 22, 3 31 &c., whose chief city is Damascus, for which reason their district is sometimes called אֲרָם 2 Sam. 8, 5; 1 Chr. 18, 5; these inhabitants are called especially *Aramaeans* 2 Kings 8, 28. But this race spread even to אֲרָם (which see) 1 Chr. 19, 6, אֲרָם 2 Sam. 15, 8, which bordered on the land east of Jor-

dan DEUT. 3, 14; JOSH. 12, 5; 13, 11 13. Westward of the Damascene Aram they spread to רְהוּב (which see) 2 SAM. 10, 6 or רְהוּב (which see); north-west to אֲנֹן (אָן) Baalbek, אֲנֹן *Laodicea* AM. 1, 5; north-east from Damascus to צוֹבֵדָה (which see) PS. 60, 2; 1 CHR. 18, 5; 1 SAM. 14, 47, and also on the other side of the Euphrates, between it and the Tigris, to Mesopotamia, called אֲרָם GEN. 25, 20; 28, 2, פֶּדֶן GEN. 48, 7, אֲרָם הוֹס. 12, 13, אֲרָם נְהֲרִים GEN. 24, 10 &c. Like the name אֲרָם (which see) this too gradually acquired an extended meaning, since at first it merely denoted the inhabitants of the high region. At the time of the *Peshito* Mesopotamia was regarded as the proper Aramaean-land, and therefore it retains for it אֲרָם, while it calls the remainder of the region, which was inhabited more by Romanised Aramaeans, אֲדוּם (2 SAM. 8, 5 &c.). In the present Hebrew text אֲדוּם already occurs for אֲרָם 2 SAM. 8, 13; PS. 60, 2; 2 CHR. 20, 2; and vice versa we must read אֲרָם for אֲדוּם in 1 CHR. 18, 11, comp. 2 SAM. 8, 12. This name אֲרָם, which is applied sometimes to the race (Syrians, Aramaeans), sometimes to the land, sometimes in the singular (2 SAM. 10, 14 15), sometimes in the plural (10, 17 18), is given by the Scripture to the founder of a race, who is the son of שָׁם GEN. 10, 22: but like all the names there it must be taken as ethnological rather than personal. — 3. *n. p.* of a grandson of Nahor GEN. 22, 21. — 4. *n. p.* of an Asherite 1 CHR. 7, 34.

אֲרָמוֹן (*constr. pl.* אֲרָמוֹת, where *o* disappears; with *suff.* אֲרָמוֹתָי *m.* palace, fortress, citadel, Is. 25, 2; JER. 17, 27; AM. 1, 4 &c., usually comprehending many buildings, and therefore used with בֵּית 1 KINGS 16, 18; 2 KINGS 15, 25, where אֲרָם is the general word. The Targum has translated incorrectly אֲרָמוֹן *hall*. Figuratively applied to the temple of God JER. 30, 18. — It is formed from אֲרָם with וֶן, and the Arab. رَم to be

high, is identical with the Hebrew אֲרָם.

Since אֲרָם to bind firmly together is connected with the Hebrew אָלַם, so אֲלָמָן (*c. pl.* אֲלָמָנוֹת) is only a secondary form, a frequent interchange of ר and ל taking place in these very stems. See also אֲרָם and אֲרָמוֹן.

אֲרָמִי (*pl.* אֲרָמִים, once with the article הָאֲרָמִי = הָאֲרָם 2 CHR. 22, 5) *gent.* (from אֲרָם) *m.*, אֲרָמִיָּה *f.* Aramaean, male and female, either a western i. e. a Syrian 2 KINGS 5, 20 or eastern i. e. a Mesopotamian GEN. 25, 20. The district may have been extended, as *Arim, Erem, Irem, Orem* in the classics are the names of different tribes all of whom belonged to the Aramaeans.

אֲרָמִי (secondary form for אֲרָמִי) *gent. m.*, אֲרָמִיָּה *f.* Aramaean, but in the *fem.* as an *adverb*, in Aramaean, in the Aramaean language DAN. 2, 4; EZR. 4, 7. Owing to the Syro-Phenician pronunciation, אֲרָמִי, *pl.* אֲרָמִים, stands for it in 2 KINGS 16, 6 K'tib.

אֲרָמִיָּה 1 CHR. 7, 14 see אֲרָמִי.

אֲרָמִים 2 KINGS 8, 29 see אֲרָמִי.

אֲרָמִיָּה (*palace-born*, Palatinus, from אֲרָמָה *n. p. m.* 2 SAM. 21, 8. Comp. *Tiberius* born at the Tiber &c.

אֲרָן (not used) 1. to be slender, spoken of the chamois, Ar. أَرَن, Syr. أَرَن. — 2. to be thin, of a tall-growing tree. The fundamental signification of this stem may be to stretch, extend, Arab.

אֲרָן to stretch the ears, and the organic root אֲרָן, which may also be found in אֲרָן. More suitable, however, is the root אֲרָן with the signification of אֲרָן (which see) to be firm, hard, comp. Ar. رَحَن to be lasting, firm, رَآن to make fast, رَوْن hardness. Hence אֲרָן, the proper names אֲרָן, אֲרָנִיָּה, אֲרָנִיָּה. The same root may also be assumed in אֲרָן, אֲרָנִיָּה.

אֲרָן (or אֲרָנִיָּה) see אֲרָנִיָּה.

אֲרָן see אֲרָנִיָּה.

ארן *m.* 1. prop. beam, pole (comp. **תָּרֵן**) i. e. a firm and hard tree, cognate with **אַרְזוּ** Is. 44, 14. Thus it is explained according to the Mishna, sometimes *cedar*, sometimes *pine* (Tanchûm Jerushalmi); it is also used there for the *mast* of a ship (**אַרְזוּן** **שָׁל פִּסְיָה**), as **תָּרֵן** (Aram. **תִּרְנִי**) means *pine* and *mast*. The stem is **אַרְן** (which see) = **תָּרֵן** (which see), comp. **אַרְזוּ** and **תָּרֵן**. — 2. (*strength, power*) *n. p.* 1 Chr. 2, 25. See **אַרְנָן**.

אַרְנָן (*power, strength*) *n. p.* of a Horite Gen. 36, 28; of the same signification as the proper name **אַרְנָן** (which see).

אַרְנַבְתָּ *epicene f.* a hare, an unclean animal, Lev. 11, 6; Deut. 14, 7, Ar. **أَرْنَب**, Syr. **أَرْنَب**, prop. *runner, rambler*, from **רָנַב** (which *Ibn Ganâch* has assumed as the stem). But it may be derived also from **אַרְנַבְתָּ** from **אַרְנַבְתָּ** to go along quickly, to run along, to hasten, (perhaps = **אַרְנַבְתָּ** assumed for the root of **אַרְנַבְתָּ**, but comp. the Ar. **أَرْنَب** to accelerate, **هَرَفَ** to hasten &c.), which makes no change in the fundamental signification.

אַרְנָה (**אִי-**) *n. p. m.* 2 Sam. 24, 16 K'tib, LXX *Ὀρὰ*, which might be a feminine form of **אַרְן**; but the usual reading is **אַרְנָה**.

אַרְנוֹן (from **רָנַן**: *rushing stream*) 1. *n. p.* of a river and then of a valley (**נָחַל**), the boundary between the territory of Belka (i. e. the territory from *Arnon* to *Jabbok* Judges 11, 13) and *Karrak*, formerly the southern limit of Trans-jordanic Palestine towards Moab (Numb. 21, 13 26). Rising in the Arabian mountains (*Jos. Ant.* 4, 5, 1) it runs into the Dead Sea. It is now called *Mugab*. **מוֹגַב** *Mugab*. **בְּקִמּוֹת** Numb. 21, 28 are the rocky series of hills along its banks as far as **עַר**, on which a town was built, also called **בְּעַל** Josh. 13, 17; perhaps in the above passage of Numb. **בְּעַלִּי בְּקִמּוֹת** is to be taken as equivalent to **בְּעַל בְּקִמּוֹת**. — 2. *n. p.* of the Arnon-district, *Arnona* in the

Onomasticon; parallel to **מוֹגַב** Numb. 21, 28; if **בְּעַלִּי בְּקִמּוֹת** be taken as the name of a town, parallel **עַר**.

אַרְנִיָּה (*Jah is strong*) *n. p.* of a Jebusite 2 Sam. 24, 18 K'tib, for which also **אַרְנִיָּה** (from **אַרְנָן**, **אַרְנָן** = **אַרְנָן**) was written according to the Phenician pronunciation; which was then changed into **אַרְנִיָּה** (= **אַרְנִיָּה**) 2 Sam. 24, 20 &c., and then again by wiping out the **יָה** into **אַרְנִיָּה** 24, 16 K'tib.

אַרְנִיָּה see **אַרְנִיָּה**.

אַרְנָן (formed from **אַרְנָן**: *strong*) *n. p.* 1 Chr. 3, 21.

אַרְנָן (from **אַרְנָן** with the termination **נָן**: *strong one, hero*) *n. p.* of a Jebusite 1 Chr. 21, 15. Elsewhere **אַרְנִיָּה** stands for it.

אַרְעָה (not used) *intr.* to flee hastily, equivalent to **תָּרַע** (which see) and cognate with **עָרַע** (which see also); Ar. **فَرَعَ** the same. Hence the proper name **תָּרַע** = **תָּרַע** (which see).

אַרְעָה *Aram.* equivalent to Hebrew **אַרְעָה** (which see).

אַרְעָה (*def.* **אַרְעָה**) *Aram. f.* equivalent to the Hebrew **אַרְעָה** *earth*, Dan. 2, 35; 3, 31 &c., by changing **יָ** into **עָ** which is frequent in Aramaean. See the verb **אַרַע**.

אַרְעָה *Aram. adj. m., f.* low, deep, with **מֶן** Dan. 2, 39 *lower than*. The K'tib reads there **אַרְעָה** for the K'tib **אַרְעָה**, because **מִלְכִּי** is compared with a person. In the Targ. it signifies *below, at the last*, e. g. **לְאַרְעָה** = **לְאַרְעָה**, **מִלְכִּי** = **מִלְכִּי**, literally *from below* i. e. accented on the final syllable, *ὁσῶτον*, a grammatical term in Hebrew.

אַרְעָה (*constr.* **אַרְעָה**) *Aram. f.* the bottom (of a pit) Dan. 6, 25.

אַרְחָה (not used) *intr.* to stretch, extend, or to be stretched, extended, Ar. **وَرَفَ**, hence **אַרְחָה** *tract, extent of land*, in **אַרְפַּכְשָׁד**. More probably, however, the stem **אַרְ** is identical with **אַרְבָּ** I;

comp. Ar. **أَرَفَ** to knot (cognate **أَرَمَ**), **غَرَف** (whence **غَرَفَة** plaited hair, cord), **أَرَب** in **أَرَبَة** knots &c. The transition to border is the same as in **בָּבֶל**. For the root comp. **אֶרֶץ-סָא** &c.

אֶרֶץ *m.* see **אֶרֶץ-כְּשֶׁד**.

אֶרֶץ (from **רָפַד** with **א** prosthetic, belonging to the couch, from **רָפַד**; Syr. **رَفَفَ** couch) *n. p.* of a Syrian city in the vicinity of **חֲמַת** 2 Kings 18, 34; 19, 13; Is. 10, 9; 36, 19; 37, 13; Jer. 49, 23. In the Geographical Lexicon of Marâsid (ed. Juynbol I. 47), a hamlet **أَرْفَاد** (Arfâd) north of Haleb is noticed. More probably, however, **א** is only a dialectic variation of **אֶרֶץ**, which stands already in the ethnographical table GEN. 10, 18 beside **חֲמַת**; and the Hamathæan territory actually bordered on that of the Aradians. It was probably the name of the metropolis of the Aradians on the mainland, and also the name of the independent mainland state.

אֶרֶץ-כְּשֶׁד 1. proper name of a son of Shem, then — 2. of a Semitic race GEN. 10, 22 24; 11, 10-13, that should be looked for on the east side of the Tigris beside **יֶרֶק** and **אֲשּׁוּר**. — Jewish tradition (*Jos. Ant.* 1, 6, 4; *JUDITH* 1, 1) as well as the fathers (Eusebius, Jerome &c.) and most ancient and modern interpreters understand by *Arpachshad* a tribe of the Chaldeans, especially that which inhabited *Āḡḡanayin* (Ptol. geogr. 6, 1, 2), a district of northern Assyria, bordering eastward on Media, northward on Armenia. It has been thought that the word is compounded

of **אֶרֶץ** (**אֶרֶץ**), Ar. **أَرَفَة**, and **כְּשֶׁד** = **כְּשֶׁד** i. e. *Chaldean-province*. But from its bordering upon Aryan lands and from other difficulties attending this derivation it is probable that it arose out of *Aryapakshata* i. e. *that lying at the side of Arya*.

אֶרֶץ (not used) *intr.* to be hard, firm, dense, Aram. **אַרַע**, in opposition to

fluid; hence **אֶרֶץ** firm land in antithesis to **מַיִם**. With **א** is to be compared **אֶרֶץ** to be firm, Ar. **أَرَزَ** to be hard, **عَرَّت** to be hard, firm, &c. The organic root is **א-ר-ץ**. Derivatives **אֶרֶץ** and the proper name **אֶרֶץ-כְּשֶׁד**.

אֶרֶץ (with the article **הָאֶרֶץ**, with *a* of motion **אֶרֶץ-רָצָה**, but which is equivalent to **אֶרֶץ** Job. 34, 13; 37, 12; Is. 8, 23; *pl.* **אֶרְצוֹת**) *f. (masc. only in GEN. 13, 6; Is. 9, 18; 18, 2; 26, 18; 66, 8) earth*, as firm land i. e. a dense firm mass, in opposition to the water GEN. 1, 10 28 &c., as in other languages also the appellation for earth originates in the idea of firm and hard; comp. the Sanskrit *dharâ* (earth) prop. firm land, from *dhri* to hold fast. In the very frequent use of this word it denotes: a) *the earth* in opposition to *the heaven*, hence the inhabited world near to us GEN. 1, 24, with **שָׁמַיִם**, *the universe* GEN. 2, 4; 14, 19 22; Ps. 69, 35, consequently including the sea; **אֶרֶץ-חַיִּים** *land of life* means *this world* where we live Is. 38, 11; 53, 8; Ps. 27, 13; 52, 7; 116, 9; 142, 6; Job 28, 13, in opposition to **שָׁמַיִם**, *heaven*. Also *world* generally Ps. 2, 2, so far as our earth is understood by it. b) *earth* as an element, a material, **אֶרֶץ** Ps. 12, 7 with respect to the earthy part. c) *the ground*, hence the phrase **הָאֶרֶץ-רָצָה** GEN. 33, 3; 37, 10. In this sense **אֶרֶץ** occurs once, Job 12, 8, for **רָמַשׁ הָאֶרֶץ**, antithetic parallel **הָאֶרֶץ** **רָמַשׁ**. With this signification the Aramaean adjective **אַרַע** and the noun **אַרְצִי** (which see) are associated;

and in Ar. the denomin. **أَرَضَى** is derived from the same. d) *piece of land* GEN. 23, 15; *field* Ex. 23, 10, hence like *ager*; where the name of a city or mountain follows, the district belonging to it Josh. 8, 1. e) *land, territory* of a people GEN. 21, 32; Josh. 13, 25 &c., consequently *fatherland* GEN. 24, 4; *land of habitation* DEUT. 19, 2; **אֶרֶץ-אֲבוֹת** GEN. 31, 3 *the land of the fathers*, i. e. where they have already dwelt. **אֶרֶץ** or **הָאֶרֶץ** is frequently used of Palestine, Ps. 37, 9 11 22 29;

JOEL 1, 2; but also of Egypt Ex. 1, 7 10; 3, 8. In this sense אֶרֶץ frequently means *lands* GEN. 26, 3, or also *provinces* 1 CHR. 13, 2; אֶרֶץ is spoken of heathen lands 2 CHR. 13, 9; 17, 10.

To the word אֶרֶץ correspond the Ar. أرض, Targ. אֶרֶץ, Syr. اَرْض (ך changed into ע, or into ק, as is sometimes the case in Aramaean, hence) also Aram. אֶרְקָא (which see). The stem is אֶרֶץ (which see), though in usage אֶרֶץ may be looked upon as primitive. The Armenian *ard* field, Gothic *airtha*, Anglo-Saxon *ford*, German *erde*, Greek *ἔρως* (humum) &c. may proceed in part from a like stem.

אֶרֶץ (*firmness*, prop. firm, strong, viz. Jah is, softened from אֶרֶץ, as אֶרֶץ is often made out of אֶרֶץ) n. p. m. 1 KINGS 16, 9.

אֶרֶץ (from אֶרֶץ, ע passing into ק; def. אֶרֶץ) Aram. f. earth, JER. 10, 11. An explanation of this word is already attempted in the Midrash rab. ch. 13.

אֶרֶץ (1st person אֶרֶץ; part. אֶרֶץ; imper. אֶרֶץ, before Makkeph אֶרֶץ, plur. אֶרֶץ; fut. יֵאָרֵץ) tr. to curse, to devote to destruction, GEN. 27, 29; NUM. 24, 9. אֶרֶץ in particular is very frequent as a formula of cursing (the opposite is בִּרְיוֹךְ) GEN. 3, 14 &c. אֶרֶץ-יֹדִים JOB 3, 8 *curse of the day, magicians*; אֶרֶץ-יֹדִים MAL. 2, 2 and I will turn into a curse; אֶרֶץ and אֶרֶץ JUDGES 5, 23 used as אֶרֶץ in a formula of cursing and strengthened by the infin. absolute. See however אֶרֶץ.

Nif. אֶרֶץ (out of אֶרֶץ, as נֶאֱרָץ, Ez. 25, 3; נֶאֱרָץ, MAL. 2, 5; part. pl. אֶרֶץ) to be cursed MAL. 3, 9, with בִּי of the thing wherewith.

Ph. אֶרֶץ (3 perf. with suff. אֶרֶץ) to curse much, GEN. 5, 29; to bring a curse, spoken of the curse-bringing water NUM. chap. 5, where מִן-אֶרֶץ is in alliteration with מִן-אֶרֶץ.

Hof. אֶרֶץ to be cursed, NUM. 22, 6.

The stem is אֶרֶץ, Ar. عَرَضَ with the fundamental signification "to reject, to

push aside, to abhor"; the organic root may therefore be also in אֶרֶץ (which see), Ar. عَرَضَ from عَرَضَ, and consequently identical with عَرَضَ. The א in אֶרֶץ, which is in Arabic ع and in farther developments ك, has also in Hebrew arisen from the harder guttural sound, and so the root in אֶרֶץ to separate, to sever, whence אֶרֶץ and אֶרֶץ (which see), Aram. אֶרֶץ to wipe away, for which the Ar. عَرَضَ stands, is identical with ours.

אֶרֶץ (pause אֶרֶץ; by way of explanation the Armenian ararats *creation* and the Zend. arjavarta *holy land* have been compared) 1. n. p. of the highest mountain-cone in the high district of Armenia, twelve miles south west of Erivan GEN. 8, 4; hence all the high mountains on the plateau of the Araxes valley are called אֶרֶץ (GEN. 8, 4). It is especially the present *Aghri Dagh* or the great Ararat (Pers. Kūhi Nūch i. e. Noah's mountain, in the classics ὁ Ἄβρος, Armen. *massis*) and *Kutshuk Dagh* or little Ararat. — 2. n. p. of the Armenian high land where the Ararat mountains were situated, consequently of that part of Armenia which is situate between the Araxes and lakes Van and Urmia; fully אֶרֶץ 2 KINGS 19, 37; IS. 37, 38. — 3. n. p. of all Armenia, divided into many kingdoms. Hence אֶרֶץ מִמְלָכוֹת JER. 51, 27, adduced together with מִן (which see) and אֶרֶץ (which see), if indeed the plural itself be not used in relation to these. The Targ., Syr. and Ar. have אֶרֶץ, אֶרֶץ i. e. the Gordish or Kurdish mountains, which rests, however, upon another tradition.

אֶרֶץ 2 SAM. 23, 33 stands for אֶרֶץ (which see) 1 CHRON. 11, 35. The latter is the more correct.

אֶרֶץ (not used) tr. to seek after something, to long after, to desire; hence אֶרֶץ. The stem אֶרֶץ is connected with the Ar. عَرَضَ to be seized with

Is. 10, 16; 26, 11. e) *heat of the sun* JOEL 1, 19 20. f) *shining, glitter* NAH. 2, 4 and perhaps also 2 KINGS 2, 11; 6, 17. Derivatives אֶשְׁרָה, אֶשְׁרָה. — אֶשְׁרָה see אֶשְׁרָה. — 2. The ground-form of אֶשְׁרָה (which see) *man*, only in Ez. 8, 2 LXX ὁμ. ἀνδρός = אֶשְׁרָה 1, 26, from אֶשְׁרָה I. (which see). This form is still preserved in Phœnician, e. g. אֶשְׁרָה (Athen. 2) Κίτιεύς, אֶשְׁרָה אֶשְׁרָה (Mel. 3 and 4) a man of Sicca in Numidia.

אֶשְׁרָה (def. אֶשְׁרָה) *Aram. fem. fire*, DAN. 7, 11 = Hebrew אֶשְׁרָה. A feminine form אֶשְׁרָה (def. אֶשְׁרָה, אֶשְׁרָה) is also Aramaean.

אֶשְׁרָה I. (an abridged construct form of אֶשְׁרָה in the proper names אֶשְׁרָה, אֶשְׁרָה and as a basis for אֶשְׁרָה) *masc. man*.

אֶשְׁרָה II. an original form for the compound אֶשְׁרָה, only in NUMB. 21, 30 in an old poem, according to the Masoretic orthography; but the LXX read אֶשְׁרָה; Phœnician אֶשְׁרָה = אֶשְׁרָה (Mass. 5, 13 &c.), אֶשְׁרָה (Melit. 1). See also 2 SAM. 21, 19 compared with 1 CHR. 11, 23.

אֶשְׁרָה (in many mss. אֶשְׁרָה; from אֶשְׁרָה to be = אֶשְׁרָה) *masc. tantamount to אֶשְׁרָה being, existence, essence*, and then used as אֶשְׁרָה 2 SAM. 14, 19; MICAH 6, 10; Aramaean אֶשְׁרָה, Ar. أَيْس. From it has arisen the proper name אֶשְׁרָה = אֶשְׁרָה. See אֶשְׁרָה II.

אֶשְׁרָה (plur. אֶשְׁרָה, def. אֶשְׁרָה, with suffix אֶשְׁרָה) *Aram. masc. foundation*, EZR. 4, 12; 5, 16; 6, 3; Ar. أَس. See אֶשְׁרָה I.

אֶשְׁרָה (equivalent to אֶשְׁרָה, אֶשְׁרָה as אֶשְׁרָה and אֶשְׁרָה being merely abridged forms of אֶשְׁרָה and אֶשְׁרָה; not from אֶשְׁרָה therefore) *n. p. m.* GEN. 46, 21; 1 CHR. 8, 1. (אֶשְׁרָה in proper names also becomes אֶשְׁרָה and אֶשְׁרָה.) *Patron.* אֶשְׁרָה NUM. 26, 38, where the Samar. cod. has אֶשְׁרָה = אֶשְׁרָה.

אֶשְׁרָה (from אֶשְׁרָה = אֶשְׁרָה, and אֶשְׁרָה from אֶשְׁרָה, *intelligent hero*; not from אֶשְׁרָה therefore) *n. p. m.* GEN. 36, 26.

אֶשְׁרָה (abridged from אֶשְׁרָה and

therefore equivalent to אֶשְׁרָה; consequently not from אֶשְׁרָה) *n. p. m.* 1 CHR. 4, 21.

אֶשְׁרָה (*Hero-Baal*) *n. p. m.* 1 CHR. 8, 33; 9, 39; elsewhere = אֶשְׁרָה (which see).

אֶשְׁרָה (not used) 1. *trans. to pour, to moisten, to wet*, Syr. أَسَف cognate with أَسَف. The organic root is אֶשְׁרָה, which is also found in אֶשְׁרָה, אֶשְׁרָה, אֶשְׁרָה (which see). — 2. *intrans. to pour out largely over a thing*, Arab. نَدَا to water, to pour. Derivatives אֶשְׁרָה, אֶשְׁרָה, אֶשְׁרָה and perhaps אֶשְׁרָה.

אֶשְׁרָה see אֶשְׁרָה.

אֶשְׁרָה *masc. outpouring* (of brooks), hence metaphorically the place where brooks flow down, a ravine, NUM. 21, 15, Targ. אֶשְׁרָה מִמְּצָה, Kimchi אֶשְׁרָה אֶשְׁרָה see אֶשְׁרָה.

אֶשְׁרָה (formed from *masc.* אֶשְׁרָה; plur. אֶשְׁרָה, *constr.* אֶשְׁרָה or אֶשְׁרָה) *f. equivalent to אֶשְׁרָה, a sloping place where torrents flow together: the bed of a valley, a ravine, then foot of a mountain* (Ar. سَفْع radix montis, from pouring out, صَبَب ravine, from صَبَب to pour out) DEUT. 3, 17; 4, 49 and taken thence into JOSH. 10, 40; 12, 3 8; 13, 20; usually applied to the ravines of אֶשְׁרָה (which see) whose top was Nebo, and that too even where אֶשְׁרָה alone stands (— the plural is used of many sloping plains), which ravines are described as אֶשְׁרָה or the southern limit of Palestine 12, 3.

אֶשְׁרָה (*fortress, castle*) *n. p.* of a Philistine royal city, one of the most important among the five principal cities of the Philistines JOSH. 11, 22; 15, 46; 1 SAM. 5, 1; Is. 20, 1, and a border fortress of Palestine towards Egypt; Greek Ἀσδωτός, now a village, Asdud. *Gentile* אֶשְׁרָה, and *fem.* אֶשְׁרָה applied to a dialect of Ashdod NEH. 13, 23. Since the Greek orthography presupposes an אֶשְׁרָה, and אֶשְׁרָה which is assumed as the stem, commonly occurs in a bad sense, and therefore ill suits an established city, it seems better to refer the word

to אָשֶׁר, with τ reduplicated, and so it would have an analogy in אֲשֶׁרוֹת.

אֲשֶׁרֶת (one word according to the Masora) *fem.* only in DEUT. 33, 2. If we abide by the Masoretic orthography and the received pointing, אֲשֶׁרֶת may be = אֲשֶׁרֶת in the signification of אֲשֶׁרֶת and identical with אֲשֶׁרוֹת JOSH. 12, 8 or אֲשֶׁרֶת הַסְּכִינָה 12, 3. As the theophany of DEUT. 1. c. is described as proceeding from four sides and מִיָּמִינוֹ is similar to מִתֵּימָנָן HAB. 3, 3, the verse should be translated: *God came from Sinai and appeared to them (לָמוֹ) from Sê'ir, he appeared (to them, לָמוֹ) in brightness from Paran, and he came forth to them (לָמוֹ) out of רִבְבוֹת קָדֵשׁ (which see), having אֲשֶׁרֶת in the south, where שִׁעִיר, קִינִי, רִבְבוֹת קָדֵשׁ, הַר פָּאָרָן are names of places whence God revealed himself to Israel; and in the case of the last he had אֲשֶׁרֶת on the south (comp. Siphre on the place). See דָּת.*

אָשֶׁת (not used) *intrans.* to be firm, close, to be firmly fitted together, Arab.

أَسَّ to support, i. e. to make firm, consequently it is equivalent to אָשֶׁת (אָשֶׁת), Arab. أَسَّ (whence أَسَّ base) and أَسَّ to be firm, hard, and אָשֶׁת (אָשֶׁת) III., from which come יוֹאֲשֶׁת, יוֹאֲשֶׁת. Derivatives אֲשֶׁתָּה and אֲשֶׁתִּיהָ, besides the proper names יוֹאֲשֶׁתָּה, יוֹאֲשֶׁתִּיהָ; on the contrary for אֲשֶׁתִּיהָ see אֲשֶׁתִּיהָ. Comp. רָשָׁה, to which belongs רָשָׁה, firmness.

אֶשֶׁה (with suffix אֶשֶׁה) *fem.* fire, only in JER. 6, 29 K'tib, which the K'ri reads אֶשֶׁה; Aram. אֶשֶׁה *fem.* the same.

אִשָּׁה (אִשָּׁה is taken for the construct, which is with the suffix אִשָּׁה, Ps. 128, 3 אִשָּׁה; plur. נָשִׁים, constr. נָשִׁי, once plur. אִשָּׁה Ez. 23, 44) *fem.* a woman, used in manifold ways like אִשָּׁה, thus a) a married woman GEN. 24, 3; 25, 1; Ex. 21, 4; hence אִשָּׁה בָּעַל a husband 21, 3, אִשָּׁה לֵבָיִל LEV. 18, 11 stepmother. The expressions אִשָּׁה לֵבָיִל, אִשָּׁה לֵבָיִל GEN. 4, 19; 20, 12; 1 SAM. 18, 17 are ex-

plicable only according to this sense. b) concubine GEN. 30, 4, comp. *yuvaines* II. 24, 497. c) bride GEN. 29, 21. d) woman, without reference to condition 31, 35; 2 SAM. 1, 26; maiden GEN. 24, 5; SONG OF SOL. 1, 8; Is. 4, 1; with a genitive following to denote qualities, as אִשָּׁה חַיִּל a lovely woman PROV. 11, 16, אִשָּׁה חַיִּל a brave woman RUTH 3, 11. e) with reference to the female sex, and therefore applied to animals also GEN. 7, 2; comp. *hēnūq*, femina, after the same manner. f) with reference to the female character in its weakness, timidity, helplessness &c. Is. 3, 12; 19, 16; JER. 51, 30; NAH. 3, 13, to which transition there are analogies in the classics; with relation to moral weakness ECCLES. 7, 26 28. The phrase אִשָּׁה רָעָה JOB 14, 1 as an appellation of sinful, feeble man has arisen out of this view. g) with אִשָּׁה or רָעָה following it denotes comparison: *the one . . . the other* (see אִשָּׁה). h) every (see אִשָּׁה) Ex. 3, 22; AM. 4, 3.

The word אִשָּׁה is derived, according to GEN. 2, 23, from אִשָּׁה i. e. in the first place from the original form of it (אִשָּׁה); but no construct state was formed from אִשָּׁה, because a secondary form אִשָּׁה existed; and where such state was expected, they put אִשָּׁה as an apposition, e. g. אִשָּׁה זָרָה JOSH. 2, 1; JUDGES 19, 1; 1 KINGS 7, 14; but elsewhere אִשָּׁה is used instead, Prov. 11, 16; Hos. 1, 2. See אִשָּׁה. The usual plural נָשִׁים, constr. נָשִׁי, is formed from אִשָּׁה, constr. אִשָּׁה, to distinguish it from the masculine, consequently from אִשָּׁה II. (which see); yet the stem for it may be also אִשָּׁה = אִשָּׁה II., especially as אִשָּׁה itself is connected with Arab. نَسَا to grow, sprout. In the dialects also all the stems here (אִשָּׁה, אִשָּׁה, אִשָּׁה) are represented.

אִשָּׁה (constr. אִשָּׁה; plur. constr. אִשָּׁה; from אִשָּׁה fire) *m.* prop. sacrificial fire, altar-flame, a burning, spec. sacrifice LEV. 22, 22; NUM. 28, 3; in the most general sense LEV. 24, 7. Most frequently in the formula אִשָּׁה לֵבָיִל Ex. 29, 18 or with the addition of יָהוָה; in the plural

אֲשֹׁרִי LEV. 2, 3; 7, 35; Phœnician אֲשֹׁרִי (Num. 6, 5) the same.

אֲשֹׁרִי (with suffix אֲשֹׁרִיָּהּ) fem. support, pillar, JER. 50, 15 Kt'ib, parallel חֲזָקָה; from אֲשָׁה, comp. אֲשָׁ (which see), Arab. أَشْوَة. Perhaps we should read אֲשֹׁרִיָּהּ, from the singular אֲשֹׁרִיָּהּ.

אֲשֹׁרִי see אֲשֹׁרִיָּהּ and אֲשֹׁרִיָּהּ.

אֲשֹׁרִי (only constr. אֲשֹׁרִי K'ri) masc. same as אֲשֹׁרִי (which see) K'tib darkness PROV. 20, 20, consequently from אֲשָׁ or אֲשָׁ with the diminutive ending יוֹן. That אֲשָׁ may be considerably shortened has been already seen in אֲשָׁ I.; but אֲשָׁ II. (which see) may be assumed as the stem with greater probability.

אֲשֹׁרִי (not אֲשֹׁרִי) see אֲשֹׁרִי.

אֲשֹׁרִי in the sense of אֲשֹׁרִי see אֲשֹׁרִי.

אֲשֹׁרִי (from אֲשָׁ I.; hero, mighty)

1. proper name of the second son of אֲשָׁ, who followed אֲשָׁ GEN. 10, 22; 2. of the ancestor of the Assyrians, and therefore a name of the Semitic people the Assyrians themselves (in old writers Ἀσσυροι, Ἀσσυριοι, Assyrii) who dwelt on the east side of the Tigris north west of 'Elam, and spread thence westwards. — 3. (level, plain) n. p. of the land Assyria on the east side of the Tigris GEN. 2, 14, so that when one crossed the Tigris from Mesopotamia, he came hither (Arrian Alex. 3, 7). Since it is specifically distinguished from Mesopotamia (Barhebr. chr. syr. p. 386), Babylonia (Is. 11, 11), and by the ancients from Susiana, Media and Armenia, it is the land between Mesopotamia and Media, along with the territories Adiabene, Arbelitis, Sittacene &c. according to Ptolemy (6, 1). In full form אֲשֹׁרִיָּהּ Is. 7, 18. Of the cities or countries comprehended in Assyria there appear in Scripture (GEN. 10, 11 12 &c.) only רִבְבֹה (which see), נִינְוָה (which see), כַּלְדָּא (which see), רַכְסָא (which see), אֲשֹׁרִי (which see), תַּלְמִשָּׁר (which see) and אֲרַבְבָּל (which see); in the classics besides Charcha (כַּרְכָּא = כַּרְכָּא), Gaugamela (גַּבְּ-)

נִמְלָה), Mespele (מִשְׁפֶּלָה) &c. When Assyria afterwards became a great kingdom, אֲשֹׁרִי also comprehended Mesopotamia, the Euphrates-district Is. 7, 20; 8, 7; 2 KINGS 17, 6; 18, 11; 1 CHR. 5, 26, Babylonia (ARR. l. c. 7, 19, 21; Herod. 1, 178. 122) 2 KINGS 23, 29; JER. 2, 18; LAMENT. 5, 6; Ez. 16, 28 (comp. JUDITH 1, 1 7; 2, 1 4; 5, 1), Elymais, Syria and other territories (Strab. 16 p. 736), and even the kingdom of Persia Ps. 83, 9, Ezr. 6, 22, when the latter took the place of the Assyrian one. In particular it signifies also — 4. Syria Ps. 83, 9, especially the Syrian kingdom of the Seleucidae; and אֲ in Is. 19, 23 24 25 may also be understood of Syria. In this sense אֲשֹׁרִיָּהּ in the Mishna is to be taken for our square character, which was developed out of the Syrian; and the fact that the Assyrians are called Ssur, Ssura in the Median cuneiform inscriptions, and that the Syrian inhabitants of Kurdistan call themselves Surân, as well as the origin of the name Syria, refer to some connexion with Syria. — 5. n. p. of a city and district in the south of Palestine and to the east of Egypt GEN. 25, 18; hence the gentile plur. אֲשֹׁרִיָּהּ proper name of an Arabian race GEN. 25, 3 (mentioned with אֲשֹׁרִיָּהּ and אֲשֹׁרִיָּהּ, as descended from אֲשֹׁרִיָּהּ) which inhabited this province. — 6. n. p. of a city of Assyria GEN. 2, 14, where at a later period Seleucia on the Tigris (סֶלִיקָא) was built, according to the Talmud (K'tubot 10b).

אֲשֹׁרִי n. p. of a territory which belonged to that of Israel; hence an adjective with the article אֲשֹׁרִיָּהּ as the designation of a tribe 2 SAM. 2, 9. This אֲשֹׁרִי was sometimes taken for a district of the city אֲשָׁ (which see) Josh. 17, 7, sometimes, according to the Targum, for a circuit of Asher, and as such it was distributed to Manasseh Josh. 17, 11; but since the Vulg., Syr. and Ar. read אֲשֹׁרִי i. e. that which is spoken of in DEUT. 3, 14; Josh. 12, 5; 13, 13; 1 CHR. 2, 23, we may either write so, or take it in the same sense.

אַנְשׁ or אַנְשׁ see אַנְשׁ, אַנְשׁ.

אֶתְחָרָר (*the hero i. e. God is free*)

n. p. m. 1 CHR. 2, 24. See שָׁמָּה.

אֲשֵׁרָה (only plur. with suff. אֲשֵׁרֹתַיָּהוּ
Kri) *fem. support, pillar*, JER. 50, 15;
from אָשָׁה.

חַמַּתְשֵׁן (see **חַמַּתְשֵׁן**) *n. p.* of a god of the Hamathaeans 2 KINGS 17, 30, worshipped under the figure of a bare buck, like Mendes of the Egyptians. Comp. Zend. *eshem* a Dew, *açmano* heaven, Pers. *eshmani* devil, *asuman* heaven, which, however, does not explain 'חַמַּתְשֵׁן' more exactly. It seems preferable to assume the identity of the Hamathaeon divinity **חַמַּתְשֵׁן** with the Phenician god of medicine **חַמַּתְשֵׁן**, *Chamat* having possessed a Phenician settlement and being in general looked upon as a son of Canaan (GEN. 10, 18), see **חַמַּתְשֵׁן**.

אַשְׁרָה see **אַשִּׁירָה**

אַשִׁיָּשׁ (only constr. plur. **אַשִׁיָּשִׁים**) *m.*

1. *ruins* Is. 16, 7, properly piece of a foundation (as מוֹקֵד 58, 12 is also a ruin, cognate in sense חֲרִיבָה, comp. Ar.

8^s **אס** *base and a remaining trace*), because the foundations remain as ruins after the destruction of buildings. But according to the parallel passage **JER. 48, 31** **אֶסְפָּא** appears to be taken for **אֶסְפָּא**, as if it were the reduplicated form of **אֶסְפָּא** (**אֶסְפָּא**); See **אֶסְפָּא** I. — 2. *cake, pancake*, properly something spread out, flat, **Hos. 3, 1** *raisin-cakes*, as an idol-offering, comp. **אֶסְפָּא** (from **אֶסְפָּא** to make flat, broad), *πλακοῦς*, *placenta*, from *πλακ- flat*, old high German *preiting*, *cake*, from *preit* = broad. See **אֶסְפָּא** I, 2.

חֶמְדָּה (*pl.* חֶמְדֹּת; from חָמַד II.)
fem. same as חֶמֶץ 2: *pancake, cake* for
a journey, 2 SAM. 6, 19 and 1 CHR. 16, 3
put with חֶמֶץ לָחֶם, כֶּבֶד לָחֶם,
or with חֶמְדָּה as a means of animating
and refreshing SONG OF SOL. 2, 5, in
which sense the Jer. Targ. I. took it for
צִפְרִיחַ Ex. 16, 31; as also the LXX,
Vulg. and Targ. understand it. The
Talmudic explanation *leather bag* for

holding wine rests on a comparison of **כַּדְּ** with the Aram. **כַּדְּ**, whence **כַּדְּ**; Arabic **أَص**, whence **أَصْبَص** pitcher.

תָּשַׁב (not used) *tr.* to bind, to bind together, to interlace, like the Talmudic תָּשַׁב (Bechorot 44b); hence תָּשַׁב, תָּשַׁב. The stem 'שׁ is cognate with the Ar.

אָשַׁם and **וּשַׁק** to interweave, entwine, whence **אַשְׁחֵן** band, and also **עֲסָק**; while the organic root lies, more or less modified, in **פָּרַח**, **פָּרַח**, **פָּרַח** I., **זָרַח** whence **מִזְרַח** &c.

אַשְׁקָיָה (*pl.* אֲשָׁקִיּוֹת according to the Mishna: the intertwined testicles) *m. bond, cord*, particularly the *testicle-cord* **LEV. 21, 20**, from אֲשָׁקָה (which see), hence the chorda spermatica; accordingly *Kimchi* has for it בָּצִיצִים, and the Talmud also אֲשָׁקָה, *Ar.* حَسَكَلَة.

אֶשְׁכּוֹל (*pl.* אֶשְׁכּוֹלוֹת, *constr.* אֶשְׁכּוֹלִים, אֶשְׁכּוֹל) *m.* 1. a bunch or cluster of grapes, NUMB. 13, 24 but also with the addition עֲנָבִים 13, 23, GEN. 40, 10, or גֶּזֶן SONG OF SOL. 7, 9, hence grapes, spoken of the date-clusters SONG OF SOL. 7, 8, Ar. *ʾitāl*; of the cypress-blossom 1, 14. — It may have been formed from אֶשֶׁךְ with the termination *ol* (comp. חֶרְבֵּל, חֶרְבֵּל, מֶרְכֵּל), and the Aramaean אֶשְׁכּוֹלָא may proceed in like manner from אֶשֶׁךְ = אֶשְׁכּוֹל. This explanation is confirmed by the Talmudic אֶשְׁכּוֹל שֶׁל בָּצִיר ovary, אֶשְׁכּוֹלֵי תַּלְמִידִים (Sota 47 a) i. e. an union of followers (comp. חֶבֶר) &c. — 2. *n. p.* of a Canaanite GEN. 14, 13 24. — 3. *n. p.* of a valley in the neighbourhood of חֶבְרוֹן distinguished for grapes, NUMB. 13, 23; 32, 9; DEUT. 1, 24, so called from the Canaanite Eshcol, and retained as a name on account of the vine-branch which was cut off there NUMB. 13, 24.

אֶשְׁכֶּנֶז 1. *proper name* of a Japhetite, son of יָפֶת (Cimmerian) Gen. 10, 3. As his two brothers are יֶרֶח and חֲנָנִי, the ethnographical significance of the name can only be ex-

plained by constant reference to them. — 2. *n. p.* of a tribe that derived their descent from אֶשֶׁר and that still dwelt at a later period together with the Armenians JER. 51, 27; according to Greek and Roman accounts on the other side of Taurus. Agreeably to the latest ethnographical researches, as well as Jewish tradition, we understand by the word the race that forced their way at a very early period from Asia to Europe, partly across the Tanais, partly across the Hellespont, taking up their abode in Scandinavian and Germanic lands. See *Knobel, die Völkertafel* p. 33-43.

אֶשֶׁר (with suff. אֶשֶׁרָה) *m.* 1. only in Ez. 27, 15 and Ps. 72, 10, *gift, present, established price*, from אֶשֶׁר II. (which see). The assumption that it originated in אֶשֶׁר (in the sense of piece of money, Armen. *aspar*, a coin) must be rejected. — 2. (only in 2 SAM. 6, 19 read by the LXX for אֶשֶׁר in our present text) *a sweet drink*, as the Targ., Vulg., Syr. and others understand it, from אֶשֶׁר I. (which see).

אֶשֶׁל (not used) *intr.* to be firm, pressed close, pressed firmly together, hence to be strong, hard, comp. Ar. وَثَلَ to make firm, أَثَل to hold firmly together, أَثِيل firm, and the cognate وَصَلَ &c. The organic root is אֶשֶׁל-אֶשֶׁל, found with modification in אֶשֶׁל-אֶשֶׁל (which see). Hence

אֶשֶׁל (according to *Kimchi* אֶשֶׁל) *m.* like אֶל *a tamarisk* GEN. 21, 33; but neither versions nor interpreters give this special meaning, translating sometimes a) *grove, wood, plantation* (Gr. Venet., Vulg., Samar., Jerus. Targ. I. and II.; Beresh. rab. ch. 51), hence the Samar. אֶשֶׁל, אֶשֶׁל, אֶשֶׁל; sometimes b) *tree, oak* (Onk., Symm., Syr., Arab.) or *terebinth* 1 SAM. 31, 13 = אֶלָה 1 CHR. 10, 12. But the meaning probably passed from the special to the general, as in אֶלָה, אֶלָה; the signification "tree" in the Mishna should there-

fore be explained as in the case of אֶלָה, both being named from the idea of strength. Like אֶלָה (*oak, terebinth*) אֶשֶׁל was also looked upon as a sacred, consecrated tree; and so the אֶשֶׁל in אֶשֶׁל GEN. 21, 33, in אֶלָה 1 SAM. 22, 6, and in אֶשֶׁל 31, 13 should be taken.

אֶשֶׁל (with suff. אֶשֶׁלָה; *pl.* with suff. אֶשֶׁלָה) *m.* 1. *fault, guilt, transgression* JER. 51, 5; PROV. 14, 9: *guilt is an interpreter or index* (אֶשֶׁל) of fools, oppos. to אֶשֶׁל; אֶשֶׁל אֶשֶׁל GEN. 26, 10 to bring guilt upon one i. e. to lead one into sin; אֶשֶׁל אֶשֶׁל אֶשֶׁל to go on in transgressions, Ps. 68, 22. — 2. the thing through which guilt is contracted, *trespass* NUM. 5, 7 8. Most frequently — 3. *a trespass-offering*, distinct from אֶשֶׁל sin-offering LEV. ch. 5; 14. The cases in which אֶשֶׁל was presented are given in 5, 15 17 21; 14, 12; 19, 21; NUM. 6, 12. The LXX translate it τὸ ὑπὲρ ἀγνοίας (Ez. 40, 39 seq.), or τὸ τῆς πλημμελείας (LEV. 7, 7), or ἡ πλημμελία (NUM. 6, 12).

אֶשֶׁל (not used) *intrans.* 1. same as אֶשֶׁל, to glisten, gleam, to shine, of the sun. — 2. figuratively to be bright, serene, friendly, gracious; a similar metaphor to that found in אֶשֶׁל, אֶשֶׁל and אֶשֶׁל. Derivatives: the proper names אֶשֶׁל, אֶשֶׁל (Phenician), אֶשֶׁל 4. — The etymological correctness of this meaning has been fully established under אֶשֶׁל, a form whose initial sound is merely softened down into אֶשֶׁל. Compare a monograph by Alois Müller: *Esmun, ein Beitrag zur Mythologie des orientalischen Alterthums* (Wien 1864. 8) p. 14 et seq.

אֶשֶׁל (only LEV. 5, 19 and NUM. 5, 7 אֶשֶׁל; *fut.* אֶשֶׁל) *intr.* 1. to be desert, waste, isolated, devastated, e. g. אֶשֶׁל Hos. 14, 1; אֶשֶׁל Ez. 6, 6. The organic root is אֶשֶׁל, identical with that in אֶשֶׁל (אֶשֶׁל), אֶשֶׁל &c.; comp. Syr. اضمحلت wasteness; Syr. اضمحلت to be dark, hence [اضمحلت] darkness. From this figuratively — 2. to be condemned, to atone, to suffer Ps. 34, 22 23; JER. 2, 3; Hos. 5, 15;

10, 2; ZECH. 11, 5; PROV. 30, 10, prop. to be exterminated, spoken of men or beasts, of the destruction of the land Is. 24, 6, as a punishment for sin; — 3. to commit a fault, to transgress, with ל of the person whom one offends LEV. 5, 19, NUMB. 5, 7, and with ב Hos. 13, 1 or ל LEV. 5, 5 of the thing in which one commits a fault; also absol. to be guilty. — The going wrong is either a missing of the aim, a taking away and lessening (חֲסָה), or a rebellion against some one, a violent invasion of something (פָּשַׁע), or a separation and departure from good (אָשָׁם). Comp. the Ar. أَشَمَّ to commit a fault, prop. to hold back from a thing, hence in the derivatives: to remain behind, to tarry, to be lazy. Derivatives אָשָׁם adj., אָשָׁם, אָשָׁם, אָשָׁם.

Nif. נִשְׂאָם to suffer for, be punished JOEL 1, 18, spoken of the destruction of flocks.

Hif. הִנִּישָׁם to punish, to condemn, Ps. 5, 11.

אָשָׁם (pl. אָשָׁמִים) adj. m. guilty i. e. either burdened with guilt GEN. 42, 21, 2 SAM. 14, 13, or bound to atone for guilt EZR. 10, 19. — 2. subst. a guilty one, EZR. 10, 19: and the guilty (gave their hands, יָדָם, to bring) a ram for their trespass.

אֲשָׁמָה (constr. אֲשָׁמָה) f. prop. inf. Kal: the being in fault, and as such connected with ל (as אֲשָׁמָה, אֲשָׁמָה) LEV. 5, 26; but usually a substantive: 1. fault 1 CHR. 21, 3, לְאֲשָׁמָה דָּעָה LEV. 4, 3 to the fault of the people i. e. so that the people incur guilt; לְאֲשָׁמָה דָּעָה 2 CHR. 28, 10 you have faults with you against ...; Ps. 69, 6. — 2. guilt, 2 CHR. 28, 13; EZR. 9, 6 7 15; 10, 10; דָּרְבָה אֲשָׁמָה to trespass much 2 CHR. 33, 23; metaphor. trespass-offering, אֲשָׁמָה לְעֵזְרָא LEV. 22, 16 the sin of a trespass, i. e. which considered as guilt must be expiated by אֲשָׁמָה; אֲשָׁמָה יוֹם 5, 24 day of the trespass-offering, i. e. when it was presented. — 3. condemnation, punishment of sin, 2 CHR. 28, 13 עָלֵינוּ אֲשָׁמָה the condemnation of Jehovah upon us. — 4. idol,

properly the object of trespassing, comp. עֵזְרָא and חֲשָׁא Hos. 4, 8, only in Am. 8, 14 אֲשָׁמָה to which they said חֲשָׁא; but here perhaps אֲשָׁמָה should be understood as identical with אֲשָׁמָה, אֲשָׁמָה, which was brought to Samaria as a god of the Hamathaeans 2 KINGS 17, 30.

אֲשָׁמָה see אֲשָׁמָה.

אֲשָׁמָה (pl. אֲשָׁמָה, after the form חֲשָׁמָה, חֲשָׁמָה, חֲשָׁמָה) m. solitude, wilderness, then as a place of the dead (מָוֶת) equivalent to צִלְמוֹת (צִלְמוֹת) kingdom of shadows, בְּאֲשָׁמָהּ Is. 59, 10 in desolate places like the dead i. e. in the realm of shadows; the אֲשָׁמָה sit מִתִּי עֲלֵהם LAMENT. 3, 6. In this sense the versions and old interpreters have translated it. The stem is אֲשָׁם to be desolate, and in the termination an the nasal sound is sometimes doubled; or אֲשָׁם is here the same as غَسَم, غَسَم gloominess (see אֲשָׁם). The Phœnician אֲשָׁמָה (Esmûn) belongs to שָׁמָה in שָׁמָה, שָׁמָה, שָׁמָה.

אֲשָׁמָה (not used; from אֲשָׁם) m. properly anything gleaming, shining, warming, hence sun; and accordingly from the healing power and warmth of the sun, the Phœnician god of medicine, Esmun, the healing power of the sun personified. It is the Phœnician Aesculapius who like the sun also represents the generative and preserving power; and the surnames of Aesculapius ἀγλαόπηξ (Hesych.) &c. are in accordance with this derivation. אֲשָׁמָה and אֲשָׁמָה 4 are only collateral forms of אֲשָׁמָה; and in the Inscription of Eschmanazar in Sidon another reading אֲשָׁם (אֲשָׁם) is supposed to be the same.

אֲשָׁמָה (plur. אֲשָׁמָה) f. a watch (from שָׁמָה, connected with בְּלִילָה (the genitive expressed by בְּ, comp. Ps. 137, 7; Is. 9, 3) night-watch, vigilia, φυλακή, as a portion of the night, but commonly without this addition Ps. 63, 7; LAMENT. 2, 19; yet in Ps. 119, 148 some explain it like שָׁמָה 77, 5 eye-lids, see שָׁמָה.

אֲשַׁמְרֶת (from שָׁמַר) *f.* same as אֲשַׁמְרֶת night-watch, the night being divided into three of them. The first was called רֵאשִׁית אֲשַׁמְרֶת LAMENT. 2, 19; the intermediate one הַחִיכֹנָה JUDGES 7, 19; the last הַבֹּקֶר Ex. 14, 24; 1 SAM. 11, 11.

אֲשַׁן I. (not used) *intr.* to be hard, firm, strong, Arab. أَسِنَ (hence أَسِينَة hardness), اَثَنَ (hence أَثِين hard, strong), חָصַן to be firm, protected, חָשַׁן to be hard, Targ. אֲשַׁן, אֲשַׁן the same, therefore אֲשַׁן, אֲשַׁן firm, hard. It is cognate with חָסַן in the organic root. Derivative, the proper name אֲשַׁן.

אֲשַׁן II. (unused) *intr.* to be dark, obscure, Targ. אֲשַׁן (hence אֲשַׁן darkness), Zabian أَهَمَ (darkness), and it is perhaps connected with אֲשַׁן. Hence comes אֲשַׁן and perhaps also אֲשַׁן Prov. 7, 9 and 20, 20 after the form אֲשַׁן = אֲשַׁן. See אֲשַׁן.

אֲשַׁנָּב (with suff. אֲשַׁנָּבִי *m.* a lattice, a lattice-window JUDGES 5, 28, PROV. 7, 6, properly a pinning into each other, and therefore equivalent to אֲשַׁלֵּב (see אֲשַׁלֵּב) from אֲשַׁנָּב = אֲשַׁלֵּב. The nouns אֲשַׁנָּב, אֲשַׁנָּב, אֲשַׁנָּב in their stems express similar ideas.

אֲשַׁנָּה (fortification) *n. p.* of two different cities in Judah, JOSH. 15, 33 43; the one name, however, may stand for אֲשַׁנָּה.

אֲשַׁנָּה (declivity, slope, from שָׁנָה, see אֲשַׁנָּה) *n. p.* of a city in Judah JOSH. 15, 52, along with אֲשַׁנָּה and אֲשַׁנָּה.

אֲשַׁף (not used; a collateral form of אֲשַׁף) *intr.* to speak softly, to murmur, to do a thing in a lurking, mysterious way, therefore to practise enchantment, as far as enchantment consists in muttering magical forms, comp. Syr. اَشَفَ to practise magic, which stands for the Hebrew חָבַר DEUT. 18, 11. The organic root is אֲשַׁף, which is found also in

אֲשַׁף; Syr. اَشَفَ, in Ithpe. to pray, prop. to whisper, like אֲשַׁף to whisper and to swear to, whence אֲשַׁף whispering, sorcery and (softly whispered) prayer; Ar. مكاشف the same, therefore مكاشف signifies a theosophist, مكاشفات theosophy; perhaps in a modified form in אֲשַׁף to listen, to hearken attentively, whence אֲשַׁף oracle, sentence. Comp. the middle high German *losen*, prop. = lauschen, Gothic *hlausjan*, originally to hear, to listen, derivative *loos* = oracle, revealed (prop. heard). The verbs אֲשַׁף and אֲשַׁף, cognate in sense, proceed from a similar view, and according to Bar Bahlul اَشَفَ is actually used in the sense of אֲשַׁף. From another fundamental meaning אֲשַׁף (which see) proceeds, and again from another אֲשַׁף, אֲשַׁף; but the three verbs, cognate in sense, have certainly had different shades of meaning imparted to them here.

אֲשַׁפִּי (prop. part.; plur. אֲשַׁפִּין, def. אֲשַׁפִּי) *Aram. m.* an enchanter, DAN. 2, 27; 4, 4; 5, 7 11 15 along with אֲשַׁפִּי, אֲשַׁפִּי and others. See אֲשַׁפִּי.

אֲשַׁפִּי (pl. אֲשַׁפִּי) *m.* an enchanter, magician, DAN. 1, 20; 2, 2; distinct from אֲשַׁפִּי.

אֲשַׁפִּי *Aram. m.* the same DAN. 2, 10.

אֲשַׁפָּה (with suff. אֲשַׁפָּה, from אֲשַׁף I.) *f.* 1. quiver (prop. what takes, receives) which one fills with arrows Ps. 127, 5, and in which something may be collected and concealed Is. 49, 2; JER. 5, 16; אֲשַׁפָּה arrows LAMENT. 3, 13; אֲשַׁפָּה to bear the quiver Is. 22, 6; אֲשַׁפָּה for אֲשַׁפָּה JOB 39, 23. — 2. (only in pl. אֲשַׁפָּה, rarely אֲשַׁפָּה, once with the article אֲשַׁפָּה = אֲשַׁפָּה dunghill, dirt-heap, rubbish, a) as an image of humiliation Ps. 113, 7; 1 SAM. 2, 8; b) as the name of a gate in Jerusalem, dung-gate NEH. 2, 13; 3, 13 14; 12, 31. — The singular form אֲשַׁפָּה is preserved in the Mishna; but in Hebrew the plural is used, because אֲשַׁפָּה expresses a collective idea. The stem is אֲשַׁף II. (which see), comp. سَفَا dust; on the other hand, the plural

אֲשֶׁפְּחוֹת has come from another form אֲשֶׁפְּחָה.

אֲשֶׁפְּנָה (Persian) *n. p. m.* DAN. 1, 3. Etymologically it is compared with the proper name אֲשֶׁפְּנָה, as אֲשֶׁפְּנָה with אֲשֶׁפְּנָה, and if this be correct, אֲשֶׁנָּה must be the name of the Ases-race head (the LXX singularly enough translate it *Ἀβισσοῦ*, (אֲבִי-צוּרִי), the original ancestor of the Germanic and Scandinavian peoples. אֲשֶׁנָּה or אֲשֶׁנָּה would be the second part of the word. But the derivation of it is still obscure.

אֲשֶׁפֶּר *masc.* only in 2 SAM. 6, 19 and 1 CHR. 16, 3, according to the Targ. (פִּלְגִי) portion, from אֲשֶׁפֶּר = פִּלְגִי to measure, determine. According to the LXX we should read אֲשֶׁפֶּר (which see); and probably it has exactly the meaning of אֲשֶׁפֶּר (which see). The Phœnician proper name *Aspar* (Sall. Jug. 108 seq.), *Aspar* (App. fragm. Numid. 4) should be written אֲשֶׁפֶּר, comp. Hebr. *n. p.* אֲשֶׁפֶּר.

אֲשֶׁפֶּת (from אֲשֶׁפֶּת II.; *plur.* אֲשֶׁפֶּתוֹת) *fem.* same as אֲשֶׁפֶּת 2. *rubbish* LAMENT. 4, 5, Targ. אֲשֶׁפֶּת, *Ibn G'andach* مزابل, Tanchum מְזַבְלָה.

אֲשֶׁקְלוֹן (*holm-oak*) *n. p.* of a Philistine city between אֲשֶׁקְלוֹן and אֲשֶׁקְלוֹן on the Mediterranean sea JUDGES 1, 18; 14, 19; 1 SAM. 6, 17, where a village of the same name still exists, *Askalán*. Because the Ascalon district was rich in onions, they are called *Ascaloniae*, *Escalots* (Plin. 19, 32; Diosc. 1, 124). *Gentile* אֲשֶׁקְלוֹן. See אֲשֶׁקְלוֹן.

אֲשֶׁר I. (*imp. plur.* אֲשֶׁרִי) *intrans.* equivalent to אֲשֶׁר II., אֲשֶׁר (see אֲשֶׁר, אֲשֶׁר) *to go about, run about*; then generally: *to go, to walk, to step along*, אֲשֶׁר אֲשֶׁר, אֲשֶׁר PROV. 9, 6 *to go along upon the way*.

Comp. Ar. أَشْرَ to go, whence أَشْرَ foot-trace, Aram. אֲשֶׁר the same, from which comes אֲשֶׁר trace. The organic root is אֲשֶׁר, which is modified in אֲשֶׁר, אֲשֶׁר &c. Hence אֲשֶׁר, אֲשֶׁר.

Ph. אֲשֶׁר (*fut.* אֲשֶׁר) *to cause to go forwards*, with ב in a thing PROV. 4, 14,

where אֲשֶׁר should be supplied; 23, 19 *to cause to go* in the sense of *to guide, lead*, Is. 3, 12; 9, 15, opposed to אֲשֶׁר to lead away from the path.

Ph. אֲשֶׁר *to be led, guided* Is. 9, 15.

אֲשֶׁר II. (not used) *intrans.* 1. *to be united*, by love, marriage &c. Hence אֲשֶׁר, אֲשֶׁר, אֲשֶׁר I. Comp. אֲשֶׁר. — 2. *to be firm, strong, pressed together, steadfast*, cognate with אֲשֶׁר, אֲשֶׁר &c. The organic root is אֲשֶׁר, which is also found in אֲשֶׁר (אֲשֶׁר) IV. &c.; and from this fundamental signification אֲשֶׁר means in the Mishna *to confirm*. Derivatives אֲשֶׁר (name of a tree), אֲשֶׁר, Aram. אֲשֶׁר, and the *n. p.* of a city אֲשֶׁר.

אֲשֶׁר (not used) *intrans.* equivalent to אֲשֶׁר (which see) and also to אֲשֶׁר II. (in אֲשֶׁר, אֲשֶׁר, אֲשֶׁר) *to be connected, united*, Ar. عَشْر, spoken especially of confidential or intimate union. Hence אֲשֶׁר in the proper names אֲשֶׁר and אֲשֶׁר.

אֲשֶׁר, *constr.* אֲשֶׁר, see אֲשֶׁר.

אֲשֶׁר (not used) *intrans.* equivalent to אֲשֶׁר (which see): 1. *to be straight, even* (of a way); whence the proper name (of the land) אֲשֶׁר. — 2. in a moral sense: *to be right, honest, upright, righteous*, so far as this is represented in a plain, straightforward line of conduct. Derivative אֲשֶׁר in אֲשֶׁר, which is interchanged with אֲשֶׁר. — 3. *to be prosperous, happy*, metaphorically represented by the evenness of a situation, the same metaphor being found in אֲשֶׁר and אֲשֶׁר (HAB. 2, 4). Perhaps however from אֲשֶׁר II. Hence the proper name אֲשֶׁר, אֲשֶׁר, אֲשֶׁר.

Ph. אֲשֶׁר denom. from אֲשֶׁר (which see).

Ph. אֲשֶׁר denom. from אֲשֶׁר (which see).

אֲשֶׁר I. (*happy*, from אֲשֶׁר, as the name is interpreted in GEN. 30, 13; comp. the proper names Felix, Faustus, Fortunatus, Eudaemon, Callitychus, Euty-chus, Macarius; see however אֲשֶׁר) 1. *n. p.* of a son of Jacob and then founder of the tribe of the same name GEN. 30, 13; 35, 26, thence *the territory*

of Asher JOSH. 17, 7; 19, 24 &c. *Gentile* אֲשֶׁר JUDGES 1, 32. — 2. only in *plur.* אֲשֶׁרִים (which see); comp. אֲשֶׁרָה. In the Phœnician, a proper name אֲשֶׁרִים *Asêrûm* (Jos. contra Ap. 1, 18), abridged from עֲבְרָאֲשֶׁרִים, interchanges with עֲשֶׁרִים *Asêrûm*, Ἀθα-, whence we may infer the Phœnician identity of אֲשֶׁרָה with עֲשֶׁרִים.

אֲשֶׁר II. (out of אֲשִׁיר; *fortress*, from אֲשֶׁר II.) *n. p.* of a city east of שֶׁכֶם JOSH. 17, 7, on the border of Manasseh, and on the road to Scythopolis (בִּיר־שֶׁאן) according to Eusebius (s. v.). But *Kimchi* thinks that 'א' is the name of the race, and that אֲשֶׁרִים means, from the border of Asher to Michmethath, as 17, 11 refers thereto.

אֲשֶׁר *masc.* 1. (only *plur.* אֲשֶׁרִים, from אֲשֶׁר II.) equivalent to תִּמְנָחִית, the name of a tree, commonly *sherbin-cedar, larch*, as תִּמְנָחִית (which see) has been taken, or according to *Kimchi*, *box-tree* (אֲשֶׁרִים). אֲשֶׁרִים Ez. 27, 6 is referred to יָסוּן *ivory*: out of *sherbin-cedar* i. e. inlaid with *sherbin-cedar*; *Kimchi* refers אֲשֶׁרִים to קֶרֶשׁ, which is here *fem.* as a collective meaning *plank-work*, and we must construe קֶרֶשׁ תִּמְנָחִית *thy deck, daughter of the sherbin-cedar* (i. e. made of *sherbin-cedar*), they have overlaid with *ivory*. Yet *Bochart* already reads בְּתִמְנָחִית, after the analogy of בְּרִקְמָה in that place. The tree is named from *firmness*, as אֲרָז once bears the appellation תִּמְנָחִית, and therefore it is looked upon in Is. 60, 13 as אֲרָז, along with תִּרְדֵּה from יִרְדֵּה. — 2. (with *suff.* אֲשֶׁרִי, *plur.* with *suff.* אֲשֶׁרִי *fem.*) a) *step, walk* JOB 23, 11, hence אֲשֶׁרִי אֲחִידָה to hold fast the step on something Ps. 17, 5; אֲשֶׁרִי אֲחִידָה to make sure the step; אֲשֶׁרִי אֲחִידָה the step totters 37, 31; אֲשֶׁרִי אֲחִידָה the step glides away from something 44, 19; אֲשֶׁרִי אֲחִידָה the step has slipped 73, 2. The use of the plural as a singular in construction occurs here more frequently Ps. 37, 31; 73, 2 K'tib. b) by a usual metaphor: *conduct* Prov. 14, 15. The stem is אֲשֶׁר I.

אֲשֶׁר *masc. step, walk* Ps. 17, 11; JOB 31, 7, same as אֲשֶׁר 2; comp. אֲשֶׁרִי = אֲשֶׁר.

אֲשֶׁר (only *constr. plur.* אֲשֶׁרִי; with *suff.* אֲשֶׁרִי besides אֲשֶׁרִי = אֲשֶׁרִי, where the form of the construct state is preserved even before the *suff.*) *masc. fortune, happiness*, hence as an interjection in the construct state: *hail! happy!* before the nouns אִישׁ or הָאִישׁ Ps. 1, 1; 112, 1; אֲנָם 32, 2; 84, 6 13; Prov. 3, 13; אֲנָם Ps. 34, 9; 40, 5; אֲנָם Is. 56, 2; JOB 5, 17; אֲנָם Ps. 33, 12; אֲנָם 89, 16; before the plural nouns אֲנָשִׁים 1 KINGS 10, 8; עֲבָדִים 2 CHR. 9, 7; בָּנִים Prov. 20, 7; or before compounds and participles which have become nouns and express their ideas, e. g. before כָּל-נֶשְׁוִי-פֶשַׁע Ps. 2, 12; 32, 1; יוֹשֵׁבֵי בֵית 84, 5. Yet the noun following is sometimes omitted and must be supplied, so that the relative אֲשֶׁר follows Ps. 137, 8 9; 144, 15; 146, 5, or this too is often omitted after a construct state (see Ex. 4, 13; Ps. 81, 6) and אֲשֶׁרִי attaches itself closely to the following word Ps. 65, 5. — The plural of this word is based upon the collective idea of an abstract, and the application of it as an interjection exists likewise in the *Aram.* טוֹבָאָך, *Arab.* طَوْبَاكَ &c. The reading אֲשֶׁר 2 SAM. 23, 21 K'tib see in אֲשֶׁר. Hence the denom.

Pih. אֲשֶׁר to pronounce happy, GEN. 30, 13; MAL. 3, 12 15; JOB 29, 11.

Puh. אֲשֶׁר to be made happy, Ps. 41, 3; PROV. 3, 18.

אֲשֶׁר (with *suff.* אֲשֶׁרִי) *masc. prosperity* GEN. 30, 13.

אֲשֶׁר (a compound pronominal stem) *pron. relat.* (without distinction of number or gender) *who, which*, forming the relative in prose (like וְהָאִישׁ or וְהָאִשָּׁה in the poets), and explaining, at the head of a clause, a noun preceding. As a most important word in dependent sentences it stands: 1. where it is supplemented by the personal pronoun and stands at the head of the relative clause (since it is

a sort of particle), both together expressing what the relative in other languages does, e. g. *אִשֶּׁר חַיָּה הָיָה* *what lives* GEN. 9, 3, where *חַיָּה הָיָה* completes the mere relative *אִשֶּׁר*. *אִשֶּׁר* stands therefore, a) when it concerns the subject, in which case the pronoun should be taken as a nominative DEUT. 20, 15; PS. 16, 3; 2 CHR. 8, 7; b) when it relates to the object, e. g. *אִשֶּׁר כָּלְאָהּ* JER. 32, 3 *whom he shut up*, where *י* merely imparts to *אִשֶּׁר* the idea of the object; c) when *אִשֶּׁר* is neither subject (nom.) nor object (accus.), but a subordinate idea is the thing it chiefly relates to, e. g. *אִשֶּׁר קָצִירָהּ* *whose harvest* JOB 5, 5, where *י* goes along with *אִשֶּׁר*. This supplementing of the unpersonal *אִשֶּׁר* by the personal pronoun may be dispensed with: a) where *אִשֶּׁר* already expresses the idea of the subject DEUT. 23, 5, or in smaller clauses, or before each finite verb because the personal is already contained in it; β) where it may already stand as expressing the idea of the object alone, which is especially the case in smaller clauses, or where things are spoken of: but where γ) it relates to a subordinate idea, it must not be wanting either after the noun or preposition; and *אִשֶּׁר* can stand without being supplemented only when it refers to nouns expressing *time*, *place*, *way*, *manner*, e. g. *אִשֶּׁר-בָּאָה* 2 SAM. 19, 25 *till the day he came*; *אִשֶּׁר-דִּבֶּר* GEN. 35, 13 *in the place where he spoke*; *אִשֶּׁר הָיָה הַדָּבָר* *this is the reason why* ... 1 KINGS 11, 27. — The occasional want of the pronominal supplement converts *אִשֶּׁר* also into a usual relative, and as such it stands 2. still farther descriptive of a noun already mentioned, e. g. *אִשֶּׁר אִתּוֹ* *the men that were with him*. But inasmuch as a descriptive clause of this sort may be supplied by a suitable adjective appended, *אִשֶּׁר* is frequently dispensed with here, and that too in all cases mentioned in 1 under α, β, γ, e. g. GEN. 15, 13: *in a land (which) is not to them &c.* By this means the sentence is more contracted. —

3. It introduces a new noun not yet present in the preceding sentence. Thus used, *אִשֶּׁר* may be partly the subject of the sentence e. g. *אִשֶּׁר עַל-הַבַּיִת* 1 KINGS 16, 9 *who is (set) over the house*, partly the object connected with *אִתּוֹ* e. g. *אִשֶּׁר יִקְרָא* GEN. 49, 1 *that which will happen*; partly is dependent on a stat. constr. or a preposition e. g. *אִשֶּׁר לְאִשְׁרָם* AM. 6, 10; *אִשֶּׁר עַל* JER. 15, 4. It is true that *אִשֶּׁר* does not at all cease in this case to express relation to the preceding noun, but it is also itself a noun by its reference to what follows, and upon it as such a clause of its own depends. — 4. *אִשֶּׁר* in the accusative i. e. conceived of as subordinate, may express place, time and manner like any other noun, whether it refers, without prepositions, to a preceding noun that expresses such an accusative GEN. 35, 13; 40, 13; DEUT. 9, 7; 2 SAM. 19, 25; 1 KINGS 11, 27, or as in the last two places is the supporter of what follows, and has reference to what precedes only as an accusative of this nature. If in the former case *אִשֶּׁר* can denote with respect to time *then*, *when*, with respect to place *where*, with respect to manner *that*, *wherefore*, *as*, in the latter case *אִשֶּׁר* *עַל* 1 KINGS 18, 12 may denote *whither*, *for* as EX. 14, 13, *אִשֶּׁר* as DEUT. 7, 19, 1 KINGS 14, 19, JOB 9, 5, *אִשֶּׁר* *כֵּל* *just as* ZEPH. 3, 7, *where* 1 CHR. 13, 6 (comp. 2 SAM. 6, 2); and in this usage even *אִתּוֹ* may stand before it when it also depends on an active verb DEUT. 9, 7; 29, 15; 1 SAM. 2, 22; 1 KINGS 8, 31; 19, 1; 2 KINGS 8, 5, where it means *where*, *as*, *when*. Hence *אִשֶּׁר* standing at the head of a sentence in the sense of *when* LEV. 4, 22, NUM. 5, 29, 1 KINGS 8, 33 38 can only be explained by this usage; yet one has always to think of a reference, which *אִשֶּׁר* follows as an accusative involving a general relation, just as elsewhere the construct state before *אִשֶּׁר* in that accusative is frequently adopted in order to express the relations of place, time and manner GEN. 39, 20;

LEV. 4, 24 33; DEUT. 4, 10; JER. 22, 12. In this sense we have **אֲשֶׁר** *where, wherever* JUDGES 1, 17, in full form **בְּמִקוֹם אֲשֶׁר-שָׁם** GEN. 21, 17 or **מֵאֲשֶׁר** 2 SAM. 15, 21; **מֵאֲשֶׁר** *from where* Ex. 5, 11; **כַּאֲשֶׁר** *as, just as*, ut 32, 19; 1 SAM. 8, 6 &c. — 5. Sometimes **אֲ** passes into a relative conjunction, for which **כִּי** stands elsewhere, so that **אֲ** also means occasionally: a) *that*, e.g. **אֲשֶׁר עוֹד** ZECH. 8, 20 it shall be *yet that*; **טוֹב אֲשֶׁר** ECCLES. 5, 4 it is *good that*. It is then interchanged with **כִּי**, e.g. **עַקֵּב אֲשֶׁר** *for this reason that* GEN. 26, 5, 2 SAM. 12, 6, besides **כִּי עַקֵּב** 12, 10; **לְמַעַן אֲשֶׁר** *in order that* JOSH. 3, 4, besides **כִּי לְמַעַן** 11, 20 with a small alteration of the sense; **יַעַן אֲשֶׁר** *so that* Ez. 12, 12, besides **כִּי יַעַן** Is. 7, 5. b) As a relative conjunction with **וְ** and **כִּי** (which can never be without the support of **אֲשֶׁר**) in **כַּאֲשֶׁר** *while*; of place, *where*; **כַּאֲשֶׁר** *as, sicut, where* **אֲ** corresponds to **כִּי** in signification. c) In order to introduce a consequence in sentences interrogative or implying admiration, **אֲ** is used in the sense of *so that, that*, ECCLES. 7, 21; DEUT. 28, 27; MAL. 3, 19 &c., for which **כִּי** stands elsewhere. d) In order to express object and design in a sentence: *that, in order that*, with the imperfect GEN. 11, 7; JOSH. 3, 7; DEUT. 4, 40. Here belong also **לְמַדָּה אֲשֶׁר** DAN. 1, 10 *that not* (see **שֶׁלֹּמָה** SONG OF SOL. 1, 7), **בְּאֲשֶׁר לְ** *on account of* JON. 1, 8. e) In clauses relating to time **אֲשֶׁר** means *when, quum*, for which **כִּי** stands elsewhere, particularly in the sense *when-ever = as often as*, with the imperfect 1 KINGS 8, 33; **כַּאֲשֶׁר** *while, insofar as, because* (passing to the cause) GEN. 39, 9 23; rarely does the simple **אֲשֶׁר** stand for this idea DEUT. 11, 27, for which, however, as coinciding with **אֲזַם** 11, 28, the meaning *when* has been claimed here also; **מֵאֲשֶׁר** *from that, i. e. on this account, because* Is. 43, 4. f) Like **כַּאֲשֶׁר** the simple **אֲ** also means *as* Is. 54, 9; JER. 33, 22; 48, 8, as **כִּי** is used elsewhere Is. 62, 5. — 6. Some traces of **אֲשֶׁר** as a mere

sign of the genitive are preserved, inas-much as it expresses the idea of belong-ing to, which is characteristic of the genitive, e. g. **אֲשֶׁר שְׁמוּאֵל** 1 SAM. 13, 8 *till the set time of Samuel*; **וְאָדָם-הָרָעָה אֲשֶׁר הָיָה** 1 KINGS 11, 25 *and be-side the mischief of Hadad* (yet the ver-sions have already supplied **אָמָר** in the former, and **עָשָׂה** in the latter place); **אִישׁ מִצִּירֵי אֲשֶׁר מִרְאֵה** 2 SAM. 23, 21 *K'tib, an Egyptian of distinction* (i. e. of consideration, size), instead of which therefore 1 CHR. 11, 23 has **אִישׁ מִרְדֵּה** (but the K'ti already reads in the former **אִישׁ מִרְאֵה**).

As to the origin of this pronoun, **אֲשֶׁר** must be looked upon as a dialectic col-lateral form of **אֲשֶׁל**, especially since the Aramaean **אֲרִי** in **אֲרִי** is only dia-lectically different from **אֶל** (in **אֶלִּי**); Hebr. **אֶבֶל** perhaps = **אֲבָר**; and in the Coptic too the same interchange is found. **אֲשֶׁר** or **אֲשֶׁל** is naturally therefore com-pounded of three different vocables which have a good foundation in the pronomi-nal stems. This relative appears short-ened in the Phenician into **אֲשֶׁ** (which see); in later Hebrew (for example in the Mishna) it is abridged as **שֶׁל** (which see), Aram. **רִיל**, elsewhere in earlier as well as later Hebrew as **שֶׁ** or **שֵׁ**, where the Resh is resolved into the following consonant, or is merely abridged into **שֶׁ** (see **שֶׁ**, **שֵׁ**, **שֶׁ**).

אֲשֶׁר־אֵל (*'El is allied*) n. p. m. 1 CHR 4, 16. **אֲשֶׁר** constr. of **אֲשֶׁר** which is equi-valent to the Phenician **אֲסַר** (Osiris), an epithet of Ba'al, husband of **אֲשֶׁר־הָיָה**.

אֲשֶׁר־אֵלָה (from **אֲשֶׁר**, and **אֵלָה** = **אֵל**, see **אֵלָה**) n. p. m. 1 CHR. 25, 2; for which **יִשְׂרָאֵלָה** (**יִשְׂרָאֵל** after another reading) stands in 25, 14.

אֲשֶׁר־הָיָה DEUT. 7, 5, MICAH 5, 13; *pl. אֲשֶׁר־הָיָה*; see **אֲשֶׁר־הָיָה** f. name of a Phenician goddess, who is sometimes identified with the Sidonian Astarte JUDGES 2, 3 (compared with 3, 7) and stands beside **בַּעַל**, though again se-parated from him. In usage **אֲ** denotes

1. the idol of this female deity of the Phenicians consisting of a pillar DEUT. 16, 21; JUDGES 6, 25 30. הַאֲשֵׁרָה 2 KINGS 18, 4 is to be taken collectively, and is therefore identical with אֲשֵׁרִים 2 CHR. 31, 1, *image-pillars of Ashera*. So too אֲשֵׁרָה 2 KINGS 21, 3 is identical with אֲשֵׁרוֹת 2 CHR. 33, 3 in this signification. — 2. the female deity of the Tyrians whom Jezebel introduced into Israel, different from the usual Phenician אֲ, 1 KINGS 18, 19; 2 KINGS 21, 7; 23, 4 7; 2 CHR. 15, 16, and to whom occasionally אֲשֵׁרָה (which see) was erected 1 KINGS 15, 13. She was then identified with אֲשֵׁרֶת, as the LXX, Symm., the Syr. and others translate. — 3. the image or image-pillar of this goddess, so far as it was only dedicated to the goddess without being the image of the idol in itself 1 KINGS 16, 33; 2 KINGS 13, 6; 17, 16; 21, 3; 23, 6 15. — The plural אֲשֵׁרוֹת denotes: a) like בָּעֲלִים nothing more than the plurality of forces united in the goddess, and may therefore be always applied to a single image 2 CHR. 33, 3, and be identical with אֲשֵׁרָה 2 KINGS 21, 3; b) *Ashera-worship, image-worship, idolatry* generally 2 CHR. 19, 3. The images of אֲ were upright wooden pillars or stems of trees, whose tops and boughs were cut off, and which were worshipped partly as symbols of the Phenician nature-god, partly as the *numen* itself. Hence the following are used with it: אֲשֵׁרָה 1 KINGS 14, 15; הָעֵצִים 2 KINGS 17, 10; בָּנָה 1 KINGS 14, 23; זָמַן 2 KINGS 14, 6 or הִזְמִיךְ 2 CHR. 33, 19; נָתַע DEUT. 16, 21; שָׁבַר 2 CHR. 34, 4; נָחַץ 34, 7; גָּדַע 14, 2; בָּרַח Ex. 24, 13. This is the reason why the LXX, Syr., Ar., Sam., Graeco Venet., Aquila and many interpreters have translated sometimes *tree*, sometimes *grove*.

The word is usually derived from **אֲזָרָה** and explained, the fortune-bringing, goddess of good fortune, like the Phenician Venus or Astarte, and the Babylonian Venus or *Myliitta*. But considering that **אֲ** denotes a pillar, **אֲזָרָה** to be straight, upright has also been compared.

It appears more correct, however, to explain אִשְׁתָּא socia, conjux, viz. of בַּעַל, from אִשְׁתָּ, as the cognate Phœnician אִשְׁתָּ (Osir) *husband* is an epithet of Baal. Perhaps the personal proper name אִשְׁתָּ was originally = the Phœnician אִשְׁתָּ or the masculine of אִשְׁתָּ in the sense already given, because proper names are frequently names of a deity.

אֲשֶׁרְאֵל (= אֲשֶׁרְאֵל) *n. p. m.* NUM. 26,
31; JOSH. 17, 2; *patron.* אֵלֵי - NUM. 1. c.

אֲשֵׁרִים (only in *pl.* with *suff.* אֲשֵׁרִיהָ, אֲשֵׁרֵיהֶם &c.) *m.* male images of Ba'al, of wood, symbolising Baal as a generating power, and distinct from חַמְקִים, בְּמִזָּה, מַצֵּבוֹת, פְּסִילִים, 2 Kings 23, 14, 2 Chr. 14, 2 &c., without its being any where determined that it symbolises the female principle. The singular אֲשֵׁר meant perhaps originally the same as עֲשִׂיר husband (i. e. of Astarte).

אֶפְרָנָא *Aram. m. wall* Ezr. 5, 3, prop. a firm thing, formed from אֶפֶר with the termination *na*. The Semitic derivation is questionable, however; since the same termination is in אֶסְפְּרָנָא.

אַשׁ I. (not used) *intr.* 1. *to be powerful, strong*, spoken of men; cognate in sense with **נָבַר**, comp. Ar. **أَسَّ** to be firm, hard. Derivatives **אַשׁ** (**אַשׁ**, **אַשׁ**, **אַשׁ**), **אַשׁוּר**, **אַשׁוּר**, **אַשׁוּר** and the denom. **הִתְאַשׁוּ** (which see). — 2. *tr.* *to make strong, firm, to establish*. Hence **אַשׁוּר**, **אַשׁוּר**.

Hithp. ܫܬܗܦܐ see ܫܬܐ.

שׁוֹׁ II. (not used) *intr.* to glow, to burn, comp. Aram. שׁוֹׁ, שׁוֹׁ. Derivatives שׁוֹׁ, שׁוֹׁ, שׁוֹׁ.

אֶתָּה (formed from **אַתָּה** = **אַתָּה** with the addition of *eth* without an accent, the tone continuing upon the ground-form; with *suff.* **אֶתָּה**, **אֶתָּה** and **אֶתָּה**) *f. a woman*, same as **אֶתָּה**, DEUT. 21, 11, 1 SAM. 28, 7, PS. 58, 9 in the absolute state; but it is usually applied in the construct state and before suffixes GEN. 11, 29; 12, 17. **אֶתָּה** is also in Phœnician

(Kit. 4, 1) e. g. אִשָּׁה בִּרְחוֹת *a woman from Berytus (Movers, Phön. Texte I. 112)*. In the Aramaean forms אִשָּׁה, אִשָּׁה, אִשָּׁה, אִשָּׁה, אִשָּׁה &c. (the nun is inserted to resolve the hard t-sound) a form אִשָּׁה = אִשָּׁה lies at the basis.

אִשָּׁה (hollow-way, from אִשָּׁה) *n. p.* of a city in the plain of Judah, belonging to the Danites JOSH. 15, 33; 19, 41; JUDGES 13, 25, which Eusebius places incorrectly between Azotus and Ascalon. *Gentile 1 CHR. 2, 53*. — As to the derivation, the word is a noun-form which has arisen out of the conjugation of the verb constituted by אִשָּׁה (that may have been more frequent in the earlier period of the language, to judge by the Phenician) and which is only preserved in some proper names. On this conjugation of the verb constituted by אִשָּׁה comp. the Phenician אִשָּׁה *to be shut up* (Kit. 29, 2), the futures אִשָּׁה (estimim) *I am terrified* (Poen. 3, 23), אִשָּׁה (ysthiyal) *I request* (ib. 1, 2) beside אִשָּׁה (ysyl) *I ask* (ib. 1, 10), אִשָּׁה (ityida) *I am perceived* (ib. 1, 8), אִשָּׁה (etalam) *I am grown up* (ib. 3, 23). אִשָּׁה, אִשָּׁה, אִשָּׁה and אִשָּׁה should therefore be referred to אִשָּׁה, אִשָּׁה, אִשָּׁה and אִשָּׁה.

אִשָּׁה *Aram. m. rebellion* EZR. 4, 15 19, from אִשָּׁה (which see).

אִשָּׁה (*rest*) *n. p. m.* 1 CHR. 4, 11 12. See אִשָּׁה I. Comp. אִשָּׁה.

אִשָּׁה *n. p.* of a Levitical city in the mountains of Judah, for which אִשָּׁה also stands JOSH. 21, 14; 1 SAM. 30, 28; 1 CHR. 4, 17; 6, 42. See אִשָּׁה II. and אִשָּׁה. Comp. אִשָּׁה. Perhaps, however, in the signification *to spread*.

אִשָּׁה *n. p.* same as אִשָּׁה (which see).

אִשָּׁה (from אִשָּׁה; *pl.* אִשָּׁה, *def.* אִשָּׁה, with *suff.* אִשָּׁה) *Aram. m.* equivalent to Hebrew אִשָּׁה *wonder, sign*, DAN. 3, 32 33; 6, 28, cognate in sense with אִשָּׁה; comp. Phenician אִשָּׁה (et, yth) *sign, token of recognition* (Poen. 1, 8), spoken of

the tally used at a league of hospitality (*tessera hospitalis*), and אִשָּׁה.

אִשָּׁה (pronominal stem) *pron. person.* (2^d person sing.) *m. thou*, written thus five times without ה 1 SAM. 24, 19; PS. 6, 4; ECCLES. 7, 22; JOB 1, 10; NEH. 9, 6, which the K'ri corrects into אִשָּׁה. See אִשָּׁה.

אִשָּׁה (pronominal stem) *pron. pers.* (2^d person sing.) 1. *m. thou*, an abridged form of אִשָּׁה NUM. 11, 15; DEUT. 5, 24; EZ. 28, 14. The reason for this abbreviation has not always been discovered, and therefore the LXX and Syriac read in Ez. l. c. אִשָּׁה *with*. — 2. *f. thou*, GEN. 24, 23; JUDGES 9, 10; five times in pause אִשָּׁה GEN. 12, 13; RUTH 3, 9 11; 1 SAM. 25, 33; PROV. 7, 4. — For אִשָּׁה the original form אִשָּׁה also appears seven times in K'tib; but the K'ri reads אִשָּׁה, effacing the old form JUDGES 17, 2; 1 KINGS 14, 2; 2 KINGS 4, 16 23; 8, 1; EZ. 36, 13; JER. 4, 30. See אִשָּׁה.

אִשָּׁה I. (before Makkeph אִשָּׁה; before *a grave suff.* אִשָּׁה, but also אִשָּׁה JOSH. 23, 15; אִשָּׁה besides אִשָּׁה; אִשָּׁה EZ. 23, 46 besides אִשָּׁה) properly *subst. m.* same as אִשָּׁה II. (which see) *existence, being, essence, body*, and therefore like אִשָּׁה *self, essential*. It is used as the sign of an accusative, or to give prominence to a noun as subject &c. Comp. the Phenician אִשָּׁה (yth, et) *nota accusativi* (Poen. 1, 1 3 6 10 &c. Tripol. 2, 3), with *suff.* אִשָּׁה (ib. 3, 23). The successive development of its significations is given under אִשָּׁה II., and like that word it is to be derived from אִשָּׁה III.

אִשָּׁה II. (before Makkeph אִשָּׁה; with *suff.* אִשָּׁה, אִשָּׁה, אִשָּׁה, contracted from אִשָּׁה = אִשָּׁה and to be derived from אִשָּׁה *to incline, lean upon, turn*) *prop. m. side, support*, but only used as a *preposition: at* (comp. the Ar. عِنْد, Aethiopic ent), *with, expressing fellowship or accompaniment*. In this sense many verbs are connected with אִשָּׁה to modify their signification after this preposition, e. g. אִשָּׁה

to lie with GEN. 19, 33; עָמַד אֶחָד to stand with, to help NUM. 1, 5; לָוֶן אֶחָד to spend the night with one LEV. 19, 13; יָשָׁב אֶחָד to sit beside JUDGES 17, 11; עָרַךְ מִלְחָמָה; רִיב אֶחָד to carry on war, to strive with; בָּרַח בְּרִית, הִשְׁלִים אֶחָד to enter into a covenant, to make peace with; הִזְחָחָן אֶחָד to make a matrimonial alliance with &c. Where it is capable of being taken in the meaning against depends entirely on the verb GEN. 14, 9; NUM. 20, 13; 1 CHR. 20, 5; PROV. 23, 11; JER. 38, 5, which arises, however, only from the sense with. The same is the case with the meaning at, close by 1 SAM. 7, 16; upon 1 KINGS 9, 25; besides EX. 1, 14. Other modifications of the signification are: a) at, as an expression of particular care GEN. 30, 29; 39, 6 or close attachment to something 5, 24; אֶחָד-פָּנִים especially is so used in a subjective acceptation Ps. 16, 11; 140, 14. b) with, cum, as an expression of accompaniment, union, GEN. 15, 18; JUDGES 1, 16; 2 KINGS 6, 16. c) among GEN. 43, 16; 2 KINGS 9, 25. d) at, locally considered 1 KINGS 9, 26. It is very often interchanged with עִם (which see) and may also be taken in other collateral senses, which are easily perceived from the context. — In connexion with other prepositions we have chiefly to notice the very frequent use of מֵאֵת meaning on the part of, a parte alicujus, then generally from, with which verbs and nouns of going forth, sending, requiring, receiving &c. are coupled GEN. 8, 8; 26, 31; 38, 1; EX. 11, 2; 25, 2; JOB 2, 10 &c.; often too it is מֵעַם. מֵאֵתִי Is. 44, 24 K'ri stands in the sense of מִמֶּנִּי Hos. 8, 4. Sometimes אֶחָד is put for מֵאֵת GEN. 49, 25, when מֵן has preceded. In Phenician אֶחָד (-אח) is the same, hence אֶחָדִי (Kit. 2, 2; 29, 2), שִׁטִּי (sitti) which I have with me (Poen. 1, 8). — On account of the similarity between אֶחָד I. and II. with or without Makkeph, great uncertainty exists in different books, interpreters and versions wavering between the two — a fluctuation that extends even to the form with a suffix, though they are externally distinct (see אֶחָד II.) e. g. JER.

5, 18, where LXX and Vulg. read אֶחָדֶם, the Targ. אֶחָדֶם

אֶחָד III. (with suff. אֶחָדִי, pl. אֶחָדִים) m. mattock, coulter of a plough, hoe, prop. anything cutting into, from אֶחָד I (which see) 1 SAM. 13, 20 21.

אֶחָד IV. (pl. אֶחָדִים, with suff. אֶחָדִים) m. equivalent to אֶחָד III., of which it is merely a collateral form Is. 2, 4; MICAH 4, 3; JOEL 4, 10. The stem of it אֶחָד is = אֶחָד (אֶחָד I.) belonging to אֶחָד III.

אֶחָד (before Makkeph) from אֶחָד I. see אֶחָד I., אֶחָד II.

אֶחָד (before Makkeph) from אֶחָד II. see אֶחָד II.

אֶחָד (only before suff. אֶחָדִי, אֶחָדֶם &c.) see אֶחָד II.

אֶחָד in DEUT. 33, 2 only, according to many mss.; Is. 21, 12; 1 plur. אֶחָדִים JER. 3, 22 = אֶחָדִים. — אֶחָד commonly stands for it (which see).

אֶחָד (only in EZR. 5, 16; elsewhere in Biblical Aramaean אֶחָד; 3 pl. אֶחָדִים; part. אֶחָד; inf. מֵאֵת = מֵאֵתֵם; imp. pl. אֶחָדִים) Aram. to come, DAN. 7, 22; EZR. 4, 12; 5, 3, with לָ or לָלָה whither. See Hebrew אֶחָד.

אֶחָד (DAN. 5, 13; 3 pl. אֶחָדִים 5, 3; inf. אֶחָדִים 5, 2) to bring, with the accusative or לָ of the object DAN. 5, 3 23.

אֶחָד (which passed over into אֶחָד: thence the fem. sing. אֶחָדִים DAN. 6, 18; 3 pl. אֶחָדִים 3, 13) to be brought.

אֶחָדֶם (with-Ba'al) proper name of a Sidonian king 1 KINGS 16, 31. In Joseph. (Ant. 8, 13, 1; c. Ap. 1, 18) two kings are similarly called Ἰωβάλας or Εἰθώβ. i. e. אֶחָדֶם, comp. the Phenician proper name אֶחָדֶם (Gerb. 1, 2). In this sense the proper name אֶחָדֶם = אֶחָדֶם has been taken; but see אֶחָדֶם.

אֶחָד I. (seldom אֶחָד, whence the 1st pers. of pl. אֶחָדִים = אֶחָדִים; fut. יֵאָחַד JOB 37, 22; אֶחָד contracted into אֶחָד = אֶחָד MICAH 4, 8, and shortened יֵאָחַד DEUT. 33, 21 = יֵאָחַד; making the first guttural prominent גֵּיחָד Is. 41, 25

from **וַיֵּאָתְרוּ**; 3 *pl.* **יֵאָתְרוּ** Ps. 68, 32, or with **וַיֵּאָתְרוּ**; *pl. imp.* **אֵתְרוּ** Is. 21, 12 with relation to the future that is formed so) *intr.* 1. *to come*, with **לְ** or **כִּד** of the person, to whom one comes **מִיֶּדְ** 4, 8; **יֵאָתְרוּ** 3, 22. — 2. like **בָּא**: *to happen*, with acc. **יֵאָתְרוּ** 3, 25. — 3. *to go, to pass away*, spoken of years, i. e. *to flee* 16, 22. *Part. fem. pl.* **אֵתְרוֹת** *coming things, the future, futura*, **τὰ μέλλοντα** Is. 41, 23; 44, 7; 45, 11. Hence according to some, the noun **אֵתְרוֹן** for **אֵתְרוֹן**; see, however, **אֵתְרוֹ** II.

Hif. **הֵאָתְרוּ** (from **וַיֵּאָתְרוּ**) *to bring; imp.* *pl.* **הֵאָתְרוּ** Is. 21, 14; **יֵאָתְרוּ** 12, 9.

The stem **אָתְרוּ** (**אָתְרוּ**, Targ. **אָתְרוּ**, **אָתְרוּ**, Syr. **أَتَرُ**, Ar. **أَتَرُ**) is in all the Semitic dialects; but the organic root is **אָתְרוּ**, as the existing root **אָתְרוּ** (II.) proves.

אָתְרוּ II. (not used) should be assumed for the noun **אָתְרוֹן** (which see); but according to others **אָתְרוֹן** is the stem. See **אָתְרוֹן**.

אָתְרוּ (a pronominal stem compound of **אָתְרוּ**; with a slight pause **אָתְרוּ** Ps. 2, 7; 5, 5; 25, 7, in a stronger one, **אָתְרוּ** Ps. 56, 9; elsewhere instead of **אָתְרוּ** appear also **אָתְרוּ** and **אָתְרוּ** which see) *pron. pers.* (2^d person) *m.* *thou*, to which **אָתְרוּ** and **הָיָה** (which see) are put in contrast **גֵּן** 31, 44, whose plural was originally **אָתְרוּ** (from **אָתְרוּ**, comp. Aram. **أَتَرُ**, Ar. **أَتَرُ**) still perceptible from the verb-affix **הָיָה**, but usually smoothed away into **אָתְרוּ** *you*. Like **אָתְרוּ** it is connected 1. with the part. expressing the present of an action **עָשָׂה** 7, 27. — 2. with the verb of the second person, particularly with the future or imper. in order to make the personal prominent with emphasis **עָשָׂה** 21, 26; 41, 40; **יֵאָתְרוּ** 8, 21, where also **אָתְרוּ** sometimes appears as an accusative, **עָשָׂה** 49, 8. The same is the case with nouns and the suffix **הָיָה** — 1 **סָמ** 21, 2; Ps. 44, 3, though seldomer. Most frequently, however, the emphasis is given by joining it to **הָיָה** or **נָסַח** **נָסַח** 27, 13; **עָשָׂה** 7, 22; **עָשָׂה** 22, 19; or

the idea of personality is strengthened by it. — 3. Like all pers. pronouns it implies in itself the verb *to be*, so that it forms a complete sentence with what is expressed **עָשָׂה** 3, 19; 29, 15; 32, 18. In other respects the wide use of **אָתְרוּ**, **אָתְרוּ**, **אָתְרוּ** may be easily seen from *Noldius* (Concord. partt. p. 106-118).

As to derivation, **אָתְרוּ** has arisen from **אָתְרוּ**, as a comparison with the same forms in the dialects clearly shews

(Targ. **אָתְרוּ**, **אָתְרוּ**, Ar. **أَتَرُ**, Malt. **am**, **Aethiopic aneta**, **Amharic anete**). The assimilation of **n** is begun already in the Syriac (**أَتَرُ**). **אָתְרוּ** is a pronominal stem, which is also met with in **אָתְרוּ** (which see), **אָתְרוּ** (which see), **אָתְרוּ** (which see), **אָתְרוּ** or **אָתְרוּ** &c.: accordingly, only **אָתְרוּ** or **אָתְרוּ** remains as a characteristic designation of the second person, together with the fem. **אָתְרוּ** or abridged **אָתְרוּ**, with which the characteristic **תְ** in the Coptic forms **אָתְרוּ**, **אָתְרוּ** coincides, when one strips off the concluding **-א** (a sign of the 2 pers. masc. e. g. **אָתְרוּ** thy face, **אָתְרוּ** Hebrew **אָתְרוּ**). **אָתְרוּ** is usually written in Hebrew **אָתְרוּ**, sometimes also **אָתְרוּ**, and in different Semitic dialects the vowel too is thrown away, consequently **אָתְרוּ**, of which there are traces in Hebrew also. In applying it as a verb-affix to the preterite it usually appears without the accent, **אָתְרוּ**, once accented **אָתְרוּ** Ps. 90, 8; rarely does the fuller form **אָתְרוּ** occur; in the future, however, **אָתְרוּ** only appears.

אָתְרוּ see **אָתְרוּ**.

אָתְרוֹן (the Samaritan text has **אָתְרוֹן**; *pl.* **אָתְרוֹת**) *f.* *she-ass* **אָתְרוֹת** GEN. 32, 16; 45, 23 &c., while **אָתְרוֹת** denotes *an ass m.*; poetically *an ass* is termed **אָתְרוֹת** GEN. 49, 11. The word appears to be formed from a stem **אָתְרוּ** with the formative syllable **-וֹן**; yet it has also been derived from **אָתְרוּ** *to be slender, flexible*, cognate in sense with **אָתְרוּ**, which also suits the Eastern *ass*. Better perhaps from **אָתְרוּ** (which see) *to be strong*.

אָתְרוֹן (*def.* **אָתְרוֹן**) *Aram. m.* *an oven, furnace*, **אָתְרוֹן** DAN. ch. 3. It is formed from

אתח (אתח) = אש to burn (like תחיר from תיר) with the noun-ending ון; Syr. ܐܬܚܢ, Ar. أَتُون or أَتُون, Rabbin. תרנא tana with נ rejected, Pers. tūn, therefore not from תחן.

אתח (pl. אתחים, with suff. אתחיה, for which the LXX read תחיר m. a break, in galleries and buildings, then the gallery itself Ez. 41, 15 K'tib. See אתח.

אתי (a compound pronominal stem) pron. pers. (2^d person) f. thou, only in seven places according to the K'tib JUDGES 17, 2; 1 KINGS 14, 2; 2 KINGS 4, 16 23; 8, 1; JER. 4, 30; EZ. 36, 13, for which, however, the K'ti already reads the usual את. This pronoun which has arisen out of אתי is to be explained as אתה, so that the characteristic י is תי, and י specially denotes the feminine. The תי is still preserved as a verb-affix to the perfect for the 2^d person fem. at somewhat later period of Hebraism, viz. in SONG OF SOLOM., JEREM., EZEK. and RUTH, as also in the future, where, however, תי likewise appears; but the n should be regarded as a mere after-sound. The form אתח abridged from it, which has become common, appears in use like אתה, and sometimes stands, according to the Aramaean view, for the masculine also. See אתח.

אתי (same as אתי) n. p. m. 2 SAM. 15, 19 22; 18, 2; 23, 29; for which there is in 1 CHR. 11, 31 אתי.

אתי see אתח 2.

אתח. The Samaritan text reads so in GEN. 31, 6.

אתח (תח, with suff. אתחיה K'ri) m. terrace, gallery, stair, from אתח, Ez. 41, 15 16; 42, 3 5; Targ. יי (elsewhere for יצוץ 1 KINGS 6, 5), LXX σκα, περισυλον.

אתח (a compound pronominal stem from אתח) pron. pers. (2^d p. pl.) m. ye, applied like אתח and אתי, proofs of which see in Noldius (Concord. partt. p. 120—124). Once, however, Ez. 13, 20, it stands for אתח, occasioned by the

m following. — The characteristic form אתח (אתח is prefix) arose from תח, which after laying aside the m is still preserved in the affix to the verb (תח), and which the dialects also confirm (Ar.

אתח, Aram. אתח, אתח, אתח). אתח is an original ending of the pl. masc., afterwards smoothed off into u; comp. אתח, אתח, אתח as a plural in the verb &c. Probably the Phenician too pronounced this pronoun אתח; therefore it occurs as a suffix, Poen. 1, 1 isthim malchy macom syth מלכי מקום ישתם מלכי מקום ye are the πολιοῦχοι of this place.

אתח (the LXX have אתח Ὀψών) n. p. of an Egyptian locality on the border of the Arabian desert, after which this part of the wilderness was named, and the second place where the Israelites encamped after the exodus, Ex. 13, 20; NUMB. 33, 6 8. It has been explained by the Coptic boundary of the sea, which is doubtful.

אתח see מל, מל, מל, מל.

אתח see מל, מל.

אתח see מל, מל.

אתח (a compound pronominal stem from אתח) pron. pers. (2^d pers. plur.) fem. ye, only in Ez. 34, 31; elsewhere אתח GEN. 31, 6 or אתח Ez. 13, 20, doubling the nasal as in אתח. It arose out of אתח = attūn.

אתח (not used) intr. to be strong, powerful, connected by root with אתח and תח (which see), spoken especially of the strength of the Eastern asses. Derivative perhaps אתח.

אתח see אתח.

אתח or אתח see אתח.

אתח (from תח) f. gift, reward, harlot's reward, Hos. 2, 14.

אתח (out of אתח, God bestows reward) n. p. m. 1 CHR. 6, 26.

אתח (with slight pause תח, with suff. אתח, pl. אתחים) m. 1. gift, present, particularly a harlot's hire Ez. 16, 31, with זח MICAH 1, 7. Metaphorically

than *at, in*, in a subjective sense. When resolved it may also denote *according to* (secundum), hunc in modum, *in the manner*, e. g. JOB 34, 36, particularly in בִּדְבָר, and therefore it is capable of being translated like בְּצִלְכְּנִי *according to our image* GEN. 1, 26; בְּדִמְיוֹתָיו *according to his likeness* 5, 1; בְּדֶרֶךְ *after the manner* AM. 4, 10. f) It next passes over, in reality, into *as*, and is consequently still more like בְּ, = *in the manner of*, e. g. בֵּין *as between* IS. 44, 4, interchangeably with בְּ; בְּעָשָׁן Ps. 37, 20 *like smoke*; בְּשָׁחֵר *like the morning-red* HOS. 10, 15. g) As connected with בֵּין (like the Latin *in with inter*) the original signification was *between*, and as בֵּינָתָא becomes בֵּיתָא PROV. 8, 2, EZEK. 41, 9, JOB 8, 17, so it might be entirely smoothed away into בְּ. This leading sense of בְּ explains how it is — 2. that many verbs are construed with בְּ, e. g. בְּ *to approach* to IS. 65, 5; בְּ *to put the hand to* 1 SAM. 24, 11; בְּ *to bear in something* (in a burden) JOB 7, 13. With בְּ are construed: a) verbs of hanging upon, holding fast by something, relating to outward and sensible objects, e. g. בָּבֶקֶט, בָּחֹזֶק, בָּאֵז, &c.; b) verbs of attachment to, holding by, trust, belief in a thing, relative to mental acts, e. g. בְּאֵמִן, בְּטָחָה, בְּחָסֶה, &c.; c) verbs of withstanding, e. g. בְּכַל, בְּכָר, &c.; d) verbs of asking oracles, or more correctly of inquiring, e. g. בְּשָׁאֵל, בְּרָשָׁה, &c.; e) verbs of being pleased with something, e. g. בְּחָרָה, בְּחָרָה, בְּחָרָה, or also those of the contrary, as בְּחָסֶה, בְּחָסֶה, &c.; f) verbs of abiding in or dwelling upon a thing, relating to the senses, as בְּרָאָה, בְּחָרָה, &c.; g) verbs of abiding in or dwelling upon what relates to the mind, as בְּחָרָה, בְּחָרָה, &c.; and generally it is used thus in reference to an object whether the action be *for* or *against* it, so that בְּ may be translated *over, for, against*. — With this fundamental idea of the vicinity of rest, in which an occasional idea of motion is only apparent, is connected

3. בְּ as an expression of accompaniment, *with*, prop. *at* something, whether such vicinity of accompaniment be conceived of as helping or adjunct, serving as an instrument, or ruling and working, in which case it may be translated *through* or *by*. In such sense בְּ is used a) of accompaniment in the signification *with*, as בְּעַם *with much people* NUM. 20, 20; בְּתַלְמִידָיו *with my disciples* IS. 8, 16; בְּפִלְחָתָא *with its fruit*. Here belong also the compound particles בְּלֹא, בְּלֹא-זָמַן, בְּבֹלִי, בְּבֹא, &c., as well as the construction of the verbs קָדַם, יָרַד, בָּא, &c., which express the idea of approaching with something. b) as an expression of the instrumentality or means which accompany the action, as a subordinate matter, in which case it may be translated *by*, sometimes *with*, as בְּיָד מֹשֶׁה *by Moses* &c. In this sense בְּ a) joined to nouns forms numerous adverbs, as בְּכֹחַ *with or by strength* i. e. *strongly*; and so בְּקֶרֶד, בְּקֶרֶד, בְּשָׁלִי, &c. β) it stands with verbs which take, in order to supplement themselves, the cause, the author, the instrumentality and the means, e. g. בְּ *to faint by or from* LAMENT. 2, 19; בְּ *to die by*; בְּ *to prophesy by* JER. 23, 13; בְּ *to swear by*, as the Latin *per*; בְּ JOSH. 10, 11; בְּ *to do work by* IS. 58, 1; בְּ *to use one for work*; EX. 1, 14 i. e. *to use one for work*; בְּ *to take interest by one* i. e. *to lend to one* DEUT. 15, 2; נֶחֱם. 5, 11. γ) בְּ denotes the material which is supposed to be the means, e. g. בְּמִרְאֵיאוֹת *out of looking-glasses* EX. 38, 8; בְּנִחְשָׁתָא *out of brass* 1 KINGS 7, 14; בְּצִמְמֶה *out of wool* LEV. 13, 52 &c. According to this view בְּ is to be taken before numbers, when something is summed up by that means, in which case it may be translated *consisting in*, e. g. בְּשִׁבְעִים *consisting of seventy*, DEUT. 10, 22. δ) בְּ announcing that *for which* a thing takes place, particularly in verbs of exchange, selling, taking, in denoting reward or price &c., e. g. בְּלֶחֶם *for bread*

NEH. 5, 15; בְּנֶפֶשׁ DEUT. 19, 21 *for the life*; בְּחַלָּה Is. 7, 23 *for a thousand*; בְּרַחֵל *for Rachel* GEN. 29, 18; בְּנַפְשׁוֹ PROV. 7, 23 *for his life*; in the same sense also it means *on account of* GEN. 18, 28. — 4. With relation to objects בְּ denotes the being in a place *wherein*, where it may be translated *within, among, inter, in &c.* e. g. בְּהֵם *among them* Ps. 139, 16; בְּגוֹיִם *among the peoples* LAMENT. 1, 1; בְּנָשִׁים *among women* SONG OF SOL. 1, 8; בְּקִשְׁרִים *among the conspirators* 2 SAM. 15, 31. Hence it is used with verbs which direct their action upon objects in such a way as not to take in the whole but to affect a part only, e. g. בְּנֶטָא *to bear in something* JOB 7, 13 i. e. a part of the burden; בְּהִכָּה *to smite in or among* i. e. to smite a part of them 2 SAM. 23, 10; in like manner בְּ אָכַל *to eat of something*, בְּ שָׁחָה *to drink of something*, בְּ הִלָּךְ &c. — 5. *at, toward*, always denoting decided vicinity, *thereat*, as it were; different from אֶל, which expresses motion toward without nearness. According to this signification it is construed with verbs implying such motion as is connected with the attainment of its object and remains within the limits of motion, not passing into rest or divergence from a straightforward course, e. g. בְּיָד *to give into the hand*, בְּם שָׁלַח *he sends into them* i. e. into their midst, בְּ דָרַךְ *to tread into something*; besides, verbs of ruling or of hostile invasion, e. g. בְּצָר, בְּרָדָה, בְּרָדָה, בְּנָשָׁל &c. When the motion is directed to something upward, בְּ should be translated *upon*, e. g. בְּרֹאשׁ *upon thy head* 1 KINGS 2, 24. — 6. in the signification *unto, into, in with the accusative*, e. g. בְּשָׁמַיִם *unto the heaven* (as far as heaven) GEN. 11, 4, for which אֶל is used in JER. 51, 9; hence certain verbs with בְּ occur in this sense, e. g. בְּהִשָּׁחֵךְ 1 KINGS 16, 11. — 7. This בְּ forms an ulterior development of the notion of *in* with the ablative, which exists in other languages also, *in, in regard of*, after a whole has been briefly put together, to classify it according to the

contents, e. g. בְּצִוָּה *in fowl* GEN. 7, 21 i. e. *in respect to fowl*. — 8. It shews the existence of a subject *in* a quality, so that the latter includes the subject of which only it consists. Here the preposition may be translated by *as*, e. g. Ex. 6, 3 *I appeared שְׂדֵי אֵל as the mighty god* i. e. consisting in אֵל שְׂדֵי, comp. EZR. 3, 3; 1 CHR. 7, 23; 9, 33; or it stands vice versa to give prominence to the predicate, e. g. בְּאַחַד *he is a single one* JOB 23, 13 i. e. existing as one; Ex. 32, 22 *they are בְּרַע in evil* (see however רַע III.); בְּיָה שְׁמִי *in Jah* consists *his name* i. e. Jah is his name Ps. 68, 5; Is. 26, 4; בְּחֹזֶק *he comes as strong* 40, 10. Poetically, a statement generally is introduced by it, but in Hebrew more rarely, in the dialects more frequently, particularly in Phenician and Arabic.

As to the derivation בְּ has been looked upon 1. as an abridgment of בִּירָה (*within, in*), especially as the meaning agrees pretty well, as בִּירָה in Aramaean is abbreviated into בִּי, the Arabic بیت being also smoothed away into ب in geographical names, and as בְּ appears there also in Hebrew; comp. the Coptic *house and in*, the German *in* from *inn* a dwelling. — 2. It has been derived from בִּירָה (from בִּירָה, like גִּיא from גִּיָּה), out of which the Aramaean בְּ and afterwards ב, ב arose. According to this view it signifies *entrance*. It appears more suitable, however, to regard בְּ in its short form as a vocable belonging to language generally, and as cognate with בְּ.

בְּ (pronominal stem) *Aram. prepos.:* *in, with, by* DAN. 2, 19 34; 5, 2, like the Hebrew בְּ.

בָּ see בִּירָה.

בְּאֵה (for בִּירָה, which is in 18 mss. of Kennicott; from בִּירָה, comp. קִירָה) *f. entrance*, EZR. 8, 5.

בְּאוֹשָׁה (*def. בְּאוֹשָׁה* - formed from בְּאוֹשָׁה) *Aram. adj. fem. wicked, evil-minded* EZR. 4, 12.

בָּאֵר (Kal unused) *tr.* same as **בָּרַךְ**, **בָּאֵר** *for-are, to bore, to dig, to dig through.* For the organic root comp. **בָּרַח** and the Arab. **بَارَّ** to dig, **بَارَّ** to investigate. But **בָּקַר** (*to split*) is not a harder form, because it belongs to another group. Derivatives **בָּאֵר**, **בָּאֵרֹת**, **בָּאֵרִי**, **בָּאֵרִי**.

Pih. **בָּאֵר**, *inf.* **בָּאֵר**, *imp.* **בָּאֵר**, *to grave* (letters), with **עַל** upon something DEUT. 8, 27; HAB. 2, 2; so *ἀναφέρει* means originally, *to grave*. — 2. *Figurat. to explain, to investigate*, prop. *to dig out, eruere sensum*, DEUT. 1, 5; comp. *inf.* **בָּרַךְ** ECCLES. 9, 1.

בָּאֵרֹת (with *suff.* **בָּאֵרֹת**; plur. **בָּאֵרֹת**, constr. **בָּאֵרֹת** GEN. 26, 18) *f.* 1. like **בָּרַךְ** *pit, vault*, Ps. 55, 24; 69, 16; also applied to a *loampit* GEN. 14, 10. — 2. *a well, dug out to hold water* 26, 21, usually with the addition of **מַיִם** GEN. 21, 19, or **מַיִם חַיִּים** 26, 19, though **בָּ** stands alone 29, 2; **בָּ** NUM. 20, 17 *well-water*; **בָּ צָרָה** Prov. 23, 27 *narrow well out of which one cannot come*; metonym. *fountain* GEN. 16, 7 14; figur. of the spring of marriage-pleasure Prov. 5, 15; but different from **עֵיִן**. — 3. (with *d* of motion **בָּאֵרֹת**) *n. p.* of a station of the Israelites in the wilderness, NUM. 21, 16-18, identical perhaps with **בָּאֵר** Is. 15, 8. Another **בָּאֵר** is mentioned in JUDGES 9, 21, which is a place on the way to Jerusalem from Sichem. — The following names of places are compounded with **בָּאֵר**: a) **בָּאֵרֵי אֵלִים** (*well of Elim*) *n. p.* of a locality on the border of Moab Is. 15, 8, perhaps the same as **בָּאֵר** NUM. 21, 16-18. As the seventh station Ex. 15, 27 is also termed **אֵלִים** (according to some mss.) one might be tempted to translate *palms*; but the supreme deity was worshipped in Moab under the name **אֵל** (see **אֵלֵי אֵלִים**, **אֵלֵי אֵלִים**), and it is better to take *Elim* for the name of a god. b) **בָּאֵר לַחַי רַאִי** (according to the Bible etymology: *well of the living God, looking upon me*) *n. p.* of Hagar's well between Kadesh and

Bered GEN. 16, 14; 24, 62; 25, 11. But it should be translated perhaps with reference to **לָחַי** JUDGES 15, 19 *the rock-well of vision*. c) **בָּאֵר שָׁבַע** (*oath- or covenant-well*) *n. p.* of a city in Judah, on the southern border of Palestine, which afterwards belonged to Simeon and was notorious for idolatry, GEN. 21, 31; 26, 33; Josh. 15, 28; 19, 2; AM. 5, 5. When one wished to mention the ancient boundaries of Palestine, he said **בָּאֵר שָׁבַע** 2 SAM. 17, 11; at the present day two wells are spoken of there **בֵּיר אֶלְשִׁיבַע** (Robins. Palest. I. 338). See **שָׁבַע** d) On **בָּעֵלָה בָּאֵר** Josh. 19, 8 which is said to be identical with **בָּאֵר** JUDGES 9, 21 see **בָּעֵלָה**. — 4. Only in the plural **בָּאֵרֹת** (*wells, fountains*) *n. p.* of a Gibeonite, then a Benjamite city Josh. 9, 17; 18, 25, inhabited even after the exile Ezr. 2, 25, which, according to Eusebius (s. v. *Βηρώθ*), is said to have been seven miles from Jerusalem on the way to Nicopolis. *Gentile* **בָּאֵרֹת** 2 SAM. 4, 2 &c., also **בָּרִחִי** 1 Chr. 11, 39, comp. **בָּרִחִי** from **בָּרִחִי**; now *el-Bireh* (الميرة) Robins. New Biblical Researches p. 190. — 5. This **בָּאֵרֹת** is added to **בָּנִי-יִצְחָק** (NUM. 33, 31) DEUT. 10, 6 as the *proper name* of a station of the Israelites in the wilderness, for which also **בָּנִי-יִצְחָק** alone stands; see therefore **בָּנִי-יִצְחָק**. Comp. the Phœnician **בָּאֵר** (*wonder-well*) *n. p.* of the fountain of Arethusa at Syracuse; **בָּאֵרֹת** *Berytus* in Phœnicia (Steph. Byz. sub voce: *ἐξ ἡλγῆς διὰ τὸ εὐδύσσει* *Βῆρ ῥαγὶ τὸ φεῖται παρ' αὐτοῖς*) which is called **בָּרִיחָה** Ez. 47, 16.

בָּאֵר (contracted out of **בָּאֵרֹת**; plur. **בָּאֵרֹת**) *f.* *reservoir of water, cistern* JER. 2, 13 and K'tib 2 SAM. 23, 15 16 20.

בָּאֵרֹת (*explainer*; perhaps from **בָּאֵרֹת** *protégé of heroism*, see **אֵר**) *n. p. m.* 1 Chr. 7, 37.

בָּאֵרֹת (the same) *n. p. m.* 1 Chr. 5, 6.

בָּאֵרֹת (the same) *n. p. m.* GEN. 26, 34; Hos. 1, 1.

בָּאֵשׁ (*fut.* **יִבְאֵשׁ**) *intr.* 1. *to stink, to be loathsome* Ex. 7, 18 21; 8, 10; 16, 20;

— figur. 2. (not used) *to be hated, notorious, bad, disagreeable*; comp. Syr. **ܒܐܫ**, Sam. **בַּאֲשׁ** or **בַּעַשׂ**. The stem is closely connected with **בָּשׁ** (בוש) in the original idea *to change colour, to become opposed to, contrary to, bad*, except that in the one case what is said of the colour, is in the other spoken of the substance of a thing. The Ar. **بَيْسَ** to be unhappy, **بَوَسَ** to be bold, wanton, in like manner **بִּהַס**, **בִּהַת** to shudder at, and Aram. **בִּדְחָ** to change colour &c. are only farther metaphorical applications. Comp. besides **בָּשׁ**. Hence **בַּאֲשׁוּדָה**, **בַּאֲשׁוּדָה**, **בַּאֲשׁוּדָה**.

Nif. **בִּבְאֵשׁ** (reflexive) *to shew oneself bad, repugnant, to make oneself hated*, with **אִתּוֹ** (אִתּוֹ) or **בּוֹ** of a person, *to one*, 1 SAM. 13, 4; 2 SAM. 10, 6; 16, 21.

Hif. **יִבְאֵשׁ** (fut. **יִבְאֵשׁ**) 1. *to cause to stink* e. g. ointment, ECCLES. 10, 1; *to spread a stink* Ex. 16, 24; in full form **הִבְאֵשׁוּ** to make the odour bad, but only figuratively *to make loathsome, hated* 5, 21, then omitting **הִבְאֵשׁוּ** and with **בּוֹ** of the person, *to bring into bad repute* GEN. 34, 30; 1 SAM. 27, 12. — 2. in the sense of **הִבְשִׁי** (בוש) *to shame, to make ashamed*, e. g. **יִבְאֵשׁ** PROV. 13, 5 = **יִבְשִׁי**, beside **מִחְשִׁיר**, comp. **מִבְשִׁי** 19, 26. **יִבְאֵשׁ** Is. 30, 5 is pointed **יִבְאֵשׁ**.

Hithp. **הִתְבְּאֵשׁ** *to make oneself odious*, to (עִם) one, 1 CHRON. 19, 6.

בִּבְאֵשׁ Aram. the same, impersonal (like **יִבְשִׁי** *to be sorry*) with **עָל** DAN. 6, 15 (opposed to **בִּבְשִׁי** "to be of good odour" and "to be good"; comp. **בִּבְשִׁי** to be good, and **טַבֵּב** to have a good smell).

בִּבְאֵשׁ (with **אֲשׁוּ**, **בִּבְאֵשׁוּ**; an older form for **בִּבְשִׁי**) *m.* 1. *stink*, with the verb **עָלָה**, which is also connected with the noun **עֲוֹלָה** Is. 34, 3; AM. 4, 10; Jo. 2, 20; — 2. the ground-form of **בִּבְאֵשׁוּ**, **בִּבְאֵשׁוּ**.

בִּבְאֵשׁוּ *f.* (from **בִּבְאֵשׁ**) *a stink-weed, bad or poisonous weed*, JOB 31, 40.

בִּבְאֵשִׁים (from **בִּבְאֵשׁ**; only in *pl.*) *m.* *bad or uneatable grapes, late grapes* (German

Herlinge, Härtinge) Is. 5, 2 4; prop. an adjunct. to **בְּנֵי**, Aq. *σαπνιά*, Symm. *ἀνελή*, Jerome *labruscae*.

בִּבְאֵר contracted **בִּבְרָה**, see **בִּבְרָה**.

בִּבְרָה (gate) see **בִּבְרָה** and **בִּבְרָה**.

בִּבְרָה (*constr.* **בִּבְרָה**, from **בִּבְרָה** i. e. **בִּבְרָה**) *f.* prop. opening, hence 1. (not used) *gate*; — 2. figurat. **בִּבְרָה עֵינִי** ZECH. 2, 12 *apple of the eye*, prop. entrance, gate of the eye, the apple being regarded as a sort of entrance or door to the eye, its centre-point (comp. Talm. **בִּבְרָה** hollow, pit; **בִּבְרָה** canal; **בִּבְרָה** gate, see **בִּבְרָה**); **בִּבְרָה** (צֶלָה, **בִּבְרָה**) Aram. the same. In the constr. state it appears shortened into (**עֵינִי**) Ps. 17, 8, LAMENT. 2, 18, where the **אֵינִי** sits, and whence the tears come. See **בִּבְרָה**.

בִּבְרָה (*fatherly*, from **בִּבְרָה** Pehl. father, comp. n. p. **בִּבְרָה** in the Mishna) *n. p. m.* EZR. 2, 11; NEH. 7, 16.

בִּבְרָה (with *a* of motion **בִּבְרָה**) *n. p.* of the celebrated metropolis of the Babylonian-Chaldean empire on the Euphrates, *Babylon*, so called according to GEN. 11, 9 from the confusion of tongues (**בִּבְרָה**, Aram. **בִּבְרָה** to confuse, Hebr. **בִּבְרָה**), the ruins of which are still found in the neighbourhood of Hella (**חֵלָה**, Rabbim. **הִלְחָלָה**) GEN. 10, 10; 2 KINGS 17, 24; 20, 12; 24, 15; MIC. 4, 10 &c. It was also used at the same time 1. as the name of the Babylonian-Chaldean empire, besides **בִּבְרָה**, **בִּבְרָה** Is. 14, 4; — 2. as the name of the Assyrian empire, where Babylon was the capital of the province 2 CHR. 32, 31; 33, 11. Subsequently, at the time of the Persian dominion, it was also — 3. a name of *Persia* EZR. 5, 13; NEH. 13, 6. — **בִּבְרָה** as a celebrated capital JER. 50, 12, surrounded by enormous walls 51, 12 58, with its iron gates Is. 45, 2, hanging gardens (in the form of terraces Jos. Ant. 10, 11, 1), with its boundless luxury and its love of pleasure Is. 14, 11; 47, 1; JER. 51, 39; DAN. 5, 1, and with its remarkable fortunes &c., is described at length by Greek

writers, and especially by Berosus. In JER. 25, 26 and 51, 41 it is also termed **בְּבֶלֶת** (which see). Subsequently, a city founded in Egypt, almost opposite to Memphis (see *Literaturblatt d. Orient* 1849 p. 358), by Babylonians who left their homes under Cambyzes (Jos. Ant. 11, 5; Strabo, Geogr. 1, 17; Ptol. 4, 5), was called *Babylon*.

With regard to the derivation of **בְּבֶלֶת**, that from **בְּלָל** is, indeed, grammatically correct (see *Lehrg. der aram. Idiom.* p. 167); yet it is not impossible that the name was originally formed from **בֵּל** *court* (gate) of *Bel*, or from **בֵּר-בֵּל** (= *בֵּיר*) *Belus-town*, or the like.

בְּבֶלֶת *Aram. f.* the same, used of the city or province DAN. 2, 12 48; 3, 1; 4, 26; sometimes with **רַבְחָא** *great* as an adjective, like **חֲמַח** Am. 6, 2 and *Διόσ-πολις ἡ μεγάλη* in inscriptions.

בְּבֶלֶת (in the Targ. *def.* **בְּבֶלֶתָּהּ**; only in *pl. def.* **בְּבֶלֶתָּא** *Aram. gent. m. Babylonian*, i. e. belonging to the city of Babel EZR. 4, 9; Hebrew **בָּבֶל** Ezr. 23, 23.

בָּח *m. food* (comp. Ar. **بَاخ**; Pers. **پاش** food, Sanskr. *bhag* = *φάγειν*; *Ibn Ganāch* and *Kinchi* **בְּחָכְל**, only in K'tib Ezr. 25, 7: **לָבֵן לָבֵן לָגוֹרִים** to give for food (i. e. to destruction). But as the K'ri and LXX read **בָּח**, as **לָבֵן לָגוֹרִים** appears in 26, 5, and as in 47, 13 **גָּדָה** arose out of **גָּדָה**, it is advisable perhaps to retain **בָּח**. If, however, the K'tib reading be followed, it need not be regarded as foreign; but it may be derived from **בִּיג** (which see).

בִּגְדָּה (*fut.* **יִבְגְּדָה**, MAL. 2, 10) *tr.* 1. (not used) to cover, veil, clothe, whence **בִּגְדָּה**. — *Figurat.* 2. to cover, to conceal, then to act covertly, to deceive, deal falsely, absol. 1 SAM. 14, 33, JOB 6, 15, or with **בָּ** of the person whom one deceives JER. 3, 20; Is. 33, 1; Hos. 5, 7, rarely with **מִן** JER. 3, 20. Out of this signification has been developed that of to forsake faithlessly e. g. God, JER. 5,

11; a wife Ex. 21, 8; a husband JER. 3, 20; a friend LAMENT. 1, 2 &c.; to betray, with the accusative Ps. 73, 15; like **קָבַע** to spoil, rob Is. 21, 2, hence the proverbial climax **בִּגְדָּה בִּגְדָּה בִּגְדָּה** 21, 2, **בִּגְדָּה בִּגְדָּה בִּגְדָּה** JER. 12, 1; **אֵת הַיָּהוֹן בִּגְדָּה** HAB. 2, 5 *well!* (see **אֵת** 2) *the drunken man* (equivalent to **אִישׁ הַיָּהוֹן**) robs; then generally to sin, to commit injustice, once even **אֶתְּן** Ps. 59, 6; most frequently in this sense occurs the *part. plur.* **בִּגְדָּהִים**, opposed to **יֹשְׁרִים** &c. (in HAB. 1, 5 the LXX and Syr. read **בִּגְדָּהִים** for **בְּזוֹרִים**); Prov. 13, 15: and the conduct of sinners is bold (see **אִתָּה**). Derivatives **בִּגְדָּה**, **בִּגְדָּה**.

The stem, it is true, is not in use in the dialects, but its fundamental signification is easily perceived from the organic root **בִּגְדָּה** (comp. **אֶגְדָּה**, **גָּדָה**, **גִּידָּה**); and a like transference in **מִכְלָה**, Ar. **دعنى، ختل، لبس** III. confirms it.

בִּגְדָּה (with *suff.* **בִּגְדָּה** without dagesh in **ד**; *pl.* **בִּגְדָּהִים**, *constr.* **בִּגְדָּה**; once Ps. 45, 9 *pl.* **בִּגְדָּהִים** *m. (fem. only in Lev. 6, 20, but the Samaritan copy has masc.)* 1. covering, clothing in the proper and usual sense, cloth GEN. 28, 20; 1 SAM. 19, 13; 1 KINGS 1, 1; a tegument over the sacred vessels NUMB. 4, 6-13, comp. Ar. **بجاء** clothing, cover; in particular a kind of upper-garment GEN. 39, 12, beside **מִכְסֵּל** Ezr. 9, 3 5. Figuratively, Is. 52, 1; 59, 17; 61, 10. — 2. covering, deceit, faithlessness, treachery, robbery, sin JER. 12, 1; Is. 24, 16; comp. **בִּגְדָּה** 2.

בִּגְדָּה (originating from **בִּגְדָּה**, comp. **הוֹדֵל לָלוֹת** from **הוֹדֵל לָלוֹת**; here the form passes over as in **חֲקָמָה** Prov. 1, 20 into the *fem. pl.*) *f. treachery, deceit* ZEPH. 3, 4.

בִּגְדָּה (only *fem.* **בִּגְדָּה** with the *a* impure remaining in the first syllable) *adj. m. faithless* JER. 3, 7 10 interchanged with **בִּגְדָּה**.

בִּגְדָּה (perhaps from **בִּגְדָּה**, **בִּגְדָּה** = **גוֹי**, comp. **גוֹיָה** I., **גוֹרָה**; belonging to the people) *n. p. m.* Ezr. 2, 2; Neh. 7, 7 (perhaps from the Persian *bhagavan* happy).

בָּגֵל see **גָּל** (constr. **גָּל**).

בִּגְתָּא (Persian) *n. p. m.* ESTH. 1, 10.

בִּגְּ appears to be the *Bay-* of Persian proper names, as *Βαγούρατος*, *Βαγαιος*, *Βαγανάτης*, and may be the בִּגְּ in the proper name בִּגְּתוֹן and perhaps also the אֶבְגַּי in אֶבְגְּתָא. With this בִּגְּ, אֶבְגַּי have been compared sometimes the Zend. *baga* (the sacred word, then a name of Ized), sometimes the Sanskrit *bhaga* (felicitas). אֶבְגַּי or אֶבְגַּי, אֶבְגַּי (also in the Persian proper names *Ο-τάτης*, *Ca-tanes*, *Pe-tanes*) has been compared sometimes with the Sanskrit *tanu*, Pers. *ten* (body), while it has sometimes been regarded as a termination (*ta*, *tana* = *dana*, given).

בִּגְתָּן (Pers.) *n. p. m.* **ESTH. 2, 21.**
Instead of it

בְּתוּנָה (Pers.) *n. p. m.* ESTH. 6, 2. See **בְּתוּנָה** and **בְּתוּנָה**.

I. בָּדָד (from בָּדַד I.; plur. בְּדִידִים, constr. בְּדִידִי, with suff. בְּדִידִי) *m.* 1. *dismembered, singled out, separated*, hence Ex. 30, 34 בָּדָד בָּדָד *separated upon separated* i. e. each apart, part by part. The connexion of two nouns with בָּ expresses their closest likeness. From this signification arose לְבָדָד (the state constr. of בָּדָד with לְ, as לְיָמָה *together with*, לְנֶחֱדָה *before*, לְמִתְרָא *to meet*, opposite, לְפָנֶיךָ *before* &c.) prop. *to the being alone of*, subordinate to the following word, or even standing alone. It is in connexion with מִן (מִן) a) *a preposition: besides, except* NUM. 29, 39; DEUT. 3, 5; also מִלְבָּד GEN. 26, 1; 46, 26, מִלְבָּד אֲשֶׁר *except what* NUM. 6, 21; 1 KINGS 10, 13; 2 CHR. 9, 12, with suff. מִלְבָּדִי *except Him* DEUT. 4, 35; לְבָדָד עַל GEN. 1, 6. b) *an adv.: only, especially*, seorsum solum EZR. 1, 6; ECCLES. 7, 29; IS. 16, 13, in which sense it is in pause לְבָדָד. It is often connected with a suffix, also as an adjective, solus, a, um, as לְבָדִי *I alone* NUM. 11, 14; DEUT. 1, 9; לְבָדֶיךָ PS. 51, 6, in pause לְבָדֶיךָ EX. 18, 14; לְבָדֶיךָ DEUT. 29, 13; לְבָדֶיךָ GEN. 2, 18; לְבָדֶיךָ EX. 22, 26; לְבָדֶיךָ GEN. 43, 32; here the suffix fem. pl. is sometimes

לְבַדָּהּ GEN. 21, 29, sometimes לְבַדָּהּ
21, 28. — 2. *solitude, emptiness*, only
constr. pl. בְּדֵי, JOB 17, 16: *into the soli-
tude of the grave it* (i. e. hope) *descends*
(תַּרְדֵּנָה = תָּרַד, like הִטְלִיחָהּ JUDGES 5,
26 = תִּשְׁלַח = תִּשְׁלַח Is. 28, 3 = תִּשְׁלַח);
בְּדֵי is only equivalent in meaning to
שְׁעָרֵי תִּשְׁלַח JOB 38, 17 and to שְׁעָרֵי
Is. 38, 10, and cannot be translated
bars, which it never means.

בָּרָד II. (in pause בָּר, *pl.* בָּרִים, from בָּרָד II.) *m.* 1. *yarn, thread, yarn-web*, prop. twisted into one another, metaphorically *linen*, particularly *white linen* belonging to the בָּנֵי מִכְנָסִים, מָדָר, בָּנֵי belonging to the מִכְנָסִים, אֲבֵנֵי, מִצְנֵפֹת, אֲבֵנֵי of priests and distinguished persons Ex. 28, 42; 39, 28; Lev. 6, 3; 16, 4 23 32; 1 SAM. 2, 18; 2 SAM. 6, 14. בָּרִים collectively *white-linen garments* Ez. 9, 2 3 11; 10, 2 6 7; DAN. 10, 5; 12, 6 7. — 2. *branches*, of a tree, so called from interweaving; only in *pl.* בָּרִים: עֲצֵבָה בָּרִים Ez. 17, 6 to get branches; בָּרִים בָּרִים 19, 14 staff of branches, holding together the branches or twigs. Of this signification a farther development is: a) *a pole, bar, staff*, prop. wound together of branches, Ex. 25, 14; 27, 6 &c. Comp. German *Baum*, and the Greek *αὐλᾶ*. It is possible that the idea of firmness and stiffness arose from that of being wound together, interwoven, hence *pole, beam*. See, however, בָּרָד II. b) only in the *pl. members*, Ar.

בְּאֵי, prop. *branches* of the body, in full form **בְּאֵי עוֹר** Job 18, 13 *branches (members) of the body* (**עוֹר** for body also in 19, 26); **יֹאכֵל בְּאֵי** *ibid.*: *it eats his members*. c) only in *pl.* Hos. 11, 6: *knots of human beings*, compact masses, consequently **בְּאֵי** = **הַמְּצוּי**, which suits there.

בָּדָר III. (only *pl.* בָּדָרִים, with *suff.* בָּדָרֶיךָ; from **בָּדָר** III.) *m. prop. speech, talk, chatter*, hence *lies, brag* JOB 11, 3; לֹא-בָדָרֶיךָ IS. 16, 6, JER. 48, 30 *his groundless lies* i. e. *lying oracles*; once *concr. liars* JER. 50, 36 i. e. *the astrologers* (IS. 47, 13), who appear fools (44, 25) because of their predictions which do not take place.

בַּד. see בֵּד

בְּדֵר abridged from עֶבֶר, and still more בְּדֵר, in proper names compounded with it, e. g. בְּדֵרֶסֶר (which see); so likewise עֶבֶר is abbreviated into בְּדֵר, e. g. בְּדֵרִיה (which see). Comp. the Phœnician proper names בְּדֵרֶסֶר (Kit. 3, 3), בְּדֵרֶסֶרֶת (Karth. 5, 5), בְּדֵרֶסֶרֶת (ib. 2) &c.

בָּרָא (*part. with suff.* בִּרְאָם for בִּרְאָם) prop. *to speak, to prattle, to brag*, βαττολογεῖν, hence *to lie*, with מֵלֵב *to invent of oneself*, i. e. *to fabricate* 1 KINGS 12, 33 (where the K'tib has מֵלֵבָר *to invent alone*); נַחַם 6, 8. For its organic root the stem has בָּרָא, which is also found in בָּרָא (בָּרָד) III., בָּרָא, בָּרָא, Talm. פָּטָה (whence פָּטָה, פָּטָה, פָּטָה &c.), and it corresponds to the Syriac בָּרָא, Ar. بَدَعَ (I. IV.); but *to invent, to form* is transferred in Zabian (بَرَأَ) to the potter's work, as in יָצַר II.

בָּרַךְ I. (*part.* בּוֹרֵךְ *intr.* to be separated, forsaken, solitary, Ps. 102, 8; Is. 14, 31; Hos. 8, 9. Derivatives בָּרַךְ I., לָבַר and בָּרַר. The organic root בָּר is also found in בָּרַח (which see), for which the Ar. has بَاد, and somewhat modified in פָּרַח, פָּרַע &c. as well as in the corresponding Ar. بَدَّ to divide, separate.

בָּרַךְ II. (not used) *intr.* to be interwoven, intertwined, spoken of twigs, of ropes of yarn &c.; hence **בָּר** II. The fundamental signification proceeds from the idea of binding, twisting into one another, the same organic root being found also in **בָּרַךְ**, **בָּרַךְ**, **בָּרַךְ**, **בָּרַךְ**, **בָּרַךְ** &c. The meaning *beam*, in Aram. **בָּר**, Ar. **بَر**, has perhaps come from that of crossing, twisting into one another, as in the Hebrew **קָוַר**, **קָוַר**, Ar. **كَم** &c.

כֶּרֶךְ III. (not used) same as כֶּרֶךְ
(which see). Derivative כֶּרֶךְ III.

בִּדְדָּה *m. solitariness, separation, waste-
ness*, only as *adverb* (noun in accusat.)
solitarily, desolately, alone, coupled with
the verbs **יָשַׁב**, **שָׁכַן**, **דִּינְחָה** Lev. 13, 46;

DEUT. 32, 12; for which לִבְרָד is used in
NUMB. 23, 9; Ps. 4, 9.

בֶּדֶד (from בֶּן־אֲדָם *dedicated to Adad*, see אֲדָם) *n. p.* of an Edomite royal family, GEN. 36, 35.

גִּי see בְּדִי

בְּדִירָה (abridged from עֲבָדִירָה *worshipping Jah*) *n. p. m.* EZR.10,35. See בַּד.

בְּדִיל (*pl.* בְּדִילִים; from **בָּדַל** I.) *m.* 1. properly divided, separated, hence *lead-alloy* (*plumbum nigrum*, i. e. *stannum*, *Plin. h. n.* 24, 16; 33, 9), which is separated by smelting. **בְּדִילִים**, several kinds of lead-alloys *Is.* 1, 25. — 2. the name of a metal mentioned with gold, silver, iron, lead, brass, by which is understood a sort of tin (*κασσίτερος*, *Aram.* **בְּסִיטְרָא**) *NUMB.* 31, 22; *Ex.* 22, 18 20; **אָבֶן דְּהָבִי** *ZECH.* 4, 10 prop. tin-weight, then plummet, perhaps = **אָבֶן הַעֲטֹרָה** 5, 8.

פָּרַל I. (Kal unused) *tr. to divide, separate*; derivatives **פָּרִיל**, **פָּרַל**, **פָּרְלָה**, **פָּרְלָהּ**. The organic root **פָּרַל** is also found in **פָּרַל** &c.; but the Ar. **בָּדַל** (to change, to exchange) should not be brought into connexion with it.

Nif. נִפְדָּל (fut. יִפְדָּל) to separate oneself, to be separated, with מִן NUMB. 16, 21; EZR. 9, 1; 10, 11; to be excluded 10, 8; with the omission of מִן and with בִּלְבָד to separate oneself from a thing and pass over to another 1 CHR. 12, 8; to be chosen as a committee, with or without ל 23, 13; EZR. 10, 16.

Hif. הִפְּדִיל 1. *to separate, divide* (prop. *causat.* to cause a separation), with בֵּין ... וּבֵין Ex. 26, 33; לְ ... בֵּין Gen. 1, 6; Lev. 20, 25; Ez. 22, 26; 42, 20; בֵּין ... לְבֵין Is. 59, 2. — 2. *to part i. e. to pull off*, Lev. 1, 17; 5, 8. — 3. *to separate from others, to choose out, select, with accusat. of the person and מֵן wherefrom* Num. 8, 14; 16, 9; Deut. 10, 8; 1 Kings 8, 53; *to exclude*, with מֵן Neh. 13, 3, מֵעַל Is. 56, 3.

Hof. הֹבֵל see מְבַדֵּל.

פָּרַל II. (not used) *intr.* to drop, to flow out, flow down (cognate in sense

with נָחֵם, נָחֵם, belonging to נָחֵם, נָחֵם, particularly applied to a sweet-smelling resin or gum; whence בָּלִיחַ, nouns expressing kinds of resin being generally taken from dropping out. The stem בָּ in this signification has for organic root בָּרִיחַ, which reappears modified in בָּרִיחַ, Ar. طَل &c. Comp. the Greek βδύλλειν.

בָּרִיחַ (constr. בָּרִיחַ) *m. a part, tip, אֶזוּז tip of the ear*, Am. 3, 12; prop. same as גָּרִיחַ piece, different in purport and etymology from גָּרִיחַ.

בָּרִיחַ (modern Hebrew *pl. לְחָיִים*) *m.* 1. the sweet-smelling resin or aromatic gumdrops of an Indian (and afterwards of a Bactrian) tree (from בָּרִיחַ II. which see), being the transparent, wax-like resin *bdellium*, βδέλλιον, which was an article of commerce. Aquila, Symm., Theod., Vulg., Josephus and others already understand the Biblical בָּ in this sense. Hence from the form of the drops — 2. *pearl*, with the shining of which the grains of manna were compared Num. 11, 7; which appears in GEN. 2, 12 along with שֵׁנִי (which see) and gold as an important and valuable product of India (הַיָּמִינִי is explained by the Targ. on 1 CHRON. 1, 23 מִפְּקִינֵי מִרְגְּלֵהָ; hence בָּרִיחַ is translated מִרְגְּלִית in Talm. Joma 75^a, and so understood by Sa'adja, Kimchi, and others). This word appears in Aramaean in the forms בָּרִיחַ (Onk. def. בָּרִיחַ, בָּרִיחַ (def. בָּרִיחַ, בָּרִיחַ (Jer. Targ. def. בָּרִיחַ, passing in Greek into βδολχ-όν, βδέλλειον (proceeding from בָּרִיחַ, בָּרִיחַ, in Pliny h. n. 12, 19 into *maldacon* (בָּרִיחַ = בָּרִיחַ), all which are perceptible from the Hebrew form.

Coming from בָּרִיחַ II. בָּרִיחַ (בָּרִיחַ) is the ground-form, as βδολ-, βδέλλ- in Greek arose out of the same, having passed to it from the Semitic; ה- is the remnant of an old derivative syllable, which also has been preserved in the Aramaean צִלְכָּה, צִלְכָּה, len-til &c. See בָּרִיחַ.

בָּרִיחַ an incorrectly adopted stem for the proper name בָּרִיחַ (which see).

בָּרִיחַ (= בָּרִיחַ i. e. *dedicated to Dan* = Eshmun; see בָּרִיחַ) 1. *n. p.* of a Judge 1 SAM. 12, 11, for which the Syr., LXX and Ar. read בָּרִיחַ, because they had for שְׁמוּאֵל there שְׁמוּאֵל; but the Targ., Kimchi and others understood it to be שְׁמוּאֵל, who was a Danite (בָּרִיחַ). It is possible that בָּרִיחַ = עֲבָדָן = עֲבָדָן (see JUDGES 12, 13. — 2. *n. p. m.* 1 CHR. 7, 17.

בָּרִיחַ (inf. constr. בָּרִיחַ) 1. (not used) *intr. to be rotten, chinky, tottering*, hence בָּרִיחַ — 2. *tr. to press into something, to break through something*; metaphor. *to examine, search into*, in order to mend 2 CHR. 34, 10, as חָקַר and חָקַר proceed from a similar view (comp. Aram. בָּרִיחַ, Syr. حَف, حَف); but בָּרִיחַ cannot at all mean *to restore, to build up*, as the LXX and Vulg. understand it. With the stem בָּרִיחַ is cognate בָּרִיחַ (which see); and the organic root is בָּרִיחַ, which reappears in בָּרִיחַ, חָרִיחַ, Aram. חָרִיחַ.

בָּרִיחַ (with suff. בָּרִיחַ) *m. the tottering, the rotten (of a house), a rent, breach* 2 KINGS 12, 6; 'מָצָא ibid. *to find out a rent*; 'חָזַק 12, 8 9 13 *to repair*; a leak in a ship Ez. 27, 9 27. Comp. the Aramaean בָּרִיחַ canal.

בָּרִיחַ (from בָּרִיחַ = עֲבָדָן *worshipping Melkar*; קָר abridged from מְלָכָר) *n. p. m.* 2 KINGS 9, 25.

בָּרִיחַ Aram. same as Hebrew בָּרִיחַ; only in Pa. בָּרִיחַ DAN. 4, 11 *to scatter, throw about*; comp. Ar. بَدَر, Syr. حَم, Sam. בָּרִיחַ.

בָּרִיחַ (not used) *intr. 1. to be empty, like בָּרִיחַ to be empty, uninhabited, waste*, Aram. בָּרִיחַ, Syr. حَم, in the reduplicated form לַחֲלֹחַ to be terrified (comp. Hebr. שָׁחַ); derivative בָּרִיחַ. — Hence 2. *to be desolate, to be waste*, נָקָה also appearing in the same metaphorical use; spoken especially of the primitive chaos.

בָּרִיחַ (= בָּרִיחַ after the form בָּרִיחַ) *m. emptiness, wasteness*, spoken of primi-

tive chaos out of which the world arose GEN. 1, 2. In this primitive signification was **קרו** taken in the Biblical cosmogony, and used in establishing the dogma (**לש מאן**) respecting creation. Hence Aquila translates *oudén*, Vulg. *vacua*, Onkelos and Samarit. **קריקרי**. The Phenician cosmogony has converted **קרו** *βαν* into a personified expression denoting the primitive substance, and as a deity, the mother of the races of the gods; the Aramaean name **קרויה**, **קרויה**, *Ba'ath*, *Bvθ-ós*, *Buto* for the mother of the gods, which passed over to the Gnostics, Babylonians and Egyptians, is identical therewith. *Mót*, prop. *Bóth* (**קרויה**), originated in Phenician from an interchange of *b* and *m*, though it has a different conception in its application to a cosmogony. Metaphorically Is. 34, 11.

קרו (not used) *intr.* to shine, glisten,

Ar. **بَحْتُ** to be pure. It seems cognate with **קץ** (**בוץ**).

קרו *m.* a kind of white marble (*Ibn Ganách*), alabaster ESTH. 1, 6; the LXX incorrectly *μαραγδίνης*. Kimchi has compared the Arab. **بَكْنُط** (marble-like stone).

קרו (*Aram.* from **קרו**) *f.* eagerness, haste. **קרו** *adv.* hastily, quickly, EZR. 4, 23.

קרו *adj. m.* shining, enlightening, spoken of the sun, JOB 37, 21. See **קרו**.

קרו (Kal unused) *intr.* to be terrified, surprised, to shudder, Ar. **بهل**; metaphorically (like **קפו**) to move restlessly, very quickly or hastily, to be restless, hasty, as a sign of insecurity and terror.

Nif. **קרו** (*fut.* **קרו**) 1. to be terrified, affrighted 1 SAM. 28, 21; 2 SAM. 4, 1; PS. 6, 3 4; 90, 7; to be surprised, to shudder JOB 21, 6; to be in violent commotion PS. 6, 3, with **קרו** ECCLES. 8, 3; **קרו** GEN. 45, 3 in presence of or because of a thing. — 2. to be hasty, quick, ZEPH. 1, 18 a destruction, and certainly a speedy one (**קרו** in the sense of **קרו** Is. 10, 23 and **קרו** 65, 23);

with **קרו** e. g. **קרו** PROV. 28, 22 to catch eagerly at gain, comp. **קרו** K'ri 20, 21; to hasten forward in trepidation, to flee PS. 48, 6 (cognate in sense **קרו**), JER. 51, 32; with **קרו** EZ. 7, 27 to wring the hands (from terror).

Pih. **קרו** 1. to terrify, to confound, with the accus. of the person PS. 2, 5; JOB 22, 10; 2 CHR. 32, 18; 35, 21. — 2. to quicken into haste, with accus. of the person: **קרו** DAN. 11, 44 and tidings put him to haste; metaphor. with **קרו** or **קרו** to drive to haste ECCLES. 5, 1; 7, 9; to drive on a thing with haste EZR. 4, 4 K'ri (see **קרו**); to accelerate ESTH. 2, 9. Derivative **קרו**.

Puh. **קרו** (*part.* **קרו**) to be hasty, rash, ESTH. 8, 14; **קרו** PROV. 20, 21 K'ri, as the versions also read, spoken of **קרו**: an accelerated inheritance i. e. gotten with unjust haste, for which the K'tib reads **קרו** (from **קרו**).

Hif. **קרו** 1. to terrify JOB 23, 16. — 2. to accelerate, to do hastily ESTH. 6, 14. — 3. to scare away hastily 2 CHR. 26, 20.

The stem **קרו** is identical with the Ar. **بَحَر**, standing for **קרו** as elsewhere; but the organic root is **קרו** (*Aram.* **קרו**), which is also perhaps found in **קרו** II. (see **קרו** II.).

קרו (*Pe.* unused) *Aram.* the same. In Phenician the stem appears with a harder pronunciation **קרו**, hence **קרו** (*Athen.* 4) = **קרו**, surprised. Derivative **קרו**.

Ithpe. **קרו** (= **קרו**; *inf. c.* **קרו**) = **קרו** 1. to be astonished, DAN. 3, 24: and he rose up with terror (*infin.* as a noun). — 2. to do hastily 2, 25; to hasten 6, 20.

Pa. **קרו** (**קרו**) to terrify, with the accus. of the object, DAN. 4, 2 16; 5, 6 10; 7, 15 28.

Ithpa. **קרו** to be terrified DAN. 5, 9.

קרו (*pl.* **קרו**) *f.* terror, surprise LEV. 26, 16; Is. 65, 23; PS. 78, 33. JER. 15, 8: pain and terror (**קרו** = **קרו**, like **קרו**).

בָּהֶם (not used) *intr.* to be dumb, mute, Ar. **بَجَمَ** to be silent, **يَكَم** to be dumb. From **בְּהֵמָה** (= **בְּהֵמָה**) one sees that there was there too a stem **בֵּהֶם**, to which also **אֲנֵהֶם** the dumb one, barbarian (Maltes. *ybhēm*) points.

בְּהֵמָה (constr. **בְּהֵמָהּ**, with *suff.* **בְּהֵמָהּ**, retaining the *e*-sound, comp. **בְּהֵמָהּ**, **בְּהֵמָהּ**; *pl.* **בְּהֵמָהּ**, constr. **בְּהֵמָהּ**) *f.* prop. the dumb, speechless, irrational being, brutum, as Scripture characterises it Ps. 49, 13; 73, 22; Job 18, 3. Hence generally *beast, animal* as a collective, opposed to **אָדָם**, **אִישׁ** Ex. 11, 7; 12, 12; Ez. 14, 13 17 19 21; 29, 8; then in a more limited sense: 1. a four-footed animal, tame or wild, particularly in the plur. with **הָאֲרָץ** following DEUT. 28, 26; Is. 18, 6; **הָאֲרָץ** or **הָאֲרָץ** 1 SAM. 17, 44; Jo. 1, 20, or **יָרֵד** MICAH 5, 7. As contrasted with birds and reptiles: *tame beasts* and *wild* GEN. 6, 7; Ex. 9, 25; PROV. 30, 30. — Usually 2. *four-footed tame beasts*, pecus, opposed to wild (**חַיָּה**, **הַשָּׂדֶה**, **חַיָּה**) GEN. 1, 24; 2, 20; 7, 14, applied to sheep, goats, kine, hence **מִקְנֵה הַבַּיִת** GEN. 47, 18 = **מִקְנֵה הַצֹּאן** 47, 17; applied to draught-cattle, as asses, camels GEN. 34, 23; 36, 6; 2 KINGS 3, 17.

בְּהֵמָה (*sing.*) *m.*, only in Job 40, 15, the Nile-horse, as appears plainly from the description (Job 40, 15-24) and from its being put with the crocodile. Coptic **ⲡⲉⲣⲉⲙⲁⲩⲱⲩ** water-ox, as the Nile-horse is called (comp. Ital. *bomarrino*, Ar. **فرس البحر**, *innopótamos*), which the Hebrew has allowed to be faintly seen in the form **בְּהֵמָהּ**, perhaps belonging in the first instance to the plural of **בְּהֵמָה**. From Job l. c. Behemot becomes in legendary lore a fabulous gigantic animal generally.

בָּהֶן (not used) *intr.* to be pressed together, to be blunt, thick, stuffed; hence **בָּהֶן** (together with **בָּהֶן**) and the proper name **בָּהֶן**. In Arab. the root is **نَهَم**, hence **بَهْمَة** rock, whence **بָּהֶן** appears

to be smoothed away. The stem **בָּהֶם** (**בָּהֶן**) is a collateral form of **פָּחַם** (**פָּחַן**) (hence **פָּחַם** (**פָּחַן**) to be fat, stuffed, Ar. **فَخَّمَ** to be thick, full; **فَخَّمَ** the same &c.

בָּהֶן (without a *pl.*) *f.* prop. a stump, a stopper, the stumpy, thick finger, hence the thumb, coupled with **יָד** in Ex. 29, 20; LEV. 8, 23; with **רֶגֶל** in Ex. 29, 20; LEV. 8, 23 24. From the same point of view the thumb is called in the Targ. and Samar. **אֶלְיוֹן** the thick finger (see also **אֶלְיוֹה**); comp. *pollex* from *pollere*; Ar. **أَيْهَام** and **بُهِم** the same.

בָּהֶן (only in *pl.* **בְּהֵמָהּ**) *f.* the same JUDGES 1, 6 7. The Samar. codex has this word for **בָּהֶן**.

בָּהֶן (*thickness, fatness*) *n. p. m.* more exactly designated as **בְּנֵי-רְאוּבֵן** Jos. 15, 6; 18, 17. From him a place **בְּ** (which see) on the confines of Judah and Benjamin was named.

בָּהֶן (not used) *intr.* to shine, to be illuminated, hence to be white, pale; comp. Targ. **בָּהֶן** (**בָּהֶן** enlightened, Af. **أَبْهَقَ** to make shining, Talm. **בָּהֶן** celebrated, **בָּהֶן** like **בָּהֶן** &c.); Syr. **أَصْف** to be white &c.; Ar. **بَهَقَ**, **بَهَقَ** and **مَهَقَ** to be white, **بَاح** to appear; Mishna **בָּהֶן** to enlighten (whence **בָּהֶן** a torch). One sees that the stem is a farther development of **בָּהֶן**.

בָּהֶן *m.* a whitish pale eruption on the skin LEV. 13, 39. According to the etymology the LXX has *ἀλγος*, the Jerus. Targ. **בָּהֶן**; Ar. **بَهَقَ** the same.

בָּהֶן (not used) *intr.* to shine, hence to be white; comp. Syr. **صَاح**, Arab. **بَهَر** &c. in the most various metaphorical meanings. The stem is a farther development of the organic root **בָּהֶן**. Derivatives **בָּהֶן** and

בָּהֶן (*plur.* **בְּהֵמָהּ**) *f.* a white spot on the skin, LEV. ch. 13, from whatever causes it may have arisen, and whatever

shade it may have had. The Syr. has for it *ܚܝܬܐ*, Targ. *בְּהֵרָא*.

כוא (*perf.* *כָּא*; 2 *fem.* once *כָּאָה* 2 SAM. 14, 3; 3 *pl.* *כָּאוּ*, once *כָּאוּ* JER. 50, 5; on the other hand *כָּאוּ* 27, 18 is either for the inf. *כָּאוּ* by transposing the *א*, or for *כָּאוּ* after the Yod was absorbed by the preceding *י*, as vice versa in *כָּאוּ* Ex. 15, 2; 1 *pers. pl.* *כָּאוּ*, 1 SAM. 25, 8 *כָּאוּ*, *imp.* *כָּאוּ*, with a of motion *כָּאוּ* 1 SAM. 20, 21; *inf.* *כָּאוּ*, once *כָּאוּ* 1 KINGS 14, 12, with *suff.* *כָּאוּ*, *כָּאוּ* pause *כָּאוּ* also *כָּאוּ* and *כָּאוּ* *fut.* *כָּאוּ*, *כָּאוּ*, once *כָּאוּ* 1 KINGS 12, 12 K'tib; *כָּאוּ* K'tib for *כָּאוּ* 12, 3 21; 3 *fem.* once *כָּאוּ* lengthened out of *כָּאוּ* DEUT. 33, 16, where the *א* has passed over into *י*; this form is with *suff.* *כָּאוּ* JOB 22, 22; 2 *fem.* rarely *כָּאוּ* EZ. 22, 4, a shorter form for *כָּאוּ*, whence arose *כָּאוּ*, and out of that again *כָּאוּ* = *כָּאוּ* 1 SAM. 25, 34 K'ri, and *כָּאוּ* in the same place according to the K'tib) *intr.* 1. *to go, to wander*, like *כָּאוּ*, with which it is interchanged in this sense; usually with announcing the limit of one's going, in the accus. GEN. 37, 30; IS. 7, 24 25; JON. 1, 3; with *כָּאוּ* inserted 1 SAM. 22, 5; with *כָּאוּ* IS. 22, 15 (strengthened by *כָּאוּ*; with *כָּאוּ* NUM. 32, 6. According to this signification it means a) like *כָּאוּ* (*כָּאוּ*) metaphorically *to walk, to live*, with *כָּאוּ* (or *כָּאוּ*) of the person with whom one lives, PS. 26, 4; PROV. 22, 24 (for which JOB 31, 5 has *כָּאוּ*). b) in many figurative expressions, e. g. *כָּאוּ* (or *כָּאוּ*) *to go to a woman* i. e. *to cohabit* with her GEN. 16, 2; 19, 31; *כָּאוּ* *to go to his fathers* i. e. *to die*, 15, 15; poetically *כָּאוּ* *to go to the habitation of the fathers* (cognate in sense *נָאֻסָּה*) PS. 49, 20 &c. — 2. Distinguished from *כָּאוּ* in this that it expresses the limit of going, *to arrive, come at*, *ερχομαι, ἔλθω*, *כָּאוּ* denoting the going as not yet ended and not having reached its limit, ECCLES. 5, 15; with *כָּאוּ* JUDGES 3, 20, *כָּאוּ* 2 SAM. 15, 4,

16, 5 or *כָּאוּ* 1 SAM. 9, 12, with the accus. of the person or place to whom or which one comes, IS. 19, 23; LAMENT. 1, 4; the place whence, is coupled with *כָּאוּ* GEN. 16, 8. In this sense metaphorically: a) *to be born, to appear* ECCLES. 1, 4; *כָּאוּ* PS. 71, 18 *to every one who is born* i. e. *to posterity*. b) with *כָּאוּ* or *כָּאוּ* *to reach to one*, i. e. *to be equal to him*, 2 SAM. 23, 19 23; 1 CHR. 11, 21; applied to inanimate things with the accusative, *to reach to something*, of ramparts JER. 32, 24. c) *to reach*, with *כָּאוּ* or *כָּאוּ* *whither* EX. 22, 8, NUM. 32, 19, particularly spoken of a report or an account GEN. 18, 21; 1 KINGS 2, 28; in this sense too with *כָּאוּ* ESTH. 9, 11; elsewhere *כָּאוּ* GEN. 6, 13 *is come before me* i. e. *has presented itself clearly to me*. d) *to come upon, to fall upon* (suddenly), originally *to hit*, with *כָּאוּ*, *כָּאוּ*, *כָּאוּ*, or with the accus., e. g. of an enemy, the sword, a destroyer, poverty &c. GEN. 34, 27; JOB 15, 21; 20, 22; EZ. 32, 11; PROV. 28, 22; seldom in a good sense, with *כָּאוּ* JOSH. 23, 15. e) *to come to pass*, evenire, *to be fulfilled*, in a subjective sense, spoken of wishes, promises &c. DEUT. 13, 3; 1 SAM. 9, 6; IS. 42, 9; JER. 17, 15; opposites *כָּאוּ*. In this sense it is also used: f) of inanimate things, *to come near*, as of the *כָּאוּ* JOB 37, 9; *כָּאוּ* 41, 8; *כָּאוּ* 38, 11; *כָּאוּ* 3, 24; *כָּאוּ* 5, 21; *כָּאוּ* PROV. 6, 15. g) It is applied to time, e. g. *כָּאוּ* JER. 7, 32; *כָּאוּ* EZ. 7, 12; *כָּאוּ* PS. 102, 14 &c., to denote partly what happens, partly that which is to be in future, hence *כָּאוּ* IS. 27, 6 *the future times*, comp. *כָּאוּ* 41, 23. h) It appears in a variety of modifications just according to the preposition with which it is connected, e. g. with *כָּאוּ* *to come with somewhat* i. e. to bring, *כָּאוּ* 1 KINGS 13, 1 *he brought a word of God* (without *כָּאוּ* 13, 2 5 9 17 18 32; 20, 35; in 1 SAM. 3, 21 it means *in the word of God*, overpowered by it); *כָּאוּ* PS. 66, 13 *to bring whole burnt-offerings* = *to sacrifice*; ECCLES. 5, 2 *for a dream brings* *כָּאוּ* PS. 71, &c.; *כָּאוּ* &c.

16 to bring songs of victory (זְבִירָה) equivalent to לָךְ of the Lord God; hence the parallel is אֶתְּכִיר, comp. אֵלֵי ב. to bring. On the contrary בָּשָׂם 1 CHR. 4, 38 to be adduced by name, prop. to reach with the name, different from בָּשָׂם JOB 3, 6 to enter into the number i. e. to be received among the number. From this signification may be understood still farther i) the use of לָכָא (to come, infinitive with ל), as a preposition, towards, versus, unto, with relation to place, NUM. 13, 21; 34, 8; EZ. 47, 15; for which also לָכָא JUDGES 3, 3, 1 CHR. 5, 9 stands, and giving more prominence to the idea of the verb עָרַבְתָּ (till thy coming) GEN. 19, 22, JUDGES 6, 4, or בָּאָה, בָּאָה GEN. 10, 19; 13, 10; 1 SAM. 15, 7. מִלְכָּא from developed itself out of לָכָא and is followed by עָר 1 KINGS 8, 65; 2 KINGS 14, 25; AM. 6, 14. — 3. to enter, intrare, ingredi, to press into, an intensifying of signif. 2 (for which the Targ. has עָלַל, Syr. ܥܠܠ, Ar. دخل) opposite יָצָא. The place into which one goes is construed with בָּ 1 SAM. 9, 12; EZ. 2, 2, hence בָּא 2 KINGS 18, 21 to penetrate into the hand; with אֶל GEN. 19, 3; ESTH. 6, 4; with the accus. Ps. 100, 4. בָּא to go out and in DEUT. 28, 6; PS. 121, 8, rarely with יָשָׁב added 1 SAM. 29, 6, 2 KINGS 19, 27, which denotes metaphorically the whole actions and conduct of a man, as אָרַח יָרִבֵּעַ poetically Ps. 139, 2. With לָפָנֵי or the accusative NUM. 27, 17 to stand before one, to conduct his cause. Rarely in the sense to go about freely JER. 37, 4 as an antithesis to sit captive; to bear an office 1 CHR. 27, 1; to enter and retire, with accusative of time הַשַּׁבָּת on the sabbath 2 KINGS 11, 9, spoken of the Levites officiating. In this sense many phrases and expressions are formed by בָּא, in which it may be variously translated, as: to enter (into the house of the husband) JOSH. 15, 18, with אֶל DAN. 11, 6; בָּא בְּמִשְׁפָּחָא to go into judgment Is. 3, 14, JOB 22, 4 i. e. to accuse; with בָּ to associate with one JOSH. 23, 7; Is.

19, 23; to treat in common, to enter into a covenant EZ. 16, 8; NEH. 10, 30; to press into a circle of friends (בְּקִדּוֹ) GEN. 49, 6; to come into, בְּקִדּוֹל into the congregation, i. e. to be received into it DEUT. 23, 2; to participate in (בְּ) a thing i. e. to attain to Ps. 69, 28; with בָּ to fall into a thing, e. g. into strife PROV. 18, 6, blood-guiltiness 1 SAM. 25, 26; with בָּ to advance, to progress in, e. g. בְּיָמָיו GEN. 24, 1 or בְּשָׁנָיו 1 SAM. 17, 12 (as the LXX, Vulg., Syr., Ar. read for בְּשָׁנָיו) i. e. to become older; בָּא בְּעֶרְיָהּ JER. 16, 7 to advance in the highest ornaments; to turn in, spoken of the sun, i. e. to go down GEN. 15, 17, opposite יָצָא; to be brought in, corn, LEV. 25, 22 (comp. תְּבוּאָה); to come in as revenue 1 KINGS 10, 14; בָּא בָּאָשׁ to stand the fire NUM. 31, 23. Derivatives בָּאָה, מְבוֹא, תְּבוּאָה.

Hif. הִבִּיאַנִי (with suff. הִבִּיאַנִי &c.; 3 f. הִבִּיאָה; 2 pers. הִבִּיאָה, הִבִּיאָה and הִבִּיאָה, הִבִּיאָה; 1 pers. הִבִּיאָה and הִבִּיאָה, and thus the flexion is still fluctuating in many forms) causat. of Kal in all the three principal meanings: 1. to cause something to go, i. e. to guide, e. g. the axe, Ps. 74, 5; with אֶל, to lead to one DEUT. 33, 7. — 2. to cause to come, to bring to, to offer, with accus. of the object, also of inanimate things, and with אֶל or ל of the person, GEN. 2, 19; 43, 9; LEV. 4, 5; 2 CHR. 9, 10; Is. 16, 3; 1 SAM. 9, 7; sometimes the object must be supplied. Metaph. to call together EST. 5, 10; with עַל to bring something upon one GEN. 6, 17, with ל or אֶל JER. 15, 8; 32, 42, also of good things GEN. 18, 19; to fulfil (prophecy, a word given &c.) Is. 37, 26; 46, 11; JER. 39, 16. — 3. to draw in, to cause to enter, to lead in, to bring in, e. g. into the house GEN. 43, 17, into the fortress Ps. 66, 11; to pull in GEN. 19, 10; to bring home (a wife) JUDGES 12, 9; to bring (into judgment) JOB 14, 3 i. e. to accuse before a tribunal; הִבִּיאָה הִבִּיאָה NUM. 27, 17, 1 CHR. 11, 2 to lead to war and out of it; to cause to go down (spoken of the sun) AM. 8, 9; to store i. e. to lay up grain 2 SAM. 9, 10; to inter 2 CHR. 28, 27; to put into EX. 4, 6; 25, 14;

LAMENT. 3, 13. — The final א sometimes disappears, as רָחַב RUTH 3, 15 = אָרְבַּח 1 Kings 21, 29 = אָרְבַּח; comp. רָחַב 1 Kings 12, 12 = אָרְבַּח.

Hof. הוֹרָא (3 fem. הוֹרָאָה after the Aramaean manner, 3 pl. הוֹרָאָה; part. מוֹרָא on the contrary is a noun) pass. of Hifil, GEN. 33, 11; 43, 18; Ex. 27, 7; Lev. 10, 18; 13, 2 in the most diverse significations.

Derivatives מוֹרָא, מוֹרָא.

Some remains of the stem בּוּא are found in the dialects (Arab. بَاء to turn back, to turn in, بَاء and بَاء to sleep with &c.); but other verbs are commonly in use for it there; while בּוּא is very often applied in Hebrew, and as it would seem, in Phœnician also, e. g. יבא (Sard. 5), כבא (Tug. 5). The organic root בּוּא, compared with the Greek βάλω (βαί-ω), Sanskrit gá, German ge-hen &c. has the series of senses here given; but the reduplicated בִּבְחַם to press in has also been compared.

בּוּב (a reduplicated stem, unused) intr. to be hollow, open, whence בּוּבָה, בּוּבָה; Aram. בּוּב the same, from which comes אֲבּוּב flute, ambuba, where an m was inserted before b; Ar. بَاب, from which باب door, and others. Comp. the Coptic 𐩧𐩢𐩨 hollow, hole.

בּוּג (unused) tr. either to put into a right state, to prepare (food), then to cook, to bake, whence the noun בּוּג, with which compare the Sanskrit pac, Pers. bak-ten &c.; or the fundamental signification is to eat, to take food, comp. Sanskrit bhag, whence bhakshja food, Greek φάγ-ειν, Pers. and Ar. باج food, the latter from باء, باء. According to the former explanation the organic root would be בּוּג, identical with that in אֲבּוּב, Ar. وَفَى II. &c.

בּוּד (belonging to בּוּדָה) see בּוּדָה.

בּוּנ belonging to the proper name בּוּנִי, which see.

בּוּז (perhaps בּוּז ZECH. 4, 10 = בּוּז, if it does not belong to בּוּז; fut. יִבְזוּ) tr. prop. to tread down (בּוּז = בּוּז), hence to despise (by words), to esteem little, with accusat. of the object PROV. 1, 7, the object somewhat remote 23, 22, usually with ל 11, 12; 30, 17; to overlook, 6, 30; 13, 13; 14, 21; 23, 9; elsewhere only in Song or Sol. Comp. בּוּז and בּוּדָה. The organic root בּוּז which also exists in בּוּז &c. is enlarged in בּוּז (to push away, to reject, to despise). Hence

בּוּז m. 1. contempt, mockery (along with בּוּזָה, בּוּזָה Ps. 31, 19; 119, 22; 123, 4, which one shews to something or endures; בּוּזָה בּוּזָה JOB 12, 21, Ps. 107, 40 to pour out contempt (reproach) upon; בּוּזָה 123, 3 to receive contempt abundantly; בּוּזָה בּוּזָה JOB 31, 34 the contempt of families; בּוּזָה GEN. 38, 23 to be despised. — 2. proper name of a Nahorite, and then of an Arabian tribe, which, like בּוּזָה (which see) and others, inhabited a part of Edom GEN. 22, 21; JER. 25, 23. Hence the Gentile בּוּזָה JOB 32, 2. — 3. n. p. m. 1 CHR. 5, 14.

בּוּזָה f. an object of contempt NEH. 3, 36.

בּוּזָה (from בּוּזָה) n. p. m. Ez. 1, 3.

בּוּזָה see בּוּזָה.

בּוּזָה (from בּוּזָה: striver, wisher) n. p. m. NEH. 3, 18.

בּוּזָה (Kal unused) intr. to be entangled, perplexed, Arab. بَال, properly to turn round about, identical with the organic root in בּוּזָה, בּוּזָה, and modified in בּוּזָה &c. The fundamental signification is connected with that of to intertwine, to get entangled. Derivative מְבּוּזָה.

Nif. בּוּזָה (3 p. pl. נִבְזוּ) 1. to wander about, with בּ of the place where Ex. 14, 3. — 2. to be perplexed ESTH. 3, 15; Jo. 1, 18.

בּוּל (not used) 1. intr. to bubble, to flow, to stream forth copiously, to spring forth; hence מְבּוּל, בּוּל 1. — 2. to sprout

forth, to bring forth, whence בול 2. In this sense בול is perhaps cognate in sense with the enlarged Arabic stem بعל, from which comes בעל tree, بعل to be large, if the latter does not belong to another group.

The organic root בל is also found, according to the second signification, in בל (which see; Ar. أبل, Syr. ܐܒܠ &c.), in general in בל, בל and in בל &c., Ar. بَل.

בול m. 1. rain, hence בול 1 KINGS 6, 38 rain-month, afterwards called מרחשון, the eighth in the Jewish year, from the new moon of November till that of December (*Kimchi*). In the Targ. ב' is here taken in the sense of fruit, and therefore is translated מרחשון אבביא (harvest-month); the Jerus. Talm. (*Rosh ha-Shana* ch. 1) has derived it from בל withering (of the foliage), or from Aram. בול clod, or from בלל to mix fodder, all which is less suitable. Considering that the LXX write Βαῦλ, that the extant remains of the names of months (אבב, אבב, אבב) are the names or surnames of certain deities, we may look upon בול as the name of a god, equivalent to בעל; בול also appearing in Palmyrene inscriptions as the name of a deity. בול was early softened into the vowels o, u, so that it was sometimes pronounced and written Bol (בול), sometimes Bul (בול), of which softening other traces exist in Hebrew. The softening in this very word occurs frequently in Palmyrene (e. g. n. p. Ἀγίβουλός, *Agíbulos*, and Phenician בולא = בולא in the names of cities; משיבול, *Meshibul*). — 2. sprout, fruit, metaphor. fodder Job 40, 20, where בול is not abridged from בול. — 3. block, log, stock, only along with עץ Is. 44, 19. This meaning has been so combined with the 2d that one translates prop. twig, shoot (from בול 2), or image i. e. made of wood (from בול 2), its fruit as it were. But block, stock, log, is a more correct sense, either from בול = בעל, בל, בל, Ar. بَعَلَ, بَعَلَ rod, tree, which still exists in Æthiopic also; or the noun בול is abridged from בעול, in this sense.

בון (not used) intr. properly to be bellied, thick, then to be high (e. g. by heaping up), firm, whence בונה and the proper name בונה. — The organic root ב is cognate with the stems בא, Ar. بَعَلَ to be thick, to be large in circumference, בונה, Ar. بَهْم to be firm, thick, swollen; and the idea of height in בונה is a farther development of this fundamental signification; comp. Greek βωμός height, altar, probably from the Phenician בונה (bomo), βῆμα from the Phenician בונה; Syr. ܒܡܐ height (*Peshito* 1 SAM. 10, 23); Pers. بام (bam) top &c.

בון (only 2d person בונה Ps. 139, 2; part. pl. בונים JER. 49, 7, as the LXX and Syr. already understand it; part. sing. only in the proper names אבב, אבב, abridged in בונה) prop. tr. to split, divide, Ar. بَان, and therefore like σπίνω, cerno (see בון), but only metaphorically, (by judgment and sagacity) to perceive, to understand, to mark, to know, with ל of the object Ps. 139, 2; absol. JER. 49, 7: counsel has departed from the wise (מבנים). Hence the proper names בונה, בונה, בונה, בונה, בונה, בונה, the nouns בונה, בונה, בונה, בונה, בונה, בונה, I. (from בונה).

Nif. בון (1 person בונה; part. pl. בונים) to shew oneself discreet, to be knowing, intelligent, Is. 10, 13; coupled with חכם GEN. 41, 33 39, חכם being conceived as dwelling in the heart of the בון; בון דבר 1 SAM. 16, 18 knowing of speech, eloquent, JER. 4, 22; opposite סכל.

Pih. בון to give heed, to attend, with the accus. to somewhat DEUT. 32, 10.

Hif. I. בון (הבין, הבין); part. inf. הבין, with suff. הבין; imp. הבין; fut. הבין 1. caus. to cause to understand, to teach, inform, with ל of the person and the accusative of the thing,

DAN. 8, 16, 2 CHR. 35, 3 K'ri, JOB 6, 24, or בֹּן of the thing Ps. 33, 15, or with the accusat. of the person NEH. 8, 9, then with a double accusat. Ps. 119, 27; to make wise, intelligent JOB 32, 8; to give insight, merely with בֹּן of the person DAN. 11, 33. מְבִינִין teacher 1 CHR. 25, 8; 27, 32; מְבִינִים NEH. 8, 3 interpreters of Scripture. — 2. Almost the same signification as Kal, because the latter was little used: to distinguish something with intelligence, to know, to understand, to mark, with בֹּן in a thing, DAN. 1, 17; 9, 23; NEH. 8, 12; sometimes with בֹּן to have skill in a thing, 2 CHRON. 34, 12; with accusat. MICAH 4, 12; JOB 28, 23; also absolutely Is. 40, 21; or with infinit. following NEH. 8, 2.

Hif. II. בִּין (from הִבִּין, rejecting the formative *h*, which was done at a later period of the language; 3 pers. בִּין DAN. 9, 23; 1 pers. בִּינְתִי DAN. 9, 2; *inf.* *absol.* בִּין PROV. 23, 1; *imp.* בִּינֵה, בִּינֵה (בִּינֵה) in the second meaning of Hif. I. to mark, with בֹּן of the place where, DAN. 9, 2; with the accusat. DAN. 10, 1 he marked the word (Vulg.), where the LXX read יִבְיֵן; on the other hand in יִבְיֵה לֹא בִּמְצָאָהּ *ibid.* (and he gave heed to the vision) the בִּינֵה is a noun with the accent drawn back, as Ez. 19, 14. The *imper.* is בִּינֵה Ps. 5, 2; בִּינֵה 50, 22, with accusat. generally in the senses of Hif. II, 2. Derivatives בִּינֵה, בִּינֵה (בִּין) and the proper name בִּינֵה.

Hithp. הִתְבִּינֵה (*pause* - הִתְבִּינֵה; *imp.* הִתְבִּינֵה; *fut.* הִתְבִּינֵה, *pause* - הִתְבִּינֵה) prop. to consider with oneself, hence to mark, attend to something, with עַל Ps. 37, 10; JOB 31, 1; אֵל 1 KINGS 3, 21; Is. 14, 16; בֹּן 23, 20; 30, 24; עַד JOB 32, 12; 38, 18; accusat. Is. 43, 18; 52, 15; JOB 37, 14; Ps. 107, 43, according to which constructions the sense is modified; also *absolut.* to shew oneself attentive Is. 1, 3; to look about, with לֹא of the thing JER. 9, 16; to mark, 2, 10.

בִּין Aram. the same. Derivatives בִּינֵה (בִּינֵה), בִּין, בִּין.

בִּינֵה (from בִּינֵה-יָהּ *understanding is with Jah*) *n. p. m.* 1 CHR. 2, 25.

בִּינֵה (together with בִּינֵה; *Jah is understanding*, from בִּין) *n. p. m.* NEH. 11, 15. See בִּינֵה.

בִּין (*part. pl.* בִּינֵה, north-Palestinian orthography = בִּינֵה; comp. בִּינֵה 2 KINGS 16, 7) *trans.* to tread down, to stamp upon, with בֹּן into something, ZECH. 10, 5 into the mire (heroes treading into the mire i. e. their conquered enemies); with accusat. to crush with the feet = conquer, subdue, Ps. 44, 6; 60, 14 (בִּינֵה); Is. 63, 6; with עַל of place 14, 25; metaphor. to despise PROV. 27, 7. Derivatives מְבִינֵה, מְבִינֵה, the proper names בִּינֵה, בִּינֵה.

Pih. בִּינֵה (*inf.* with *suff.* בִּינֵה AM. 5, 11, *ש* dialectically for *ס*, like בִּינֵה for בִּינֵה) to destroy, to lay waste, with accusat. Is. 63, 18; JER. 12, 10; spoken of the sanctuary: to desecrate, comp. *κατατρέφειν τὰ ἅγια* 1 MACC. 3, 45 51, מְבִינֵה DAN. 8, 13; rarely with עַל AM. 5, 11 to plunder, as the Targ., Vulg., LXX &c. have understood it without reading בִּינֵה. See בִּינֵה II.

Hof. בִּינֵה to be trodden, Is. 14, 19.

Hithp. הִתְבִּינֵה to stamp with the feet round about, to tread about, with בֹּן in something, Ez. 16, 6 22.

The organic root בִּין, Arab. بَاشَ, is closely connected with that in בִּין-סָ, בִּין-סָ (which see), where מ or ס stand for ב.

בִּין (not used) *intr.* to spring forth, boil up, bubble up, metaphor. to swell up, Targ. Pa. בִּינֵה; hence אֲבִיבֵה (which see). — The organic root בִּין also exists in בִּין and בִּין (which see); while the Arabic verbs بَغ (to rush up), بَغ (to bubble forth), بَغ V. belong to the same.

בִּין (not used) 1. *intr.* to shine, to be bright (Aram. בִּינֵה light), metaphor. to be high; Ar. بَص the same. — 2. to

be white. Derivatives בִּירָה, בִּירָה, the proper names בּוּצָה, בּוּצָה. See אֶבֶן, אֶבֶן.

בִּירָה (in Ez. CHR. ESTH.) *m. byssus*, a fine white cotton (different from בִּירָה *linen*) and the stuffs made from it, the dresses of kings, priests and rich men 1 CHR. 15, 27, 2 CHR. 5, 12, ESTH. 1, 6, a product of Edom Ez. 27, 16 (as אֶרֶם should be taken there), different from the somewhat similar שֶׁשׁ of Egypt 27, 7, for which only by degrees it may have been put, 1 CHR. 4, 21, 2 CHR. 3, 14 compared with Ex. 26, 31. As a genuine Semitic word all the dialects have it (Targ. בִּירָה, Syr. حَبْلٌ, Ar. بَصْبَس); and from the Phenicians (בִּירָה) it came into the Greek (βύσσος).

בּוּצָה (*height*) proper name of a rock near Gibeah, 1 SAM. 14, 4.

בִּיק I. (not used) 1. *intr. to be waste, desert*. The organic root בִּיק is hardened out of that in בִּירָה (which see); the fundamental signification is *to be empty*, i. e. open, pierced, Ar. بَهِيَ. — 2. *tr. to make empty, to evacuate; metaphor. to plunder, depopulate*. Derivatives בּוּקָה, בּוּקָה. The Arab. بَاتَى, بَاتَى to happen, to befall &c. is connected with בּוּקָה.

בִּיק II. (not used) *intr. to be hollow, deepened*, whence בּוּקָה (which see) out of the reduplicated form; comp. Maltes. *buk* (hollow) reed; *bawwak*, to hollow out. Perhaps in this stem the organic root בִּיק is cognate with that in אֶבֶן belonging to אֶבֶן (tube).

בִּיק III. (not used) *intr. to speak*, prop. to utter sounds, as other verbs of speaking come from the same fundamental signification; hence the proper names בּוּקָה, בּוּקָה, בּוּקָה; comp. Ar. بَقْبَاتِي *mouth*.

בּוּקָה *f. depopulation*, NAH. 2, 11.

בּוּקָה see בּוּקָה.

בּוּר I. (rare) same as בּוּרָה 1. *to dig through*, only 2. metaphor. *to search out*, *inf. constr.* לְבַרֵּךְ *to examine* ECCLES. 9, 1;

comp. Arab. بَار. Derivatives בּוּר, בּוּר K'ri.

בּוּר II. see בּוּרָה.

בּוּר (with *a* of motion בּוּרָה, *pl.* בּוּרוֹת) *m.* same as בּוּרָה *a pit, a hole*, Ex. 21, 33; Ps. 7, 16; usually transferred to 1. *a cistern* 1 SAM. 19, 22, where rain-water was kept Lev. 11, 36, which was walled round with stones DEUT. 6, 11, and when dry served for a prison GEN. 37, 24; JER. 38, 6 seq.; ZECH. 9, 11. — 2. *a prison, hole, dungeon* Is. 24, 22, in its full form in this sense בּוּרָה בּוּרָה Ex. 12, 29; JER. 37, 16. — 3. *grave, sepulchre*, בּוּרָה בּוּרָה PROV. 28, 17 *to hasten to the grave*, i. e. to meet death; בּוּרָה בּוּרָה the dead Is. 38, 18, also בּוּרָה בּוּרָה 14, 19 *the dead lying in graves of stone* (the dead of note); בּוּרָה בּוּרָה 14, 15 *the hinder parts* i. e. the depths of the grave, cognate in sense with בּוּרָה בּוּרָה, *grave of the lowest parts*, i. e. the underworld Ps. 88, 7. — 4. *a well, a spring*, out of which water is drawn by a water-wheel, ECCLES. 12, 6; sometimes with a fresh spring JER. 6, 7 K'rib, hence בּוּרָה בּוּרָה Ps. 40, 3, בּוּרָה בּוּרָה PROV. 5, 15. In this signification it is interchanged with בּוּרָה (which see) 2 SAM. 23, 15 K'rib, or with בּוּרָה JER. 6, 7 K'ri. — 5. *a pit, a hollow*, 1 SAM. 13, 6; בּוּרָה בּוּרָה (kettle-hollow) 2 SAM. 3, 26, the name of a place which was called, according to Josephus (Ant. 7, 1, 5), Βησαρά i. e. בּוּרָה בּוּרָה (kettle-place; בּוּרָה = בּוּרָה), twenty stadia from Hebron. בּוּרָה JOB 9, 30 see בּוּרָה.

בּוּשׁ I. (בּוּשׁ); the forms with the *intrans.* *o*-pronunciation of the perfect are בּוּשׁ, בּוּשׁ, בּוּשׁ, בּוּשׁ, בּוּשׁ, בּוּשׁ; *part. pl.* בּוּשִׁים; *inf.* and *imp.* בּוּשׁ; *fut.* בּוּשׁ, because the personal preformatives were pronounced as in verbs בּוּשׁ *intr.* properly *to be pale, white, dun*, spoken of the appearance or colour; metaphor. *to change colour, to be ashamed*, i. e. to grow pale from shame; applied to the sun *to be obscured*, Is. 24, 23; JER. 15, 9; spoken of the land *to be desolate* JER. 51, 47; of a fountain *to be dried up* Hos. 13, 15; usually applied to man, either absolut. JER. 48, 39; 50, 12; Ps. 22, 6,

or with *בן* of the thing of which one is ashamed, JER. 2, 36; 48, 13, i. e. which brings shame by disappointing; hence sometimes to be disappointed, embarrassed, JUDGES 3, 25 *בן בוש* even to embarrassment (see *בוש* III.). Comp. Aramaean *ܒܫܬܐ*, *ܒܫܬܐ*. Derivatives *בּוֹשֵׁה*, *בּוֹשֵׁה*, *בּוֹשֵׁה*.

Hif. I. *הִבִּישׁ* (*perf.* only in Ps. 44, 8; 53, 6; but *part.* and *fut.* constantly), to put to shame, to prepare shame, hence to mock, to disappoint, with accus. of the person, Ps. 44, 8; 53, 6; to bring shame Prov. 29, 15; with *בן* of the thing, which disappoints, Ps. 119, 116.

Hif. II. *הִזְבִּישׁ* (*הִזְבִּי*; only the *perf.*) 1. to deceive, with the accus. 2 SAM. 19, 6: thou disappointest to day all thine own servants (*פְּנִים* persons). — 2. to have shame, to shew disappointment, then, like many *Hifil*-forms, expressing the signification of the inchoative: to become ashamed, to be ashamed, JER. 2, 26; 6, 15; 10, 14, distinguished from the intrans. *Kal*. As an inchoative verb it stands absolutely JER. 48, 20; seldom with *בן* of the thing by which one becomes ashamed, JER. 10, 14. — 3. to act shamefully, Hos. 2, 7 [5]. — The interchange of the sounds *z* and *i* appears to have been deeply grounded in the language (comp. *מִיפְעֵצָה* and *מִיפְעֵצָה*; *הִזְבִּישׁ* and *הִזְבִּישׁ*, *הִזְבִּישׁ* and *הִזְבִּישׁ* &c.) and it is unnecessary to assume a stem *יָבַשׁ* for *Hifil* II. Hence the proper name *יָבֶשׁ*.

Hithp. *הִתְבִּישׁ* to be ashamed (mutually) GEN. 2, 25.

בוש II. (*Kal* unused) *intr.* same as *בָּאָשׁ* in a subjective sense, to be bad, hated; the organic root *בָּשׁ* is radically connected with *בָּאָשׁ*.

Ph. *בּוֹשֵׁשׁ* (= *בּוֹשֵׁשׁ*) to act viciously; with *על* of the person, to bring evil upon one, AM. 5, 11.

Hif. I. *הִזְבִּישׁ* to act badly, almost like an intrans. to be bad. The *part.* *בּוֹשֵׁשׁ* occurs frequently Prov. 10, 5; 14, 35, opposite *מִשְׁכִּיל*; *fem.* *מְבִישָׁה* 12, 4.

Hif. II. *הִזְבִּישׁ* (once *הִזְבִּישׁ* Is. 30, 5, where the *K'r'i* reads *הִזְבִּישׁ* = *הִזְבִּישׁ*) to

become bad, corrupt, Jo. 1, 10 12 17 &c.; metaphor. to be ashamed of, Is. 30, 5.

בוש III. (*inf.* *בּוֹשׂ*) *intr.* to extend, spoken of time; hence *בּוֹשׂ עַד* until the extension i. e. very long, JUDGES 3, 25; 2 KINGS 2, 17; 8, 11. Accordingly the *Targ.* has *בּוֹשֵׁה*.

Ph. *בּוֹשֵׁשׁ* to extend, to delay, to tarry, Ex. 32, 1; JUDGES 5, 28.

The organic root *בָּשׁ* is here simply modified from *פָּשׁ* (see *פִּישׁ*); and the fundamental signification is to spread, extend; transferred to time, to lengthen unduly. The Aram. *ܒܫܐ* proceeds from a similar point of view.

בוש f. shame, MIC. 7, 10; Ez. 7, 18.

בִּוּת (not used) *intr.* to put up (at an inn), to pass the night, to remain, abide; comp. Ar. *بَات*, *Targ.* for *לָיו*, Syr. *ܒܝܬ*, Malt. *bejjet* to dwell, to nestle &c. This verb may, however, be derived from *בִּוּת*, *בִּוּת*, and the proper organic root *בָּה* to *בִּוּת* may signify: to be deepened, opened, comp. *פָּתַח*, *פָּתַח* and *בָּה* (*בָּה*). Derivatives *בִּוּת* and the words connected with it.

בִּוּת (denom. from *בָּה*) Aram. to pass the night, DAN. 6, 19.

בָּז (with *suff.* *בּוֹזֵה*; from *בָּזָה*) *m.* 1. robbery, prey, cognate in sense with *שָׁלַל*, Is. 8, 1; usually accompanying the verbs *בָּזָה* Num. 31, 32, *בָּזָה* and *בָּזָה* DEUT. 1, 39; JER. 15, 13. Spoken also of captives. Cognates in sense *שָׁבִי*, *בָּלָה*. — Metaphor. 2. riches, Ez. 29, 19; in which meaning it is cognate with *בָּזָה*. See *בָּזָה*.

בּוֹא (only 3 pers. plur. *בּוֹאִים*) *tr.* to cut through, to tear in pieces; Is. 18, 2: whose land streams cut, i. e. Aethiopia. — The organic root is *בָּא*; cognate Aram. *ܒܐ* = Hebr. *בָּא*, since verbs *בָּא* often coincide with *לָא* (comp. *בָּא*, Aram. *ܒܐ*). According to Jewish interpreters (see *Kimchi*) *בּוֹא* is said to stand for *בּוֹאִים* (comp. Aram. *ܒܐܝܢ*, in Mishna *בּוֹאִים*, Ar. *بَا* to scatter about copiously) to water abundantly. See *בּוֹא*.

בָּזָה (*part. act.* בּוֹזֵה, *part. pass.* בְּזוּי, *ful.* יִבְזֶה, *apoc.* יִבְזֶה) *tr.* 1. to disperse, to scatter, to lavish; hence metaphor. בָּזָה רִדְקִים Prov. 19, 16 to divide the (religious) ways, i. e. not to apply himself to the one worship of God, opposite to בָּזָה שִׁמְרֵי מִצְוָה Jer. 3, 13; comp. אֲחִי-רִדְקִים Jer. 3, 13; צִלְמֵם חָבְדָה Ps. 73, 20 thou makest their image disappear. — 2. Figurat. to despise, reject, esteem lightly, with accus. of object Num. 15, 31; Ps. 69, 34; Ez. 17, 16 19; with ל, to mock, to laugh to scorn (cognate in sense לָעַג, opposite בָּדָד 2 Kings 19, 21; Is. 37, 22; 2 Sam. 6, 16; 1 Chr. 15, 29, for which also עַל Neh. 2, 19; בָּזָה בְּעֵינָיו to hold despicable in his eyes, with inf. following Esth. 3, 6. Derivatives בְּזוּי, מְבֻזָּה, בְּזוּיָה.

Nif. בְּזוּיָה (*part.* נִבְזֶה, *pl.* נִבְזִים) 1. to be scattered about, to be thrown about, Jer. 22, 28 (cognate in sense הִשָּׁטַל, הִשָּׁטַף, comp. Lament. 4, 2; figurat. to be common, profane, i. e. to be for all, Mal. 1, 7 12. — 2. to be despised, rejected, pushed aside, Is. 53, 3; Ps. 15, 4; Mal. 2, 9; Dan. 11, 21: and in his place a rejected one (Antiochus Epiphanes) appears.

Hif. הִבְזִיהָ to make contemptible, Esth. 1, 17.

From the connection of the meanings here given it may be seen that the organic root in בָּזָה is connected with the Aramaean בָּזַח to disperse, Ar. بَزَّ to scatter about; and also בָּזָא in the sense of ὑπερβαίνει belongs here.

בָּזָה (only *constr.* בְּזוּהָ *adj. m.* despised, rejected; בְּזוּהָ נִשְׁתָּה rejected by men Is. 49, 7; parallel בָּזָה גִּי.

בָּזָה (from בָּזָה) *f.* 1. booty, prey, Ezr. 9, 7; Esth. 9, 10; — 2. possession, property, Dan. 11, 24. See בָּזָה.

בָּזָה (*perf.* usually in the resolved form, once בָּזָה Zech. 4, 10, בְּזוּיָה Deut. 3, 7; but *ful.* יִבְזֶה, *inf.* בְּזוּ, *trans.* 1. same as בָּזָה to despise, esteem lightly, with ל of the object Zech. 4, 10, but where perhaps בָּזָה stands only dialectically for בָּזָה. — 2. equivalent to בָּדָד (בָּדָד) or בָּזָה,

prop. to separate, divide, to withdraw; hence to plunder, rob, carry off booty, and *absol.* to make a prey of, Num. 31, 52, 1 Sam. 14, 36, in full form בָּזָה, בָּזָה Is. 33, 23; 2 Chr. 25, 13; or with the accus. of the object Gen. 34, 29; Deut. 2, 35; or finally with the accusative of the place which is plundered, Gen. 34, 27; with בָּ to plunder among, בָּזָה 1 Sam. 14, 36; generally to pillage, Ez. 39, 10. Hence בָּזָה.

Nif. נִבְזָה (3 *p. pl.* נִבְזִי, *inf.* נִבְזִי, *ful.* יִבְזֶה) to be plundered, Jer. 24, 3; Am. 3, 11.

Puh. בְּזוּ to be pillaged, Jer. 50, 37.

The organic root בָּז is in Ar. بَزَّ, Aram. בָּזָה, Syr. بَز. Whether signif. 1 be connected with signif. 2, i. e. בָּז with בָּזָה, is questionable.

בְּזוּיָה (a late word; from בָּזָה) *m.* contempt, Esth. 1, 18.

בְּזוּיָה (same as בְּזוּיָה: place of excellent olives; זֵית, זֵיתוֹ, a collateral form of זֵית after the type עֵיט, עֵיטָה, such exchange of - and - often occurring; or זֵיתוֹ is here after the form קָדוֹשׁ, constr. זֵיתוֹ) proper name of a place in Judah, Josh. 15, 28.

בָּזָל (not used) *intr.* to be hard, firm, thick. Hence (by resolving the dagesh into *r*) בָּזָל, n. p. בְּרִזְלִי, figur. comp. בָּזָל to be strict, hard; Phenician בָּזָל basalt, whence the Greek βασάλτης iron-marble, of which Pliny says: quem vocant basalten, ferrei coloris atque duritiei, unde et nomen ei dedit. Cognate is בָּשָׁן (which see), whence בָּשָׁן, so called from the hardness of the basalt-soil.

בָּזָק I. (not used) *intr.* 1. to break forth (spoken of the sun), to shine forth, to flash; comp. Ar. بَزَغَ to rise (of the sun), in like manner بَزَقَ — 2. to lighten round about, to scatter rays, comp. Syr. بَزַק, Targ. בָּזַק, Ar. to throw out, to sow. Derivative בָּזָק.

בָּזָק II. (not used) *tr.* same as בָּזַק (which see), to divide, to tear, comp.

Syr. **ܒܐܬ**, Aram. **ܒܝܢ** to break. Hence the proper name **בִּזְק**.

בִּזְק *m. lightning, the zigzag of the lightning's flash*, only in Ez. 1, 14; interchanged with **בִּרְק** 1, 13. It is possible that **בִּזְק** is merely a different orthographical form of **בִּרְק**, like **חֲזֹן** 7, 13 of **חֲרוֹן** 7, 12 14. But **ר** and **ז** are seldom exchanged for one another.

בִּזְק (*breach, fissure*) *n. p.* of a city in the north of Issachar, not far from **יַבֵּשׁ** on the west bank of the Jordan; according to Eusebius between Neapolis (**נְסָפּוֹס**) and Scythopolis (**שִׁי־תוֹפּוֹלִיס**) JUDGES 1, 4 seq.; 1 SAM. 11, 8. The king of it was called **מֶלֶךְ-בִּזְק** (which see).

בָּזָר (*fut. (יִבְזֹר)*) *tr.* only a collateral form of **פָּזַר** to *strew about, to scatter*, metaphor. *to divide* (abundantly) DAN. 11, 24. This form was adopted through Aramaean influence, where **בִּזְר**, **בִּזְר** appear; comp. Ar. **بَذَرَ**, **بَزَرَ** the same. The organic root is **בִּזְר**, as in **זֶרַע**.

Pih. **בָּזַר** to *scatter, to put to flight*, Ps. 68, 31 (elsewhere **פָּצַר** 53, 6; 89, 11); many read there the imp. **בִּזֵּר**.

בִּזְתָּה (Pers.) *n. p. m.* ESTH. 1, 10. **זְתָּה** is identical with **זָתָה** (in **וְזָתָה**) and formed from *zâta born* (Bopp, Compar. Grammar p. 37); the first syllable agrees either with **זֶרַע** in that proper name (which see) or **בִּזְר** is adopted for it.

בִּזְחֹן (from **בָּחַן**) *adj. m.* a trier of metals; JER. 6, 27: *I have set thee for a trier of metal* (**בִּזְחֹן** same as **בִּזְחֹר**) among my people; yet **בִּזְחֹר** may be here equivalent to **מִן-בִּזְחֹר** (without metal), since **מִן** just before **ב** is often smoothed away in this manner, comp. **בִּזְחֹר** JUDGES 8, 2.

בִּזְחֹנִי (*pl. with suff.* **בִּזְחֹנִי**) *m.* watch-tower, tower, of besiegers Is. 23, 13 K'ri; hence the Targ. has **חֲזֹנִי**.

בִּזְחֹר (for **בִּזְחֹר**, after the form **זָחֹר**; *pl.* **בִּזְחֹרִים**, with *suff.* **בִּזְחֹרִי**) *m.* 1. prop.

the ripened, from **בָּחַר** II. (which see); hence a young man in the prime of manhood, along with **בְּרוּלָה** DEUT. 32, 25; Is. 62, 5; 2 CHR. 36, 17; metaphor. a young warrior JER. 15, 8; **בְּרוּרֵי אֶנֶן** Ez. 30, 17 warriors of Heliopolis, i. e. the garrison, spoken of the warlike caste of the Calasirians (Herod. 2, 166); **כֹּזֵר** circle of the youths, JER. 6, 11; a champion, JER. 49, 19; hence always the nucleus of the population Is. 23, 4; JER. 9, 20; opposite **זָקֵנִים** 31, 13. — 2. *part. pass.* of **בָּחַר** I. *chosen*, 1 SAM. 9, 2. See **בָּחַר** I.

בְּחִיר *m.* same as **בְּחֹר**, Is. 23, 13 K'tib.

בְּחִיר (*constr. (בְּחִיר)*) *adj. m.* chosen, select, choice; *subst.* a chosen one, a tried one, 2 SAM. 21, 6; Is. 42, 1 &c.

בָּחַל 1. *intr.* to feel loathing, abhorrence, with **ב** at something ZECH. 11, 8; Targ. **בָּחַל**, Syr. **ܒܚܠ**; opposed to **בָּחַר**; comp. Hebrew **פָּגַל**. — 2. *tr.* to curse, abhor, Ar. **بَهِل**.

Puh. **בָּחַל** to be cursed. *Part.* **מְבָחֵל** K'tib Prov. 20, 21. Translators read with the K'ri **מְבַחֵל**.

בָּחַן (*fut. (יִבְחֹן), inf. constr. (יִבְחֹן)*) 1. *tr.* to prove (metals in the fire), hence along with **צָרַח** JER. 9, 6; ZECH. 13, 9; prop. to cause to glow, the organic root of **בָּחַן** being identical with that in **שָׁחַן**. — Metaphor. 2. to purify (from dross), JOB 23, 10: *he purifies me* (from dross), *I come forth as gold*. Figur. to try (the heart) JER. 12, 3; Ps. 17, 3; 1 CHR. 29, 17; Ps. 7, 10, the walk **בְּרַח** JER. 6, 27, the reins **בְּרַח** 11, 20, the thoughts **בְּרַח** Ps. 139, 23; to search out, Ps. 26, 2; 66, 10, with **ב** of that with which one searches, MAL. 3, 10; to examine, JOB 12, 11. Hence **בָּחַן**. — 3. to divide, split, a farther formation of **בָּחַן**, hence a) to penetrate into something, to punish, chastise (Ar. **بَحَنَ**) JOB 7, 18; cognate in sense **פָּקַד**, proceeding from a similar point of view; b) to review, for example the doings of God, i. e. to criticise, Ps. 81, 8; c) to spy, to view (see **בָּחַן**) 11, 4. — Derivatives **בָּחִין**, **בָּחִין**, **בָּחִין**.

Nif. בָּחַן *to be proved, examined* GEN. 42, 15 16; JOB 34, 36.

The stem בָּחַן, as it is expressed in Hebrew in significations 1 and 3, has in the first for its organic root בָּחַן (cognate בָּחַר I.), and is for the 3^d a fuller form of בָּחַן, in which signification only it is equivalent to the Ar. حَنَّ "to separate" &c., the conversion of Hebrew *b* into Arabic *m* frequently appearing elsewhere. In no case are both senses to be combined.

בָּחַן (from בָּחַן 3) *m. watch-tower* Is. 32, 14; = מִגְדָּל מַחֲנֶה 3, 25 27, beside לָפֶלֶא; comp. בָּחוּן, בָּחוּן.

בָּחַן (from בָּחַן 1) *m. 1. trial, proof*, hence אֶבֶן בָּחָן *stone of trial* i. e. *tried stone* Is. 28, 16. — 2. (from בָּחַן 3) *examination, reviewing* (which retards action by weighing a thing on all sides, and therefore) *procrastination*, only in Ez. 21, 18 [13]: *for a mustering hither and thither* (בָּחַן) *and a delaying* (וַמָּדָה, as is to be read for וַמָּדָה, from the verb מָדָה, which see) — *since even the rod of correction is not heeded — will not take place*.

בָּחַר I. (fut. יִבְחֹר) *tr. same as בָּחַן*: 1. *to prove* (metals by the fire), prop. *to glow*, hence *to purify*, Is. 48, 10: *I purified thee* (from dross) *in the furnace of distress* (צָרָה), where one *ms.* has בָּחַן; *to try* JOB 34, 4, parallel יִבְחֹר; *to examine*, with accusative 2 CHR. 34, 6: *he examined their houses*, in which sense it is equivalent to בָּחַר Ps. 17, 3, בָּחַן (3, b) 81, 8, if it be not better there to take בָּחַר in the sense of *to kindle*, after its organic root (בָּחַר, comp. חָרָה), as *Capellus* does (Crit. sacra III, 5). — 2. *to choose, to seek out*, prop. *to put to the test*, with the accus. 2 SAM. 16, 18; 1 KINGS 14, 21; Ps. 33, 12; most frequently with בָּ of the object, DEUT. 7, 6; 1 SAM. 10, 24; Is. 44, 1; מִן ... בָּחַר JOB 36, 21 *to choose the one before the other*; בָּחַר לְבָרָה *to choose out of something* GEN. 6, 2; rarely with עַל, 2 SAM. 19, 39: *what thou wilt choose over* (i. e. *from*) *me*; with לְ

of the obj. 1 SAM. 20, 30, where the LXX read בָּחַר. בָּ is construed in the same way, when it has the secondary idea *to have pleasure in a thing, to love*, with accusative 2 SAM. 15, 15; with בָּ Is. 14, 1. *Part. pass.* בָּחוּר (pl. constr. בָּחוּרִים) *select, distinguished among* Ps. 89, 20; metaphor. *beautiful* SONG OF SOL. 5, 15; particularly applied to *choice troops* Ex. 14, 7; JUDGES 20, 15; 1 SAM. 24, 3. בָּחוּר JER. 49, 19 and 50, 44 is a noun. Derivatives מִבְּחָר I., מִבְּחָר, בָּחוּר, בָּחוּר, 2, the proper name בָּחָר.

Nif. בָּחַר *to be chosen, selected* PROV. 10, 20, with מִן *to be better than* 8, 10 19; JER. 8, 3; with לְ *to be pleasing to one* PROV. 21, 3.

Puh. בָּחַר *to be selected*, i. e. *to be excepted*, only in ECCLES. 9, 4 K'tib: *for who is excepted?* The K'ri and translators read יִבְחֹר, which however is against the accent.

To the stem בָּחַר corresponds the Ar. حَنَّ, like בָּחַן to the Ar. حَنَّ; but the organic root is בָּחַר, which exists also in בָּחַר, חָרָה. No other signification of the stem appears to have any connexion with it, since the root here in Arabic is حَجَر, whence حَجْر fissure, division.

בָּחַר II. (not used) *intr. 1. to mature, ripen*, whence בָּחוּר 1 out of בָּחוּר (which see), בָּחוּר, בָּחוּר; cognate בָּכַר, Aram. בָּכַר &c. applied to human age. — 2. *to hasten forwards, to advance*, like the Ar. حَسَرَ. Hence perhaps *Puh.* בָּחַר ECCLES. 9, 4 K'tib: *for who among all the living marches on* i. e. *among them continues to live, has hope*. Derivative מִבְּחָר 2.

בָּחַר III. (not used) *intr. to be deep, low*, prop. *divided through, deepened*; hence the proper names בָּחוּרִים and בָּחוּרִים; comp. Ar. حَجْر division, rent, a great river, prop. like בָּקְעָה, بَقْعَة, low land, low country.

בָּחַר *m. same as בָּחוּר = בָּחוּר* which see.

בְּחָרִים (*low ground, low land*) *n. p.* of a Benjaminite city 2 SAM. 3, 16; 16, 5; 19, 17; 1 KINGS 2, 8; according to *Josephus* (Ant. 7, 9, 7) *Βαρυράς, Baryx* in the vicinity of Jerusalem. But the Targ., Rashi, Kimchi and others identify it with **עֲלֵמָה** 1 CHR. 6, 45 and with **עֲלֵמֹן** JOSE. 21, 18, and therefore it is derived from **בָּחַר** II. See **בָּחַר** II.

בְּחָרִים *pl. m. youth* NUM. 11, 28. The *pl.* for the abstract also in:

בְּחָרוֹת *pl. f. the same* ECCLES. 11, 9; 12, 1.

בְּחָרִים (*low ground, from בָּחַר* III.) *n. p.* of a city whence one of David's heroes sprang; hence the *Gentile* **בְּחָרוֹמִי** 1 CHR. 11, 33, for which **בְּרָחִמִי** stands 2 SAM. 23, 31. Originating perhaps from **בִּית-חָרִים** same as **חָרִים** JOSE. 19, 38; Syr. and Ar. have **חֹרִים**.

בָּטָא (Kal unused) *intr.* same as **בָּטָא**, **בָּר** III. *to talk thoughtlessly, foolishly, rashly; to make a rash, ill-advised utterance; hence* **מִבְּטָא**, comp. Ar. **بَدَا** bad discourse. Another formation appears in **פָּטַר** (which see) Ps. 22, 8, Ar. **بَطَر**.

פִּיחַ (*fut.* **יִפְּטֵא**) *to pronounce, in vows, oaths, particularly to talk idly* LEV. 5, 4; with **בְּשִׁטָּתָם** *ibid.*; Ps. 106, 33.

בָּטָה (not used) same as **בָּטָא**, whence the noun **בִּטְוָה** = **בִּטְוָה**.

בָּטָה (our text has **בָּר**) *m. talk, prattle* PROV. 12, 18; opposite **חֲכָמִים** **לְשׁוֹן חֲכָמִים**.

בָּטַח I. (*fut.* **יִבְטֹחַ**) *intr. prop.* to extend, therefore 1. (not used) *to be wide, spread out, extended, then to be thick, stuffed; comp.* Ar. **بَطَّاحِي**, **بَطَّاح** thick, fat; whence **אֲבִטְיָה** a sort of gourd, a melon, a thick, puffed-out fruit; compare in a similar manner **בְּטָנָה**. — 2. *to be or live secure, careless, calm,* JUDGES 18, 7 27 (along with **שָׁקֵט**), spoken of the unconcerned life which is passed in an unguarded, open country (**רִחְבֵּה יְרֵיחַ**) 18, 10, or in **שְׁלֹמֹם** JER.

12, 5; cognate in sense **יָרַח**. Therefore it is either used *absolut.* PROV. 11, 15, or with **בָּ** of the place, AM. 6, 1, together with **שָׁמָנָן**. — 3. With the additional idea of careless forgetfulness of God, *to be unconcerned* (about God's will) IS. 32, 9-11; PROV. 14, 16; sometimes with **בָּלָב** 28, 26; the opposite **פָּחַד** 28, 14 *to live in awe, to be concerned about the will of God*. Derivatives **בְּטָחָה** 1, **בְּטָחוֹת**, **בְּטָחָה**.

Hif. **הִבְטִיחַ** *to cause to abide secure, free from care, with עַל* of the place, Ps. 22, 10.

The stem **בָּטַח** is in Ar. **بَطَحَ** V. VII and **بَطَح** is a collateral form for the signification relating to physical objects; but the organic root is **בָּ-טָח**, which is also found in **שָׁ-טָח**, Ar. **س-ط-ح**, **س-ط-ح** & **ط-ح**, **ط-ح**, **س-ط-ح**.

בָּטַח II. (*fut.* **יִבְטֹחַ**) *intr. prop.* to hang upon something, therefore figur. *to trust*, frequently with **בָּ** 2 KINGS 18, 5; JER. 39, 18; seldomer with **עַל** *to rely upon something* EZ. 33, 13; HAB. 2, 18; with the insertion of the dativus commodi (of advantage) 2 KINGS 18, 21; JER. 7, 8; with **אֶל** JUDGES 20, 36; 2 KINGS 18, 22; IS. 36, 7; Ps. 31, 7; 86, 2; PROV. 3, 5; or connected with the accusative **בְּטָחוֹן** to complete the idea, 2 KINGS 18, 19; IS. 36, 4. At a later period there was used for it **יָשׁ בְּטָחוֹן** with **אֶל** i. e. *to hang upon something*, ECCLES. 9, 4: *for every one who becomes ripe (comes into the world and falls off like ripe fruit), trusts to life*.

Hif. **הִבְטִיחַ** *to cause to trust, with accus. of the person and עַל* of the thing JER. 28, 15; 29, 31.

The organic root is **בָּ-טָחָה**, which also exists in **טָחָה**, **טָחָה**, and does not appear to be connected with **בָּטַח** I. Derivative **בְּטָחוֹן**.

בָּטָח (from **בָּטַח** I.) *m.* 1. *security, fearlessness, confidence, usually in the accusative as an adverb: without danger, securely, unconcernedly, with the verba*

בִּזְאָה GEN. 34, 25, יָשָׁב 1 SAM. 12, 11, הָיָה JUDGES 8, 11, הָלַךְ PROV. 10, 9, שָׁכַן 1, 33, הִחְרִיר Ez. 30, 9, עָבַר Mic. 2, 8, and very rarely alone Is. 32, 17, with רָשָׁעָה. More frequent is לָבָטָה, also with שָׁכַב Job 11, 18, נָשָׁן 24, 23, הִנָּחָה Ps. 78, 53, רָבַץ Is. 14, 30 &c. — 2. *proper name* of a Syrian town situated in אֶרֶם צוּבָה 2 SAM. 8, 8, which David took and occupied with a garrison, along with בְּרָחִי (which see). The versions read טִבְחָה, 1 CHR. 18, 8, טִבְחָה, which reading appears to be the safer one, inasmuch as the head of a Syrian tribe was called טִבְחָה (GEN. 22, 24). See טִבְחָה.

בְּטוּחָה (from בָּטַח I.) *f. repose, security* Is. 30, 15, with רָשָׁעָה.

בְּטוּחוֹן (from בָּטַח II.) *m. trust, confidence* Is. 36, 4; ECCLES. 9, 4.

בְּטוּחוֹת (from בָּטַח I.) *pl. f. security, tranquil life* Job 12, 6; the Jewish interpreters render קִשְׁקִיּוֹת. The plural implies a collective idea. On Ps. 51, 8 and Job 38, 36 see טוּחוֹת.

בָּטַל (prop. Aram.) *intr. to cease, to desist, to be at leisure, to rest from labour* ECCLES. 12, 3, Ar. بَطَلَ transferred to nothingness or vanity, Maltese *batal*. The organic root is בָּ-טַל with the fundamental signification *to rest, to leave off*, which is modified in הִדְרֵל, Ar. هَدَلَ (to be lazy, stretched out).

בָּטַל (3 *f. בטלה*; *part. f. בטלה*) Aram. *intr. to cease, to rest from labour*, Ezr. 4, 24; Syr. بَطَلَ, in Targ. for שָׁבָה.

בָּטַל (3 *p. pl. בטלי*; *inf. בטלה*) *to forbid, to hinder* Ezr. 4, 21 23; 5, 5; 6, 8.

בֶּטֶן (not used) *intr. 1. to be stretched out, extended, cognate with פָּתַן and מָתַן (which see); hence — 2. to be thick, extended, applied to the belly &c.* Derivatives בֶּטֶן, בִּטְנָה, the proper names בֶּטֶן, בִּטְנִים. The organic root is בֶּ-טֶן which is also found in תָּן, מִתָּן, יָתָן, פָּתַן, פָּתוֹן &c.

בֶּטֶן (with suff. בִּטְנִי) *f. 1. belly, body,*

of men Num. 5, 22; which is filled with meat Ez. 3, 3 (where the LXX have σόμα for σῶμα), Prov. 13, 25; 18, 20; that of a beautiful woman is compared to a wheat-sheaf SONG OF SOL. 7, 3. Seldom applied to animals Job 40, 16. Always with the idea of compass and thickness, therefore metaphor. *the belly-shaped* (and rounded) upper half of the capital of a pillar 1 KINGS 7, 20. — 2. *the bearing body*, בֶּטֶן הַיָּלְדָה the *body of the pregnant* ECCLES. 11, 5; generally *mother's body, uterus* JER. 1, 5; Job 31, 15; Hos. 12, 4; מִן-יָדָהּ JUDGES 13, 5, מִן-יָדָהּ Is. 46, 3, מִן-יָדָהּ 48, 8 *from birth*; in full form אֵם בֶּטֶן JUDGES 16, 17; Job 31, 18; בֶּטֶן 3, 10 *the womb in which I was*. *The fruit of the body, a child* is therefore called בֶּן פֶּתִי Is. 13, 18, בֶּן-יָדָהּ Prov. 31, 2, מִן-יָדָהּ Hos. 9, 16; plur. בָּנֵי בֶּטֶן Job 19, 17 *full sisters* i. e. which came forth from one בֶּן; figurat. Job 38, 29 *bosom*, whence the ice came. — 3. *Abstract. pregnancy* Hos. 9, 11, as a state after הִרְיוֹן and succeeded by לָדָה; comp. Syr. حَل as a denom. — 4. *Figurat. belly, body of a thing, i. e. the interior*, like بَطْن, e. g. of שְׁאֵל Jon. 2, 3, then *the inmost part, the bosom of man* Job 15, 35; HAB. 3, 16. — 5. (*hill, height*) *n. p. of a city in Asher* Josh. 19, 25 (Euseb. *Barvai*), 8 miles east of Ptolemais; it is said to have been called afterwards Βεβερὲν (בִּי-בֶטֶן). See בִּיבְטִים.

בִּיבְטִים (formed from בֶּטֶן, in Mishna בִּיבְטִים; only in *pl. ביבטים*) *m. pistacia-nut*, with an almond-shaped kernel GEN. 43, 11, so called from its bellied form. The translators have put בוֹטְמָה &c. (terebinth), because they understood it to be Pistacia terebinthus (Linnaeus); Ar. بَطْم = בִּיבְטִים.

בִּיבְטִים (*hills, heights*) *proper name of a city in Gad* Josh. 13, 26.

בִּי a common pronunciation for בֵּית in names of places, as בִּי-יִסְרָהֵל (Jos. Ant. 7, 1, 5 Βησαρά), elsewhere בִּי-יִסְרָהֵל; 1 MACC. 1 בִּי-צִיּוֹר; בֵּית-שֹׁאֵן (בִּיטֶן) בִּי-שֹׁאֵן 6, 7, Vulg. Bessur &c.; בִּי-בֶטֶן Βεβερὲν, 13*

elsewhere בִּטָּן; probably also בִּי־הָרַר *Belar*. It was only used, however, in the later period of the language.

בִּי *interj.* an exclamation of pressing entreaty, of wishing or of asking, *Oh that, I pray*, in addressing superiors with אֱלֹהֵי GEN. 43, 20, 1 KINGS 3, 17, or אֱלֹהֵי JOSH. 7, 8, JUDGES 6, 15, 1 SAM. 1, 26, to ask for a favourable hearing; the translators (LXX δέομαι, δέομεθα, Vulg. obsecro, Targ. בִּבְרָא &c.) render it more according to the sense than literally. On the other hand, in בִּי אֲנִי upon me 1 SAM. 25, 24 (comp. 2 SAM. 14, 9) belongs to בִּי with suff. (see בִּי). As אֲנִי and אֲבִיר (which see) appear as exclamations, בִּי obviously belongs to the same group, without בִּינָה or אֲבִיר having to be assumed as the stem.

בִּי see בִּין Hif. II.

בִּינָה (only constr. בִּין; with suff. בִּינִי, בִּינָה, pause בִּינָה, בִּינִי, only with suff. בִּינִי, בִּינָה, בִּינִי, בִּינָה; 2. pl. בִּינִי usual in Ezek., with suff. בִּינִי, בִּינָה; dual בִּינִי, בִּינָה; m. prop. division, separation, and therefore concrete interval (space between two things),

Arab. بَيْن. But in this sense only the dual בִּינִי 1 SAM. 17, 4 23, space between two armies, *μεταίχμια* (Eurip. Phenic. v. 1285). Hence בִּינִי one standing as a go-between for two armies, a champion who decides between the two (Joseph., *Kimchi*); the LXX sometimes *Ἀμμοσαῖος* i. e. ὁ μεσαῖος, sometimes with a free rendering ἀντὶ δυοῦ. But as a rule it occurs only in the construct בִּין (with suff. and the double plural) *prepos. between, among*: בִּין אָחִים PROV. 6, 19 *between brethren*; בִּין שִׁיחִים JOB 30, 7 *between the bushes*; בִּין עֵינַיִם Ex. 13, 9 *between the eyes*, i. e. on the forehead. It usually separates two nouns, denoting as it were the interval, duality being either expressly asserted NUMB. 7, 89; ZECH. 6, 1, or naturally implied Ex. 12, 6; 13, 16; HOS. 2, 4; ZECH. 9, 7, or lastly being obvious from the context GEN. 1, 6 18; 16, 14; with the plural PROV.

26, 13; JOB 24, 11; IS. 2, 4. When the nouns, between which a separation is intended to be made by בִּין, are not placed together, there occur בִּין יִבְרָן GEN. 1, 18; 13, 3; 16, 14; בִּין לְ GEN. 1, 6; 2 SAM. 19, 36; EZ. 41, 18; MAL. 3, 18; בִּין לְבָרִיךְ JOEL 2, 17; בִּין לְבָרִיךְ IS. 59, 2. Many verbs expressing the ideas of dividing, separating, judging, valuing, seeing into, sitting, stepping through &c. are thus connected with בִּין in the ways just given, e. g. הִבְרִיךְ GEN. 1, 6; הִפְלִיחַ DEUT. 11, 7; שָׁפַח מְדָרִים &c. 25, 1; PROV. 6, 19 &c. It has rarely the signification *as well... as also*, sive... sive, 2 SAM. 19, 36, 2 CHR. 14, 10, which is frequent in the Mishna. — The plural form is applied as that of other prepositions (אֶחָד, אֶחָד), for the most part where the suffix also has a plural sense, e. g. בִּינִיךְ JOSH. 3, 4 (seldom with the singular sense); and on account of this plural sense the K'ri changes בִּינִי JOSH. 3, 4 &c. into בִּינִי. The construct plur. בִּינִי (= Targ. בִּינִי, Syr. بَيْن = Targ. بَيْن, Syr. بَيْن, constr. pl. of the masc. form, comp. the abbreviation in בִּינִי) is the feminine form, and is met with only in Ezek. without suffix, e. g. chap. 10. Compounds with other prepositions are: בִּין אֶל-בֵּין *between, among*, with accusat. Ez. 31, 10; בִּין עַל-בֵּין *high between* 19, 11; אֶל-בִּינִי 10, 2; בִּין מִבֵּין Ps. 104, 12, hence בִּין מִבֵּין GEN. 49, 10 i. e. ex utero (מִבֵּין = רִגְלִים); מִבִּינִי Ez. ch. 10 = בִּין away from between; בִּין or like the simple בִּין among, IS. 44, 4, where mss. read בִּין and the LXX supply מִבֵּין. See בִּינִי II.

בִּין (*pl. with suff. בִּינִיךְ, Aram. prepos., the same*, DAN. 7, 5 8. In the sing. (בִּין) as in the pl. (בִּינִי) it is the construct form; in the Targ. we have also the constr. fem. בִּינִי and constr. pl. בִּינִי.

בִּין as a noun DAN. 10, 1, see בִּינָה.

בִּינָה (*constr. בִּינָה, with suff. בִּינִיךְ, pl. בִּינִיךְ*) *f. understanding, insight, pru-*

dance, chiefly by *teaching, instruction*, PROV. 1, 2; *the intimate understanding of* חֲכָמָה 4, 5; usually joined with the verbs יָדַע, חָזַק, בָּקַשׁ, הִשְׁכִּיל Is. 29, 24; PROV. 16, 16; DAN. 8, 15; 9, 22 &c.; also a stronger expression of חֲכָמָה DAN. 1, 20; *understanding* (of a prediction) 8, 15; 9, 22; generally with שָׁכַל, חֲכָמָה מוֹסֵר, מוֹסֵר לְעַתִּים. 1 CHR. 12, 32 *to have insight of the times*, i. e. to understand the times, spoken of the children of Issachar, comp. the יִדְעִי at the Persian court ESTH. 1, 31. In connexion with DEUT. 4, 6 it is applied in the Talmud to a knowledge of astronomy. The plural Is. 27, 11 is put as an abstract for the sing. In בִּינָה DAN. 10, 1 the accent is drawn back on account of the following לָךְ (comp. Ez. 19, 14), and it should neither be taken as an imper. nor as a noun בִּינָה.

בִּינָה (= בִּינָה) *Aram. fem.*, the same, DAN. 2, 21.

בִּיצָה (only *pl.* בִּיצִים; from בִּיץ *f.* an egg, of birds DEUT. 22, 6, of the viper Is. 59, 5, of the ostrich JOB 39, 14; בִּי, eggs forsaken Is. 10, 14; Ar. بَيْضَة, *Aram.* בִּיצָה.

בֵּיר (from בָּר *m.* same as בָּרָא *a well*, only in JER. 6, 7 K'ri, for which K'tib has בּוֹר).

בִּירָא (def. בִּירְחָא) *Aram. f.* a fortress, at Ecbatana (אַחְמֶתָא) in Media EZR. 6, 2, i. e. the acropolis there; elsewhere in Aramaean, fortress generally; Syr. بَيْرَة. See בִּירָה.

בִּירָה (only DAN. CHR. NEH. ESTH.) *f.* fortress, castle, palace, hence 1. the fortress Susa, NEH. 1, 1; ESTH. 1, 2; 2, 3; different from the city Susa which was built adjoining the fortress (called in Herod. 5, 53 τὰ βασιλῆα τὰ Μεμρόνια). As the seat of the Persian government whence commands issued, the fortress Susa is mentioned in ESTH. 3, 15; 8, 14; DAN. 8, 2; then transferred to the city Susa belonging to the fort, and so interchanged with בֵּיר שִׁשְׁן ESTH. 8, 15; 9, 6. — 2. temple-fortress, temple, 1 CHR. 29,

1 19, specially of the fortress belonging to the temple (afterwards Antonia) NEH. 2, 8, whose head was called שֹׁר הַבֵּית prince of the palace or fortress 7, 2.

The word is regularly formed in the Hebrew way from בָּר (בִּיר), Sanskrit *vri*, Zend. *vere* (to defend, to foster, to surround, to protect), and this organic root is also found in אֶ-בָּר, אֶ-בָּר, אֶ-בָּר &c.; בָּר is derived from בָּר, as the Zend. *vara* (fortress, prop. fence), Pers. *bāru* (castle) are from a similar root. The frequency of this word (bora, bara, bar) in the compound names of Persian cities (Persa-bora, Pyrisa-bora, *Eoró-βαρα*, *Koryo-βαρα* &c.) led the LXX and Josephus to write the Hebrew בִּירָה in Greek βάρις, since the latter was extensively current in the Greek world. Derivative בִּירְחָתָא.

בִּירְחָתָא (*pl.* בִּירְחָתָא) *f.* fortress, castle, fort, 2 CHR. 17, 12; 27, 4, frequent in the Targ. for the Hebrew אֶמְקָרוֹת. The word is formed from בִּירָה; comp. by way of analogy the Persian name of a place *Baqarā* (Ctes. Pers. 4), Sanskrit *varana* (fencing in) from the same root.

בֵּית (from בִּית which see; pause בֵּית, with *d* of motion בִּיתָה, pause בֵּית; constr. בֵּית, with *d* of motion בִּיתָה; with *suff.* plur. בֵּיתִים *bottim*, abridged from בֵּיתִים *bōtim*, and therefore doubling the following consonant as a compensation, constr. בֵּיתִי *m.* (*f.* only in PROV. 2, 18) like אֶתֶּלֶּל, *house* in the widest sense, consequently also tent, hut, tower, palace, temple, GEN. 33, 17 (where סֶכֶּוֹ is the opposite), 2 KINGS 23, 7 &c. which is clear from the context. In frequent use, the applications of בֵּית are to be classified as follows: 1. an actual habitation of men or gods with all different gradations: a) *tent*, GEN. 27, 15; *tabernacle*, Ps. 5, 8; in full form בֵּית הָאֱלֹהִים JUDGES 18, 31, בֵּית יְיָ 1 SAM. 1, 7; in like manner the little tent-like temple of Ashera (Astarte, Mylitta) woven by women, 2 KINGS 23, 7 (comp. EZEK. 16, 16): *tent* of the paramours (בֵּית הַקְּדָשִׁים i. e. of the consorts of Astarte),

which was set up in the court of the temple; *little temples on high places*, בֵּיתֵי הַמִּקְדָּשׁ 1 KINGS 13, 32; 2 KINGS 23, 19, erected at the altars in such localities. b) *habitation* of men, GEN. 19, 2; EX. 20, 17; JUDGES 18, 2; בֵּית גָּדוֹל a great, i. e. palace-like, house 2 KINGS 25, 9. c) *palace, castle*, GEN. 12, 15, also with the addition הַמְּלָכִי 2 SAM. 11, 9, therefore בֵּית הַמֶּלֶךְ or אֲשֶׁר עַל-הַבַּיִת head of the palace, minister of the court, 1 KINGS 4, 6; 16, 9; 2 KINGS 18, 18, cognate in sense סֹכֵן Is. 22, 15. d) *temple, sanctuary*, 2 SAM. 7, 5 27; 1 KINGS 2, 36; the temple at Jerusalem, usually בֵּית ה' 8, 19; EZ. 43, 4 12, in full form בֵּית יְהוָה 1 KINGS 3, 1, בֵּית זֶבֶל 8, 13 *temple to dwell in, for a habitation* (see זֶבֶל), בֵּית הָאֱלֹהִים, 1 CHR. 9, 11, called by way of contrast to the movable tabernacle עוֹלָמִים שָׁכֵן 1 KINGS 8, 13, once מִקְדָּשׁ הַבֵּית alone, EZ. 48, 21; בֵּית ה' MICAH 3, 12 *temple-mountain*; so also it is applied to *temples of the gods*, of דִּגְוֹן 1 SAM. 5, 2, of בַּעַל 1 KINGS 16, 32, רִמְוֹן 2 KINGS 5, 18, נִסְכָּד 19, 37 &c. — In this most general signification we have to notice besides: בֵּית הַסֵּפֶה GEN. 39, 20, בֵּית הַבְּלָא 1 KINGS 22, 27, הַמִּדְּפָסָה 2 CHR. 16, 10, בֵּית הַבְּלָא JER. 37, 4, הָאֱסֹר 37, 15, בֵּית הַבּוֹר 37, 16, מִשְׁמֶר 37, 16, GEN. 42, 19 *prison, jail*; בֵּית-מוֹשָׁב dwelling-house LEV. 25, 29; בֵּית מְלוּכָה castle, fortress JUDGES 9, 6; בֵּית הַלְּבָנוֹן 1 KINGS 7, 2, also בֵּית הַגֵּזַר simply Is. 22, 8 *forest-house of Lebanon*, a part of Solomon's palace; בֵּית הַגֵּן garden-house 2 KINGS 9, 27; בֵּית זָכוֹר 20, 13 *treasury, treasure-chamber*; אֲרִמָּה or *arsenal* ibid. &c. Here belong also the designations of certain parts of a house, as הֶאֱסָפִים בֵּית הַמֶּלֶךְ store-house, store-chamber, 1 CHR. 26, 15, a part of the temple; הַנְּשִׂים בֵּית הַמֶּלֶךְ Harem ESTH. 2, 3; מִשְׁתֵּה הַיַּיִן בֵּית הַמֶּלֶךְ drinking-hall, 7, 8 &c. — 2. Metaphorically applied to a place where, or an object in which something is or dwells, e. g. to שָׂאֵל JOB 17, 13; the grave is therefore called בֵּית מוֹעֵד 30, 23, ECCLES. 12, 5

(comp. Diod. Sic. 1, 57) or also בֵּית alone Is. 14, 18; *the body*, a dwelling-place of the soul, is called בֵּית הַמָּוֶה JOB 4, 19 (*clay-hut*); בֵּית means *the dwelling-place* of animals in the wilderness 39, 6, *the web* of the spider 8, 14, *the nest* of the moth 27, 18, of the bird Ps. 84, 4 &c. In the case of inanimate things: *conservatory, case* EX. 26, 29; poet. בֵּית-נֶשֶׁךְ Is. 3, 20 *scent-case, smelling-bottle*; EZ. 1, 27 *which has a case round about* i. e. setting off the enclosed all the more brightly by its splendour; *place, space*, e. g. NEH. 2, 3 *the city, the place of the graves of my fathers*; בֵּית אֲבוֹתַי 1 KINGS 18, 32 *space of two fathers*; בֵּית הַיַּיִן SONG OF SOL. 2, 4 *wine-keep*, in the vineyard, where the vine-keepers indulge in wine. In this sense for the most part בֵּית is to be taken in compound names of places. — 3. *the interior, inner part* (enclosed in a circle), opposed to הוּרִץ; only as *adverb* like הוּרִץ, e. g. מִבֵּית לִי from within GEN. 6, 14; מִבֵּית לִי 1 KINGS 6, 16, לְמִבֵּית לִי NUM. 18, 6 *within the*; אֶל-מִבֵּית לִי 2 KINGS 11, 15 *into*; מִבֵּיתָה EX. 28, 26 *inward*, מִבֵּיתָה from within 1 KINGS 6, 15. בֵּית in the accusat. before nouns hence *at*, prop. *within* GEN. 24, 23. — 4. Metaphorically *family* (prop. inhabitants of a house, comp. אָוֶל tent and family), *race* GEN. 7, 1; generally, what belongs to a family, *people, servants* &c. 50, 4, hence בְּנֵי בֵּית GEN. 50, 2 or יְלִיד בֵּית JER. 2, 14 *a slave, a maid*; or that in which the family is continued, *posterity, children* EX. 2, 1; 1 SAM. 20, 16; 1 KINGS 12, 16; בֵּיתָה לִי לְמַעַן אֶפְתָּח רֹאשִׁי לְבֵיתָה RUTH 4, 11, and so עֲשֹׂה בֵּיתָה 2 SAM. 7, 11; farther *goods, possession*, GEN. 15, 2; EX. 1, 21; ESTH. 8, 1. בֵּית-אָב means either *paternal house, family of the father*, GEN. 24, 23; 46, 31, or *family house*, as the smallest division of the races; pl. בְּנֵי אָבוֹת EX. 6, 14, NUM. 1, 2, elliptically אָבוֹת alone 31, 26; JOSH. 14, 1. By a farther metaphor: *people* EZ. 27, 14; interchanged with בְּנֵי 2 CHR. 35, 21; EZ. 2, 5; Is. 31, 2; Israel

is therefore called **בֵּית** Hos. 8, 1, comp. *ὁλως θεου* Hebr. 3, 6. — 5. *proper name* of a Moabite city, only with the article **הַבֵּית** Is. 15, 2, perhaps = **בֵּית דְּבָלָתִים** Jer. 48, 22.

The noun **בֵּית** (from **בָּוה**) sounds like an old word from the same stem in the dialects also (Targ. **בֵּית**, Syr. **ܒܝܬ**, **ܒܝܬ**, Ar. **بيت** &c. with the like manifold meanings), and even the plural formation has also there occasionally the irregular stamp (comp. Syr. **ܒܝܬܝܢ**); in Phœnician the construct **בֵּית** (with *suff.* **בֵּית**), appears in the same variety of senses, e. g. **בֵּית לֵלִים** (Malt. 2, 1), **בֵּית מָלֵא** (Tug. 5) *Hades*; comp. *πολύδουλόν* &c.

בֵּית (constr. **בֵּית**, *def.* **בֵּית**, with *suff.* **בֵּית**; *pl.* **בֵּיתִין**) *Aram. m.* the same, DAN. 2, 5; hence **בֵּית מַלְכָּא** Ezr. 6, 4 or **בֵּית מַלְכִּי** DAN. 4, 27 *king's house*; **בֵּית אֱלֹהִים** Ezr. 5, 2 *temple*, also **בֵּיתָא** alone 5, 3; **בֵּית גִּזְרִיָּא** 5, 17 *treasury*; **בֵּית סִפְרִיָּא** 6, 1 *house of the rolls*; **בֵּית מַשְׁחָא** DAN. 5, 10 *banquet-house*.

בֵּית I. *prepos. between*, abridged from **בֵּינָה** (comp. **בֵּינָה** in Ezr., **בֵּינָה** and **בֵּינָה** in the Targum) e. g. **בֵּית נְהִיבָה** Prov. 8, 2 *between the ways*; **בֵּית צִלְקָה** Ezr. 4, 9 *between the sides* (side-chambers); **בֵּית אֲבָנִים** Job 8, 17 *between stones*. The Syr. **ܒܝܬ** in this signification may have originated also in the same manner. The present natural abbreviation gave rise to the opposite, viz. that **בֵּית** was sometimes resolved into **בֵּית**, e. g. **בֵּית סִיחֵן** Jer. 48, 45 = **בֵּית סִי** (place of Sichem) i. e. **בֵּיתִין**.

בֵּית II. a construct of **בֵּית**, occurs in very many compound names of places as a first member, to express, according to signification 2; *place, locality*, examples of which are found in the other Semitic dialects also; comp. also the Latin *fanum* joined with the names of deities in compound names of cities (*Fanum Fortunæ*, *Fanum Herculis* etc.). The most important names of places compounded with **בֵּית** are:

בֵּית אֲנָן (see **אֲנָן** I. 3 and 4) *proper name* of a city 1. in northern Benjamin; — 2. in the neighbourhood of **בֵּית-חֶרְוֶן** and **מִקְדָּשׁ** 1 SAM. 13, 5. — 3. poet. for *Bethel*, Hos. 4, 15. See **בֵּיתֶךָ אֲנָן**.

בֵּית אֵל (*'El's place*) *n. p.* of an old royal city of the Canaanites Josh. 12, 16, originally denoting nothing but the mountain with the sanctuary, which was called by Abraham **בֵּית-אֵל** GEN. 12, 8, Josh. 16, 1, while the city proper was called **לִוִּי** (which see); then the latter stood for the former also 16, 2; 18, 13, till at last **לִוִּי** was entirely supplanted, as soon as it was assigned to the territory of Benjamin 18, 22. A distinction was made between Abraham's **בֵּית-אֵל** and the city **בֵּית-אֵל** as Jacob termed **לִוִּי** 28, 19. The altar there erected by Jacob with the name **בֵּית-אֵל** GEN. 35, 7 gave perhaps to this height with its sanctuary the name **בֵּית-אֵל** 1 SAM. 10, 3. Bethel was situated twelve Roman miles north of Jerusalem on the way to **שֶׁכֶם** in mount Ephraim, JUDGES 4, 5; 1 SAM. 13, 2. For a considerable time the tabernacle stood there 10, 3. When it became the chief seat of idolatry afterwards 1 KINGS 12, 28 seq., it was also called **בֵּית אֲנָן** Hos. 10, 5. **בֵּית הָאֱלֹהִים** 1 KINGS 16, 34. — **בֵּית אֵל** JUDGES 9, 46 or **בֵּית אֵל** — **בֵּית** 9, 4 is not the name of a place, but means *temple of the covenant-Baal* or *covenant-El*, worshipped by the Shechemites.

בֵּית הָאֱלֹהִים see **אֱלֹהִים**.

בֵּית אֲרַבְבָּאֵל see **אֲרַבְבָּאֵל**.

בֵּית אֲשַׁכְּנַע only in 1 CHR. 4, 21.

According to some it is said to be identical, as the name of a place, with the proper name **שָׁכַנַע** (Josh. 19, 2); but it is probably a mere personal proper name, **בֵּית** denoting here family.

בֵּית בַּעַל מֶעֶן see **בַּעַל מֶעֶן** and **מֶעֶן**.

בֵּית בְּרָאִי (*place of the cistern*; **בְּרָאִי** from **בְּרָא**) *n. p.* of a city of Simeon 1 CHR. 4, 31, for which the pa-

name of a city between שָׁחַן and בֵּית מְחֻלָּה JUDGES 7, 22, in Manasseh, on the way to צִירְהָה.

בֵּית חֲגִלָּה (*magpie-place*) *n. p.* of a city in Benjamin JOSH. 15, 6; 18, 19 21, three miles from Jericho and two from Jordan, now Hagla; *Jos.* (Ant. 13, 1, 5) has Βηθαλαγά i. e. -αγαλά (בֵּית חֲגִלָּה) for Βαυθασι 1 MACC. 9, 62 64, which, however, does not suit the connexion well.

בֵּית חֶן (*place of grace*) *proper name* of a place in Dan, 1 KINGS 4, 9; but others take it as an addition to חֶן.

בֵּית חֲרוֹן (*place of hollows*) *n. p.* of two cities in Ephraim, twelve miles north west of Jerusalem, in the neighbourhood of Nicopolis, of which the one was called חֲרוֹן הַמֶּלֶךְ the upper (on the mountain) JOSH. 16, 5; 21, 22 (therefore the ascent is בֵּית חֲרוֹן 10, 11), the other חֲרוֹן הַתְּחֹתַי the lower 16, 3; 18, 13 on the border of the tribes of Ephraim and Benjamin in the valley at a pass between the hills (*Jos. Jewish war* 2, 19, 8) and where there was a narrow hollow way (1 MACC. 3, 16 24); therefore also it is called בֵּית חֲרוֹן הַמֶּלֶךְ JOSH. 10, 11. At the present day they are the upper and lower Beit 'Ur (*Robinson Palestine* III. 273). When without any thing appended 2 CHR. 25, 13 (in JUDITH, the two books of the MACCABEES &c.) the Mishna and Talmud understood a *Bet Horon* situated in Judah. See חֲרוֹתִים.

בֵּית יוֹאָב see עֲבָדֵי יוֹאָב.

בֵּית יִשָּׁן see בֵּית יִשָּׁן.

בֵּית קָר (*pasture-place*) *n. p.* of a Philistine stronghold in Judah, not far from Mizpeh 1 SAM. 7, 11, which *Josephus* (Ant. 6, 2, 2) and the LXX read בֵּית קָר, the Syr. and Ar. בֵּית יִשָּׁן (which they have also for הַשָּׁן 7, 12) i. e. *old Mizpeh* (*August. de civ. dei* 17, 7).

בֵּית לָר see בֵּית לָר.

בֵּית לְבָאוֹת see לְבָאוֹת.

בֵּית לָחֶם (*battle-place*) *n. p.* 1. of a city in Zebulun, JOSH. 19, 15. — 2. of

a city in Judah JOSH. 15, 60 LXX, 2 SAM. 23, 14 24, in full form בֵּית יְהוֹדָה JUDGES 17, 7 8 9; 19, 1; 1 SAM. 17, 12, known as David's birth-place 16, 1, six Roman miles south of Jerusalem (*Euseb., Jerome*) situated on a rocky height, called also אֶפְרָתָה (which see) GEN. 48, 7. Gentile בֵּית הַלְלֹחִי 1 SAM. 16, 1, for which also occurs אֶפְרָתָה 17, 12, once לְחֵמִי 1 CHR. 20, 5.

בֵּית לְעִפְרָה (*refuse-place; ל sign of the genitive*) *n. p.* of a city otherwise unknown, in Judah or Benjamin, MIC. 1, 10; perhaps identical with עִפְרָה (which see).

בֵּית מְלוֹחַ (*rampart-house*) *n. p.* 1. of a castle or (according to the Targ.) of a locality at Sichem JUDGES 9, 20, identical with מְגִדֶּל שָׁכֶם 9, 46 49; in any case distinct from Sichem. — 2. of a castle or a fort with the quarter belonging to it, in Jerusalem on mount Zion 2 KINGS 12, 21, which stretched down to סֵלָה (which see).

בֵּית מַעֲוֶה see מַעֲוֶה.

בֵּית מַעֲכָה (*see מַעֲכָה*) *n. p.* of a city at the foot of Hermon, in the extreme north of Palestine, near to הֶרֶם &c. 2 SAM. 20, 14; it serves to designate אֶבֶל more exactly 20, 15, in order to distinguish it from another of the same name. The part of Syria bordering on Beth Ma'acha was called בֵּית מַעֲכָה or אֶרֶם בֵּית מַעֲכָה 2 SAM. 10, 6; JOSH. 13, 13 &c.

בֵּית נִמְרָה see נִמְרָה.

בֵּית עֵדֶן (*place of pleasantness*) *n. p.* of a Syrian royal city on Lebanon, AM. 1, 5, which was called by the Greeks (*Ptolem.* 5, 15) Παράδεισος and is still preserved there in the name of a hamlet.

בֵּית עֲזֻמֹּת see עֲזֻמֹּת.

בֵּית עֲנֹת (*place of echo*) *n. p.* of a city in Judah, JOSH. 15, 59. The Βηθ-αν of *Euseb.*, four Roman miles from Hebron, is עֲנֹת in JOSH. 15, 50, and the same also is Βετάνη JUDGES 1, 9.

בֵּית עֵנָת (the same) *n. p.* of a city

in Naphtali JOSH. 19, 38, which the Canaanites continued to inhabit JUDGES 1, 33, Euseb. *Bethanathá*, but identical according to him with *καύμη Bataraia*, 15 miles from Diocaesarea.

בֵּית עֶשְׁתֶּרֶת (*place of Astarte-worship*) *n. p.* of a priestly city in Manasseh not far from שֶׁן 1 SAM. 31, 10, for which appears elsewhere עֶשְׁתֶּרֶת 1 CHR. 6, 56 or בְּעֶשְׁתֶּרֶת = עַל בֵּית JOSH. 21, 27.

בֵּית פָּקֶט (*place of escape*) *n. p.* of a city in the south of Judah JOSH. 15, 27; NEH. 11, 26. *Gent.* הַפִּקֶּטִי 2 SAM. 23, 26. See פָּקֶט.

בֵּית פְּעֹר (*place of Ba'al-Pe'or*) *n. p.* of a Moabite city in the east of Jordan, over against Jericho, in the neighbourhood of mount פְּעֹר, afterwards assigned to the Reubenites DEUT. 4, 46; JOSH. 13, 20. See פְּעֹר.

בֵּית פִּצְעֵן (*place of destruction*) *n. p.* of a city in Issachar JOSH. 19, 21.

בֵּית צִיֵּר (*place of rock*) *n. p.* of a city in the mountains of Judah, the boundary towards Idumea JOSH. 15, 58; 2 CHR. 11, 7; NEH. 3, 16. It is also known in Maccabean history (*Βαιθσοῦρα*) 1 MACC. 4, 29 61; 6, 7 26; 14, 33; 2 MACC. 13, 19. According to Eusebius it was 20 Roman miles from Jerusalem towards Hebron. LXX: *Βηθ-, Βαιθσοῦρ*. At present it is called *Baít-Súr*.

בֵּית רְחוֹב see רְחוֹב.

בֵּית שֶׁאֵן (*place of security*) *n. p.* of a city in Manasseh JOSH. 17, 11 16, which could not be conquered till late JUDGES 1, 27; 1 SAM. 31, 10 seq., comp. 1 KINGS 4, 12; (according to 2 MACC. 12, 29) 600 stadia from Jerusalem. After the desolating march of the Scythians in Palestine (JER. 4, 5 13; 5, 15 16; 6, 22 23; Herod. 1, 105), soon after 632 B. C. it was called, probably from being possessed by the Scythians (Sync. p. 214), *Συρθων πόλις* (LXX on JUDGES 1, 27) or *Συρθόπολις* (Jos. Ant. 5, 1, 22; 12, 8, 5; 13, 6, 1; 1 MACC. 5, 52; 2 MACC. 12, 29). It was the southern border-town of Galilee, and belonged to Deca-

polis. For *בֵּית שֶׁאֵן* (LXX *Βαιθσαῦρ-, -σαῦρ*; Jos. *Βηθσαῦρα, Βεθσαῦρη*) occur in 1 SAM. 31, 10 12 שֶׁן בְּ, 2 SAM. 21, 12 שֶׁן בְּ; changed farther in the Ar. *بيسان*, Talm. *בֵּישָׁן*.

בֵּית שָׁמֶשׁ (*sun-place*, called so from the worship of the sun) *n. p.* of 1. a priestly city in Judah, on the south eastern border of Dan JOSH. 15, 10; 21, 16; 1 SAM. 6, 12 15; 2 KINGS 14, 11; 1 CHR. 6, 44; under Ahaz the Philistines took it 2 CHR. 28, 18. As a Danite town it is mentioned 1 KINGS 4, 9, being identical as such with שָׁמֶשׁ JOSH. 19, 41. At the present day there are still ruins of it called *عين شمس* (*Robins. Palestine III. 224 seq.*). *Gentile* בֵּית-שָׁמֶשׁ 1 SAM. 6, 14. JUDGES 1, 35 is different. — 2. a city in Naphtali JOSH. 19, 38; JUDGES 1, 33. — 3. a city in Issachar JOSH. 19, 22. — 4. the Egyptian city *Ἡλιούπολις* JER. 43, 13, explanatory of the foreign word.

בֵּית תַּפְּוּחַ (*fruit-tree-place*) *n. p.* of a city in Judah JOSH. 15, 53; now *Taffûch* (*Rob. Palest. II. 700*).

The use of *בֵּית* in compound names of places in Palestine is also frequent in other respects, e. g. *בֵּית גְּרָם* (*Erubin 19**); *בֵּית תָּר* (*Jer. Ta'anit c. ult.*); *בֵּית נֶמֶר* (*Jer. Shebi'it 9, 2*); *בֵּית הֵיכָל* (*Matth. 21, 1*); *בֵּית עֲנָיָה* = *עֲנָיָה* (*Targ. Jer. on Ex. 15 end*) *Matth. 21, 17*; *בֵּית עֲבָרָה* (*JOHN 1, 28*; (according to the Vulg.) *Bethkeris* (*בֵּית קֶרֶס*) 1 MACC. 9, 62, elsewhere *בֵּית חֶסְרָה* (*בֵּית חֶסְרָה*) *JOHN 5, 2*; *בֵּית יִצְחָק* (*בֵּית יִצְחָק*) *JOHN 1, 45 &c.* Sometimes in the course of time it was changed into *בֵּית* (see *בֵּית* (see *בֵּית*), *בֵּית עֵיר* (see *בֵּית*), *בֵּית עֵל* (see *בֵּית*), or was entirely omitted (see *בֵּית רְחוֹב*, *בֵּית לְבָאוֹת*, *בֵּית נֶמֶר*, *בֵּית עֵל* &c.), or was abridged into *בֵּית* or *בֵּית* (which see). Its use is manifold and frequent in the Phœnician and other Semitic dialects.

בֵּיתָן (*constr. בֵּיתָן*; rare) *m. palace*,

as a genitive to נָחַה ESTH. 1, 5; 7, 7. As no analogy to such a collateral formation of בָּיִת exists, it was taken perhaps from the old Persian.

בָּכָה (not used) *intr.* to flow out, to trickle forth, as in drops, Ar. **בָּכָה** and **בָּכָה** the same; comp. **בָּכָה**. Hence

בָּכָה (*pl.* **בָּכָהִים**) *m.* prop. resin-dropping, hence 1. the name of a tree like the balsam-shrub now growing about Mecca, *Bacha*, so called from the dropping of a resin when its leaves are cut 2 SAM. 5, 23 24; 1 CHR. 14, 13 14; Ar.

בָּכָה. The Targ. **בָּכָה** or **בָּכָה** (Ar. **בָּכָה**) mulberry-tree) of the Jewish interpreters is a mere conjecture. — 2) **בָּכָה** **בָּכָה** Ps. 84, 7 *Bacha-valley*; according to *Josephus* (Ant. 7, 4) the name of a vale in the neighbourhood of the Repha'im-valley near Jerusalem, through which the pilgrims travelled to Jerusalem; but the Psalmist may have also alluded to the signification (*valley of weeping*, i. e. mournful, desolate valley), comp. **בָּכָה** **בָּכָה** Ps. 23, 4. See **בָּכָה**.

בָּכָה (*ut.* **בָּכָה**, *ap.* **בָּכָה**, 3 *pl.* **בָּכָהִים**; *part. fem. sing.* **בָּכָה** after the form **בָּכָה**, *inf.* **בָּכָה**, *c.* **בָּכָה**) *intr.* prop. to flow, therefore to weep (to shed tears) EX. 2, 6; NUM. 11, 10; metaph. to mourn, lament, in cases of misfortune 2 SAM. 15, 23, with repentance and regret EZR. 10, 1; ZECH. 7, 3; to bemoan, with accus. of object DEUT. 31, 13, with לְּ JER. 22, 10, JOB 30, 25, עַל JUDGES 11, 37, אֵל 2 SAM. 1, 24. Yet in connexion with עַל it may mean to make up to one with weeping, to press upon one NUM. 11, 13, or locally to weep lying upon one GEN. 45, 15. **בָּכָה** 2 SAM. 13, 36 to weep violently; **בָּכָה** to weep bitterly IS. 33, 7. **בָּכָה** Mic. 1, 10 is rendered by the LXX (cod. Alex.) *oi ev 'Axeiu* (*'Axeiu* same as *'Axi*, or we should read *oi ev 'Axi mu*) i. e. **בָּכָה** in *Acco* (parallel *גֵּר*), as the Arabic also explains, and as interpreters have maintained since *Reland* (Pal. p. 535); the punctuation of **בָּכָה** does not need to be altered into **בָּכָה**, since,

according to the Phenician, that name must have been pronounced **בָּכָה** (*'Axi*, *'Axi*). Derivatives **בָּכָה**, **בָּכָה**, **בָּכָה**, and the proper name **בָּכָה**.

Pih. **בָּכָה** to weep violently, with עַל for one JER. 31, 15; with the accus. to bemoan EZ. 8, 14.

The organic root **בָּכָה** lies also in **בָּכָה**, **בָּכָה** &c., modified in **בָּכָה**, **בָּכָה** &c., and the fundamental signification is to flow out &c., Ar. **בָּכָה** (to weep), **בָּכָה** (to rain excessively); comp. plu-ere and plo-rare.

בָּכָה *m.* a weeping EZR. 10, 1, = **בָּכָה**.

בָּכָה see **בָּכָה**.

בָּכָה (with *suff.* **בָּכָה** IS. 28, 4; elsewhere only the *plur.* **בָּכָהִים**, *constr.* **בָּכָהִים**) *m.* 1. *firstlings* (of fruits, grain) which were offered in the temple LEV. 2, 14; 23, 17. With the addition of **בָּכָהִים** EX. 23, 19 it means the first of the firstlings, 2 KINGS 4, 42 i. e. bread baked from fresh corn; **בָּכָהִים** *day of the firstlings* NUM. 28, 26 i. e. the festival of weeks, at which the firstlings were offered EX. 23, 16; 34, 22; **בָּכָהִים** NUM. 13, 20 *the first ripe grapes*. — 2. Same as **בָּכָהִים** the early fig, which ripens at the beginning of summer (**בָּכָהִים**) IS. 28, 4, and was relished as a dainty. — Hence denom.

Pih. **בָּכָה**, to bear early fruit EZ. 47, 12.

בָּכָה (and **בָּכָה**, with *suff.* **בָּכָהִים**; *plur.* **בָּכָהִים**, *constr.* **בָּכָהִים**, applied to men, **בָּכָהִים** applied to animals; only in NEH. 10, 37 is there an exception to both cases; for the *fem. sing.* usually **בָּכָהִים**) *m.* prop. abstract, the being matured (after the form **בָּכָהִים**, *concrete first birth* i. e. *the first born*, particularly the male, but in Scripture only with reference to the first begotten of the father (opposed to **בָּכָהִים**) GEN. 25, 13; 35, 23, applied to men 41, 51, and then to animals also DEUT. 15, 19; but where a strict distinction is intended, **בָּכָהִים** EX. 13, 13 expresses the former, **בָּכָהִים** 13, 15 the latter.

nation of the phrase תַּמְאָרִי הַבְּכֹרֶת is to be explained as מִלְאָכִי רָעִים (Ps. 78, 49).

בְּכֹר see בָּכֹר.

בְּכֹרָה *f. a young she-camel* JER. 2, 23, formed from בָּכַר and corresponding to עֲלָמָה in human beings. Comp. Ar. بَكْرَة and بَكْرَة (virgin), بَكْر (foal of the camel), بَقِير (a foal).

בְּכֹרָה (with suff. בְּכֹרָהּ) *f. 1. first-birth* i. e. the being born first; opposite גְּדִירָה. — 2. *birth-right* GEN. 25, 31; 27, 36, in full form מִשְׁכָּט הָבָה DEUT. 21, 17.

בְּכֹרֶה (= בְּכֹרִית, *youth*) *n. p. m.* 1 CHR. 8, 38; 9, 44.

בְּכֹרִי (*youth*) *n. p. m.* 2 SAM. 20, 1.

בָּל the original form of אָבָל, where אָ is added. To this stem בָּל and בָּלְתִּי also belong (see בָּל II.).

בָּל (from אָבָל) *Aram. m. thought, care*; עָל to take care of one DAN. 6, 15; comp. Syr. ܠܐ heart, spirit, prop. consideration; Ar. بَال (from بَلَى to have a care for) care, consideration. Hence the idea in this phrase has only an incidental accordance with בָּל.

בָּל I. only in the proper name בְּלִיאָן (which see), abridged from בְּעֵל (which see), if the name be Semitic; or from בָּל, as אָל in טְבַלָּא from אָל. This shortening is frequent in Phœnician proper names, e. g. שְׂעַרְבַּל (Num. 4, 1), חֲכִמְבַּל (ib. 2, 3), בָּל חֲזָן (Karth. 12, 1) &c.

בָּל II. (pronominal stem; in compounds also בָּל־) *a negative particle: not*, in poetical diction 1. for the simple word of negation לֹא in the sense of *not*, *non*, οὐκ (see לֹא), with the perf. Ps. 10, 11; 21, 3, or the imperf. 10, 4 6; 49, 13; PROV. 10, 30; Is. 26, 14, also, as in the case of לֹא, with an adjective PROV. 24, 23 or with a preposition 23, 7, as a simple term of denying, like אֵין — 2. for אָל in the sense of *μη*, *ne* (see אָל) with an imperf. following Ps. 10, 18; 78, 44; 93, 1; *that not, lest* Is. 14, 21, and di-

rectly interchanging with אָל Ps. 141, 4. In Hos. 9, 16 it is selected by the K'ri for בָּלִי, or interchanges with בָּלָה JER. 2, 11; Is. 44, 9. בְּלִי־תִמְצָא Ps. 17, 3 *that thou mightest not find* (anything)! also belongs here. With אָל Is. 40, 24: *not yet, scarcely*, for which לֹא stands elsewhere 2 KINGS 20, 4; also without אָל Is. 33, 23. Etymologically it is abridged from בָּלִי and is connected with בָּלָה, בָּלְתִּי, perhaps too with בָּל in אָבָל; as the Ar. بَل (quin immo, but), بَلَى (immo vero), Syr. ܠܐ (non) &c. belong to this group. Comp. also the Phœnician בָּל *not*, with the imperf. e. g. לֹא יִכְנֹן לְהֹנֵן (Mass. 15) *it shall not be to the priests*, compounded with a strengthening אִי viz. אִי־בָל (ib. 18, 21) *not at all*, with the part. pass. (תָּ) or imperf. (יִתָּ). The root must not be looked for in a stem which is a verb. The Coptic ܐܠ except, ܐ-ܐܠ extra, praeter, ܐ-ܐܠ (ܐ-ܠ) immo, should also be compared. בָּלְעַר, בָּלְעָר are compounded with בָּל.

בָּל (abridged from בָּעַל, as בָּל I. from בָּעַל, with ־ elided) *m. Bel, Belus*, the supreme deity of the Babylonians Is. 46, 1; JER. 50, 2; 51, 44 (where there is an alliterative reference to it by means of בָּעַל), Greek Βήλ. In the astrological conception of the gods, the planet Jupiter was understood by בָּל (Diod. 8, 2, 30); among the Zabians ܠܐ. To Bel the Babylonian tower was dedicated. בָּל is shortened in בָּבֶל into בָּל, and also in compound proper names into בָּל (see בְּלִיאָן; Zab. ܠܐ, Palmyr. ܠܐ. See בָּעַל. The signification is: *mighty, strong*, comp. the Phrygian royal name Βαλλίης.

בָּל is the form of the name בָּל, which is found in the local name בָּבֶל, i. e. *tower of Bel*; tradition (Amm. 23, 8) making *Bel* the builder of the fortress in Babel, whence the city was named, as well as the builder of the famous walls surrounding the city (Eus. praep. ev. 9, 41: Βήλον Βαβυλώνα τείχει περιβαλίσιν).

בָּל 1. abbreviated from the particle בָּל, see בָּל II. — 2. abbreviated from

בל (which see). See בלך and perhaps בלעם &c.

בלא (not used) a stem adopted for the constr. pl. בלואי JER. 38, 12, so that the singular form בלוי would be after the form בלוי; and the Aram. stem בלא is really equivalent to בל, the same noun having there the plural בלאי; but see בלוי.

בלא I. (Pe. unused) Aram. intr. to be concerned about, to be considerate, to have a care for, Ar. بلا to examine (carefully). Hence בל.

Pah. בלא to afflict, vex, with accus. (by ל) of the person, to bring down, DAN. 7, 25; comp. بل IV. and VIII. for בל in the Targ. The Hebrew בלא has already a farther developed sense.

בלא II. (Aram.) see בל.

בל sometimes interchanges with בל, and is therefore coupled with the imperf. JER. 2, 11 (Is. 44, 9 with בל), LAMENT. 4, 14; still oftener like בל it is joined to nouns in order to express their negation. It appears to belong to the group of the negative words (בל, בלוי, בל). See לא and בל.

בלאד 1. n. p. of a Babylonian king, father of מרדך.—2. surname of Merodach himself 2 KINGS 20, 12; Is. 39, 1; in Josephus *ó Baládas*. The latter is identical perhaps with Μαρδανέπιδος of Ptolemy, 721 before B. C. If the name be Semitic, it signifies *Bál-'Adonis* (בל = בעל and אדון = אדון), as בעל אדון (Numid. 5, 1) appears in Phœnician also; but since מרדך is not Semitic, it is better to explain *baladan* from the Sanskrit *bála* (power) and *dhana* (riches) i. e. *having power and riches*.

בלאשצר DAN. 7, 1 stands for בלשצר (which see).

בלג (Kal not used) intrans. to break forth or break in rashly and suddenly, of a disaster; cognate בלק to break in quickly with desolation, Arab. بلق (to tear away quickly), بلج to shine out, spo-

ken of the breaking forth of the morning-red, to shine out, comp. בקר. Derivatives בלגי, בלגה and the proper names בלגי, בלגי.

Hif. הבלג 1. to cause to break in, to break loose, with accusat. of the object, e. g. שד desolation, with על of the person AMOS 5, 9. The Targum renders according to the sense מנגב, which all the ancient interpreters agree with; comp. a similar figure 5, 6 with על. In this sense is the derivative noun מבלגי JER. 8, 18 also to be taken; therefore it is construed (being a participial noun), like the verb, with על. — 2. to have splendour, i. e. to be clear, like הוצהר (comp. Ar. conj. V. to be clear) PS. 39, 14; JOB 9, 27; 10, 20. The old commentators have rendered it according to the sense by הוזהר, the Targ. by הוזהר.

The organic root בלג lies also in בלג, בלח, בלק &c., the idea of breaking forth, separating, dividing, being fundamental in them all; the signification of shining also lies in the root of the verb בלג.

בלגה (bursting forth, i. e. firstborn; see פטר) n. p. m. NEH. 12, 18; for which 10, 9 has בלגי.

בלגי (the same) n. p. m. NEH. 10, 9.

בלד (from בל-אד i. e. Bel-'Adad) n. p. of a friend of Job, JOB 2, 11; 8, 1; 18, 1; 25, 1. אד (which see) was a national deity of the Edomites, and בל (Zab. 𐤆) is a farther abbreviation of בל or בל (comp. בלע and בלע), as perhaps in the proper names בלעם, בלעה for בעלה.

בלה (fut. יבלה; inf. with suff. בלתי; part. m. בלה, f. בלה) 1. to fall to pieces, to be rubbed in pieces, to be rotten, of clothes DEUT. 29, 4; JOSH. 9, 13; with מעל DEUT. 29, 4 to fall off from i. e. to be worn out on the body JOSH. 9, 4 5; figurat. of the growing old, falling away of the heavens and the earth, which are said to fall in pieces like worn out garments, Is. 50, 9; 51, 6; PS. 102, 27. — 2. to consume away PS. 32, 3, to grow old

GEN. 18, 12, *substant.* בָּלָה *the withered, decrepid*, Ez. 23, 43; *vanished as dust, fallen to pieces* (by רָקַב) JOB 13, 28. Derivatives בָּלָה, בָּלָה, בָּלָה, בָּלָה.

Pih. בָּלָה (*inf.* בָּלָה) *to consume, wear out*, in a bad sense, prop. to make to fall in pieces, to rot, e. g. בָּשָׂר, עוֹר, LAMENT. 3, 4, צוֹר (form) Ps. 49, 15; *to destroy* 1 CHR. 17, 9; in a good sense: *to use = to enjoy* Is. 65, 22; applied to time: *to spend* (comp. *τρίβειν βίον*) JOB 21, 13 K'tib, where the K'ri reads בָּלָה, as vice versa 36, 11 69 mss. read בָּלָה, and here בָּלָה has incidentally the meaning of בָּלָה (JER. 20, 18; JOB 36, 11).

The organic root בָּלָה is connected with that in בָּלָה, Arab. بَلَى (to be rotten, of clothes), Syr. ܒܠܐ, Targ. בָּלָה, בָּלָה. See also בָּלָה I.

בָּלָה *adj. m.*, בָּלָה *f.* see בָּלָה.

בָּלָה *f.* 1. *the withered, emaciated* EZK. 23, 43. — 2. *n. p. of a city* JOSH. 19, 3, called elsewhere בָּעֵלָה (which see).

בָּלָה I. (Kal unused) *intr. to be terrified, to be surprised*, Ar. بَلَى hardening the third radical sound. The verb בָּלָה (which see) belongs to this root, as בָּלָה is connected with בָּלָה. The fundamental signification is *to totter to and fro, to be fearful*.

Pih. בָּלָה (*part. plur.* מְבַלְהִים) 1. *to terrify, to put into fear*, Ezk. 4, 4 K'tib, where the K'ri has the usual מְבַלְהִים; comp. Syr. ܒܠܐ (*quadriliteral*) to terrify. — 2. (not used) *to destroy suddenly, to overthrow hastily, to prepare a speedy downfall for*, as from בָּלָה. Derivative בָּלָה.

בָּלָה II. (not used) *intr. to be weak, weakly, tender*, Arab. بَلَا. The organic root is בָּלָה, identical with the root in בָּלָה 2. Derivatives, the proper names בָּלָה, בָּלָה.

בָּלָה (*pl.* בָּלָה, *constr.* בָּלָה) *f.* 1. *terror, death-terror*, Is. 17, 14; usually the *pl.* JOB 18, 11; בָּלָה 24, 17

terrors of the darkness of the grave; 27, 20; 30, 15; בָּלָה *king of terrors* 18, 14 is death personified, *ὁ ἄρατος ἐχὼρ θανάτου* (Hebr. 2, 14), or king of the lower world, *Abaddon* (Apoc. 9, 11), as the Targum has understood it. — 2. *sudden death*, Ez. 26, 21, as בָּלָה Is. 65, 23; בָּלָה PSALM 73, 19 *by sudden death*.

בָּלָה (*tender*; from בָּלָה II.) 1. *n. p.* *f.* GEN. 30, 3; 35, 22. — 2. (*civitas*) *n. p.* of a place 1 CHR. 4, 29, prop. a farther form of בָּלָה JOSH. 19, 3, identical with בָּעֵלָה (which see).

בָּלָה (*tender*) *n. p. m.* GEN. 36, 27; 1 CHR. 7, 10.

בָּלָה (*a collateral form for בָּלָה*) *Aram.* *f. consumption, hence metaphor. a tax on articles consumed, excise*, Ezk. 4, 13 20; 7, 24, like בָּלָה (*prop. course*) *toll*. The ancients conjectured *head-money* (בָּלָה).

בָּלָה JER. 38, 12 see בָּלָה.

בָּלָה (*only constr. pl.* בָּלָה or בָּלָה, comp. בָּלָה and בָּלָה; the vowel-sign Yod was omitted after the consonant Yod, as in בָּלָה ZEPH. 2, 6) *m. prop. the act of falling in pieces, of waxing old*, but only *concrete: worn out clothes, rags*, JER. 38, 11 12, coupled with בָּלָה and סָחָבָה; Syr. ܒܠܐ.

בָּלָה (also בָּלָה DAN. 5, 1; 7, 1) surname of Daniel at the court of Nebuchadnezzar DAN. 1, 7; 2, 26; 4, 5 6 15 16; 10, 1. צָר is the *-tshara* of the Behistun inscription (צ corresponds to *tsh*), signifying *leader, lord* (see Le Sanscritisme etc. p. 65), then perhaps the name of a god, or equivalent to בָּלָה in Assyrian proper names, like the Sanskrit *gīra* (commander, leader); בָּלָה or בָּלָה is the Zend. genitive-sign *tsha*; בָּלָה (which see) is well known, or it also should be explained as the name of an Assyrian god; i. e. all together: *Bel* (or = Sanskrit *pāla, maintainer*) of the lord. But the name has not been satisfactorily explained as yet.

בָּלִי (or **בָּלָא**) *Aram.* same as Hebrew **בָּלָא** (which see), *to fall to pieces*. Derivative **בָּלִי**.

בָּלִי I (from **בָּלָה**) *masc. perdition* (Arab. **يَلَى**), Is. 38, 17: **חָשַׁקְתָּ נַפְשִׁי מִשְׁחָהּ** **בָּלִי** *thou securest my soul from the pit of perdition*, i. e. thou enclosest, protectest it; if it be not a poetical substitute for **מִבְּלִי שְׁחָהּ** *so that there is no pit*. See **בָּלִי** II.

בָּלִי II. (pronominal stem) *a negative particle: not* (comp. **בָּל**, **בָּלָא**), used 1. along with nouns like **אֵין** to express denial of them, like the English *no*, *un-*, *in-*, *-less*, according as it is more or less closely connected with them, e. g. **בָּלִי מַיִם** *without water* Job 8, 11; **בָּלִי-שֵׁם** 30, 8 *without a name*, i. e. infamous; **בָּלִי לְבוּשׁ** *unclothed* 24, 10; **בָּלִי-כֶסֶף** *without money* 31, 39. Here belongs too its close combination with an adjective or participle, to express its negation, e. g. **בָּלִי מְשִׁיחַ** *unanointed* 2 SAM. 1, 21; **בָּלִי שְׁמִיעַ** *unheard* Ps. 19, 4; **בָּלִי הַסּוּכָה** *unturned* Hos. 7, 8. More rarely — 2. before verbs, to deny the action, either before the *perfect*, as **בָּלִי חָשַׁד** Is. 14, 6 *he has not ceased* i. e. without intermission; or with the *imperfect*, as **בָּלִי תִקְוֶה** Job 41, 18 [26] *it does not hold*. In both cases **בָּל** and **בָּלָא** are also put; and once the K'tib has **בָּלִי** for **בָּל** Hos. 9, 16. Less closely joined to particles of place it appears thus: a) **עַד-בָּלִי** MAL. 3, 10 *till without*, Ps. 72, 7 *till none*, as **עַד בָּלִי** is also used; b) **עַל-בָּלִי** *because* GEN. 31, 20. More closely joined to other prepositions and almost as independent particles appear the following: **בָּבָלִי** before a noun, properly nothing but an intensive **בָּלִי** DEUT. 4, 42, JOB 36, 12 *without*, where **אֲשֶׁר** should be supplied, elsewhere **בָּלָא** also; **בָּלִי לְבָבִי** *without*, Is. 5, 14; JOB 38, 41; 41, 25; **בָּלִי מִבְּלִי** *without*, before nouns, participles and infinitives Is. 5, 13; LAMENT. 1, 4; DEUT. 9, 28, or also before verbs 28, 55, where one may paraphrase it by *so that not, because not, because none, so that nobody* (as **בָּלִי**

also can sometimes be similarly rendered). The latter is interrogative in **הֲמִבְּלִי** 2 KINGS 1, 3 *is it not because*; the negation being made stronger by the addition of **אֵין** Ex. 14, 11. **אֲשֶׁר לֹא** *without whom not* ECCLES. 3, 11; comp. **אֲשֶׁר עִם** *with whomsoever* GEN. 31, 32. For other compounds, e. g. **בָּלִיעֵל**, see these.

בָּלִיל (with *suffix* **לִי**) *m.* usually *farrago, mixed provender* (from **בָּלַל** to mix); more correctly *corn for cattle*, which was tossed with the fan and winnowing shovel and was salt Is. 30, 24, called **בָּלִיל** even at the mowing JOB 24, 6. The word is connected with **בֹּיַל** 2 and **בָּוֵל** (בָּוֵל) = **בָּלַל** (בָּלַל) *to sprout, grow*. In JOB 24, 6 many Jewish interpreters have taken it as **בָּלִי לִי** *not his = foreign*, which suits the context well. — Hence denominative **בָּלִיל** (*fut. apoc.* **יִבְּוֹל** K'tib, for which the K'ri has **יִבְּוֹל**) *to fodder*, with **לֵ** JUDGES 19, 21.

בָּלִימָה (from **בָּלִי-מָה**) *m.* (according to Kimchi) *not what* i. e. *nothing, nihilum* JOB 26, 7, comp. **לֹא דָבָר**. It is a word created merely by poetry. Targ. **מְדִלִיתָ לָהּ** *מְדִלִיתָ לָהּ*, LXX *ἐνὶ οὐδένος*. According to other Jewish interpreters it is a noun from **בָּלַם** signifying *cord, rope, band*.

בָּלִיעֵל (contracted from **בָּלִי-עֵל**; in pause **עֵל-בָּלִי**) *m.* *not-height* (**עֵל** *subst. m.* from **עָלָה**, like **יָעַן**, **יָעַר**, from **עָנָה**) i. e. *depth*, e. g. **עֵל בְּ-עָמְךָ** 2 SAM. 22, 5 and Ps. 18, 5 *streams of depth* i. e. deep streams, a personification of the dangers of death; metaphor. *worthlessness, lowness, nequitia*, with **אִישׁ** 1 SAM. 25, 25; 2 SAM. 16, 7; 20, 1; 1 KINGS 21, 13, **בָּן** JUDGES 20, 13; 1 SAM. 2, 12; 25, 17, **בָּרָה** 1, 16, or intensified with **בָּן-בָּרָה** DEUT. 13, 14; JUDGES 19, 22, to denote some lowness or worthlessness in a person (e. g. rebellion, idolatry, inhospitality &c.); omitting **אֲנִשְׁתִּי** 2 SAM. 23, 6, or **אִישׁ** JOB 34, 18; a personification of Assyria NAH. 2, 1. Elsewhere connected with **עָר** PROV. 19, 28, **אָהָם** 6, 12, **יָעַץ**

NAH. 1, 11. **בָּלַל** Ps. 41, 9; 101, 3 *a worthless thing*, facinora, res improbae (comp. **בָּלַל** Ps. 65, 4); separated DEUT. 15, 9. At a later period (N. Test., Sibylline books, Old Testament Pseudepigraphal works &c.) the abstract **בְּלִיל** became a name for the *prince of the lower world*, whence *Belíaq* (1 Cor. 6, 15), Syr. **ܒܠܝܐ**.

בָּלַל (1 pers. perf. **בָּלַלְתִּי**, 1 pers. imp. perf. pl. **בָּלְלוּ** = **בָּלַל**, like **יָדַעְתִּי** from **יָדַע**, **נָקְטָה** = **נָקְטָה** &c.) *trans.* 1. *to mix, to mingle with one another, to confound*, e. g. **בְּלִיל** language, GEN. 11, 7 9. In this sense appear with a reduplication the Arab. **بَلَبَل**, Syr. **ܒܠܠܐ**, Targ. **בָּלְבַל**, Malt. *balbel* &c., applied especially to language. Hence the city **בָּבֶל** (which see) was named, according to GEN. 11, 9. Derivatives **בָּלִיל** (according to some) with the denom. **בָּלַל**. See **בָּלַל**. — 2. (not used) of prohibited intercourse, *to cohabit carnally in a prohibited manner*, like **בָּלַל** of the Jerus. Targ. on GEN. 49, 4, **בְּלִיל** (incestuous intercourse) among the Zabians (cod. Nas. 2, 60). Hence **בָּלַל**. The form **בָּלַל** Is. 64, 5 is to be regarded as a future apoc. Hif. from **בָּלַל**, standing for **בָּלַלְתִּי**, for which by drawing back the accent arises **בָּלַלְתִּי**, as **יָדַעְתִּי** 1 Chr. 20, 3 for **יָדַעְתִּי**. — **בָּלַל** belongs to the stem **בָּלַל**.

Hithp. **בָּלַלְתִּי** (fut. **בָּלַלְתִּי**) *to mix oneself, to be mixed* (according to Kimchi), with **אֶת** among, Hos. 7, 8 (comp. verse 11): *Ephraim mizes himself with the heathen* i. e. the heathen press into his possession. According to others it is from **בָּלַל** = **בָּלַל** *to grow old, to fade*, which is neither well founded in the language, nor suitable to the sense.

בָּלַל II. 1. *intrans. to flow, to drop* (of the eye), then *to be moistened*, e. g. **בָּלַלְתִּי** Ps. 92, 11 *I am moistened* i. e. anointed; comp., however, **בָּלַל** II. Deriv. **בָּלִיל**. More frequently *trans.* 1. *to moisten, to wet over* (in particular the pass. part. with **אֶת** of the object with

which), in sacrificial language Ex. 29, 40; LEV. 7, 10; NUM. 8, 8. — 2. as in **בָּלַל**, **בָּלַל** metaphor.: *to shoot forth, sprout, grow*. Deriv. **בָּלִיל**.

The stem **בָּלַל** is in Ar. **بَلَّل** and is also found as an organic root in **بَلَّلَ**, **بَلَّلَ**, **بَلَّلَ** &c. in modified senses. The same organic root appears in many stems of the dialects.

בָּלַל (inf. constr. **בָּלִיל**) *trans.* *to bind to, to shut fast, by a nose-band* (**בָּלִיל**), a bridle (**בָּלִיל**), generally *to bridle, to bind*, Ps. 32, 9. The Syriac **ܒܠܠ** has the same meaning; and the Targ. **בָּלִיל** *dumb* proceeds from a like fundamental signification.

The organic root is **בָּלַל**, also found in **בָּלַל**, **בָּלַל** &c.; and the Ar. **بَلَمَ** (IV.) *to be silent* seems to be of the same fundamental meaning as the Aram. **בָּלַל**. Deriv. (according to some) **בָּלִיל**.

בָּלַל (only part. **בָּלִיל**) *tr.* *to scrape into, to nip*, the mulberry fig or sycamore (**בָּלִיל**), to make it ripe the sooner (Plin. h. n. 13, 14; Theophr. h. pl. 4, 2), which was either an additional task of the shepherd's (**בָּלִיל**), or belonged to the preparation of his food. Then perhaps: *to cultivate mulberry figs, to gather figs* (Syr.) AM. 7, 14; LXX *αυλίζω*, Vulg. *vellicans*, according to the original signification, with which the stems **בָּלַל**, **בָּלַל** &c. are said to be cognate. According to Aquila (*ἐπευών συκ.*) the fundamental meaning is *to examine, seek out*, same as Targ. **בָּלַל**, here to seek for figs as a means of life; according to Tanchum like the Talm. **בָּלַל** *to mix*, it means to mingle sycamore leaves for fodder, which is less suitable. It cannot be a denom. from **בָּלַל** (according to the Ar. and Aethiop. the fig), because **בָּלִיל** could not accompany it in that case.

בָּלַל (fut. **בָּלַלְתִּי**, inf. constr. **בָּלִיל**) *tr.* *to swallow, to devour*, of men Is. 28, 4, of beasts JON. 2, 1, JER. 51, 34, of the earth NUM. 16, 30, hell Prov. 1, 12, the deep Ps. 69, 16, particularly of

greedy and total swallowing. Figur. *to have in possession* (acquired property) Job 20, 15 18; *to destroy entirely* Ps. 124, 3; *to bring into his power* Jer. 51, 34; proverbially (as similarly in Arab.) *Job 7, 19 till I swallow my spittle* i. e. in a moment; comp. *בָּלַע* Numb. 4, 20 (omitting *וְלָק*), and *בָּלַע*. Deriv. *בָּלַע* and the proper names *בָּלַעַם*, *בָּלַעַם*.

Nif. בָּלַע figurat. *to be destroyed*, Hos. 8, 8; *יְמִי מִן־הָיִין* Is. 28, 7 *to be overcome by wine*; comp. *הָיִין* 28, 1. *עָבַר* &c. as also the Ar. *بلع*.

Pih. בָּלַע (*pause בָּלַע*; *inf. constr. בָּלַע*, *p. בָּלַע*, *fut. בָּלַע*) 1. *to swallow up totally* (spittle), hence proverbially *בָּלַע* (inf.) Numb. 4, 20 = *לֶקַח* like the swallowing (of spittle) i. e. in a moment; LXX *ἐξάπινα*. See Kal. Figurat. *בָּלַע* Prov. 19, 28 *to devour mischief* (what brings mischief) *greedily*; comp. Job 15, 16. — 2. Like Kal, *to destroy, to annihilate*, spoken of men Hab. 1, 13, of God Lament. 2, 2 8, cognate in sense with *הִשְׁחָרַת*, *הָאֲבִיר* &c. and in the greatest variety of figurative uses Is. 25, 7 8, of the destruction of a country, a place, Lament. 2, 5; 2 Sam. 20, 19. *מְבַלַּע* Is. 49, 19 *destroyer, waster*.

Puh. בָּלַע *to be destroyed*, Job 37, 20: *does a man then speak, that he should be destroyed?* with *ל* of the person: *destruction to be prepared for one* 2 Sam. 17, 16.

Ilithp. בָּלַע *to destroy oneself, to sweep away*, hence *to vanish*, spoken of wisdom Ps. 107, 27.

The stem *בָּלַע* (Ar. *بلع*, Targ. *בָּלַע* &c.) has for its fundamental meaning to swallow, to gulp down (eat), as is perceptible from the Aethiopic and from derivatives; the organic root is *בָּלַע*, which is also found in *לַע*, *סִלַּע* II. (in the Targ. quadrilit. *סִלַּעַם* = *בָּלַע*) &c.

בָּלַע (with *suffix. בָּלַעַי*, *מ. prop. swallow* (see *בָּלַע*), hence 1. (like *בָּלַע* Numb. 4, 20 and *בָּלַעַי* Job 7, 19, see *בָּלַע* Lev. 21, 4 (according to the LXX *בָּלַע* for *בָּעַל*) *he shall not defile himself for a moment* (*ἐξάπινα*), *to profane himself*; accordingly it is an intensifying of 21,

2 3. — 2. *concrete: thing swallowed*, Jer. 51, 44 i. e. the robbed temple-vessels which were deposited in Belus's temple (comp. Is. 49, 24; Dan. 1, 2). — 3. *abstract: destruction*, Ps. 52, 6. — 4. (*cleft*,

prop. swallow, comp. *بَلْعَة*) *n. p. of a small town at the southern extremity of the Dead Sea, afterwards צִיֵּר* Gen. 14, 2; see Euseb. under *Balá*. — 5. (*consumption, destruction*) *n. p. m.* Gen. 36, 32; 46, 21; 1 Chr. 5, 8. *Patronym. בָּלַעַי* Numb. 26, 38.

בָּלַעַד (a pronominal stem compounded of *עַד* and *בָּל*; only in *constr. pl. בָּלַעְדֵי*, with *suffix. בָּלַעְדֵי* &c.) *prepos. prop. not (בָּל) till (עַד)*, *nothing to, without to*, usually *except*; with *מִן* (as in *הַבָּלִי*, *מִמֶּנִּי*) e. g. *מִבָּלַעַד אִישׁ אֶחָד* Numb. 5, 20 *besides the man*, *מִבָּלַעַד* 2 Sam. 22, 32 *except God*, *מִבָּלַעַד* Is. 43, 11 *beside me*, and so still farther compounded *הַמִּבָּלַעְדֵי* 2 Kings 18, 25, *וּמִבָּלַעְדֵי* Is. 44, 6. — This sort of firm junction of two particles is rare in Hebrew, and has perhaps an analogy in *לְמוֹאֵל* Neh. 12, 38; but the fundamental signification is easily seen from *עַד* and *בָּל*; comp. Syr.

حَلَقَ.

בָּלַעַד (from *עַד* and *בָּל* = *בָּל*; only in *constr. pl. בָּלַעְדֵי*, with *suffix. בָּלַעְדֵי*, *בָּלַעְדֵי*, *p. בָּלַעְדֵי*) *prepos. the same, without, except*, Gen. 41, 44; Is. 45, 6. In Job 34, 32 the construct plur. *בָּלַעְדֵי* also stands before an imperfect, the latter being conceived of as expressing the idea of a noun (= *אֲשֶׁר אֶחָדָה* what I see). *בָּלַעְדֵי* Gen. 14, 24 and 41, 16 forms the clause of a sentence by itself according to the original meaning *not to me* i. e. it does not concern me. See *בָּל*.

בָּלַעַם 1. *n. p. of a heathen Syrian prophet belonging to פְּתוֹר* (which see) on the Euphrates, who was hired by the Moabites to curse Israel Num. 22, 6 seq.; Deut. 23, 5 6; Josh. 13, 22; Mic. 6, 5; LXX *Balaám*. As *בָּלַעַם* (people, race, see *אֱלִיָּעִם*) appears very often in proper names, we may look upon *בָּלַעַם* as made up of *עָם* and *בָּל*

(בל-) *one not belonging to the people* i. e. a foreigner, or of בלע-עם = יבלעם = יבלעם (conqueror, corrupter of the people, comp. Laonicus, Nicolaus, Nicodemus &c.), the abbreviated form בלעם 1 CHR. 6, 55 also appearing in the name of a place יבלעם Josh. 17, 11. Jewish mediaeval tradition has identified Balaam with the wise man *Locmán*, and therefore derived the name from בלע and the formative syllable ם, like *Locmán* from لقם (to swallow). — 2. (conquering-place) *n. p.* of a city of Manasseh in the neighbourhood of Megiddo 1 CHR. 6, 55, see יבלעם.

בלק (in Kal only the *part.* with *suff.* בלקה) *tr.* to waste, destroy, Is. 24, 1, LXX ἐρημοῦν, Rashi וחרב, and compared in sense by Scripture itself (NAH. 2, 11) with בק 1 (see בק) or בק (see בקק) Is. 1. c. Metaphor. to plunder. The same signification is borne by the Ar. بَلَقَ (as is seen from بَلَوَقَ wilderness, quadrilit. بَلَقَ to be waste &c.), Syr. حَف (hence حَفَمَ the being plundered, poverty), Ar. يَلَقُ to be destroyed, waste, depopulated. The fundamental signification of the organic root בלק appears to be to break off, to put away, remove, to separate; and the root itself is identical with that in חלק &c. Deriv. the proper name בלק.

Puh. בלק is incorrectly assumed for NAH. 2, 11, since מבלקה (which see) is a noun.

בלק (waster, destroyer) *n. p. m.* NUMB. 22, 2 seq.; JUDGES 11, 25; MIC. 6, 5.

בלק see בלקש.

בלשאצר (and בלשאצר DAN. 7, 1) *n. p.* of the last king of the Chaldeans DAN. 5, 1; 7, 1, identical with Nabonned, Nabonnedoch, Neboden (in Berosus, Al. Polyhistor, Abydenus, Eusebius), Ναβοννός (Herodot.), Ναβοννάδιος (canon of the kings), Nabunita (inscription at Bisutun). Etymologically the name agrees with בלשאצר (which see), for ש is only a modification of טש.

בלשן (according to the Midrash בלשן i. e. בעל לשון EECLES. 10, 11, or בלשן *n. p. m.* EZR. 2, 2; NEH. 7, 7. Perhaps from בלש (Aram.) searcher, with the ending ן.

בלת (prop. בלת, developed from the prepos. בל = בל into a feminine form [comp. ברת and ברת, only with *suff.* בלתי, בלתי] prepos. except, without, 1 SAM. 2, 2 except thee; Hos. 13, 4 except me.

בלתי (prop. an old construct form of בלת, formed with *i* of union [comp. אבתי, אבתי], which form was employed adverbially in the language; see אבתי) a negative particle (like בלי &c.): 1. except, only, without, but, before an apodosis (בלתי more before one word) limiting the protasis, GEN. 43, 5: only if your brother be with you, where אם is to be supplied to ב; except Ex. 22, 19; NUMB. 11, 6; JOSH. 11, 19; DAN. 11, 18: but his reproach he will recompense to him; hence אם בלתי AM. 3, 3 4 unless if i. e. unless it be that; only GEN. 47, 18; JUDGES 7, 14. — 2. Rarely connected with an adjective in order to deny what it expresses (as בלי), e. g. בלתי טהור 1 SAM. 20, 26 unclean, or also with the verb, e. g. בלתי קרע תחת אסיר Is. 10, 4 they do not sink down under the prisoners (קרע תחת is like תחת a single idea); so too בלתי קר before nouns or verbs NUMB. 21, 35; JOB 14, 12. — 3. בלתי is often used before the infin. constr. (where לא never stands), in which case ל, that would otherwise be prefixed to the infin., is put before בלתי, meaning not to, that not, in order not to, LEV. 26, 15; DEUT. 4, 21; JOSH. 23, 6; JER. 35, 8; DAN. 9, 11; rarely before the finite verb, Ez. 13, 3: that which they have not seen. בלתי מבלתי from not, because not, with the infin. NUMBERS 14, 16; Ez. 16, 28 (see מן).

במה (after the form קמה from בים, only in Ez. 20, 29 does it appear to be divided with the freedom of poetry into מה = מה what comes? with *á* of

motion בְּמִתָּחַ; *pl.* בְּמִתָּחַ, *constr.* בְּמִתָּחַ NUMB. 22, 41 &c.; but because of the similarity of the construct and absolute states another construct plural was also formed in י- and attached to the plural feminine termination וֹת-, as in מִתָּחַ וֹת and others, וֹת- being regarded rather as an ending for the individualised collective idea, only on this occasion ו has been shortened into ו, i. e. י- into ו-; with *suff.* בְּמִתָּחַ, בְּמִתָּחַ, and Is. 53, 9 בְּמִתָּחַ, בְּמִתָּחַ, *f.* 1. *a height, an elevation* (see בָּמָה), *a hill*, in topographical statements, e. g. בְּמִתָּחַ יַעַר JER. 26, 18 and MIC. 3, 12 *the heights of the forest*, i. e. wild, unbuilt heights; בְּמִתָּחַ עוֹלָם Ez. 36, 2 *everlasting heights* i. e. יְסָרָאֵל 36, 1, opposed to הָרַי יְסָרָאֵל ch. 35; בְּמִתָּחַ poetically 2 SAM. 1, 19 25 i. e. בְּגִלְבָּעַי 1, 21; בְּמִתָּחַ אֲרֹנוֹן NUMB. 21, 28 *the rocky hill-ranges of the Arnon's banks*. — 2. It is applied to designations of places, as בְּמִתָּחַ בָּעַל (Ba'al's-heights) *n. p.* of a Moabite city on the Arnon NUMB. 22, 41; JOS. 13, 17; בְּמִתָּחַ (*heights*) *n. p.* of a place in Mo'ab NUMB. 21, 19, identical with בְּמִתָּחַ. It appears to have been used in the Moabitish and perhaps too in the 'Edomitish (see אֲדוֹמִי) dialect for the usual גְּבֻעָה and יִרְמָה. — 3. Figurative בְּמִתָּחַ אֲרֶץ K'ri DEUT. 32, 13, Is. 58, 14, AM. 4, 13, MIC. 1, 3 *heights of the earth* i. e. *mountains*; בְּמִתָּחַ עָב Is. 14, 14 *heights of the clouds*, i. e. *exceeding height*; בְּמִתָּחַ יָם JOB 9, 8 *heights of the sea*, i. e. *high-rolling waves*; הִדְרִיךְ or הִדְרִיךְ עַל-בְּמִתָּחַ 2 SAM. 22, 34, HAB. 3, 19 *to cause to tread on the mountain heights* (i. e. secure places of refuge); elsewhere in Kal also בְּמִתָּחַ עַל-יָד DEUT. 33, 29; AMOS 4, 13; MIC. 1, 3. Here the K'tib sometimes reads בְּמִתָּחַ. — 4. Like βωμός in Greek: *grave-mound, tomb*, only in Ez. 43, 7, where בְּמִתָּחַ may stand grammatically correct for בְּמִתָּחַ, *in their tombs*, but which the Targ. reads בְּמִתָּחַ (בְּמִתָּחַ); and in Is. 53, 9, where we should either read with 3 mss. בְּמִתָּחַ (parallel קִבְרֵי, comp. גְּרִיבֵי JOB 21, 32),

or בְּמִתָּחַ, as if the original derivation had disappeared, as the plural-usage in fact already indicates. — Most frequently 5. *height, hill*, a place of sacrifice and of the sanctuary, according to the practice of all ancient peoples of worshipping the deity on high places; and as long as the Israelite sanctuary was only a moveable tabernacle, the term signified also a high place used for the Israelite worship of God 1 SAM. 9, 12; 1 KINGS 3, 4; 2 KINGS 12, 2 4; Is. 36, 7; 1 CHR. 13, 29. But on the prospect of setting up a national sanctuary DEUT. 12, 13 seq. the worship on high places was prohibited as a heathen custom, and its extermination was enjoined upon rulers 1 KINGS 15, 14; 22, 44; 2 KINGS 12, 4; 14, 4; 2 CHR. 14, 2 &c. — a thing which the pious themselves did not always succeed in effecting. As worship was offered there and sacrifices performed with incense 1 KINGS 3, 2 3; 22, 44; as altars were erected 2 KINGS 18, 22; a temple there was called בְּמִתָּחַ temple of the heights 1 KINGS 12, 31; 13, 32 (oppos. to בְּמִתָּחַ), for which also בְּמִתָּחַ frequently stands alone, 1 KINGS 11, 7; AM. 7, 9. בְּמִתָּחַ is also understood to mean *the little temple-tent* of Ashera, which was placed on heights 2 KINGS 17, 29 32 and was often made of variegated cloths or pieces of cloth Ez. 16, 16. The priests serving there were termed בְּמִתָּחַ 13, 33; 2 KINGS 23, 9. בְּמִתָּחַ Hos. 10, 8 *the heights of Beth-Aven*. בְּמִתָּחַ AM. 7, 9 spoken of buildings exciting the anger of God. To erect a בְּמִתָּחַ as a place for worship is called בְּמִתָּחַ AM. 7, 31; 19, 5; to go up to the worship is הִדְרִיכָה 48, 35. Metaphor. בְּמִתָּחַ is a *place of idolatry*, hence בְּמִתָּחַ places of Ba'al-worship JER. 19, 5; בְּמִתָּחַ 7, 31 *idolatry in Tophet* (in the valley of Hinnom); it is even an abstract, *apostasy* MIC. 1, 5.

בְּמִתָּחַ, בְּמִתָּחַ, בְּמִתָּחַ see מִתָּחַ.

בְּמִתָּחַ (from בְּמִתָּחַ *circumcised*; but perhaps according to the Ar. هَمَل, *follower of moderation*) *n. p. m.* 1 CHR. 7, 33.

בְּמוֹ see בְּמוֹ.

בְּמוֹת *n. p.* see בְּמוֹת.

בְּמוֹת בְּעַל see בְּמוֹת.

בְּמוֹת a false form for בְּמוֹת, see בְּמוֹת.

בֶּן *masc.* 1. (*plur.* בָּנִים; from בֵּן) *part. intelligent, knowing, only in plur.* JER. 49, 7, elsewhere only in the compound proper names אֲשָׁר בֶּן, אֲשָׁר בֶּן (which see), abbreviated in בְּנֵי, בְּנֵי. — 2. ground-form to the plur. בָּנִים, for which בֶּן is usual in the sing. But בֶּן is not the base here, since it does not remain in the construct, but a sing. בֶּן = בָּר after the form of מֶת, שָׂר, must be presupposed.

בֶּן (*constr.* בֶּן, once בֶּן GEN. 49, 22, more rarely בֶּן, in compound proper names בֶּן, בֶּן, or abridged בֶּן, בֶּן, poetically בְּנֵי NUMB. 23, 18; 24, 3, or בְּנֵי GEN. 49, 11; with *suff.* בְּנֵי, בְּנֵי, *pause* בְּנֵי, בְּנֵי &c.; the *pl. masc.* is בָּנִים, *constr.* בְּנֵי, *fem.* בָּנוֹת, *constr.* בָּנוֹת and so with *suff.*, which therefore presupposes a sing. בֶּן = Aram. בָּר after the form שָׂר, מֶת, שָׂר, whence the fem. בָּר i. e. בָּנוֹת, as the Ar. بنت is connected with בֶּן) *m. prop.* begotten, born, therefore 1. *a child*, without distinction of sex, JER. 20, 15, Is. 49, 15 *a child, a male*, plur. frequently בָּנִים *children*, GEN. 3, 16; 21, 7; LXX τέκνα, παῖδιά; 1 CHR. 2, 30 *childless*. — Definitely 2. *son*, i. e. *a male child* (opposite בָּר Ex. 1, 16 22, or along with בָּר to denote both genders) 21, 31; LEV. 12, 6; JUDGES 11, 34; Ex. 14, 20; 44, 25 &c., because the male only constitutes childrenship in the Hebrew view. In the frequent use of this word (see my Hebr. Concord. s. v.) we have to notice the following applications: a) *son* in the proper sense GEN. 4, 25; 16, 11 &c.; hence אֲבִים בְּנֵי GEN. 27, 29; 43, 29, בְּנֵי-אִם 49, 8 *brother by the mother's side, and by the father's*. Besides, it is used as *naï*; in the meaning of *boy, youth*, parallel with בָּר PROV. 7, 7; SONG OF SOL. 2, 3. בְּנֵי-מֶלֶךְ *king's son, prince, heir to the throne,*

2 SAM. 13, 4; 18, 12 20. Sometimes בֶּן expresses the true, genuine, and as it were the hereditary idea of the noun with which it is connected, e. g. בֶּן-מֶלֶךְ Ps. 72, 1 adding to the force of מֶלֶךְ, a case not uncommon among the orientals; so too בֶּן-מֶלֶךְ 45, 14, בָּנוֹת מֶלֶךְ 45, 10 *queen, queens*. b) בֶּן is joined to the names of animals, to denote *the young*, but without distinction of sex, e. g. בֶּן-רֶמֶס *foal of the ram* (which see) Ps. 29, 6, parallel עֶגְלָה בֶּן-רֶמֶס *young heifer* LEV. 9, 2, a name for עֶגְלָה בֶּן-יוֹנָה LEV. 12, 6 *a young dove*; בְּנֵי צֹאן GEN. 49, 11 = עֶזְרָא *young sheep, lambs* Ps. 114, 4; בְּנֵי עֵרֶב 147, 9 *young ravens*; בְּנֵי-נֶשֶׁר PROV. 30, 17; בְּנֵי הַיָּעֶר *the young of the sparrow* (רֶמֶס) JOB 39, 16 (*comp.* בָּנוֹת); metaphorically applied to בָּנִים of רֶמֶס (which see) 38, 32 in astrology. c) It is transferred to plants with the omission of the genitive גֶּמֶל, which, however, is supplied in idea; hence *fem.*: shoot, young twig, GEN. 49, 22, where בָּר is an adj. *fem.* to it; Ps. 80, 16, where in verse 18 בֶּן is resolved into בֶּן-אֶרֶץ, as בָּנוֹת, which the right (רֶמֶס) hand planted, is resolved into רֶמֶס רֶמֶס. — 3. בֶּן is connected with masculine or feminine nouns to express a virtuous or vicious personality, i. e. to denote more definitely and in a more intensive form mental sonship, to set forth inheritance of virtue or vice without respect to actual natural childship, as בֶּן-נֶשֶׁר הַמְּדִידוֹת 1 SAM. 20, 30 *the son of a perverse of rebelliousness*, i. e. of a perverse and rebellious woman, where the LXX and Vulg. read בְּנֵי for בָּנוֹת; Is. 57, 3 *sons of the sorceress* (מְדִידוֹת = עֶגְלָה); JOB 30, 8; ECCLES. 10, 17 &c. — 4. *a grandson* GEN. 29, 5, like בָּר EZR. 5, 1 (*comp.* ZECH. 1, 1), *pl.* בָּנִים GEN. 32, 1, though in the plural when a more exact statement is required בָּנִים stands Ex. 34, 7, particularly with בָּנִים DEUT. 6, 2; PROV. 17, 6; JER. 27, 7. This usage solves a number of apparent contradictions in the lists of names given by the Chronist, partly in relation to his own

narratives 1 CHR. 6, 28 (comp. 16, 5), partly in relation to those of other historical books in Scripture. To this head belongs the signification *posterity* in lists of names (comp. *viós* MATTH. 1, 1 20), particularly as a constr. pl. along with the names of tribes and founders of races, e. g. בְּנֵי יִשְׂרָאֵל *Israelites* EX. 1, 9 or בְּנֵי יַעֲקֹב Ps. 77, 16, Hebrews GEN. 10, 21, בְּנֵי עַמּוֹן *Ammonites* 19, 38, בְּנֵי-חֵת *Hittites* 23, 3, בְּנֵי יִשְׁמָעֵאל *Ishmaelites*, בְּנֵי קֶדָר *Kedarenes* Is. 21, 17, בְּנֵי אֲשׁוּר *EZEK.* 16, 28, בְּנֵי יְהוּדָה *Jews* JER. 32, 30 &c., for which בֵּית sometimes stands, e. g. בֵּית יַעֲקֹב Is. 2, 5, בֵּית יִשְׂרָאֵל 14, 2, בֵּית יְהוּדָה JER. 3, 18, בֵּית יוֹסֵף AM. 5, 6, בֵּית דָּוִד 1 KINGS 12, 19 &c. The sing. is expressed by אִישׁ מִבְּנֵי LEV. 17, 13, the plur. by מִבְּנֵי NUM. 8, 16 or מְבָרְכִים מִבְּנֵי NUM. 13, 16, 2. In like manner בְּנֵי עֵקֶן NUM. 13, 33 or בְּנֵי עֵקֶן DEUT. 1, 28 '*Anak's children* i. e. the posterity of *Anak*. In this sense בְּנֵי sometimes stands in poetic diction in connection with the Gentile plural, the name of the people alone being sufficient in other cases, e. g. בְּנֵי כֻשִׁי AM. 9, 7 *the Cushites*, the posterity of Cush; בְּנֵי הַיָּוָנִים Jo. 4, 6 *the Javanites* &c., comp. *viés* Ἀχαιῶν in Homer; בְּנֵי יִלְכִי Is. 2, 6 = נְכָרִים. After this analogy we should translate בְּנֵי אֱלֹהִים JOB 1, 6; 2, 1; 38, 7, and בְּנֵי אֱלִים Ps. 29, 1; 89, 7 (elsewhere also אֱלִים JUDGES 13, 6) *angels* (ἄγγελοι, messengers), who dwell in heaven 89, 7, i. e. who are descended from God in their higher, spiritual nature, and resemble Him; as the Targ. (מְלֹאכֵי) and the LXX (ἄγγελοι) understand the phrase; comp. Aram. בְּרֵי אֱלֹהִין DAN. 3, 25. According to senses 3 and 4 of אֱלֹהִים the phrase בְּנֵי אֱלֹהִים is to be understood (spoken of kings, heads of the people) to mean a *glorious and exalted scion of divine power and discipline*, hence morally *god-like* (comp. 2 SAM. 7, 14; Ps. 89, 27), from which Ps. 2, 7 is intelligible; such a representation being in fact extensive in the old world, as among the Greeks the pre-

dicates of kings were διογενής, διοτρεφής, Διὸς υἱός. Of the latter signification is also בְּנֵי עֲלִיזֹן Ps. 82, 6. See אֱלֹהִים and עֲלִיזֹן. — As an antithesis to בְּנֵי אֱלֹהִים, principally in the later period of the language, בְּנֵי-אָדָם appears, pl. אָדָם or בְּנֵי הָאָדָם, which is also to be taken in this meaning. See אָדָם and Aram. בְּרֵי. — 5. Sonship (comp. אָב, אִמָּה) transferred to other relations, as to that of dependence of the vassal upon the lord, to the close relation of master and pupil, of protégé and patron &c., hence a) *subject, vassal* 2 KINGS 16, 7, with עֶבֶד. b) *ward* EX. 2, 10; *disciple, youth*, e. g. בְּנֵי-נְבִיאִים AM. 7, 14 *a disciple of the prophets*, belonging to the prophetic order, particularly in the plur. בְּנֵי נְבִיאִים 1 KINGS 20, 35; 2 KINGS 2, 3; 4, 1 &c., as the prophetic schools under Elijah and Elisha were called, whose relation to their masters was more intimate than that of the הַנְּבִיאִים or לְהַנְּבִיאִים to Samuel; comp. Greek *viós*, παῖς, Syr. ܒܢܝܐ, plur. constr. ܒܢܝܐ, Arab. وَلَد, &c. in a similar sense. Vice versa the master is also called in Hebrew אָב (which see); the teacher-poet, therefore, addresses his reader as בֶּן Prov. 2, 1; 3, 1 &c. c) *protégé, favourite*, hence applied to Israel as the *son of God* EX. 4, 22; Hos. 11, 1; Ps. 80, 16; in the plur. Is. 1, 2; 30, 1 9. d) *one belonging to, a relative, companion*. So (according to the Targ., Symm. and Midrash) בְּנֵי אֱלֹהִים GEN. 6, 2 seq. is to be understood as meaning *companions of the distinguished ones* (see אֱלֹהִים) i. e. *persons of distinction*; בְּנֵי-אָדָם *man*, also plur. בְּנֵי אָדָם i. e. belonging to the human species (see אָדָם); בְּנֵי אֲבִיזֹן Ps. 72, 4 *the poor*; בְּנֵי-הַדָּוָר ECCLES. 10, 17 *noble* (in the same sense יָלֵד Is. 2, 6); בְּנֵי הָעָם JER. 17, 19 *belonging to the people* i. e. the people themselves EX. 33, 2; 37, 18. — 6. בְּנֵי often appears with impersonal nouns as a farther developed poetical combination, to denote the closest relation to such nouns, whether spiritual or figurative descent, relationship, attachment, subjection, or in what-

ever way it may be conceived. To this belongs: a) its union with names of places and countries, but only in plur. constr.: בְּנֵי-קָדֵם GEN. 29, 1 *easterns* i. e. Arabians, בְּנֵי צִיּוֹן Ps. 149, 2, and so with קָדֵר Is. 21, 17, נוֹף JER. 2, 16, מִצְרַיִם Ez. 16, 26, אֲשֹׁר 23, 7, בָּבֶל 23, 15, אֲרָר 27, 11 &c., to denote the *Kedarenes, Egyptians, Assyrians, Babylonians, Arvadites* &c. Other local references belong here, as בְּנֵי-נֶגֶב GEN. 17, 12 or בְּנֵי נֶכֶר Ps. 18, 45, elsewhere also אִשׁ בְּנֵי-נֶכֶר GEN. 15, 3, also יָלִיד 17, 12; בְּנֵי הַמִּדְבָּר Ezr. 2, 1; of animals בְּנֵי-בָשֶׁן DEUT. 32, 14. b) Figurat. בְּנֵי-גִבּוֹר Is. 21, 10; בְּנֵי-בֶטֶן Job 19, 17; בְּנֵי-אֶפְסָה LAMENT. 3, 13, for which occurs once אֶפְסָה alone Job 39, 23; בְּנֵי-קֶשֶׁת 41, 20. See בָּנָה, בָּנָה, בָּנָה, בָּנָה, אֶפְסָה, אֶפְסָה. c) It is connected with abstract nouns to denote the possession of a quality, a virtue or a vice; or with other nouns to express dependence, descent, the fact of being ruled, similarity, comparison &c., in short to express a relation of the mind. So בְּנֵי-חַיִל 1 SAM. 14, 52 *strong*; בְּנֵי-מָוֶת 20, 31 *worthy of death* i. e. having incurred the penalty of death; בְּנֵי-הַקּוֹר DEUT. 25, 2 *worthy of being smitten*; בְּנֵי-בְלִיַּעַל 1 SAM. 25, 17, בְּנֵי-שֹׁמֵר Is. 5, 1, בְּנֵי-שֹׁחַר 14, 12, בְּנֵי-נֶפֶשׁ GEN. 15, 2, בְּנֵי-עֹלָה Ps. 89, 23, בְּנֵי הַתַּעֲרָבוֹת 2 KINGS 14, 14, בְּנֵי הַגּוֹלָה Ezr. 4, 1, בְּנֵי-רֶשֶׁת Job 5, 7, בְּנֵי-לֶבִי Ps. 79, 11, בְּנֵי-חֶלֶב PROV. 31, 5, בְּנֵי חֶלֶב 31, 8, בְּנֵי-שֹׁמֵר Is. 49, 20, בְּנֵי-שׁוֹמֵר 54, 1, בְּנֵי-זִנּוּקִים Hos. 2, 6, בְּנֵי-הַיָּצוֹר ZECH. 3, 14 &c. For the most part, poets go farther into such combinations. d) It is united to nouns of time, of age, to express any relation to them, e. g. בְּנֵי יָקִיִּים GEN. 37, 3 *born in old age*; בְּנֵי הַנְּעוּרִים Ps. 127, 4; בְּנֵי-לַיְלָה JON. 4, 10 *that arose in a night*, comp. Syr. مَوْلَا, Talm. בְּנֵי-שָׁנָה; יוֹמָה Lev. 12, 6 *one year old*; and with numerals appended to denote age GEN. 17, 17; JER. 52, 1 &c. But where it appears in proper names compounded therewith, e. g. Phenician

בְּנֵי-חֶרֶשׁ (Athen. 2, 1), it signifies him that is born at the time in question, here *at the new moon*, like the Greek *Νομηνιος* (1 MACC. 12, 16); comp. אֶלְוִי (see אֶלְוִי), אֶלְוִי (see אֶלְוִי) as proper names. — 7. The following peculiarities in the use of the word have still to be noticed: a) In parallelism there usually stands in the second member ... בֶּן antithetic to the name NUM. 23, 18; JUDGES 5, 12; Is. 7, 9; in prose also from disinclination to the name itself 1 SAM. 10, 11; 20, 27 31; 22, 7 8 9; 25, 10. b) It is applied like אִשׁ (which see) to compound proper names and not merely fused together with the other member (see בְּנֵי-קָדֵם), though also connected with it loosely, e. g. בְּנֵי-חַיִל 2 CHR. 17, 7 (see אִשׁ-חַיִל). But in the plural, e. g. בְּנֵי-בָרֶק, בְּנֵי הַקֶּם, &c., the case of the proper names is perceptible. — 8. (*intelligent, master* = מֶלֶךְ 1 CHR. 15, 22) *n. p.* of one of the מְשִׁקִּים among the Levitical chorus-singers 1 CHR. 15, 18, but who is omitted in 15, 20 and עֲזַרְיָה put in his place 15, 21, probably because he died suddenly (perhaps like עֲזַרְיָה 13, 11). His music-choir may have been called מִוֶּת לְבָן (*death of Bén*, comp. פֶּרֶץ עֲזַרְיָה 13, 11) Ps. 9, 1, as a choir of singers was also named after יְרוּחָן 62, 1; לְ is a sign of the genit. (see לְ), and the article occurs in various ways elsewhere in proper names (see הָלָה). — Hence the denominative

Nif. בְּנֵי-חַיִל to obtain children, with בֶּן by GEN. 16, 2, because בֶּן was inflected after the analogy of לָה; but in Zabian the denominative is بَنَ.

With reference to GEN. 16, 2 and DEUT. 25, 9 בֶּן is derived by *Kimchi, Parchon* and others from בָּנָה (*to build up, to set up, establish*), the builder (of the house) as it were. But the ground-form is בֶּן with a vowel that hardly holds the consonants together, a dialectic offshoot of בָּר (comp. בָּר and בָּרָה, where *r* and *n* also interchange, probably through the medium of *l*), Syr. بَنَ; and - passed sometimes into

apoc. וַיִּבְנֶה, 3 times *inf. abs.* וַיִּבְנֶה, *const.* בָּנָה, with *suffix* בָּנוּהֶם and according to Ezekiel's peculiar manner *tr. prop. to dispose*, 16, 31 = (תָּךְ) *tr. prop. to dispose*, to set up, to place, like the Ar. بَنَى, hence 1. to build, to erect, establish, to raise, with accus. of the object, as a house DEUT. 20, 5; a palace 1 KINGS 22, 39; an altar 9, 25; a city 22, 39; a temple 16, 32; a tower 2 CHR. 27, 4; sanctuaries on heights 2 CHR. 33, 19; ships EZ. 27, 5; also spoken of the parts of a great building 1 KINGS 9, 24; 2 KINGS 15, 35; EZ. 4, 2 &c.; even of the beginning of a building 1 KINGS 6, 1 (comp. 2 CHR. 3, 1). The material out of which something is built is also put in the accus. EX. 20, 22; DEUT. 27, 6; 1 KINGS 15, 22; 18, 32; IS. 9, 9; EZ. 27, 5, more rarely with בָּ 1 KINGS 15, 22. Then: to build upon 16, 24; to overlay e. g. walls 6, 15, with בָּ of the material, in which case, however, the object governed by בָּנָה remains in the accusat. Also with בָּ: to build upon along with, to participate in building ZECH. 6, 15; NEH. 4, 4; with עַל (like בָּנוּר, הִסָּד) to build over, to obstruct by building, to enclose. That by which the building rises is also put with בָּ MICAH 3, 10; HAB. 2, 12. More rarely to build up (what is destroyed), to rebuild, JOSH. 6, 26; 1 KINGS 16, 34; 2 KINGS 14, 22; AM. 9, 14; יְרוּשָׁלַיִם וַיְבָנֶיהָ Ps. 122, 3 Jerusalem rebuilt; to fortify i. e. to build up with fortifications 1 KINGS 15, 17; 2 CHR. 11, 6. Improperly it is applied to the creation of the woman GEN. 2, 22, where בָּנָה being the nearest object (being made into a woman, לֵאמֹר) stands in the accusative. — 2. Figurat. to establish family happiness i. e. posterity (בָּיִת), with לְ of the person 1 SAM. 2, 35; to set up a throne i. e. dominion (בִּסָּד) Ps. 89, 5; of peoples, to bestow prosperity or well-being, with accus. of the person JER. 24, 6; 42, 10; generally to establish 1, 10; 18, 9; 31, 4; Ps. 28, 5; ECCLES. 3, 3; to give a lasting place to ZECH. 5, 11 &c. — Derivatives בָּנוּן, בָּנוּה, מִבְּנוּה, מִבְּנוּיָה and the proper names רִבְנָה, רִבְנָאֵל,

רִבְנָה, רִבְנָה. See also בָּן and בָּת.

Nif. נִבְנָה 1. to be built, to be built up, set up, in the wide sense of Kal, 1 KINGS 3, 2; 6, 7; JER. 30, 18; NEH. 7, 1; to be built again, e. g. חֲרִיץ and רְחֹב DAN. 9, 25; EZ. 36, 33. — 2. Figurat. to be placed in prosperity &c. JER. 12, 16; 31, 4; MAL. 3, 15; JOB 22, 23; to be established, with accus. of the thing by which Ps. 89, 3, or with בָּ PROV. 24, 3. — נִבְנָה GEN. 16, 2 and 30, 3 is a denom. from בָּן (which see), which follows in general the method of לָהּ in inflection and in derivatives.

The stem נִבְנָה is like the Targ. נִבְנָה, Syr. بَنَا, Ar. بَنَى, where also examples of the wider senses occur; but the organic root is בָּנָה, Ar. بَنَى, and the Hebrew בָּן is the same. The fundamental signification appears to be to make firm, identical with that in לָאֵלֶּךְ, לָאֵלֶּךְ.

בָּנִיָּה (familyship, from בָּן = בָּנָה) *n. p.* m. NEH. 3, 24; 7, 15, for which in EZR. 2, 10 בָּנִי; EZR. 8, 33; 10, 30.

בָּנוּר see בָּת.

בָּנִי (= בָּנִיָּה, posterity) *n. p. m.* 2 SAM. 23, 26; 1 CHR. 6, 31; 9, 4 K'ri, where the K'tib reads בָּנִיָּה [בָּן]; NEH. 3, 17; 8, 7; EZR. 10, 29. In EZR. 2, 10 it stands for בָּנִי (which see).

בָּנִי (see בָּנִי; perhaps, however, from בָּן) *n. p. m.* NEH. 9, 4.

בָּנִי-בֶרֶק *n. p.* of a city in Dan, in the neighbourhood of גִּזְרֵי-מִן &c. JOSH. 19, 45, for which Enseb. has Βαγαχαί, not far from Ἀλωρος (אֶשְׁדּוֹר); but this appears to have been (בָּרֶק) at a later period, while the former retained the name unchanged (Sanh. 32 b). בָּרֶק appears to be an original local name, either like the Ar. بَرَق stony land, or with reference to בָּרֶק (which see) place of prickly plants; בָּנִי stands for בָּיִת, the two being exchanged for one another elsewhere in Scripture (see בָּן).

בִּינְיָה (*Jah is intelligent*, from בִּין; more probably from בֵּן *Jah's devoted one*, since only the vowel is here lost) *n. p. m.* 2 SAM. 20, 23; 1 CHR. 4, 36; 11, 31; 2 CHR. 20, 14; EZR. 10, 25. **בִּינְיָהוּ** also stands for it.

בִּינְיָה *f.* only Ez. 41, 13 *a building*, equivalent here to בִּנְיָה, for which it seems to be a periphrasis. It arose by means of the suff. -יָה from בִּינְיָן, as 1 cod. and the versions have; and as בִּינְיָן may be understood in the same sense, it is not necessary to read בִּינְיָה *partition-wall*.

בִּינְיָה (= בִּינְיָה) *n. p. m.* 2 SAM. 8, 18; 23, 30; 1 CHR. 15, 18-24; 27, 34; 2 CHR. 31, 13; Ez. 11, 1.

בְּנֵי יַעֲקֹב *proper name* of a station of the Israelites in the Sinai peninsula, between מִסְרֹת and הַגְּדֹד or in their neighbourhood NUM. 33, 31, where were cisterns (בְּאֵרוֹת) DEUT. 10, 6. If the name of the place is to be explained "*sons of Ja'akan*", i. e. after a nomadic tribe Ja'akan, we might compare the Edomite race יַעֲקֹב GEN. 36, 27; but see יַעֲקֹב.

בְּנֵי see בְּנֵי.

בְּנֵי יַעֲקֹב (*fortunate*, from בָּרַךְ; according to *Ibn 'Esra* from בְּנֵי יַעֲקֹב, because he was born to Jacob in his old age, and the Sam. cod. actually has בְּנֵי יַעֲקֹב; but the use of יַעֲקֹב elsewhere contradicts this assumption) *n. p.* of Jacob's youngest son, whom his mother called בְּנֵי-אִיִּי GEN. 35, 18, ancestor of the Israelite tribe named from him (בְּנֵי בִּ or בְּנֵי בִּ) NUM. 1, 36 37; 26, 41, who received their territory between Ephraim, Judah and Dan JOSH. 18, 11 seq. בְּנֵי בִּ JER. 37, 13 and ZECH. 14, 10 means the northern gate of Jerusalem, elsewhere אֶפְרַיִם 2 KINGS 14, 13, the present Damascus-gate. The district of Benjamin is called either אֶרֶץ יְמִינִי JER. 1, 1; 17, 26, or אֶרֶץ בִּ 1 SAM. 9, 4, if the latter be not rather a piece of the Benjamite territory stretching into another tribe. In the *Gentile*

appellation the word always appears separated (see בְּנֵי-יַעֲקֹב), which the LXX (*ῥῑοὶ Ἰακωβ*) and Vulg. (*filii Jemini*) do not appear to have understood.

בִּינְיָן *m.* *a building*, generally in the language of architecture *the wall of a court*, *a partition-wall* Ez. 40, 5 (*Rashi* חֻמָּה, LXX sometimes τὸ διόσιον); both in 42, 1 and in 41, 12 *the additional structure* in the west consisting of בְּנֵי-יָסוֹד, generally a part of the building (like the Ar. بِنْيَان *building and wall*), without any necessity for ever reading בִּינְיָן.

בִּינְיָן (def. בִּנְיָן) *Aram. m.* *a wall* EZR. 5, 4.

בְּנֵי-יָסוֹד (perhaps = בְּנֵי-יָסוֹד *posterity* from בִּינְיָן = בְּנֵי, as in Arab.) *n. p. m.* NEH. 10, 14. The drawing back of the accent may have arisen in pronunciation, after the disappearance of the abstract termination.

בִּנְיָן (not used) an assumed stem for אֲבָנֶה (which see) in the sense of *tr.* *to bind, bind about, gird about*, either in consideration of *bandh* in Sanskrit (to bind), Pers. بند (bend), Goth. bindan &c. having the same idea in them; or perhaps אֲבָנֶה (= אֲבָנֶה) is put for אֲבָנֶה, so that אֲבָנֶה is = אֲבָנֶה (which see), and cognate with אֲבָנֶה, אֲבָנֶה, &c. But since the noun appears only in the Pentat. (once out of it in Is. 22, 21) as belonging to the priests' dress, and was already looked upon as a foreign expression by the *Targ.* and *Jos.*; since moreover the Semitic dialects present no explanation of the stem: it is better (with *Kimchi*, *Parchon* and others) to regard the word as adopted from old Egyptian, and therefore quadriliteral.

בִּנְיָן (i. e. בִּין; not used) *tr.* same as בִּנְיָן, Ar. بَنَى, *to restore, set up*. Hence the proper names בְּנֵי-יָסוֹד, בְּנֵי-יָסוֹד, בְּנֵי-יָסוֹד.

בִּנְיָן *Aram. intr.* *to be unwilling, to bear ill-will against*, along with קָצָה DAN. 2, 12, therefore the *Targ.* on PROV. 25, 23 takes בְּנֵי-יָסוֹד = בְּנֵי-יָסוֹד; at JOB 16, 10 it has

wrath; and the Samar. has פָּנָס *to irritate* DEUT. 32, 16 for נָפַס. The Ar. بنس is not connected with it; but probably بلس IV. *to be provoked* at a thing, to be surprised. The fundamental signification appears to be *to snort* (as in נָחַם from the noun נָחַם); and the organic root might then be בָּנַס, cognate with the root of the Sanskrit *nāsa* (not from *snā*), Latin *nas-us*, German *Nas-e* &c.

בָּנַע see בָּנָה.

בָּנָה (from בָּן-נָה *given up to dispersion* or *wandering*, i. e. *one wandering*;

נָה, Ar. نَعَى X. *to be scattered*; see בָּ) n. p. m. 1 CHR. 8, 37; 9, 43.

בָּן-יָה (given to trust in *Jah* = יָה, see בָּ) n. p. m. NEH. 3, 6. Comp. n. p. סוּרָה.

בָּיַס (*conqueror, subduer*, from בָּיַס which see) n. p. m. EZR. 2, 49. בָּיַס is like בָּיַס, גָּר, גָּר, a participial noun, בָּיַס being an adjective-termination. בָּיַס, בָּיַס and others may also be developed from verbs בָּיַס.

בָּיַס א. בָּיַס.

בָּיַס (not used) intr. prop. to begin to ripen, hence *to be unripe* (of grapes), Ar. بَسَرَ to begin to do, to begin, beginning, fresh, beginning, also an unripe date. The fundamental signification, however, is rather *to be sour*, of an unripe grape or date (comp. Targ. בָּיַס on PROV. 10, 26 for בָּיַס); hence in Arab. partly *to look sour*, partly *to be unripe*, metaphor. *to begin generally*, comp. *ὀμψαίνεω* from *ὄψαξ*; Targ. בָּיַס, Syr. حَسِبَ *to look sour*, fretful, unwilling, to despise; the organic root might then be בָּיַס, also found in בָּיַס (which see).

בָּיַס (collect.) m. *sour, unripe grapes*, cognate in sense בָּיַס Is. 18, 5; Ez. 18, 2; Syr. حَسِبَ.

בָּיַס m. the same, JOB 15, 33.

בָּיַס abridged from בָּיַס in compound proper names when it forms the last

member, e. g. n. p. אֲרִיבַע (which see); comp. Phœnician יוֹבַע or יוֹבַע (Ioubas, Ióbas, Ióbas) = יוֹבַע; Annibas, Chanebo = חֲנַנְיָשׁ; Chinisbo = חֲנַנְיָשׁ. In this very word בָּיַס, l at the end is stripped off; which is more rarely the case in the first member, e. g. בָּיַס Bomilcar = בָּיַס.

בָּיַס abridged from בָּיַס in the compound proper name אֲשִׁיבַע (which see) = אֲשִׁיבַע; comp. Phœnician Βηγάω (Ety. magn. s. v.) from בָּיַס.

בָּיַס and בָּיַס (3 pl. בָּיַס, 1 pl. בָּיַס; part. בָּיַס, inf. בָּיַס; fut. מְבַיַּס) Aram. tr. *to desire, request*, with מִן from some one DAN. 2, 16 23 49; *to seek*, with accus. 2, 13; 6, 5; *to beg*, with אֲחֻזָּה, construed with עָרָם 6, 12 or מִן-עָרָם 2, 18 or מִן 6, 8, sometimes also with the addition of the noun בָּיַס 6, 8, בָּיַס 6, 14. Deriv. בָּיַס.

Pah. בָּיַס = בָּיַס (3 pl. fut. בָּיַס) *to ask urgently*, with ל of the person DAN. 4, 33.

בָּיַס (not used) an assumed stem for the participle בָּיַס, בָּיַס. For this purpose the Ar. بَعَدَ and بَعَدَ *to be separated, removed*, VI. *to remove oneself, to withdraw*, Syr. Ethpe. اَلْحَصْبَ, Af. اَلْحَصْبَ with a similar meaning, and حَصْبًا remote, حَصْبًا removal, Aethiop. intr. *to be otherwise*, tr. *to make otherwise, to alter* &c. have been compared. Accordingly the signification *to be back, to be behind* has been fixed upon for בָּיַס. But though many particles have arisen from the stems of verbs (comp. בָּיַס, אֲחֻזָּה &c.), and a comparison of the Arabic (after Danz), the Syriac (see above), the Aethiopic (*Gesenius*) &c. is so near at hand, yet the old Lexicographers (*Kimchi, Parchon* &c.) have regarded בָּיַס as a preposition connected with עָרָה, and fixed the significations accordingly. The Arab., Syr. and Aethiop. verb would in that case be looked upon merely as a variation of בָּיַס. Others compare בָּיַס *to cover, to veil*, which, however, suits a few meanings only.

2, 9 only expresses from something. — 2. behind i. e. close upon something, after verbs of shutting, enclosing, JUDGES 3, 22 and the fat closed up thick behind the blade, i. e. the blade which had penetrated with the haft was enclosed by the fat; **וַיִּסְגֹּר בַּעֲדָיו** JUDGES 3, 23 *he shut the door behind him* (Eglôn), the shutting one (Ehûd) being outside, i. e. he shut him in; **וַיִּסְגֹּרוּ בָעֵדָם** 9, 51 *they shut themselves in* (into the tower) i. e. they shut it behind them; **וַיִּסְגְּרוּ** ... **בַּעֲדָךְ** 2 KINGS 4, 4 and shut the door behind thee, i. e. and shut thyself in. The suff. has only an apparent reflexive force, when the shutter remains within and closes himself up. **וַיִּסְגֹּר ... בַּעֲדָיו** GEN. 7, 16 *he closed it behind him*, where the shutter is different from the person shut in; on the contrary to close behind one who has been brought out, is expressed by **סָגַר אַחֲרָיו** GEN. 19, 6, comp. 2 SAM. 13, 17. In this sense **בַּעֲדָר** is to be taken after the verbs **שָׁדַד** JOB 1, 10, **הִסָּד** 3, 23, **גָּדַר** LAMENT. 3, 7, **צָצַר** GEN. 20, 18, **הִחָס** JOB 9, 7, **הִגָּן** PS. 3, 4, ZECH. 12, 8 &c. In all these passages the door or thing is closed behind one or a thing, while the closer is without; the additional idea of around or about lying either in **מִסְבִּיר** and such like words, or in the verb, being usually, however, unexpressed. Hence the meanings of *απρί*, *αυρί* are not to be found here. Seldom is **בַּעֲדָר** wanting in such a case as 1 SAM. 1, 5; or **בָּ** is put and the verb of enclosing is to be supplied JON. 2, 7. In this sense we are to understand **לְ מִבְּעַד** SONG OF SOL. 4, 1 *from behind ... forth* i. e. behind ... forth. — 3. Expressing direction to and striving after an object, giving prominence to the signification of **עָר**, many verbs which denote praying, interceding for, atoning, seeking God, asking, taking heart &c. for one, are construed with **בַּעֲדָר** in the sense of for, direction towards an end being denoted. So after **הִתְפַּלֵּל** GEN. 20, 7, **בָּשָׂר** Ex. 32, 30, **זָעַק אֶל־יְהוָה** 1 SAM. 7, 9, **הִתְחַזַּק** 2 SAM. 10, 12, **נָשָׂא תַפְלָה** 2 KINGS 19, 4, **רָשָׁע**

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אֶחָד־יָ JER. 21, 2, עָמַד בְּפָרֶץ Ez. 22, 30, יִדְעִיר Ez. 8, 24, בָּקַשׁ אֶחָד־יָ 2 SAM. 12, 16, יָדַשׁ אֶל־ Is. 8, 19; then קָרָא אֶל־ JER. 11, 14 to call to God (for expiation) בָּעַד רֵעֵהוּ for their transgression, but the LXX read here appropriately בָּעָה; פָּרָה Ez. 45, 22; to take a pledge for one, for whom another is a surety, PROV. 20, 16; נָתַן בָּעַד נַפְשׁוֹ JOB 2, 4 to give up for the life; דָּעָה עוֹלָה 42, 8; to bring presents of something for one, 6, 22; — for being always expressed by בָּעַר which is different from בָּעַל, though the latter is also used sometimes, and from תָּחַח, inasmuch as it is never applied to place. Here belongs too עוֹר בָּעַר עוֹר sc. יִתֵּן אֵישׁ JOB 2, 4 every one gives עוֹר for עוֹר i. e. to receive עוֹר (see עוֹר); PROV. 6, 26 for a whore (thou givest all) even to a piece of bread. In both these instances נָתַן, more rarely הָיָה, as Ps. 139, 11 and night will be light for me, is to be supplied. This meaning for (in favorem) is only the figurative application of *at*, *near* &c. and is nothing but a modification of עַר in a cognate sense effected by בָּ, with which many verbs are construed. Hence it is interchanged with בָּ Jo. 2, 9. The Ar. بَعَدَ behind is to be explained in the same manner. The Samaritan translation supplies its place by בָּעֵצֵר (*at*), understanding it as a similar compound.

בָּעָה (*fut.* יִבְעָה, resolving in Aram. manner the *ai* [ē] final sound into *ay* 2 *pl.* תִּבְעִי, *imp. pl.* יִבְעִי Is. 21, 12, comp. יִבְעִי 33, 7, יִבְעִי DEUT. 8, 13, יִבְעִי Is. 40, 18) *intr.* same as בָּעַע (*qdr.*) to spring forth, bubble up, hence applied to the boiling of water by fire: to cook Is. 64, 1; fig. to desire ardently, to ask eagerly or pressingly (comp. Aram. בָּעָה, בָּעָה, בָּעָה); after the Aramaean usage to ask repeatedly Is. 21, 12; Ar. بَعَا the same. Derivat. according to some יִבְעִי בָּעָה.

Nif. נִבְעָה 1. to be shot forth, pressed out, to break forth, Is. 30, 13 like a breach threatening destruction, breaking out (growing) on a high projecting wall.

— 2. to be searched thoroughly OB. 6. — On the stem see בּוֹעַ and נִבְעַע, where is the organic root; on the connexion of ideas see רָחַשׁ, בָּקַשׁ, &c.

בָּעָה (3 *p. pl.* יִבְעוּ, 1 *pl.* יִבְעִי; *part.* אֲרָם) Aram. same as בָּעָה, which see.

Pah. בָּעִי see בָּעָה.

בָּעִי (*constr.* בָּעִי, with *suff.* תָּה) Aram. *f.*, petition, request, DAN. 6, 8 14, from בָּעָה.

בָּעִי see בָּעִי and בָּעִל.

בָּעִיר (*shepherd*, from בָּעִיר) *n. p. m.* NUMB. 22, 5; 1 CHR. 1, 43.

בָּעִירִים (*constr.* בָּעִיר, from בָּעָה; the plur. is often a form of the abstract-formation) *pl. m.* terrors, JOB 6, 4; PS. 88, 17.

בָּעִי (not used) 1. *tr.* = מָצַע (which see) in the proper name מִצְרִיָּה: to split, divide, separate, Ar. بَغَز (to split, divide), بعض II. (to divide), hence the noun بعض (part), comp. مَار (to separate), whence the proper name מִצְרִיָּה = מִצְרִיָּה (part, i. e. meted out by God), like the proper names תִּלְקַס, תִּלְקִי, &c. — 2. *intr.* (like the Ar. بَوَّس to be valiant, bold, courageous, whence بَاس courage, بِيَهَس a strong man) to be strong, courageous, firm. See בָּעִשׂ.

בָּעִי (a segolate form from בָּעִי, and not to be explained like בָּעִי 1. (a part viz. of God, or courage, valour, victory) *n. p. m.* RUTH 2, 1. — 2. (firmness) a symbol. proper name of one of the two pillars before the temple, the first of which was called בָּעִי, 1 KINGS 7, 21.

בָּעִט (*fut.* יִבְעֵט) *tr.* to tread down, to beat out (with the feet), transferred from the ox DEUT. 32, 15; figurat. to despise 1 SAM. 2, 29. The stem is in the Targ. בָּעֵט = Hebr. בָּעֵט also to tread the grapes, Syr. بَعَط or بَعَط, for which בָּעֵט is likewise used in the Targ. and Talmud; in Arabic this idea lies in بَعَضَ and بَعَدَ (see בָּעֵד); IV. to despise.

בָּעִי JOB 30, 24 has been taken by

cular references, it appears with additions that fix it more precisely, thus a) **בַּעַל בְּרִיָּה** JUDGES 8, 33; 9, 4 *covenant-Baal* i. e. with whom a covenant has been concluded (comp. Ex. 23, 32; 31, 12-16), to whom sacrificial gifts were vowed, by whose name men swore (JER. 5, 7; 12, 16) and from whom protection and blessing were expected in return; alternating here with **אֵל** JUDGES 9, 46. — b) *Baal-Gad*, a name of the fortune-bringing Baal, conceived of as the prosperity-dispensing Jupiter-star and such like, *n. p.* of a city JOSH. 11, 17; 12, 7; 13, 5 at the foot of mount **הַרְמֹן** (G'ibl el-Sheik'), in the neighbourhood of which was also the town **הַרְמֹן** 1 CHR. 5, 23. See **גַּד**, **הַר**. — c) **בַּעַל הַחֲמֹן** *Baal-Hamôn*, a name of the Phœnician Baal, representing the nature-power of the Egyptian 'Amon (Sun-god), and thence the name of a city in Samaria, where the worship of this Baal may have been established SONG OF SOL. 8, 11. See **חֲמֹן** 1. 2 and **הַרְמֹן**. — d) **בַּעַל זְרוֹב** *Baal as the keeper off of vermin* (see **זְרוֹב**), a name of Baal at 'Ekron in Philistia 2 KINGS 1, 2, similar to *Zeus ἀνόμνος* or *μυιάγρος* (Paus. 8, 26, 4; Plin. 10, 40) or the *Myiagrus* of the Romans (Solin. Polyh. ch. 1). In the East flies are a great plague (*Oedmann*, *vermischte Sammlungen* IV. p. 80 seq.); and that Baal was a tutelary deity against them, is conceivable. — e) **בַּעַל הַחֲזֹר** a name of Baal as tutelary god of Hazôr (see **חֲזֹר**), then *n. p.* of a place in the vicinity of the city **אֶקְרוֹן** (which see) 2 SAM. 13, 23, or **עֶקְרוֹן** (which see) 2 CHR. 13, 19 K'ri. Frequently also **בַּעַל** in Phœnician received surnames from the places of his worship, where he was adored as a special tutelary deity, e. g. **בַּעַל צֹר** (Malt. 1, 1), **בַּעַל תַּרְזִי** (num. Tars.), **בַּעַל זֵיפֹר** *Zeus Αἰψος* (Numid. 4, 1) &c. — f) **בַּעַל הַרְמֹן** *Baal as a tutelary deity of Hermon*, a name of Baal after the place of his worship, a protecting god of the snowy Hermon-mountain, which name was then transferred to a place 1 CHR. 5, 23, in the neighbourhood of

בַּעַל הַר. The part of Hermon at which this city stood, was called **הַר בַּעַל** JUDGES 3, 3. See **הַרְמֹן**. — g) **בַּעַל מְעֹן** *Baal of the heavenly dwelling*, referring to the tower of Baal or Saturn in the seventh heaven, **מְעֹן** (DEUT. 26, 15; PS. 68, 6) being similarly used elsewhere; consequently identical with **בַּעַל זְכוֹל** and the Phœnician *Βεελσάμην* (**בַּעַל שָׁמַיִם**, in Sanchon. p. 14 explained *κύριος οὐρανοῦ*, in Augustine on Judges *dominus coeli*); hence the name of the place **בְּלֵל מְעֹן** (*place of Baal-Meon*) JOSH. 13, 17, abridged by the omission of **בַּר** NUM. 32, 38; 1 CHR. 5, 8; and still farther abridged into **בְּלֵן** (which see). — h) **בַּעַל פְּעֹר** *Baal of the shame-uncovering* (comp. Jerome on Hos. 9, 10: Phegor in lingua hebraea Priapus appellatur) NUM. 25, 3 5, PS. 106, 28, in whose honour virgins yielded up their innocence, who was worshipped in Moab, and who gave his name to a mountain there (see **פְּעֹר**) NUM. 23, 28. — i) **בַּעַל פְּרָצִים** *Baal of the Pratzim-mountain* (see **פְּרָצִים**), a name of Baal who may have had his worship on **פְּרָצִים**, a mountain celebrated for ancient victories (see **הַר-פְּרָצִים** Is. 28, 21); whence the name of a place which was interpreted on the occasion of a great victory 2 SAM. 5, 20; 1 CHR. 14, 11. **פְּרָצִים**, **הַרְמֹן**, **פְּעֹר** and others belonged to the sacred mountains of antiquity, as at a later period **לְבָנִין** and others, which received their names partly from Baal representing some nature-power or other, partly from their local conditions. — k) **בַּעַל תְּסֵפְחוֹן** *Baal-Tsephon* or *Typhon*, a name of Baal as representative of the opposite of mundane order and harmony &c. (see **צֵפְחוֹן**), or of the god ruling in winter. To this manifestation of Baal, the city **בַּעַל תְּסֵפְחוֹן** (see **צֵפְחוֹן**) in Egypt seems to have been dedicated Ex. 14, 2; in Palestine or the former Canaan, **צֵפְחוֹן**, **צֵפְתָּה** &c. — l) **בַּעַל שֵׁנִי** *the Baal worshipped at שֵׁנִי* as a tutelary deity and then the *proper name* of a city 2 KINGS 4, 42 in the land of 'שֵׁנִי 1 SAM. 9, 4; according to Euseb. and Jerome 15 Roman miles north of Dios-

city of Dan on the border of Judah JOSH. 19, 44, comp. 15, 10, which was therefore also called **בַּעַלְהָ**. This **בַּ** must be understood 1 KINGS 9, 18 to lie in the neighbourhood of **גִּזְר** and **בֵּית הָרוֹן** (which see), according to the Talmud and Jos. (Ant. 8, 6, 1); but l. c. it is put in the vicinity of **תְּדֹמֶר** (which see). — 2. *n. p.* of a city beside **תְּדֹמֶר**, built or fortified by Solomon, 1 KINGS 9, 18, which 2 CHR. 8, 6 does not contradict. **Ba'albek** (**بعلبك**) or Heliopolis, also called **גִּזְר** **בַּעַלְהָ**, has either been considered the same, or it should be looked for at least in that neighbourhood. The **בַּעַלְהָ** put by the Arabic version at JOSH. 12, 7 for **גִּזְר** **בַּעַלְהָ**, seems to be **בַּעַלְהָ**.

בַּעַלְהָ see **בַּעַלְהָ**.

בַּעַלְהָ (perhaps from **בַּעַלְהָ** = **בַּעַלְהָ** which see; in Phœnician names of places such an abbreviation of **בַּעַל** is frequent) *n. p.* of a place in Moab NUM. 32, 3, which is called in 32, 38 **בַּעַלְהָ**, in JER. 48, 23 **בַּעַלְהָ**, and in JOSH. 13, 17 **בַּעַלְהָ**. See **בַּעַלְהָ**.

בַּעַלְהָ (= **בַּעַלְהָ** son of grief, i. e. patient, pious) *n. p. m.* 1 KINGS 4, 12; NEH. 3, 4.

בַּעַלְהָ (the same) *n. p. m.* 2 SAM. 4, 2; 23, 29; NEH. 7, 7.

בַּעַר (*fut.* **יִבְעַר**; *part. f.* **בֹּעֶרֶה**, **בֹּעֶרֶת**, and in Hos. 7, 4 **בֹּעֶרֶה** fluctuating between masc. and fem.) 1. *tr.* to kindle, set fire to, with **בַּ** of object Is. 30, 33; then to burn, to consume (cognate in sense **אָכַל**), with accus. of object Ps. 83, 15; or to reach on fire to something and to consume it, with **בַּ** JOB 1, 16; but **בַּ** also expresses locally in, among, JER. 44, 6, Ps. 106, 18, or upon (a whole) omitting the accus. of the part Is. 43, 2, LAMENT. 2, 3, or the means by which, JUDGES 15, 14. Metaph. spoken of anger ESTH. 1, 12, of evil Is. 9, 17. — 2. *intr.* to burn, to blaze, Is. 1, 31; 4, 4; 9, 17; sometimes with the addition of **בָּאֵשׁ** Ex. 3, 2; to glow MAL. 3, 19; to sparkle, with **בָּאֵשׁ** whence 2 SAM. 22, 9; figurat. of anger

Is. 30, 27; of burning wrath 62, 1; **בֹּעֶרֶה** Hos. 7, 4 to be heated i. e. glowing hot by the baker, consequently much the same as an *intr.* like **מֵעֵר** (ibid.) *tr.* fire-maker (perhaps 11, 9 **עֵר** heat). — For JER. 10, 3, Ez. 21, 36, Ps. 94, 8 see the denom. of **בַּעַר**. — Deriv. **בֹּעֶרֶה**, proper name **בֹּעֶרֶה**; see **בֹּעֶרֶה**.

Pih. **בַּעַר** (*inf.* **יִבְעַר**, with *suffix* **בֹּעֶרֶם**; *fut.* **יִבְעַר**) 1. to kindle, to put **אֵשׁ** to, Ex. 22, 4; JER. 7, 18; Ez. 39, 10 (cognate in sense **הִשְׁמִיר**), with **בַּ** to; **נִצִּים** Lev. 6, 5; **זִיקוֹת** Is. 50, 11; **נִירוֹת** 2 CHR. 13, 11, therefore with accus. of the object. Seldom intrans. like the **קַל** to burn. **בַּעַר** Is. 40, 16 is not sufficient to burn (the sacrifices); 44, 15. — 2. to destroy by burning, hence metaphor. to root out, to remove, to annihilate, with **בַּ** of the place and accus. of the object DEUT. 13, 6; 17, 7; 26, 13 (cognates in sense **הִכְרִית**, **הִשְׁמִיר**); to take away **גִּלְגָּל** (a dung-heap) 1 KINGS 14, 10. Without giving the name of a place NUM. 24, 22; Is. 6, 13 and even that will be destroyed again; 4, 4 **וּבְרִיחַ בַּעַר** and by the spirit of destruction. With **אַחֲרָי** to cut off after one 1 KINGS 14, 14; 21, 21. — 3. From the preceding signification has arisen: to feed upon, e. g. **פָּרִים** Is. 3, 10; 5, 5; with **בַּ** of the whole, a part of which is consumed, Ex. 22, 4. Deriv. **בַּעַר**.

Puh. **בַּעַר** to be kindled JER. 36, 22.

Hif. **יִבְעִיר** (*fut.* **יִבְעִיר**) *causat.* 1. to cause to burn, to kindle, with accus. of the object Ex. 22, 5; with **אֵשׁ** and **בַּ** of the object JUDGES 15, 5 to burn up; **בָּאֵשׁ** 2 CHR. 28, 3, if **יִבְעִיר** be not here = **יִבְעִיר**; comp. 1 KINGS 16, 3. The means by which: **בָּאֵשׁ** Ez. 5, 2; on the contrary **בְּעֵשֶׁן** NAH. 2, 14 is the accus. with **בַּ** *essentiae* into smoke. — 2. with **אַחֲרָי** 1 KINGS 16, 3 to root out thoroughly, literally after, behind. — 3. to feed upon Ex. 22, 4.

The stem **בַּ** has its analogy in the fundamental and collateral meanings, in the dialects (Targ. **בַּעַר** to burn, Ar. **بَعَرَ** wrath, Syr. **بَعَرَ** to clear away &c.); but the organic root is **בַּעַר**, since a

cognate ground-sense is found in **כַּר** (not used) *intr.* to be wild, rough, not built upon, spoken of land, a field, a district, comp. Targ. **כַּר** (כֹּדֶר) to be waste (= שָׁם Hebr.), Ithpa. **אֶתְכַרֵּי**, Ithpe. **אֶתְכַרֵּי**, Af. **אֶתְכַרֵּי**. The Hebrew **כַּר** Job 39, 4 like the Targ. **כַּר** and **כַּר** (def. **כַּרְא**) should either be referred to this root **כַּר**, or to **כַּר** with the same meaning, after the Ar. **كَبَر**, whence **كَبَر** a field, a desert. Many verbs with the middle **ע** have been developed out of monosyllabic stems (**ע**; see **ע**); and the organic root **כַּר** has a Mediterranean analogy beside the Semitic, for this meaning. See **כַּר**, **כַּר**. Derivat. **כַּרְע** with the denom. **כַּרְע**; **כַּרְע**, and perhaps the proper names **כַּרְע**, **כַּרְע**.

כַּרְע *m.* 1. (not used) same as **כַּר** field, wood, generally what is not built upon, hence **כַּרְע**. — 2. Metaphor. wildness, roughness, Aram. **כֹּדֶר**, hence fig. *want of cultivation, silliness, stupidity*, with **אִישׁ** Ps. 92, 7 *a rough, uncultivated man*, and the same without **אִישׁ** 73, 22; with **בְּסִיל** 49, 11. Comp. the Talm. adj. **כֹּדֶר** uncultivated, wild; **כֹּדֶר** = **כַּרְע** = **כֹּדֶר**, Targ. **כֹּדֶר** stupidity; **כֹּדֶר** not built upon. — Hence the denom.

כַּרְע (*fut.* **כַּרְע**; *part.* **כַּרְע**) *intr.* to be stupid, foolish, metaphor. to be bad Jer. 10, 8; Ps. 94, 8.

Nif. **כַּרְע** to be infatuated Is. 19, 11; Jer. 10, 14 21.

כַּרְע *m.* a taking away, a removing Is. 4, 4. It is prop. infin. **כַּרְע**.

כַּרְע (perhaps a wood from **כַּרְע**) *n. p.* f. 1 Chr. 8, 8, which is called **הָרֵשׁ** (perhaps **הָרֵשׁ** should be read) in 8, 9. Perhaps from **כַּרְע** (daughter of the fresh) from **כַּרְע** = **כַּרְע** III.

כַּרְע (from **כַּרְע**) *f.* a burning Ex. 22, 5. See **כַּרְע**.

כַּרְע (not used) *intr.* to be valiant, bold, Ar. **كَبَر**, **كَبَر**. Hence

כַּרְע (*valour, boldness*) *n. p.* of a king of Israel 1 Kings 15, 16.

כַּרְע (from **כַּרְע** see **כַּרְע**) *n. p. m.* 1 Chr. 6, 25.

כַּרְע (from **כַּרְע**; see **כַּרְע**) *n. p.* of a Levitical city in Manasseh Josh. 21, 27, for which **כַּרְע** (which see) stands in 1 Chr. 6, 56.

כַּרְע (*Kal* unused) *intr.* to be terrified, to be afraid, Ar. **كَبَر** attonitus fuit, Syr. **כַּרְע** timuit; on the contrary the Ar. **כַּרְע** appears to correspond more nearly to **כַּרְע**. Deriv. **כַּרְע**, **כַּרְע**.

Nif. **כַּרְע** (1 pers. **כַּרְע**) to be terrified, afraid, with **כַּרְע** or **כַּרְע** of, 1 Chr. 21, 30; Esth. 7, 6; Dan. 8, 17.

Ph. **כַּרְע** (3 fem. sing. with suff. **כַּרְע**; **כַּרְע** for **כַּרְע**; *part. fem.* with suff. **כַּרְע** from **כַּרְע** out of **כַּרְע**, like **כַּרְע** 1 Kings 1, 15) to put into terror, to alarm, with accus. of the object Is. 21, 4, Job 7, 14, e. g. **כַּרְע**, **כַּרְע** &c. The accessory idea of suddenness is not found even in 1 Sam. 16, 14.

כַּרְע *f.* terror, restlessness Jer. 8, 15; 14, 19; opposed to **כַּרְע** (rest).

כַּרְע (from **כַּרְע**) a swamp, a morass, mud Jer. 38, 22.

כַּרְע (from **כַּרְע**, plur. in Ez. **כַּרְע** after the Aramaean mode, which the Masora reads **oth**) *f.* swamp, slough Job 8, 11; 40, 21; Ez. 47, 11, coupled with **כַּרְע**, where **כַּרְע** and **כַּרְע** grow; Targ.

כַּרְע, pl. **כַּרְע**, Ar. **كَبَر** slough. See **כַּרְע**.

כַּרְע (**K'tib**; from **כַּרְע**) *adj. m.* high, inaccessible, steep, **כַּרְע** Zech. 11, 2 the high (situated on the highest top of Lebanon) wood. The **K'ri** reads **כַּרְע**.

כַּרְע (from **כַּרְע**) *m.* ore of gold and silver, same as **כַּרְע**, hence **כַּרְע** Job 22, 24 the Ophir (gold) shall be ore of the mining-pits.

כַּרְע (shining or high from **כַּרְע**, see **כַּרְע**) *n. p. m.* Ezr. 2, 17.

כַּרְע (from **כַּרְע**; constr. **כַּרְע**, with 15*

suff. **בָּצֵרֶךָ** *m.* 1. time of cutting off the grapes, *vintage* (prop. cutting off of berries, like קָצֵר cutting of fruit) **LEV.** 26, 5; **Is.** 24, 13. As the gleanings were called קִלְלוֹת **MICAH** 7, 1, the proverb arose: *better the gleanings of ... than the vintage of ...* (where in **מִבְּצֵרֶיךָ** the Dagesh in Beth is omitted; comp. 1 **SAM.** 23, 28; **Ez.** 32, 30). It also stands for קָצֵר **JER.** 48, 32. — 2. *adj. m.* K'ri in **ZECH.** 11, 2 = **בָּצוּר** (which see) *high, steep*. See **בָּצָר** 3.

בָּצֵל (not used) *intr.* to be furnished with a husk (laminated), to have a husk, **Ar.** **بَصَلَ**, comp. **פָּצַל** to peel, **Pih.** to peel off. The organic root is **פָּצַל** — **פָּצַל**, also found in **פָּצַל** to tear loose, **פָּצַל** to separate &c.; comp. Greek *ακυλλόν*, *ακυλ-εῖω*, German *Schal-e*, *schäl-en* &c., as also **פָּצַל**, **פָּצַל**, **פָּצַל**. Deriv. **פָּצַל**.

בָּצָל (only *pl.* **בָּצָלִים**) *m.* prop. husk-growth, hence *onion* **NUMB.** 11, 5; comp. **Syr.** **ܒܥܠܐ**, **Ar.** **بَصَل**.

בָּצֵלָא (from **בָּצַל** *El* as *protection*; later among the Jews **בָּצֵלָא**; the Talm. explains it = **בָּצַל** *n. p. m.* **Ex.** 31, 2; **Ezr.** 10, 30. **בָּצַל** for **בָּצַל** appears also in **בָּצֵלָא** (according to some).

בָּצֵלָה (from **בָּצַל** *asking*) *n. p. m.* **Ezr.** 2, 52; in **NEH.** 7, 54 **בָּצֵלָה** (the same).

בָּצֵלָה see **בָּצֵלָה**.

בָּצַע (*fut.* **בָּצַע**; *inf. constr.* **בָּצַע**; *imp.* **בָּצַע**, with an accentless *suff.* **בָּצַעִים**) *tr.* to tear off, to tear in pieces, break off, separate, cut off, hence 1. to break in pieces, to beat or strike off, e. g. **הַפְּסָרִים** (the projections of the temple-roof borne by the pillars) on the head of all of them **AM.** 9, 1. — 2. Metaphor. to break off, i. e. to stop, the march (**אֶרֶץ**), spoken of the marching of locusts **Jo.** 2, 8. — 3. Usually to get gain (comp. **הָשִׁיב**), i. e. to snatch unrighteously to self, to rob one, **יִבְצַע**, **Job** 27, 8 *though he gains* (unjustly); **בָּצַע** **Ps.** 10, 3 = **הָשִׁיב**, especially so the

phrase **יִבְצַע יִבְצַע** **JER.** 6, 13, **PROV.** 1, 19; 15, 27, **Ez.** 22, 27 also in the meaning to plunder; once with the addition of **רָב** **HAB.** 2, 9, where Joakim is meant (see **JER.** 22, 17). **יִבְצַע** **JER.** 51, 13 is considered to be an *inf.* with the *suff.* of *thy being cut off* (see **הָשִׁיב**); but though possible as far as the form is concerned (comp. **יִבְצַע** **Job** 7, 19, **בָּצַע** **AM.** 1, 13), yet the passive sense is unproved, and it is better referred to **יִבְצַע**.

Pih. **יִבְצַע** (*fut.* **יִבְצַע**) 1. to cut off e. g. the thread from the thrum **Is.** 38, 12; metaphor. of the cutting of the thread of life: to tear loose, to destroy **Job** 6, 9. — 2. to complete, make an end of (comp. **קָץ** from **קָץ**); metaphor. to execute **Is.** 10, 12; **ZECH.** 4, 9; **LAMENT.** 2, 17. **LXX** *συντελεῖν*. — 3. to get gain greedily, hence to overreach **Ez.** 22, 12.

With the stem in question the **Targumic** **בָּצַע**, **בָּצַע**, **Syr.** **ܒܥܥܐ**, **Ar.** **بضع** and **بضع** (which properly belong together) are cognate; and to these also belong **פָּצַע**, **פָּצַע** &c. The organic root lies in **בָּצַע**.

בָּצַע (*pause* **בָּ**, with *suff.* **בָּצַעִי**, **בָּצַעִי**, **בָּצַעִי**) *m.* prop. torn off, torn away, hence 1. robbed, properly snatched to oneself by violence, generally *unrighteous possession or gain* **PROV.** 1, 19; **HAB.** 2, 9; *corruption* **Ex.** 18, 21; **JUDGES** 5, 19; *extortion* 1 **SAM.** 8, 3; cognate in sense **עָשָׂק**, **הָשִׁיב**, **הָשִׁיב**. Figur. *gain, profit* **GEN.** 37, 26; **Job** 22, 2. — 2. Perhaps same as **קָץ**: *termination, ceasing, destruction* **JER.** 51, 13.

בָּצַע (not used) *intr.* to swell up, spoken of the fermenting of mud, comp. **Ar.** **بَصَّ**, **بَصَّ** (to bubble forth), **Aram.** **בָּצַע** to press forward &c. Deriv. **בָּצַע**, **בָּצַע**.

בָּצַע *intr.* 1. (according to *Rashi*) to swell, of the feet, to get callous spots (comp. **בָּשָׂר** *V.* to extend, swell out, then to get callous spots, boils) **DEUT.** 8, 4; **NEH.** 9, 21; — 2. (not used) to rise on high, to swell up, whence **בָּצַע** (which see); —

3. (not used) *to overtop*, of a place; whence the proper name **בָּצֶק** (which see). — The stem is remotely connected with **בָּקַח** 1 (which see); the organic root is **בָּ-קָח**, which exists also in **נָקַח** &c. According to the opinion of *Kimchi* the fundamental signification is *to flow*, after the Ar. **بصق** (spit) &c., which however is only a collateral form of **بصع**; according to the Sam., Vulg., Alex. = **בָּקַע** *to be cracked*. But all the above explanations suit the derivatives, and have their analogy in **נָסַח** &c.

בָּצֶק (with suff. **בָּצֶקוֹ**) *m.* dough, properly the swelling mass, named from its extension, Ex. 12, 34 39, 2 SAM. 13, 8, Hos. 7, 4, irrespective of fermentation.

בָּצֶקָה (*height, hill*; comp. Ar. **بَصَقَة**) *n. p.* of a city in Judah JOSH. 15, 39; 2 KINGS 22, 1. From **בָּצַק**.

בָּצַר (*fut.* **יִבְצֹר**) *tr.* 1. with accus. *to cut off*, grapes LEV. 25, 5; *to gather grapes* JUDGES 9, 27; LEV. 25, 11. Hence **בּוֹצֵר** *vintager*, a figure of the depopulating enemy JER. 6, 9; 49, 9; OB. 5. Deriv. **בָּצִיר**. — 2. *to lessen, to shorten*, metaphor. Ps. 76, 13: *he lessens* (i. e. restrains) *the defiance of the powerful*, the Targ. using **בָּצַר** for Hebr. **גָּרַע** and Syr. **ܠܥܝܪ** &c. in this sense, and a similar metaphorical application of verbs of cutting off taking place elsewhere. Deriv. **בָּצִירָה**. — 3. Metaphor. *to cut off from something, to separate*; hence *to fortify* (of walls, cities &c.), so **בָּצִירָה** Is. 2, 15 and **בָּצִירָהּ** Is. 37, 26, the separated being conceived of as inaccessible; comp. Arab. **مَنَعَ** *to refuse*, and **مَنَعَ** *to enclose*, &c. Of a forest: *to be steep* ZECH. 11, 2. Figurat. **בָּצִירָה** JER. 33, 3 enclosed, i. e. *incomprehensible, inaccessible* to the understanding. Deriv. **בָּצִיר**, **בָּצִירָה**, **בָּצִירָהּ**, **בָּצִירָהּ**, *n. p.* **בָּצִירָה**. — 4. (unused) according to *Ibn Ganâch*: *to break*, of ore (in mining language), like the Ar. **تبر** (**تبر**), whence **تبر**, gold and silver ore.

Deriv. **בָּצִיר**, **בָּצִירָה**, **בָּצִירָהּ**, comp. **בָּצִירָה**, whence **רָץ** Ps. 68, 31.

Nif. **בָּצִירָה** *to be restrained, to be made inaccessible*, only figurat. of **מִצְדָּה** (*plan*), with **מִן** of the person, GEN. 11, 6; JOB 42, 2.

Ph. **בָּצַר** *to fortify* Is. 22, 10; JER. 51, 53.

The signification of the stem now given is fully established in the Aram. (see meaning 1) and Ar. **بصر** II. (*amputavit*), and even the Ar. sense, *to see*, is to be explained, like the Hebr. **בִּין**, of cutting, separating. But for sign. 3 the stem **בָּצַר** has been compared with **צָר** to be firm, strong; and for the derivatives of 4, **הִצִּיר**, **הִצִּירָה**, even **בָּצַר** 1 have been compared with **צָבַר**, considering *to gather grapes*, as synonymous with *ingathering*. The successive development, however, of all the significations rejects these explanations.

בָּצִיר (*pl.* **בָּצִירִים**) *m.* 1. *piece of ore*, i. e. gold and silver ore, broken out of the mine, and mentioned as a costly thing along with **אֶזְרָא** (**זָהָב**) and **הַיָּסָד** JER. 22, 24: *and laid* (**שָׁחַ** part. pass. of **שָׁחַ**) *on* (thy) *soil is gold ore* i. e. such will lie before thee; the *pl.* (according to *Kimchi*) **שָׁחַ בָּצִירִים** 22, 25 *thy gold ores will be immense* (**שָׁחַ** powerful). Comp. Talm. (K'tub. 67) **הַיָּסָד פְּרִיקָה** or **בָּלָהָה**, which Arâch explains: **זָהָב**. **הַיָּסָד מִן-הָאֶרֶץ מִן-הָאֶרֶץ**. — 2. (*strong place*) *n. p.* of a Levitical city in Reuben DEUT. 4, 43; JOSH. 20, 8; LXX **Βασίρα**, and identical with **Βασίρα** (**בָּצִיר**) in Gilead 1 MACC. 5, 26; the explanation of the Jerus. Targ. by **בְּרִיחַ** (?) is obscure. Another city in this district, north of Arnon was called **בָּצִירָה** JER. 48, 24 (which see). — 3. (God is a fortress) *n. p. m.* 1 CHR. 7, 37, comp. *n. p.* **בָּצִירָה**.

בָּצִיר (after the form **בָּחַב**) *m.* same as **בָּצִיר** *ore of gold*, figurat. **בָּצִיר** JOB 36, 19: *not riches* (comp. **בָּנִים** childless 1 CHR. 2, 30; **בָּנִים** ECCLES. 10, 10 without a face i. e. without edge); the negative **לֹא** here also refers to **כֹּחַ** **לֹא** here also refers to **כֹּחַ** and (not) *all the forces of strength*, i. e. he values (**יָצַד**) neither riches nor

strength; but most take **בַּצָּר** as **בָּצַר** and **בָּ. מִבַּצָּר** JER. 6, 27 is said by some to be = **מִן-בַּצָּר** (without money), **מִן** being abridged as in **מִבַּצָּר** JUDGES 8, 2; but it is more suitable there to take **מִבַּצָּר** as a noun equivalent to **בַּצָּר**, which agrees with the context. **בָּחוּן**.

בַּצְרָה (formed from **בָּצַר**) *f.* 1. *fold, pen*, MIC. 2, 12, consequently like **מִכְלָא** from **בָּלַח**, parallel **לְבָר**; therefore the Targ. has **הוֹמְרָה**; but the LXX (*ἐν θλίψει*) and the Syr. read **בַּצְרָה**; and others take it for the name of a city (comp. Is. 34, 6). — 2. (*fortification, see* **בַּצָּר** 2) *a n. p.* of the chief city of Edom, GEN. 36, 33; Is. 34, 6; 63, 1; JER. 49, 13; AM. 1, 12; LXX *Βοσόρ*, Ar. **بُصْرَى**, Greek *Βόστρα*. It is the present village **بصيرة** (Bozaire) in G'ebail, with large ruins, situated on a height. There is an allusion to the signification *to hold a vintage* (see **בָּצַר**) OB. 5. *b n. p.* of the city *Bostra* (Amm. Marc. 14, 8), *Βόστρα* (Steph. Byz. s. v.) in Hauran (Abulfeda), 24 Roman miles from **אֲדָרְבַּי** (Euseb.); but not mentioned at all in the Bible. — 3. *n. p.* of a city in Moab on the Arnon JER. 48, 24, named in 1 MACC. 5, 26 *Βόσσορα* together with *Βοσόρ* (**בָּצַר**). — A **בַּצְרָה** on the Euphrates, is adduced in the Midrash on LAMENT. 3, 16.

בַּצְרָה (*pl.* **בַּצְרוֹת**) *f.* same as **בָּצַרְתָּ** (see *Kimchi; Schnurrer*, diss. p. 173) PS. 9, 10; 10, 1, and so built up after the form **בָּלְסָה**, **בָּקְרָה**; of this the *pl.* **בַּצְרוֹת** JER. 14, 1 (denoting as a collect. continuance) would be explained of *drought*. Interchange of such forms as **בַּצְרָה** and **בָּצַרְתָּ**, also exists in **בָּקְרָה**, **בָּשְׂתָרְתָּ**.

בַּצְרוֹן *m.* steep height, fortress, ZECH. 9, 12, opposite **בֹּר** 9, 11; comp. **בָּמָה**.

בַּצְרָתָא *f.* want of rain, drought, hence **בַּצְרָתָא** JER. 17, 8, which is called in 14, 1 **בַּצְרוֹתָא**; comp. the Targ. **בַּצְרוֹתָא** the same; and **בָּצַר** below.

בַּקְבִּיק 1. a bottle, see **בָּקַק**. — 2. (*sen-*

tence, words, sc. of God, from **בִּיק** III.) *n. p. m.* EZR. 2, 51; NEH. 7, 53.

בָּקַק (a reduplicated form from **בִּיק** II., according to the analogy of **שָׁפַע** from **שָׁפַע**; yet Jerome pronounces *bokbok*, after the form **מָדַד**) *m. prop.* hollowed out, deepened, hence a *bottle*, 1 KINGS 14, 3 for honey; a vessel easily broken as being of earth JER. 19, 1 10; in reference to which noun the verb **בָּקַק** (which see) was used 19, 7. The Syr. **ܒܩܩܐ**, Malt. *bakbyka* &c. are the same; as *βικος* of the LXX also belongs to it.

בִּקְבִּיקָה (*speech of Jah, from* **בִּיק** III.) *n. p. m.* NEH. 11, 17; 12, 9 25.

בָּקַקְרָא (reduplicated from **בָּקַר**, see **בָּקַר**) *n. p. m.* 1 CHR. 9, 15.

בָּקִי (*i. e.* **בִּיקָרִי** = **מִוֹךְ** *mouth of God*; see **בָּקַקְרָה**) *n. p. m.* NUMB. 34, 22; EZR. 7, 4.

בָּקִיָּה (the same) *n. p. m.* 1 CHR. 25, 4 13.

בָּקִיעַ (only *pl.* **בָּקָעִים**, constr. **בָּקָעִי**) *m. cleft, fissure, breach* Is. 22, 9, *breach in a wall* AM. 6, 11. A stronger word than **רָקִיעַ**.

בָּקַל see **מָקַל**.

בָּקַע (*inf. with suff.* **בָּקָעִים**; *imp. with suff.* **בָּקָעִהוּ**; *fut.* **יִבָּקַע**) *tr.* to cleave, to divide, with accus. of the object, as the sea Ex. 14, 16; Is. 63, 12; Ps. 78, 13; wood ECCLES. 10, 9; a rock Is. 48, 21, spoken of the miracle of Moses NUMB. 20, 8, which is termed poetically Ps. 74, 15, *to divide spring and brook* *i. e.* to cleave the rock in order to bring forth spring and brook; **מִכְתָּשׁ** (name of a rock in **לָדִי**) JUDGES 15, 19; with **בָּ** to cut into the earth, *i. e.* to plough Ps. 141, 7; to rip up *e. g.* the pregnant AM. 1, 13; the shoulder Ez. 29, 7, *i. e.* to wound; figurat. with **בָּ** to break through, a camp 2 SAM. 23, 16; to break into, a city, with accus. 2 CHR. 21, 17, *i. e.* to conquer it 32, 1; to bear, an act that takes place by the opening and splitting of the eggs; Nif. and Pih. occurring in this sense Is. 59, 5. According to the derivatives, this verb has also the meaning:

intrans.; this fundament. signification is usual in IV. Aethiop., but has nothing in common with בָּק, בָּק (to flow, to break forth, = בָּקָה), whence perhaps בָּק.

בָּק II. (only part. בּוֹקֵק intr. to blossom, of the vine Hos. 10, 1; comp.

Ar. بَقِيَ (to bloom out), prob. cognate with בָּק in the sense "to break out". The LXX, Symm., Aq. have (l. c.) the signification to climb, to grow luxuriantly; the Targ., Ibn Ezra and others to be empty, from בָּק I.; but only that given above suits the context.

בָּק (Kal unused) tr. prop. to split, to cut through, to break through, like the Ar. بَقَرَ, hence 1. to plough, to cleave the soil, like בָּרַח, חָרַשׁ, גָּר, פָּלַח, חָרַשׁ, גָּר are transferred from a similar fund. meaning to ploughing. Deriv. בָּקֵר, and denom. בָּקֵר. — 2. Figurat. to break out, to break forth, of the early light, like בָּקֵר and שָׁחַר from a like ground-sense. Deriv. בָּקֵר. — 3. to divide, separate, like בָּיִן, hence

Pih. בָּקֵר (fut. יִבְקֵר) to divide, with לָ ... בֵּין between ... and, i. e. to search into, to examine Lev. 27, 33; with לָ of the object: to judge of, consider 13, 36; with accusat.: to review, look after, to count again, to inspect, the flock Ez. 34, 11 12, in order to protect or punish; with אַחֲרָי to search after, to look after, i. e. to weigh Prov. 20, 25, but also without אַחֲרָי in this sense, 2 Kings 16, 15: it shall be for me to weigh i. e. I shall have to weigh; with אֶת: to fix attention on something, to consider with pleasure Ps. 27, 4; parallel בָּ הִזָּה.

בָּקֵר (constr. בָּקֵר, with suff. בְּקָרִי) common (m. Ex. 21, 37; f. Job 1, 14) as a collective word prop. cattle for the plough (Am. 6, 12), armentum (according to Varro prop. aramentum), a herd, for the use of field-labour, to which the single word שׁוֹר is related as צֶאֱנָן to שָׂדֶה, צֶאֱנָן to צֶדֶק, therefore only in the sing., the pl. not appearing till 2 Chr. 4, 3 (Neh. 10, 37 בְּקָרִי stands for בְּקָרִי, and Am. 6, 12 has been re-

solved into בְּבָקָרָם). In usage it denotes 1. coll. oxen, heifers, black cattle, LXX βόες, βουκόλια, put along with צֶאֱנָן, גְּמָלִים, חֲמִלִים GEN. 12, 16; 26, 14; Lev. 27, 32, without distinction of sex 3, 1; also cows DEUT. 32, 14; 2 SAM. 17, 29; Job 1, 14; בָּקֵר עֵלֶיךָ GEN. 33, 13 sucking kine. To express a single animal, בֶּן-בָּקֵר a young heifer is used besides שׁוֹר GEN. 18, 7; NUMB. 8, 8 (pl. בְּנֵי בָקָר 28, 11), as an apposition to שׁוֹר young heifer, young cow Ex. 29, 1, Lev. 4, 3, to בֶּן-בָּקֵר young calf Lev. 9, 2 &c., on which account it appears to denote rather the species to which these belong, בֶּן-בָּקֵר DEUT. 21, 3, 1 SAM. 16, 2, Is. 7, 21 young cow (belonging to the class of בָּקֵר; מִקְנֵה בָקָר possession of oxen GEN. 26, 14; בְּנֵי בָקָר JOEL 1, 18 herds of oxen. Metaphor. artificial images of oxen 1 KINGS 7, 29. But if בְּבָקָרִים 2 CHR. 4, 3 has this meaning, it is written for בְּבָקָרִים 1 KINGS 7, 24, since the pl. does not appear elsewhere. — 2. Rarely: a single ox, so particularly in the case of numerals Ex. 21, 37 [22, 1]; NUMB. 7, 3; with צֶמֶד 1 SAM. 11, 7. — 3. (not used) transferred to other flocks (comp. Targ. בְּבָקָרִי חֲזִירִין on Is. 7, 25; the Syr. بَقَرًا spoken also e. g. of swine LUKE 8, 32; Ar. بَقِيم the foal of a horse). Deriv. the denom.

בָּקֵר (part. בּוֹקֵר) to be a herd, without distinguishing the kind of animals; spoken of one who herds sheep Am. 7, 14, as the Targ. and LXX rightly understand, without reading נֹקֵד.

בָּקֵר (plur. בְּבָקָרִים as if from another ground-form) m. prop. breaking forth (of the morning-red), hence the dawn, the morning GEN. 44, 3; 2 SAM. 23, 4: morning without clouds. The act of shining out or breaking forth is expressed by אֹרִי JUDGES 16, 2; 1 SAM. 14, 36; MIC. 2, 1; by אֶחָדִי Is. 21, 12; by הִיאָה Ex. 10, 13; but also by שָׁחַר Ex. 14, 27 (as with עֶרֶב DEUT. 23, 12); or by the noun מוֹצֵא Ps. 65, 9; and בָּקֵר stands opposed to עֶרֶב GEN. 1, 5, or also to צֶהָרִים Ps. 55, 18. Figuratively בָּקֵר is a symbol of prosperity Job 11, 17. When בָּקֵר is ap-

plied to a coming morning, the meaning is *to-morrow morning*, *crastina lux* Ex. 29, 34; LEV. 19, 13. In the former as well as the latter sense בִּקֵּר is frequently used as an adv. *in the morning* Ex. 16, 7; Ps. 5, 4; more frequently בִּקְרָה 30, 6; in prose בִּקְרָה GEN. 19, 27; 1 SAM. 19, 2; less frequently does it bear the sense of *early*, *soon*, Ps. 49, 15. בִּקְרָה בִּקְרָה Ex. 16, 21, לְבִקְרָה JOB 7, 18, or לְבִקְרָה Ps. 73, 14, לְבִקְרָה 1 CHR. 9, 27 express the distributive, i. e. *every morning*. Derivat. (according to Kimchi) the denom.

בִּקֵּר *to appear every morning*, Ps. 27, 4; but see בִּקֵּר.

In Arab. بَكَر and other forms with Káf appear in this signification; both stems in that language generally running into one another; the versions frequently give the sense in paraphrase.

בִּקְרָה (an infinitive-noun) *f. a looking after*, Ez. 34, 12. See בִּקֵּר.

בִּקְרָה *fem. examination, inquisition, gener. punishment* (according to Saadia), *chastisement* (as in פָּקַד) LEV. 19, 20; perhaps from בִּקֵּר = Aethiop. בקל, Ar. مَقَر to strike.

בָּקַשׁ (Kal not used) *tr. to seek, to desire, to wish; then: to seek out, to choose*. The fundamental signification is as in the cognate פָּקַד, Ar. بَقَط, *to divide, to separate from each other* in order to judge of, *disregavit, to examine*, figurat. *to press into something* (see בָּיִן), *to look after something, to search, to which the other senses are attached, hence not to feel*; comp. הָקַשׁ, דָּקַשׁ, שָׁקַל with a cognate fundamental meaning. The stem is in the Targ. בִּקַּשׁ, Syr. بَقَص, Zab. عَصَف, Ar. بَحَث. The organic root is בָּקַשׁ (בָּ-קַשׁ &c.), also found in קָשׁ (which see), Ar. قَس (to seek, seek out), قَت (to tear off).

Pi. בִּקֵּשׁ (*fut. בִּקְשָׁה*) 1. *to seek* (perseveringly), opposite to מָצָא (Song of Sol. 3, 1), absol. 2 KINGS 2, 17, or with accusat. of object (cognate in sense בָּקַשׁ)

EZR. 2, 62; Ps. 40, 17; with לְ *to seek after something, to search for*, JOB 10, 6; with inf. constr. following and לְ *to seek, to will, to strive*, DEUT. 13, 11; 1 SAM. 14, 4; ESTH. 6, 2; Ps. 37, 32; with insertion of the dat. commodi: *to seek for self* LAMENT. 1, 19, *to seek out for self* JUDGES 18, 1; 1 SAM. 13, 14. Here should be noticed the peculiar phrases: בִּקֵּשׁ לְפָנָיו 'ב' *to seek the face of one* i. e. *to visit one in order to gain his favour*; of God, *to seek his presence*, i. e. *to pray to him* 1 KINGS 10, 24; Hos. 5, 15; Ps. 24, 6; PROV. 29, 26; בִּקֵּשׁ לְפָנָיו 'ב' *to seek God* i. e. *to turn to him, to pray, to be penitent* (a supplement is מָצָא אֶת־יְהוָה DEUT. 4, 29) Ps. 105, 3; PROV. 28, 5. — 2. *to strive after something, to endeavour*, with accusat. מְדַבֵּר NUM. 16, 10, וְשֹׁבֵבֵיהֶם ECCLES. 7, 29, אֲמַיִתָּה JER. 5, 1 &c.; seldom with לְ of the object PROV. 18, 1; usually in this sense with an infin. following and לְ, Ex. 2, 15 &c., also without לְ JER. 26, 21, which, however, may also be taken in signification 1. Other phrases should be noticed: בִּקֵּשׁ לְרֵגְלֵי אֶחָד 'ב' *to strive after the hurt of one* NUM. 35, 23, 1 SAM. 24, 10, for which בִּקֵּשׁ לְרֵגְלֵי אֶחָד 'ב' is in 19, 2, opposite לְ טוֹבָה לְ Ps. 122, 9; בִּקֵּשׁ לְנַפְשִׁי 'ב' *to seek the life of one*, i. e. *to plot against the life* 1 SAM. 20, 1, but also in a good sense, *to preserve it* PROV. 29, 10; comp. דָּרַשׁ לְנַפְשִׁי Ps. 142, 5. — 3. *To seek = to require, to demand*, with accusat. of the object JER. 45, 5, but with מִן NEH. 5, 12, EZR. 7, 26, DAN. 1, 20 or מִי of the pers. of whom something is required GEN. 31, 39; Is. 1, 12. To this head belongs the phrase בִּקֵּשׁ מִן־אֶחָד 'ב' *to require the blood of any one from any one*, i. e. *to take revenge upon one*, 2 SAM. 4, 11; without דָּם 1 SAM. 20, 16. — 4. *to visit, to revenge, punish*, JOSH. 22, 23; comp. בִּקֵּר. — 5. *to ask*, with מִן EZR. 8, 21 or מִלְּפָנָיו of the person ESTH. 4, 8 and עַל of the object for which one asks, ESTH. 7, 7. Derivat. בִּקְשָׁה.

Pu. בִּקֵּשׁ (*fut. בִּקְשָׁה*) *to be sought, to be sought out, to be examined* Ez. 26, 21; JER. 50, 20; ESTH. 2, 23.

בִּקְשָׁה (with suff. בִּקְשָׁתְךָ; only late)

f. a request, desire, with שאלה ESTH. 5, 8; EZR. 7, 6.

בָּר (even without pause) and **בַּר** *m.*

1. *corn, grain*, either winnowed and cleansed GEN. 41, 35; 42, 25; or what is on the threshing floors JO. 2, 24, or even on the stalk PS. 65, 14; **בָּרָה** AM. 8, 5 to open the corn (-granaries), for the purpose of selling (comp. JER. 50, 26); **בָּרָה** 8, 6 what falls from grain i. e. chaff; **בָּרָה** 5, 11 presents or gifts of grain; **בָּרָה** PS. 72, 16 superabundance of corn; **בָּרָה** GEN. 41, 49 to heap up grain; **בָּרָה** 42, 3 to sell grain; **בָּרָה** PROV. 11, 26 to withhold the sale of corn &c. We have still to notice the proverbial saying: **מִדֵּה לֶחֶמֶן אֶת-הַבָּרָה** JER. 23, 28 what has the chaff to do with the wheat i. e. the unessential with the essential. — **בָּרָה** is usually (*Ibn Esra, Kimchi*) derived from **בָּרָה**, since the latter is used in JER. 4, 11 of winnowing; but the fluctuating pronunciation (**בָּרָה** and **בָּרָה**), its application to corn on the stalk, the Ar. **بَرْ** (wheat) which *Saadia* puts for it, appear to shew that it is a primitive word, perhaps resembling the Lat. *far* (D. Halicar. 1, 2 *τοῦ φαρέδος, ὁ αὐλοῦμεν ἡμῶς ζῆαν*). — 2. a field, JOB 39, 4, like the Aram. **בָּרָה** and **בָּרָה**, Ar. **بَرْ** (see **בָּרָה**); but it is scarcely connected with signification 1.

בָּרָה I. *corn*, see **בָּרָה** 1.

בָּרָה II. *field*, see **בָּרָה** 2.

בָּרָה III. (*pl. constr. בָּרָה*) *adj. m.*, **בָּרָה**

f. 1. in a moral sense, *tried, approved, pure, clear*, Ar. **بَرْ**, with **לָבָב** PS. 24, 4; 73, 1; or without it 19, 9; JOB 11, 4. In a physical sense, *beautiful* SONG OF SOL. 6, 10. — 2. *chosen, select*, consequently a favourite. In this sense many Jewish expositors (from polemical motives) take **בָּרָה** PS. 2, 12 *kiss* i. e. do homage to the chosen (king); **בָּרָה** like **בָּרָה** elsewhere. See **בָּרָה**. — 3. *clean*, i. e. free from something, *empty* (*Kimchi*) PROV. 14, 4 = **נָקִי**; but here too **בָּרָה** is translated *corn*, and there is either to be

supplied **אֵין** (*Jos. Kimchi*): *without* (**אֵין**) *oxen no* (**אֵין**) *granary has corn*; or (*Ibn Esra*) **בָּרָה** is opposite to **רֶב-תְּבוּאוֹת**: *a granary is without oxen, but much* &c.

בָּרָה (*poët.*; with *suff. בָּרָה*) *m. son*, PROV. 31, 2, therefore (according to the Talm. and Midrash) **נִשְׁקִי-בָרָה** PS. 2, 12 *kiss*, i. e. do homage to, the son (of God) i. e. the king (comp. verse 7). It is a primitive word (see **בָּרָה**), out of which in the first instance **בָּרָה** has come (see on **בָּרָה**, **בָּרָה**), and thence **בָּרָה** (which see). In Phœnician, some proper names appear to be compounded with **בָּרָה**, as in Hebrew with **בָּרָה**, thus **בְּרִימִינָה** Vermina, *Ber-, Ovequvās* (Liv. 29, 33) &c.

בָּרָה (*def. בָּרָה*; from **בָּרָה** i. e. **בָּרָה**) *Aram. m. the field, open country*, in opposition to the city, and therefore for the Hebrew **שָׂדֶה** in the sense *not built upon*; with **חֵירוֹת** DAN. 2, 38, **דְּחֵירוֹת** 4, 20; so also the Syr. **ܒܪܐ**, Arab. **بَرْ** &c. See **בָּרָה**. As an adverb it is used in various ways like the Hebrew **חֵירוֹת**, e. g. **לְבָרָה**, &c. **מִן-בָּרָה**.

בָּרָה (with *suff. בָּרָה*) *Aram. m. son*, DAN. 3, 25; 7, 13; EZR. 5, 1.

בָּרָה (once **בָּרָה** JOB 9, 30, with *suff. בָּרָה*; from **בָּרָה**) *m.* 1. *cleanness, pureness*, with **פָּסִים** JOB 22, 30, or **יָרָה** 2 SAM. 22, 21, PS. 18, 21 25, seldom alone 2 SAM. 22, 25, fig. of purity in actions, integrity. — 2. same as **בָּרָה** (*cleansing*) salt of lye or alkali, for washing JOB 9, 30, or for smelting metals IS. 1, 25. Comp. Phœnician **בָּרָה** (Tugg. 7) *clean*.

בָּרָה (*fut. בָּרָה*, *inf. constr. בָּרָה*, *imp. בָּרָה*) *trans.* 1. (not used) *to cut, form, fashion*, as **בָּרָה** I. (which see); comp. *Pih*. Hence — 2. *to create*, spoken of the divine creation of the world GEN. 1, 1; IS. 40, 28; of the wind AM. 4, 13; of man GEN. 1, 27; of light and darkness IS. 45, 7; as the Arab. **بَرَأَ** and **بَرَأَ** have this meaning, where one may always suppose the forming of given materials; joined with **يَخْرُجُ** and **عَشِدَا** as

cognate in sense, Is. 45, 12 18. The LXX render it by *poieiv*, which (as *Procopius* of Gaza mentions) also signifies creating out of a shapeless primitive material. Subsequently, however, when the doctrine of creation from nothing (*וְיֵשׁ מֵאֵין*, creatio ex nihilo) arose, *ποίησιν* was chosen (Aq. Symm. Theod. and the later LXX). Metaphorically, particularly in the second part of Isaiah (20 times): *to found, to produce, to make, to cause to arise*, Is. 40, 26; 65, 18; also in a moral sense *to cause something to arise* 45, 7; Ps. 51, 12. *בָּרָא לְעֵשׂוֹר* GEN. 2, 3 *he made in creating*, i. e. he created anew, comp. *הִנְדִּיל לְעֵשׂוֹר* בּוֹרָא. ECCLES. 12, 1 *creator*. Usually construed with accus. of the object JER. 31, 22; but also with accus. of that into which GEN. 1, 27; Is. 45, 18; Ps. 89, 48. Derivat. *בְּרִיאָה*, and the proper name *בְּרִיאָה*.

Nif. *בָּרָא pass. to be created*, GEN. 2, 4; *to arise*, *עָם בְּרָא* Ps. 102, 19 *the people that arise; to be born*, Ez. 28, 13 *on the day of thy birth*; spoken of new occurrences, Is. 48, 7.

Pih. *בָּרָא (inf. and imp. בְּרֵא) to fell, to cut down* (a wood) JOSH. 17, 15 18; *בָּרָא* Ez. 23, 47 *to cut in, to pierce*, Targ. *בָּרָא* Ez. 21, 24 *to engrave*, like *חָקַק* Ez. 21, 24 i. e. *to draw*. The Targ., LXX, and other old interpreters have translated it sometimes as equivalent to *בָּרַר* to select, sometimes as *תָּקַן*, which is unnecessary.

בָּרָא (Kal not used) *intrans.* only a collateral form of *מָרָא* (which see) *to be filled, to be full, then to be fat, to be well-fed, to be strong, lusty*. In Ar. the stems *مَرَّ*, *مَرَرَّ*, *مَرَرِي* and the cognate group *وَرَّ*, *وَرَرَّ*, *وَرَرِي* have a like meaning, so that *b*, *m* and *w* are obviously interchanged here in the first radical sound. *מָלָא* (which see) is a remoter cognate. Deriv. *בְּרִיאָה*, and the proper name *בְּרִיאָה*.

Hif. *הִבְרִיא to nourish, to give nutriment*, with accus. of the person and *בֵּן* of the object with which 1 SAM. 2, 29,

where the LXX read *לְהִבְרִיכֶם* (from *בָּרַךְ*, hence *εὐελογεῖσθαι*) for *לְהִבְרִיכֶם*.

בְּרִיאָה (a collateral form of *מְרִיאָה* Is. 39, 1) 2 KINGS 20, 12, surname of a king of Babylon. See *מְרִיאָה*.

בְּרִיאָה (abridged from *יְבִרְאָה* *Jah is creator*) *n. p. m.* 1 CHR. 8, 21.

בְּרִיאָה n. p. of a place, joined with *בֵּית* (which see), either transposed from *בְּרִיאָה*, or *בְּרִיאָה* (from *בָּרָא* = *מָרָא* meaning *to be strong*) is *the strong*, an epithet of *the lion*, therefore *בֵּית בָּר* 1 CHR. 4, 31 is interchanged with *בֵּית לְבָאִיר* JOSH. 19, 6.

בְּרִיאָה see *בְּרִיאָה*.

בְּרִיאָה (after the form *בְּרִיאָה*, consequently from *בָּר* or *בְּר*; *pl.* *בְּרִיאָה*) *m.* a bird fattened for the table of Solomon 1 KINGS 5, 3; in the *pl.* *fowls*, as the Targ. Syr. Ar. and Vulg. understand. But since in Hebrew *בְּרִיאָה* stands elsewhere for *fowls* (NEH. 5, 18), *Kimchi*, *Tanchum* and others understand *goose*, as a peculiar species (comp. Syr. *כוכו* swan), since they were highly prized by the ancients, when fattened. The stem is *בְּרִיאָה* to screech, i. e. to send forth sounds, Ar. *بَرَبَر*, therefore *بَرَبَر* much screeching and also *goose*, prop. screecher (comp. Gans = *गङ्ग*, Sanskrit *hansa*, Lat. *anser* i. e. the sound-uttering).

בְּרִיאָה (not used) *intr.* 1. *to be separated, divided, dismembered*, same as *פָּרַד* and *פָּרַט*; it is not connected with the Aram. *בְּרִיאָה*, Syr. *بَرَّ*; the Ar. *بَرَّ* (to hail) is a denom. from *بَرَّ* (hail). Hence *בְּרִיאָה* with denom. *בְּרִיאָה*, and *בְּרִיאָה*. — 2. *to be scattered about, to be sprinkled*, therefore *to be sown*, like *פָּרַד*; deriv. the proper name *בְּרִיאָה*. — 3. According to *Kimchi*: *to have hail-like spots*, and so a denom. from *בְּרִיאָה*; more correctly it is metaphor. *to be many-coloured, variegated, spotted, sprinkled*, spoken of the skins of animals, as the Lat. *spargo* (Virg. Ecl. 2, 41; Aen. 7, 191) and Greek *πάσσω, διαπάσσω* being so used; in which sense the stem appears in Ar. transposed *بَرَّ*. Deriv. *בְּרִיאָה*.

כָּרֶד *m. prop. ice-corn* (comp. **כָּרֶדָה** seed-corn), then *hail* Ex. 9, 18, 22; **כָּרֶד** Is. 28, 2 the flowing down of hail i. e. *hail-storm*; **כָּרֶד** 30, 30 *hailstone*; as a destroyer of the crops **כָּרֶד** is used figurat. for invading punishment Is. 28, 17; 30, 30. Ar. **كرد**, Syr. **ܟܪܕܐ**, the same. Hence the denom.

כָּרֶד *to hail*, with the addition **כָּרֶדָה** in the accusat. Is. 32, 19: *and he will only hail the forest*, i. e. (according to *Kimchi*) not the crops nor the city.

כָּרֶד 1. (*seed-place*) *n. p.* of a place in the desert of **שׁוּר** Gen. 16, 14, which stands in verse 7 for **שׁוּר** itself; Targ. **חגרא**. — 2. (*spottedness*) *n. p. m.* 1 Chr. 7, 20 (see **כָּרֶד**).

כָּרֶד (*pl. כָּרֶדִים*) *adj. m. party-coloured, spotted, sprinkled* (see **כָּרֶד** 3), spoken of the skins of goats Gen. 31, 10, of horses Zech. 6, 3; cognate in sense with **כָּלִיד**, but different from **כָּקֵד**. In Arabic the use is more extensive e. g. of party-coloured garments &c.; so too the Syr. **ܟܪܕܐ**. The name *pardus*, which is also in Syr., also originated in a like signification of **כָּרֶד** 3.

כָּרֶדָה (a verbal noun after the form **כָּרֶדָה**) *f. hail*, (according to *Kimchi*) an apposition to **כָּרֶד** Is. 32, 19.

כָּרַד I. (*imp. pl. כָּרֶדוּ*) *tr.* 1. (not used) *to cut, to cut in pieces*, sacrificial animals, conseq. = the fundamental signification of **כָּרַד** (which see), Ar. **كرد** and **فرد** (to cut). Deriv. **כָּרֶדָה**. — 2. Metaphor. *to separate, choose, select*, with accus. of the object 1 Sam. 17, 8; comp. **כָּרַד**. — 3. (not used) *to be clear, serene, pure*, of the ether, comp. **כָּרַד**; coming from the fundamental meaning "divide". Deriv. **כָּרֶד**.

כָּרַד II. (*fut. כָּרֶדָה*) *prop. tr.* same as **כָּרַד**, **כָּרַדָה** (which see) *to nourish*; but used *intrans. to nourish oneself, to eat* 2 Sam. 13, 6, 10, sometimes with the addition of **לָקֵחַ** 12, 17. The fundamental meaning does not come from *to cut*, but *to fill*.

Pih. An alleged *inf.* of **כָּרַד**, see **כָּרֶדָה**. *Hif.* **יִכְרֶדָה** (*inf. constr. יִכְרֶדוּ*, *fut. יִכְרֶד*) *to give to eat*, with accus. of the person and thing 2 Sam. 3, 35; 13, 5; comp. Aram. **ܟܪܕܐ** also in the sense *to dung*. Deriv. **כָּרֶדָה**, **כָּרֶדָה**, **כָּרֶדָה**.

כָּרֶדָה (*blessed*, scil. of El, Benedict) *n. p. m.* Jer. 32, 12; Neh. 3, 20; 11, 5.

כָּרֶדִים (*plur. כָּרֶדִים*; *assonant with כָּלִידִים*) *m.* only in Ez. 27, 24, (according to *Kimchi*) a costly cloth of the Tyrians, woven out of threads of various colours, which was an article of commerce among them, = *πολύμυτα* of the Greeks, consequently a kind of *damask*. *Kimchi* compares the Ar. **مِنْجَم** (a cloth or stuff made of colours of different threads), **بَرِيم** (woven from two-coloured threads). The LXX (*ἐκλεξτοι*) and the Vulg. (*pretiosae*) read **כָּרֶדִים**. Since **כָּרַד** means to twist together firmly (into a cord) out of many threads, *to make fast*, such a specific cloth may be understood by **כָּרֶדִים**, which was applied for the purpose of covers, curtains &c. (see **כָּרֶדִים**).

כָּרֶדֶשׁ 1. (*dialect. for כָּרֶדָה*; *pl. כָּרֶדֶשִׁים*) *m. a lance* (from **כָּרַד** I.) Nah. 2, 4. — 2. (*pl. כָּרֶדֶשׁ*, with *suffix. כָּרֶדֶשׁ*; from **כָּרַד** II.) *m. a tree of Lebanon* Is. 14, 8; 37, 24; 60, 13, whose wood was used for various purposes, for floors and doors 1 Kings 5, 22, 24; 6, 15, 34, for ships Ez. 27, 5; put together with **כָּרֶדֶשׁ**, **כָּרֶדֶשׁ** as a noble, precious wood Is. 41, 19; 2 Chr. 2, 7. It is therefore employed as a figure of the great 2 Kings 19, 23; Is. 37, 24. In 2 Sam. 6, 5 the reading **כָּרֶדֶשׁ** has been substituted for **כָּרֶדֶשׁ** after 1 Chr. 13, 8, as the LXX also read in their second text (*ἐν ἰσχυρίαι καὶ ἐν φθαίαι*). The LXX understand by it in many places the *cypress*, or a tree like it, to which the Lat. *bratum* (Plin. h. n. 13, 17), Greek *βρατύ* &c. point; less often *cedar, oak* (Vulg.), *pine* &c.; the old interpreters understand a sort of cedar; in Phenice it denoted *pine*, therefore **כָּרֶדֶשׁ** i. e. *Ilirivoussa*, pine-island, the name of one of the Balearic isles on an in-

scription; whence we may infer that several trees were designated by the term. See **בָּרוֹשׁ** II., and **בָּרוֹת**.

בָּרוֹת (from **בָּרוֹה** II.) *f.* same as **בָּרוֹת**, food, nourishment, LAMENT. 4, 10.

בָּרוֹת *f.* the same, Ps. 69, 22. See **בָּרוֹה** II.

בָּרוֹת *m.* a north-Palestinian pronunciation of **בָּרוֹשׁ** SONG OF SOL. 1, 17; Syr. **ܒܪܘܬܐ**, adopted in Ar. as **ܒܪܘܬܐ**, and as in the Targ. **ܒܪܘܬܐ**, **ܒܪܘܬܐ** was sometimes looked upon as a feminine termination, a plural **בָּרוֹת** was employed there, without assuming the *th* not to be radical. For **בָּרוֹת** appears in the Targ. and Phœnician the form **בָּרוֹת** (pl. **בָּרוֹתִין**, c. **בָּרוֹתִי**), according to the usual change of *δ* into *α*; from which form come the Greek **βραθύς**, Lat. *bratum*.

בָּרוֹתָה *n. p.* of a city mentioned with **חֲמַת**, **סִבְרִים**, **חֲמַת** Ez. 47, 16. One sees from the context that the Syrian **חֲמַת** which is too far to the north cannot be meant here, which the LXX read before **צֶדֶד** (NUMB. 34, 8). It is better to understand the **חֲמַת** Josh. 19, 35, **חֲמַת** 1 CHR. 6, 61, which is also named **חֲמַת** (1 CHR. 18, 3; Meg. 6*) and was identified with Tiberias (see **חֲמַת**). We may therefore identify **בָּרוֹתָה** (= **בְּאֵרוֹתָה**) perhaps with *Berytus* (*Βερυτός* in Steph. Byz. s. v., *Βερόν* in Nonnus, in Phœnician **בְּרִית**, **בְּרִית**, that very old Phœnician city on the coast. See **בְּרִיתִי**.

בָּרַח (not used) *tr.* to cut into, to pierce, *transf.* cognate with **פָּרַח** II., **פָּרַח** II. (which see); comp. Targumic **בָּרוֹח** the same; whence **בָּרוֹחָה** incision (of the skin) &c. Deriv. (according to some) the proper name **בָּרוֹחָה** or **בָּרוֹחָה**; comp. **בָּרוֹח** = **בָּרוֹח**. The noun **בָּרוֹחָה** and the proper name **בָּרוֹחָה** are derived from **בָּרוֹח** (which see).

בָּרוֹחָה (*olive-well*) *n. p.* f. 1 CHR. 7, 31 K'tib, for which the K'ri has **בָּרוֹחָה**. **בָּרוֹחָה** and the other form **זָרוֹחָה** (see **זָרוֹחָה**) are clear in their meaning, and that **בָּרוֹחָה** may be still farther abridged into

בָּר (see **בָּרוֹחָה**, **בָּרִי**) and this possibly into **בָּר** (see **בָּל** from **בָּל**), can hardly be doubted by those who know the laws of the Hebrew language. See **בָּרִי**.

בָּרוֹחָה K'ri see **בָּרוֹחָה**.

בָּרוֹחָה (out of **בָּרוֹחָה**) *m.* iron, as a metal NUMB. 35, 16, which is fetched out of the earth Job 28, 2, so called from its hardness and firmness; **בָּרוֹחָה** Josh. 17, 16 *chariots covered with iron plates*; **בָּרוֹחָה** 2 SAM. 23, 7 *to be fenced with iron* (comp. 2 KINGS 9, 24) i. e. with iron armour; **בָּרוֹחָה** Job 19, 24 *an iron pencil*, with which letters are engraved; **בָּרוֹחָה** Jer. 15, 12 *iron from the north*, which was firmer; **בָּרוֹחָה** Ez. 27, 19 *wrought iron* = steel. Metaphoric. a) *hard, pressing*, spoken of **בָּרוֹחָה** DEUT. 28, 48; *stiff-neckedness* Is. 48, 4; b) *made of iron: axe, sword, fetter &c.* DEUT. 27, 5; Ps. 105, 18.

בָּרוֹחָה (from **בָּרוֹחָה**, *man of iron, strong*) *n. p. m.* 2 SAM. 17, 27; EZR. 2, 61.

בָּרוֹחָה (*inf. constr.* **בָּרוֹחָה**; *imp.* **בָּרוֹחָה**; *fut.* **יָבִרוּחָה**) *intr.* 1. *to run away, to go away* (in haste), *to flee*, either absol. GEN. 31, 22, Ex. 14, 5, or with **מִן** of the place from whence 2 SAM. 19, 10, or from before Job 20, 24; with **מֵאַחַד** from the neighbourhood of 1 KINGS 11, 23; with **מִפְנֵי** Ps. 139, 7, 2 CHR. 10, 2 or **מִלִּפְנֵי** of the person before whom JON. 1, 10, or with **מִיָּד** out of the power of one Job 27, 22, and with the accus. of the place whither JON. 1, 3, or also with **אַחַר** NUMB. 24, 11, or **לְ** NEH. 13, 10; with **אַחֲרָיִם** in the sense *to flee after, to pursue*, 1 SAM. 22, 20. In the *imp.* **לָךְ** is usually added as a dativus commodi GEN. 27, 43, AM. 7, 12, to express a sort of reflexive like "s'enfuir". **לָךְ** usually stands as a more exact expression of the idea of **לָךְ** JUDGES 9, 21, 1 SAM. 19, 18, **לָךְ** Jer. 39, 4, and principally of **לָךְ** 2 SAM. 13, 37. **לָךְ** JON. 4, 2 *to seek to anticipate by flight*; **לָךְ** GEN. 31, 27 *to flee secretly*, but **לָךְ** **לָךְ** *to flee in hiding oneself* DAN. 10, 7; **לָךְ** (viz. **לָךְ**) *to flee far away* Is. 22, 3; sometimes ap-

plied to time Job 9, 25, or in a mental sense 14, 2. — 2. Figur. with בָּרוּךְ, to go through Ex. 36, 33 i. e. to bolt through; comp. Targ. בָּרוּךְ bolt, from עֲבָר. Deriv. בָּרִיחַ, בָּרִיחַ, מִבְּרָח.

Hif. בָּרִיחַ 1. causat. to make flee, with accus. to put to flight Job 41, 20; 1 CHR. 8, 13; to drive away, with מִן from a place NEH. 13, 28. — 2. to reach across with a bar, Ex. 26, 28 from one end to the other.

The stem בָּרַח, Targ. בָּרַח, Ar. بَرَح, cognate بَرَح, has בָּרַח for its organic root, which is also found in אָרַח, אָרַח, אָרַח.

בָּרַח (many mss. have בָּרִיחַ; plur. בָּרִיחִים; formed from the intensive form בָּרַח) adj. m. 1. (LXX and Syr.) fleet, hastening forward, of the serpent Is. 27, 1, a symbol of Egypt; but others take it (see Kimchi) = עֲקֻלָּהוֹן ringed, a designation of the crocodile, as the Vulg., Aq. and Symm. appear to have understood it, which is more suitable to Egypt. Metaphor. Job 26, 13 בָּרַח is the northern (fleet or twisted) dragon, a star near the north pole, to whose influence storms were ascribed. — 2. בָּרִיחִים Is. 43, 14 is difficult. According to the Targ. and ancient interpreters (see Kimchi) it is parallel to בָּרִיחִים: in ships (see רִיחַ as a noun). Ewald reads בָּרִיחִים after ZEPH. 1, 14. More correctly: and I strike off all bolts (comp. 45, 2; LAMENT. 2, 9), thus בָּרִיחִים is = בָּרִיחַ. — 3. (fleeing) n. p. m. 1 CHR. 3, 22.

בָּרִיחִים 2 SAM. 23, 31 from בָּרַח, see בָּרַח.

בָּרִי (= בָּרַח) n. p. m. 1 CHR. 7, 36.

בָּרִי I. m. for the fem. בָּרִיחַ which see.

בָּרִי II. m. only Job 37, 11 according to the Targ. purity (of the ether) from בָּרַח = בָּרַח (which see), then the ether itself; but according to Kimchi, the noun is רִי (which see) = רִי.

בָּרִי (from בָּרַח, hence lengthened out of בָּרַח; pl. בָּרִיחִים, constr. בָּרִי) adj.

m., בָּרִיחַ (pl. בָּרִיחִים) f. fat, thick, GEN. 41, 5; 1 KINGS 5, 3; JUDGES 3, 17; also with the addition נֹשֵׂא GEN. 41, 18; full, of ears 41, 7; nourishing HAB. 1, 16 (of food), yet it is better to take בָּרִיחַ here as a noun, since נֹשֵׂא is masculine elsewhere; vigorous, of the body Ps. 73, 4. בָּרִיחַ Ez. 34, 20 stands for בָּרִיחַ, without having a masc. בָּרִי.

בָּרִיחַ f. created, become, NUMB. 16, 30. — 2. בָּרִיחַ HAB. 1, 16 is the adj. fem. which has become a noun. See בָּרִיחַ.

בָּרִיחַ (after the form בָּרִיחַ) f. food, 2 SAM. 13, 5 7 10, same as בָּרִיחַ and בָּרִיחַ.

בָּרִיחַ see בָּרִיחַ.

בָּרִיחַ see בָּרִיחַ.

בָּרִיחַ (plur. בָּרִיחִים, constr. בָּרִי) m. 1. bar, prop. the bar of wood that passes across to close doors, mentioned along with דָּלָה and חֹמָה as a fastening DEUT. 3, 5; 1 SAM. 23, 7; JER. 49, 31; sometimes for the binding and fastening together of boards Ex. 26, 26. To destroy the bars AM. 1, 5, NAH. 3, 13, LAMENT. 2, 9, means figur. to destroy the strong parts of a city; the contrary being to strengthen the bars Ps. 147, 13. The bars of the earth JON. 2, 7 i. e. which barricade an entrance into the interior. — 2. According to the Targ., Sa'ad., Kimchi same as בָּרִיחַ fugitive Is. 15, 5.

בָּרִיחַ (equivalent to בָּרִיחַ = בָּרִי) n. p. m. GEN. 46, 17; 1 CHR. 7, 23; 8, 13; 23, 10. Patronym. בָּרִיחַ NUM. 26, 44, as from בָּרִיחַ. See בָּרִיחַ.

בָּרִיחַ (from בָּרַח) f. same as בָּרַח a material for cleansing, mentioned with נָחַר (nir-or), the one denoting a mineral, the present word a vegetable kali Is. 2, 22; salt of lye, got from soap plants

(Ar. أَشْنَان or قَلِي), used for fulling and cleansing garments; hence מְבַרְכִים ב' MAL. 3, 2.

בָּרִיחַ (with suff. בָּרִיחִי) f. prop. cutting in pieces (of the sacrificial animal), hence metaphor. covenant, league, GEN. 21, 27, from the custom of going between the

parts of the cut animals; and therefore *to make a covenant* is כָּרַח ב' 26, 28; 31, 44; Ex. 34, 10; elsewhere also כָּרַח ב' דְּקִים ב' שִׁים, נָצַר, נָחַר ב' עָבַר, הִחֲזִיק, בִּיטָא ב' שִׁים, נָצַר, נָחַר ב' Ez. 16, 60; DEUT. 29, 11; GEN. 17, 2. *To break a covenant* is called חָלַל נֶאֱחָר DEUT. 4, 23, MAL. 2, 10, נֶאֱחָר Ps. 89, 40, עָבַר Hos. 6, 7, שָׁחַת MAL. 2, 8, שָׁקַר ב' 1 KINGS 19, 10; Ps. 44, 18 &c. In the widest sense כ' denotes a contract between nations JOSH. 9, 6, friends 1 SAM. 18, 3, married persons MAL. 2, 14; but especially does it denote the covenant of God with the fathers, which is named אֲבוֹתוֹ ב' DEUT. 4, 31, or רִאשִׁינִים ב' LEV. 26, 45, or the covenant of God with Israel generally JOSH. 7, 11; Ps. 132, 12; in which sense the things promised in the covenant, the things that are the media of what is promised, the objects that constitute the conditions of the covenant, and the signs themselves are called בְּרִית, e. g. אֶרֶץ הַבְּרִית covenant-land Ex. 30, 6 i. e. Palestine (comp. Hebr. 11, 9 *ἡ εἰς ἐπαγγελίας*); מַלְאָךְ הַבְּרִית MAL. 3, 1 messenger of the covenant i. e. Messiah. As designations of the law לִוְחוֹת הַבְּרִית DEUT. 9, 9, אֲזוֹרֵי הַבְּרִית Ex. 24, 7, 2 KINGS 23, 21, דְּבָרֵי הַבְּרִית (the ten commandments) Ex. 34, 28 frequently occur. As a sign of the covenant כ' is *circumcision* GEN. 17, 10; and so in DAN. 11, 30 32 as peculiar to the later diction: *the religion of the fathers, the Hebrew theocracy*; DAN. 9, 27: *and he will make the covenant difficult to many for a week* i. e. the religion of the fathers will be very difficult to many because of suffering; נָגִיד בְּרִית 11, 22 prince of the covenant (Onias III.) i. e. the head of the theocracy. Sometimes בְּרִית is *people of the covenant* DAN. 11, 28, and so perhaps may also בְּרִית עַם Is. 42, 6 be taken.

כָּרַח I. (כָּרַח) tr. 1. *to bow, bend* (the knee), hence = *to kneel*, with the addition of בְּרִיתִים 2 CHR. 6, 13 and לְפָנֶי (before) the person before whom one kneels Ps. 95, 6, with כָּרַע. In this fundamental signification (therefore not denom. from כָּרַח) appears the Targumic

כָּרַח, Syr. כַּרַּח, Maltese *byrek, berrek* (in a metaphor. sense), Ar. بَرَكَ (of the camel) &c. Deriv. כָּרַח — 2. *to bow the knee* (before God) = *to do homage to, to worship, invoke, then to pray, praise, utter blessing*, as the knee was bowed along with it, a metaphor. use which is found in the dialects also. Only the *pass. part.* כָּרַח praised, blessed GEN. 9, 26; 14, 19, constr. כָּרַח 24, 31; pl. כָּרַחִים 1 SAM. 23, 21, constr. כָּרַחִי Is. 65, 23; fem. sing. כָּרַחִי RUTH 3, 10; LXX *εὐλογούμενος, εὐλογητός*. Elsewhere only Pih., to which belongs the inf. כָּרַח JOSH. 24, 10 out of כָּרַח, and also 2 SAM. 8, 10; 1 CHR. 18, 10. It is used, in the most general signification *to bless*, of God and men GEN. 9, 26; 14, 19, of the fruit of the body and of food DEUT. 28, 4 5, of the prosperity of the married state PROV. 5, 18 &c. Derivat. כָּרַח, the proper names כָּרַח, כָּרַחֵל, כָּרַחִי, כָּרַחִי.

Nif. כָּרַח *pass.* of signification 2 of Kal: *to be blessed*, with כ' of the person by whom GEN. 12, 3; 18, 18; 28, 14.

Pih. כָּרַח and כָּרַח (*inf. abs.* כָּרַח instead of כָּרַח JOSH. 24, 10, with *suff.* כָּרַח; *inf. c.* כָּרַח; *imp.* כָּרַח; *fut.* כָּרַח, *apoc.* (כָּרַח) in the widest sense of Kal 2, viz. a) *to pray to, to call upon* (God), with accus. of the object DEUT. 8, 10; 2 CHR. 20, 26; sometimes the object is כָּרַח DEUT. 10, 8 or כָּרַח 21, 5, denoting the worship of the divine name by invocation in prayer, and formed after the phrase כָּרַח כָּרַח. Hence figurat. *to pray* to generally, Is. 66, 3 *he prays to idols*. b) *to bless*, spoken of God GEN. 24, 1; *to prosper* 24, 35, with a double accusat. DEUT. 12, 7 or also with כ' of the thing Ps. 29, 11; *to dedicate* Ex. 20, 11; *to bring to prosperity* 23, 25; or of men, *to utter blessings, to impart blessing* DEUT. 28, 8, 1 SAM. 2, 20, always with accus. of object, and but seldom with ל' NEH. 11, 2. c) *to greet*, which consists in blessing, stronger therefore than ל' שָׂאֵל לְשָׂלוֹם 2 KINGS 4, 29; PROV. 27, 14; with accus. of object,

whether at coming GEN. 47, 7, 2 SAM. 6, 20, or departing GEN. 47, 10, 1 KINGS 8, 66, or also at staying GEN. 24, 60; 1 SAM. 13, 10. To this latter signific. belongs d) *to give the parting salutation to one*, in a bad sense, i. e. *to wish away, to imprecate upon one, to curse, to revile*, with accus. 1 KINGS 21, 10; JOB 1, 5; 2, 5; on the contrary it means *to bless* Ps. 10, 3. The weak expression *to dismiss* might be used euphemistically for *to curse, to revile*, since it was specially applied to men against God, though analogy in the Semitic dialects admits of directly opposite meanings in a word as possible; in no case should we explain it as "to entreat destruction of God", since it is principally used of blaspheming God.

Puh. בָּרַךְ *pass.* of Pih. JOB 1, 21; NUMB. 22, 6; PROV. 22, 9.

Hif. הִבְרִיךְ *caus.* of signif. 1 of Kal, *to cause to kneel down, to cause to encamp*, camels GEN. 24, 11.

Hithp. הִתְבָּרַךְ partly as Niphal *to be blessed* GEN. 22, 18, partly *to regard oneself blessed*, with ב of the person by whom JER. 4, 2; *to glory, praise, vaunt* DEUT. 29, 18.

The stem בָּרַךְ, which appears in Phœnician, in the Targ., Syr., Arab., Aethiop., Maltese, both in its fundamental and metaphorical sense, has been also compared with רָכַב, Aram. רָכַב, whence אֲרִיכְבָּא (which see) &c.; but it is more correct to compare פָּקַע with the ground-sense *to bend in, to fold over*.

בָּרַךְ II. (not used) an assumed stem for בָּרַכָּה *to pour out strongly*, comp. Ar. بَرَسَ (continuo pluit); but see בָּרַכָּה.

בָּרַךְ (after the form חָכַם) *adj. m.*; only בָּרַכָּה *f. blessing-dispensing, liberal* PROV. 11, 25.

בָּרַךְ *m. blessing*, see בָּרַכְתָּל.

בָּרַךְ (dual בָּרַכְתִּים) *f. prop. bending, curve*, hence *the knee* Is. 45, 23, elsewhere dual (because man has a pair of them) for plural JUDGES 7, 6; 1 KINGS 8, 54. *Kneeling* is expressed by בָּרַעַע עַל בֶּן or

עַל 2 KINGS 1, 13; 2 CHR. 6, 13. יָרַד עַל-בְּרַכְיָא *to be born on the knees of a person* i. e. *to be born to a person*, from the custom of placing the new-born child on the knees of the father or grandfather for solemn recognition (comp. IL 9, 455; Odyss. 19, 401) GEN. 50, 23; קָדְמוּ בְּרַכְיִים JOB 3, 12 *the knees (of the mother) took up first*. Metaphor. *lap*, to which the child was accustomed and on which it was caressed, therefore שָׁכַס עַל-בֶּן Is. 66, 12, or where one lays himself as a sign of tenderness, e. g. יָשָׁב עַל-בֶּן JUDGES 16, 19, 2 KINGS 4, 20, consequently like the German "Busen", bosom, with a similar figure. *The tottering of the knees*, expressed by בָּרַעַע נַחַשׁ NAH. 2, 11, בָּרַעַעוּ JOB 4, 4, בָּרַעַעוּ לִי Is. 35, 3, is a figure of distress, and in תִּלְכְּדָה מַיִם בָּרַעַע *the knees melt to water* Ez. 7, 17 it even stands for the לָבָב of JOSH. 7, 5, denoting despondency. מַיִם בְּרַכְיִים Ez. 47, 4 *water reaching to the knees* (where מַיִם stands for בָּרַעַע, comp. 1 KINGS 16, 24).

בָּרַךְ (*part.* בָּרַךְ; *p. pass.* בָּרִיךְ) Aram. same as Hebrew בָּרַךְ I. DAN. 3, 28; 6, 11. — *Pah.* בָּרַךְ (1 *pers.* בָּרַכְתָּ; *part.* בָּרַכְתָּ) same as Hebr. Pihel DAN. 2, 19 20; 4, 31; Syr. بَرَسَ.

בָּרַךְ (*plur.* with *suff.* בָּרַכְתֶּיךָ) Aram. *f.* equivalent to Hebr. בָּרַךְ DAN. 6, 11; comp. Syr. بَرَسَ. Elsewhere too אֲרִיכְבָּא (which see), from a stem רָכַב.

בָּרַכְתָּל (an old form for בָּרַכְתָּל on the separating boundary between the Arabic, Aramaean and Hebrew; *El is blessing*) n. p. m. JOB 32, 2 6; comp. בָּרַכְתָּה.

בָּרַכְתָּ (with *hā* interrog. בָּרַכְתָּה, *constr.* בָּרַכְתָּ, with *suff.* בָּרַכְתָּה; *pl.* בָּרַכְתֶּם, *c.* בָּרַכְתֶּם, with *suff.* בָּרַכְתֶּם) *f. blessing, benediction, salvation* (opp. מָלָא), 1. *the invocation of blessing* e. g. of a dying person GEN. 27, 12, of the unhappy JOB 29, 13, of the pious PROV. 11, 11, or *for the pious* DEUT. 11, 26; בָּרַכְתָּ-טוֹב 24, 25 *benediction of good*. — 2. *the consequence of blessing* i. e. *prosperity, the favour of God*,

with בָּרַךְ GEN. 39, 5, DEUT. 33, 23 or alone Is. 19, 24, sometimes with the following genitive of him who is blessed i. e. prospered GEN. 28, 4; 49, 26. *God's blessing is with some one* is expressed: בָּרַךְ אֱלֹהֵי אֲבֹתֵינוּ GEN. 39, 5, or also with עַל Is. 44, 3, or אֶל Ps. 129, 8. In the plur.: *gifts of fortune, favours of God, blessings* GEN. 49, 25; Ps. 84, 7 *God's gifts* Is. 65, 8; בְּרָכָיו בְּרָכָיו בְּרָכָיו blessing-bringing showers i. e. fructifying Ez. 34, 26; *wholesomeness, peace*, hence 2 KINGS 18, 31 *deal peacefully with me*. — 3. Metaph. concr. *happy, highly blessed*, particularly in the phrases הָיָה בְּרָכָה GEN. 12, 2, ZECH. 8, 13, הָיָה בְּרָכָה Ps. 21, 7. — 4. (El is blessing) n. p. m. 1 CHR. 12, 3. — 5. (originally = בְּרָכָה, but interpreted blessing by the Christian) *proper name of a valley in the neighbourhood of חֶזְקִי 2 CHR. 20, 26*.

בְּרִיכָה (constr. בְּרִיכָה, pl. בְּרִיכוֹת; from בָּרַךְ II.) f. a pond, for watering gardens ECCLES. 2, 6, perhaps identical here with בְּרִיכָה בְּרִיכָה נְחִי 2, 14, the laying out of which was referred to Solomon according to *Josephus* (Bell. Jud. 5, 4, 2). So of the pool at Hebron 2 SAM. 4, 12, at Gibeon 2, 13, which is named רְבִים מִים in JER. 41, 12. From גִּיחוֹן (which see), a spring on the west side of mount Zion, were formed two pools: a) הַבְּרִיכָה הָעֶלְיוֹנָה the upper pool Is. 7, 3; 36, 2, identical with the upper Gihon-outflow 2 CHR. 32, 30 and perhaps also with הַבְּרִיכָה עֵין הַמַּמִּילָה NEH. 2, 13, now called by the inhabitants *Birket el-Mamilla*; b) הַבְּרִיכָה הַתַּחְתּוֹנָה the lower pool Is. 22, 9 at the south-west point of Zion, in the valley, called in the New Testament the lower Gihon, now *Birket el-Sultan* (Robinson Bibl. Research. I. p. 483 &c.). Hezekiah stopped the water of the upper pool 2 KINGS 20, 20, 2 CHR. 32, 20; and it was called afterwards הַבְּרִיכָה Is. 22, 11 with reference to the reservoir between the two walls. הַבְּרִיכָה שְׁמֶרֶן pool of the city of Samaria 1 KINGS 22, 38; הַבְּרִיכָה שְׁלֵלָה pool of Zion at the mouth of the Tyropoeon (Robinson I, pp. 493-498. 500 seq.), and therefore quite distinct from that of the

גִּיחוֹן. The pools in הַבְּרִיכָה SONG OF SOL. 7, 5 were distinguished by the cleanliness and clearness of the water. — The word has been derived from בָּרַךְ II. to pour out; and the Ar. بَرَكَة, which is put for it, belongs to the same; yet it has also been taken for incurvity, breach (from בָּרַךְ I).

בְּרַכְיָה (Jah is blesser; בְּרַכְיָה is abridged from בְּרַכְיָה, LXX Βαράχιας; comp. Is. 8, 2) n. p. m. 1 CHR. 3, 20; 9, 16; NEH. 3, 4, and in ZECH. 1, 1 alternating with בְּרַכְיָהוּ 1, 7.

בְּרַכְיָהוּ (the same) n. p. m. ZECH. 1, 7.

בְּרִיכָה f. which the Samar. Pent. reads for בְּרִיכָה GEN. 2, 12 and the Samar. version puts for יִשְׁפָּדָה. It means *beryl*, adopted from the Aramaean vulgar dialect, in which בְּרִיכָה also appeared.

בָּרַם (not used) tr. 1. to make firm, to twist together firmly (a rope), particularly out of different coloured threads, cognate in sense with בָּרַם, בָּרַם, בָּרַם &c.; then to weave together out of different threads and yarn; comp. Ar. بَرَم to twist together (a rope), especially so II. and IV. أَبَرَم to make fast, أَبَرَم a rope, أَبَرَم (woven out of many threads) a garment, also of the twisting together of threads of different colours, hence to be many-coloured. Derivat. בָּרַם. — 2. (not used) intr. to struggle against, to resist something, prop. to be hard, firm, whence the Aram. בָּרַם; comp. Ar. بَرَم to strive against, to have a disinclination, أَبَرَم aversion, conseq. = spernere.

בָּרַם (see בָּרַם) Aram. adv. prop. firmly, certainly, same as أَبَرَم, Syr. بَرًا, therefore partly adversative: *however, yet*, partly assuring: *certainly, yea* DAN. 2, 28; 4, 12 20; 5, 17; EZR. 5, 13. The derivation from the Sanskrit param, paramam, is baseless.

בְּרִיכָה (not used) belonging to בְּרִיכָה which see.

בְּרִיכָה n. p. of a place at קָנָה, with

see them. In the meaning *field, ground*, כָּרַר is formed from כָּצַר only secondarily; כָּר in the meaning *son* is a primitive word.

Nif. (part. נִכָּר; imp. pl. הִכָּרוּ) to *keep oneself* (morally) *pure* Is. 52, 11; coupled with Hithp. for the sake of assonance 2 SAM. 22, 27; Ps. 18, 27.

Pih. כִּבֵּר (inf. כִּבֵּר) to *purify, to clear from sin*, DAN. 11, 35 along with צָרַף and הִלְבִּין.

Hif. הִכָּר (inf. הִכָּר) *causat.* 1. to *make clean* (grain), by separating the chaff JER. 4, 11; 2. to *polish, to point* (arrows), properly to make them clean, 51, 11.

Hithp. הִתְכָּר (fut. יִתְכָּר) and הִתְחָר (= הִתְחָר, chosen here after the manner of the Aram. Ittafal on account of הִתְחָר and in order to have an assonance with נִכָּר) 1. to *purge, to purify, to cleanse oneself* (morally) DAN. 12, 10, along with נִצָּרָה. הִתְחָר — 2. to *appear clean* (morally) i. e. good and gracious, spoken of God, i. e. to feel him as such 2 SAM. 22, 27; Ps. 18, 17.

The fundamental signification of the stem כָּר (Ar. كَرَّ and Aram. in many derivatives) is to *divide, separate*, whence all the meanings have been developed.

כָּרַשׁ I. (not used) *tr.* to *cut, pierce*, therefore same as כָּרַז (which see), Targ. כָּרַז; and cognate with פָּרַז, פָּרַץ, Ar. بَرَزَ. Deriv. כָּרֹשׁ I. (lance) NAB. 2, 4 = כָּרֹז, just as the sibilants are interchanged in north Palestinian authors; comp. נָפְצוּ = נָפְצוּ 3, 18.

כָּרַשׁ II. (not used) an assumed stem for כָּרֹשׁ 2: to *spread, extend*, consequently same as פָּרַשׁ, פָּרַץ. But the cypress is more distinguished for the firmness and the almost incorruptibility of its wood (Theophr. plant. 5, 3 and 8; Plin. H. N. 16, 79), being like cedar-wood in durability; for which reason alone it is coupled with the cedar Is. 14, 8, or with תְּדָהָר and תְּאֲשִׁיר. It seems better, therefore, to assume as the fundamental signification

to *be firm, strong, durable*; hence it is identical in its organic root with that in אָרַץ, אָרָץ &c. Comp. the farther development of it in the proper name מִרְשָׁע.

כָּרֶשֶׁת (strong, thick) *n. p. m.* GEN. 14, 2; formed from כָּרַשׁ II. by the addition of עֶ (see פִּרְנָע; comp. Ar. بَرَشَعَ (thick), enlarged from a similar root.

כָּרַת (not used) same as כָּרַשׁ II. Deriv. כָּרוֹת.

כָּרִית (from כָּרוֹת cypress: the deity worshipped in the cypress) *n. p.* of a city in Aram Zoba, mentioned with כְּנִיחָ (= כְּנִיחָ, Syr. كَنْس) or כְּנִיחָ, situated on the road to the Euphrates 2 SAM. 8, 8, which is not, however, to be identified with the seaport Berytus. Βερύτι in Sanchoniathon (p. 18) was the name of a deity of Lebanon, who was called in Phœnician Βερύτι (p. 24) i. e. כָּרִית, being the female principle of Jao-Adonis, among the Syrians of El-Adan (hence the proper name קִין אֶל-אֲדָן Kyn-El-Adan, the name of a Babylonian king); and the Syrian town may have been so called from the worship of the god. In 1 CHR. 18, 8 קִין (which see) stands for it, which was another name of the town, denoting the male principle, El-Adan.

כְּשֹׁר (cool-brook) *n. p.* of a brook (כְּשֹׁל) not far from Ziklag 1 SAM. 30, 9 10 21; it is considered to be the small stream which rises at *Debir*, and flows south of Gaza, under the modern name of *el-Sheria*, into the Mediterranean sea. From the constant use of the article with it we may infer that an appellative meaning was thought of. See כְּשֹׁר II.

כְּשֹׁרָה see כְּשֹׁרָה.

כָּשַׁל (perhaps transposed from שָׁכַל to bubble up) *intr.* to *rise, to seethe, to boil*, not spoken of water, but of what is cooked in it, consequently = to be dressed or to be done Ez. 24, 5; figurat. to ripen, spoken of ears Jo. 4, 13, i. e. to be cooked by the sun. Comp. Aram. שָׁלַק, Greek πέντω, Lat. coqui &c. in a

like metaphorical sense. Derivat. **בָּשָׁל** adj.

Pih. **בָּשָׁל** to cook, by water (trans.), with the accusat. of the object, e. g. flesh Ex. 29, 31, גָּרִי 23, 19, נֶזֶרֶד 2 Kings 4, 38, and with ב of the vessel Num. 11, 8; 2 Chr. 35, 13; also to dress or prepare by fire, to roast, broil, 2 Sam. 13, 8; מִבֵּית הַבָּשָׁלִים house of the cooks Ez. 26, 24. Deriv. **מִבְשָׁלוֹ**.

Puh. **בָּשָׁל** to be cooked Ex. 12, 9; Lev. 6, 21; opposite **רָךְ** (raw) 1 Sam. 2, 15.

Hif. **הִבְשִׁיל** to make ripe, to ripen, Gen. 40, 10, of אֶשְׁכֵּל.

בָּשָׁל (abridged from **בְּשָׁלִיל**) adj. m., **בְּשָׁלוֹ** f. cooked, done, Num. 6, 19; subst. the thing cooked Ex. 12, 9.

בִּשְׁלָם n. p. of a Persian officer in Palestine Ezr. 4, 7. If the name be Hebrew, it may have been formed from **בִּשְׁלָם** (peaceful); if Semitic, it may be from **בָּשָׁל** = **بَسَلَ** (to be strong, severe) with the formative syllable **ם**; but it is probably to be explained from the old Persian.

בָּשַׁם (not used) intr. to breathe out, to breathe forth, of scent, hence to have a sweet smell, to be fragrant (Targ. **בָּשַׁם**, Syr. **ܒܫܡܐ**), metaphor. to be agreeable, in proper names. (Pa. **בָּשַׁם**, Syr. **ܒܫܡܐ** either to make pleasant or to season; the Ar. **بَشَمَ** signifies the same, whence **بَشَام** a sort of balsamic shrub.) The fundamental signification of the stem is easily perceived from the organic root **בָּשַׁם**, also found in **שָׁם** (which see) and **בָּשַׁם**; and therefore the meaning to flow out cannot be adopted. Besides **בָּשַׁם** in Aramaean, a still harder form **בָּשַׁם** existed; and as a Pahel form **בָּשַׁם** came from the former, so from the latter came **בָּשַׁם**, whence **בָּשַׁם**. Derivat. **בָּשַׁם**, **בָּשַׁם**, and the proper names **בָּשַׁם**, **בָּשַׁם**.

בָּשַׁם (with suff. **בָּשַׁםִּי**) m. balsam-plant, Song of Sol. 5, 1.

בָּשַׁם (pl. **בָּשַׁםִּים**) m. prop. aromatic

odour, fragrance, but in use as a concrete: what diffuses a sweet smell, spices, **בָּשַׁם** Ex. 30, 23 cinnamon of spice i. e. spicy or sweet-smelling cinnamon; particularly in plur. of spicery 25, 6, which was an article of commerce 2 Chr. 9, 1. **בָּשַׁם** Song of Sol. 4, 14 the noblest spices. The scent of them is called **בָּשַׁם** 4, 16. The word is naturally transferred to all sorts of fragrant plants, also to ointments, and is applied to the balsam-shrub.

בָּשַׁם m. the same, Ex. 35, 28; **בָּשַׁם** 30, 23 spicy reed; **בָּשַׁם** Song of Sol. 6, 2 beds of balsam-plants. The Greek **βάλσαμος** (**בָּלְסָמוֹס**) came into Greek through the medium of the Phenician.

בְּשִׁמָּה (lovely) n. p. f. Gen. 26, 34; 36, 3; 1 Kings 4, 15. **ח** is an old feminine termination.

בָּשָׁן (not used) intr. to be hard, rocky, spoken of basaltic ground, therefore cognate with **בָּשָׁן** (which see); and as the decay of basalt-stone effects fruitful and fat pastures, the verb may also have signified to be fruitful. Deriv. the proper names **בָּשָׁן**, **בָּשָׁן**.

בָּשָׁן (in prose with the article; Basalt-land) 1) n. p. of a mountainous, fruitful country on the other side of Jordan, Bashan, celebrated for its oak-forests Is. 2, 13, Ez. 27, 6, and fat pastures, so that the heifers, goats and cows of Bashan were proverbial Deut. 32, 14; Am. 4, 1; Ez. 39, 18. The limits of Bashan are determined from Deut. 3, 10 13; Josh. 12, 4; 13, 11 12-20; 17, 1, 5; 1 Chr. 5, 23. LXX **Βασάν**, **Βασανίτις**; in Josephus **Βασιανία** after the Aramaean (Targ. **בָּשָׁן**, **בָּשָׁן**, Syr. **ܒܫܐܢܐ**); now **el-Buttein**. The name has come from the fact of the soil consisting of weather-beaten basalt-stone, as one still identifies basaltic-formation with basalt. **בָּשָׁן** often stands with it for better designation 1 Chr. 5, 11, particularly to distinguish the city **בָּשָׁן** 5, 16 23 from it. — 2) n. p. of a city in Bashan, see 1.

בָּשָׁן (only with the *dh*-addition, **בָּשָׁןִי**)

f. *shame* Hos. 10, 6, formed from בוש with the termination ב (comp. צפון), whence the feminine arose. Yet as this form is always too abnormal, it is better perhaps to derive it from בושן.

בשם belonging to בושם, see בושם and בוש.

בשר I. (Kal unused) *tr.* cognate either with פטר (Ar. بَدَرَ) to utter sounds, words; or connected with פתר (Aram. פָּתַר, Ar. فَسَّرَ) to show, to make manifest (by words), allied to בשר (to open, to begin). The Ar. בשר (to be cheered by joyful intelligence) appears rather to be derived from the noun בשרה (= בשרה) or secondarily from משר. Metaphor. to announce (tidings, intelligence), good or bad, whence בשרה; but for use as a verb we usually find

Pih. בשר (part. מְבַשֵּׂר, fut. יִבְשֹׁר) to announce, to relate, to tell of, with accusat. of the object, as צָדֵק Ps. 40, 10, תְּהִלָּה Is. 52, 7, יְשׁוּעָה 1 Chr. 16, 23, תְּהִלָּה Is. 60, 6; with accusat. of the person to whom the announcement is made Jer. 20, 15; 1 Sam. 31, 9; 2 Sam. 18, 19; Ps. 68, 12: the publishers (of victory) to the great army; and with ב of the place where, Ps. 40, 10; 2 Sam. 1, 20. It was originally without the secondary idea of the good or joyful, and is therefore applied also to a defeat 1 Sam. 4, 17; on the contrary coupled with טוב 1 Kings 1, 42; generally, to relate, but frequently, to announce good, glad tidings &c. Hence in the part. a messenger of good things, a bringer of good news 2 Sam. 18, 26; Is. 40, 9.

Hithp. הִתְבַּשֵּׂר to be announced, to receive good tidings 2 Sam. 18, 31.

The fundamental signification of the stem is: to make manifest or to say publicly something unknown, cognate with פתר, Aramaean פָּתַר, Ar. فَسَّرَ.

בשר II. (not used) belonging to the proper name בְּשׂוֹר, after the Ar. بَسَرَ to be cool, fresh; בְּשׂוֹר, however, may also be referred to בְּשֹׁר I.

בשר III. (not used) *intr.* to swell up, to be full, spoken of the body being full of flesh, Ar. بَشَرَ V. (to swell up). The organic root is בָּשַׁר, cognate with שָׁאָר in שָׁאָר. Hence

בשר (from בָּשַׁר III.; once Prov. 14, 30 plur. בְּשָׂרִים, chosen on account of the following בְּעֲמֻזָּה collect. m. prop. the full, thick, swelling (comp. Ar. شَخَص body, from "large, thick"), hence 1. *flesh* (as the German *Fleisch* is connected with *Fülle*, πλέω, ple-nus), of the body of beasts GEN. 41, 2 or of men 2, 21; the flesh of cattle which is eaten, or from which persons abstain when fasting DAN. 10, 3, whose properties are described by בָּרִיא GEN. 41, 2, רָק 41, 19, חַי LEV. 8, 17 &c. and which is put along with בָּרִיא Job 10, 11, נֶאֱמַר Ps. 102, 6, יֵן Is. 22, 13. It is used for the principal part of a meal Job 31, 31; metaphor. DEUT. 32, 42. — 2. Metaphor. *body* (like the German *Fleisch*) Ps. 16, 9; 84, 3, opposed to לֵב or בְּבוֹר; more rarely instead of it is נֶאֱמַר וּבָשָׂר Job 2, 5; once בְּשָׂרִים Prov. 14, 30; but always the living body, which has נֶפֶשׁ LEV. 17, 11 and רִיחַ Job 12, 10, though נֶפֶשׁ is also contrasted with it on account of its extended significations. Hence in a collective sense *living beings*, which have flesh GEN. 6, 13, particularly *men*, the human race, 6, 12, with the additional idea of transitoriness 6, 3, Job 10, 4, and so opposed to the Divine Being and to spirit (רִיחַ). Is. 31, 3 in the sense *transitoriness, frailty*, comp. ἀσάξ in the new Testam. בָּשָׂר, בָּשָׂר in the Talmud, בָּשָׂר among the Zabians, Ar. بَشَرٌ ECCLES. 12, 12 *weariness of the body* i. e. of bodily effort; זָרוֹץ 2 Chr. 32, 8 *a human* i. e. *weak arm*; הִתְבַּשֵּׂר אֶת-רֹאשׁוֹ ECCLES. 5, 6 *to cause the body to sin*. In a good sense לֵב בָּרִיא Ez. 10, 19 *a human heart*, opposed to one of stone. — 3. Applied to single parts of the body, as: *the skin* Ps. 102, 6 (see Kimchi); 2 Kings 6, 30; euphemist. *puenda viri* GEN. 17, 11, in full form בָּשָׂר עֲרִירָה Ex. 28, 42, αἰμάτιον being

similarly used. — 4. Figurat. like שֶׁפֶּה: *relative*, supposed to be a part of the family-body, as may be seen from GEN. 2, 23. So JUDGES 9, 2; 2 SAM. 5, 1; 19, 13; Is. 58, 7.

בְּשָׂרָא (def. בְּשָׂרָא) *Aram. m.* the same, DAN. 2, 11; 4, 9; 7, 5.

בְּשָׂרָה (also בְּשָׂרָה) *f.* 1. *announcement, intelligence, message*, 2 SAM. 18, 22: and the tidings are not profitable to thee (נִצָּחַן prop. to obtain, find, viz. a reward), as the LXX here render (supplying *ωφέλεια*); 2. *messenger*. Though usually *good tidings* are meant, we see from בְּשָׂרָה 18, 27, that this meaning is not contained in the word. — 2. *a reward for tidings*, 2 SAM. 4, 10: which was (דָּרַהּ is to be supplied) that I might give him a reward for his tidings. See בְּשָׂרָה I.

בְּשִׁשׁ assumed by some to בּוֹשֵׁשׁ, see בּוֹשֵׁשׁ.

בְּשָׁמָה (with suff. בְּשָׁמָה, &c.; from בִּשְׁמָה I.) *f.* *shame*, as an affection of the mind Ps. 40, 16, ZEPH. 3, 5, usually with פָּנִים, as it shews itself by redness of the face JER. 7, 19; DAN. 9, 7 8; *disgrace, ignominy*, in their manifestations, conseq. = *shameful* HAB. 2, 10, joined to לָבַשׁ, עָטָה, קָפָה (see בּוֹשָׁה) Ps. 44, 16; 109, 29, to express the idea of *covering with shame*; then *slavery* ZEPH. 3, 19; *shame-bringing* Is. 30, 3. Figurat. a) *the pudenda*, in full form בְּשִׁמְתָּהּ מִיֹּדֶה-בְּשִׁמְתָּהּ 1 SAM. 20, 30; b) an expression of contempt, for בָּעַל JER. 3, 24; 11, 13; Hos. 9, 10, and so in the proper names אִשְׁת־בְּשִׁמְתָּהּ, &c.

בְּשִׁתָּה *f.* only a collateral form of בְּשִׁמְתָּה in the proper name יִרְבֵּשֶׁת (which see).

בֶּתָּ *Aram.* see בֵּיתָ.

בִּתְּ I. (out of בְּתָהּ from the masc. בְּתָר; with suff. בְּתָתִי from בְּתָתִי; *pl.* בְּתָתִי, *constr.* בְּתָתִי, like the *pl. masc.* בְּתָתִי, *constr.* בְּתָתִי) *f.* *daughter*, opposite to בֶּן Ex. 21, 31, without distinction of age, as *θυγάτηρ*, therefore also *maiden, virgin, woman*, GEN. 30, 13; JUDGES 12, 9; Is. 32, 9, and so the LXX sometimes

translate it by *θυγάτηρ*. Elsewhere: *foster-daughter* ESTH. 2, 7; *maiden* JUDGES 12, 9; *female pupil, worshipper, disciple* MAL. 2, 11. By transference not merely is the idea of age disregarded, but generally that of descent alone is prominent, and so it is not applied to a proper daughter, e. g. בְּתָתִי הָאָדָם GEN. 6, 2 *the women descended from Adam*, opp. to אֲבִי הָאָדָם; בְּתָתִי הָאָדָם SONG OF SOL. 7, 2 *born of a noble-born*, i. e. nobly-born; בְּתָתִי הָאָדָם Ps. 45, 10 14 *queens, born as queens* (see בֶּן), for which once even בֶּתָּ alone is used 45, 11. But in בְּתָתִי הָאָדָם DAN. 11, 17 (speaking of the daughter of Antiochus, Cleopatra) the actual daughter is meant, and genealogised in apocalyptic language according to mother and grandmother. In its proper sense of *daughter* it is very often employed (see my Concordance s. v.) as well as בֶּן (which see). Metaph. a) along with nouns to describe some quality, where the *fem.* stands in relation to the nouns, of which it supplies the place, e. g. בְּתָתִי הָאָדָם ECCLES. 12, 4 *the singers*, for צִפְּרִים (which is *fem.*). — b) with the names of animals in order to express the feminine, e. g. בְּתָתִי הָאָדָם LEV. 11, 16; *pl.* בְּתָתִי הָאָדָם Is. 13, 21 (see בְּתָתִי). — c) With names of cities or countries, to which also אֶרֶץ and אֶרֶץ belong, בֶּתָּ denotes the *female inhabitant* belonging to them by birth or abode, e. g. בְּתָתִי הָאָדָם SONG OF SOL. 1, 5, comp. LUKE 23, 28 *θυγάτρις Ιερουσαλὴμ*; בְּתָתִי הָאָדָם Is. 3, 16; בְּתָתִי הָאָדָם LAMENT. 3, 51; בְּתָתִי הָאָדָם GEN. 34, 1. Yet בֶּתָּ in this connection is often taken collectively: *the inhabitants, the citizens*, hence *the people* conceived of as a whole, born in the land or city, the people generally appearing in the language of prophecy as a female (Is. 47, 1 seq.), interchanged with בְּתָתִי, sometimes also with בִּתְּ, e. g. בְּתָתִי הָאָדָם Ps. 45, 13, בְּתָתִי הָאָדָם Is. 37, 22, בְּתָתִי הָאָדָם LAMENT. 4, 22, בְּתָתִי הָאָדָם JER. 46, 11, בְּתָתִי הָאָדָם Is. 23, 10, בְּתָתִי הָאָדָם LAMENT. 1, 15 &c. To this belongs בְּתָתִי e. g. בְּתָתִי הָאָדָם JER. 8, 19, seldom the *plur.* בְּתָתִי Ez. 13, 17, used interchangeably with בְּתָתִי.

by which phrase prop. **עָם** is only strengthened, as poetically **בְּרִיגָדִים** MICAH 4, 14 [5, 1] *belonging to troops* i. e. troops = **בְּנֵי גִדִּים** 2 CHR. 25, 13. But in this sense one may regard **בָּר** as abridged from **בֵּירָה**, **בֵּירָה**. The image is still farther carried out by prefixing **בְּרוּלָה** Is. 23, 12; 47, 1; JER. 46, 11; LAMENT. 1, 15, also with **עָם** JER. 14, 17, to denote a population or citizens never conquered or never to be conquered. This mode of expression is then transferred to the place or country itself, if it be conceived of with its inhabitants, e. g. **בְּרִיגָדִים** Is. 1, 8, **בְּרִיגָדִים** Ps. 137, 8, i. e. *Zion and Babylon*, in relation to which the inhabitants are denoted by the addition of **יִשְׁכָּרָה** JER. 46, 19, comp. 48, 18. — d) In connection with nouns of time or with numerals, it signifies age in the case of a female, as **בָּן** does in the case of a male GEN. 17, 17. — e) In connection with cities or with **בֵּירָה**, **בָּר** denotes *what belongs to a city: environs, farm-stead, village*, particularly in the pl. **בְּרוֹרִים** NUMB. 21, 25; JOSH. 15, 45; JUDGES 11, 26 &c. — f) In parallelism, in the second member it is set over against the name in the case of females, just as it is applied to proper names fem., like **בָּן** to masc. — Besides, the following peculiarities should be observed: a) **בְּרִיגָדִים** Ps. 17, 8, LAMENT. 2, 18, usually taken for *daughter of the eye*, i. e. what naturally belongs to the eye; but it seems more correct to take **בָּר** as an abbreviation of **בְּרָה** (see **בְּרָה**). b) **בְּרִיגָדִים** Ez. 27, 6, which has been translated *daughter of the sherbin-cedar* i. e. made from sherbin; but it is more probable that we should read there **בְּרִיגָדִים** (from **בְּרִיגָדִים**). c) **בְּרִיגָדִים** GEN. 49, 22 has been translated with *Saadia* and others *shoots* (see **בָּן**), or collect. *branches*, and so construed with the sing. **בְּרִיגָדִים** (comp. **בְּרִיגָדִים** in the Mishna); but the entire passage, which the LXX already misunderstood and the Samar. reads **בְּרִיגָדִים**, is perhaps better translated with *Ilgen* (on the passage), reading **בְּרִיגָדִים**: *mountain-deer in their lurking-place* (**בְּרִיגָדִים**)

same as Ar. **بنات معدة** wild game). — Here belong both **בְּרוּלָה** 1. and **בְּרוּלָה**, and the following compounds of *proper names*:

בְּרִיגָדִים n. p. of a place in the vicinity of **בְּרִיגָדִים** SONG OF SOL. 7, 5. **בְּרִיגָדִים** ps = **בְּרִיגָדִים**.

בְּרִיגָדִים (*belonging to the sworn covenant*, see **בְּרִיגָדִים**) n. p. f. GEN. 26, 34; 1 KINGS 1, 15; it is possible, however, that it arose out of **בְּרִיגָדִים** (*daughter of prosperity*), whence 1 CHR. 3, 5.

בְּרִיגָדִים (see **בְּרִיגָדִים**) n. p. f. 1 CHR. 3, 5.

בְּרִיגָדִים II. (pl. **בְּרִיגָדִים**) m. (f. only in Is. 5, 20) prop. the hollowed out, *receptaculum* (from **בְּרִיגָדִים** [which see] i. e. **בָּר** = **בָּר** from **בֵּירָה** to hollow out), the bath, a measure of liquids, same as **בְּרִיגָדִים** of dry goods Ez. 45, 11 14, 2 CHR. 2, 9 &c.; according to *Josephus* (Ant. 8, 2, 9) = 72 sextarii, 8½ gallons; comp. in Mishna **בָּר** f. *measure* generally, then an adv. *time*, **בְּרִיגָדִים** at once.

בְּרִיגָדִים (plur. **בְּרִיגָדִים**) Aram. m. the same, EZR. 7, 22.

בְּרִיגָדִים III. an abbreviation of **בְּרִיגָדִים** see **בָּר** I.

בְּרִיגָדִים IV. an abbreviation of **בְּרִיגָדִים** see **בָּר** I.

בְּרִיגָדִים V. = **בָּר** see **בְּרִיגָדִים**.

בְּרִיגָדִים the original form of **בְּרִיגָדִים** see **בְּרִיגָדִים**.

בְּרִיגָדִים (not used) tr. to cut off, to separate, metaphor. to lay waste, same as

בְּרִיגָדִים II, comp. Ar. **بَتَّ**; whence **בְּרִיגָדִים**. See **בְּרִיגָדִים**.

בְּרִיגָדִים (from **בְּרִיגָדִים** = **בְּרִיגָדִים** II.) f. a cutting off, metaphor. *desert* (comp. **בְּרִיגָדִים**) Is. 5, 6, or *end* = **בְּרִיגָדִים**; yet the former is more correct, if we compare **בְּרִיגָדִים**.

בְּרִיגָדִים (from **בְּרִיגָדִים** II.; pl. **בְּרִיגָדִים**) f. *desolation*, Is. 7, 19: *valleys of desolation* i. e. desolate valleys; perhaps, however, *cut off, cliff, reef*, so that the place may be translated *in the clefts of the crags*. **בְּרִיגָדִים** = **בְּרִיגָדִים**, as **בְּרִיגָדִים** = **בְּרִיגָדִים**, **בְּרִיגָדִים** = **בְּרִיגָדִים**. 1. (*inhabitants or people of El*,

from בָּרָא which see) *n. p.* of a city in Simeon 1 CHR. 4, 30, written in an abridged form בְּרוּלָא Josh. 19, 4. Another town with a similar name Βερυλόνα, Bethulia, בְּרוּלָא (from בְּרוּלָא), not far from דִּתָּיִם on a height, is mentioned in the apocryphal book of Judith only 4, 6; 6, 11 14; 7, 3. — 2. (*man of El*, changed out of בְּרוּלָא) *n. p. m.* GEN. 22, 22; 24, 15.

בְּרוּלָא as an infin. from בְּרוּלָא = בְּרוּלָא is read by some for בְּרוּלָא GEN. 15, 10; see בְּרוּלָא.

בְּרוּלָא Josh. 19, 4 see בְּרוּלָא 1.

בְּרוּלָא (from בְּרוּלָא; *constr.* בְּרוּלָא, *pl.* בְּרוּלָא, with *suff.* בְּרוּלָא) *f.* 1. properly separated from intercourse with a man, hence *a virgin*, who is not yet espoused GEN. 24, 16, Ex. 22, 15, 2 SAM. 13, 2, opposed to בְּרוּלָא DEUT. 32, 25; Is. 62, 5; JER. 51, 22; sometimes also as an addition to בְּרוּלָא DEUT. 22, 28 or בְּרוּלָא JUDGES 21, 12, to בְּרוּלָא LEV. 21, 3, בְּרוּלָא JUDGES 19, 24. — 2. *a betrothed or newly-married woman* Jo. 1, 8, if בְּרוּלָא do not rather signify (like *dominus* in Latin) *beloved*, JER. 2, 32; comp. *σύμφη* of the LXX, *puella* and *virgo* in Virgil, and the Ar. بَيْتَر. — 3. an addition to בְּרוּלָא before names of countries and cities (see בְּרוּלָא) in order to express the state of not being conquered, e. g. applied to צִיּוֹן 2 KINGS 19, 21, צִיּוֹן Is. 23, 12, בְּבֵל 47, 1, מִצְרַיִם JER. 46, 11, יְהוּדָה LAMENT. 1, 15, and also with בְּרוּלָא JER. 14, 17; yet it supplies the place of בְּרוּלָא with יְשׁוּעָא 18, 13. — The fundamental meaning of separation is perceptible from בְּרוּלָא (*nun*), Syr. ܒܪܘܠܐ &c., and therefore the assumption of the signif. *ripe* (from בְּרוּלָא = בְּרוּלָא) or of a diminut. from בְּרוּלָא should be rejected.

בְּרוּלָא see בְּרוּלָא.

בְּרוּלָא (like בְּרוּלָא, *עֲלִימִים*, *בְּרוּלָא*) to denote the state of the age by an abstract) *m. pl.* *virginity, maidenhood*: partly *signs of virginity* consisting of the blood-stained bed-clothes DEUT. 22, 14, partly *the condition of a maid* LEV.

21, 13; JUDGES 11, 37; בְּרוּלָא Ez. 23, 3 *virgin breasts*.

בְּרוּלָא (*adherent of Jah*) *n. p. f.* 1 CHR. 4, 18; comp. בְּרוּלָא and בְּרוּלָא.

בְּרוּלָא see בְּרוּלָא.

בְּרוּלָא see בְּרוּלָא.

בְּרוּלָא (not used) *tr.* to divide, separate

(Ar. بَتَلَ), cognate with בְּרוּלָא; then: to be separated from fleshly intercourse. Deriv. בְּרוּלָא, בְּרוּלָא; on the contrary the proper names בְּרוּלָא and בְּרוּלָא are abridged from בְּרוּלָא.

בְּרוּלָא (Kal unused) *trans.* to cut asunder, Arab. بَتَلَ (see בְּרוּלָא) and بَتَعَ. The organic root is בְּרוּלָא, also found in אֶתֶק, אֶתֶק &c.

Pih. בְּרוּלָא to cut in pieces, with בְּרוּלָא of the instrument Ez. 16, 40, Targ. בְּרוּלָא.

בְּרוּלָא (Kal unused) *tr.* to divide into pieces, to divide, GEN. 15, 10; comp. Ar.

בְּרוּלָא and בְּרוּלָא (as the Samar. codex has in the derivative) with the same meaning. The organic root is בְּרוּלָא. Hence בְּרוּלָא and the proper name בְּרוּלָא.

Pih. בְּרוּלָא to cut in pieces, GEN. 15, 10.

בְּרוּלָא *Aram. prep.* after, formed from בְּרוּלָא = בְּרוּלָא after the place, Syr. ܒܪܘܠܐ; see בְּרוּלָא.

בְּרוּלָא (with *suff.* בְּרוּלָא; *pl.* בְּרוּלָא, *constr.* בְּרוּלָא) *m.* 1. *what is cut off, a piece*, of an animal cut up, GEN. 15, 10, where the Samar. has בְּרוּלָא; JER. 34, 18 19. — 2. *a place cut through, a place cleft*, hence according to the LXX בְּרוּלָא SONG OF SOL. 2, 17 *mountains cleft through*; comp. בְּרוּלָא.

בְּרוּלָא *n. p.* of a place on the other side of Jordan, from which one came to מִדְבָּרִים 2 SAM. 2, 29. Aq. Βεθωρόν, Vulg. Bethoron: hence they regarded it as a contraction of בְּרוּלָא. But the latter place is unsuitable as lying on this side of Jordan; and it is better to compare it with בְּרוּלָא (afterwards *Livias* or *Julias*) on the Jordan.

be high, elevated, to be above, to rise up, cognate with the stem enlarged to גָּאָה (which see); hence the reduplicated form גָּאָה (Pih. גָּאָה) *to be above, over something* (cognate in sense עָלָה in עֲלִיָּה *ἀναγωγή*), and from that the noun by contraction גָּ (which see). But though this organic root be undoubtedly right for the stems גָּאָה, גָּאָה &c. still we must rather assume as a fundamental meaning to the necessarily reduplicated form גָּ — 2. *tr. to cover, to cover over*, of a roof, of the surface of a thing; just as words in Mediterranean have proceeded from a like fundamental signification (tectum, *τέγος*, Dach &c.). To this belongs the Ar. reduplicated form גָּ (to spread out, over a surface). — The idea “to be bellied, arched, hollowed out” lies in גָּ (which see), and גָּאָה II.

Pih. (redupl.) גָּאָה see גָּ.

גָּ (abridged from גָּאָה) *adj. m. high-minded, proud* Is. 16, 6; comp. Phenician גָּ from גָּאָה, whence the proper name גָּאָבֶל Gabal (*Baal is elevated*). The K'ri Ps. 123, 4 supposed the c. pl. גָּ, perhaps from גָּ or גָּאָה. See גָּאָה.

גָּאָה I. (fut. גָּאָה, inf. abs. גָּאָה) *intr.*

1. *to shoot forth, to rise up* (of plants), *grow up* Job 8, 11 (comp. גָּאָה, Aram. גָּאָה); *to swell out* (of water); *to mount up* (of smoke), in גָּאָה Is. 9, 17; *to increase* Ez. 47, 5; *to stretch forth, lift up* (of the head) Job 10, 16, comp. גָּאָה. — 2. *Figurat. to be high, elevated, overtopping* (in a spiritual sense), i. e. (of God) *to be majestic, glorious* Ex. 15, 1 21, or otherwise *to be great, excellent*, comp. גָּאָה; but also in a bad sense, *to be proud, haughty* (in derivatives), also applied to proud conquerors and princes; opposites are (רִיחַ) גָּאָה, גָּאָה (whence גָּאָה, גָּאָה, גָּאָה, גָּאָה). Deriv. גָּאָה, גָּאָה, גָּאָה (from גָּאָה); n. p. גָּאָה.

The stem גָּ has been retained especially in Aram. (גָּאָה, גָּאָה) and Phenician (see גָּאָה and גָּאָה); in Arab. only

غِي (to rise up, to set oneself on high) can be compared; but the organic root is גָּ, which still lies perhaps, at the basis of several forms.

גָּאָה II. (not used) *intr.* same as גָּאָה

(which see; thence גָּאָה, גָּאָה) and גָּאָה (whence גָּאָה, גָּאָה) *to be hollowed, of bog or low land, where water has collected and remains*. Perhaps the idea of being deep or hollow is connected with that of, the bellied or arched. Deriv. גָּאָה.

גָּאָה f. *pride, haughtiness* Prov. 8, 13.

גָּאָה (out of the intensive form; pl. גָּאָה) *adj. m. high, lifted up, large* Is. 2, 12; Job 40, 11 12, cognate in sense with גָּאָה; but also in a bad sense, *high-minded, proud, haughty* Jer. 48, 29, *subst. a sinner* Ps. 94, 2; Prov. 15, 25; opposite גָּאָה.

גָּאָה (El is elevation) n. p. m. NUM.

13, 15; comp. the Phenician גָּאָבֶל, a proper name. גָּאָה is an abstract form, from גָּאָה.

גָּאָה (a frequent form of nouns from

גָּאָה; constr. גָּאָה, with suff. גָּאָה) 1. *majesty, elevation, of God* Deut. 33, 26; Ps. 68, 35: *his highness over Israel*, i. e. who, as the lofty one, protects Israel. — 2. In a bad sense, of men, *haughtiness, pride, arrogance, ostentation* Prov. 14, 3, cognate in sense גָּאָה, גָּאָה &c. Ps. 31, 19; Is. 9, 8; גָּאָה *to act proudly* Ps. 31, 24; גָּאָה *pride compasses about* 73, 6. Once for גָּאָה *a haughty man* 36, 12. *Arrogance* Is. 13, 11. *Figurat. of the sea* Ps. 46, 4: *the high swelling of the waves*. Of the scales of Leviathan Job 41, 7 *high-arching*, as an adverb: *with high arches*; but according to Aquila, Jerome and others = גָּאָה *body, back*.

גָּאָה (pl. after the form עֲשִׂיָּקִים)

m. pl. (abstract) *redemption, deliverance*, Is. 63, 4; according to others a pass. part.

גָּאָה (after the form קוֹזוֹן, קָלוֹן; constr.

גָּאָה, with suff. גָּאָה Ez. 16, 56 = גָּאָה according to Ezekiel's orthography) m.

used in as various ways as נָאֵרָה and נִאֲרָה, 1. *highness, elevation, majesty*, of God Ex. 15, 7, MICAH 5, 3, Is. 2, 10 (cognate in sense נָאֵר); נִאֲרָה 24, 14 *to shout for joy for the majesty. God is therefore termed נִאֲרָה* Hos. 5, 5, נִאֲרָה Am. 8, 7 (comp. נִאֲרָה 1 SAM. 15, 29). Metaphor. of thunder Job 37, 4, of men (ironically) 40, 10 (cognate in sense נָאֵר); or also as a designation of idols Ez. 7, 20, made of ornamented things. — 2. *splendour, excellency* Is. 60, 15; NAH. 2, 3; of Palestine as the glory of Israel Ps. 47, 5; figurat. *excellency of the banks* e. g. of Jordan ZECH. 11, 3, of Egypt i. e. of the Nile Ez. 32, 12. — 3. *pride, haughtiness* Prov. 8, 13; 16, 18; Is. 16, 6; AM. 6, 8; arrogance Job 35, 12; *pride*, of the waves 38, 11; cognate in sense נָאֵר, נִאֲרָה &c. — This noun was in use in Phenician, as was generally the same kind of noun-forms from נָאֵר (comp. נָאֵר, Hesyech. βακχόν· κλαυθμός, from נָאֵר; Plaut. 1, 1 3 11, from נָאֵר), particularly in proper names, e. g. נִאֲרָה Gunela (s. נִאֲרָה), נִאֲרָה־בַּעַל Gunelma (= Gun El Baal) proper name of a city; and in the Poenulus (2, 67) appears also נִאֲרָה (Gune bel) *majesty of Baal*.

נִאֲרָה (an intensive form) f. same as נִאֲרָה *highness* Ps. 93, 1; *great, elevated* Is. 12, 5; *splendour, excellency* 26, 10; *pride, haughtiness* 28, 1; figurat. *swelling*, of the sea Ps. 89, 10; *mounting up, ascent*, of smoke Is. 9, 17.

נִאֲרָה (after the form נִאֲרָה i. e. an intensive form from נִאֲרָה II.) *valley* Ez. 7, 16; 32, 5. Frequently the K'tib reads instead of it נִאֲרָה (from נִאֲרָה), or also נִאֲרָה (see נִאֲרָה).

נִאֲרָה (from נִאֲרָה after the form נִאֲרָה, only in plural נִאֲרָה K'tib) m. *proud, haughty* Ps. 123, 4, where the K'ri reads נִאֲרָה (the proud of the oppressors).

נָאֵל (fut. נִאֲלָה) tr. 1. *to loose, to set free* what was bound or fettered (cognate in sense נָאֵר, נָאֵר), hence a) *to loose*

from an enemy, from force, from slavery or death, i. e. *to liberate, to redeem*, with accus. of the object and מִיֵּךְ Jer. 31, 11, Ps. 107, 2, or מִן of the person from whom GEN. 48, 16; Ps. 103, 4; Hos. 13, 14; *to deliver*, from slavery e. g. of Egypt Ex. 6, 6, of Babylon Is. 43, 1; from dangers LAMENT. 3, 58, which are conceived of as enchainings. Hence נָאֵל is often an epithet of God, as He is a deliverer from dangers Is. 59, 20, Ps. 19, 15, with נִאֲרָה, נִאֲרָה &c.; Israel is prophetically termed נִאֲרָה Is. 35, 9, in full form נִאֲרָה־יֵי 62, 12. b) *to set free*, a slave, i. e. *to redeem him* LEV. 25, 48 49; *to deliver* something dedicated, vowed, i. e. from the bonds that prevent its use 27, 13, or *to repurchase what is sold*, i. e. to deliver it from its present possessor, *to ransom* 25, 25; hence (as Symm. Theod. LXX understand it) Job 3, 5: *the darkness and the shade will redeem it* i. e. recover it as they once had possession (GEN. 1, 2); *to redeem* the blood of the slain, i. e. *to revenge*, in full form נִאֲלָה־יֵי, hence frequently נִאֲלָה־יֵי NUMB. 35, 19, DEUT. 19, 6, 2 SAM. 14, 11, seldom נִאֲלָה merely Num. 35, 12; and since only the nearest of kin had the duty of redemption and blood-avenging נִאֲלָה also means simply: *a blood-relative* RUTH 4, 1 8, 1 KINGS 16, 11, cogn. in sense with נִאֲרָה, נִאֲרָה; comp. Ar. ناس blood-avenger and blood-relative. נִאֲלָה־יֵי RUTH 2, 20 (one) of our kinsmen. Connected with the duties of Go'el was (according to custom) also that of marrying the childless widow of the deceased, which, according to DEUT. 25, 5-10, only the Levir had to do; and Josephus (Antiq. 5, 9, 4) has incorrectly explained a Levir at RUTH ch. 4. Hence נִאֲלָה (as it were a denom. of נִאֲלָה) RUTH 3, 13 means *to perform the marriage duty*. — 2. (unused) intr. *to be loose, unfettered*, i. e. free, unbound, hence figurat. *to be profane, rejected, desecrated, abandoned*; in which sense its usage is manifold (Nif. נִאֲלָה; Pih. נִאֲלָה; Puh. נִאֲלָה; Hif. נִאֲלָה; Hithp. נִאֲלָה; Nif-Puh. נִאֲלָה; like the noun נִאֲלָה). The Hebrew thinks

of what is holy as inaccessible to an unconsecrated one, and for him it is locked up; this twofold signification is also found in קל (קלל), which belongs here by root; comp. βεβηλῶ. Deriv. נאל, נאלה, נאלה, and the proper name נאלה.

Nif. נאל (fut. נאל) pass. of Kal: 1. *to be redeemed* e.g. what is sanctified LEV. 27, 33, what is sold 27, 27; *to be bought back*, of what has been sold Is. 52, 3; rarely reflexive *to redeem oneself* LEV. 25, 49. — 2. *to be polluted, profaned*, by blood or sin ZEPH. 3, 1; perhaps in the farther developed Aramaean signification *to make oneself unclean, to pollute oneself*.

Pih. נאל *to defile* (God) by offering polluted animal sacrifices MAL. 1, 17.

Puh. נאל (part. נאל, fut. נאל) 1. *to be polluted*, spoken of לחם sacrificial food MAL. 1, 7, שֶׁלֶחַן 1, 12. — 2. According to the Aramaean meaning: *to be rejected*, with קן from EZR. 2, 62; NEH. 7, 64.

Nif. and Puh. נאל (after an Aramaean sense) *to be soiled* Is. 59, 3; LAMENT. 4, 14. It is prop. a passive form of Nif.

Hif. נאל (נ for ה in the Aramaean manner; comp. נאל = נאל MICAH 7, 15, נאל = נאל according to some ZEPH. 2, 14 from נאל 2, 11, נאל = נאל JER. 25, 3) *to soil, to make unclean* Is. 63, 3.

Hithp. נאל *to defile oneself, to make oneself unclean*, by the food of idolaters DAN. 1, 8.

The fundamental signification of the stem is *to separate from something, to divide off*, whence *to untie*; the Arabic stems جَل (to separate), جَل (to open, to disjoin) belong thereto; in Hebrew גל, גל, and more remotely also גל belong to the same group.

גל see גל

גל (constr. pl. גל) m. *desecration, profanation* NEH. 13, 29.

גל (from the masc. גל) f. 1. *redemption*, of a sold field, *repurchase* LEV. 25, 24; metaphor. *right of redemp-*

tion, which extends even to possessions which are to be sold for the first time JER. 32, 8 (the LXX read גל); *price of redemption* LEV. 25, 26; *a field to be redeemed* RUTH 4, 6. — 2. *relationship*, which has the right of redemption, hence גל Ez. 11, 15 *a relative*, which the LXX read גל. — On Maccabean coins (גל) also in the sense *deliverance, freedom*; Phenician גל (after the form גל) the same; therefore as a proper name Gala (Liv. 29, 29). The masculine form גל (pronounce *gul*, comp. גל gun) is found in the Phenician proper name Gul-alsa, Gul-ussa &c.

גל (prop. part. of גל I; pl. גלים) m. *husbandman, peasant*, 2 KINGS 25, 12 K'tib, for which the K'ri reads גלים in the same sense (from גל), according to JER. 52, 16.

גל in pause belonging to גל, see גל.

גל (from גל; pause גל, with suff. גל, גל; constr. pl. גל, with suff. גלים) m. prop. *hill-like, arched, gibbous* (connected by root with the Latin *gibbosus*), hence 1. *the back*, of men Ps. 129, 3, of the Cherubim Ez. 10, 12 if the text here be correct. — 2. *a hill*, as being arched and heightened, therefore *hill of the altar* i. e. *the upper part, the upper surface* Ez. 43, 13, for which the LXX read גל, comp. Greek ὠ-ros; *hill of a shield* i. e. *boss*, Ar. جَوْب (shield), JOB 15, 26 *with the thick bosses of his bucklers*, as one goes equipped to meet the enemy; of the arched hills of bulwarks, *bulwarks* 13, 12. — 3. *vault, booth of harlots, fornic*, LXX οἶγμα πορνικόν, τὸ πορνεῖον Ez. 16, 24, along with גל and גל, where harlotry was practised by the קדשוה in the service of nature-gods 16, 31 39; consequently cognate with גל in origin and signification. — 4. *the rim of a wheel, fellow*, 1 KINGS 7, 33, also according to the LXX Ez. 10, 12, or if one thinks of *the back*, the fellow is there *the back* for the spokes.

גל (with suff. גל; but also pl. גל, particularly the constr. גל, with suff.

נָבִיָּה; from נָבֵב I.) *Aram. m.* equivalent to Hebrew נָב in the sense of *back*, therefore עַל-נָבִיָּה K'ri DAN. 7, 6 *upon its back*, the fem. suff. referring to חִינִיָּה; but according to the K'tib to נָמִיר (panther) which is masc., and therefore the plural means the two sides enclosing the back (comp. the Greek *τὰ ὠστα*, also *sides*), and is to be explained like נָבִיָּה; hence the plural suffix נָבִיָּה. In the Targ. (and Talmud) עַל-נָבִיָּה or עַל-נָבִיָּה appears as a *preposition*, *upon*, *super*, *supra* = עַל-נָבִיָּה in Hebrew, the hilly and arched back being regarded as the most visible part of the body; and therefore נָב in one respect coincides with נָבִיָּה. The LXX and Vulg. have translated in this sense in the passage above; which, however, is unnecessary. With relation to the special meaning *side*, Syr. נָבָ (side), and therefore the *prepos. at, near, apud, prope*, the stem נָב is to be taken = נָבֵב, as may be seen from the Syr. *at*, Ar. جَنْب (side), and from the stems נָבֵב, נָבֵה, נָבֵה &c. Possibly נָבִיָּה DAN. 7, 6 may be so understood.

נָב (for the *part. pass.* נָבֵב from נָבֵב I., — often arising out of נָבֵב; *pl.* נָבִיָּה *m.* 1. prop. split off, cut off, hence a *board* 1 Kings 6, 9, of cedar-tables; comp. קָרֵשׁ of similar derivation. — 2. Prop. hollowed out, deepened, a *hole* (from נָבֵב II. = נָבָ), hence a *pit*, a *cistern*, a *spring*, JER. 14, 3; comp. *Aram.* נָב, Ar. جَبّ and Hebr. נָבָ. Such a cistern was commonly funnel-shaped (Diod. 19, 94), and the mouth proportionately small (Xen. Anab. 4, 5, 25); it did not always contain water, as is seen from the *Aram.* נָב for בָּזִיר. — 3. a *locust*, properly what collects in swarms (comp. אֲרֵבָה) Is. 33, 4, a participial-form of נָבֵב III. = נָבָה to collect, to flock together; elsewhere נָב stands for it (which see).

נָב (or נָבֵב) *n. p.* of a place where David inflicted slaughter on the Philistines 2 SAM. 21, 18, 19. In the parallel passage 1 Chr. 20, 4 6 it is sometimes given נָבִיר, sometimes נָבֵב, by the LXX

and Syr. sometimes נָבֵב sometimes נָב; a geographical trace which was early lost.

נָב (def. נָבָ) *Aram. m.* a *pit*, *caverna*, a *cistern*, where lions were shut up, DAN. chap. 6, Targ. for בָּזִיר; comp. Ar. جَبّ, جَوْه, Syr. نَحَا &c. If the stem be נָב III., נָב is = נָבֵב (II.) which see; but נָבָ may stand for נָבָה as the word is spelled in Syriac.

נָבָ I. (not used) *trans.* same as נָב (נָבֵב) II., נָבֵב &c. to *hollow out*, *deepen*, to *dig out*; Syr. نَحَا, hence نَحَا a *grave*; Ar. جَبَا the same, جَبّ a *ditch*. Hence according to some נָבָ.

נָבָ II. (not used) *trans.* to *collect*, *water* in a *reservoir*, cognate with נָבָה (belonging to the proper name נָבִיָּה); to *gather in* (revenue); comp. Targ. נָבָה (to collect tribute), Syr. نَحَا, Ar. جَبَا and נָבָ in a wider signification, especially the Hebrew נָבָה and נָבֵב III., and besides the Targ. נָב, whence נָבָ (to gather in). Derivat. נָבָ.

נָבָ (pl. with suff. נָבָאִיר) *m.* a *collection* (of water), same as נָבָה, then concrete a *cistern* Is. 30, 14, a *lake* Ez. 47, 11, formed by the water that remains after the spreading sea has returned. See, however, נָב 2 and נָבָ I.

נָבֵב (not used) *intr.* to *be arched*, *gibbous*, then: to *be crooked*, *bent*. Deriv. נָבֵב, נָבָה, the proper names נָב (נָבֵב). The stem נָב is cognate with נָבֵב, נָבֵב, &c., and is also found as an organic root in נָבֵבֶה, נָבֵבֶה, &c.; in Arab. the stem is נָבֵב, whence جَوْب (hump).

נָבֵב I. (not used) *Aram. intr.* same as Hebrew נָבָ, which see. Derivative *Aram.* נָב.

נָבֵב II. (not used) *Aram.* formed from נָב and connected with the Hebrew נָבֵב. See *Aram.* נָב.

נָבֵב III. (not used) *Aram. tr.* same as

Hebrew **נִיב** II. (which see), *to deepen, to hollow out*.

נִבָּה (only *pl.* **נִבְרוֹת**) *f.* 1. *the arch of the eye, the black* **LEV.** 14, 9; **Ar.** **جَبَّة** (the upper fellow, as it were, of the eye). — 2. same as **נִב** 4. *fellow* **Ez.** 1, 18. — The fem. form had also the signification *hill* (same as **נִבֵּעַ**); hence the **Aram.** **נִבְחָא** **γαββαθᾶ** **JOHN** 19, 13; comp. the proper name **נִבְרוֹת** (from **נִבָּה**), and **נִב** (which see). See **נִב**.

נִבָּה a ground-form to **נִבְרוֹת**, which see.

נִבְּהָ the construct state of **נִבָּה**, which see.

נִבְּהָ (3 *p. fem.* **נִבְּהָא**, in the **Aramaean** orthography of **Ez.** 31, 5, comp. 27, 31; *inf.* **נִבְּהָה**; *fut.* **יִנְבְּהָה**; yet the 3^d *fem. pl.* once **תִּנְבְּהִינָה** **Ez.** 16, 50, where the guttural *h* was treated as in **לָה** for the sake of assonance) *intr.* 1. *to rise to a height*, from the ground (see **יִנְבְּהָה**), *to shoot up high*, of trees **Ez.** 19, 11; 31, 5 10, i. e. *to be high*, of an upright state, with the addition of **יִקְרָה** 31, 14 or **קָרָה** 31, 5; *to overtop*, of men and trees, with **נָן** *over something* 1 **SAM.** 10, 23; **Ez.** 31, 5; cognate in sense with **נִשָּׂא**, **נָסָא**. In derivatives, it is applied to hills, towers, mountains, gates, walls, horns &c. — 2. *to be high* (in a horizontal sense) *over something*, with **מָן** **Job** 35, 5, or **עַל** **Ps.** 103, 11, of clouds, the heaven &c. — 3. *Figurat. to be elevated, renowned*, **Is.** 52, 13; 55, 9; *to be placed high* **Job** 36, 7; or in a bad sense, *to be high-minded, proud, haughty, arrogant* **Is.** 3, 16; **JER.** 13, 15; **Ez.** 16, 50; **ZEPH.** 3, 11; often with the addition of **לֵב** **Ps.** 131, 1; **Ez.** 28, 2; 2 **CHR.** 26, 16; **PROV.** 18, 12. *Derivat.* **נִבְּהָ** (and **נִבְּהָה**), **נִבְּהָ**, **נִבְּהָיִת**, **נִבְּהָ** (according to some).

Hif. **יִנְבְּהִיה** (*fut.* **יִנְבְּהִיה**, *poet. part.* **מִנְבְּהִיה**) *causat. to cause to shoot up high*, a tree **Ez.** 17, 24; *to raise up*, the low 21, 31, the entrance **PROV.** 17, 19 i. e. a high house; *to build the nest in a high situation* (on the crags), spoken of the

eagle, and then metaphorically of dwellings like these nests **JER.** 49, 16, **OB.** 4; of high flight **JOB** 39, 27; with other infinitives, like **יִנְבְּהִי**, as an *adverb* **Ps.** 113, 5; **JOB** 5, 7.

Hof. **הִנְבְּהָה** (not used), whence the proper name **יִנְבְּהָה**.

The stem is intimately connected with **נִב**, **נִבֵּעַ**, **Ar.** **جَبَّ**. The organic root is **נִבְּהָ**, out of which a great number of stems have been developed.

נִבְּהָ (or **נִבְּהָה**, *constr.* **נִבְּהָ** 1 **SAM.** 16, 7, but more frequently **נִבְּהָ**, according to the well known interchange of *a* and *o*; *pl.* **נִבְּהָיִם**) *adj. m.* **נִבְּהָה** (*pl.* **נִבְּהָיִם**) *fem.* 1. *high*, of stature 1 **SAM.** 9, 2; of a tower **Is.** 2, 15; a mountain 30, 25; a tree **Ez.** 17, 24; a gate **JER.** 51, 58; a wall **DEUT.** 3, 5; a horn **DAN.** 8, 3; a battlement **ZEPH.** 1, 16; a hill 1 **KINGS** 14, 23; the gallows **ESTH.** 5, 14. As a *subst. abstract* **נִבְּהָ** **ECCLES.** 12, 5 *what is high*, i. e. *a hill, a mountain*, of whose height old men are afraid; *as a concrete: a high, high-placed one*. The *pl.* **נִבְּהָיִם** 5, 7 is to be explained of God, after the manner of **אֱלֹהִים**, **קְדוֹשִׁים** **Hos.** 12, 1, in which sense **נִבְּהָ** **Ps.** 138, 6 also occurs in the singular, according to some. — 2. *haughty, proud, arrogant*, with **עֵינָיִם** **Ps.** 101, 5, **לֵב** **PROV.** 16, 5, or **רוּחַ** **ECCLES.** 7, 8; but **נִבְּהָ** is also a *subst. pride, arrogance* 1 **SAM.** 2, 3, or *concrete* **נִבְּהָיִם** *the proud* **Is.** 5, 15.

נִבְּהָ (with *suff.* **נִבְּהָה**, **נִבְּהָיִם**, *pl. constr.* **נִבְּהָיִם**) *m.* 1. *height*, of cedars **AM.** 2, 9, of stature 1 **SAM.** 17, 4, of a tree **Ez.** 41, 8; the *upper side* (**נִבְּהָ**) of fellowes **Ez.** 1, 18; *pl.* **נִבְּהָיִם** *the heights of heaven* **JOB** 11, 8, like **נִבְּהָיִם** 22, 12. — 2. *Figurat. height, elevation, majesty*, **JOB** 40, 10; or in a bad sense *haughtiness, pride, arrogance*, with **אָף** **Ps.** 10, 4; **לֵב** 2 **CHR.** 32, 26; **רוּחַ** **PROV.** 16, 18; or alone **JER.** 48, 29; **Ez.** 19, 11; 31, 10 14.

נִבְּהָ (not used) *tr.* same as **נִבְּהָ** *to collect, gather in*, applied to the collecting of tribute, comp. **Targ.** **נִבְּהָ**, **Syr.**

כַּבָּ, Ar. جَبَّ. Deriv. the proper name
גִּבְרָה.

גִּבְהוּת *f. haughtiness*, Is. 2, 11 17.

גָּבֹל (or גָּבַל, with *suff.* גְּבוּלִי, *plur.* גְּבוּלִים, with *suff.* גְּבוּלִיָּה *m. prop.* the extremity, the last of a thing, where it is at the end or begins, and by which it is enclosed or encompassed. Hence 1. *the border, edge, surrounding margin*, e. g. of the altar &c. Ez. 43, 13 17, where the Vulgate has for it *margo, finis*; *the boundary* which divides one field from another DEUT. 19, 14; 27, 17; Hos. 5, 10 (comp. גְּבֻלָּה); hence metaphor. גָּבַל הַסִּיָּג *to displace the boundary* PROV. 22, 28, i. e. figurat. to destroy firmly-established institutions; גָּבַל הַצִּיָּב 15, 25 *to establish a definite possession*; then *the margin, shore* (of the sea) JER. 5, 22; Ps. 104, 9. Most frequently — 2. *border* in the widest sense, *the border of a province* GEN. 47, 21; NUM. 20, 23; JOSH. 13, 10; OB. 7; JOSH. 13, 30; *the limit on one side* NUM. 34, 6 7; JOSH. 15, 2; then a district with its border round about, *district* generally GEN. 10, 10, Ex. 10, 14 &c., especially where the entire compass of a land or place is meant MAL. 1, 4; AM. 6, 2; גָּבַל הָרְחִיב AM. 1, 13 *to enlarge the district*, by extending the borders, or גָּבַל הָאֶרֶץ ZEPH. 2, 8; a definite *native land* JER. 31, 17; *the territory* belonging to a place JUDGES 11, 18, and as several territories belonged to one city, in the plural 1 SAM. 6, 6; 2 KINGS 15, 16; 18, 8. Comp. Lat. *finis*. In Phenician גְּבֻלִים (*Gubulim* Poen. 1, 9) signifies specially, *quarter*. Hence the denom.

גָּבַל (*fut.* יִגְבֹּל, before Makkeph גְּבַל) *trans.* with accusat. *to draw out a boundary* DEUT. 19, 14; *to form a boundary, to bound* JOSH. 18, 20, where גָּבֹל is the object; without the object NUM. 34, 6: גָּבַל הָאֶרֶץ (according to the reading of the Samaritan cod. on account of the difficulty of יִגְבֹּל, where it is better to read לִגְבֹּל); with בָּ: *to border upon* ZECH. 9, 2.

Hif. יִגְבִּיל *to set bounds around, to enclose* Ex. 19, 12 23.

The word גָּבֹל, formed like the abstract גְּבוּל, properly means at first *enclosing, surrounding*, then as a concrete *edge, margin, border* &c. and is therefore derived from גָּבַל.

גָּבֹל see גְּבוּל.

גְּבוּלָה (and גְּבֻלָּה, from גָּבַל; with *suff.* גְּבוּלָהוּ, *pl.* גְּבוּלָהוֹת, with *suff.* גְּבוּלָהוּת) *f.* 1. *enclosure*, of a field Is. 28, 25; *margin of the earth* by which it is secured against the sea, *shore* Ps. 74, 17. — 2. *boundary, limit*, NUM. 34, 2, hence גָּבַל הָאֶרֶץ Is. 10, 13, JOB 24, 2 *to remove the boundary* i. e. to rob; then like גָּבֹל a *bounded district* DEUT. 32, 8.

גְּבוּרָה (rarely גְּבוֹרָה, with *suff.* גְּבוּרָהִים; *pl.* גְּבוּרִים, *constr.* גְּבוּרִי, with *suff.* גְּבוּרִיָּה *adj. m.* *strong, powerful*, GEN. 10, 9; *mighty, omnipotent*, Is. 9, 5; *valiant, heroic, warlike*, hence גְּבוּרָה מְלָכָה DAN. 11, 3 of Alexander the great; frequently as a *substant.* a *strong one, a warrior*, with חֵיל JUDGES 11, 1, or בָּרָה Ps. 103, 20, or also without them JER. 51, 30; Ps. 120, 4; *hero, heros*, GEN. 6, 4 (LXX γίγας); 2 SAM. 23, 8. Metaphorically *an active, a valiant, an able, an upright man* 2 SAM. 22, 26; 1 KINGS 11, 28; RUTH 2, 1; *a leader, of warriors* Is. 3, 2, or of others 1 CHR. 9, 26; also in a bad sense: *a violent man* Ps. 52, 3, and in other places in the greatest variety of collateral senses. The Ar.

גְּבוּרָה and Syr. ܓܒܘܪܐ are identical with it; but they are limited to more special meanings.

גְּבוּרָה (*def.* ܓܒܘܪܐ) *Aram. f.* *power, omnipotence*, DAN. 2, 20 23.

גְּבוּרָה (with *suff.* גְּבוּרָהִי, *pl.* גְּבוּרָהוֹת, with *suff.* גְּבוּרָהוּת) *f.* 1. *power (bodily), strength*, ECCLES. 9, 16, oppos. to חֲקִמָּה; *strengthening* 10, 17: *for strengthening and not for drunkenness* (שְׁכָר); *pl.* גְּבוּרָהוֹת collect. *strong power of life* Ps. 90, 20; *valour, courage, military spirit* JUDGES 8, 21, with מְלָכָה Is. 36, 5, sometimes concise for גְּבוּרָהוֹת *heroes*, the most spirited warriors Is. 3, 25; JER. 49, 35; or applied to the prophetic spirit MIC. 3, 8; *power*,

might, of the horse JOB 39, 19; of the sun JUDGES 5, 31; unrighteous might JER. 23, 10. — 2. Metaph. *noble achievement, mighty achievement*, of God IS. 33, 13, PS. 145, 11, or of men 1 KINGS 15, 23; 2 KINGS 10, 34; *omnipotence*, of God PS. 21, 14 (therefore in Syr., the Mishna and the New Test. for God Himself) or of men IS. 30, 15; *glorious achievement* PS. 71, 16; *Job 26, 14 the thunder of his fame* i. e. far-sounding fame; *victory*, EX. 32, 18; Syr. *ܡܚܝܬܐ* mighty achievement. See *נָבַר*.

נָבַח (not used) *intr.* to be high, of the forehead, a mark of baldness in the fore part of the head; consequently cognate with *נָבַח*, the Ar. *جَبَا* having this meaning, *أَجَبَ* with a high forehead, Targ. *נָבַח* of height in stature. Deriv. *נָבַח*, *נָבַח*.

נָבַח (after the form *נָבַח*, *נָבַח* &c. from Pihel) *adj. m.* having a high forehead, i. e. bald (on the fore part of the head) LEV. 13, 41, different from *נָבַח* bald at the back of the head (according to Sifra).

נָבַח (with *suff.* *נָבַח*) *f.* baldness (in the fore part of the head), as a blemish LEV. 13, 42; metaphor. *a bare place* of a cloth, on the outer or right side 13, 55.

נָבַח (*ingatherer*, from *נָבַח*) *n. p. m.* NEH. 11, 8; Talm. *נָבַח*, Syr. *ܢܒܚܐ*.

נָבַח I. (*springs, cisterns*) *n. p.* of a place not far from Jerusalem, mentioned as being on the road which the Assyrians took thither IS. 10, 31; it is uncertain whether it be identical with *נָבַח*.

נָבַח II. see *נָבַח*.

נָבַח see *נָבַח* from *נָבַח*.

נָבַח (from *נָבַח*; *constr.* *נָבַח*, with *suff.* *נָבַח*; *pl.* *נָבַח*, with *suff.* *נָבַח*) *m.* 1. *a cup, crater*, of silver GEN. 44, 2, with which one divined 44, 5, and out of which liquid was poured into the goblet (קִיס) JER. 35, 5; so called from its hollow, arched form (comp. קִיב, קִיב). In Ex. ch. 25 the LXX take it in the

sense of *oil-cup, lamp* (λαμπάδιον), which is possible, indeed, but not necessary — 2. Metaphor. *the cup of flowers, calix*, EX. 25, 31 32; cognate in sense קִיב, Ar. *نَبْعَة*.

נָבַח (prop. *adj. m.* (after the form *נָבַח*, *נָבַח*, *נָבַח*, *נָבַח*) *constr.* *נָבַח*, with *suff.* *נָבַח*) *f.*, prop. *disposing, ruling, leading, powerful &c.*, but only as a *subst. master, lord*, GEN. 27, 29; *fem. the reigning queen* 1 KINGS 11, 19 (comp. Greek *δέσποινα*); or *the queen-mother* 15, 13; 2 CHRON. 15, 16; JER. 13, 18. The form has arisen in the first instance from *נָבַח*, and this abridged from *נָבַח*; hence the *fem.* *נָבַח* in the construct state and with *suff.* GEN. 16, 8 9, IS. 24, 2; 47, 5 once even in the absolute state.

נָבַח see *נָבַח*.

נָבַח (from *נָבַח*) *m.* properly firmly drawn together, stiffened, frozen, hence *ice*, with *נָבַח* hail (see *נָבַח* Ez. 13, 11, where the LXX strangely thought of *נָבַח* HAB. 2, 11); figurat. from its similarity: *crystal* JOB 28, 18, as *κρυσταλλος* likewise denotes ice, and crystal was looked upon as ice (Plin. h. n. 37, 2); the Targ., therefore, has merely *נָבַח*, whence by transposition Ar. *نَبْر*, which means not only *beryl*, but also *crystal*.

נָבַח (not used) *tr.* 1. *to bind firmly together, to twist together closely, to weave together, to bind about*; comp. *נָבַח*, *נָבַח* &c., Ar. *جَبَلَ* (to interweave, to bind together), *جَبَلَ* (= *נָבַח*) a band, *נָבַח* a rope, Targ. *נָבַח*, Syr. *ܢܒܚܐ* (to bind) &c. Deriv. *נָבַח*, *נָבַח*. — 2. *to press firmly or thickly together, to draw closely together*, transferred to other objects, i. e. *to make dense, thick, firm, large*, to cause to become a thick, and therefore a bent, arched mass (comp. *נָבַח*); Ar. *جَبَلَ* (a thick, firm mass), *جَبَلَ* (large, thick, dense), *جَبَلَ* belly, *جَبَلَ* a thick mass, *جَبَلَ* hump (of the camel). It is therefore applied to a mountain,

a hill, as a thing heaped together and bound into a solid mass. Deriv. the proper names גבל (גבלי), גבל, גבל (according to the LXX), the Hebrew and Phenician גבל. — 3. Figurat. to enclose, to encompass, to border, spoken of an edge, the border of a field, enclosure, surrounding, bank, shore &c., prop. to bind about with a string; comp. *finis* and *junis*, English *boundary*, properly a thread. The surrounding, edge or border of a thing is conceived of as a sort of line which encloses it sometimes wholly, sometimes in part. Deriv. גבול (גבול) and גבולה, with the denom. גבל.

גבל see גבל and גבל.

גבל (mountain-district), *n. p.* of the Phenician city *Byblus* (Βύβλος, see ג) situated on a height (Strab. 16, 2, 18 καίται δ' ἐφ' ὑψους τινὸς μικρὸν ἀπωθεν τῆς θαλάσσης) not far from the Mediterranean Sea, celebrated as the oldest in the world (Steph. under Βύβλος; Eustath. on Dionys. v. 913), south of the parent-land Sidon; then of the whole ancient kingdom Byblus, including that of *Berytus*, both as the name of a land, as well as in an ethnographical respect, contrasted with the southern neighbours in כנען (*low country*). Metaphorically applied to a race of the Byblians in גבל זקני Ez. 27, 9 the *Byblian masters* (in the building of ships). Comp. the name גבול מלך Enylus (Ἐνυλος is also mentioned elsewhere, Arrian 2, 20), in Alexander's time king of Byblos, on a Byblos-coin. Hence the *Gentile* גבלי *Gyblite* i. e. Byblian, e. g. גבלי הארץ Josh. 13, 5 the *land of the Gyblites*, as far as which the northern boundary of Palestine is announced as reaching; pl. גבליים 1 Kings 5, 32, who at the time of the construction of Solomon's temple were subject to the Tyrian king Hiram. — From the orthography גבל has arisen the present Arab. name جبلة (G'ibla) with its diminut. جبيل, the rare βίβλιος (LXX in Ezek. at the place mentioned; Zos. 1, 58); but there existed also a form גבל (comp. *Euseb.* Onom. p. 421: Βύβλος, πόλις Φωινίκης,

ἐν Ἰερουσαλὴμ ἀπὸ τοῦ Ἑβραϊκῶν ἐχει Γόβελ) or גבל (which see), and from this come Βύβλιος = Γύβλιος, *Alcobile* (i. e. El-Gobel גבול-אל) of the Pentinger tables, the Arab. dimin. جبيل and the Targ. גבולקא 1 Kings 5, 31; 2 Kings 12, 13 &c. The syllable גב- put before it in the Targ. is the same as that in גבול, גבולקא &c.

גבל (mountain-land) *n. p.* of a mountain-district inhabited by the Edomites, at the south of the Dead Sea, in Arabia Petraea, mentioned with 'Amalek, 'Ammon, P'leshet Ps. 83, 8. By it is meant a district of the Edomite mountains, which *Josephus* (Ant. 2, 1, 2; 3, 2, 1) calls Γοβολιτις, but whose inhabitants he terms Γαβαλιται (9, 9, 1); *Eus.* and *Steph. Byz.* have Γάβαλα, -ληνη. Γέβαλα, -ληνη, which territory they limit sometimes to a smaller, sometimes to a larger; now G'bal (جبال) identical with *Syria Sobal* of Judith 3, 1 (Vulg.) and the crusaders. Here too as well as in גבל, there existed a form גבל (hence Γοβολιτις, Sobal). The *Jerus. Targ.* (on Gen. 33, 3—14 17; 36, 8—9) puts גבולא (Gentile גבולקא) for גבולקא generally, as does also the Samaritan. Out of גבל has been formed the Phenician גבולא (Gabal) the proper name of a city in Phenicia; but out of גבל has been formed גבול (Mer-gabl-um, proper name of a city of Baetica in Spain). The גבול in the Mishna along with Galilee (Sota 49^b) arose out of גבולקא, which was considered the eastern border of Galilee (*Jos. Bell. Jud.* 4, 1, 1).

גבול *m.* is read by the LXX for גבול Judges 2, 9, Ps. 78, 54, Ez. 11, 10 11, is looked upon as = גבל (mountain), and is translated ὄρος. But גבול is more correct.

גבול see גבול.

גבולה see גבולה.

גבולקא see גבולקא.

גבול see גבול.

גבולקא (an abstract form like גבולקא) *f.* same as גבולקא prop. twisted, woven,

or intertwined, then *concrete* (according to the LXX and *Ibn Ginnach*) *twisted work, lace-work, a broad chain like network twisted* (of gold threads) Ex. 28, 22; 39, 15, explained by תְּפִיחַ תְּפִיחַ. 'The Targ. and Saadia have *border*, i. e. of similar length; the Syr. and Samar.: *doubling* i. e. doubled (from תְּפִיחַ תְּפִיחַ), which, however, is less suitable.

גָּבַן (not used) *intr.* 1. *to be bent, to be drawn together, to bow, to stoop* (cognate with **קָנָן** which see), hence **גִּבָּן**; comp. Ar. **جَبَنَ** and **جَبَنَ** (hence figurat. *to be cowardly, fearful*). — 2. *to curdle, of milk, to coagulate, of a fluid, proceeding from signif. 1, whence* **גִּבְנָה**; comp. the numerous similar forms of the stem in this sense in the Targ. **גִּבָּן**, Syr. **ܓܒܢܐ**, Ar. **جبن** &c. — 3. *Figuratively to be heaped together, to be drawn together (into a mass), spoken of a hill, hump, bunch, top; then: to be arched, gibbous, topped, of a mountain; to be solid; hence* **גִּבְנִין**. Derivatives of this signification are also preserved in the dialects: Ar. **جَبَان** table-land, hill; modern Hebrew **גִּבְנִינִי** **גִּבְנִינִי** hill.

The organic root of this stem, in the signification given, is גָּבַר; the stem belongs to those formed by *n* out of simple organic roots; and the roots in קָטַף, הָקִי are cognate with it. Another sense is preserved by the Aram. גָּבַר (to be bent, arched), which is to be derived from the organic root גָּב; hence גָּבַר = גָּב, spoken of the arch of the eye.

בִּבְרִין *adj. m. gibbous, hump-backed*, LEV. 21, 20, prop. contracted in the spine (LXX, Vulg., Ibn G' anâch and others); according to the Jerus. Targ. (see Kimchi) *very dark or brown* (after the Aram. בִּבְרִין = Hebrew גִּבְרִין), which, however, is improbable.

זָבָה *f. milk curdled, coagulated*, JOB 10, 10, with which the embryo, formed of coagulated semen, is compared; hence *cheese* is incorrect.

גִּבְעוֹן (after the form גִּבְעָל; *pl.* גִּבְעוֹת; *m.* mountain-summit or top, hence Ps. 68,

16: *a mountain of summits*, i. e. a mountain abounding in summits, referring to the tops of Antilibanus (הַר הַבָּשָׁן), as Symm., Aq. and Jerome understood it; הָרִים 68, 17: *hilly mountains* (the subst. appended in order to express an adjective corresponding to the idea, as נְתִירָה בְּחוּלָה 1 KINGS 1, 2, הַפְּלִיטָה הַיְדִירִים NEH. 1, 2).

גָּבַע (not used) *intr.* 1. same as **גָּב** I. *to be rounded, bent*, of a cup, or any thing round or bent; deriv. **גִּבְעָל**, **גִּבְרִי**. — 2. *to be high, arched, gibbous*, whence **גִּבְעָה**, **מִגְבְּעָה**, the proper names **גִּבְעָה**, **גִּבְעָה**, **גִּבְעָה**, **גִּבְעָה**. Both senses, as is evident from the connexion of **גָּב** with **גִּבְעָה**, **גִּבְעָה**, **גִּבְעָה**, flow into one another, the humped and gibbous shape being conceived as round, bent, and high-arched; comp. Ar. **قَع**.

גִּבְעָה (*hill, top*) 1. *proper name* of a Levitical city in Benjamin (LXX Γαβαά) JOSH. 18, 24; 21, 17; 1 CHR. 8, 6; 2 CHR. 16, 6 (along with Mizpeh); EZR. 2, 26; NEH. 7, 30; 11, 31; 12, 29; 1 CHR. 6, 45. distinct from גִּבְעֹן, forming the northern border of the kingdom of Judah 2 KINGS 23, 8, ZECH. 14, 10, as רָמָן did the southern one. It is said (by *Euseb. and Jerome*) to have been 5 Roman miles from *Gofna* (גּוֹפְנָה, now *G'ifna*) towards *Neapolis*. It is still preserved in the village *G'ibijja* at *Wadi el-G'ib* between *Singl* (Bet-El) and *Gifna* (*Robins. Pal. III. 298*). — 2. another form of the proper name גִּבְעָה (which see) JUDGES 20, 33, 1 SAM. 13, 3, also בִּרְמֶן בְּנֵי בִּרְמֶן JUDGES 20, 10, 1 SAM. 13, 16, 1 KINGS 15, 22 (beside *Mizpeh*, now *Nabi Samwil*), but which, as well as 2 CHR. 16, 6, is probably = גִּבְעָה: consequently it is the present *Geba* between *el-Suweinit* and *Wadi Farah*, i. e. between *Michmash* (*Muchmas*) and *Ramah* (*el-Ram*). In the vicinity was perhaps the place בִּצְרָה (*hill-wood*, see בִּצְרָה) JUDGES 20, 33. — 3. *n. p.* of a city not far from גִּבְעָה, consequently like it situated near *Ramah* and *Michmash* IS. 10, 29, probably the same as גִּבְעָה בִּצְרָה JUDGES 20, 31.

— 4. another orthography for גִּבְעוֹן 2 SAM. 5, 25, as may be seen from the parallel place 1 CHR. 14, 16.

גִּבְעַת בְּנִימִן (*hilly place of Benjamin*) *n. p.* of a city in Benjamin, JUDGES 20, 10, 1 SAM. 13, 16, for which in 13, 3 גִּבְעָה alone stands 1 KINGS 15, 22, but which in any case is identical with גִּבְעָה, which the ancients put for it.

גִּבְעָה (= גִּבְעִי *hill-inhabitant*) *n. p. m.* 1 CHR. 2, 49.

גִּבְעָה (*constr.* גִּבְעָה, with *suff.* גִּבְעָתִי, *pl.* גִּבְעוֹת, *constr.* גִּבְעוֹת, with *suff.* גִּבְעוֹתִי) *f.* 1. a hill, Is. 40, 4, together with גִּבְעָה, with the adjectives גִּבְעוֹהַ 1 KINGS 14, 23, JER. 4, 24, נִשְׁאַה Is. 30, 25, רָמָה Ez. 6, 13 (opposite גִּיא 35, 8), which has גִּבְעָה 2 SAM. 2, 25, מְרוֹם JER. 49, 16, particularly a place of view NUM. 23, 9, and a high watch-tower whence announcements are made far and wide MIC. 6, 1; ZEPH. 1, 10. Metaphor. a) *primitive hill* or *primeval mountain*, which sank into the earth at the creation of the world; hence fig. the first creation JOB 15, 7; PROV. 8, 25; HOS. 4, 13; 2 CHR. 28, 4, in full form גִּבְעוֹת עוֹלָם *hills of primeval time* GEN. 49, 26; DEUT. 33, 15; HAB. 3, 6. b) *hills of worship*, where the gods had their places of worship and their pillars JER. 13, 27. In particular it is often used in descriptions of idolatry: מִגִּבְעוֹת הַקָּדִים 3, 23 *from the hills of worship* (the LXX, Vulg. and Syr. read מִגִּבְעָה = גִּבְעָה, a *noise from the mountains* (מִן of מִן referring to this noun also), which is all לִשְׁמֵר. c) specially of Zion, Is. 31, 4; Ez. 34, 26. — 2. (*hill*, like *dunum* in German, Gallic, and British names of cities, comp. Lugdunum, Caesaro-, Augusto-) *n. p.* of a city in Benjamin JUDGES 19, 14, more exactly described by אֲשֶׁר לְבִנְיָמִן and therefore with the article 20, 5-43; according to *Josephus* (Ant. 5, 2, 8) 20 or 30 (Bell. Jud. 6, 2, 1) furlongs (stadia) from Jerusalem towards the north. Instead of it there is in 1 SAM. 13, 3 16; 14, 5 and elsewhere גִּבְעָה (which see). In יָמֵי דָוִד Hos. 9, 9; 10, 9 there is an

allusion to the shameful deed described in JUDGES ch. 20. This גִּבְעָה is named in 1 SAM. 11, 4; 15, 34; 2 SAM. 21, 6; Is. 10, 29 גִּבְעַת שָׁאִיל (as the birth-place of Saul), or also גִּבְעָתִי 1 SAM. 13, 2 15; 14, 16; 2 SAM. 23, 29; 1 CHR. 11, 31, and is said to be the modern *Tuleil el-Fúl* (تليل الفول) (Robins. Bibl. Res. II. 144. 317).

גִּבְעָתִי 1 CHR. 12, 3. Besides, the following designations of places are compounded with גִּבְעָה: a) גִּבְעָתִי (hill of the waterfall) *n. p.* of a hill 2 SAM. 2, 24 in the neighbourhood of גִּבְעוֹן at גִּיחַ. b) גִּבְעָתִי (hill of the field) *n. p.* of a place not far from גִּבְעָה JUDGES 20, 31, which is also called גִּבְעָה Is. 10, 29. c) גִּבְעָתִי (hill of the leper) *n. p.* of a hill in the north of Jerusalem, to which the lepers were probably obliged to withdraw JER. 31, 39; in *Josephus* (B. J. 5, 4, 2) Βεζεθαί (perhaps גִּבְעָתִי). d) גִּבְעָתִי (hill of God) *n. p.* of a hill at the town of Gibeah, where a sanctuary may have existed 1 SAM. 10, 5; according to some it is identical with גִּבְעָתִי 2 SAM. 21, 6 (as is read for גִּבְעָתִי). e) גִּבְעָתִי (hill of beauty) *n. p.* of a hill in the south of the wilderness of Ziph 1 SAM. 23, 19; 26, 1 3. f) גִּבְעָתִי (shooter's-hill) *n. p.* of a hill in the neighbourhood of גִּבְעָה in the plain מוֹרָה JUDGES 7, 1. See מוֹרָה. g) גִּבְעָתִי (hill of the foreskins) *n. p.* of a hill in the neighbourhood of גִּבְעָה Josh. 5, 3. h) גִּבְעָתִי (hill of Jerusalem) *n. p.* of a hill of Jerusalem Is. 10, 32, mentioned with Zion. i) גִּבְעָתִי (hill of Phinehas) *n. p.* of a hill in the mountains of Ephraim Josh. 24, 33, according to *Euseb.* (under Γαβαῦς) the hamlet Γαβαθα, 12 miles from Eleutheropoli, having the grave of Habakkuk. — גִּבְעָתִי hill of frankincense Song of Sol. 4, 6 is merely a figure, like גִּבְעָתִי in the same verse. — 3. *n. p.* of a city in Judah in the neighbourhood of Kirjat-Je'arim Josh. 15, 57; comp. 1 SAM. 7, 1; 2 SAM. 6, 3 4. — In Phœnician גִּבְעָתִי (גִּבְעָה, written Gippa, comp. גִּבְעָתִי) is the proper name of a

city of Mauritania (Aug. ep. 65); still farther, גִּבְעָ (Goba, itin. 18), גִּבְעָרָה (Chobbat, Ptol.) occur as proper names of certain places.

גִּבְעוֹן (*hill-place*) *n. p.* of a hill-town four Roman miles from Bethel (*Euseb.*), and the leading place of the four confederate cities (Gibeon, Kephira, Be'erot, Kirjat-Je'arim) Josh. 9, 17. It was allotted to Benjamin 18, 25, given up to the priests 21, 17, and though strictly distinct from גִּבְעָ and גִּבְעָרָה it was sometimes interchanged with them (see גִּבְעָ); now called *الكيب el-Gib* (*Robinson Bibl. Res. II. 135*). At an early period, there was in the place a legal sanctuary with the great מִזְבֵּחַ 1 KINGS 3, 4 seq., with the tabernacle and an altar for sacrifice 1 CHR. 21, 29; 2 CHR. 1, 3 13. There was also a large pond 2 SAM. 2, 13, JER. 41, 12, as well as a desert belonging to it 2 SAM. 2, 24. *Gentile* גִּבְעֹנִי is applied to the inhabitants of the whole Gibeonite territory 2 SAM. 21, 1 seq., 1 CHR. 12, 4, who are elsewhere called נְחִיִּיָּם (which see).

גִּבְעוֹר see גִּבְעָה.

גִּבְעָל *m. prop.* a small cup, hence figuratively (according to the Jerus. Targ. I. and II., the Samar., *Ibn Gónách, Tanchum* in *Murshid* &c.) *the calix of flowers*, Ex. 9, 31 and *the flask had a calix* i. e. it flowered. In the Mishna: *flower, flower-cup* or *what is concealed and enclosed in it*, e. g. the calix of hyssop, origanum &c. on account of its cup-like form. — The word is formed from גִּבַּע (= *cup*) with the diminutive termination גִּבְעָל, like קִרְבָּל (from קָרַם), אֶשְׁכָּל (from אָשַׁךְ), for which also גִּבְעָל is found in פְּרָקִיל, גִּבְעָל in גִּבְעָל, גִּבְעָל in גִּבְעָל &c. (see letter ג), and which is also met with in the dialects. When the LXX, Vulg. and the Sam. (גִּבְעָל) understand it to mean *seed-bud, seed-capsule* (though the appearance of it with that of the ears of barley is not possible), this may have arisen only from another view, without having a different derivation on

that account, since the cognate Arab. قَبْعَل (to have buds), قُبْعُول (cup, goblet), &c. comprehends both.

גִּבְעָת (*hill*) *n. p.* of a city in Benjamin Josh. 18, 28. As it stands along with קִרְיָה i. e. יְעָרִים, it is probably identical with גִּבְעָה in Judah Josh. 15, 57. קִרְיָה or קִרְיָה was ceded, like גִּבְעָה, by Judah to Benjamin. The LXX read Γαβαώθ (גִּבְעָוֹת), *Euseb. Γαβαθών (גִּבְעָוֹת)*; and there may have been different ways of pronouncing the name.

גִּבְעָת in compound names of places, see גִּבְעָה.

גִּבְעָתוֹן see גִּבְעָה and גִּבְעָוֹן.

גִּבְרָ (from גָּבַר, hence 3 *plur.* in *pause* גִּבְרִי; *intr.* to be strong, powerful, capable of bearing arms, either absolutely 1 SAM. 2, 9, with א of the object *by which*, or with ל according to JER. 9, 2, or with א 1 CHR. 5, 2, or עַל Ps. 117, 2, 2 SAM. 1, 23 of the object *over which one is strong*; with כֵּן stronger than Ps. 65, 4; 2 SAM. 1, 23. From this signification arose that of *to conquer* Ex. 17, 11; *to swell up*, of water GEN. 7, 18; with accusat. חֵל to get influence Job 21, 7 &c., which can be all referred to this fundamental signification. Derivat. גִּבְרָ, גִּבְרָ, גִּבְרָ, גִּבְרָ, גִּבְרָ, and the proper names גִּבְרִיאֵל, גִּבְרָ.

Pih. גִּבְרָ (*intr.* to make strong, to help, with accusat. of the object ZECH. 10, 6 12; חֵלִים to put to more strength ECCLES. 10, 10; opposite חֲקִמָה. Derivat. גִּבְרָ.

Hif. גִּבְרָ 1. to procure ascendancy, to exert strength, with ל of the dative Ps. 12, 5. — 2. in a bad sense, to make difficult, DAN. 9, 27: and he will make the covenant difficult to many i. e. they will hardly be able to bear it on account of enmities and suffering.

Hithp. גִּבְרָ (*intr.* to show oneself strong, to defy, with אֶל against, Job 15, 25; with עַל to get the victory

over one Is. 42, 13; absolutely to increase, to grow Job 36, 9.

The fundamental signification of the stem is to be drawn together, to be pressed together, as the Ar. جبر (to bind together, to make firm, whence الجبر Algebra i. e. a drawing together of the parts into a whole) still shews; comp. חָבַר. The development of the idea is as in קָשַׁר, חָזַק &c. The organic root is קָבַר, which also exists in אָבַר (which see), as well as in the Arab. حَبَرَ to be fleshy, fat, strong.

קָבַר (constr. קָבַר Ps. 18, 26, where קָבַר stands substantively; pl. קָבָרִים m. 1. a valiant soldier, a warrior, JUDGES 5, 30, JER. 41, 16, or generally man, with the additional idea of strength Job 40, 7. But usually, like קָבַר, applied to the male sex in general DEUT. 22, 5; thence metaphor. a married man PROV. 6, 34, or a man 30, 19, JER. 31, 22 (opposite נָשִׁים JER. 43, 6, or נָהָר Ex. 12, 37). Poetically boy, JOB 3, 3 a boy is conceived. Then universally: man, JER. 17, 7; PROV. 20, 24 (comp. Phenician קָבַר Tug. 6), particularly in opposition to God, and therefore like אֵל in the sense of one JER. 23, 9, every one Jo. 2, 8. — 2. (strong) n. p. m. 1 KINGS 4, 19.

קָבַר in the proper name קָבָרִין, which see.

קָבַר Ps. 18, 26, see קָבַר.

קָבַר Aram. m. same as Hebrew קָבַר DAN. 2, 35; 5, 11.

קָבַר (in Targ. קָבַר; only in pl. קָבָרִין, def. קָבָרִיא Aram. m., the same, DAN. 8, 8 12; 6, 6 &c.

קָבַר see קָבַר.

קָבָרִיא see קָבָרִיא.

קָבָרִית see קָבָרִית.

קָבָר (pl. constr. קָבָרִי Aram. m. same as קָבָר DAN. 3, 20.

קָבָר (gigantic, high, comp. Syr. كَبْرًا) n. p. m. EZR. 2, 20, for which in NHB. 7, 25 קָבָרִין (high) stands as a masc. proper name. As names of cities follow in the

passage, it might be the later city of Judea בֵּית־גְּבָרָא (Ptol. 16, 4 Baetogabra) or בֵּית־גְּבָרִין (Betogabri in the Peutinger tables, Beth-gebrim in William of Tyre) between Ascalon and Eleutheropolis, for which another list had גְּבָרִין.

אֱלִי גְבָרִיאֵל (El is a hero) n. p. of an angel, who explains symbols and makes prophecy clear, DAN. 8, 16; 9, 21. It is the אֱלִי אֱלִיָּה become a proper name, as the prophets were called in the prophetic period, in whom the spirit of God was manifested.

גָּבַשׁ (not used) intrans. to draw together, to condense, to become firm; of ice: to stiffen; the Arab. جَبَسَ (whence جَبَس coagulated) and جَمَس, as also جَبَر (hard, thick) are connected with it; comp. Talm. גְּבִישׁוּתִי a hill. Derivatives גָּבִישׁ, גָּבִישׁ, n. p. מְגִבִּישׁ.

גָּבִישׁ see גָּבִישׁ.

גָּבִישׁ see גָּבִישׁ.

גָּבִישׁ (either height, formed from גָּבַה, or contracted from גָּבִישׁוּת) n. p. of a city in Dan JOSH. 19, 44; 21, 23; 1 KINGS 15, 27. Eusebius read the name גָּבִישׁוּת (Γαβισού), Josephus גָּבִישׁ (Γαβισά); and it was subsequently called גָּבִישׁ.

גָּבִישׁ (with d of motion גָּבַה, with suff. גָּבִישׁ; pl. גָּבִישִׁים, with suff. גָּבִישִׁים) m. prop. that which covers or is spread out over something; hence roof, the flat roof of Orientals (as tectum from tegere, στεγειν from στεγειν, Ar. سَطَح roof, from سَطَح

[שָׁטַח] to spread out) JOSH. 2, 6 8; 1 SAM. 9, 25 &c.; metaphorically roof of a gate 2 SAM. 18, 24, of a tower JUDGES 9, 51, of an apartment EZ. 40, 13, of an altar EX. 30, 3. — In Phenician גָּבִישׁ is a protecting roof, a protection; hence there the proper name גָּבִישׁ (protection of El), see Morcelli, Afr. christ. II. p. 322. The noun should be considered as originating in the reduplicated form גָּבִישִׁים. See גָּבִישׁ. Comp. besides קָבִישׁ &c. לִיל.

גָּבִישׁ I. (from גָּבִישׁ I.) m. prop. decision = fortune, especially a favourable for-

tune; hence 1. *good fortune*, *τύχη*, ΓΕΛ. 30, 11 according to the K'tib *adv. fortunately* (LXX *ἐν τύχῃ*, Vulg. *feliciter*, Jerus. Targ. I. *מְזִלָּה טָבָה*); but the K'ri has *גַּד בָּא גַּד* *fortune comes* i. e. has turned, a reading which Onk. Syr. &c. follow. — 2. an epithet of the fortune-bringing deity in Phenician and Babylonian worship, *the god of fortune*, connected with *בַּעַל* (Babylonian *בַּל*) the highest deity of fortune; hence *בַּעַל גַּד* (*Baal as the bestower of good luck*) n. p. of a city at the foot of Hermon Josh. 11, 17; 12, 7; 13, 5, where the sanctuary of the god was. Some understand by it *بعلبك*, whose ruins still exist. See *בַּעַל*. In the astronomical explanation of mythology, one understands the planet Jupiter, the most lucky of all the stars (Ar. *good fortune*). Comp. the Phenician *גַּד רֶשֶׁת* Rusgada (*promontory of Gad*) n. p. of the sea-port Cirta in Numidia. — 3. an epithet of Venus or Astarte, who was worshipped by feasts (lectisternia) Is. 65, 11 together with *לֵיְלָה* (luna). In Phenician *גַּד* or *גַּד־* (*גַּד־*) was an epithet of Astarte i. e. Venus; hence the proper name *גַּד־עֲשֻׁתָּרָה* (Karth. 3), or of *נַעֲמָה* (Venus); hence the proper name *גַּד־נַעֲמָה* (Giddeneme, see Poen. 5, 3). — 4. n. p. of a son of Jacob GEN. 30, 11 (prop. dedicated to the deity *Gad*), head of a tribe named after him, and from whom also the territory allotted to it was called DEUT. 3, 12 16; Josh. 13, 24-28; Ez. 48, 27 28. Hence *אֲרָץ גַּד* 1 SAM. 13, 7, *בְּנֵי גַד* NUM. 32, 1, *מִשְׁפַּח גַּד* Josh. 20, 8; and the *Gentile גַּד*, usually *גַּדִּי*, collect. *the Gadites* DEUT. 3, 12, for which *גַּד* alone stands, DEUT. 27, 13. — The following geographical names are compounded with *גַּד* as a nomen numinis: a) *נַחַל גַּד־* 2 SAM. 24, 5, commonly: *the river-valley which belongs to Gad* i. e. *the Jabbok*; but probably *גַּד־* should be taken here as the name of a god, after whom the Jabbok was called. b) *דִּיבֹן גַּד־* NUM. 33, 45 46, commonly: *the Dibon belonging to the tribe of Gad*; but more probably *Dibon of Gad*, where his sanctuary was, and

which was distinct from another *דִּיבֹן*. c) *מִגְדַּל־גַּד* (*tower of Gad*) n. p. of a city in Judah, Josh. 15, 37. Comp. *גִּדְדָּה*. — 5. n. p. m. 1 SAM. 22, 5 &c. — As a proper name it should be often taken for a nomen numinis only; comp. the proper names *גַּד־*, *גַּד־אֵל*, *גַּד־רֶשֶׁת*, *גַּד־*, *גַּד־*. See *גַּד*.

גַּד II. (only in *גַּד־*; Persian) *Aram. m. place, city*, Zend. *gāta* place, old Pers. *gada* city. See *גַּד־*.

גַּד I. (with *suff.* in the proper name *גַּד־*, from *גַּד* L) *m. same as גַּד fortune*, then the name of the fortune-bringing deity of the Babylonians, of their planet Venus (*עֲשֻׁתָּרָה*, *נַעֲמָה*) or of Jupiter (*גַּד־עֲשֻׁתָּרָה*) favourable to the fortunes of individuals, to both of which the Israelites offered worship in exile Is. 65, 11. Comp. in Punic the proper name *גַּד־עֲלִיֹן* (Gadalius i. e. Gadalyun, *Gad is Elyon*) Harduin, acta conc. II. 878; Syr. *גַּד־* the same, *גַּד־עַמְדָּה* temple of fortune, and pl. *גַּד־* great and small fortune; Ar. *جَدّ*, the same.

גַּד II. (probably out of *גַּד־* from *גַּד*; comp. Targ. *גַּד־*, Phenic. *גַּד*, *Γοῦδ* in Diosc. 3, 54) *m. coriander*, perhaps so named from the serrated, indented leaves, or the furrowed corns Ex. 16, 31, NUM. 11, 7; with whose white seed-corns the manna was compared. The Jer. Targ., Syr., Ar., Kimchi &c. translate it by *בּוֹסֵסֶרֶת* i. e. *كَرْبَسَة* (coriander); Arab. *جَدّ* round grain.

גַּד־בֶּרֶךְ (only *def. pl.* *גַּד־בֶּרֶךְ*) *Aram. m. a treasurer* DAN. 3, 2 3, from *גַּד* = *גַּד* treasure (perhaps from the Pers. *گنج* treasure) and *בֶּרֶךְ* (Pers. *وار*, an adjective termination from the Sanskrit *wri*, Zend. *vere* to defend, to protect) holder. But the perfectly analogous form is *גַּד־בֶּרֶךְ* from *גַּד* and *בֶּרֶךְ* (see *גַּד־בֶּרֶךְ*) where the *-* of the first word is thrown forward in the compound. But since the *גַּד־בֶּרֶךְ* (which see) stands for it in Ezr. 7, 21, it appears preferable to take it from *גַּד* = Zend. *gātu* (place), old Pers. *gada* in *Pasar-gada* (Persian's city), hence *local*

guardian, which suits אֲחֻזַּת־שָׁמַר, סָגַן, פָּחַד &c.

נָדָה and נָגַד see נָגַד I.

נָדָה (*incision, cleft*) *n. p.* of a station of the Israelites, coupled with נָדָה NUMB. 33, 32, not far from נָגַד; DEUT. 10, 7 נָדָה. The first form is from Pihel, the second from Pual.

נָדָה (with *a* of motion נָדָה) *n. p.* of a place DEUT. 10, 7, called elsewhere נָגַד.

נָדָה Sam. see נָגַד I. Pih.

נָגַד I. (i. e. נָגַד; *fut.* נָגַד, *pl.* נָגְדוּ) *tr.*
1. (not used) *to cut into*, the skin, a field &c., whence נָגְדוּ II. and נָגְדָה; *to cut off, to cut* (cognate נָגַד); hence —
2. metaphor. *to decide, determine*, with עַל *upon a thing*, Ps. 94, 21 *they decide upon* (נָגְדוּ after 53 mss., otherwise נָגְדוּ) *the life of the righteous; to measure out to*, spoken of fortune. Deriv. the proper names נָגַד, נָגְדָה, נָגְדִי. See נָגְדָה and נָגְדוּ.

Pih. (redupl.) נָגְדָה *to cut into*, spoken of a ravine or a cutting of the earth. Deriv. *n. p.* נָגְדָה, Samar. נָגְדָה.

Puh. (redupl.) נָגְדָה *pass.* Hence the proper name נָגְדָה.

Hithp. נָגְדָה *to cut oneself in the skin, to wound oneself*, belonging either to heathen worship or to the priests of Baal, and practised elsewhere by bands of the cinaedi who went about with the Syrian goddess, 1 KINGS 18, 28; or as a sign of mourning JER. 16, 6; 41, 5, which was interdicted by Mosaism, as a heathen practice DEUT. 14, 1.

The stem נָגַד, connected with נָגַד, נָגַד, is in Ar. جَدَّ and جَدَّ, Targ. נָגַד &c. The accessory idea "to strive or hasten after a thing zealously, quickly" is found in Hebrew in the cognate נָגַד.

נָגַד II. (not used) *intr.* *to come to one another, to collect together in crowds, to unite*, in a good as well as a bad sense; whence נָגְדוּ I. — The fundamental signification of the stem is to

bind together, like the organic root in נָגַד, נָגַד, נָגַד, נָגַד &c., and out of that has arisen the conception of being together in a troop.

Hithp. נָגְדָה *to crowd themselves together, to collect in a crowd*, with accus. of the place whither JER. 5, 7, where mss. and the LXX read נָגְדָה (to dwell in repeatedly), but incorrectly; in MICAH 4, 14 there is an allusion to נָגְדָה.

נָגַד (*imper.* נָגַד) *Aram.* same as Hebr. נָגַד I. DAN. 4, 11 20, spoken of cutting down trees.

נָגַד I. (not used) *intr.* *to rise*, of earth, *to swell up on high*; whence נָגְדָה, נָגְדָה. The same meaning belongs to the Ar. جَدَّ, applied to mounds of earth that rise up as banks; metaphor. of swelling flesh; hence جَدَّ (bank), جَدَّ (a good condition of the body or corpulence), جَدَّ (fatness); figuratively applied to mental *highness*. The organic root נָגַד is therefore identical with that in נָגַד, Ar. نَجَدَ (comp. جَدَّ highland, breast).

נָגַד II. (not used) *tr.* same as נָגַד I.
1. *to cut off, to separate, to sever, to cast out*, especially of thrusting out the fruit of the body, Ar. جَدَّى; hence נָגְדָה 2 and נָגְדָה. — 2. *to measure out to, to determine*, like נָגַד I.; deriv. נָגַד 1 in the proper name נָגְדָה (out of נָגְדָה) and נָגְדָה = נָגְדָה.

נָגַד I. (*plur.* נָגְדוּ, with *surf.* נָגְדוּ) *f. prop.* a heightening of the earth, to enclose water, therefore *bank* JOS. 3, 15; 4, 18; IS. 8, 7; 1 CHR. 12, 15; comp. Ar. جَدَّ, Syr. جَدَّ. Consequently جَدَّ.

נָגַד II. same as נָגַד, see נָגַד I.

נָגַד (a fem. form of the masc. נָגַד I.) *f.* an epithet of Venus (נָגְדָה or נָגְדָה) as a fortune-bringing goddess, in the astrological conception an epithet of the planet Venus or little fortune (among the Zabian Arabians), for which the Phenician has also נָגַד (נָגַד). Hence נָגְדָה (*court*

of *Gadda*) *n. p.* of a city in Judah JOSH. 15, 27, so called perhaps originally from the Gadda-worship; גַּדְרָה, טוֹסִים, טוֹסִה, אֶרֶץ, and others taken from the old heathen worship of the Phenicians being also joined to גַּדְרָה and made designations of places. In Phenician there was 1. a feminine form גַּדְרָה (comp. גַּדְרָה = גַּדְרָה), contracted גַּדְרָה, as an epithet of תַּנַּיִס (Tanaïs), and so together, like the Hebrew גַּדְרָה, the proper name of a city תַּנַּיִס (on a coin) i. e. Tingis, *Tingis*, in Mauritania. The numerous names of places גַּדְרָה in Palestine probably arose in like manner from גַּדְרָה = גַּדְרָה. — 2. גַּדְרָה, whence a proper name of the Mauritanian city *Gilda* = *Gidda* in Tingitania.

גַּדְרָה I. (*pl.* גַּדְרָה, *c.* גַּדְרָה) *m. prop.* the crowded together, therefore *troop*, a collection of warriors, and that a) a wandering band, greedy for booty, and predatory GEN. 49, 19; 1 SAM. 30, 8; 2 SAM. 3, 22; 2 KINGS 5, 2; אִישׁ גַּדְרָה Hos. 6, 8 a robber, plunderer; figurat. of invading or pressing suffering JOB 19, 12; abstract the excursion of a band 2 SAM. 3, 22. b) a troop of warriors, to attack 1 CHR. 7, 4; 2 CHR. 26, 11; שָׂרֵי גַדְרָה leaders of warlike troops, 2 SAM. 4, 2. Here belongs also גַּדְרָה 2 CHR. 25, 13 or poetic. מִצַּח בְּתֹ-גַדְרָה MICAH 4, 14 [5, 1] soldiers, who surround the king JOB 29, 25; fig. army of angels JOB 25, 3. — In the same sense the Syr. ܓܕܪܐ, Ar. جَدْر (with *n* inserted).

גַּדְרָה II. (from גַּדְרָה I.) *m.* a furrow Ps. 65, 11, prop. an incision.

גַּדְרָה (only *pl.* גַּדְרָה; from גַּדְרָה I.) *f.* an incision, a cutting (of the skin) JER. 48, 37.

גַּדְרָה (once גַּדְרָה GEN. 1, 16; constr. גַּדְרָה, before Makkeph גַּדְרָה K'ri, with suff. גַּדְרָה; *pl.* גַּדְרָה, constr. גַּדְרָה, with suff. גַּדְרָה) *adj. m.*, גַּדְרָה (or גַּדְרָה) *pl.* גַּדְרָה, *f.* great (opposite קָטָן) in length, extent GEN. 19, 11, of men with gigantic bodies DEUT. 9, 2; JOSH. 14, 15; of the sea NUMB. 34, 6 7,

the Euphrates DEUT. 1, 7, the wilderness 2, 7 &c.; then of compass and mass, of גַּדְרָה, גַּדְרָה, גַּדְרָה &c. GEN. 21, 8; DEUT. 4, 7; JOSH. 7, 26; 22, 10; 1 KINGS 10, 18; 2 KINGS 25, 9 &c. whether it be in number and multitude, in importance and extent, or in weight, violence, power &c. It is applied to fear JON. 1, 10, to joy NEH. 8, 12, to sorrow GEN. 50, 10, to the penal judgment of God JO. 2, 11, and generally to the greatness and importance of a thing GEN. 39, 9, to יוֹם high 29, 7. With reference to age גַּדְרָה means older, oldest GEN. 10, 21; 27, 1; with reference to might, distinction, nobility, riches, strength, distinguished, very powerful Ex. 11, 3, influential 2 KINGS 5, 1, of note 4, 8, mighty ECCLES. 9, 14 (of a warlike prince), JER. 27, 7, PROV. 18, 16, in high office 25, 6, rich NAH. 3, 10, loud (of the voice) PROV. 27, 14 &c. גַּדְרָה 2 KINGS 18, 19 the great king, an appellation of the Assyrian kings, ruling over kings as vassals, like מַלְכִּים Ez. 26, 7, DAN. 2, 37, or גַּדְרָה Ez. 17, 3 of the Babylonian king. So also the old Persian and the Sassanides call themselves on their inscriptions. גַּדְרָה the crocodile, a symbol of Egypt; גַּדְרָה ZECH. 4, 7 the great mountain, i. e. the great hindrance; גַּדְרָה the high-priest HAG. 1, 1; גַּדְרָה great men PROV. 18, 16, used as an abstract; comp. the Greek μέγα (Od. 16, 243) and μεγάλη.

גַּדְרָה see גַּדְרָה, גַּדְרָה.

גַּדְרָה (only *pl.* גַּדְרָה, constr. גַּדְרָה) *m.* reviling, reproach, scorn Is. 43, 28, ZEPH. 2, 8, particularly by actions.

גַּדְרָה *f.* reviling, reproach Ez. 5, 15.

גַּדְרָה see גַּדְרָה.

גַּדְרָה see גַּדְרָה.

גַּדְרָה (from גַּדְרָה II.) *f.* 1. Venus or Astarte, same as גַּדְרָה, hence fortune; then the nature-deity of fortune, hence גַּדְרָה (fountain of Gad) *n. p.* of a city in Southern Palestine at the Dead Sea, in Judah JOSH. 15, 62; 1 SAM. 24, 1 2;

Hif. הִפְּקִיד (fut. יִפְּקִיד) *caus.* 1. to make great, with accus. of the object, as תִּפְּקֵדוּהוּ Is. 28, 29, מִפְּקִידִים ECCLES. 2, 4, לְשִׁיבֹתָהּ 2 SAM. 22, 51, שָׁפַל Am. 8, 5, מְדוּרָה Ez. 24, 9; figurat. עֲמִידֵי חֹסֶד GEN. 19, 19;

לְמַעַלָּה Is. 42, 21; with adv. הֵן הוֹרָה 1 Chr. 22, 5 to make *exceedingly great*. To this belong the expressions: הֵן Ob. 12 to *rejoice aloud*, from mischievous joy (elsewhere הֵן הוֹרָה Is. 57, 4, Psalm 35, 21); but for which הֵן Ez. 35, 13 also appears. With הֵן to *boast over one* i. e. to *deride him, to set oneself above him* Ps. 35, 26; 55, 13; Jer. 48, 26 42; הֵן עַל-גְּבוּל to *set the heel upon one* i. e. to *attack him* Ps. 41, 10. With הֵן to *do what is great with one* 1 Sam. 12, 24, where we may supply the infin. לְעֲשׂוֹת, which often occurs Jo. 2, 20, Ps. 126, 2, as we must also supply other infinitives e.g. לְבָכּוֹת 1 Sam. 20, 41. — 2. *inchoative: to mount up, to grow, to become violent* LAMENT. 1, 9; DAN. 8, 4 8 11; or *figurat. to raise oneself, to increase* ECCLES. 1, 16; הֵן בְּלִבָּב to *be great in heart* i. e. to *be high-minded* 8, 25, comp. הֵן לִבָּב Is. 9, 8.

Hithp. הִתְהַוָּה to *shew oneself great or powerful*, Ez. 38, 23, along with הִתְהַוָּה; with הֵן in a bad sense: to *magnify oneself above, to act insolently*, Is. 10, 15; DAN. 11, 36 37.

הֵן, *constr.* הֵן (comp. the Phœnician הֵן Cilic. F.), = הֵן; see הֵן.

הֵן (*constr. pl.* הֵן) *adj. m.* 1. as a usual participial adjective in the sense of *growing, mounting up, becoming great, connected with the infin. absol.* GEN. 26, 13; 1 SAM. 2, 26. — 2. *strong, able*, with reference to the phallus, coupled with הֵן Ez. 16, 26.

הֵן see הֵן.

הֵן (*the very great, the gigantic*, or an epithet of a deity, after the form הֵן) *n. p. m.* Ezr. 2, 47 56.

הֵן (only *pl.* הֵן) *m. prop.* twisted, turned, of threads, hence 1. (extending over the border of the upper garment, fixed on the four ends) *tassels*, made of twisted threads, DEUT. 22, 12 and = צִיָּצוֹת Num. 15, 38 39, standing also for *lock* like the Syr. ܠܬܝܬܝܢ (on SONG OF SOL. 1, 10 11; 1 TIM. 2, 9; 1 PET. 3, 3) Ez. 8, 3;

comp. Ar. جَدِيل (a rein or halter of braided thongs). In the LXX and Onk. the vulgar expression for the same, which came into use in the Grecian period, was קִרְסָפִּין, κρυσπιδά, -δov, which is prop. equivalent only to קִרְסָפִּין; and that was afterwards supplanted by צִיָּצוֹת (Jerus. Targ. I. and II., Syr. and Mishna) when it came into general religious use. — 2. *festoon*, an ornament on the capitals of pillars, though a chain-work (מַעֲשֵׂה שְׁרָשְׁרוֹת) not twisted, 1 KINGS 7, 17.

הֵן (with *suff.* הֵן, once הֵן) *m.* greatness, magnitude Ez. 31, 7, but usually in a figurat. sense fame DEUT. 32, 3, exceedingness NUM. 14, 19, might Ps. 79, 11, majesty DEUT. 5, 24 &c.; הֵן לִבָּב Is. 9, 8 insolence, pride.

הֵן (from הֵן; as הֵן also was used, the usage fluctuating and הֵן being sometimes written) *f.* same as הֵן greatness, majesty, of God and men, 1 Chr. 29, 11, fame Ps. 145, 6; in the plural mighty deeds; reputation, consequence, ESTH. 10, 2.

הֵן (Jah is great; הֵן *constr.* of a form הֵן = הֵן, comp. קִסְוִן and קִסְוִן) *n. p. m.* 2 KINGS 25, 22, for which הֵן also stands in Jer. 39, 14; ZEPH. 1, 1.

הֵן (the same) *n. p. m.* Jer. 38, 1; 1 Chr. 25, 3.

הֵן *n. p.* of one of the five musical sons of Heman 1 Chr. 25, 4 29, probably forming along with the names of his four brothers הֵן הֵן הֵן הֵן i. e. I have dealt out fame and victorious help; I have spoken oracles in fulness) an old prophetic saying with which an oracle began, whose words were applied as names to the five; the tone itself pointing to this explanation.

הֵן (not used) *trans.* same as קָטַם (קָטַם), Ar. قَطَمَ جَدَمَ &c. to cut off, to fell, to destroy, annihilate. With the insertion of הֵן (see הֵן) Pih. הֵן to

גְּדִיר (a place protected around by a wall). — 3. (*fortress*, from גָּדַר = גָּדָר) *n. p.* of a city in Judah, in full form בֵּית-גְּדִיר 1 CHR. 2, 51, but the *Gentile* גְּדִיר 27, 28 after the original form. The expression, in the second and third sense, was usually in Phenician equivalent to the Greek *τείχος*, therefore גָּדַר (*Plin.* 4, 36: Poeni Gadir, ita Punica lingua septum significante; *Avien.* v. 268: Punorum lingua *conseptum* locum gaddir vocabat; *Hesych.* Γάδισσα τὰ περικυκλωμένα) or גָּדָר (with Alef prefixed, in the Berber wall, borrowed from the Phenician) is still preserved in inscriptions as the name of many places. So a) *Aghader* (גָּדָר) *n. p.* of a Phenician colonial town in the province of Susa in Africa, in full form גָּדָר הַקָּדִים (Carian fortress) Καρινὸν τείχος (in the account of Hanno in Periplus), out of which arose afterwards *Agurem*. b) *Agadir* (גָּדָר) (Gadir, Agadir, Gades) *n. p.* of the city Gades on the west coast of Spain. Deriv.

גָּדַר (only *part. pl.* גָּדָרִים) *denom.* from גָּדַר, to make a wall; *part. a mason*, 2 KINGS 12, 13.

גְּדִיר (*fortress*) *n. p.* of the metropolis of a small Canaanitish kingdom Josh. 12, 13, between דְּבִיר and חֶרְמֶה. Perhaps it has been preserved in מְגִלָּה גְּדִיר (Ta'anit. 20*), which is called in the New Test. and elsewhere מְגִלָּה merely (Μαγδαλα MATTHE. 15, 39). As the construct of גָּדַר, consult the word.

גָּדָר or גְּדִיר 1. (*fortress*; comp. Ar. جدار wall) *n. p.* of a town in the mountains of Judah, in Jerome *Gedrus* (10 miles from Diospolis) Josh. 15, 58; 1 CHR. 4, 39; at the present day the ruins *Gedâr* are north of Hebron (*Robins.* Bibl. Res. II. 338). But this is not clear. Another גְּדִיר, situated on a mountain on the other side of Jordan in Peraea is adduced in the Mishna (Sh'bi'it 9, 2) as being surrounded with a wall in ancient times; and the mountain on which it stood was called גְּדִיר הָרִי (Jerush. there), in the neighbourhood of

הַר מַכְאֶרֶס (mount Machaerus). — 2. (*enclosure, shutting up*) *n. p. m.* 1 CHR. 8, 31; 9, 37.

גְּדִירָה (*pl.* גְּדִירוֹת, constr. גְּדִירוֹת, with suff. גְּדִירָהּ) *f.* 1. a wall, as a fortification, therefore figurat. fence Ps. 89, 41; hedge NAH. 3, 17 (which is made artificially); hurdle, caula, mandra, JER. 49, 3, fully with צֶאֱן NUM. 32, 16, ZEPH. 2, 6, or לְצֶאֱן NUM. 32, 24; Arab. جَدِير pen. In Hos. 2, 8 גְּדִירָה stands for גְּדִירָה and belongs therefore to גָּדַר. — 2. with the article הַ (the fortress) *n. p.* of a city in Judah Josh. 15, 36, 1 CHR. 4, 23, different from גָּדַר, גְּדִירָתִים, גְּדִיר, in whose neighbourhood was a city named נְטָעִים. *Gentile* גְּדִירָהּ 1 CHR. 12, 4.

גְּדִירוֹת (*wall-work*; the plural should be taken collect.) *n. p.* of a city in Judah Josh. 15, 41; with the article 2 CHR. 28, 18.

גָּדַר see גָּדַר.

גְּדִירָה *f.* court-enclosure Ez. 42, 12, where 5 mss. read גְּדִירוֹת. See גְּדִירָה. **גְּדִירָתִים** (*double-fortress*) *n. p.* of a city in Judah, Josh. 15, 36.

גָּדַשׁ (not used) *tr.* 1. to heap, heap up, to accumulate; Targ. גָּדַשׁ (to measure in heaps), Syr. رَمَى, heap, Ar. رَمَى II., to which also جَدَّت &c. belongs. Derivat. גָּדַשׁ 1. — 2. to press together into a hill and make firm, comp.

Ar. حَادِس (firm, strong); hence גָּדַשׁ 2. The organic root is גָּדַשׁ; also found in גָּדַשׁ (which see).

גָּה I. (not used) *intr.* to be deepened, hollowed out (within), to be belled, arched, of a lowland, a marsh; hence גָּה, גָּה and perhaps גָּי in the proper name גְּדִירָה. The same meaning is in 1. the stem גָּה, whence גָּה, according to some mss. for גָּה; 2. the stem גָּה II., enlarged from גָּה, whence גָּה; 3. the stem גָּה, whence גָּה, גָּה, גָּה. From the reduplicated form of this monosyl-

labic stem arose the Aram. גִּיגִי, butt, cask (comp. גָּג and גִּג); so in like manner there originated in a cognate stem גִּג, reduplicated גִּגִּג, the noun *gim-gim* drinking cup.

גִּג II. (not used) *tr.* is the organic root belonging to גִּג, which see.

גִּג only in Ez. 47, 13, according to the LXX, Targ. Vulg. = גִּג, as 47, 15. Single mss. read גִּג, גִּג, גִּג (= גִּג), understanding plain, valley, district, as the Syr. has גִּג; but this does not give a suitable sense.

גִּג (fut. גִּג) *tr.* to thrust away, to withdraw, to remove, e. g. גִּג (a bandage) Hos. 5, 13; therefore the Syriac and ancient interpreters translate to heal, parallel גִּג; comp. Syr. גִּג intr. to flee, to remove. The organic root is גִּג, Ar. جَ (to scare), reduplicated جَج, and is also found in גִּג II., גִּג II.; Ar. وَجَى, Syr. وَجَى. Hence

גִּג (after the form גִּג) *f.* prop. removal (of a bandage), hence a healing (*Kimchi*) Prov. 17, 22 (LXX). More correctly with Targ., Syr. &c. = גִּג body: a joyful heart does good to the body; parallel גִּג (the bones). But it might also be written for גִּג mitigation, or come from גִּג after the Ar. جَه, to brighten up.

גִּג (fut. גִּג) *intr.* to bow oneself down, to prostrate oneself, e. g. גִּג (to the earth), 1 Kings 18, 42, in prayer; with עַל 2 Kings 4, 34 35 over something. It is cognate with גִּג, Hebr. גִּג.

גִּג (with suff. גִּג, גִּג, גִּג; from גִּג i. e. גִּג = גִּג) *m.* the back, particularly in the phrase גִּג to cast behind the back i. e. intentionally not to regard 1 Kings 14, 9; Ez. 23, 35; Neh. 9, 26.

גִּג (constr. גִּג, with an *a*-after-sound גִּג; with suff. גִּג, גִּג) *Aram. m.* prop.

belly, i. e. what is arched, but only metaph. *the middle, the midst*, internum, medium, therefore גִּג Dan. 3, 25 and 7, 15 or גִּג 4, 7 = Hebr. גִּג; 3, 6 = גִּג; 3, 26 = גִּג; with suff. גִּג Ezr. 5, 7 = גִּג, and also frequent elsewhere in

Aram. and Ar. Comp. Syr. جَو, Ar. جَو within. The same metaphor is also in גִּג (belly, the middle, the midst), גִּג (within); and גִּג has become constant in Aram. in this sense, after the language had adopted גִּג for the back.

גִּג (= גִּג; with suff. גִּג, גִּג, גִּג) *m.* 1. same as Hebr. גִּג the back, Prov. 10, 13; 19, 29, exposed to blows Is. 50, 6, on which enemies set the foot 51, 23. — 2. same as Aram. גִּג the middle, the interior; Job 30, 5 out of the midst (of men). On the Phœnician גִּג see גִּג.

גִּג see Aram. גִּג.

גִּג I. (only part. pl. גִּג K'tib) *tr.*

1. same as גִּג to cut through, to dig through (the earth), with the plough, whence גִּג 2 Kings 25, 12 a husbandman, for which the K'tib has גִּג; comp. جَاب (to cut), VIII. to dig. — 2. to cut off, to cleave, spoken of wood; hence גִּג (out of גִּג). — The organic root also exists, in a modified form, in גִּג &c.

גִּג II. (not used) *tr.* to deepen, to hollow out, to dig out; so too in Aram. גִּג III., whence גִּג. The organic root is also in the Hebrew גִּג I. (which see), whence גִּג. Deriv. גִּג 2. (which see).

גִּג III. (not used) *tr.* to bring together, collect, crowd together, or intr. to troop together; whence גִּג 1., גִּג 3. The stem גִּג in this sense is identical in its organic root with that in גִּג I. (which see), whence גִּג. Deriv. גִּג, Ar. جَبَا and جَبَا (Targ. גִּג, Syr. جَبَا &c. and with the root in גִּג).

גִּג (from גִּג III.) *m.* 1. same as גִּג 3. a swarm of locusts, Nah. 3, 17, Targ. גִּג, גִּג, גִּג the same, hence of the

appearance of the locust in swarms, *gryllus gregarius*. — 2. (= גב 2 SAM. 21, 18; *hill-place*, from גב 1.) *n. p.* of a place 2 SAM. 21, 19, for which the LXX and Syr. have the synonymous גב (hill), and the parallel passage 1 Chr. 20, 4 גִּזְרָה (sloping place). See גב.

גובי (or גובי; גב־ is a very old adject. termination, as in חֲשִׁיכִי, חֲלוּנִי collect. *m. prop.* what collects in troops, hence a *swarm of locusts*, NAH. 3, 17: as *swarms of locusts upon swarms of locusts*; AM. 7, 1; comp. Targ. גובי and גובאי (pl. def. גובאי).

גוג (see גוג and גוג) 1. *n. p.* of a mixed race dwelling in the extreme north, comprehended by the Greeks under the name of the *Scythians*, thence transferred — 2. to the centre and representative of the race, to their king, Ez. ch. 38, 39. *Gog* comes forth from the distant north (38, 15; 39, 2), the prince of גוג (תִּירָס) (and probably also of תִּירָס) with his army of cavalry (38, 15) marching against the people of Israel, when he is miraculously encountered (38, 17-23) and annihilated (39, 1-8). In the later tradition which sprang from Ezekiel's description, גוג along with גוג represents the mixed population of the north, the Scythians and Caucasians &c. — 3. *n. p.* of the country of the people *Gog*, i. e. of the Scythians, but only in the APOCALYPSE 20, 8, *Gog* together with *Magog*, as it has become a geographical name in Arabic also. — 4. According to the cod. Samar. and the LXX, by גוג NUM. 24, 7 is understood nothing more than גוג, tradition (Sabb. 118) making the Messianic time to be distinguished by an antecedent struggle with *Gog*. — 5. *n. p. m.* of a Reubenite, 1 Chr. 5, 4.

As to the signification of גוג it appears to mean *mountain* i. e. *Caucasus* (Pers. *Koh*, Ossetic *ghogh* mountain, and even the classical name *Caucasus* originated in *Koh-Káf*), since *Caucasus* was the chief seat of the Scythian peoples. The hardening of the last sound (*h*) into *g* (*gog* from *Koh*) seems to have taken place early; and when the name

had already become that of a people, the other names גוג, גוג (which see), Samar. גוג, Gent. גוג, Phenic. גוג, also arose. Another explanation from the Pehlvi *koka moon* (see *Grab-schrift des Darius p. 64*), because they prayed to the moon, is improbable. A Semitic etymology is also possible. From the reduplicated form גוג (see ג I, whence ג) in the sense of *to be high, overtopping*, גוג might signify a *mountain, a summit*; comp. Ar. جوج (breast, of a ship, i. e. something heightened). Fig. this stem would mean *gigantic, great of stature, powerful, warlike* (cognate קד־ Is. 18, 2); comp. Sanskr. *kū to be mighty*, *kavi* (in the *Vēdas*, Pers. گوی *king*, modern Persian کَو *warlike, valiant*, in which sense the Amalekite name גוג, גוג, the Hebrew proper name גוג, and the Phenician גוג in the story of Ogyges may be taken. In GEN. 14, 1 Symm. has taken גוג for גוג, and translated it by "Scythians".

גוג I (fut. יגוד) *tr.* 1. same as גוג I. and גוג II. (which see) *to cut into something, to scratch, to wound*, figurat. of a warlike troop, e. g. גוג GEN. 49, 19 *the rear*, i. e. *to inflict a complete defeat*; hence גוג, the Phenic. גוג (see גוג). — 2. Figurat. *to press*, with the accusat. *whereinto* GEN. 49, 19; *to drive on* in haste HAB. 3, 16; comp. Ar. جَدَّ. — 3. Metaphor. *to decide, determine, measure out to*, of fortune, fate &c. Deriv. גוג, גוג.

גוג II. (not used) *tr. to bind, to fetter*; comp. Ar. قَان (to fetter), كَان (to hinder), but especially the organic root in אֶגְרָר, אֶגְרָר &c. Deriv. גוג.

גוג I (not used) *intr. properly to be hilly, arched, gibbous*, consequently same as גב, Targ. גב I, Ar. جَاب, cognate with גב־ע, גב־ה; then metaphor. *to ascend and appear visible aloft*, e. g. of the back or belly &c. Deriv. גוג (from גוג) and גוג, גוג, גוג, the proper name גוג.

גור II. (not used) *tr.* to hollow out, to deepen, like **גב** II., **גב-א**; deriv. **גור** (Aram. **גור**). Comp. Ar. **جورة** low country, **جوة** deepening, recess.

גור III. (not used) *intr.* same as **קדר** to gather together in troops, to collect, Ar. **جوي** (to call together, to collect); deriv. **גור** 2.

גור f. 1. *body*, prop. belly, JOB 20, 29, = **ג** 2., LXX *σωμα*, *Kimchi* **גור**, consequently from **גור** I. More correctly, after Targ. (**תק**), *Rashi* (**תער**), *Ibn 'Esra* (**תשפר**) and others *sheath*, *quiver*, from **גור** II. to deepen out, as **גור** (which see) is similarly derived. — 2. *a lifting up*, JOB 22, 29 *for when they are lowered, thou promisest lifting up* (*Rashi*, *Ibn 'Esra*); in a bad sense: *pride*, *haughtiness*, 33, 17; figurat. *sin*, *iniquity*, JER 13, 17. It is usually taken as an Aramaeism for **גארה**, especially since **גארה** is in use; but **גור** I. may even of itself be connected with **גארה**. In Phœnician **גון** (*Gawan*) = **גאון** (*elevated*) is the proper name of the old deity of the Byblians; **גו** (*majesty*), hence the proper noun masculine **גורעליון** (*Givalius* i. e. -iun, *majesty of 'Elyon*).

גור *Aram.* f. *pride*, DAN. 4, 34.

גור (only *pl.* **גורים**, with *suff.* **גוריה** K'tib) *m.* a person, a being, consequently = **גור**; but only in *pl.* *people*, Ez. 36, 13 14 15. See **גור**.

גון I. (not used) same as **גור** I. and **גב** (which see), Aram. **גב** I. Deriv. **גור**.

גון II. (not used) same as **גור** II. and Aram. **גב** III. Derivat. Aram. (**גון**) **גור**, which see.

גוז (after the form **קול** **גוז**, with *suff.* **גוזי**) *m.* *refuge*, *perfrugium*, Ps. 71, 6; i. e. place or person to which one flees.

גוז *intr.* 1. *to flee*, *to escape*, *to hasten away*, a collateral form of **עז**, **קדש**; hence **קדש** **גוז** **קדש** Ps. 90, 10: *for it* (**קדש**) *their pride* *quickly hastens away*, referring to **שנה** according to the LXX and

Targ.; comp. Ar. **حاز** (to flee away), **جاز** (transfugit), Syr. **ܝܐܝܬܐ** to pass, to disappear. Deriv. **גוז**. — 2. (unused) *to fly*, *to soar away*; cognate in sense **עף**, of birds. Deriv. **גוז** in its diminutive **גוזל**. — 3. *to go over*, *to cross*, transire, water; cognate in sense **עבר**. Deriv. **גוזן**, **גוזה**.

Nif. **גוז** (3 *pl.* **גוזו** for **גוזו**, as mss. still have it; the punctuators wavered between the stem **גז** and **גז**) *to disappear*, *to hasten away*, *to flee*, *to be gone*, and therefore according to the Targ. NAB. 1, 12: *though they be numerous and yet ever so many, yet they shall disappear and pass away* (**תעבר**).

Hif. **גוז** (only *fut. apoc.* **גוזו** for **גוז**, because the punctuators had in their mind the stem **גז**) *caus.* *to make to flee*, *to make to hasten*, *to drive on*, NUMB. 11, 31: *and it* (the wind) *drove forward quails from the west*.

גוזל (*pl.* with *suff.* **גוזלי**) *m.* a young bird, formed from **גוז** with the diminutive syllable **ל** (comp. **גוזל**), particularly of the young dove GEN. 15, 9, DEUT. 32, 11, and also of other birds; Ar. **جوزل**, Syr. (transposed) **ܝܐܝܬܐ**, Phœnician **גוזל** (*gozol*), whence the name of a plant **גוזל** **גוזל** (*Azir-gozol*, Apul. herb. 65); the Ar. **جزل** (to coo like a dove) is denomin.

גוזן (*pass*, *ford*, properly a place of passage, from **גוז** with the formative syllable **ן**) *n. p.* 1. of an Assyrian tract of land situated at a river of the same name (**גוזן**), where there may have been a ford; hence fully **גוזן** 1 CHR. 5, 26, named with **הקור**, **הקור** (which see), to which 2½ of the ten tribes in an earlier deportation, and afterwards the ten tribes 2 KINGS 17, 6 and 18, 11 (**ג** added here as a territory with **ערי** **מרי**) were carried captive. This river *Gosan* is the *Kisel-Osen* rising in the north of the Zagros and falling into the Caspian sea (*Ritter*, *Erdkunde* VIII. 590. 615). From it — 2. a city in Media between the mountain *Chabor* (viz. the Assyrian *Khabâr el-'hasanijja* in *Jakuti*, to distinguish it from the Mesopotamian)

and the Caspian sea received the same name, *Favṣania* in Ptolem. (VI, 2); and the appellation may have been extended to a whole territory. It is a question whether in 2 KINGS 17, 6 and 18, 11 ג' (along with קרי) should not be read for קרי, and whether this territory should not be understood; Jewish tradition supposes ג'נזק i. e. *Gasaca*, the summer residence of the Median kings. — 3. *n. p.* of a country in Mesopotamia, between the rivers קרי (Ptol. *Xabōras*, Strab. *Ἀβόρρας*, *Āboras*, Plin. *Chabora*, Syr. *Kabār* &c.) and Saccoras, *Favṣanitis*, now *Kaushan*, Is. 37, 12, 2 KINGS 19, 12, mentioned along with קרי (*Kāḥḥai*, Carrae) in north-western Mesopotamia, and קרי (Ptol. 5, 15 *Prisapa*) in Palmyrene &c.

ג' (imp. fem. ג' for ג', as קרי = קרי) 1. *tr.* to send forth, to push forth, the fruit of the body, i. e. to bear, MIC. 4, 10, coupled with קרי to be in labour; whence ג'. — 2. (unused) *intr.* to spring forth, to bubble up, of water; whence the proper names ג', ג'. But usually in the

Hif. ג' (*ful.* ג', *apoc.* ג', *inf.* ג') abridged from ג' to break forth (of an army), with קרי of the place JUDGES 20, 33; to break forth, of the sea JOB 38, 8, evidently adopted from the image of the bursting forth of the foetus; to bubble up, to stream forth (water), with קרי through something, Ez. 32, 2: and thou burstest forth (with water-jets) through thy nostrils = ג' = ג' JER. 8, 16, sing. the snorting, pl. the nostrils, of the crocodile; with קרי into something, JOB 40, 23.

On the stem ג' comp. the Ar. خَج (to spout forth water-jets), جَاغ (to drive or push forward), Targ. ג' (to break forth, of wind), Syr. ܓ (as the Hebr.) &c. The organic root is also found in ג'.

ג' *Aram.* the same, whence *Afel* ג' (part. fem. pl. ג') to break through, of wind, DAN. 7, 2.

ג' (a shorter form of ג', whence *f.* ג', as the *Aram.* ג' from ג', ג' = ג' out of ג' from ג'; with *suff.* ג' omitting one Yod; pl. ג', constr. ג', also ג', as *mass.* read, with *suff.* ג' Ez. 36, 13 14 15 from a sing. ג' (which see), and ג' GEN. 25, 23 K'tib, Ps. 79, 10 with the omission of *Vau quiescent* m. 1. (from ג' I.) the body (as the fem. ג'), prop. belly (cognate in sense ג', transferred to the whole body; figurat. being, person, even of individuals, GEN. 20, 4; 25, 23. See ג'. — 2. (from ג' III.) prop. the connected, crowded together mass, hence people, populace, confluxus hominum, in the widest sense like ג' (which see), and so a) of Israel GEN. 12, 2; DEUT. 32, 28; JOSH. 3, 17; 4, 1; 10, 13; 2 SAM. 7, 23; Is. 1, 4; ZEPH. 2, 9 &c., but ג' is never used for ג'; in the sense of inhabitants, citizens 2 CHR. 15, 6, PROV. 14, 34, and so also ג' Ez. 36, 13 14 15. b) most frequently a non-Israelite, but specific people DEUT. 28, 36 49 50, 1 KINGS 18, 10, also of a colonist race 2 KINGS 17, 29; or of single tribes Is. 14, 32 (the Philistines), 18, 2 (the Aethiopians), ZEPH. 2, 5; JER. 25, 12 &c. c) heathen people generally, hence with the accessory idea of enemies, oppressors, Ps. 2, 1 &c., in which sense it is opposed to ג' the Jewish people DEUT. 32, 43; the pl. ג' especially is used in this manner Ps. 2, 1; Is. 42, 6. This view of ג' became usual in later times, the LXX, Ar., Syr. and others having taken it so even where Israel is meant. d) a troop, flock, of animals, as of locusts Jo. 1, 6, of wild beasts ZEPH. 2, 14, as ג' too sometimes denotes, PROV. 30, 25, Greek *θῆρος* (Hom. II. 2, 87), Latin *gens* (Virg. Ge. 4, 430), Ar. أمة. For ג' (in the pl.) as a proper name, see ג'.

ג' (from the *mass.* ג' = ג', with *suff.* ג', pl. ג', with *suff.* ג') *f.* body, prop. belly (like the Syr. ג') and that sometimes living GEN. 47, 18, NEH. 9, 27, also supra-terrestrial Ez. 1, 11 23; DAN. 10, 6; sometimes dead, a

corps (cognate in sense פֶּגֶר 1 SAM. 17, 46, (נִבְלָה) NAH. 3, 3; 1 SAM. 31, 10 12; Ps. 110, 6; also of beasts JUDGES 14, 8 9.

גוֹיִם (*crowd of peoples, mixed people*) *n. p.* 1. of a tribe in גּוֹלָל (which see), in the neighbourhood of Dor Josh. 12, 23, perhaps because a non-Phenician race had settled there. — 2. of a people in גּוֹלִיל (which see), whence the territory was named גּוֹלִיל הַגּוֹיִם (*boundary of the mixed peoples*) Is. 8, 23. In this Goyim-boundary was situated the city חֶרֶשֶׁת הַגּוֹיִם JUDGES 4, 2 13, so called to distinguish it from another חֶרֶשֶׁת. Perhaps גּוֹלָל Josh. 12, 23 is identical with גּוֹלִיל, as גּוֹלִילוֹת 18, 17 is with גּוֹלָל 15, 7. — 3. of an unknown tribe whose king חֲדָדֶל is mentioned in GEN. 14, 1. Symm. understands by the word Scythian tribes (Σκυθαι), without perhaps reading on that account גּוֹיִם (see גּוֹי). — 4. of peoples in Asia minor and Europe whose lands are washed by seas and are therefore termed אֲמִיִּים GEN. 10, 5; ZEPH. 2, 11.

גוֹל (1 *pers.* גּוֹלָח Is. 65, 19; *fut.* גּוֹלֵר K'tib Prov. 23, 24; *inf.* גּוֹל *ibid.* K'tib) *intr.* 1. properly to turn oneself in a circle, to go in a whirling motion, hence *figurat. to exult* i. e. to move round in a circle for joy, to *rejoice* Prov. 23, 24 K'tib; with גּ Is. 65, 19 to *rejoice over something*; גּוֹלֵל (so all versions read for גּוֹל, though elsewhere גּוֹל does not occur in union with the imper.) Hos. 9, 1, *rejoice not*, as the nations; yet one may take גּוֹל here rather as a noun, and the construction as in 2 SAM. 1, 21. Comp. חָגַג in a cognate fundamental meaning, whence חָג, Ar. جَال (med. Vau, to dance), Zab. زَال in Ethpa. Deriv. גּוֹל 1, גּוֹלָה, גּוֹלָה. — 2. to turn, to writhe, from fear, like חוּל which is radically cognate (which see), to fear, to quake, but only in Hifil; comp. Ar. جَلَّ and the double meaning of פָּחַד. — 3. to turn or move in a circle, to move forward in a definite circle, of time (cognate in sense דּוּר); Ar. the same.

Deriv. גּוֹל 2, גּוֹל, גּוֹל (= גּוֹל) in proper names. — 4. *tr. to surround, to enclose*, a district, in which sense גּוֹל stands elsewhere (which see); comp. בְּרִבְרָה, whence גּוֹלָה; Ar. جَوْل circumference. Deriv. גּוֹל 3, גּוֹלָה, גּוֹלָה, גּוֹלָה. The common form in use is

Hif. גּוֹלֵל (in the abridged form גּוֹל; *fut.* גּוֹלֵל, *apoc.* גּוֹלֵל; *inf.* גּוֹל K'ri out of (הַגּוֹל) in the sense of Kal, as often in middle-vowelled stems (see בּוֹן, רִיב, &c.) a new Kal, as it were, is formed by this shortening: 1. to *rejoice* i. e. joyfully to move in a circle (hence it is stronger than שָׂמַח, שָׂמַח, שָׂמַח), either absolutely Ps. 32, 11; ZECH. 9, 9; Is. 49, 13; 65, 18; or with בּ of the object, in which one rejoices, e. g. בְּשִׂמְחָה Ps. 9, 15, בְּחֶסֶד Is. 41, 16, בְּחֶסֶד Ps. 149, 2 &c.; very seldom with קָל ZEPH. 3, 17. — 2. to *serve God in a solemn, religious dance* (comp. דָּבַד, an intensive of עָבַד Ps. 2, 11, where, however, according to some, the 2 signification belongs. — 3. to *turn oneself*, with pain, to *mourn*, with עָל over a thing Hos. 10, 5, parallel אָבַל גּוֹל appears to stand there as = חָלַל in order to have an assonance with גּוֹלָה.

גּוֹלָה (prop. *part. fem.* Kal of גּוֹלָה, to denote the collective idea or the abstract, hence without a pl.) *f.* 1. a *company of banished, exiles, captives* EZR. 1, 11; 9, 4; JER. 28, 6; ZECH. 6, 10. — 2. *captivity, exile, banishment*, e. g. פְּלִי רֵגָ' JER. 46, 19, בְּנֵי רֵגָ' EZR. 4, 1; Ez. 12, 4: *as the going forth into captivity*; 1 CHRON. 5, 22 *until the exile*; EZR. 2, 1 *the captivity of exile*; NAH. 3, 10 &c. Connected with verbs הִקְיָא 2 KINGS 24, 16 to *lead into exile*; יָצָא בָּג' JER. 29, 16, שׁוּב מִרֵּגָ' 49, 3 to *go into exile*; EZR. 6, 21 to *return from exile*; קָהַל רֵגָ' EZR. 10, 8 *the congregation of exiles*. See גּוֹלָה under גּוֹלָה.

גּוֹלָה (from גּוֹל 4; circle, region) *n. p.* 1. of a Levitical free city in פָּתֶח (which see), belonging to the territory of Ma-

nasseh DEUT. 4, 43, 1 CHR. 5, 56, JOSH. 20, 8 K'ri, for which the K'tib has in the two latter passages גָּלוּן (which see); *Joseph.* (Bell. Jud. 1, 4, 4) Γαυλάνη; called by *Euseb.* αὐτὴν μεγίστην, and situated, according to the Talmud (Menachot 9^b), over against מְרֹשׁ. — 2. of the territory named after it, Γαυλανίτις, -ανίτις (*Jos.* ib. 4, 1, 1), divided into upper and lower Gaulanitis, designated as the eastern border land of Galilee. The name is preserved till the present day in جولان (G'ulân), the appellation of a Syrian mountain.

גִּרְמֵץ (for גִּרְמֵץ, *part. Pu.* from גִּרְמַץ, rejecting the ה) *m.* prop. the deep-made, hence *pit* ECCLES. 10, 8; Targ. גִּרְמֵץ, *Syr.* ܓܪܡܨܐ &c.

גָּרַן (not used) *tr.* i. e. גָּר same as גָּר to cover around, to protect. Deriv. the proper name גִּרְנָי.

גִּרְנִי (protected, screened) *n. p. m.* GEN. 46, 24. Patron. 1 CHRON. 5, 15.

גָּרַע (fut. גִּרְעַע, *inf. constr.* גִּרְעַע and גִּרַע) *intr.* to breathe out (the breath of life), God taking back the breath he gave (GEN. 2, 7), Ps. 104, 29; to expire, to de-cease, preceding מוֹת GEN. 25, 8 17; 35, 29; but for the most part generally, to die, to perish GEN. 6, 17; 7, 21; NUM. 20, 29; LAMENT. 1, 19; JOB 3, 11, along with נִקְרָה ZECH. 13, 8; figurat. גָּרַע מִן 'גַּ' to vanish because of i. e. to suffer much, to perish almost, Ps. 88, 16 I am afflicted and vanish away from instability. — The fundamental signification of the stem does not lie in to draw one-self together, to collect (= גָּרַע), not in hungering, according to the Arabic, but in to breathe out; and the stem is connected, in its organic root גִּרַע-נָ, with גִּרַע-נָ, פָּח, אֶפֶח.

גִּבְרָה I. (not used) *intr.* same as גִּבְרָה (גִּבְרָה) I. (גִּבְרָה): to be gibbous, arched, thick, whence גִּבְרָה; comp. Ar. جَاب to be thick, gross, in contrast with to be fine. — The fundamental signification of body, has always proceeded in the language from

heightening, arching, thickness, with reference to the middle part of the animal body; this is the case in Hebrew גִּבְרָה, גִּבְרָה, גִּבְרָה, Arab. جَبَال &c. where the names for belly, back, body, are borrowed from such fundamental meaning. It may be, therefore, that גִּבְרָה I. and II., גִּבְרָה I. and II. &c. are connected.

גָּרַח II. (Kal unused) *tr.* same as גָּרַח, גָּרַח &c. to enclose, to conceal, to encompass; comp. Syr. ܓܪܚܐ a net, i. e. what takes in, ܓܪܚܐ to fish, to hunt.

Hif. גִּרְחַח to shut e. g. דִּלְחַח NEH. 7, 3; comp. the Talmudic גִּרְחַח, גִּרְחַח.

גִּרְחַח *f.* prop. a body, like the Ar. جَوْف but only in use for a corpse 1 CHRON. 10, 12 for גִּרְחַח (1 SAM. 31, 12); also in Greek in the same manner δέμας, σῶμα &c.; Ar. جيفة a corpse.

גִּרְחַח a ground-form to גִּרְחַח, which see.

גִּרְחַח (*pl.* גִּרְחִים and גִּרְחִים; with *suff.* גִּרְחִים; from גִּרַח V) *m.* a whelp (of the lion) JER. 51, 38; NAH. 2, 13. The noun גִּרְחַח I. usually stands for it.

גָּרַח I. (fut. גִּרְחַח) *intr.* to gather themselves together, to crowd together, with a hostile design Ps. 56, 7; with עַל against one 59, 4; hence fig. (like אָקַח) to turn (into a house), to lodge (as a stranger), peregrinari, to dwell GEN. 35, 27, JUDGES 17, 7, particularly of a גִּרַח Ex. 12, 49, of individuals RUTH 1, 1, Is. 23, 7, of whole tribes Ps. 105, 23; also of animals Is. 11, 6. In this sense, it is construed either with מִן of the place where JUDGES 19, 16, Ps. 105, 23, with עִם of the pers. with whom GEN. 32, 5, with the accusat. of the object JUDGES 5, 17 or of the person Ps. 120, 5, or with מִן of the person LEV. 19, 34 and also גִּרְחַח 16, 29. גִּרְחַח Job. 19, 15 a domestic, a slave, coupled with אִמְרָה; according to the LXX, Jerome and others a neighbour (cognate in sense גִּרְחַח), as the fem. גִּרְחַח Ex. 3, 22. גִּרְחַח Ps. 15, 1 to dwell in the tabernacle of God,

i. e. with God; in the same manner נִשְׁכָּן (Ps. 68, 7) is connected with the accusat. of the place *where*, Ps. 5, 5 *the evil man does not dwell with thee*. Deriv. מְגוֹרָה, גֹּר, גָּר, גָּרָה, perhaps גֹּר, גָּר (also in proper names), מְגוֹרָה, מְגוֹר, the proper name יְגוֹר.

Hithp. הִתְגוֹרָר (*fut.* יִתְגוֹרָר) *to sojourn, to lodge*, with עִם with 1 KINGS 17, 20. JER. 30, 23 and Hos. 7, 14; see גֹּר II.

The organic root of this stem is also found in גָּרַר, אֶרְגַּר, אֶרְגַּר &c.; the transition from the fundamental signification *to gather together* to that of *going into, turning in*, is also in אָסַף.

גָּר II. (*fut.* יִגָּר) *intr.* prop. to turn oneself, to shrink back, but mostly in the definite sense *to be afraid*, with כֵּן DEUT. 18, 22, מִפְּנֵי DEUT. 1, 17, 1 SAM. 18, 15, JOB 19, 29, or the accusat. of... DEUT. 32, 27; *to be concerned, anxious*, with לְ about something Hos. 10, 5, parall. אָבַל. In a good sense, *to have reverence, awe*: מִן אֵל of God Ps. 22, 24; 33, 8; JOB 41, 17. Deriv. מְגוֹר, מְגוֹרָה, מְגוֹרָה, מְגוֹרָה. — A farther development of the stem is presented by יִגָּר (which see).

Hithp. הִתְגוֹרָר *to be anxious, to be afraid*, with עַל (after the Syr.) *of or on account of a thing* Hos. 7, 14, parallel יִלְלִי; but the LXX and mss. read הִתְגוֹרָר with reference to 1 KINGS 18, 28; the old interpreters have taken it in the sense *to gather themselves together*, with relation to DEUT. 14, 1, JER. 16, 6 &c. But the explanation already given is preferable.

גָּר III. (Kal unused) *tr.* same as גָּר (גָּרָה) = גָּל *to roll, to turn round*, of round, heavy things. Deriv. גוֹרָל in גוֹרָל in PROV. 21, 7 and יִגְרֶה in HAB. 1, 15 see under גָּר.

Hithp. הִתְגוֹרָר *to whirl itself upward, to whirl*, of a whirlwind JER. 30, 23, hence cognate with הִתְהוֹלָל.

This meaning of the stem may possibly be combined with גֹּר II.; but the natural separation of the stems and a

reduction to their sources is preferable to an union which is only too ingenious.

גָּר IV. (*fut.* יִגָּר, *inf.* יִגָּר) *intr.* 1. *to glow, to seethe, to boil up, to ferment* (comp. גָּר III., Ar. غَار, of the boiling of wrath, the burning of hunger, thirst &c.); hence figurat. of the seething and boiling of unslacked lime (see גָּר). — 2. same as גָּרָה and the cognate *to be angry, to be zealous, to be exasperated*, absolut. Is. 54, 15 *behold they are very zealous (against thee), but that does not come from me*; or with אֶת־ against, מִי־גָּר, whoever is exasperated against thee Is. ibid. erroneously taken by the Targ. and others in the sense of *to gather together*. — 3. *tr.* *to stir up, to incite, to kindle*, e. g. strife (according to the Targ.) Ps. 140, 3, if we should not rather read יִגָּר (from the Pihel גָּרָה).

גָּר V. (not used) *intr.* *to suck*, of young animals, properly *to moisten, to draw in moisture*; comp. גָּר IV. (whence עָרָה) and the organic root in נִגַּר (to flow out). Deriv. the noun גֹּר 1 and גוֹר.

גָּר I. (from גָּר V; *pl.* גוֹרִים, *גוֹרִים*, with *suff.* גוֹרִיָּה) *m.* same as גָּר, a young animal, that sucks, generally a whelp, catulus, particularly of the lion Ez. 19, 2 3 5, in full form גוֹר אֶרֶיָּה GEN. 49, 9, DEUT. 33, 22, NAH. 2, 12, distinct from כִּפְסִיר, an animal which is somewhat grown; seldom that of the תֵּן LAMENT. 4, 3. The same appears in different forms in Arabic (*Gurro, G'irro, G'arw*) and Syriac (*Gárjo, Gárjo, Gáro*), and is also applied to other animals.

גָּר II. (from גָּר I.) *m.* a dwelling, a hospice, hence גוֹר בְּעָל (hospice of Ba'al) *n. p.* of a city in Arabia 2 CHR. 26, 7; comp. גוֹר בְּעָל (for גוֹר בְּעָל) proper name of the island *Girba* (in Libyan, Meniax), and at the same time the name of a city there (in the Peutinger table *Gerra*, in Ptol. IV, 3 *Γέρρα*). — 2. מִצְלֵה־גוֹר (*height of Gur-ba'al*) *n. p.* of a place not far from יִבְלָקֶם (which see) 2 KINGS 9, 27; גָּר is here shortened

from גורל *comp.* Phen. גר (Gor), proper name of a city in Africa.

גורל (*constr.* גרל, with *suff.* גורלי; *pl.* גורלות) *m. prop.* a little stone, small and round (from גור a round pebble [גור III.] with the diminutive termination [ל] for casting lots, like *ψῆφος* (Rabbinic פסיפוס), 1. *lot*, in a general sense *LEV.* 16, 8; 1 *CHR.* 24, 7 &c.; in dividing an inheritance *JOSH.* ch. 15-19, booty *Ps.* 22, 19 or otherwise *JOSH.* 17, 14; 19, 1. *To cast lots* is expressed by ג' הָשִׁקֵּהוּ *JOSH.* 18, 8, יָרָה, 18, 6, הָשִׁקֵּהוּ *Is.* 34, 17, הָשִׁקֵּהוּ *Prov.* 16, 33, יָרָה *Jo.* 4, 3, נָתַן *LEV.* 16, 8; with עַל of the thing upon which the lot is cast *Ps.* 22, 19. Passively, *the lot is cast* is expressed by נָשַׁל *JON.* 1, 7; *the lot is drawn* by עָלָה ג' עַל *LEV.* 6, 9, יָצָא ג' *JOSH.* 19, 10; *to divide by lot* by חָלַק ג' 1 *CHR.* 24, 5. — 2. *the portion that falls to one* (by lot) *JUDGES* 1, 3; figurat. *destiny, portion* *Ps.* 16, 5; *DAN.* 12, 13. See גורל.

גורן (as if from גור) *m.* K'tib *JER.* 2, 25 for גורן (which see).

גוּשׁ (not used) *tr.* to heap together, to curdle, to draw together into a lump, of a clod; to make firm; hence גוּשׁ, גוּשׁ, the proper name גוּשׁ. — The organic root in גוּשׁ is identical with that in גָּבַשׁ (which see), *comp.* Ar. حَاش (to collect, to put together); a farther development of the root is in גָּבַשׁ (which see), Ar. حبش &c., perhaps after גָּבַשׁ had preceded. The meaning *to search out* in the Syr. حَف is connected with the Hebrew גָּשׁ (גָּשׁ). But see גָּשׁ.

גוּשׁ *m. prop.* clod, lump, of earth (root גוּשׁ), crust of the earth; figurat. a small ball, a little lump, i. e. a boil of the leprosy, which makes the skin ashy-gray and lumpy (*comp.* the expression: glebam in os injicere) *JOB* 7, 5 K'ri.

גִּזְזָה (not used, in combinations גִּזְזָה; see גִּזְזָה = גִּזְזָה) *m. treasure.* This form of the noun, at the basis of the late Hebrew גִּזְזָה (which see), appears in forms in the Targ., Talm., Syrian Zabian, Armenian,

Persian, Pehlevi, Zend, Sanskrit &c.; and as the word is not found in Semitism till late and then comes through the medium of the Aramaean, it can only have been introduced out of the Aryan tongues. For that we have the Sanskrit *gandsha* (treasure-house), Zend. *ganza*, Persian *gindsh*, Pehl. *gandsh* &c., in all of which *n* is unorganic, and *g* changed into *z* (see ג). This form of the noun then passed over into Aramaean, after a Persian transformation of the *a*-sound. The original form without *n* inserted, also penetrated in many ways into Aramaean, most of all into the classical languages (Lat. *gaza*, Greek γάζα); *comp.* Hesych. Γάζα παρὰ Ἱέρσαις βασιλειον, ἡ οἱ ἐκ τῶν πολλῶν φερόμενοι φόροι. *Curt.* 3, 13, 5.

גִּזְזָה I. (*constr.* *pl.* גִּזְזָה) *m.* 1. a shearing, of צֶמֶח *DEUT.* 18, 4, צֶמֶח *JOB* 31, 20, i. e. the shorn wool, vellus. — 2. meadow-shearing, mowing, i. e. either the young shoots that remain after the mowing (*Kimchi*) *Ps.* 72, 6, or the mown grass itself; גִּזְזָה הַמֶּלֶךְ the king's mowing, *AM.* 7, 1, i. e. the early mown grass belonging to the king.

גִּזְזָה II. (*constr.* *pl.* גִּזְזָה with *n* inserted) *m. treasure*, *ESTH.* 3, 9; 4, 7; see *Aram.* גִּזְזָה.

גִּזְזָה (in compounds; *def.* גִּזְזָה; in Biblical Aramaeism only in *pl.* גִּזְזָה, *def.* גִּזְזָה, with *n* inserted as a compensation for Dagesh) *Aram. m. treasures*, where the incomes of tribute and taxes were laid up, *EZR.* 6, 1, which were also deposited in the archives. גִּזְזָה *EZR.* 5, 17; 7, 20 *treasury*, γαζοφυλάκιον. This form of the name is also found in the late Hebrew גִּזְזָה (from גִּזְזָה), in the compound late Hebrew word גִּזְזָה, with the total disappearance of the sharp sound in the *Aram.* גִּזְזָה, in the Syriac גִּזְזָה, גִּזְזָה. But besides this form there was also another, גִּזְזָה (which see), in use, to which belong גִּזְזָה (which see), Targ. and Talm. גִּזְזָה, Syr. גִּזְזָה, גִּזְזָה (Barhebr. p. 425), גִּזְזָה &c.; and all forms may be traced back to these two.

גִּזְבָּר *m. a treasurer*, EZR. 1, 8, comp. Syr. ܓܙܒܪܐ. It is compounded of **גָּזַ** (shortened **גִּזַּ**) and **בָּרַ** (see **בִּרְבָּר**).

גִּזְבָּר (only *pl.* **גִּזְבָּרִין**) *Aram. m.* the same, EZR. 7, 21, Syr. ܓܙܒܪܐ. The first part is from **גָּזַ** = **גָּזַ** (see **גָּזַ**); in Pers. as in Pehl. the same word occurs with *n* inserted.

גָּזַר (not used) *trans.* to cut, to hew (stones), whence **גִּזְרִית**; comp. *Aram.* **גִּזְרִי**, *Syr.* ܓܙܪܐ (to shear, cut), *Ar.* **جَزَأَ** (to cut in pieces, divide); consequently it is merely a farther development of **גָּזַ** (**גִּזַּ**). **גִּזְרִי** Ps. 71, 6 and the proper name **גִּזְרִי** belong to **גָּזַ**.

גִּזְרָה (*constr.* **גִּזְרָה**) *f.* = **גָּזַ** *shearing*, JUDGES ch. 6; in full form **גִּזְרַת הַצֹּמֶר** 6, 37.

גִּזְרִי (= **גִּזְרִי** from **גָּזַ**, *a pass, a ford*) *n. p.* of a place, prob. in the neighbourhood of **שֶׁעֶלְבֶּן**; hence the *Gentile* **גִּזְרִי** 1 CHR. 11, 34, as **דָּוִד** or **דָּוִד**, one of David's heroes, is designated. Perhaps we should read **גִּזְרִי**. The etymology is as in **גִּזְרִי**; comp. *Phenic.* **جوزا** *Joza* (in Strab. III. p. 140. translated *Transfreta*) proper name of the city Julia.

גָּזַל (*part.* **גִּזְלָה**; *inf. constr.* **גִּזְלֵה** and **גִּזְלֵה**; *imp. f.* **גִּזְלֵה**, *pause* **גִּזְלֵה**; *fut. ap.* **גִּזְלֵה**) *tr.* to cut off (wool), to shear (sheep), with accusat. of *what* is shorn 1 SAM. 25, 4, and **ל** of the person *for whom*, 25, 7; 2 SAM. 13, 23; to cut the hair of the head (**רֶאֱשִׁית**, or **קֶדֶר** hair on the crown) from off the forehead, as a sign of mourning JOB 1, 20; MIC. 1, 16; JER. 7, 29. Also according to the derivatives: to cut hay, to mow meadows, Arab. to cut fruit. **גִּזְלֵה** NUMB. 11, 31 and **גִּזְלֵה** NAH. 1, 12 see under **גָּזַ**. Derivat. **גִּזְלֵה** I., **גִּזְלֵה** and the proper name **גִּזְלֵה**. — The fundamental signification is "to cut off, to separate", identical with **קָצַץ**, **קָצַר** &c.; *Syr.* ܓܙܪܐ, *Targ.* **גָּזַ**, *Ar.* **جَزَأَ**.

גִּזְרֵה (*shearer*) *n. p. m.* 1 CHR. 2, 46.

גִּזְרִית (from **גִּזְרָה** after the form **זִרְיָה**, **רִקְלִית**) *f.* hewing (of stones), caesio, cae-

sura, hence with **אֶבֶן** 1 KINGS 5, 31, Ez. 40, 42, 1 CHR. 22, 2 *hewn stone, squared stones*; also by itself concrete, *squared stone* Ex. 20, 25; Is. 9, 9; LAMENT. 3, 9; AM. 5, 11.

גָּזַל (*fut.* **גִּזְלֵה**) *tr.* prop. to cut off, to separate, to tear away &c. like the cognate roots **אָצַל**, **נָצַל**, **קָצַל** &c. The significations in use are these: 1. to pluck away (a spear), **פָּ**, *out of the hand of a person* 2 SAM. 23, 21; 1 CHR. 11, 23; to take (as a pledge from the orphan), **אָרַץ** away from something JOB 24, 9; to rob, take possession of, (by violence) e. g. **בָּנוּ** GEN. 31, 31, **בָּנוּ** JOB 20, 19, **בָּנוּ** GEN. 21, 25, **בָּנוּ** JOB 24, 2, **בָּנוּ** MIC. 2, 2, **בָּנוּ** DEUT. 28, 31; to plunder, with accus. of the object, **ל** PROV. 22, 22, **ל** *אֶבֶן* Ps. 35, 10, **ל** PROV. 28, 24 &c.; **ל** LEV. 5, 23, Ez. 18, 18 to appropriate to self the thing seized upon. Figurat. **ל** Is. 10, 2 to rob righteous judgment, i. e. to refuse a righteous sentence; **ל** JOB 24, 19 to consume snow-water, of heat. — 2. to strip off, to draw off, to flay the skin, with **מִן** of the person MIC. 3, 2 figurat. meaning to oppress; comp. *Ar.* **جَزَلَ**. Deriv. **גִּזְלֵה**, **גִּזְלֵה**; on the contrary **גִּזְלֵה** belongs to **גָּזַ**.

Nif. **נִגְזַל** to be robbed, of sleep, PROV. 4, 16.

גִּזְלֵה (abridged from **גִּזְלֵה**) *m.* what is robbed, plunder, LEV. 5, 21; Is. 61, 8.

גִּזְלֵה (not construct of **גִּזְלֵה**) *m.* the same, Ez. 18, 18; or figur. ECCLES. 5, 7.

גִּזְלֵה *f.* the same, LEV. 5, 23; Is. 3, 14.

גָּזַם (unused) *tr.* to cut off, to divide, hence to eat up (of locusts); cognate **גָּזַם**, **קָרַם**, **קָרַם**, **קָרַם**, *Aram.* **גָּזַם**, *Ar.* **جَزَمَ** &c.; but the organic root is **גָּזַם**, which occurs elsewhere. Deriv. **גָּזַם**.

Pi. **גָּזַם** (not used) figurat. to swagger, to exaggerate; comp. *Talmud.* **גָּזַם** hyperbole, **גָּזַם** exaggeration. Deriv. the proper name **גָּזַם**.

גָּזַן *m. a devourer*, a kind of locust, mentioned along with **חֲסִיל** and **אֲרֵבָה** Jo. 1, 4; 2, 25; Am. 4, 9; according to the Targ. **זָחַל** (**זָחַלָא**), i. e. the creeping locust, without wings; according to the Syr. **ܡܚܡܐ** (the stripping off); according to the LXX **ἀναμνη**, caterpillar.

גָּזַן (*swaggerer*) *n. p. m.* Ezr. 2, 48; Neh. 7, 51.

גָּזַן (*which see*), as **גָּזַן** from **גָּזַן**.

גָּזַן (not used) *tr. prop.* same as **גָּזַן** to cut down, to fell (trees), but also equivalent to **גָּזַן** to hew; also to lop off the branches, so that the trunk alone remains; comp. the Ar. **جزع**, **جزع**, **جذع** &c. Deriv. **גָּזַן**.

גָּזַן (with *suff.* **גָּזַן**, **גָּזַן**) *m. prop.* a lopping off of branches, concrete a tree without its branches, a trunk, a stock, Job 14, 8; then generally a stem, Is. 11, 1, even a newly-planted one 40, 24; Ar. **جذع**, but Syr. **ܕܢܚܠܐ** for Hebrew **גָּזַן**; Ar. **جزع** a part torn off, **جزع** a stock.

גָּזַן (*fut.* **גָּזַן**, *imp.* **גָּזַן**; *fut.* **גָּזַן** only in signif. 2) *tr.* 1. to cut down, to fell, wood 2 KINGS 6, 4; to cut in pieces, to divide, **גָּזַן** 1 KINGS 3, 25, **גָּזַן** Ps. 136, 13; to consume, like **אָכַל**, with accus. of the object HAB. 3, 17; **גָּזַן** **עַל-יְמִינִי** to consume on the right hand Is. 9, 19. According to Nifal and the derivatives it has also the meaning to destroy, cut off, **גָּזַן** from something; to be shelving, of a territory; to be burst, rent, by heat; to separate, a hall &c. — 2. to decide, Job 22, 28. Deriv. **גָּזַן**, **גָּזַן**, **גָּזַן**, the proper names **גָּזַן**, **גָּזַן** (**גָּזַן**, **גָּזַן**).

Nif. **גָּזַן** *pass.* 1. to be cut off, separated, i. e. to be excluded, **גָּזַן** from a thing, Is. 53, 8; 2 CHR. 26, 21; **גָּזַן** **מִיָּד** Ps. 88, 6 to be excluded from the hand (i. e. the guidance) of God; absolutely, and with the addition of the dativ. *commodi* Ez. 37, 11: *we are cut off* i. e. excluded (from the agency of God); to

be lost, LAMENT. 3, 54. — 2. to be decreed, determined, ESTH. 2, 1.

Hif. **גָּזַן** (not used), whence **גָּזַן**.

The stem **גָּזַן**, identical with **גָּזַן**, Targ. **גָּזַן**, Syr. **ܕܢܚܠܐ**, Ar. **جزع**, and the transposed forms **גָּזַן**, **גָּזַן**, Ar. **جزع** &c., is clear in its fundamental signification, so that the collateral senses easily flow from it; and for that of *decree*, the analogy of the Aram. **ܡܫܟܐ**, **ܡܫܟܐ**, Ar. **جزع** &c. may be compared, where the idea proceeds from that of *cutting*. The organic root, however, which is also found in **גָּזַן** II. (to saw), **גָּזַן** 2 &c., is **גָּזַן**, **גָּזַן**.

גָּזַן (*plur.* **גָּזַן**) *m.* 1. a piece, part, of sacrificial animals GEN. 15, 17; figurat. a division of the sea Ps. 136, 13. — 2. (precipice, a steep place) *n. p.* of a Phœnician royal city between Beth-Hôrôn, Lydda, and the Mediterranean Sea JOSEPH. 10, 33; 12, 12; 16, 3; afterwards a western border-place of Ephraim, and assigned to the Levites 21, 21. Destroyed by the Egyptians, it was restored by Solomon, 1 KINGS 9, 15-17; while in David's time it was in the hands of the Philistines 2 SAM. 5, 25 (in 21, 18 **גָּזַן** stands instead), 1 CHR. 14, 16. Eusebius determines its distance north of Nicopolis to be 4 miles. Afterwards it was called with a fem. termination **גָּזַן** (*Eus.*), **גָּזַן** (1 CHR. 14, 16, *Jos.*, *Strabo*), **גָּזַן** **Γάζα** 1 MACCAB. 7, 45.

גָּזַן *adj. m.* see **גָּזַן**.

גָּזַן see **גָּזַן**.

גָּזַן (*part.* **גָּזַן**, *pl.* **גָּזַן**, *def.* **גָּזַן**) *Aram. tr.* = Hebrew **גָּזַן** 2., to decide, determine (the fate), hence **גָּזַן** DAN. 2, 27; 4, 4; 5, 7 11 *determiner* (of fates), astrologer, with **אָשַׁף**, **חֲרָטָם**, **כַּשְׁפִּי** and **חֲרָטָם**. This **גָּזַן** exists also in **גָּזַן**, which see. Deriv. **גָּזַן**.

Ithpe. **גָּזַן** (*3 fem.* **גָּזַן** for **גָּזַן**, comp. **גָּזַן** DAN. 5, 10) *pass.* to be separated, torn away, with **גָּזַן** from something DAN. 2, 45, or to tear oneself away 2, 34.

גָּזַן see **גָּזַן** 2.

גִּזְרָה *f.* 1. properly cut off, divided, hence a secluded place, separate place, Ez. 41, 12-15; 41, 1 10 13; LXX *τὸ ἀπόλοιπον*, what remains (of the temple buildings). — 2. cut (of the body), outline, figure, form, metaphor. body, breast, face, forming the cut of a man, LAMENT. 4, 7, as the Targ., Syr. &c. understood it; comp. קָצַב. Ar. جَزَّ the same.

גִּזְרָה (constr. גִּזְרָה) *Aram. f.* a decree, sentence, fatum, DAN. 4, 14 21, parallel מִצְוָה; comp. גִּזְרֹן the art of sooth-saying.

גִּזְרָה see גִּזְרָה 2.

גִּזְרָה (26 mas. have גִּזְרָה) *f.* prop. *adj. fem.* גִּזְרָה (from sing. גִּזְרָה) Lev. 16, 22: a land separated (from cultivation), i. e. a desert (see גִּזְרָה), LXX γῆ ἄβητος, Vulg. *terra solitaria*, hence מִדְבָּר is used for it 16, 10 21 22; Ar. جَزْاز unfruitful land. Comp. Phen. גִּזְרָה (Gisira) *n. p.* of a city in Africa (Ptol.). Improbably bare land, even if גִּזְרָה, Ar. جَزْز, allows this meaning.

גִּזְרִי (prop. Gentile of גִּזְרָה) *n. p.* of a heathen race in the south of Palestine, mentioned with שִׁיר and Egypt 1 SAM. 27, 8. The *Gizrites* inhabited the land of סִלֶּם (LXX in the place) at the southern border of Palestine as far as שִׁיר (which see); and this district may have been called גִּזְרָה.

גִּזְרָה (with suff. גִּזְרִי) *m.* a bursting through, from the mother's body, birth, Ps. 22, 10: for thou wast since my birth (גִּזְרָה = מִגְזְרִי; מִן is omitted on account of its repetition in מִמֶּנִּי) from my mother's womb.

גִּזְרָה (not used) *intr.* to bow oneself, to bend oneself; whence perhaps גִּזְרֹן, which see. Ar. جَحَا, جَحَا the same.

גִּזְרֹן (with suff. גִּזְרֹנָה) *m.* prop. the bent, bowed, therefore the belly (from bending) of creeping animals, GEN. 3, 14; Lev. 11, 42. This noun may be derived from גִּזְרָה, Ar. جَحَا (to bow oneself); consequently גִּזְרֹן would have the form of

גִּזְרֹן, and the stem גִּזְרָה, Targ. גִּזְרָה, Syr. גִּזְרָה &c. might be looked upon as a denomin. See, however, גִּזְרָה.

גִּזְרָה (unused) see גִּזְרֹן.

גִּזְרִי (*diminisher, denier*) *n. p. m.* 2 KINGS 4, 31; 5, 25; 8, 4; elsewhere גִּזְרִי stands for it. It is usually considered to be a compound of גִּזְרִי (valley of vision); but it may be also an intensive form of גִּזְרָה = גִּזְרָה.

גִּזְרָה (not used) *intr.* to glow, to burn; cognate, the transposed קִלָּה. But here *ch* is only a hardening of *h*, and the Ar. جَهَل (to be heated, zealous, angry &c.) is cognate with גִּזְרָה (see גִּזְרָה); this *h* again is only a hardening of the interior *a*-sound, so that the organic root prop. is *gāl*, also found in קִלָּה, Ar. جَهَل. Deriv. גִּזְרָה, גִּזְרָה.

גִּזְרָה (for גִּזְרָה after the form פִּתָּח; *pl.* גִּזְרָה, constr. גִּזְרָה, with suff. גִּזְרִי) *f.* a burning coal (of wood), which was employed for cooking, baking, or burning, Ez. 24, 11; Is. 44, 19; Prov. 6, 28; the relation to פִּתָּח (black coal) is clear from Prov. 26, 21; but גִּזְרָה usually occurs Lev. 16, 12; Ez. 10, 2. Figurat. lightning, 2 SAM. 22, 13; Ez. 1, 13. GIZRAH גִּזְרָה 'עַל-רֹאשׁוֹ' Prov. 25, 22 to discharge coals on the head of one, i. e. to make him ashamed.

גִּזְרָה (with suff. גִּזְרִי) *f.* the same, Is. 47, 14; גִּזְרָה 'אֶחָד' to quench coals 2 SAM. 14, 7 is proverbial, i. e. to destroy the last shoot.

גִּזְרָה (not used) *intr.* to glow, to burn, then metaphor. like קָם &c. to be heated, burned, blackened; comp. Arab. جَحَم. Derivative

גִּזְרָה (*blackness*) *n. p.* of a son of Nahor's GEN. 22, 24, and thence of an Aramaean dark-coloured race.

גִּזְרָה (unused) *intr.* to bend or bow oneself, deriv. גִּזְרֹן. The stem is written in Targ. גִּזְרָה, Syr. جَزَّ, and that it was also the Arab. جَحَن we see from the

pluriliterals formed from it (comp. **جَعَن** to be contracted); but the organic root is **נָחַר**, also found in **נָחַר**, Aram. **נָחַר**. See also **נָחַר**.

נָחַר (not used) *intr.* same as **נָחַר** to bow down oneself, or same as **נָחַר** to sink down, to conceal, whence **נָחַר** a hollow. Derivative

נָחַר (*prostration, concealment*) *n. p.* *m.* Ezr. 2, 47.

נִיא (*constr.* **נִיא**; from **נָחַר**) *comm. prop.* a morass or lowland, therefore 1. a valley, a low place, into which the stones of houses are thrown by the swollen stream, Mic. 1, 6, at the foot of a city Josh. 8, 11, without being a ravine; different from **נָחַל**, **נָחַל**, though cognate. — 2. with the article **נִיא** *n. p.* of a place in the plain of Moab (**נָחַר מוֹאָב**), where Pisgah rises, and at which people arrived from **נָחַר** or **נָחַר** (which see), Deut. 34, 6. — 3. applied in designations of places, as also **נָחַר**, **נָחַל**. The following are met with: a) **נִיא הַיַּרְדֵּן** (*valley of whispering*, Josh. 15, 8; 18, 16, in full form **נִיא הַיַּרְדֵּן** Josh. 15, 8; 18, 16; 2 Chr. 33, 6 or **נִיא הַיַּרְדֵּן** 2 Kings 23, 10 K'tib (see **נִיא הַיַּרְדֵּן**) *n. p.* of a valley south east of Jerusalem, where children were sacrificed to Moloch, whose proper burning place was called **נָחַר** (which see); this valley is also termed according to the LXX simply **נִיא** (*the valley*, with the article) Jer. 2, 23. Afterwards the name was contracted (N. T. *γέεννα*,

Targ. **נִיא הַיַּרְדֵּן**, Arab. **جَهَنَّم** &c.) and received a farther meaning. — b) **נִיא הַיַּרְדֵּן** (*valley of craftsmanship*) *n. p.* of a place near **נָחַר** and **נָחַר** in Benjamin, Nehem. 11, 35; also written **נִיא הַיַּרְדֵּן** 1 Chron. 4, 14, whence it is evident that it belonged to Judah earlier, whose inhabitants were actually craftsmen. To name colonies or places from crafts (in wood or stone) appears not unusual, as **נִיא הַיַּרְדֵּן** in the circle of heathenism (**נָחַל הַיַּרְדֵּן**). — c) **נִיא הַיַּרְדֵּן**

(*valley of 'El-Phtah*; see **נָחַר**) *n. p.* of a valley in the north of Zebulon, Josh. 19, 14 27. — d) **נִיא הַיַּרְדֵּן** (*valley of the 'Abarim-mountain*; see **נָחַר**) *n. p.* of a valley of mount 'Abarim by which it is formed, running from west to east, over against the sea. This valley, which is called perhaps in Zech. 14, 5 **נִיא הַיַּרְדֵּן**, is described by Ez. 39, 11 as **נִיא הַיַּרְדֵּן** *valley of nomadic troops*, of the Scythians, whom he calls **נִיא הַיַּרְדֵּן** 39, 11 14. — e) **נִיא הַיַּרְדֵּן** (*valley of the wild*) *n. p.* of a valley at the Benjaminite city **נָחַר** (Neh. 11, 34) 1 Sam. 13, 18; there was also there a place **נִיא הַיַּרְדֵּן** (Mishna Challa 2, 10). — f) **נִיא הַיַּרְדֵּן** (*valley of salt*) *n. p.* of the Ghor adjoining the great salt mountain two miles and a half long *Chasm Usdum* (**حِشْمِ اسْدُم**), at the south of the Dead Sea, dividing the territories of Judah and Edom, 2 Kings 14, 7; comp. Robinson, Palest. II. 483. — g) **נִיא הַיַּרְדֵּן** (*valley of mountains*) a symbolic and prophetic name of a valley, formed by the cleaving of the mount of Olives (8 stadia from Jerusalem) into two parts, from east to west, and termed **נִיא הַיַּרְדֵּן** Zech. 14, 4; the two halves of the mountain arising from the formation of the valley, are to give way towards the north and south, through which great valley stretching to **נָחַר** (a pause form of **נָחַר**) people will flee from the earthquake 14, 5. — h) **נִיא הַיַּרְדֵּן** (*valley of the oracle*) a symbolic and prophetic name for the lower city of Jerusalem, where Isaiah and others before him announced oracles, Is. 22, 5.

נִיא (for **נָחַר**, and only in the *pl.* **נִיאים**) see **נָחַר**.

נִיא (unused) *tr.* same as **נָחַר** II. and **נָחַר**. Derivative **נִיא**.

נִיא (an abridged segolate form for **נִיא** from **נִיא** = **נָחַר** = **נָחַר**; *pause* **נִיא**, *constr.* **נִיא**, after the analogy of **נָחַר**; *pl.* **נִיאים** K'tib 2 Kings 2, 16; Ez. 6, 3; 1 Sam. 17, 3; but **נִיא** 17, 52 is for **נָחַר**, as may

be seen from the same verse) *f. a valley*, same as גַּי 1 SAM. 17, 3 &c. — גַּי־הַגִּבְעָה is a) NUM. 21, 20, DEUT. 3, 29 and 4, 46 the name of a valley at Pisgah, over against בְּרִית פְּעֹר; b) 1 CHR. 4, 39 of a valley not far from גִּלְגָּל; c) JER. 2, 23 of the valley of Hinnom. d) שַׁעַר הַגִּי' NEH. 2, 13 15; 3, 13; 2 CHR. 26, 9 is the name of a gate of Jerusalem in the west wall. — In compounds it appears in 1. גַּי־הַהֶם NEH. 11, 30, or גַּי־הַהֶם JER. 7, 32 &c., see גַּי. — 2. גַּי־הַדְּשִׁים 1 CHR. 4, 14, see גַּי. — 3. גַּי־הַדְּשִׁים Is. 22, 1, see גַּי. — 4. גַּי־הַמִּלְחָה 2 CHR. 26, 11 or גַּי־הַמִּלְחָה 2 SAM. 8, 13, Ps. 60, 2, see גַּי. — 5. גַּי־הַמִּלְחָה (watch-valley) *n. p.* of a valley in Judah not far from מִקְדָּשׁ 2 CHR. 14, 9. — *Figurat.* גַּי־הַשְּׁמֵמִים (valley of fatness) Is. 28, 14 a designation of Samaria; גַּי־הַדְּשִׁים JER. 7, 32 and 19, 6 Jerusalem is so named as a silent field of the dead; גַּי־הַדְּשִׁים (valley of the tumultuous multitude of Gog) a symbolic and prophetic name of the valley where Gog's armies will perish Ez. 39, 11 15; גַּי־הַדְּשִׁים valley of darkness i. e. fearful valley Ps. 23, 4.

גַּי־הַדְּשִׁים (contracted from גַּי־הַדְּשִׁים) *f.* same as גַּי־הַדְּשִׁים and only in ZECH. 14, 4; more frequently in plur. גַּי־הַדְּשִׁים K'ri 2 KINGS 2, 16; Ez. 6, 3; with *suppl.* גַּי־הַדְּשִׁים 35, 8.

גַּי־הַדְּשִׁים (abridged from גַּי־הַדְּשִׁים) *f.* same as גַּי־הַדְּשִׁים Is. 40, 4. Elsewhere the form גַּי־הַדְּשִׁים appears, which see.

גִּיד (from גִּיד) *m. a band, sinew, vein*, GEN. 32, 33 of a sinew; of the veins of the body Ez. 37, 6 8; JOB 10, 11; גִּיד Job 40, 17 *nerve of the testicle*. *Figurat.* גִּיד בְּרֶגֶל an iron band (of the neck) i. e. an inflexible neck Is. 48, 4. *Comp. Targ.* גִּיד, Syr. سِنْد sinew, tendril, denom. גִּיד to divide the sinew by cutting; Ar. قَيْد (fetter), جَدَّة neck-rope.

גִּידוֹ see גִּידוֹ.

גִּידוֹ see גִּידוֹ.

גִּידוֹ (water-fall) *n. p.* of a place not far from גִּבְעַת אֲמֹנִי (which see), on the

way to the wilderness of Gibeon 2 SAM. 2, 24, for which the LXX, Vulg., Symm., Theod. read גַּי־הַדְּשִׁים.

גִּירוֹן (stream; from גִּירוֹן) *n. p.* 1. of the second of the four rivers of Paradise which flows about the entire land of קִיט and its source-land עֵדֶן GEN. 2, 13. עֵדֶן (which see) as the original seat of man (2, 15; 3, 23; 4, 16; Is. 51, 3; Ez. 28, 13; 31, 8; Jo. 2, 3) was a delightful locality in the east GEN. 2, 8, which may be determined more exactly by the geographical description of the four rivers. According to *Josephus* (Ant. 1, 1, 3), *Kimchi* and others, and as it appears also, from the LXX, JER. 2, 18 Ben-Sira 24, 37, it means the Nile, which flows through all the southern lands (קִיט) that fall under the narrator's point of view. Hence the historian must have thought of the origin of the Nile in Asia, which is possible from the accounts in Strabo, Arrian and Pausanias. The Semitic use of *Gaihûn* for the *Oxus* or *Araxes* (*Jakut* in Golius), for *Pyramus* in lesser Armenia and Cilicia (*Abulf.* Ann. II, 44), and for the *Ganges* (see *Reland*, de parad. §. 17), has led interpreters to other explanations, without however enabling them to solve the paradise-riddle by to the relations of countries and peoples now well known. See *Bertheau*: die der Beschreibung der Lage des Paradieses zu Grunde liegenden geographischen Anschauungen, 1848. — 2. a name of the Nile, JER. 2, 18 LXX, as the sense of the place requires; comp. Sir. 24, 37. — 3. name of a fountain on the western side of mount Zion 1 KINGS 1, 33 38; 2 CHR. 32, 30; 33, 14; it formed two pools, the upper Gihon, identical with the upper pool in 2 KINGS 18, 17, and the lower, Is. 22, 9. The upper Gihon is still called so (*Robinson* I. 512). Altogether different is the fountain שִׁלֹחַ at the south eastern declivity of Zion in the mouth of the Tyropeon (*Robinson* I. 493 seq.), which the Targ. incorrectly puts for it.

גִּירוֹן see גִּירוֹן.

גִּיל see גִּיל.

גִּיל (after the form חִיל, צִיר, *m.* a revolution, of time, a generation, hence = דִּוּר; only in the proper name fem. אֲבִיגַיִל 1 SAM. 25, 3, for which the contracted form גַּל (comp. עֵשׂ, עֵשׂ, shortened into גַּל, also appears.

גִּיל (with suff. גִּילְכֶם, גִּילְךָ) *m.* 1. exultation, joy, an apposition to שִׂמְחָה JER. 48, 33; Jo. 1, 16; figurat. 'חֲגֵר' Ps. 65, 13 of hills, to get a joyful appearance; שִׂמְחָה גִּילְךָ 43, 4 for שִׂמְחָתְךָ Is. 16, 10. But גִּיל Hos. 9, 1 is an imper. — 2. a revolution, of time, a generation, an age, = דִּוּר; metaphor. age, DAN. 1, 10 the boys, those of your age, as Theod., the Vulg., Syr., Ibn G'anāch &c. understand it. Comp. Ar. جِيل, Sam. גִּיל (for Hebrew דִּוּר, Greek *ysēdā*), גִּיל in the Mishna &c. — 3. a tomb, tumulus, lengthened out of גַּל = גִּל JOB 3, 22.

גִּילָה *f.* same as גִּיל, exultation, Is. 65, 18.

גִּילָה or גִּלָּה (circle, region; it stands for גִּילָה after the form חִיָּצוֹן, חִיָּצוֹן) *n. p.* of a city in the mountains of Judah, in the neighbourhood of Hebron JOSH. 15, 51; 2 SAM. 15, 12. Deriv. the Gentile גִּילָנִי 2 SAM. 15, 12; 23, 34.

גִּילָה (an old feminine termination) *f.* same as גִּילָה Is. 35, 2.

גִּילָה (from גִּן; protection) *n. p. m.*, 1 KINGS 16, 21 22; comp. גִּילָה.

גִּילָה (from גִּיר IV.) *m.* see גִּיר.

גִּילָה (def. גִּירָה) *Aram. m.* same as Hebrew גִּיר DAN. 5, 5.

גִּילָה *m.* only in JOB 7, 5 K'tib, and equivalent to גִּישׁ.

גִּילָה (from גִּישׁ; firm, strong) *n. p. m.* 1 CHR. 2, 47.

גִּל in the proper name אֲבִיגַיִל, see גִּיל.

גִּל (pause גִּל; *pl.* גִּלִּים, constr. גִּלִּי, with suff. גִּלְךָ, גִּלְךָ, from גִּל) *m.* 1. a heap of stones, by way of

honourable memorial GEN. 31, 46 48 (parallel גִּל מִצְבֵּה 31, 51) or ignominious one; in full form גִּל אֲבָנִים JOSH. 7, 26; 2 SAM. 18, 17; hill of stones about which roots wind themselves JOB 8, 17; which is prominent above the furrows of the field Hos. 12, 12. — 2. a heap of ruins, ruins, a heap of ashes (parall. מִסְכָּה) Is. 25, 2; JER. 9, 10; 51, 37; JOB 15, 28; גִּלִּים גִּלִּים 2 KINGS 19, 25 and Is. 37, 26 waste ruins. It seems also to have the meaning hill of the dead; at least גִּל = גִּל (גִּל) JOB 3, 22 has this sense. For the proper name גִּלִּים see the word itself. — 3. a spring (parall. מַעְיָן) SONG OF SOL. 4, 12; wave, billow, JON. 2, 4. To the roaring of such waves are applied שִׁאוֹן JOB 38, 11, דִּמְיוֹן JER. 51, 42, שִׁאוֹן Ps. 65, 8; comp. the Coptic *fluctus*).

גִּל in the proper name אֲבִיגַיִל see גִּיל.

גִּל (after the form גִּל, from גִּל, but only with suff. or in the *pl.* and in the resolved form גִּלְךָ, גִּלְךָ, constr. גִּלְךָ; comp. גִּלְךָ, שִׁרְךָ, גִּלְךָ, גִּלְךָ, גִּלְךָ, therefore without any reason for assuming a form גִּל) *m.* 1. prop. a heap, what is heaped together (see גִּל), hence a dung-hill, a dung-heap, ZEPH. 1, 17, parall. גִּל; with the addition גִּלְךָ men's dung Ez. 4, 12 15, which, like גִּלְךָ (cows' dung), was used for fuel in a country without wood (Plin. H. N. 36, 59; Liv. 38, 12); comp. גִּלְךָ, Ar.

גִּלְךָ, Targ. גִּלְךָ, Talm. גִּלְךָ = גִּלְךָ. — 2. a tomb, in the lengthened form גִּלְךָ JOB 3, 22; see גִּל. — 3. same as גִּלְךָ 2 stubble, chaff, JOB 20, 7 like his stubble he vanishes away for ever (see Ps. 83, 14; JOB 41, 20 21; comp. Targ. גִּלְךָ, Syr. ܡܠܝܬ in the sense dust, from a like fundamental signification); but Nachmani (followed by Wolfson) explains it turning (comp. גִּלְךָ 2) and translates scarcely does he turn, comp. PROV. 12, 7. The explanation already given suits better.

גִּל (only with the suff. גִּלְךָ cruise for oil, oil-vessel, ZECH. 4, 2, from its round form. See גִּלְךָ.

גָּלַגַּל (*part.* גָּלַגַּל, seldom גָּלַגַּל, *part.* *pass.* גָּלַגַּל, גָּלַגַּל, where ג is treated as a guttural; *inf.* מְגָלַגַּל) *Aram. tr.* same as Hebr. גָּלַגַּל, *prop.* to bare, uncover, hence *to discover, to communicate, to reveal*, e. g. **דָּן** 2, 19 28 29 30 47, עֲקִיקָתָא 2, 22.

cf. see גָּלַגַּל.

גָּלַגַּל (not used) *tr.* to cut off, to shave off, the hair; comp. *Ar.* جَلَفَ and جَلَمَ, Hebr. חָקַל, *Syr.* خَح &c., but also *Ar.* جَلَبَ to draw off, hence جَلَبَ *exuviae*. The organic root is גָּלַגַּל, חָקַל. The intrans. idea *to be bare, waste*, is only preserved in the proper name גָּלַגַּל enlarged by ע. *Deriv.*

גָּלַגַּל (*pl.* גָּלַגַּלִּים) *m.* a hair-cutter (in constant employment) *Ez.* 5, 1; *Syr.* خَح (the same); *Targ.* גָּלַגַּל shears.

גָּלַגַּל *n. p.* of a mountainous tract in Is-sachar, where there was not only a mountain (6 miles from גִּלְבֹּאִי), but also a place of the same name (*Eus. Onom.*), and where Saul fought his last battle with the Philistines and fell 1 *SAM.* 28, 4; 31, 1 8; 2 *SAM.* 1, 6 21; 21, 12; 1 *CHR.* 10, 1 8. At the foot of mount Gilbo'a lay the cities שִׁינֹם and אֶפְסַק (which see), not far from one another (1 *SAM.* 28, 4; 29, 1). At another point of the mountain rose a fountain (גִּלְבֹּאִי), *Tubania*, now *En-Galld*, reaching to the town of Jezreel, and it was here where the Israelites pitched their camp; this fountain was the *Dor-fountain* (גִּלְבֹּאִי), at which, in the valley of Jezreel, stood the town En-Dor, put by the LXX for גִּלְבֹּאִי. A village *Gelbón* now lies at the back of the mountain (*Robins. Pal. III.* 157. 170). — As to the derivation, the word is sometimes considered as coming from גָּלַגַּל (*fountain of ebullition*), on account of the fountain *Tubania* springing up at its foot (גִּלְבֹּאִי), sometimes as = גָּלַגַּל (*hill*) with ל inserted. But it has probably arisen from גָּלַגַּל (which see) with ע for the final sound (see גִּלְבֹּאִי &c.) in the sense of *bare mountain, bare moun-*

tain-land (like גִּלְבֹּאִי from גִּלְבֹּאִי = גָּלַגַּל). Comp. the Phenician גִּלְבָּא (Gilba, Gilva), proper name of a Numidian city, as well as גִּלְבָּא proper name of a city in Africa (*Polyb.* 1, 74).

גָּלַגַּל (*pl.* גָּלַגַּלִּים, with *suffix.* גָּלַגַּלִּי) *m.* 1. *prop.* what turns itself, revolves, hence a *wheel*, particularly of a kind of war-chariot that rolls along rapidly, *post.* = רָכֶב *Is.* 5, 28; *JER.* 47, 3; *Ez.* 23, 24; 26, 10; a *water wheel* *Eccl.* 12, 6, on which the rope of the bucket winds; *the wheel-work* of the heavenly chariot-throne *Ez.* 10, 13, yet more probably here *whirlwind* (as in *Ps.* 77, 19) in which the thunder resounds; *the whirling of wheels* *Ez.* 10, 2 6; *the whirling of dust* i. e. what is driven about by the whirlwind (chaff) *Ps.* 83, 14, *Is.* 17, 13, parallel מָלַךְ (comp. *Ar.* جَلَّ, *Targ.* גָּלַגַּל, *Syr.* جَل). But it had also the signification *sphere*, as *σφαῖρα τῆς γενέσεως* (*JAMES* 3, 6), *Syr.* &c. the same; in which sense interpreters (Luther, Coccejus, Rosenm.) have taken it in *Ps.* 77, 19.

גָּלַגַּל (with *suffix.* גָּלַגַּלִּי) *Aram. m.* the same *DAN.* 7, 9.

גָּלַגַּל (*constr.* גָּלַגַּלִּי) *m.* 1. a *wheel*, of a threshing machine *Is.* 28, 28. — 2. (usually with the article; with a of motion *הַגָּלַגַּלִּי*) *n. p.* of a city between יִרְיָה and Jordan (50 stadia from Jordan, 10 from Jerusalem, according to *Josephus*) *Jos.* 4, 19 20; 5, 10; 9, 6; 10, 6; 14, 6; 15, 7, in whose neighbourhood was גָּלַגַּלִּי 1 *SAM.* 15, 4, for which the LXX read גָּ; once גִּלְבֹּאִי *NEH.* 12, 29. Under Samuel there was there the tabernacle, the place of assembly, the legal worship and tribunal 1 *SAM.* 7, 16; 10, 8; 11, 14; 15, 21 33; afterwards prophets dwelt there 2 *KINGS* 4, 38; and frequently there was also an organised heathen worship in the place *JUDGES* 3, 19, *Hos.* 4, 15; 9, 15, *Am.* 5, 5, occasioned perhaps by former heathen inhabitants. — 3. (according to Rosenm., Win., Maur. and others) *n. p.* of a Canaanite royal city between Dor and Thirza, where the dwellers consisted of a mixed heathen people

(גוֹיִם) JOSH. 12, 23; probably also the name of a district belonging to it. Another Canaanite district in the vicinity, where the chief population also consisted of גוֹיִם (which see), was called גִּלְיָא Is. 8, 23, where lay הַצִּיּוֹר, הַקָּדֶשׁ, הַמְּקוֹדֶשׁ, הַחֲרָשִׁים (which see) and other places; on which account the LXX have identified it with גִּלְיָא, as they have also in 1 MACCAB. 9, 2 both *Gilgal* and *Galil*. — 4. n. p. of a city, six Roman miles north of Antipatris DEUT. 11, 30 (comp. GEN. 12, 6), still known to *Euseb.* under the name of *Galgule*, and accurately designated by him. — As an appellative it has been translated etymologically a) *place of a heap of stones, a monument of stones*, with reference to JOSH. 4, 19-24, especially as the twelve memorial stones might be connected with the heathen worship of the aborigines, comp. גִּלְגָּל GEN. 31, 47; perhaps also from the circular form in which the twelve stones were set up. b) *a wheel-shaped height*, conseq. = גִּלְגָּל, if the city was really built on a height; comp. the great and little *wheel* in the Riesengebirge. c) With reference to the etymology given in JOSH. 5, 9, explaining the interrupted passover-feast, *Josephus* translates it (Ant. 5, 1, 11) ἐλευθερίον. But more probably it is *circle, district*, like the cognate in stem גִּלְיָא (which see), הַגִּלְיָא JOSH. 18, 17 also standing for הַגִּלְגָּל 15, 7, and גִּלְיָא JOSH. 12, 23 according to the LXX; subsequently גִּלְגָּל (see *Euseb.*, *Jerome*, and the ancients) was pronounced גִּלְגֹּל (Γολγολ, Golgol). In Phenice. comp. גִּלְגֹּל (coast of the circle) n. p. of the city *Igilgili* (*Igilgili* Ptol. 4, 2; littus *Igilgilitanum* in Amm. 29, 5, 5; now *Gigelli* in the neighbourhood of the river Ampsaga in Algiers); גִּלְגֹּל (*Gulgol*) n. p. of a Phœnician settlement in Cyprus.

גִּלְגָּל see גִּלְגָּל.

גִּלְגָּל see גִּלְגָּל.

גִּלְגָּל (with suff. גִּלְגָּלִי, pl. with suff. גִּלְגָּלִים; from גִּלְגָּל f. *head, skull* (of a man), cranium, (so called from its

round form) JUDGES 9, 53; 2 KINGS 9, 35; then figurat. *a single person*, individuum, like the Latin *caput*, German *Kopf*, English *head*, and Hebrew ראש (JUDGES 5, 30). גִּלְגָּל adv. *by the head*, for each head, Ex. 16, 16; לְגִלְגָּלֵם for each person, viritim NUM. 1, 2. — On the noun comp. the Syr. ܕܠܗܝܬܐ, Arab. جَلَّة, in the N. T. Γολγοθᾶ (κρατίον τόπος, calvaria), where sometimes the first, sometimes the second *l* is elided; and the reduplicated form of גִּלְגָּל forms the basis.

גִּלְגָּל (not used) tr. *to crust about, to cover around, to enclose*, whence גִּלְגָּל. Comp. קָלַט, קָלַט in their original signification, and Latin *clad*, whence *claud*, &c.; וְהָרָה 1 especially is cognate with it.

גִּלְגָּל (with suff. גִּלְגָּלִי m. *skin*, prop. the covering of the body JOB 16, 15; Ar. جلد, Targ. גִּלְגָּר, גִּלְגָּר &c. the same, and the verbs there are borrowed from it; hence they are denominatives in the sense of "to draw off".

גִּלְגָּל I. (inf. abs. גִּלְגָּל, constr. גִּלְגָּלִי; fut. גִּלְגָּל, ap. גִּלְגָּל tr. prop. to make bare, naked, bald, therefore in the fundamental signification = גִּלְגָּל (to scratch off, to shave), hence 1. to make bare, smooth, polished, abradere, polire, of a writing table, a metal plate for a looking-glass &c., perhaps cognate with גִּלְגָּל in Aram. גִּלְגָּל; whence גִּלְגָּלִי. Comp. Ar.

جَلَّ, جَلَّ and also جَلَع. — 2. to make bare, uncover, the shame, the face, (see Nif.), hence fig. to lay open, to unveil, קוֹר AM. 3, 7; PROV. 20, 19; to communicate, to make known ESTH. 3, 14, with ל of the person, or with the accusative פֶּן אֶתְּן (אֶתְּ) 2 SAM. 7, 27; to reveal (of God) 1 SAM. 9, 15; seldom גִּלְגָּלִי אֶתְּן אֶתְּן לְ to open the ear to one i. e. to make him susceptible of something JOB 36, 10, or by (בְּ) something 36, 15; to open, עֵינַיִם NUM. 24, 4 in a spiritual sense = to have intuition; to open, קִפֵּר JER. 32, 14 (oppos. חָסַם); sometimes also without קִפֵּר 32, 11.

Nif. גָּלָה (*fut.* גִּלְיָה) *pass.* to be uncovered, unveiled, יָסַד Ez. 13, 14, מְסֻרָה 2 SAM. 22, 16, שְׂוִיָּים JER. 13, 22, עָרְוָה Ez. 23, 29; figurat. to be discovered, of פְּשָׁעִים Ez. 21, 29, צָרָה Is. 56, 1; to become known JOB 38, 17, הִנָּקְרוּ DEUT. 29, 28 the known, oppos. נִסְתָּרוּ; to be mentioned Is. 23, 1; reflexive to reveal oneself, with אֵל 1 SAM. 3, 21, לִי Is. 23, 1, עַל of a person 53, 1; to shew oneself, to appear 1 SAM. 14, 8; to bare oneself 2 SAM. 6, 20.

Pih. גָּלָה (1 pers. גִּלְיָה, גִּלְיָה; *imp.* עָרְוָה, *fut.* גִּלְיָה, *ap.* יָגֵל) to uncover, פָּנִי לְבֹשֶׁת LEV. 20, 11, פָּנָה DEUT. 27, 20, מְרֻגָּחָה JOB 41, 5, מְרֻגָּחָה RUTH 3, 4, שְׂוִיָּים NAH. 3, 5; to open, עִינֵיךְ Ps. 119, 18; figurat. to make manifest, to reveal, to communicate, מְסֻרָה JER. 49, 10, עֲמִיקוֹת JOB 12, 22; to unveil 20, 27. The object usually stands in the accusat., rarely with עַל LAMENT. 2, 14; 4, 22.

Puh. גָּלָה (*part.* מְגֻלָּה) to become manifest, to be open PROV. 27, 5; to be discovered, after she has concealed herself NAH. 2, 8.

Hithp. הִתְגַּלָּה (*fut.* *ap.* יִתְגַּלֵּל) to uncover oneself GEN. 9, 21; figurat. to reveal oneself, to disclose oneself PROV. 18, 2.

גָּלָה II (*inf. abs.* גִּלְיָה, *constr.* גִּלְיָה; *imp.* גִּלְיָה, *fut.* יִגְלֶה, *ap.* יִגְלֶה) *intr. prop.* same as גָּל (גִּלָּל) to roll forward, to drive forward, to turn forward; comp. Ar. جَلَى and جَلَا &c., therefore with an assonance to גִּלְגָּל in AMOS 5, 5; hence 1. to withdraw, in the sense of to disappear, to vanish, הִצָּרִי PROV. 27, 25, יָבוֹל JOB 20, 28, יָבֹוֹל 1 SAM. 4, 21, מְשֻׁשׁ Is. 24, 11, with מֶן of the person Hos. 10, 5 (having an assonance to יָגִיל). — 2. to wander away (into exile), of a people Is. 5, 13, AM. 1, 5, of Judah LAMENT. 1, 3, of Israel AMOS 7, 11 or the house of Israel Ez. 39, 23, of Ezekiel 12, 3, sometimes with the addition of מֵעַל אֶרֶץ out of the native land 2 KINGS 17, 23, JER. 52, 27, or otherwise with מֶן of a place Ez. 12, 3, Mic. 1, 16; גָּלָה בְּרֹאשׁ גִּלְיָה to wander at

the head of the captives (into exile) AM. 6, 7. גָּלָה an emigrant from home, i. e. a stranger (parallel לְמִקְוֶה the LXX, Vulg., Syr., Ar. and mss. read מִן; exiles AM. 6, 7; *part. fem.* גִּלְיָה the banished Is. 49, 21. Very seldom does the land stand for its inhabitants JUDGES 18, 30, AM. 5, 5, JER. 1, 3, yet often in the prophets, without one being able to give the fundamental signification a reference to the land. Deriv. גִּלְיָה, גִּלְיָה.

Nif. גָּלָה (*fut.* *ap.* יִגְלֶה) *reflex.* 1. to turn itself down, עַל upon something, Is. 53, 1; and the arm of Jehovah, upon whom did it turn itself down? i. e. who has felt its omnipotence? AM. 5, 24: and let judgment roll itself down (יִרְגַּל, as the Targ., Syr., Jerome read, but referring it to גָּלָה I.; the punctuators read יִרְגַּל and derive it from גִּלָּל like water. — 2. to depart, to be removed, with מֶן of the person Is. 38, 12.

Pih. גָּלָה (*imp.* *apoc.* יִגְלֶה, *fut.* *ap.* יִגְלֶה) to roll down upon, to hurl down upon, with עַל of the object i. e. to punish LAMENT. 4, 22, parallel פָּקַד LAMENT. 2, 14; to hurl forward, to roll forward, with מִמֶּנָּה from one Is. 57, 8, where the preceding יִצְרָח is the object; to roll along, like the billows of the sea in fullness so עֲתֹרֶת שָׁלוֹם JER. 33, 6 (comp. Is. 48, 18; 66, 12; AM. 5, 24); to roll away from, with מֵעַל of the person Ps. 119, 22; to draw away, to take away, אָזַח מִקֶּדֶךְ Is. 22, 8; to drive away, נִדְּרָה Is. 16, 3.

Puh. גָּלָה to be driven (into exile) NAH. 2, 8; but according to others from גָּלָה I.

Hif. הִגְלָה (or also הִגְלָה, in all forms of the perfect; *inf.* הִגְלִיתָ and with prefix הִ with the absorption of He; *fut.* *ap.* יִגְלֶה) *causat.* to drive (into exile); to lead away, particularly great masses 2 KINGS 25, 11; JER. 52, 28; with accusative of the object, and accusative or מֵעַל of the place whither 20, 4; Ez. 39, 28; with מֶן of the place from which 29, 4.

Hof. הִגְלָה (3 fem. after the Aramaean manner הִגְלָה; *part. pl.* מְגֻלִּים = מְגָלִים)

pass. JER. 13, 19; 40, 1. Deriv. the proper name נָלִי.

נָלִי see נִלְיָה from נָלִי.

נָלִי (formed from נָל) *f.* 1. same as נָל oil-cruet, oil-vessel ZECH. 4, 3 (perhaps also נָלִי 4, 2 should be taken for נָלִי, as נָלִי Hos. 13, 2, נָלִי PROV. 7, 8, נָלִי NEH. 5, 14, נָלִי Ps. 49, 15, נָלִי 55, 16); figurat. נָלִי הַחַיִּים as ZECH. 4, 12 = נָלִי oil) i. e. giving to the body the nourishing flame of life; comp. Copt. κελωλ cruet. — 2. *cruet-shaped form of capitals* (נָלִי) 1 KINGS ch. 7; 2 CHR. ch. 4, Targ. נָלִי (basins), Syr. نَلِي. — 3. same as נָל 2, only in pl. *water-springs*, in full נָלִי מַיִם JOSH. 15, 19; JUDGES 1, 15. See נָלִי.

נָלִי see נִלְיָה from נָלִי II.

נָלִי same as Aram. נָלִי (which see).

נָלִי (constr. נָלִי, *def.* נָלִי; from נָלִי) *Aram. f. carrying away, exile*, hence נָלִי *exiles* DAN. 2, 25; EZR. 6, 16.

נָלִי (only pl. נָלִי, *constr.* נָלִי, with *suff.* נָלִי, *לִיכֶם*, *לִיכֶם*; frequent especially in Ezekiel) *m. prop. a heap of stones, a mass of stones* (in the same sense נָלִי Is. 57, 13), *statue* (comp. נָלִי and נָל; Talm. נָלִי stone); and then, as an expression of contempt, *concrete, idols, generally idolatrous sanctuaries and symbols* Ez. 8, 10; 20, 8 24, mentioned with נָלִי 2 KINGS 23, 24, נָלִי DEUT. 29, 16, נָלִי Ez. 8, 10, נָלִי 16, 36, נָלִי 30, 13, נָלִי JER. 50, 2. *To serve them* is called נָלִי Ez. 22, 3, נָלִי 18, 12, נָלִי 20, 7, נָלִי 6, 9, נָלִי 23, 37, נָלִי 22, 3, נָלִי 2 KINGS 17, 12, נָלִי 1 KINGS 21, 26 &c.; *to take them away* is expressed by נָלִי Ez. 30, 13, נָלִי 1 KINGS 15, 12, נָלִי Ez. 20, 8, נָלִי 6, 6 &c. LXX (ἐπιθήδευμα, διανοήμα, ἐνθύμημα), Targ. (נָלִי) and Syr. have for it designations of nothingness; others have thought of נָלִי and נָל and taken it for a word analogous to נָלִי.

נָלִי (pl. constr. נָלִי) *m. covering, mantle, coverings of blue purple* Ex. 27, 24, as Aq., Symm., LXX, Targ., Syr. and others take it, confirmed by the Targumic נָלִי, נָלִי, נָלִי &c. The explanation that נָלִי is = נָלִי *raw stuff* i. e. cloth merely woven but not yet coloured with נָלִי, has no foundation in the old versions and interpreters.

נָלִי (from נָלִי after the form נָלִי, נָלִי) is twice in K'tib for נָלִי, which see.

נָלִי (from נָלִי II.; also נָלִי; with *suff.* נָלִי for נָלִי) *f. a carrying away, exile*, = נָלִי Ez. 1, 2; 33, 21, but usually *concrete, exiles*, נָלִי Am. 1, 6 *the captives in full number*, referring to Jo. 4, 6; נָלִי JER. 24, 5; נָלִי Is. 20, 4 *those carried away to Aethiopia*; נָלִי = נָלִי the exiles of God i. e. Israel 45, 13; OBAD. 20 *and the exiles of this district* (נָלִי = נָלִי which see) *of the sons of Israel* i. e. of the kingdom of the ten tribes (shall take possession of, נָלִי) *what belongs to Phenicia as far as Zarfath*; *and the exiles of Jerusalem who are in Sefarad shall take the cities of the south*; comp. Aram. נָלִי.

נָלִי (Kal unused) *intr. to be bare, smooth, naked, cognate with נָלִי I.; Ar. جَلَّ (to be bare), جَلَّ tr., Pers. کل, calvus, Germ. kahl; see the verb נָלִי.*

Pih. נָלִי (fut. נָלִי, inf. נָלִי) *to make bald, to shave off*, נָלִי (the hair of the head) DEUT. 21, 12, נָלִי LEV. 14, 9, נָלִי 21, 5; with accus. of the person: *to shave the hair of the head and beard* 1 CHR. 19, 4; without the object נָלִי GEN. 41, 14; figurat. *to cut off the hair of the head and the hair of the feet* i. e. to destroy the whole land, Is. 7, 20.

Puh. נָלִי *pass.* JUDGES 16, 17 22; JER. 41, 5.

Hithp. נָלִי *to shave oneself, absol.* LEV. 13, 33, or with the accusat. NUM. 6, 19.

גָּלִי *Aram. tr.* same as גָּלָה II. Derivat. **גָּלִי**.

Af. **גָּלִי** to drive into exile *EZR.* 4, 10; 5, 12.

גָּלְיוֹן (*pl.* גָּלְיוֹנִים; from גָּלָה I.) *m.*
1. a smooth, polished table (for writing), especially one of metal *Is.* 8, 1; *Talm.* גָּלְיוֹן a smooth edge. — 2. (according to *Targ.*, *Vulg.*, *Kimchi*, *Rashi*) a hand-mirror, i. e. a polished plate of metal *Is.* 3, 23; more correctly (according to the *LXX*) transparent, fine stuff (*Arab.* جَلَرَة), or mantle, covering (see גָּלַם II.).

גָּלִיל (*constr.* גָּלִיל; *pl.* גָּלִילִים, *constr.* גָּלִילִי) *m.* prop. capable of turning, hence 1. the folds of a door, the two boards of which may be turned and folded over upon each other 1 *KINGS* 6, 34, for which *Ez.* 41, 24 has מוֹסָבָה; *Talm.* גָּל, גָּלִיל door. — 2. a cylinder, i. e. what is turned, *SONG OF SOL.* 5, 14, *ESTH.* 1, 6; parallel צִמְדָד. — 3. same as בָּבֶר, בָּבֶרֶךְ circle, circuit, district, whence גָּלִיל הַגּוֹיִם (*district of the nations*) *n. p.* of a district in the mountains of Naftali (*G'ibl Szaffad*) *Is.* 8, 23, where הָרְשָׁתָא *JUDGES* 4, 2, קָדַשׁ *JOSH.* 12, 22 and הָרְצִוֹר lay, and which is also called simply גָּלִילִי *JOSH.* 20, 7; 1 *CHR.* 6, 61; (*comp.* 1 *MACC.* 11, 63; *TOB.* 1, 1). הַגָּלִילִי 2 *KINGS* 15, 29 or הָרֶצֶץ הַגָּלִילִי 1 *KINGS* 9, 11 forms the north of Naftali, where was also a non-Israelite population. Solomon gave 20 cities in this district to Hiram, who called them בָּבִיל בָּבִילִי (which see) 1 *KINGS* 9, 11-13. In after times all northern Palestine between Samaria and Sidon was comprehended under גָּלִיל, הַגָּלִילִי, which was divided into גָּלִיל הַשְּׁבִיטִין and גָּלִיל הַקֶּמֶן (Shebi't 9, 2).

גָּלִילִי (*pl.* גָּלִילִיִּים) *f.* same as גָּלִיל 3 circle, district, territory, of Philistia *JOSH.* 13, 2, *Jo.* 4, 4, of the Jordan *JOSH.* 22, 10 11 = הַקֶּמֶן הַמִּזְרָחִי. בָּבֶר הַיְרֵדֶן *EZEK.* 47, 8 the eastern boundary in the description of the temple fountain, a designation of the district which slopes

steeply west of the Dead Sea, by which the *LXX* incorrectly understand Galilee.

גָּלִילִיִּים (*circles, circuits*) *n. p.* of a city in the north of Benjamin, over against Ma'aleh Adummim *JOSH.* 18, 17, which is called גָּלִילִי 15, 7 (which see).

גָּלִילִים (*fountains*) *n. p.* of a place in Benjamin, north of Jerusalem, 1 *SAM.* 25, 44; *Is.* 10, 30.

גָּלִילִי (*Philistian*) *n. p.* of a Philistine giant, 1 *SAM.* 17, 4 seq.; 2 *SAM.* 21, 19. One of David's heroes smote a brother of his called לִחְמִי 1 *CHR.* 20, 5. — The derivation must be looked for in the Philistine idiom, as also that of גָּלִילִי (which see); and the termination *ath* for masculine proper names may be explicable only by this circumstance. According to *Hitzig* (*Geschichte und Mythologie der Philist.* p. 76), גָּלִילִי is = the proper name Γαλεντης, i. e. soothsayer, sorcerer. Yet a Semitic dialect was spoken in Philistia.

גָּלַל (*i. e.* גָּל, 1 person גָּלִילִי, also *plur.* resolved גָּלְלִי; *inf.* and *imp.* גָּל or גֹּל, גָּלִי; *part.* גָּלָל) *trans.* 1. like the cognate radical גָּלַל-עו, cell-ere, to drive forward, to turn, to move forward, to roll away, גָּלָל *GEN.* 29, 3, with מִצֵּל from a place; figurat. הָרָפָה *JOSH.* 5, 9; *Ps.* 119, 22; with גָּלִי to roll forward to 1 *SAM.* 14, 33; to roll upon *Prov.* 16, 3; *Ps.* 22, 9 (where הָרָפָה should be supplied) to roll his cause upon one, *comp.* *Aeschyl. Agam. v.* 174 ἀπὸ φροντίδος ἄχθος βαλεῖν; to roll down *Prov.* 26, 17; to drive or push out (excrements), hence גָּלָל 1; to roll about, chaff, dust, hence גָּלָל 3, גָּלָל. In this signification גָּל is connected with גָּלָה II., *comp.* *Ar.* جَل (to wander forth). — 2. (not used) *intr.* to turn, to move round, to move in a circle (cognate in sense גָּבַב, to whirl, to circle, hence גָּלָל, גָּלִיל, גָּלִילִי, גָּלִילִיִּים, גָּלָל, גָּלָל, גָּלָל, to heap together, to roll together, hence גָּל 1 and 2; to roll, to float, of the waves, hence גָּל 3 and גָּלָה 3, the proper name גָּלִיל; to be circular,

round, of a cruet, kettle, hence גַּלְגַּל 2 (see גַּל 2).

Nif. גַּלְגַּל (*fut.* יִגְלַל) to roll together, of a book-roll, figurat. of the heavens Is. 34, 4; to roll forward Am. 5, 24 (according to the received orthography יִגְלַל).

Pih. (redupl.) גַּלְגַּל 1. to roll down, from (קַר) the points of rocks JER. 51, 25. — 2. (in derivatives) to turn, to move in a circle, to roll about, e. g. of wheel-work, a whirlwind, whirling dust, balls &c.; and with the additional idea of rounding, to encircle, to enclose. Derivat. גַּלְגַּל, גַּלְגַּל.

Puh. I. גַּלְגַּל to be rolled (in blood), of a garment, i. e. figurat. to be dyed red Is. 9, 4.

Puh. II. (redupl.) גַּלְגַּל to be rounded, arched, hence גַּלְגַּל.

Hif. גַּלְגַּל (*fut. ap.* יִגְלַל) to roll away, GEN. 29, 10. In derivat. also to roll together, hence גַּלְגַּל.

Hithp. I. גַּלְגַּל to roll oneself, בָּרָם 2 SAM. 10, 12; to roll oneself down upon (עַל) one, i. e. to fall upon one GEN. 43, 18, along with עַל בָּרָם.

Hithp. II. גַּלְגַּל to roll oneself upon, of enemies, JOB 30, 14.

גַּל (*constr.* גַּל, with *suff.* only for signification 2; see גַּל) *m.* 1. same as גַּל 1 dunghill 1 KINGS 14, 10, Ar. جَلَّة. — 2. turning (see סָבַח), circumstance, opportunity, occasion, Lat. circumstantia, only in constr. or with *suff.* and connected with בָּ as a prepos. on account of, for the sake of (see אֲדִירוֹת) i. e. in the matter of the ... So בָּגַל GEN. 39, 5 (cognate in sense בָּרָךְ, בָּרָךְ 30, 27, בָּגַל DEUT. 1, 37, for which at a later time מִסְפָּדָה was used. Comp. Arab. جَلال = סָבַח, and as a prepos. with *suff.* جَلال also. — 3. (great, important; see גַּל) *n. p. m.* NEH. 11, 17; 1 CHR. 9, 15.

גַּל see גַּל.

גַּל *Aram. m.* (according to *Ibn Esra*, *Kimchi*) prop. the revolving, rolling (of stones), hence heaviness, weight, 'אָבֵן גַּל

EZR. 5, 8 and 6, 4 stone of heaviness, i. e. a heavy, large stone, hewn; perhaps (as in Talm.) stone, whence גַּלְגַּל (which see); comp. Ar. جَل, جَلِيل &c. According to the LXX, Ezra apocryph. and others prop. finely polished, well cut or polished stone, marble, from גַּלְגַּל = גַּל, Ar. جَل to polish, to make smooth.

גַּלְגַּל (*weighty*; see גַּל 3) *n. p. m.* NEH. 12, 36.

גַּלְגַּל I. (*fut.* יִגְלַל) 1. *tr.* to wrap together, to fold together, אָדָרָה 2 KINGS 2, 8. In its organic root, גַּלְגַּל is closely connected with that in גַּלְגַּל, גַּלְגַּל, גַּלְגַּל &c., and from this fundamental signification has been developed to be rolled together into a firm ball-shape mass, to be hard, firm (see אָדָרָה, אָדָרָה and גַּלְגַּל). Derivat. גַּלְגַּל. — 2. *intr.* to be rough, unformed, undeveloped (see גַּלְגַּל); Talm. of an undeveloped, uncultivated, rough man; גַּלְגַּל אִשָּׁה a woman not yet bearing, fruitfulness being considered as her development. Derivat. גַּלְגַּל.

גַּלְגַּל II. (not used) *tr.* to veil, to cover about, Targ. גַּלְגַּל, whence גַּלְגַּל, Ar. جَلَبَ جَلَبَاب (cover); the same signification lies also in גַּלְגַּל, which see. Derivat. גַּלְגַּל. — This stem is obviously a farther development of גַּל (to encircle, to enclose, surround) by means of *m*, or perhaps of גַּלְגַּל (in גַּלְגַּל a cover Is. 3, 23; comp. in another sense גַּלְגַּל; the Talmudic גַּלְגַּל margin may be so named on account of its enclosing what is written); as the Syr. ܡܠܐ (veil, covering) and the stems in *gla-mūs*, *gla-ris*, *gla-ra* (upper covering), old high German *clei-t*, high German *Klei-d* &c. shew. The organic root is גַּלְגַּל, not connected with גַּל I.

גַּלְגַּל (with *suff.* גַּלְגַּל) *m.* prop. the wrapped together, rolled together, lump, i. e. what is not yet formed and unfolded (τὸ ἐντὸς βρόνον), therefore (according to LXX, Symm., Vulg. &c.) the embryo, Ps.

139, 16; comp. Talm. גלם the undeveloped, unfolded.

גלמך see גלמור.

גלמך *adj. m.*, גלמורה *f.* 1. *unfruitful*, of a wife Is. 49, 29; figuratively of night Job 3, 7, so far as no fruit of the body comes forth in it. גלם lies at the foundation of the word; and the Syr. *ܓܠܡܐ* also makes the origin of it clear; and *gd* is a very old derivation-syllable (see letter Daleth, beginning); comp. *gd* in the proper names גלמך, גלמך (which see), *gd* in פלגד (whence פלגדון (which see), the proper name עמך, Aram. פלגד from פלג, Syr. *ܦܠܓܐ* (line, series) from *ܦܠܓܐ*. — 2. Metaph.: *desolate, waste*, of עדר חנה Job 15, 34, i. e. without house and child; *forsaken, solitary*, 30, 3 *solitary from want and hunger*. In Arab. there are also the metaphors *hard*, of rocks, *stony*, of the ground, *severe*, of man &c., without this being the signification from which one sets out in tracing the rest; or without venturing to assume גלמך, *جلم* as the stem.

גל I. (Kal unused) *tr.* same as גל (farther developed by *ע*) to roll, to roll forward, to drive (incessantly), to roll farther (see Hithpahel); cognate in stem קלע (to hurl forward).

Hühp. גלע to roll oneself forward, to move oneself violently forward, Prov. 17, 14 *before it moves forward with violence* (i. e. before strife becomes irrepressible) *leave off strife*; 18, 1 *he rolls himself along* (i. e. breaking through all bounds) *against all counsel*; 20, 3 *and every fool moves forward* i. e. allows himself to go on, and so provokes strife.

This signification of the stem גל floated before the minds of the translators in the Targ., LXX, Syr., Vulg. and the old interpreters generally, and is also the one etymologically established (comp. גל, קלע, *καλλειν*, cell-ere); while the Arab. *جلم* is only connected with *جلى*.

גלע II. (not used) *intr.* to be firm, strong, hard, thick; comp. Ar. *عَقَلَ, عَقْلٌ* (in the derivatives), and the organic root in *קל, קלל* &c. Comp. besides the Ar. *جَلَعَ* to be hard. Derivat. the proper names גלעד and גלעד.

גלעד see גלעד.

גלעד (strong, powerful, from גלע II., with the deriv. syllable *gd*; see גלמור) 1. (designation of a person) *n. p. m.* found especially in the tribes of Manasseh and Gad Num. 26, 29 30; JUDGES 11, 1 2; 1 CHR. 5, 14. *Patron.* גלעד JUDGES 11, 1; 12, 4. — 2. (designation of a place, rocky mountain), a) הַר הַגִּלְעָד (Gilead-mountain), the name of a limestone mountain on the other side of Jordan, intersected by many valleys and fissures, and forming many plateaus rich in pastures, GEN. 31, 21 23; DEUT. 3, 12; SONG OF SOL. 4, 1; 6, 5; JER. 50, 19; OB. 19. This Gilead-mountain runs through the territories of Reuben and Gad as well as the northern province of Manasseh DEUT. 3, 12 13 (comp. the description in *Euseb.* *Onomasticon*); and the present name of the mountain-pass south of יבק from east to west, *جلعان* or *جول*, is still a remnant of it, without being altogether topographically identical on that account. JUDGES 7, 3 *וַיֵּצֵאוּ מִהָרֵי הַגִּלְעָד* and shall go to their home from mount Gilead making a circuit (i. e. forming an arch in order to surround the position of the enemy, since return by the direct route was cut off by the encamping of the Midianites in the plain of Jesreel). — b) אֶרֶץ הַגִּלְעָד (Gilead-land) name of the land nearest mount Gilead (comp. Num. 32, 1, DEUT. 2, 37), in which אֶרֶץ הַגִּלְעָד, *בְּהַר יבֶק*, &c., particularly *בְּשָׁן*, were not yet included DEUT. 3, 10 13; JOSH. 12, 5; 13, 11; 17, 1; MIC. 7, 14; 1 CHRON. 5, 16; but then it comprehended all north of the east-Jordan land as far as Jabbok, while the south, now *Belka* and *Aglañ*, still remained excluded. Afterwards the name became wider, and embraced

both the district of the tribes Reuben, Gad and half Manasseh, and also Bashan; i. e. it reached south to the brook Arnon, north as far as mount Hermon (G'ibl el-Sheich) DEUT. 3, 8; 4, 38; 34, 1; JUDGES 20, 1; 2 KINGS 10, 33. Hence it happens, that Gilead as a territory stands sometimes for the province of Reuben merely 1 SAM. 13, 7; sometimes for Gad especially JUDGES 5, 17, or for Gad and Reuben together Ps. 60, 9; 108, 9; sometimes for the district of the 2½ tribes NUM. 32, 26; DEUT. 3, 12-16; JOSH. 12, 2 5; 13, 11; AM. 1, 3 &c. To the cities which received the apposition גלעד or גלעד belong רמון DEUT. 4, 43, רבן JUDGES 21, 8, יעזר 1 CHR. 26, 31. The inhabitants were called גלעדי JUDGES 12, 4, or simply גלעד 12, 5. Even after the exile Gilead is mentioned as a geographical name 1 MACC. ch. 5 and 13; Josephus (Ant. 13, 14, 2; Bell. Jud. 1, 4, 3) puts together *Galaditis* or *Galadynē* and Moabitia; but the name *Perea* is more usual.

גלעד *n. p.* same as גלעד, of which it may have been originally a collateral form; Scripture gives it a historical origin GEN. 31, 41 and puts גלעד.

גלעד (3 pers. pl. גלעד) *intr.* (according to my Concordance) *to stretch oneself, to lie down*, with כן *at* something (see כן) SONG OF SOL. 4, 1; 6, 5; Ar. جلس, cognate גלעד (which see). But this meaning hardly suits for a comparison of locks, and the LXX, Jerome, Syr. have taken the fundamental signification to be either, *to appear, to become visible*, or after the Aramaean (Targ. גלעד rising, a hill) *to ascend*. More correct seems to be the sense *to move forward, to roll forward, to move down*; comp. the organic root in גלעד I. (which see), גלעד, or better in גלעד, גלעד, Ar. قلس *to leap down*.

גלעד see גלעד.

גלעד (*springs*; comp. גלעד) *proper name* of two places in southern Judah. They were distinguished by גלעד and

גלעד in the singular JUDGES 1, 15, or גלעד and גלעד in the plural JOSH. 15, 19; as Beth-Horon was by גלעד and גלעד JOSH. 16, 3 5.

גלעד (from גלעד) 1. *a subst. m.* (not used) the ground-form to גלעד in גלעד, Phenic. (Eryc. 2) גלעד, *assembly, congregation*; hence the proper name גלעד (Gamalius i. e. Gamaliun, see Morcelli, Afr. chr.) i. e. congregation of Elyon; hence *heap*, Ar. جم heap, adv.

גלעד in heaps. — 2. *a conjunct.* (as a subst. *a putting together, annexation, addition*, therefore a particle of addition), whose senses may be arranged in the following manner: a) *also*, simply adding to something preceding, GEN. 3, 6; 7, 3; 19, 21, therefore כן גלעד *yea also* RUTH 2, 21 (see כן); in corresponding clauses גלעד ... גלעד *also ... also* i. e. *as well ... as also, not only ... but also* GEN. 24, 25; Ex. 10, 25; 12, 31; 1 SAM. 17, 36; JER. 51, 12. Sometimes *even, even also*, i. e. the conjunction intensifying the idea in that part of the sentence where it stands, and consequently bearing a relation to something going before, which must frequently be supplied in thought, PROV. 19, 2; 20, 11. In this strengthening of the idea its favourite place is at the beginning of sentences in the signification *even*, PROV. 14, 20; 17, 26; ECCLES. 10, 20; with a negation or after one: *not even, not so much as*, 2 SAM. 17, 12 13; Ps. 14, 3; 53, 4; גלעד *even also* is stronger LEV. 26, 44. b) גלעד increasing and adding stands, for the sake of emphasis, with personal pronouns repeated: *likewise, self*, GEN. 20, 5 and *even she herself said*, i. e. *she said likewise*, especially when the personal pronoun is the intensifying of the suffix GEN. 4, 26; 10, 21; 27, 34; 2 SAM. 17, 5; 1 KINGS 21, 19; PROV. 23, 15; more rarely in the case of repeated verbs, in order to give intensity to the action, in the signification *even, really, truly, yet*, GEN. 31, 15; 46, 4; also merely for emphasis and for laying stress upon a thing, before nouns, JUDGES 5, 4, Jo. 1, 12, LAMENT. 4, 15, JOB 15, 10, very seldom put after

them GEN. 20, 4. c) comprehending, not simply adding: *together*, e. g. גַּם-שְׁנֵיהֶם both together, uterque, GEN. 27, 45; גַּם-שְׁנֵיהֶם PROV. 17, 15; 20, 10; גַּם כָּל even all together JUDGES 9, 49; 2 SAM. 19, 31; ECCLES. 7, 21; particularly before numbers. To this belongs also גַּם-עַתָּה now also, yea now, prop. yet even now, which suits in many passages GEN. 44, 10; 1 SAM. 12, 16; JO. 2, 12; JOB 16, 19; גַּם-עַתָּה וְנִמְדָּה וְנִמְדָּה וְנִמְדָּה what now (takes place) 1 KINGS 14, 14. d) adverbative: even then, even so, i. e. yet, Ez. 16, 28; ECCLES. 8, 12; Ps. 129, 2, which is merely a consequence in the position of the clauses. e) confirmatory: even, indeed, much, GEN. 29, 30 and he loved even; Hos. 9, 12; JOB 16, 19.

גָּמַל (Kal unused) tr. 1. to draw together, to bind together, to collect, consequently from the organic root נ-ג-מ, which is also in נָגַם, גָּמַל, Ar. جَمَعَ &c. Deriv. גָּמַל. — 2. as an enlargement of the idea: to draw in (water), to suck in, to sip in; comp. Targ. גָּמַל, Talm. גָּמַל, גָּמַל.

Ph. גָּמַל to sip up, to drink in, hence figurat. (according to Symm., Jerome, Kimchi and others) JOB 39, 24: he drinks up the ground with vehemence and rage, i. e. the war-horse runs over the ground quickly; the same figure being in the Arabic لَهَم.

Hif. גָּמַל to cause to drink or sip up, GEN. 24, 17, parallel הִשְׁקָה 24, 43.

גָּמַל m. Egyptian papyrus-plant, the paper-reed, papyrus-rush, Coptic כאמ the same, out of which boats were made, גָּמַל קִלְיָהּ Ex. 2, 3, Is. 18, 2, which glide along easily (Plin. 13, 21—26). The papyrus-reed grows in the marshes of the Nile JOB 8, 11, and is placed on a par with the reed Is. 35, 7. גָּמַל is usually derived from גָּמַל 2, i. e. from sucking in the water, with appeal to the bibula papyrus (Lucan. Phars. 4, 136); more correctly from גָּמַל 1, hence prop. rush, like juncus from jungere, which גָּמַל (which see) and the Talmudic גָּמַל (rush) confirm.

גָּמַל (not used) intr. 1. to be drawn

together, to be stout, to be firm, strong; to be packed together, to be put together, of the fist, hand. Deriv. גָּמַל.

Ph. גָּמַל (not used) to set firmly, to establish, a post, a garrison. Deriv. גָּמַל.

The stem גָּ is entirely identical, in its fundamental meaning, with the Ar.

جَمَدَ (to be drawn together, firm, hard), which is used in many derivatives; consequently with קָמַץ, Arab. قَمَر.

גָּמַל (only pl. גָּמַל) m. prop. firmly set, established, hence (like נָצִיב, גָּמַל) a post, a garrison, Ez. 27, 11: the sons of Arwad were with thy army round about upon thy walls, and as a garrison in thy towers; LXX φύλακες (garrison), and so Syr., Aquila; but the Vulg., Rashi, Kimchi and others interpret it dwarfs, pigmies, thinking of גָּמַל (span, fist) men as long as the fist, i. e. Tom-thumbs; the Targ. has taken it as the name of a Phenician people, translating Cappadocians (קַפְּפָדֹקִיָּא), because it has probably taken גָּמַל = גָּמַל from גָּמַל (which was so understood by Armenian writers and Syncellus). Jerome has valiant warriors (bellatores), daring (comp. Syr. جَمَدَا stubbornness, Arab. جَمَاد hard, firm), without on that account reading גָּמַל.

גָּמַל m. span, fist, prop. what holds together, from גָּמַל = קָמַץ, hence a measure JUDGES 3, 16, as the LXX have σπιθαμή, span, Vulg. palma manus, Aq., Symm. ῥόμβος παλαυσταίος. The Targ., misled by the Aramaean form גָּמַל, which signifies arm or ell, renders it by גָּמַל (staff).

גָּמַל see גָּמַל.

גָּמַל see גָּמַל.

גָּמַל (prop. part. pass. from גָּמַל, but used as a subst.) m. 1. a weaned child, which wants the breast no more, grown, Is. 11, 8; 28, 9; Ps. 131, 2. — Besides: 2. (matured, strong) n. p. m. 1 CHR. 24, 17. — 3. in גָּמַל (place of camels) n. p. of a city in Moab JER. 48, 23 (see גָּמַל); comp. גָּמַל in Galilee, Gavgamela (גָּמַל) according to Strabo = 19*

olkos karmilou, a town in Assyria; consequently גמול = גמול.

גמול (and גמול; with *suff.* גמול; *pl.* גמול) *m. an act*, good or bad, but only with reference to others, with רבים JUDGES 9, 16, Is. 3, 11, PROV. 12, 14, or without it OB. 15, 2 CHR. 32, 25; *pl. benefits* (of God) Ps. 103, 2; ג' ל' LAMENT. 3, 64, PROV. 12, 14, or with ע' of the person Ps. 94, 2, or ג' ל' ה' ש' Jo. 4, 4, OB. 15, prop. *to give back to one his desert* i. e. *to recompense*; so too ג' ש' with ל' Is. 59, 18, JER. 51, 6 or ע' of the person Jo. 4, 4. Seldom *punishment*, Is. 35, 4; parallel נקם.

גמול (pl. גמול) *f. benefit*, 2 SAM. 19, 37; Is. 59, 18; *recompense* JER. 51, 56.

גמול (not used) *intr. to be pressed*, *to be firm*, prop. *to draw oneself together firmly*, comp. גמול, therefore applied to round, firm, pressed bodies; Arab. جَمْر the same.

גמול (not used) *m. sycamore*, as a hard, unripe, and therefore unwholesome fruit (Diosc. 1, 182), then the *sycamore-tree*, so called from its hardness; like תרדמה, תאשיל, ארז. A more usual term was שקמה, whose etymology is similar (which see).

גמול (= גמול, *sycamore-plantation*; from גמול *sycamore*, Ar. جَمْر, Talm. גמול) *n. p.* of a city in Judah 2 CHR. 28, 18, which was still standing at a later, even at the Talmudic, period. Comp. the name of a city *Sycomenon*, in the neighbourhood of Carmel (Onomast.), now *Ginzu* (גמול), east of Lydda (Robinson, Palest. III. pp. 56. 57).

גמול I. (fut. יגמול) *tr. prop. to bring to an end, to make ready, to complete*, hence 1. *to do completely, to deal with one, to do to*, what is good, with ע' Ps. 13, 6; 103, 10; 116, 7 or the accus. of the person Is. 63, 7; *to benefit* Prov. 11, 17, but also with the addition of ה' 31, 12 or ה' 1 SAM. 24, 18, and also with the accusative of the thing. So too the reverse: *to do evil, to shew evil*,

with the addition of ה' Ps. 7, 7 or ה' PROV. 31, 30; very seldom with ל' of the person DEUT. 32, 6; Is. 3, 9; Ps. 137, 8. Since it denotes, according to its original conception, completed, finished, free action towards one, it might also naturally mean *to requite* 2 SAM. 22, 21, Ps. 18, 21, as this concludes the action. Hence ע' *to do*, should not be compared. Deriv. גמול (גמול) and the proper name גמול. — 2. *to make ready, to make ripe*, a child, to make it cease to suck, *to wean*, 1 SAM. 1, 24, hence with the added מ' Is. 28, 9; deriv. גמול 1. (which see), and the proper name גמול 2. Weaning, which took place very late (2 MACC. 7, 27), was connected with an entertainment among the Hebrews (GEN. 21, 8) and Egyptians (1 KINGS 11, 20). From this signification is perhaps derived that of גמול applied to the *complete, mature, grown up camel*, in opposition to a young one, גמול (which see), comp. גמול and the proper name גמול; elsewhere perhaps *intr. to be ripened, mature, strong*, whence the proper name גמול. Figuratively *to make ripe, full, of the grape*, Is. 18, 5; *to bring to maturity* NUMB. 17, 23.

Nif. גמול pass. of significat. 2. to be weaned, GEN. 21, 8; 1 SAM. 1, 22.

With ג' the Ar. جَمَل (X.) *to be full, ripe, גמול* (II.) *to complete*, and גמול (to be perfected i. e. beautiful) are identical; and all the significations may be traced back to the fundamental one.

גמול II. (not used) *intr. same as גמול II. to bear a burden, to labour*, comp. גמול, Ar. حَمَلَ to carry. Deriv. perhaps גמול and גמול 3.

גמול I. in the proper name גמול which see.

גמול II. (pl. גמול, c. גמול) *m. camel*, the grown one (see גמול, גמול 3), contrasted with גמול (which see), the young one. It is the well-known strong animal belonging to Palestine EZR. 2, 67, Arabia JUDGES 7, 12, Egypt EX. 9, 3, Syria 2 KINGS 8, 9, which serves the

inhabitants of the desert for travelling GEN. 24, 10; 31, 17, as well as for carrying burdens Is. 30, 6 and for warlike operations 21, 7; in which their riches consisted, Job 1, 3; 42, 21. Construed with the feminine it means the *female camel*, GEN. 37, 25. The name of a letter of the alphabet, is written גַּמֶּל on account of the incipient sound. — The word passed from the Semitic (Hebr. גַּמֶּל, Syr. جَمَل, Arab. جَمَل &c.), since the animal was indigenous especially in Arabia, to other peoples (Copt. χαμοσα, σαμοσα, Greek κάμηλος, Lat. camelus); and even the Sanskrit *kramēla*, more frequently *kramēlaka*, appears to be merely an etymological transformation of the foreign Semitic word (*an enduring, powerful animal*; comp. *krama* strength), since elsewhere *uschtra*, Pers. *uschtur* appears instead.

גַּמְלִי (camel-possessor) *n. p. m.* NUMB. 13, 12.

גַּמְלִיָּה (El is a recompenser; גַּמְלִיָּה from גַּמֶּל after the form גַּדְדִּי, same as גַּמְלִי) *n. p. m.* NUMB. 1, 10; 2, 20; LXX Γαμλιήλ.

גָּמַל I. (unused) *tr.* 1. to collect, to heap, to bind, to put together, like the Ar. جَمَّ; deriv. גָּמַל. Comp. גָּמַל, גָּמַל, גָּמַל &c. The noun גַּמְלָה is also derived from it; see גָּמַל II.

גָּמַל II. (not used) *intr.* to strive, to desire, long for, like the Ar. جَامَ, هَمَّ &c., Hebr. גָּמַל, Gr. κάμω, κάμωω &c.; perhaps the stem is גָּמַל. Deriv. according to some, גַּמְלָה.

גָּמַל (not used) *tr.* to make deep, low, a pit, comp. Ar. غَمَسَ (to be low), غَمَسَ (to sink), غَمَسَ (to count as low, to despise), Targ. גָּמַל (to hollow out, a pit), Syr. Ethp. to dig out &c. Deriv. גָּמַל.

גָּמַר (fut. גָּמַר, גָּמַר) *intr.* to come to an end, to cease, Ps. 12, 2; to disappear 7, 10; to be gone 77, 9; but *tr.* with לָל to come to a valid determination respecting one's case 57, 3; with

גָּמַר to perfect for one, 138, 8. Deriv. the proper names גָּמַרִּיה, גָּמַרִּיה. — The stem גָּ is organically connected with גָּמַל; and in the Psalms should be rather explained by the Aramaean idiom.

גָּמַר (constr. גָּמַר) see גָּמַרִּיה.

גָּמַר (part. pass. גָּמַר) *Aram. tr.* to complete, to despatch, Ezr. 7, 12.

גָּמַר (completion or perhaps heat) *n.* *p. f.* Hos. 1, 3; according to Jerome a vanishing away from passion, which also suits גָּמַר.

גָּמַר 1. *n. p.* of the Japhetic founder of the people גָּמַר GEN. 10, 2, from whom גָּמַרִּיה and גָּמַרִּיה were derived 10, 3; then — 2. *n. p.* of a people descended from Gomer Ez. 38, 6, whose warriors serve with the Togarmites in the army of Gog. In Jerus. Targ. 1 and Midrash GEN. rabba ch. 37 גָּ is interpreted by גָּמַרִּיק, גָּמַרִּיק (and thence in Juchasin ed. Krak. p. 135^a) i. e. *Phrygia* (not Africa), probably with reference to the derivation (גָּמַר = Aram. גָּמַר a coal, hence prop. κατακαυμένη), with which also Bochart (Phal. III. 8) agrees. But the *Phrygians* formed only a small branch of the Togarmites (Jos. Ant. 1, 6, 1; Hieron. quaest. in GEN. 10, 3) and cannot exhaust the primitive people *Gomer*. The Talmud (Joma 10^a) interprets גָּ by גָּמַרִּיק *Germani* i. e. the *Asen*-race of the *Ashkenaz* who dwelt early in *Ascania* in Asia Minor along with the *Phrygians*, in the Trojan times, and inhabited generally, the north west of Asia Minor (גָּמַרִּיק). But this race is only a branch of *Gomer* and can as little exhaust the primitive people as the interpretation of the Armenian writers (Euseb. Chron. Armen. II, 12; Syncellus pag. 91), viz. the *Cappadocians*. Doubtless גָּ means the original race of the *Cimmerians* (Κιμμεριοι, Cimmerii &c. of which the ground-form is *Cymr*), who prevailed at an ancient period in *Taurica* (under the name *Qrim* from *Qimr*; hence the name *Krim*) and the Bosphorus, and afterwards migrated to the coun-

tries of Asia Minor, while the rest came under Scythian rule. In their farther expeditions they emerged under the appellation *Cymbrians* or *Cymmerians* (Κίμβριοι, Cimbri).

נִמְרִיָּה (*Jah is requiter*) *n. p. m.* JER. 29, 3.

נִמְרִיָּה (the same) *n. p. m.* JER. 36, 10.

גֶּן (with suff. גִּנִּי, גִּנָּה, *pl.* גִּנִּים; from גָּנָה) *comm.*, prop. a place hedged or fenced about, marked out, hence a *garden*, a *park*, e. g. applied to the garden of the first human beings, GEN. ch. 2 and 3, which was in עֵדֶן and an image of the most beautiful garden Ez. 28, 13; 36, 35; Jo. 2, 3, whence also it was named גֶּן אֶדֶן Ez. 31, 8 9, or גֶּן יֵרֵךְ GEN. 13, 10, Is. 51, 3 &c.; a *garden of herbs* DEUT. 11, 10; גֶּן הַמֶּלֶךְ Is. 39, 4 and 52, 7 a *royal park*. Once it stands for גֶּן SONG OF SOL. 4, 12. — גֶּן

(Targumic גֶּן, אֶנָּה, Ar. جَنَّة &c.) is identical, in its fundamental signification, with the Greek λόγος, Lat. *hortus*, Zend. *vara*, *vare* &c., and even with פֶּרְדָּס (which see), παράδισος, from the Zend. *pairi-daëza*, an enclosure.

נָגַב (*fut.* יִנְגֹּב; *part. pass. f. constr.*

נִגְבָּה = נִגְבָּה) *tr.* to turn off, to bend aside, like the Ar. جَنَفَ and جَنَبَ, hence: to *purloin*, to *steal*, with accusat. of the object GEN. 31, 32, Ex. 21, 16, DEUT. 24, 7, or also absolut., where nothing but the action is regarded Ex. 20, 15; JOSH. 7, 11; PROV. 30, 9; metaphor. to *carry off*, of a whirlwind, JOB 21, 18; נִגְבָּה GEN. 30, 33, PROV. 9, 17 *what is stolen*, *unrighteously acquired*; נִגְבָּה יוֹם *what is carried off in the day* GEN. 31, 39. Figur. to *deceive*, κλέπτειν, connected especially with לָבָד GEN. 31, 20 26. Derivat. נִגְבָּה, the proper name נִגְבָּה (perhaps).

Nif. נִגְבָּה *pass.* Ex. 22, 11.

Ph. נִגְבָּה to *steal industriously* or *often*, particularly used in a figurative sense to *purloin the revelations of others* JER.

23, 30; with לָבָד 2 SAM. 15, 6 to *steal the mind of one*, i. e. to gain it for oneself. Derivat. נִגְבָּה.

Pub. נִגְבָּה (*inf. abs.* נִגְבָּה) *pass.* to be *stolen*, with מִן of the place whence, GEN. 40, 15; Ex. 22, 6; with אֶל JOB 4, 12 to *steal secretly upon one*.

Hithp. נִגְבָּה to *withdraw by stealth* i. e. noiselessly and singly, prop. to *repair to a place by stealth* 2 SAM. 19, 4.

The stem גָּנָה (Targ. גִּנָּה, Syr. جَنَب &c.) is still perceptible in its fundamental signification in the Arabic جَنَبَ (to bend to a side), as also جَنْبَ (side) shews; it should therefore be compared with גָּנָה, גָּנָה &c. But the organic root is *gab*, since the inserted *n* sometimes disappears in the Semitic branches of the stem.

נִגְבָּה (*pl.* נִגְבָּהִים) *m.* a *thief*, fur, Ex. 22, 1 6; JER. 2, 26; ZECH. 5, 4; חֲבָרִי נִגְבָּהִים *bands of thieves* Is. 1, 24.

נִגְבָּה (after the form נִגְלָה) *f.* *what is stolen*, Ex. 22, 2 3.

נִגְבָּה (Egyptian and connected with Κρυπτός) *n. p. m.* 1 KINGS 11, 20.

נִגְבָּה (*pl.* נִגְבָּהִים) *f.* a *garden* (= גֶּן) Is. 1, 30; JOB 8, 16; AM. 4, 9; comp. the Phœnician גֶּן (Γένος ἐνὸς Κυπρίων παράδισος Etym. M.).

נִגְבָּה (in late writings) *f.* the same, SONG OF SOL. 6, 11; ESTH. 1, 5.

נָנָה (not used) *tr.* 1. to *bring together*, to *gather in*, like the cognate words נָנָה, נָנָה, hence 2. to *conceal*, to *hide*, comp. Targ. נָנָה, Syr. نَنَى, Arab. جَنَزَ, whence Talm. (סִבְרִי) נָנָה, ἀνόστραφα; 3. to *wrap up together*, to *inwrap*, to *form into a ball*, to *envelop*, the stem appearing in this sense in Ethiopic also. Derivat. נָנָה.

נָנָה (only *constr. pl.* נָנָהִים) *m.* a *covering*, a *cloak*, a *mantle* (from נָנָה 3) Ez. 27, 24 (parallel גִּלְדֹם), made from בְּרִיָּהִים, in which the Tyrians traded. In Targ. Ez. 27, 24 and Targ. ESTH. 1, 3 נָנָהִים, נָנָהִים is used in the sense of *coverings*;

transferred from the other; so Aram. to soil.

נָעַל (*rejection*) *n. p. m.* JUDGES 9, 26.

נָעַל *m. aversion, rejection*, Ez. 16, 5.

נָעַר (*inf. constr.* נָעַר, נָעַר; *imp.* נָעַר; *intr. prop.* to cry, as the Syr.

جهر, Ar. جَار, and perhaps also جهر in numerous enlargements of the idea, this stem being found also in the Indo-Germanic tongues. Hence to call at, to address harshly, to snort at, with נ of the person GEN. 37, 10; Is. 17, 13; JER. 29, 27; RUTH 2, 16; to chide, to threaten, to curse, with accusat. of the object Ps. 9, 6; 68, 31; MAL. 3, 11, or also with נ NAH. 1, 4; Ps. 106, 9; cognate in sense נָעַר Is. 11, 15. Deriv. נָעַר, נָעַר.

נָעַר (*constr.* נָעַר) *f. threatening, harsh address*, Is. 51, 20; *reproof* PROV. 13, 1; *rebuke* Is. 50, 2.

נָעַשׂ (*intr.* נָעַשׂ) *to be pushed or moved, to and fro*, 2 SAM. 22, 8; Ps. 18, 8; comp. Targ. נָעַשׂ to push, hence נָעַשׂ = Hebrew נָעַשׂ, Syr. نَحَف, Arab. جهش. The organic root is also found in נָעַשׂ. Deriv. the proper name נָעַשׂ. *Fuh.* נָעַשׂ to be shaken JOB 34, 20.

Hithp. I. נָעַשׂ to totter to and fro, of the drunken JER. 25, 16; to wave 46, 8.

Hithp. II. נָעַשׂ the same, 2 SAM. 22, 8; JER. 5, 22; 46, 7.

נָעַשׂ (*quaking, shuddering*) *n. p.* of a part of the Ephraim-mountains, with נָעַשׂ JOSEPH. 24, 30; JUDGES 2, 9; hence נָעַשׂ (the valleys lying about Gázash) the proper name of a locality 2 SAM. 23, 30; 1 CHR. 11, 30.

נָעַשׂ (from נָעַשׂ a valley burnt, dried up) *n. p.* of an Edomite people GEN. 36, 11 16, perhaps called so from their dwelling-place.

נָעַשׂ (from נָעַשׂ with *suff.* נָעַשׂ; *constr.* נָעַשׂ) *m.* same as נָעַשׂ, נָעַשׂ the back, i. e. the high point, the summit; hence נָעַשׂ נָעַשׂ tops of the heights PROV. 9, 3;

comp. Phenice. גִּפָּא (Gippa, top) *n. p.* of a city in Africa (Aug. ep. 65). Figurat. (like נָעַשׂ, נָעַשׂ) *body, person*, Ex. 21, 3 4 with his person i. e. alone, μόρος.

נָעַשׂ (*plur.* נָעַשׂ, with *suff.* נָעַשׂ; from נָעַשׂ) *Aram. m.* a wing (perhaps proceeding from the idea of side) DAN. 7, 4 6, but different from the Hebrew נָעַשׂ which is derived from נָעַשׂ. Yet the stem here may also be נָעַשׂ in the sense of to cover, Ar. جَفَّ &c.

נָעַשׂ (not used) *trans.* to collect, to gather together, therefore cognate with נָעַשׂ. The organic root also exists in נָעַשׂ, Ar. جَفَّ.

Hif. נָעַשׂ (not used) to collect; hence the *part.* נָעַשׂ = מְנָעַשׂ in the proper name מְנָעַשׂ.

נָעַשׂ (not used) *intr.* same as נָעַשׂ, נָעַשׂ to be crooked, to be bent, or to bend. The organic root is נָעַשׂ, נָעַשׂ, enlarged by *n.* Arab. جَفَن the same; hence جَفَن eyelid, vine, from the bent form. Deriv.

נָעַשׂ (with *suff.* נָעַשׂ, נָעַשׂ; *pl.* נָעַשׂ) *comm.* (*m.* only in Hos. 10, 1, 2 KINGS 4, 39) a vine, grape-vine, Is. 7, 23; 24, 7, in full form נָעַשׂ NUM. 6, 4; the stock of the vine GEN. 40, 9; נָעַשׂ a wild vine-stock 2 KINGS 4, 39, of wild cucumbers. Targ. נָעַשׂ, Syr. نَحَل the same. To sit under the vine MIC. 4, 4, to invite under the vine ZECH. 3, 10, to eat of his vine 2 KINGS 18, 31 i. e. to live in the profoundest peace. Elsewhere נָעַשׂ is a figure of the Israelite people Ps. 80, 9, as also נָעַשׂ Is. ch. 5; called the luxuriant vine בָּנָעַשׂ Hos. 10, 1 (see בָּנָעַשׂ), or נָעַשׂ Ez. 17, 6.

נָעַשׂ (not used) *intr.* same as נָעַשׂ to be arched, hilly, hunch-backed, Arab. جَفَف hilly land; or perhaps only equivalent to נָעַשׂ. Deriv. נָעַשׂ.

נָעַשׂ (unused) *Aram. tr.* to cover, to shut, whence Af. نَافَا to shut up, נָעַשׂ = Hebrew מְנָעַשׂ, Talmudic נָעַשׂ a wall.

shutting in, גָּפַר to surround, Ar. جَفَّ a covering of fruit or leaves, تَجْفَاف steel-covering (of a rider) &c. Deriv. גָּפַר.

גָּפַר (not used) *intr. to be strong, hard*, especially of a tree, hence cognate with גָּבַר, קָבַר; the same meaning is borne by the stem קָפַר, and by the Aramaean stems גָּפַר, קָפַר in derivatives; in which signification the stem is also preserved in the Indo-Germanic tongues; whence *cypressus*, pine. The Targ., Greek-Venet. and old interpreters thought of this sense, when rendering גָּפַר by *cedar*. Deriv. גָּפַר and גָּפְרִית.

גָּפַר *m. a hard, strong tree*, whose wood was used for ships GEN. 6, 14, and from which also a kind of resin (see גָּפְרִית) flows; גָּפַר should therefore be taken as גָּפַר, i. e. גָּפַר determines the general עֵץ. About the kind of tree meant by גָּפַר the greatest diversity of opinions prevails among the old translators and interpreters: the Targ. and Greek-Venet. have *cedar*; Bochart and Celsius *cypress*; an anonymous Greek version *box*; Syriac *juniper* or *willow*; the moderns *fir-tree*; in no case should it be translated *bitumen*.

גָּפְרִית (formed from גָּפַר with the termination גְּרִית-) *f. resin of the Gopher-tree*, then as a combustible, *brimstone* GEN. 19, 24; Is. 30, 33; 34, 9; mentioned with פָּחִים, אֵשׁ, מַלְכָּה as a material of destruction.

גָּר (constr. pl. גָּרִים) *adj. m., גָּרָה (גָּרָה) f. 1. dwelling, abiding*, of a גָּר Ex. 12, 49; Lev. 16, 29; joined with גָּר, *slave, servant* JOB 19, 15; or *neighbour* Ex. 3, 22. Poetically *inhabitant of the earth, a man*, hence גָּר מֵעַם (far from men) JOB 28, 4, parall. מֵאֲנָשׁ; according to Rashi, Gershuni and others גָּר is here a subst. *dwelling-place, a bed*. — 2. subst. a *strange shepherd* Is. 5, 17, without reading גָּר on this account.

גָּר (once גָּר 2 CHR. 2, 16; with suff. גָּרְךָ, גָּרִי, *pl. גָּרִים m. 1. a stranger, a*

foreigner, hospes, prop. abiding as a stranger in a foreign land GEN. 15, 13, Ex. 2, 22, along with מְשֻׁב a *settler* GEN. 23, 4, Num. 35, 15 (i. e. he who though not a native is yet naturalised as an inhabitant), opposite to אֲזָרָה Num. 9, 14; 15, 30, or אָחָּה DEUT. 1, 16; adduced in the charitable laws along with יְחֻם, אֶלְמָנָה, יָתוֹם JER. 22, 3; ZECH. 7, 10; also applied to whole tribes Ex. 22, 20. The LXX have *παροικος, προσήλυτος, ξένος*, and twice the very word itself *γειώρας* (גֵּיּוֹרָא); but the signification *proselyte* is only a later one. In Is. 5, 17 the LXX understand by גָּרִים *the wandering herds*, i. e. sheep or goats, without reading גָּרִים on that account. — 2. Figurat. a *pilgrim* Ps. 39, 13, 1 CHR. 29, 15, comp. מְגִיּוֹרִים; a *protégé, one deserving protection* Ps. 146, 9; comp. in the compound Phœnician proper names גִּרְעִשְׁתָּרָה (protégé of Astarte) Γερεισθατος, עֲזַרְיָהּ (= אֶחָד) &c.

גָּר (from גָּר IV.) *m. lime* Is. 27, 9, as the Targ., Syr. and Ar. render; comp. גִּירָא (Gira, Guira, lime-place) n. p. of a town in Numidia.

גָּר (pl. גָּרִים) *m. same as גָּר* JER. 51, 38; NAH. 2, 13.

גָּרָא (*enmity*; see גָּרָה) *n. p. m.* GEN. 46, 21; JUDGES 3, 15.

גָּרַב (not used) *tr. 1. to tear off, to scratch, to scrape off*, cognate גָּרַב; but the Targ. גָּרַב, Syr. جَرَب, Ar. جَرَب, may be derived from the noun. The organic root is גָּרַב, גָּרַב, also found in רָב (רִיב), רָה (רִיבָה). — 2. to despise, to revile, according to a usual metaphor (see חִרְבָה). Deriv.

גָּרַב *m. scab, scabies, scurf, scurvy* LEV. 21, 20; 22, 22.

גָּרַב (*despiser, reviler*) 1. n. p. m. 2 SAM. 23, 38; 1 CHR. 11, 40. — 2. only in גִּבְעַר גָּרַב (*hill of the leper*) n. p. of a hill at Jerusalem JER. 31, 39.

גָּרִי see גָּר.

גֶּרֶר (*pl.* גֶּרֶרִים; from גֶּרַר under גֶּר II.) *m.* a berry, of the olive Is. 17, 6; in the Targ. and Mishna along with גֶּרֶר also in the sense granum, a grain, e. g. of wheat, of the grape, salt &c., whence the denom. גֶּרַר, Ar. جَرَجَر bean. One sees from this that the fundamental signification is properly what is insulated, separated (comp. פֶּרֶדָה) i. e. a corn, kernel; but that it is totally unconnected with *to be round*.

גֶּרֶת (only *pl.* גֶּרֶתֹת, c. גֶּרֶת and to be explained like the plurals in פָּנִים; צִנּוֹרוֹת; from גֶּר II.) *f.* prop. a fissure, a hole, the wind-pipe, the oesophagus, the throat; Arab. حَر (hole, a hollow); and also צִנּוֹר (from צִוֵּר) prop. means fissure, opening. Then generally the neck Prov. 1, 9; 3, 3 22; 6, 21. The Ar. جَرَجَر (to gurgle) is denom., as from the Latin gurgēs (depth, abyss) gurgulio (wind-pipe), the German Gurgel (whence the verb gurgeln), the English gurgle; comp. also the Phœnician גֶּרֶת (= גֶּרֶתָה i. e. Gigart, depth, ravine) n. p. of a city in Phœnicia, Greek γίγαρτος; גֶּרֶר (Gir-giris, a gap, a fissure) n. p. of a mountain in Libya.

גֶּרֶשׁ (not used) *intr.* to be slimy, clayey, from גָּרַשׁ (to swell, of slime, to drive, to push forth) formed by partial reduplication. Deriv. גֶּרֶשֶׁי, גֶּרֶשֶׁי.

גֶּרֶשׁ see גֶּרֶשֶׁי.

גֶּרֶשֶׁי (from גֶּרֶשׁ) *n. p.* of a Phœnician people who had come over from the territory of Manasseh on the other side of Jordan (Euseb. Onom.) GEN. 10, 16; 15, 21, but who were omitted in the enumeration of the single tribes as too unimportant to be mentioned Ex. 3, 8 17; 13, 5; 23, 23; 33, 2; 34, 11; NUM. 13, 29; DEUT. 20, 17 &c. and who disappeared from the political theatre after Moses's time. Later tradition and popular history found them among the Phœnician tribes in northern Africa, where also a city Girgis (גֶּרֶשֶׁי) existed

at the Syrtis Minor. Whether the Γεργεσηνοί MATTH. 8, 28 were a remnant of the race in question, is still very uncertain.

גָּרַר (Kal not used) *tr.* prop. same as חָרַח, to scratch into, then to scratch, to shave generally, as the Targ. גָּרַד, Syr. جَرَس, Ar. جَرَس. The organic root is גֶּרֶר (חָרַרְתָּ, חָרַרְתָּ), comp. Italian gratt-are, French gratt-er, English to grate, scratch, German kratz-en, Lat. rad-ere &c.

Hühp. הִחָרַרְתָּ to scratch oneself, with ג of the instrument Job 2, 8.

גָּרָה I. (Kal unused) *intr.* prop. same as חָרַה to glow, to burn, hence to kindle, to be zealous, Ar. غَرَى the same, and جَرَجَر (I. V. VIII.), Aram. גֶּרָא, Pa. (reduplicated) גָּרַר to provoke; the same signification also lies in the stem גֶּר.

Pih. גִּירָה (fut. יִגְרֶה) prop. to inflame, to cause to kindle, hence to make jealous, to provoke, to stir up, strife (מִדּוֹן) Prov. 15, 18; 28, 25; 29, 22; so the Targ. גִּירָה, Syr. جَرَس &c. Deriv. the proper name גִּירָה.

Hühp. הִחָרַרְהָ (fut. ap. יִחָרַרְהָ) to excite oneself, to be stirred up, to be angry, with one JER. 50, 24; PROV. 28, 4; to be stirred up to war (לְמִלְחָמָה) DAN. 11, 25, i. e. to throw oneself into strife DEUT. 2, 5, with ג of the person against one 2, 19, or of the thing 2 KINGS 14, 10, but also in the sense of to excite war DEUT. 2, 9, or absolutely to carry on war, to press on in combat; צִירָהּ even to his fortress i. e. Gaza DAN. 11, 10. Deriv. חָרַרְהָ.

גָּרָה II. (not used) *tr.* to split, to hollow, to hollow out, consequ. = גָּרַר from גָּר (whence גֶּרֶתָה), and connected in its organic root with עָר (I. whence מִעָרָה, מִעָרָה &c. גָּרָה Prov. 21, 7, and יִגְרֶה HAB. 1, 15 are to be referred to גָּרָה, and the meaning to snatch, to collect, should not be assumed. Deriv. עָרָה;

on the contrary נרה comes from נר (נר).

נרה (after the form סנה; from נר) *f.* same as נר prop. the separated, sundered, little, hence a grain, a kernel, but only metaphor. the 20th part of a שקל Lev. 27, 25; Num. 3, 47; comp. Gran and granum (corn); hence a small weight of brass or iron, used as a coin also. So were the ὀβολοί of the Greeks. Comp. too דנקא in the Mishna, the smallest weight of the Persians, from סנה a corn. נרה is a secondary form. — 2. bruised, made small, chewed i. e. food already swallowed, in the phrase נרה Lev. 11, 3 4, נרה 11, 7; comp. rumen (connected with rima).

נרן (with suff. נרני, נרני) *m.* prop. swallow, wind-pipe, hence throat, as an organ of speech Is. 58, 1, Ps. 115, 7, and of swallowing 69, 4; Jer. 2, 25; metaphor. neck Is. 3, 16; Ez. 16, 11; cognate in sense צוואר, which is of similar origin. Arab. جراح the same. See נרה and נרן.

נרית (from נר) a shelter, prop. an inn Jer. 41, 17.

נר (Kal unused) *tr.* to divide, separate, like the Ar. جرز (to separate). The organic root נר is also found in נר & נר, and as the meaning coincides with נר, the two are interchanged. Hence according to some נר, and the proper names נר, נר.

Nif. נר to be separated i. e. destroyed Ps. 31, 23, for which there stands elsewhere נר 88, 6; and 14 mss. have it so in the first passage.

נר see נר.

נר (waste-land; comp. Ar. جرز) *n. p.* of a territory in the south of Palestine, mentioned with נר and נר; accordingly the inhabitants were called נר 1 Sam. 27, 8, which the K'ri reads נר (see נר). Comp. the Phen. נר (waste station) *n. p.* of a Phœnician town in Africa (Polyb. 1, 74). See נר.

נר see נר.

נר (formed from נר, as a collect. pl.: desert mountain; according to others mountain of the Gerizite tribe, see נר) *n. p.* of a part of the Ephraimite mountains (therefore always coupled with נר), over against נר, the city נר or Naples being between the two, in a valley (Judges 9, 7), where the Samaritan worship was afterwards established Deut. 11, 29; 27, 12; Josh. 8, 33; Jos. Ant. 11, 7, 2; 11, 8, 2; in the LXX Γαλι.

נר (from נר with the termination en, comp. נר) *m.* an axe Deut. 19, 5, Is. 10, 15, to cut wood or stone; comp. the cognate נר, Zab. נר, and the Ar. in many forms. It is by no means a quadrilateral from נר, as some make it; the Targ. נר is נר.

נר (not used) *tr.* to hollow out, to deepen, in order to put something in; cognate נר. Deriv. נר (which see).

נר *adj. m.* (in the cod. Samar. in Gen. 49, 14 for נר) bony, strong, which the Samar. translator, however, read נר.

נר (not used) a stem adopted for נר (which see), but which should be derived from נר; it is also assumed for נר Prov. 19, 19 K'tib, but all the ancient translators and the Masora read נר. See נר.

נר (before Makkeph -נר) *adj. m.* only in Prov. 19, 19, but for which we should read with the K'ri -נר, as the Masora already prescribes (see Norzi), and for which there are analogies in 2 Kings 22, 13; Dan. 11, 14.

נר (not used) *intr.* to be shielded around, to be covered around with skin, hence only a collateral form of נר cute obductum esse. Deriv. נר, denom. נר and the proper name נר; perhaps נר.

נר (*pl.* with suff. נרני) *m.* 1. (not used) properly a covering, a shield-

ing around, hence *skin* (cognate in sense *זֶרַע*); comp. Sanskrit *śarm-a*, Pers. *kerm*, Talm. קָרוֹם (*skin*). Deriv. denom. גֶרֶם. — 2. like *זֶרַע* (JOB 2, 4; 18, 13; 19, 26) *body* generally PROV. 17, 22, like the Ar.

גֶרֶם (*body*) and גִּסְמָא; figurat. *strength*, *power*, גִּסְמֵי הָאֵסִינִי GEN. 49, 14 *ass of strength*, i. e. a *strong ass*, Vulg. *asinus fortis*, comp. Targ. גִּסְמָא (Prov. 8, 28) for גִּסְמָא, Ar. حِمَار, the same. See גִּסְמָא. — 3. a *bone*, proceeding like עֲצָם from the idea of strength PROV. 25, 15, JOB 40, 18; in which sense the Targ.

גֶרֶם, Syr. ܓܪܡ &c. — 4. like עֲצָם, לֵב, נֶפֶשׁ: *the essence of a thing*, i. e. *itself*, res ipsa, 2 KINGS 9, 13 *on the steps themselves* (for which Aramaean presents an analogy), where Targ., LXX, Ar., Syr. have only guessed at the sense. Derivative

גֶרֶם *denom. to draw off the skin, to flay*, of beasts of prey ZEPH. 3, 3: *their judges are evening-wolves, they do not strip off the skin in the morning*, i. e. in their insatiableness they complete their nightly employment of robbing in the night; the LXX, Vulg., Targ., Syr. have translated correctly according to sense: *they let nothing remain*. The Targ. גֶרֶם (on Ps. 27, 2), Syr. ܓܪܡ, Ar. حَرَمَ (to shave off, to abstract) are also denomin.

Pih. גֶרֶם *to draw off the skin* (from the bones), an image of victory NUM. 24, 8; metaphor. *to gnaw*, the sherds of a cup EZ. 23, 34.

גֶרֶם (*pl. with suff. גֶרְמֵיהוֹן*) Aram. *m. a bone* DAN. 6, 25.

גֶרְמֵי (*strong*) *n. p. m.* 1 CHR. 4, 19.

גֶרֶן (not used) *tr. to plane, to make smooth*; comp. Ar. جَرَنَ to plane, to smooth. Deriv. גֶרֶן.

גֶרֶן (with *a* of motion גֶרְנָה, with *suff.* גֶרְנִי; *pl.* גֶרְנִיּוֹת, *constr.* גֶרְנִיּוֹת) *f. prop. a level, open place, area, locus complanatus*, like Ar. جَرْن, جَرِين, hence *a threshing-floor*, because it consisted of an open, level place NUM. 15, 20; 18, 27. גֶרֶן הַדְּרִיךְ JER. 51, 33 *to tread down*

a threshing-floor firmly, i. e. *to make it level*; גֶרֶן-בֶּן־יִשְׂרָאֵל Is. 21, 10 *son of the threshing-floor*, i. e. the trodden grain, as an emblem of Israel; poet. גֶרֶן of the grain itself JOB 39, 12, perhaps omitting בֶּן־ (see אֶשְׁפָּדָה). — Some names of places are also compounded with גֶרֶן, as הַגֶּרְנִי 1 CHR. GEN. 50, 10 (see אֶתְנָדָה); גֶרְנִי (a firmly established threshing-floor) 2 SAM. 6, 6, for which in 1 CHR. 13, 9 stands בֶּרְדִּיּוֹן (*threshing-floor of the spear*; see also בֶּרְדִּיּוֹן, גֶרְנִי).

גֶרֶם *intr. to be broken to pieces, to be crushed to pieces*, therefore cognate with עָרַם, דָּרַם (which see); figuratively of the soul, *to be dissolved, crushed*, with לֵב *for a thing* Ps. 119, 20, i. e. *to be devoted to a thing with great desire*; comp. דָּרַשׁ properly to rub in pieces, then *to search after*, and so too Aram. גֶרֶם *to inquire, to learn*, גֶרְמָא doctrine sought out. For the fundamental signification comp. Targumic גֶרֶם, Syr. ܓܪܡ, Ar. جَرَشَ. See גֶרֶשׁ.

Hif. גֶרֶם (*יִגְרִים fut.*) *to break in pieces, to crush*, e. g. the teeth by gravel, LAMENT. 3, 16.

גֶרַע I. (*יִגְרַע fut.*) *tr. prop. to cut off, to cut away, to remove*, hence גֶרְעָה, and so 1. *to shave off*, זָקֵן JER. 48, 37 (for which in Is. 15, 2 גֶרַע), a meaning that the Syr. ܓܪܥ also has; figurat. *to take away, to scour off*, EZ. 5, 11, where the following וְלֹא תִחָדֵם gives the mode, but where the LXX read ἀνώσωμαι, see on PROV. 15, 32) *I will indulge my inclinations* (opposite אֶתְאַפֵּק), comp. PROV. 29, 18; *to purloin, deprive of, snatch away*, וְחָכְמָה JOB 15, 8: *and hast thou purloined wisdom to thyself?* i. e. captured it as a booty; *to withdraw*, יִצְנִים, with מֶן of the person 36, 7. — 2. *to diminish, to abridge*, חֶק (the appointed portion) EZ. 16, 27; *to lessen, to withdraw*, דָּבַר (God's word) JER. 26, 2, וְלֹא יִלְוֶהָ Ez. 21, 10; *to weaken, to lessen*, שִׁיחָה (devotion) JOB 15, 4, and with מֶן of that

which is lessened DEUT. 13, 1; ECCLES. 3, 14.

Nif. *יָגַר* (*fut.* *יִגְרַע*, *pause יִגְרַע*) to be diminished Ex. 5, 11, to be abridged, *שָׁם* NUMB. 27, 4, *יִחַלֶּה* 36, 3; to be less esteemed 9, 7; to be withdrawn, from (*מִן*) something LEV. 27, 18.

The organic root of this stem lies in *גִּר*, which is also found in *גָּר*, *גִּיר*; and the Sanskrit *gri*, *griṣ*, *car-ere*, *griṣ* &c. appear to be connected with it; Ar. *جَرَعَ* to shave off.

יָגַר II. (Kal not used) *tr.* to swallow, to draw up, to drink violently, in the organic root = Ar. *جَم* (to draw), Syr. *جَرَجَ*, Ar. *جَرَجَ*, Talmudic *גִּרְגֵּר*; but only in

Pih. *יָגַר* (*fut.* *יִגְרַע*) to sip up, draw up, JOB 36, 27: for he swallows drops of water; comp. Ar. *جَرَعَ* to draw in, sip, swallow (water).

יָגַר *tr.* 1. (not used) to snatch, to take together, to press together into a ball, corripere; deriv. *אֶגְרָה*. — 2. to snatch away, to float away, of a river JUDGES 5, 21, as the Syr. *جرف* for Hebr. *שָׁקַף*; Ar. *جرف* II. and IV. the same. — 3. to tear off, clods of earth; deriv. *מִגְרָה*; comp. *جُرف* a piece of earth torn off, also *جرف* to sweep away, vertere. — The organic root is *גִּרָה*, also found in *יָגַר*.

יָגַר I. (i. e. *יָגַר*; *fut.* *יִגְרַע*, with *suff.* *יִגְרַע* and perhaps also *יִגְרַע*; but also *fut.* *יָגַר* LEV. 11, 7 after the manner of an intrans.) *tr.* same as *גָּל* to turn about, to roll; the forms of which word in Semitic, belonging to the derivatives, being also interchanged with the latter; hence 1. *tr.* to turn in a circle, to encompass, to enclose; hence the proper name *יָגַר*, like *גִּלְגָל*. — 2. *tr.* to roll along, to roll together (see *Hithp.*), comp. *גָּר* (irruit), i. e. to scrape together, to collect, with the net, HAB. 1, 15 he rakes it together with his net. — 3. to roll forward, to move forward, i. e. to snatch

away, PROV. 21, 7 *יִגְרַם* *snatches them*

off; comp. Ar. *جَم*. — 4. *intr. figur.* to move about any where, i. e. to abide, to dwell (see *Hithp.*), comp. Lat. *versari*, Hebrew *יָגַר*. — 5. *fut.* *יָגַר* (which, however, may also be the *fut. Nif.*) to roll up, to draw up, the food already chewed (*יָגַר*) LEV. 11, 7, as the Syr. *جَرَجَ*, Ar. *جَم* IV. and VIII.; but this meaning in Hebrew is still doubtful.

Nif. assumed for *יָגַר* LEV. 11, 7 and for *יָגַר* JOB 20, 28; but the former is *fut. Kal* of *יָגַר*, the latter the *Nifal* of *יָגַר* (which see).

Hithp. *יִגְרַע* assumed for 1 KINGS 17, 20; JER. 30, 23; HOS. 7, 14; which forms, however, may also be derived from *יָגַר* (which see).

In all the five meanings of this stem lies the fundamental signification to turn, to roll, so that *יָגַר* appears to be merely a harder form of *יָגַל*; comp. Ethiop. *angargara*, to roll.

יָגַר II. (Kal not used) *tr.* to separate, to divide, to take away, coinciding therefore in its organic root with that in *יָגַר*, hence *יָגַר* 1., *יָגַר* and *יָגַר*; to disunite, to crush (see *יָגַר*), to chew, to grind to pieces, whence *יָגַר* 2.; to split, to hollow, whence *יָגַר*; to saw, i. e. to cut in pieces. All these meanings can only be perceived from the derivatives; Syr. and Ar. the same.

Puh. *יָגַר* to be divided into pieces, to be sawed asunder 1 KINGS 7, 9.

יָגַר (from *יָגַר* I.; *circle, region*) *n. p.* of a place in Philistia, which formed a distinct kingdom GEN. 20, 1; 26, 1; *יָגַר* 26, 17 the valley lying beside it. At the present day, ruins three hours south of Gaza are still called *Gerár*.

יָגַר (not used) same as *יָגַר*, which see. Ar. *جَرَش*. Hence

יָגַר (with *suff.* *יָגַר*) *m.* rubbed into pieces, bruised, gravel, LEV. 2, 14 16; comp. *יָגַר*, *יָגַר*, *יָגַר* in the Mishna and Talmud, Hebr. *יָגַר*; Ar. *جَرِيش* coarsely broken in pieces.

נָרַשׁ I. (*fut.* נִרְשׁ) *tr.* to drive, to thrust, to expel, a people from their father-land, with מִפְּנֵי of the person before whom Ex. 34, 11; to put away, a wife, from (מִן) one, hence נִרְשָׁה divorced Lev. 21, 7 14; Num. 30, 10; to cast out, to drive about, רָשַׁשׁ נָרַשׁ, said of waters Is. 57, 20. In the same sense יִרְשׁ I. (Deut. 2, 12; 9, 1) according to the interchange of נ and י (see נ), is used. Hence the org. root is נִרְשָׁשׁ. Deriv. the proper names נִרְשָׁשׁ, נִרְשָׁשׁוֹן.

Nif. נִרְשָׁשׁ 1. to be driven forth, to be cast out, Jon. 2, 5. — 2. only a transposed form of רָשַׁשׁ to rage, to boil up stormily, of the sea, Is. 57, 20; Am. 8, 8; see רָשַׁשׁ.

Pih. נִרְשָׁשׁ (*inf. abs.* נִרְשָׁשׁ, *fut.* נִרְשָׁשׁ) to drive out, to expel, with accus. of the person (Gen. 4, 14; 21, 10) and מִן of the place out of which (Ex. 11, 1; Num. 22, 6) and with מִפְּנֵי from before one Ex. 23, 29; to divorce, a wife, Mic. 2, 9.

Puh. נִרְשָׁשׁ to be driven forth Ex. 12, 39; Job 30, 6.

נָרַשׁ II. (not used) *tr.* same as יִרְשׁ II. to take hold of, seize upon, snatch away to oneself; therefore also to rob, whence נִרְשָׁה, comp. Syr. رَشَا; to take possession of, hence נִרְשָׁה; figurat. of fruits: to gain, to bring in, whence נִרְשָׁה.

נִרְשָׁה *m.* fruit gained, produce, what is brought in (parallel תְּבוּאָה, comp. יִרְשָׁה), Deut. 33, 14 יִרְשָׁה גִּי' fruit of the months (cod. Sam. גִּי' יִרְשָׁה).

נִרְשָׁה (from נָרַשׁ II.) *f.* extortion, robbery, Ez. 45, 9, as the LXX understand it.

נִרְשָׁשׁוֹן (*banishment, exile*) *n. p. m.* GEN. 46, 11, *Gentile* נִרְשָׁשׁוֹן NUM. 3, 23; yet sometimes interchanging with נִרְשָׁשׁ 1 CHR. 6, 1.

נִרְשָׁשׁ (the same) *n. p. m.* Ex. 2, 22, but for which Scripture gives the etymology of גִּירָשָׁם (שָׁם = נָם = שָׁם, hence the LXX have Γηροσάμ).

נִרְשָׁה (*bridge-land*, from נָרַשׁ; with a

of motion נִרְשָׁה) 1. *n. p.* of the northern district belonging to Manasseh, on both sides of the Jordan, from mount חֶרְמֹן (which see) to the Sea of Genesareth (בִּנְיָרָה), mentioned with אֲרָזָה, סִלְכָה, חֶרְמֹן, בָּשָׁן, DEUT. 3, 14; JOSH. 12, 5; 13, 13; so called perhaps on account of the bridges of passage across. Hence the *Gentile* נִרְשָׁשׁ. In the same sense the Vulg., Syr. and Ar. have taken נִרְשָׁשׁ (which see) 2 SAM. 2, 9. — 2. *n. p.* of a territory in Syria having its own kings, as תִּלְמִי and others, 2 SAM. 3, 3; 13, 37 38; 14, 23; called for distinction-sake נִרְשָׁשׁ 15, 8, and to be looked for perhaps at the Orontes, where at the present day is *Gisr Shaghr*. — 3. *n. p.* of a district in the south of Palestine JOSH. 13, 2; 1 SAM. 27, 8.

נִרְשָׁשׁ see נִרְשָׁשׁ.

נָשַׁם II. (not used) *intr.* to pour out, to pour down, diffundere, to flow down, hence נָשַׁם I. and the denom. נָשַׁם. The organic root appears to be נָשַׁם, enlarged by *m* into a new stem, and is still found in נָשַׁח, נָשַׁח, without the root being discoverable in the dialects.

נָשַׁם II. (not used) *tr.* to touch, to feel, like its organic root נָשַׁם which is also found by itself; then to be palpable, firm, thick, whence the proper names נָשַׁם I. or II. and נָשַׁמִּי; see Aram. נָשַׁם. Here also the organic root is נָשַׁם, found besides in נָשַׁם and جَسَّ, Syr. جَسَّ and نَشَّ &c.; comp. too جَسَّ (to be hard), جَسَّ (to be hard, cruel, stern).

נָשַׁם I. (*pl.* נָשַׁמִּים, *constr.* נָשַׁמִּי) *m.* rain, e. g. a strong rain 1 KINGS 18, 41; Ez. 13, 11; a continuing one EZR. 10, 9 13; like the regular (early or latter) rain LEV. 26, 4; JER. 5, 24; Jo. 2, 23; accompanied with wind 2 KINGS 3, 17; Prov. 25, 14; beneficent and reviving Hos. 6, 3; Ez. 34, 26; ZECH. 14, 17; thunder-rain and other pouring rain. The more usual word for it is מָטָר (which see), from which it does not

differ 1 KINGS 17, 7; ECCLES. 11, 3; coupled with which in ZECH. 10, 1 and JOB 37, 6 it denotes *copious rain*. Hence the denom.

גָּשָׁם (Kal not used) *intr.* to rain.

Puk. גָּשָׁם (only 3 *fem.* once גָּשְׁמָה for גָּשָׁמָה) to be fructified by rain Ez. 22, 24, as Kimchi already takes it. In the first member of the verse the LXX read גָּשְׁמָה for גָּשָׁמָה. But the assumption of a noun גָּשָׁם may also be linguistically right.

Hif. גָּשְׁמִים to cause to rain, as a benefit, JER. 14, 22.

גָּשָׁם II. (*corporeality, firmness*) *n. p.* m. NEH. 2, 19. In 6, 6 גָּשְׁמִי stands for it.

גָּשָׁם same as גָּשָׁם; see גָּשָׁם.

גָּשָׁם (with *suff.* גָּשְׁמָה, גָּשָׁם; *pl.* with *suff.* גָּשְׁמִיּוֹן) *Aram. m. body*, DAN. 3, 27 28 (where however the K'ri has the sing.); 4, 30; 7, 11; Syr. ܓܫܡܐ, ܓܫܡܐ, Ar. جَسْم, جَسْمَان body, modern Hebrew גָּשְׁמִיּוֹת, גָּשְׁמִי &c.

גָּשְׁמִי (same as גָּשָׁם II.) *n. p. m.* NEH. 6, 6.

גָּשָׁן 1. *n. p.* of the eastern boundary of Egypt, bordering on Palestine and Arabia, perhaps north or north-west of the gulf of Heroopolis, where Israel settled till their deliverance by Moses, GEN. 45, 10; 46, 28 29 34; 47, 1-4 27; 50, 8; Ex. 8, 18; 9, 26. The chief city of this boundary land was רַעַמְסֵס (which see) i. e. *Heró* (Hqó, after which the ancients named the western arm of the Red Sea), from which city the exodus set forward NUMB. 33, 3 seq. Accordingly the LXX put for גָּשָׁן Heroopolis i. e. *Heró* or *Ramessa*. West of Rameses lay תִּיּוֹם (still at the present day *Thum*) Ex. 1, 11; and according to the LXX תִּיּוֹם i. e. Heliopolis, not far from the Egyptian Babylon (now Kahira), belonged to the same. In addition to this, we know of Goshen, that it bordered on Philistia Ex. 13, 17, 1 CHR. 7, 21, and lay therefore higher than the rest of Egypt GEN. 46, 29; that on the other side it was not far distant from the seat

of government (Memphis or Tanis) 45, 10, reached as far as the Pelusiatic arm of the Nile (therefore in the Jerus. Targ. I. and II. פִּילֻסְיִין) and was reckoned to Arabia (Ptol. *τοὺς Ἀραβίους*, Geogr. 6, 8). It lay between the Nile and the Arabian gulf. On this account the LXX also call it *Γενίον Ἀραβίας* (GEN. 45, 10), as *Saadia* refers to the territory. — It has been explained as an old Egyptian word from the Coptic *ḫ-w-som* (*boundary of Hercules*), but without its being altogether certain. — 2. *n. p.* of a city and district in the mountains of Judah JOSH. 10, 41; 11, 16; 15, 51, which was perhaps originally founded by an Egyptian colony from גָּשָׁן.

גָּשָׁן (not used) *intr.* to listen, to hearken attentively, and thence to act in a mysterious, magical way. The organic root גָּשָׁן is cognate with that in גָּשָׁן, גָּשָׁן &c., and the Syriac ܓܫܢ (to stroke softly) is also connected with it. Deriv.

גָּשְׁשָׁן (*attentive listening*) *n. p. m.* NEH. 11, 21.

גָּשָׁן (not used) *tr.* to attach together, to bind, by beams, like קָשָׁן and others. This stem also existed in the dialects, as is seen from the derivatives גָּשָׁן (beam and bridge), Targ. גָּשָׁן, Syr. ܓܫܢ (bridge), in the Mishna גָּשָׁן (bridge); גָּשָׁן, to make a bridge. In the Peshito גָּשָׁן stands in 2 SAM. 19, 17 for the Hebrew גָּשָׁן to cross. Deriv. the proper names גָּשָׁן, גָּשָׁן.

גָּשָׁן (Kal not used) to touch, to feel, to grope, to seek, Ar. جَسَّ and جَاسَ (also in the signification "to handle and feel all over, to perceive", cognate in sense גָּשָׁן), Targ. גָּשָׁן, Syr. ܓܫܢ and ܓܫܢ, Zab. ܓܫܢ. In the farther developed stem גָּשָׁם II. (which see) the intrans. meaning to be palpable, dense, hard, firm, comes forth. The organic root גָּשָׁן (also in the meaning to examine by touch) is connected with גָּשָׁן ZEPH. 2, 1; on the contrary, the organic root

in גַּת־קֶשֶׁת (which see) appears to be derived from another point of view.

Pih. גַּת־קֶשֶׁת to *grop* about, to *feel* around, like a blind man, absolutely and with accus. Is. 59, 10.

גַּת I. (contracted from גַּת־רָה, as גַּת־רָה from גַּת־רָה, which form is then = גַּת־רָה, with which Hebrew and Phenician names of places are formed) *fem.* an epithet of גַּת־רָה or גַּת־רָה, therefore exactly like גַּת־רָה (which see), and then *n. p.* of a Philistine chief city, the principal of the five princely cities 1 SAM. 6, 17; 21, 11; 27, 2; 2 SAM. 1, 20; 15, 18, the birth place of Goliath 1 SAM. 17, 4, and known in battles with the Hebrews 1 KINGS 2, 39; AM. 6, 2; MIC. 1, 10; 1 CHR. 18, 1; 2 CHR. 11, 8; 26, 6; according to Euseb. (Onom.) five miles distant from Eleutheropolis on the way to Diospolis. At times *Gath* disappeared from the Philistine pentarchy ZEPH. 2, 4, AM. 1, 6-8, and only a tetrarchy remained. *Patronym.* גַּת־יֹאחָז JOSH. 13, 3; 2 SAM. 6, 10 11; 15, 18. In 1 SAM. 17, 52 גַּת־יֹאחָז stands for it. In the place 1 SAM. 7, 14 גַּת־יֹאחָז the connection requires quite another locality, which perhaps was also called גַּת; but the LXX, as other versions, read גַּת־יֹאחָז ἀπὸ Ἀσάλαρος ἕως Ἀζόβ, where properly speaking גַּת־יֹאחָז is meant by גַּת־יֹאחָז. Once גַּת stands for גַּת־רָה 1 CHR. 18, 1, for which in 2 SAM. 8, 1 גַּת־רָה (which see) is put. With regard to its position, inasmuch as all traces of *Gath* afterwards disappeared, it has been identified with Βατογάβρα, Betogabris i. e. גַּת־יֹאחָז 1 SAM. 17, 51; 2 SAM. 21, 22), where is still the hamlet بیت جبرین (Robins. Palest. II. 613. 620), especially as one comes from Beit-Gibrin northward to the neighbourhood of Beit Nûba (נֹב), and David fled from Nob to *Gath* 1 SAM. 21, 2 10. *Gath*, written by Josephus Γάθα, -η (גַּת־הַ), forms the first part of the compound in the following names of places: a) גַּת־הַתְּפָר (with a of motion גַּת־הַתְּפָר, see תְּפָר) *n. p.* of

a locality in Zebulun JOSH. 19, 13, the birth place of the prophet Jonah 2 KINGS 14, 25; according to Jerome (prefat. to Jonah) 2 Roman miles from צִפְּוֹרִי toward סִכְכְּרִיָּה. The present village el-Mishchad (مشحد), where the grave of Nabi Junas is shewn, is looked upon as the same (Robins. Palest. III. p. 449). b) גַּת־רָמֶן (see רָמֶן) *n. p.* of a city in Dan JOSH. 19, 45, 10 Roman miles from Diospolis toward Eleutheropolis (Jerome). At a later time we meet with c) Γεθσημανῆ i. e. גַּת־שָׁמְמָנִים *n. p.* of a farm tenement at the foot of the mount of Olives, on the other side of Cedron MATTH. 26, 36. — With respect to the derivation, the explanation from the Sanskrit *Gati* refuge, or its identification with a city in Arcadia is to be rejected, since גַּת could not have been Philistine but old Phenician. But neither can the word be taken as Semitic in names of places, in the sense of *wine-press*, since all analogy is wanting; and it seems best to regard the localities as so named from the old Phenician worship of Gadda.

גַּת II. (from גַּת־רָה; *pl.* גַּת־רָה) *f. prop.* tub, hole, case, hence *wine-press*, in which the grapes were trodden, JO. 4, 13, Is. 63, 2, rarely a place where wheat was threshed out, JUDGES 6, 11.

גַּת־רָה *f.* see גַּת I.

גַּת־יֹאחָז see גַּת I.

גַּת־יֹאחָז (same as גַּת I.; *dual*, because the city consisted of an upper and lower part) *n. p.* of a city in Benjamin, NEH. 11, 13.

גַּת־יֹאחָז *n. p.* of a musical body of Levites Ps. 8, 1, who had their chief seat in the Levitical city גַּת־רָמֶן. This explanation suits better than that of the Targum of the city of *Gath*, the word in the titles of psalms not being capable of an interpretation referring to instruments or airs.

גַּת־רָה (not used), hence

גַּת־רָה *n. p.* of an Aramaean people and district, mentioned along with

to accept him as the progenitor of the Bactrians, is not clear.

נָתַן (not used) *tr.* to *deepen out*, in order to put something in; comp. Targumic נָתַן, Syr. ܢܬܢ, Greek *ἐνέειν* and the Hebrew נָתַן. Deriv. נָתַן II.

with the harder consonants ט t (comp. פֶּדָה and פְּחַד; חָרַר and חָרָה; בָּרַךְ and בָּרַח; דָּבַר and דָּבַח; שָׂאָה and שָׂאָה; תָּכַן and תָּכַן; תָּנָה and תָּנָה; Syr. ܬܢܐ Ar. بَتَل) or ז z (comp. שָׁשׁ and שָׁשׁ; דָּבַר and דָּבַר; Aram. ܬܒܐ, Syr. ܬܒܐ). To this harder pronunciation of *Daleth* was sometimes added the more liquid sibilant *s*, so that it was properly sounded *ds*, for which the peculiar ݨ stands in Arabic, a circumstance that explains its manifold interchanges with the pure soft *s*-sound or ז, or with ݨ, e. g. ݨָל and ݨָל, דָּבַל and דָּבַל, ݨָע and ݨָע, ݨָקָר and ݨָקָר, ݨָבַל and ݨָבַל, ݨָר and ݨָר, גָּד and גָּד, ݨָב and ݨָב, more rarely with ݨ, as ݨָע and ݨָע, ݨָר and ݨָר; also exceptionally with ݨ, e. g. ݨָר and ݨָר; with ݨ e. g. ݨָר and ݨָר &c.; comp. Phenic. ݨ = Aram. ݨ applied for the Genitive. The Aramaean, however, prefers the flat *d*-sound to the liquid *s*, not merely where the sound was originally a mixed one, but also where the liquid *s*-sound was native at an earlier period of Semitism. There was besides a cognate relationship between *d* (ד) and *l* (ל), as the verbs לָשׁוּ and לָשׁוּ, רָשַׁע and רָשַׁע shew; comp. Aram. ܠܫܐ DAN. 2, 30; 4, 14 22; Greek Ὀδυσσεύς, δαίη, μολεταιός, for which the Latin has Ulysses, levir, meditor &c.

In completed stem-forms, *Dalet* (and *Zain* cognate with it) often appears at the commencement as *unorganic*, with relation to the mother-form, i. e. not belonging to the original root, e. g. דָּבַר (see דָּבַר) &c. — In

the ulterior development of nouns from simple stems *d* appears with the preceding vowel *a*, *i*, *o*, *u* &c. as a very old derivative syllable, e. g. *ad* in פֶּרֶשֶׁד (whence פֶּרֶשֶׁדוֹן), Aram. פֶּרֶקֶר (from פֶּרֶק, *ad* in פֶּרֶשֶׁד, the proper names גִּלְעָד, עַמְיָד, *od* in רַפְסָד, hence רַפְסָדוֹת, and in the proper name נִמְרָד; *ad* in גִּלְמָד; *d* in the proper name גִּלְעָד, comp. Syr. line, series, from שֶׁן, and others. In this derivative syllable, *d* is sometimes interchanged with *t* and *t* (ר, ט).

רא I. (not used) as an organic root to רָא, רָאָה which see.

רא II. (not used) to be adopted as an organic root to the reduplication רָאָה and רָא (which see).

רא (masc. רָא) Aram. pron. demonstr. *f.* this, DAN. 7, 8, used like the Hebrew זֶה as a neuter, this, that, 4, 27; רָא one to the other i. e. to one another 5, 6; רָא בֵּין רָא one from another 7, 3; comp. Syr. the same. In the Targumic רָאָה, Syr. רָא, it forms the chief part of the compound. — From רא is formed the Hebrew זָה (after changing *d* into *o* זָה has arisen out of it). Originally it may have sounded harder, viz. רָה (Greek *zō*, Lat. *tu* in *tum*).

רא (part. fem. רָאָה JER. 31, 25 as if from רָב = זָב, in the Aramaean manner, without one having to read רָאָה or רָאָה; inf. constr. רָאָה, like רָאָה Is. 58, 2) intr. same as רָב I. and רָבָה, therefore 1. to faint, to pine away, to languish, of נַפְשׁ JER. 31, 25, צָרַן Ps. 88, 10, or also of persons, JER. 31, 12, with כֵּן by the means; also: to hunger. LXX ἀσθεῖν, Vulg. languere. In its organic root רָב (רָבָה, רָבָה) cognate with Sanskrit *tap*, Persian *taftan*, Latin *tab-escere*, Greek *taφ-*. Derivat. רָבָה. — 2. to have sorrow, fear, terror, to be distressed; derivat. רָבָה, רָבָה. Comp. Ar. tr. رَابَّ (to frighten). — The related stem in Syr. ر, Arab.

ر shows that the fundamental signification is to melt.

ראָה adj. *m.* see רָבָה and רָבָה.

ראָה (from masc. רָבָה) fem. fear, terror, JOB 41, 14, hence the Syr. رعب.

ראָה (from רָבָה, like רָבָה from רָבָה; constr. רָבָה) *m.* prop. tab-es, faintness, DEUT. 28, 65; Targumic רָבָה, רָבָה from רָבָה = רָבָה.

ראָה see רָבָה.

ראָה (fut. רָאָה) intrans. prop. to be beaten in pieces, to be struck down, to be crushed, cognate with the organic root in רָבָה, רָבָה, רָבָה, therefore the Ethiopic is to be thin, lean. In use: to fear, to be concerned, to be distressed, with the accusat. Is. 57, 11, JER. 38, 19, or ל 1 SAM. 9, 5; 10, 2, or with כֵּן of that which one is anxious about Ps. 38, 19; seldom absolutely, JER. 17, 8. The connexion, therefore, with the root in *τήν-ανος*, *τήν-εσθαι* is questionable. Derivat. רָאָה, the proper name רָאָה (רָאָה). Syr. رعب the same, whence رعب anxiety, sorrow.

ראָה (fearful) *n. p. m.* of an Edomite, 1 SAM. 21, 8; 22, 9; Ps. 52, 2, for which the K'tib 1 SAM. 22, 18 22 has רָאָה (which see).

ראָה *f.* anxiety, sorrow, fear, JER. 49, 23; Ez. 12, 19; Prov. 12, 25; רָבָה for fear of JOSH. 22, 24.

ראָה to moisten, a reduplicated form of ראָה II., and the basis of רָבָה (which see); Sanskrit *dhē* to drink.

ראָה (fut. רָאָה, ap. רָבָה) intr. to drive along quickly, to hasten along, to flee speedily, of the flight of the eagle DEUT. 28, 49 (where the Sam. cod. reads רָאָה) JER. 48, 40, or of other birds of prey (see the noun רָאָה). Figurat. of God Ps. 18, 11, he did fly (רָאָה) upon the wings of the wind, for which there is in 2 SAM. 22, 11 רָאָה (see letter ר). It stands poetically for רָאָה. Ar. رابا II. to hover, رابا a gentle rocking motion. Derivat. رابا, رابا. —

The org. root is ר-א-ה , which lies also in רָאָה 2 Kings 17, 21 K'tib, and this is closely related to רָאָה in the reduplicated רָאָה , to רָאָה in רָאָה in רָאָה , then again to רָאָה (רָאָה), רָאָה in רָאָה &c. Comp. Sanskrit dā , da ; Greek δ-α-υ .

רָאָה (formed out of רָאָה from Pihel; therefore in another form רָאָה) *f. bird of prey*, so called from its rapid flight; then *a ravenous bird* LEV. 11, 14, according to the Sam. cod. DEUT. 14, 13 for רָאָה (see that and the letter ר), which the LXX translate by γῦψ (vulture), and the Vulgate by *milvus*. רָאָה Is. 34, 15 is the same, which form is adhered to especially in Aramaean (Targ. רָאָה , Syr. ܪܐܝܬܐ , Sam. רָאָה &c.).

רָאָה after the Arabic: to take short steps; an assumed stem for the *n. p.* רָאָה (but see this).

רָאָה an assumed stem for רָאָה , see רָאָה .

רָאָה (or רָאָה ; *pl. רָאָה*) *epicene (m. and f.) a bear, a she-bear*, 1 SAM. 17, 34 36; 2 Kings 2, 24, which growls Is. 59, 11, roves about after booty PROV. 28, 15, lurks in secret LAMENT. 3, 10, and is associated with the lion PROV. 28, 15, 1 SAM. 17, 34 (WISDOM 11, 18); she passes for a more terrible animal than the panther PROV. 17, 12. רָאָה 2 SAM. 17, 8, Hos. 13, 8, PROV. 17, 12 *a bear bereaved of her whelps*. In the dialects the same.

Ar. رُبَّ , رُبَّ , bear, she-bear. — According to the derivation from רָאָה (to sneak) it has been commonly assumed that רָאָה is so called from a sneaking, awkward gait. But as that is not sufficiently distinctive, Bochart already takes it from רָאָה to be hairy, رُبَّ lanugo, رُبَّ pilosus, and רָאָה would be shaggy. See also רָאָה .

רָאָה Aram. epic. the same, DAN. 7, 5, a symbol of the later Median empire.

רָאָה (not used) *intr. to rest*, like

the Ar. رُبَّ , either of old age, death, or as a figure of prosperity; hence רָאָה (according to the Vulg., Jerus. Targ. I. and II., Ibn G'anâch, Jos. Kimchi and others). But the meanings "rest, old age, death, prosperity" &c. do not suit רָאָה in DEUT. 33, 25. According to the LXX, Onk. Syr. Sa'ad. and others *to be vigorous, quick, lively, powerful* (oppos. to relax), from רָאָה = רָאָה to be firm, powerful, a meaning that suits better in all respects (see however רָאָה). Deriv. רָאָה and the *n. p.* רָאָה .

רָאָה (only with *suff. רָאָה*) *m.* (according to LXX, Onkelos, Syr. Sa'ad.) *strength, firmness*, DEUT. 33, 25: *and thy strength continues thy life long* (רָאָה refers to time), *conseq. from רָאָה* (= רָאָה and root רָאָה) *tr. to make firm; intr. to be firm*. But רָאָה is seldom flattened into *d*. The Jerus. Targ. I. and II., Vulg., Ibn G'anâch, Kimchi understand *old age: and as thy (youthful) days will be thine old age* (conseq. from רָאָה = רָאָה , Ar. رُبَّ to creep along, of an old man). But since רָאָה signifies rather the days of life instead of those of youth, and the connexion with the preceding member requires it otherwise; since farther רָאָה in the proper name רָאָה does not well admit of this explanation: it seems more advisable to translate it *riches, affluence, fulness* (with Midrash wa-Jikr. rab. ch. 35, Jalk. p. 312, and Musafia), from רָאָה = רָאָה to flow to, Targumic רָאָה the same.

רָאָה see רָאָה *n. p.*

רָאָה (i. e. רָאָה ; Kal not used) *intr. to speak*, which this stem means in the Talmud (see Pih. and Poh.); comp. Syr. ܪܐܝܬܐ (on 1 SAM. 20, 13) to communicate (by words). Metaphor. to growl, of bears, whence perhaps רָאָה .

Pih. רָאָה (not used) to spread by words; then to speak ill of, to slander, to defame, to bring before people; hence רָאָה .

Poh. רָאָה to make one speak, to make talkative, of fiery wine SONG OF SOL. 7, 10: *making talkative the lips of those asleep*, i. e. wine is so fiery that the

intoxicated in their sleep speak aloud while dreaming.

The organic root קב is in Targumic קב, Syr. ܩܒ, whence Af. to make known (by speech), ܩܒܠܐ (preacher), ܩܒܠ (report); which root probably lies in קב II. also.

קבה (not used) *tr.* to cause to flow out, to empty, the body; cognate in sense חרה (which see), חרה. Conseq. the organic root קב-ה is identical with the Aram. קב, ܩܒ, Hebr. קב and others. Deriv. קביון (which see).

קבה (with suff. קבחה) *f.* 1. *what is spoken, talk*, of one, JER. 20, 10, Ps. 31, 14 (parallel קבה Ez. 36, 3), not directly slanderous or hurtful, in which case קבה is added GEN. 37, 2. It is joined with קבא in this sense. — 2. *evil report, slander*, construed with קבא הוציא NUM. 14, 36, or merely קבא Prov. 10, 18; Ar. ܕܢܒܘܒ, ܕܢܒܘܒ a slanderer. — 3. *fame*, i. e. what is made known by talk Prov. 25, 10; comp. Targ. קבא, Syr. ܩܒܐ.

קבורה see קברה.

קבח (part. pl. קבחי) Aram. same as Hebrew קבח EZR. 6, 3. Deriv. קבחה and קבח (pl. קבחי) Aram. *m.* a sacrifice, EZR. 6, 3 = Hebr. קבח.

קביון (only pl. קביונים) *m.* *flux*, of the body, *δυσμια γαστρός*, dung, 2 KINGS 6, 25 (K'ri, consequently after the form קביון, formed from a verb קבה). That people in a time of famine sought dung for food is testified by *Josephus* (B. Jud. 5, 13, 7) and *Celsus* (Hierob. II. pag. 233 seq.). According to the Targ., *Ibn Ganach*, *Kimchi* and others, the word is compounded of קב (קב = קב) *dung of doves*, which others take for a periphrasis of any bad vegetable nourishment, as *Bochart* thinks *roasted chick-pea*, which is called in Ar. *doves' dung*. But Hebraism has no love for such compounds, and so these explanations fall

away. The K'tib קביון, which is reckoned indecent, has the same meaning.

קביר *m.* 1. *the hinder part*, of the temple, *the west hall*, the whole hinder part, where was the holy of holies 1 KINGS ch. 6; 7, 49; 8, 8; 2 Chr. 3, 16; 4, 20; 5, 7 9; interchanged with קבש הקדשים 1 KINGS 8, 6; as the special seat of holiness used also of the western and holier part of the tabernacle under the appellation קבש קדש, Ps. 28, 2. — The LXX have left it untranslated; *Jerome* (λαλητήριον) and the Vulg. (oraculum) thought of קבש; but it certainly comes from קביר III. *to be behind, to be after*, Ar. ܕܢܒܐ (to be behind, to be after, figur. to waylay, to chase), cognate in sense with קבש; hence the Talm. קביר and קביר back, Arab. ܕܢܐ pars postica, ܕܢܐ postremus &c. — 2. (perhaps *passage for cattle*) *n. p.* of a royal city of the Canaanites JOSH. 12, 13, named קברה 10, 39, in the later territory of Judah, in the neighbourhood of Hebron 15, 7, situated in a mountainous district 11, 21; 15, 49; inhabited by priests 21, 14, and said to have been called earlier קביר 15, 15 or קביר סנה 15, 49 (קביר) is Phœnician = Hebr. קביר a stuff prepared from the skins of animals, like the Himyar ܕܢܐ a book written on palm leaves, ܕܢܐ to write; from this arose after the insertion of the *t*-sound ܕܢܐ, ܕܢܐ, the Phœnician word having passed over generally to the Greeks (perhaps with the alphabet) and the Persians (Pers. ܕܢܐ writer). קביר may therefore mean *book-town*, i. e. where the sacred writings of the Phœnicians were kept, as those of the Chaldeans (Berosus) were in Σαπφάρα (Ptol. 5, 18), Hipparenium (Plin. 6, 30); and might be paraphrased by קביר סנה JOSH. 15, 49 (see קביר). — 3. (*scribe*) *n. p.* of a Phœnician king of קביר JOSH. 10, 3.

קבירה (and קבירה) *proper name* of a city, JOSH. 15, 7, which is different perhaps from קביר.

רַבֵּךְ (not used) *Aram. tr.* same as *Hebr.* רַבֵּךְ *to string together, to bind;* comp. Sanskrit *paç* (to bind), Lat. *pag*, pig, *pac* in *pangere*, *pax*, *pignus*; the organic root, therefore, is רַבֵּךְ. Deriv. רַבֵּךְ (Talm. מַדְבֵּךְ).

רַבֵּךְ (not used) *tr.* 1. *to press together, to squeeze together* (into a firm mass), *to knead together, to bake* (of cakes). Hence רַבֵּךְ, רַבֵּךְ. Figurat. *to heap together* (dirt), as the Targ. רַבֵּךְ, Talm. רַבֵּךְ, Syr. رِب, Ar. رِب and رِب. — 2. *to enclose, encircle* (of a round object); whence the proper names רַבֵּךְ, רַבֵּךְ. Metaphor.: *to embrace* (amorously), *to enclose*; whence the proper name רַבֵּךְ (from רַבֵּךְ). — The organic root is רַבֵּךְ, also found in רַבֵּךְ, רַבֵּךְ, רַבֵּךְ &c.

רַבֵּךְ (sing. unused) *m. amorous embracing, coition*, hence dual רַבֵּךְ [רַבֵּךְ expresses reference] (of double copulation) a symbolic-prophetic surname of a harlot רַבֵּךְ Hos. 1, 3.

רַבֵּךְ (circle, roundness, from רַבֵּךְ 2; with *a* of motion רַבֵּךְ) 1. *n. p.* of a city in the extreme northern border of Palestine, like מַדְבֵּךְ (wilderness) in the south Ez. 6, 14. This *Diblah* is (according to Jerome, *Kimchi* and others) the *Riblah* (רַבֵּךְ) situated in חֲמַת Jer. 52, 9 27, where the LXX have *Δεβλαθά* (רַבֵּךְ), since *r* and *d* are often interchanged (see ר), and also the Syr. رِب (see Cast.) is put for *Riblah* or *Daphne*. — 2. Only dual רַבֵּךְ (double circle) Num. 33, 46, or connected with רַבֵּךְ Jer. 48, 22, proper name of a city in the plain of Moab, where was also a city רַבֵּךְ; in Jerome's days it was still standing (see Onomast. under *Jassa*).

רַבֵּךְ (constr. רַבֵּךְ, pl. רַבֵּךְ, from רַבֵּךְ) *f. prop.* a mass pressed together, therefore a cake of figs, a mass of dried figs, *πυλάθη* (which originated from רַבֵּךְ, Athen. XI. p. 500 Casaub.), joined to רַבֵּךְ 1 SAM. 25, 18; 30, 12; applied also to heal 2 KINGS 20, 7.

רַבֵּךְ see רַבֵּךְ.

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רַבֵּךְ (from רַבֵּךְ, in pause רַבֵּךְ Job 29, 10, רַבֵּךְ 41, 15; *inf. constr.* רַבֵּךְ Deut. 11, 22; *fut.* רַבֵּךְ, 2 *f. pl.* רַבֵּךְ) *intr.* 1. *to be attached to something, to adhere to*, actually and mentally, with רַבֵּךְ GEN. 2, 24; RUTH 1, 14; *to cleave to, to stick to*, with רַבֵּךְ Ps. 44, 26, רַבֵּךְ 2 SAM. 23, 10, LAMENT. 4, 4, רַבֵּךְ of the person or thing, RUTH 2, 21. After this original signification we should explain the expressions: רַבֵּךְ or רַבֵּךְ 'רַבֵּךְ the tongue of one cleaves to his palate, by which is meant, sometimes *to languish* LAMENT. 4, 4, sometimes *to be dumb* Ps. 137, 6; Job 29, 10 (comp. Ez. 3, 26); רַבֵּךְ רַבֵּךְ (רַבֵּךְ) the body cleaves to the dust i. e. lies sorrowful in the dust, Ps. 44, 26; 119, 25. Seldom absolutely, Job 41, 15: the dew-laps of his flesh adhere closely. — 2. *to strive after*, in order to unite oneself with a thing, properly *to addict oneself to*; metaphorically *to hunt after, to pursue* and at the same time *to catch* (cognate in sense רַבֵּךְ, רַבֵּךְ i. e. *to be close behind*, with רַבֵּךְ Ps. 63, 9, Jer. 42, 16, accus. GEN. 19, 19, or רַבֵּךְ DEUT. 28, 60; comp. Latin *haerere in terga hostium*. Deriv. רַבֵּךְ, רַבֵּךְ.

Puh. רַבֵּךְ *to be firmly attached to one another*, absol. Job 38, 38, or with רַבֵּךְ 41, 9.

Hif. רַבֵּךְ (fut. pl. רַבֵּךְ, shorter רַבֵּךְ) *causat.* of Kal 1. *to cause to cleave, to make adhere*, with רַבֵּךְ Jer. 13, 11, or רַבֵּךְ *to the thing which* Ez. 3, 36; 29, 4. — 2. like Kal: *to be close behind, to hunt after, to chase and catch, to seize*, with accus. GEN. 31, 23, 2 SAM. 1, 6, רַבֵּךְ JUDGES 20, 45, 1 SAM. 14, 22, or with רַבֵּךְ of the object DEUT. 28, 21.

Hof. רַבֵּךְ *to be made adhere*, with accus. *to a thing*, Ps. 22, 16.

The stem (Targ. רַבֵּךְ, Syr. رِب, Ar. رِب) is in its organic root רַבֵּךְ, identical with that in רַבֵּךְ II.,

59, 3, נִבְּלָה 32, 6, שָׁנָא 59, 4, seldom absol. 22, 25, as עַל of the person is also sometimes omitted RUTH 4, 1. e) with -אָה of the person and accus. of the object: to speak something upon one, e. g. שָׁלוֹם JER. 9, 7, מְשַׁפְּטִים 39, 5, where however אָה is sometimes interchanged with אָה 12, 1. — Of peculiar expressions and meanings we have to note the following: a) to speak eloquently Ex. 4, 14; JER. 1, 6; Ez. 3, 18. b) with ל of the person: to promise DEUT. 6, 3; 19, 8, with or without the accus. of the object 12, 20; GEN. 24, 7. c) עַל-לֵב פֶּה ד' to speak kindly to one, to speak heartily with one, alloqui GEN. 34, 3; to console Is. 40, 2; when however the reference is to the speaker himself, to speak with oneself 1 SAM. 1, 13, GEN. 24, 45, sometimes = to think, to reflect, as בָּלֵב ד' or עַם-לֵב, Eccl. 1, 16; 2, 15. d) שִׁיר ד' to sing a song, JUDGES 5, 12, or to glorify by song Ps. 40, 6; comp. Ar. *ḥāl*, Lat. *dicerē* (Ov. Met. 1, 1). e) ד' דָּבָר Is. 58, 13, pl. דְּבָרִים Hos. 10, 4 to speak a lying word, comp. JER. 29, 23. f) בֶּה ד' 1 SAM. 25, 39 or לֵב JUDGES 14, 7 to speak for one, to woo (see Puhā). — In נִדְּבָרוּ GEN. 34, 13 ד' has no other sense, but it refers to the following נִאֲמָרוּ, after a parenthesis has been inserted with אָשֶׁר. Deriv. דָּבָר, דְּבָר.

Puh. דָּבָר 1. to be promised, with פֶּה of the person of whom something is promised Ps. 87, 3. — 2. with פֶּה of the person, to be wooed, for one SONG OF SOL. 8, 8.

Hithp. דִּדְבָר (prop. דִּהְדְּבָר; only part. מִדְּבָר) prop. to talk with one another, therefore to communicate one's thoughts by speech, with אָה of the person Ez. 43, 6; 2, 2, where according to the LXX אָה is for אָהוּ; Num. 7, 89; — to speak generally, with accus. of the object 2 SAM. 14, 13, where Vulg., Syr., Targ. read יִמְדְּבָר DEUT. 33, 3 see דְּבָרָה.

דָּבָר II. (Kal not used) 1. trans. to drive, to lead (cattle to pasture), to drive in (herds), to guide, to drive along (a boat), whence דָּבָר, דְּבָרָה, מִדְּבָר, perhaps דְּבָרָה, דְּבָרָה, דְּבָרָה 2, and the

proper names דָּבָר, דְּבָרָה; the Phœnician proper name דְּבָרָה. — 2. Figur. to drive away, to snatch away, to destroy; hence דָּבָר.

Pih. דָּבָר to snatch away, to destroy, with accus. of the object Ps. 127, 5, 2 CHR. 22, 10, LXX ἀπώλεσε. Vulg. *interfecit*; in the parallel passage אָבָר.

Hif. דִּדְבָר (fut. apoc. יִדְּבָר) to drive, to lead, with דָּבָר to lead under the dominion of one i. e. to subjugate Ps. 47, 4; 18, 48, for which 2 SAM. 22, 48 וּמִדְּבָר = יִדְּבָר i. e. יָרָה = יָרָה Ps. 144, 2, hence the LXX παίδευσεν i. e. (וּמִדְּבָר) as a periphrasis; Targ. מִדְּבָר.

The stem דָּבָר is also in Ar. دَبَرَ (pasture), دَبَرَ (to lead, to guide) = דָּבָר, דָּבָר (march; comp. agmen out of agimen from *agere* to drive) &c., in Targ. דָּבָר, Syr. *ḏabā* to lead. For the organic root דָּבָר comp. Talm. אָפָר pasture.

דָּבָר III. (not used) intr. to be behind, Ar. دَبَرَ to be behind, to follow, to pursue, اَدْبَرَ the same, دَبَرَ = اَدْبَرَ. Deriv. דָּבָר 1. and perhaps דְּבָרָה.

דָּבָר IV. (not used) tr. transposed from דָּבָר to stick (with a pointed sting), to pierce; cognate צָרָה. Deriv. probably דְּבָרָה.

דָּבָר, in the pl. דְּבָרִין, see דְּבָרָה.

דָּבָר (constr. דְּבָרָה, with suff. דְּבָרָה; pl. דְּבָרִים, constr. דְּבָרִי; comp. Phœnic. דְּבָר Mel. 3, 6) m. prop. a stringing together of words or syllables into one whole (see דָּבָר I.), and so 1. a single word, in the proper sense (*verbum*, LXX λόγος, ῥῆμα) 2 KINGS 18, 36, Job 2, 13, and this equivalent to a few words, a short speech GEN. 44, 18; Job 4, 2; דָּבָר JUDGES 3, 19 a secret word (of message); דָּבָר אֱלֹהִים a word of God i. e. a divine announcement 3, 20; an entreaty 2 KINGS 9, 5; a word of promise JOSH. 21, 45; דָּבָר Prov. 25, 11 a spoken word. Hence pl. דְּבָרִים single words, of a language, דְּבָרִים GEN. 11, 1 one

kind of words. — 2. *speech*, consisting of many words ranged together after the laws of language, *sermo* JOB 15, 3, in which sense occur כֹּד Pa. 45, 2 beautiful discourse, נִבְּוֹן דְּ בְּיוֹן דְּ beautiful discourse 1 SAM. 18, 18; a saying, *maxim*, sentence PROV. 4, 4 20; a wise saying ECCLES. 1, 1; a thought 8, 1; a prophetic saying, oracle JER. 1, 1; מִסְתָּחִים דְּ Is. 36, 5 word of the lips i.e. without mind. Pl. דְּבָרִים discourses i.e. connected GEN. 29, 13; 34, 18; EX. 4, 28; דְּבָרִי possessor of discourses i.e. a speaker EX. 4, 10; 24, 14. From this signification is to be derived fig. a) *promise*, prop. utterance, particularly in the expression דְּ הַיָּמִים 1 KINGS 2, 4 &c. or also alone; comp. *ἔπος*. b) *command, precept, law, regulation* (by words), also taken collect., e.g. of God 2 SAM. 12, 9, of a king 1 SAM. 21, 9, of Moses JOSH. 1, 13, of other men PROV. 26, 6, Is. 8, 10, in which sense occurs the pl. דְּבָרִים EX. 34, 28 the ten commandments, *ο δέκα λόγοι*. c) *an inquiry* 1 SAM. 17, 29; *an account, an answer* EZ. 9, 11; PROV. 18, 13; *smart repartee* 27, 11. d) *an utterance of God, a revelation, vaticinium* Is. 9, 7; 16, 13; *an oracle* JOB 4, 12; especially in the compounds דְּבָרִי 1 KINGS 7, 1; דְּבָרִי הַיָּהּ דְּבָרִי הַיָּהּ 1 KINGS 13, 20, דְּבָרִי ... 1 CHR. 22, 8, דְּבָרִי ... HAG. 2, 1; pl. דְּבָרִים different prophetic utterances JER. 39, 16, EZ. 12, 28, for which the phrase דְּבָרִי קִלְהָזָן 12, 23 is rare. e) *decree, plan, proposal* 2 SAM. 17, 6; 1 KINGS 1, 7. f) *report, news* 1 KINGS 10, 6. All these variations which refer back to signific. 2. may be easily apprehended from the context, and enlarged. — 3. Prop. what one speaks of, object of discourse, hence not the discourse itself, a) *a thing*, *res* (comp. *res* from *ῥέω*; *Sache* in German from *sagen*), a matter ECCLES. 7, 8, 2 SAM. 3, 13, and this like פִּתְחוֹם (which see), Aram. מִלָּא, Greek *ἔπος, ῥήμα, λόγος* = somewhat 1 SAM. 20, 2, particularly in the phrases דְּבָרִי הַיָּהּ GEN. 20, 10, pl. דְּבָרִים הַיָּהּ, which may be resolved partly by accenting the demonstrative,

partly in another way. So when דְּבָרִי stands absol. or in constr. state: כֹּדָה any thing unclean LEV. 5, 2, דְּבָרִי הַיָּהּ JER. 44, 4, דְּבָרִי הַיָּהּ JUDGES 19, 24, or דְּבָרִי comes after, e.g. דְּבָרִי דְּבָרִי any thing filthy DEUT. 23, 15; pl. דְּבָרִים 2 CHR. 12, 12 good, דְּבָרִים filthy DEUT. 22, 14. In this sense it means: any thing GEN. 18, 14; דְּבָרִי NUMB. 20, 19 it is nothing i.e. it is of no importance, which, however, may also mean nothing at all 1 SAM. 20, 21; דְּבָרִי NUMB. 31, 23 every thing. Here belongs the signification belonging to a thing, with the noun following e.g. דְּבָרִי EX. 5, 13, דְּבָרִי 2 CHR. 9, 24 daily, yearly; or it remains untranslated, e.g. דְּבָרִי הַיָּהּ 1 SAM. 10, 2, דְּבָרִי Pa. 65, 4. b) *occurrence, action, history*, or in the pl. *res gestae* 1 KINGS 5, 7; 11, 41; 2 CHR. 33, 18; דְּבָרִי הַיָּמִים histories of the days i.e. chronicles; דְּבָרִי הַמִּלְחָמָה affairs of war 1 SAM. 11, 18. c) *relation, reference, way, condition*, JUDGES 18, 7 they had relations with no one i.e. they were isolated and without association with a neighbour; דְּבָרִי הַמִּזְבֵּחַ relation of the altar NUMB. 18, 7; דְּבָרִי 1 KINGS 9, 15 the relation of the levy; דְּבָרִי הַגְּבוּרָה JOB 41, 4 [12] the manner of his great deeds. d) *cause, suit at law* EX. 18, 16, in full form דְּבָרִי מִשְׁפָּחָה 2 CHR. 19, 6; in which signification are put with דְּבָרִי the verbs דְּבָרִי EZR. 10, 16, דְּבָרִי RUTH 4, 7, דְּבָרִי DEUT. 19, 15. So the pl. דְּבָרִים 2 SAM. 15, 3 (parall. רִיב 15, 2) and accordingly דְּבָרִי to conduct a cause JOSH. 20, 4; דְּבָרִי one who has causes EX. 24, 14. e) *ground, cause, causa, ratio* JOSH. 5, 4; hence דְּבָרִי GEN. 12, 17, דְּבָרִי DEUT. 4, 21 as a preposition: because, on account of, like causa; before verbs דְּבָרִי 22, 24 (comp. דְּבָרִי).

The succession of senses in this very frequent word is developed in a great degree from the fundamental conception, as in the later Hebrew פִּתְחוֹם, Ar.

מִלָּא, Syr. חָטֵב, Targ. חָטֵב, Pers. سخن &c.; it is therefore a

misconception of the LXX in translating דבר Is. 9, 8 = דבר.

דבר from דבר II.; *pl.* with *suff.* דבריי (*m.* prop. snatching away, hence *destruction, ruin, pestilence*, joined with דבר Ex. 9, 3, גדול Jer. 21, 6. *The bringing of a plague* is called שָׁלַח דָּבָר Ex. 14, 18, 2 סָמ. 24, 13, הִפְדָּה בְּדָבָר Ex. 5, 16. The plural Hos. 13, 14 denotes mille viæ leti, the many sicknesses of which the most terrible is called דְּבָרוֹ Job 18, 13; but a later reading (1 Cor. 15, 55) appears to have been דְּבָרָהּ, *thy sting*. Comp. Arab. *death, دبار, misfortune.*

דבר (after the form פִּקֵּחַ *m.* the speaker i. e. the spirit of God which speaks out of the prophets Jer. 5, 13; if = דבר, then בְּסִידֵם must have stood.

דבר *m.* 1. (from דבר II.; with *suff.* דְּבָרִי (*דְּבָרָם*) *pasture*, = 1 מְדָרָם דְּבָרִי Is. 5, 17 *as on their pasture*; then a *stock* on the pasture Mic. 2, 12. — 2. (from דבר III.) *prop. back* (see דָּבַר), *turning of the back, progress*; דְּבָרָיו Song of Sol. 5, 6 (to be read for בְּדָרָיו) *at his progress*, if we should not rather read בְּדָבָרוֹ (comp. בְּעֵבְדִי 2 Sam. 12, 25 from דְּבָרָיו Job 28, 13 from עֲרִיפָה; דְּבָרָיו In old writing the interchange of ע and ר was possible. Perhaps בְּדָבָרָם in Is. 5, 17 is according to *their being behind*.

דבר (not used) *m.* = מְדָרָם *pasture*, hence דָּבָר לֹא or דָּבָר לוֹ (*pastureless*) *n. p.* of a place not far from מְחֻזְקִים on the other side of Jordan 2 Sam. 9, 4 5; 17, 27; identical perhaps with לְדָבָר (which see).

דבר see proper name לְדָבָר.

דְּבָרָה (*constr.* דְּבָרָה) *Aram. f.* *prop. a cause* (= דְּבָר 3), connected with עַד and דָּ only as a *preposition*, *conseq.* עַד-דָּ only as a *preposition*, *conseq.* דְּבָרָה in order that Dan. 2, 30; 4, 14. Here עַד stands = עַל (see ר).

עַל דְּבָרָה *f.* only Ps. 110, 4 עַל דְּבָרָהּ in consequence, from דְּבָר III. Yet it is better to refer it to דְּבָרָה.

דְּבָרָה (after the form מְלִסָּה; only *pl.*

דְּבָרָה *f.* *utterance, word*, hence נָתַן דְּבָרָהּ to receive of the utterances (of God) Deut. 33, 3; LXX *δέξατο ἀπὸ τῶν λόγων αὐτοῦ*; so the Vulg. correctly.

דְּבָרָה (only *constr.* דְּבָרָה, in a very ancient form דְּבָרָהּ; with *suff.* also דְּבָרָהּ *f.* (from דְּבָר 1) 1. *a cause* Job 5, 8, like דְּבָר 3. — 2. *relation, mode, manner* Ps. 110, 4 = דְּבָר, as the LXX and Syr. have already taken it; see דְּבָרָה. — 3. *ground, reason*, only as a *preposition* joined to עַל, viz. עַל-דְּבָרָה, and belonging to the following noun Eccles. 3, 18; 8, 2, or with וְ following, *prop. from the ground that ... i. e. in order that*, like Aram. דְּבָרָה.

דְּבָרָה (דְּבָרִים, *pl.* דְּבָרִים) *f.* 1. *a bee, a wasp*, usually in *pl.* Deut. 1, 44; Judges 14, 8; Ps. 118, 12; but the sing. also occurs fig. Is. 7, 18. — 2. (*prop. bee*; comp. Greek and Lat. *Mélissa, Melissa*, German *Emma*, i. e. *Emme, Imme* = bee, a proper name fem.) *n. p.* of a prophetess and singer Judges 4, 4; 5, 1 (as Velleda among the old Germans, Tacit. hist. 4, 61.65), from whose abode there, a place was called דְּבָרָה 4, 5. It was also the name of another woman Gen. 35, 8. — דְּבָר is usually derived from דְּבָר II., and is said *prop.* to denote *march or procession* (of bees), as the Ar. *دبر*; but it is possible that דְּבָר, Targ. and Syr. דְּבָר, *Ar. ذبر*, belonging to this noun, has the sense of *to buzz*; or דְּבָר = דָּבַר *to pierce*, which suits the designation of the bee.

דְּבָרִי (from דְּבָר = דְּבָר: *born on the pasture*, or it stands for דְּבָרִיָּה *Jah dis-tributes promise*) *n. p. m.* Lev. 24, 11. Comp. the Phenice. proper name דְּבָרִי.

דְּבָרָה (in mss. also דְּבָרָה; a feminine form of דְּבָר: *pasture*) *n. p.* of a border-town of Issachar, apportioned to the Levites Josh. 21, 28; 1 Chr. 6, 57; instead of it there is in Josh. 19, 20 דְּבָרָהּ which has arisen out of דְּבָרָה. In Euseb. *Δαβράθ* in Issachar, different from *Δαβυρά* in the district of Diocæsarea, at the southern foot of Tabor; it is

still called at the present day **דְּבֹרָא**.

דְּבָרָה (only *pl.* **דְּבָרוֹת**; from **דָּבַר** II.) *f.* prop. the driving, hence a raft, put together from the trunks of trees 1 KINGS 5, 23.

דִּבְשָׁן (not used) *intr.* to be slimed together, to be put together by grease, as a thing which is slimy, sticky, fat, whence **דָּבַשׁ**; generally to be pressed together (into a mass or lump), whence **דִּבְשָׁו** 1; metaphor. to put a lump together (of a hill), whence **דִּבְשָׁו** 2; to be strong, fleshy (of the body), whence the proper name **דִּבְשָׁן**. — The stem is closely connected with **דָּבַשׁ** &c.; and the Ar. **دَبَسَ** (a mass of men), **دَبَسَ** (to be thick, close) belong to the same root.

דִּבְשָׁן (*pause* **דָּבַשׁ**, with *suff.* **דִּבְשָׁן** *m.* prop. a sticky mass, that hangs together; specially honey, of house- or forest-bees Ex. 16, 31; 2 KINGS 18, 32; 1 SAM. 14, 26; DEUT. 32, 13; Ps. 81, 17 (comp. **μέλι** *αἶγιον* MATTH. 3, 4); of grapes, i. e. mead extracted from grapes boiled to the thickness of a syrup GEN. 43, 11, Ex. 27, 17, which was an article of commerce. Figurat. in connexion with **דָּבַשׁ** Ex. 3, 8, with **דָּבַשׁ**, **דָּבַשׁ** DEUT. 8, 8 or **דָּבַשׁ** 2 KINGS 18, 32 a sign of the fullness of nature; honey and milk under thy tongue SONG OF SOL. 4, 11 i. e. thou speakest very sweetly, like similar figures in Greek and Latin.

דִּבְשָׁן *f.* 1. a lump of fat, a mass of fat, hence a camel's hump, Is. 30, 6, as the Targ., Syr. and Vulg. have also taken it. — 2. (*hill-place*) *n. p.* of a city in Zebulun Josh. 19, 11; comp. nouns of this stem in the Ethiopic and Amharic in the sense of "hill, mountain".

דָּג (after the form **דָּג**, from **דָּגָה**, once **דָּגָה** NEH. 13, 16; *pl.* **דָּגִים**, *constr.* **דָּגִי**) *m.* prop. fruitful, manifold, self-increasing, like the Aram. **דָּג** (fish), therefore a fish, of the sea, frequently joined with **דָּגִים** GEN. 9, 2, NUM. 11, 22, Ez. 38, 20, which was taken in nets ECCLES. 9, 12 and then eaten NEH. 13, 16; a sea-fish, *ἰχθύς*, is called **דָּג** **דָּגִים** JON. 2, 1; from

the fish-market a gate of Jerusalem was called **שַׁעַר הַדָּגִים** ZEPH. 1, 10; NEH. 3, 3. — In Aram. the usual word instead is **דָּג**, and so the Arab. **دُفْن** from a root-signification cognate in idea. Hence the denom.

דָּג (Kal not used) *tr.* to fish, from which denominative the nouns **דָּגִים**, **דָּגָה** and **דָּגָה** are formed; as a verb only in

Hif. **דָּגָה** (for **דָּגָה**) to catch like fish, with accus. of the object JER. 16, 16.

דָּגָה (*fut.* **דָּגָה**) *intr.* to grow, to increase, of animals GEN. 48, 16, in fundamental signification and root identical with **דָּגָה**, which expresses the same of plants, since **ד** and **שׁ** are interchanged (see **ר**); comp. Ar. **دَجَّ** (to grow). This growth may be taken with respect to quality = high, prominent, firm, fat &c. or with respect to quantity = to be much, manifold, fruitful; and from this the significations of the stem in Hebrew and Arabic are to be explained. The idea of the verb "to cover" in Ar. **دَجَّ** is only secondary, proceeding from to increase, as in **دَجَّنَ**, **دَجَّنَ**. Deriv. **דָּג** (**דָּגָה**), to which belong the denom. **דָּגִים** (and thence **דָּגָה**, **דָּגָה**, **דָּגָה**), with the nouns **דָּגָה** and **דָּגָה**. The derivatives of the reduplicated stem **דָּגָה** are analogous.

דָּגָה (*constr.* **דָּגָה**, with *suff.* **דָּגָה**) *f.* a fish, either collect. GEN. 1, 26; Ex. 7, 18; NUM. 11, 5; or as **דָּג** DEUT. 4, 18; JON. 2, 2.

דָּגָה (from **דָּגָה** formed after the form **דָּגָה**) *n. p. m.* of a god of the Philistines who was worshipped at **דָּגָה** JUDGES 16, 21, **דָּגָה** 1 SAM. 5, 5 6, ZEPH. 1, 9, and generally in all the five Philistine cities, and whose festival was solemnised there, 16, 23 seq. The Maccabees destroyed Dagon's temple at Ashdod 1 MACC. 10, 83 84. His image was the form of a fish, with the upper part of the body like a man 1 SAM. 5, 4. This idol-name is still preserved in the appellations of the places **דָּגָה** **דָּגָה** JOSH. 15, 41, after-

wards changed into דגון. With regard to the fish-form 1 SAM. 5, 4 דגון is derived from דג and is considered as the male counterpart of the female deity *Derketo* i. e. דַּרְקֵתָא = דַּרְקָה (דַּרְקָה) from דַּרְקָה with ר inserted worshipped in Syria (according to Lucian de Syria Dea §. 14), whose image likewise terminated in a fish below, as it is well known that fish-worship prevailed among the Syrians (Athen. 13. p. 346), Ascalonites (Ctesias in Diod. 2, 4), in Aphaka, Hierapolis and other places. Yet Sanchoniathon (in Philo Byblius) explains Δαῶν, ὅς ἐστι οὐρανός i. e. דַּגֵּן, whence he infers Δαῶν ἐπεὶ οὐρανὸς οὐρανὸς καὶ ἀστέρες; and he considers him Ζεὺς Ἀστέριος (Jerome: Jupiter ruralis). It is therefore possible to take דגון in the sense of *procreation, growth*, then a name for the productive nature-god, as the stem also allows. The Phenice. Βητάων, as the Kronos of the Phenicians was called (Βητάων ὁ Κρόνος ὑπὸ Φοινίκων, Etym. Magn.), is בֵּית־דָּגֹן (Dagon-sanctuary), confirming the latter meaning.

דָּגַל (*fut.* יִדְגֵּל, *part. pass.* דֹּגֵל) *intr.*

1. to shine, to glitter, to lighten afar, of a flag, a military sign; hence דָּגַל. — 2. to exalt, to praise, by a metaphor like that in הִלַּל (which see) Ps. 20, 6 and in the name (i. e. for the fame) of our God will we praise, where the LXX, Vulg. Syr. read דָּגַל, and Ibn Ganach looks upon the stem itself as transposed from דָּגַל. Song of Sol. 5, 11 celebrated, distinguished. The organic root is ד-ג-ל. The stem is not connected with the Ar. دَحَلَ to cover, to disappoint, deceive (= Hebr. דָּבַר).

Nif. דִּגְלָה denominative from דָּגַל, which see.

דָּגְלָה (with *suff.* דִּגְלָה; *pl.* דִּגְלָה, with *suff.* דִּגְלָה) *m.* prop. the far-shining, the distant-appearing, as דָּגַל; hence a flag, banner, for every four tribes Num. ch. 2, more than אָזָר (a military sign) which every tribe had. Metaph. cohort, under one banner. נָסַב לְדָגְלָהּ

to encamp, to march on after their banners, Num. 2, 31 34; אִישׁ עִל־דָּגְלוֹ 1, 52 every one with his troop; comp. Latin *veailum* (Tacit. hist. 1, 70), Ar. دَجَالَة, Pers. بَدَل, German *Fähnlein*, in a similar sense; therefore the Targ. טַקְס (*τάξις*), Vulg. *turma* &c. In GEN. 49, 10 the Sam. codex reads דִּגְלָיִי for דָּגְלָיִי. Figur. SONG OF SOL. 2, 4: and his banner over me was love, where the LXX and Syr. unnecessarily read דָּגְלָיִי i. e. the imperative plural for דָּגְלָיִי. Deriv. the denom.

Nif. דִּגְלָה to provide oneself with banners, to banner oneself, i. e. to equip, *part.* דִּגְלָה the bannered, troops of warriors, as the LXX, Symm. and others have taken it.

דָּגָן (not used) *intr.* to grow, to put forth fruit, particularly of the ears, identical with the Ar. دَحَنَ IV. (granis induruit seges), and consequently with דָּחַן. Yet it may be also a farther development of דָּגָה (which see). Deriv. (perhaps דָּגָן and)

דָּגָן (*constr.* דָּגָן, with *suff.* דִּגְגָן) *m.* prop. young shoot, sprout, more definitely fruit of the ears, corn, of wheat, rye, barley, Jo. 1, 10 17, NEH. 5, 2, joined to דָּחַן, דָּחַן &c. to denote fullness and fertility GEN. 27, 28; DEUT. 7, 13; Is. 36, 17. Sometimes bread, prepared from דָּגָן LAMENT. 2, 12.

דָּגָר (3 person once דָּגָר for דָּגָר, for assonance with דָּגָר) *tr.* (according to the Targ. [דָּגָר], LXX and *Kimchi*) to collect, e. g. the young, to protect or warm them, of the arrow-snake Is. 34, 15; to heap up, to bring together, e. g. פִּרְצִים, JER. 17, 11 the crier (i. e. the partridge) which heaps up eggs, which she has not laid (דָּגָר), LXX τίθησιν σπέρμα ἅ οὐκ ἔθηκεν; so too Ibn Ganach.

— On the stem דָּגָר comp. Ar. دَخَر, Targ. דָּגָר, hence דָּגָר a heap, Zab. דָּגָר; and the meaning also of דָּגָר to cherish, fovere (Job 39, 14), as the Vulg. and Saadia take it, proceeds from this fundamental signification.

רַד (prop. part. of רָד) *m. a friend*, only in the proper names אֶלְרַד (*El is a friend*) NUM. 11, 26, אֶלְרַד 34, 21.

רִד (dual רִידִים, constr. רִידִי; with suff. רִידִי, רִידִיךָ, רִידִיךָ) *m. breast, mamma*, of the virgin PROV. 5, 19, Ez. 23, 3 8 21, prop. the teats under which the breasts (שָׁדִים), which is etymologically from a similar fundamental signific.) are arched, 16, 7. — The rare Hebrew word רָר, Aram. רָר, Ar. رَر &c. appears in different forms in the Indo-Germanic (Greek τῖτος, τῖτος, τῖτος; old high German tutta = teat; north German Tittle &c.). There as here the noun has arisen from the reduplicated verb-stem; here from רָרַח to moisten, to give drink, to suckle (comp. Sanskrit *da-dhi* milk, *dhajā* a sucking child, Gothic *daddjan*), from the simple stem רָח, Sanskrit *dhē* to drink.

רִד see רָד.

רָרָה (not used) a stem incorrectly adopted for רָרָה, רָרָה, see רָרָה and especially רָרָה.

רָרָה and רָרָה see רָרָה and רָרָה.

רָרָה 1. *proper name* of a Cushite, of רָרָה, who, like his brother רָרָה (which see), was the founder of a Cushite tribe GEN. 10, 7; 1 CHR. 1, 9. As well as רָרָה, רָרָה is also looked upon as the founder of an Abrahamic-Arabic race, GEN. 25, 3, a race that had intercourse with dealers of Tarshish, and delighted in Gog's lust for plunder and destruction Ez. 38, 13. This implies that a part of the Dedan-race had mixed themselves with the Abrahamic-Arabic tribes. — 2. *n. p.* of a Cushite tribe which became incorporated with the Joktanites, like that of the Sabeans, and settled in eastern Arabia, at the Persian gulf, yet more to the north than the Sabeans. Carriers of the intermediate commerce from the Persian gulf to Tyre Ez. 27, 15, their caravans went, sometimes plundering, sometimes trading, through eastern Arabia and its steppes unto Tema (תֵּמָה) on the borders of the Syrian desert, where they found protection

against attacks Is. 21, 13. Belonging to the great Arabian race of רָרָה (as many other tribes belonged to it) they conducted a great business of exchange in cushions and housings Ez. 27, 20. They are therefore mentioned along with תֵּמָה JER. 25, 23; while another Aramaean-Edomite group begins there with רָרָה. A part of this tribe settled in the neighbourhood of the Edomites, led perhaps by their intercourse with them in caravan-processions as far as Petra, and were therefore involved in Edom's misfortunes JER. 49, 8; Ez. 25, 13 (where רָרָה stands instead). Another part of the tribe may have proceeded to Yemen, where under the name רָרָה (for רָרָה) together with רָרָה (= רָרָה) and רָרָה (in Yemen) they traded in wrought iron or steel, i. e. sword-blades, with the Tyrians Ez. 27, 19. *Gentile* רָרָה Is. 21, 13. — 3. *proper name* of the seat of this tribe a) at the Persian gulf, where an island רָרָה (Dirin) is = *Dedan* among the Syrian writers (*d* and *r* being interchanged), as Syrian translators also put רָרָה (Doron) for *Dodon*; b) in the neighbourhood of Edom, whose capital (according to Euseb.) is said to have lain in the vicinity of רָרָה between סִלְכֵי and the Dead Sea.

The stem of the word, as it designates a Semitic people and land, is doubtless Semitic, and being so, it can only be reduplicated from the root רָרָה and be then somewhat contracted as often happens; רָרָה Arab. رَار to be deep, low, therefore רָרָה properly *low country*.

רָרָה *n. p.* of Javan's last son i. e. of one of the most important Greek races, named with *Elisha* i. e. the Aeolians and Dorians, with *Tarshish* i. e. the Tyrrhenes, Etruscans &c. GEN. 10, 5. But this name of a Greek race in the ethnographical table is called רָרָה in 1 CHRON. 1, 7, which either arose by interchange of *d* and *r*, or should be considered an explanation of the name רָרָה. The Jer. Targ. 1 on GEN. 10, 4, and the Targ. on 1 CHR. 1, 7 &c. have re-

solved the name into דַּרְדָּנִים, perhaps for the sake of a different orthography (*ar* passes into *δ*, comp. יֶזְרָעֵר - יֶזְרַע Is. 15, 5, see ר), understanding the Trojans, who were also called Dardanians, derived from one Dardanus. As the Dardanian or Trojan race formed the centre of the north Greeks (Mysians, Trojans, Teucerians &c.), they might be adduced along with the others. The LXX (in GEN. and CHR., even in Ez. 27, 15 *Pōdion* for דַּרְדָּנִים), the cod. Sam. (on GEN. 10, 4), Jerome, Syncellus and others have incorrectly thought of the Rhodians, since they could not be adduced in the ethnographical table as a great Grecian race.

רָה I. (not used) *intr.* to hasten forward, to hunt after, conseq. = רָח, closely connected with the roots רָח in רָחֵה (which see), כָּח in כָּחַטָּה; and as these appear only in reduplicated forms, so does the present. The reduplicated form רָהֲרָה, abridged רָהֲרָה, means in Talmudic (as *Ibn Ganach* has compared it) to drive, to make run, Ar. رَاحَ (to go quickly), and Hithp. רָהֲרָה = רָהֲרָה has arisen out of it; on the contrary the Ar. رَاحَ (to go staggering, to shake, to rock), رָحَا (to totter, to rock) and similar reduplications proceed from another fundamental signification of the simple root. See רָהֲרָה.

רָה II. (not used) *intr.* to reach to, to suffice, to satisfy. Deriv. רָה.

רָה n. p. of a district belonging to the Assyrian kingdom, mentioned between שְׁוֹשַׁנְךָ and גִּלְגַּל, and from which colonists were brought to Samaria Ezr. 4, 9. It means the present Dahistan east of the Caspian Sea, whose inhabitants were called *Δάοι* (Herod. 1, 125), Dahae (Virg. Aen. 8, 4). Ptolemy (6, 1, 3 4) adduces also an Assyrian locality *Telde* i. e. תֵּל־רָה. The Dahians are mentioned by Livy (XXXV, 48; XXXII, 38) and Ammian. Marc. (XXII, 8) along with the Medes and Elymaeans. The modern province of *Daikh* is said to be

the district of the Dahians. *Gentile* רָהִי pl. רָהִיָּה, K'tib רָהִיָּה.

רָהִי (not used) a stem assumed for the noun מְרָהִיָּה Is. 14, 4, and if this reading be adhered to = Ar. تَرَّاب (to scare) or تَرَّهَم (to surprise), consequently מְרָהִיָּה a sudden attack. But for a parallel to נָגַשׁ it is better to read מְרָהִיָּה, as also Is. 3, 5 רָהִי is parallel to נָגַשׁ. See רָהִי.

רָהִי (not used) *Aram.* same as Hebr. רָהִי, which see.

רָהִי (def. רָהִיָּה, רָהִיָּה) *Aram. m.* gold, = Hebrew רָהִי DAN. 2, 32; Ezr. 7, 15; applied to צֶלֶם DAN. 3, 1, מָאן 5, 2, רָהִיָּה 5, 7, מָלָה 5, 23 &c.

רָהִי (not used; only in its contracted state רָהִי, and this reduplicated from רָה I.) to drive forward, to move forward, to make run, which form and meaning are still usual in the Talmud. Comp. Ar. رَاحَ II. to hasten, to run.

Hithp. רָהֲרָה (= רָהֲרָה; fut. רָהֲרָה) to move forward, to proceed, therefore to walk, Is. 38, 15 *I will walk forward all my years* קַל-שְׁנוֹתַי stands as a designation of continuance in the accus.); Ps. 42, 5 *I walked with them to the house of God* (in אֲדָרְגָם is accus., which verbs of going sometimes govern).

רָהִי see רָהִי.

רָהִי (def. pl. רָהִיָּה after the Syriac manner) *Gent.* from רָה Ezr. 4, 9, where K'tib has רָהִיָּה = רָהִיָּה as if from רָהִי.

רָהִי (Kal not used) *intr.* to grow stiff, to be startled, to grow dumb, to shudder at, to be shocked, when one cannot find words (cognate רָהִי, רָהִי; Ar. تَرَّهَم tr. to surprise, i. e. to make one shudder, terrify).

Nif. נִרְהָם (part. נִרְהָם), to be terrified, to be perplexed, to be made to start JER. 14, 9; Kimchi מְרָהִי, asperduto; the LXX read נִרְהָם unsuitably.

רָהִי (only part. רָהִי) *intr.* same as

דָּרָה, of which it is an enlargement, 1. *to turn quickly in a circle, to trot in a circle, to hunt*, of a horse in the hippodrome, Ar. دَار (to turn, to wind); metaphor. *to trot quickly, to run*, of a horse NAH. 3, 2; comp. דָּרָה (דָּרָה) and דָּרָה, where we have to proceed from a similar fundamental signification; Sanskrit *dru, dra*, Greek δρα-μ &c. Deriv. דָּרָה. — 2. Figurative. *to run on, to continue*, like other verbs of circling also; deriv. דָּרָה. In Ar. *to run in a circle*, spoken of time, as the Hebrew דָּר (דָּוָד); hence דָּוָד (time, century).

דָּרָה (from the masc. דָּרָה; only constr. pl. דָּרָה) *f. rapid course*, of horses, gallop, JUDGES 5, 22 *then the hoofs stamped (the ground) by the swift gallop of their war-horses*.

דָּר an unused organic root for the reduplication דָּרָה which see.

דָּרָה see דָּרָה

דָּרָה see דָּרָה

דָּרָה (Kal unused) intr. 1. *to flow*, viz. דָּרָה (זָרָה). Deriv. דָּרָה, the proper name דָּרָה. See below under דָּרָה a meaning *to flow out*. — 2. Metaphor. *to melt, to pine away, tab-escere*, like דָּרָה, אָרָה, Ar. دَاب, Syr. د.

Deriv. דָּרָה *to cause to pine*, Lev. 26, 16; comp. דָּרָה DEUT. 28, 65.

דָּרָה see דָּרָה

דָּרָה *m. a fisher*, JER. 16, 16 K'tib and Ez. 47, 10 for דָּרָה; from the denom. דָּרָה.

דָּרָה (after the form דָּרָה) *f. a fishing, piscatus, or fishery* AM. 4, 2; Talm. דָּרָה a fishing boat.

דָּרָה (same as דָּרָה from דָּרָה; *loving*, or *joiner, uniter*; but according to the Ar. orthography دَاوُد (Dāwud) it must be considered equivalent to דָּרָה *beloved*) *n. p. of the famous Israelite king, founder of a dynasty (1055-1015 B. C.)* 1 SAM. ch. 16. 17. 18; 2 SAM. altogether, 1 CHR. ch. 12-30, and the chief composer of the

Psalter, in which 74 psalms (in the LXX six besides) are attributed to him. He is designated *servant of God* JER. 33, 21 22 26; Ez. 34, 23; 37, 24 25; comp. 1 KINGS 11, 32 34 36 38; 2 SAM. 7, 25-29; Ps. 18, 1. After Ezekiel his resurrection and return were expected; like the return of Pashutan in the Zoroastrian doctrine (*de Sacy, Mémoires sur div. antiquités de la Perse* p. 94 seq.). Sometimes דָּר stands for his posterity Hos. 3, 5. דָּרָה is Zion 1 KINGS 3, 1; דָּרָה either *tower of David* Is. 22, 9, or *David's posterity* 7, 2 13; JER. 21, 11. The orthography דָּרָה is constantly found in CHR., EZR., NEH., ZECH., elsewhere only in Hos. 3, 5; AMOS 6, 5; 9, 11. The Phenician proper name fem. דָּרָה (Dido, Αἰδω) is = דָּרָה, therefore the Etym. Magn. *πλανήτις, διὰ τὸ πολλὰ πλανή-θηναι*.

דָּרָה (and דָּר; with suff. דָּרָה, דָּרָה, דָּרָה; *pl. דָּרָה, constr. דָּרָה*) *m. 1. contracted from דָּרָה, prop. one united, hence a friend* Is. 5, 1, *pl. friends* SONG OF SOL. 5, 1 (yet perhaps more correctly here *cousin*); *one beloved* SONG OF SOL. 1, 13; 2, 3; 4, 16; 5, 2 &c. (parallel דָּר 5, 16); *metaph. uncle, prop. relation* LEV. 10, 4; JUDGES 10, 7; 1 SAM. 10, 14; 2 SAM. 23, 9. In JER. 32, 12 דָּרָה stands for דָּרָה. Comp. Targ. דָּרָה, Arab. حَافِد, وَلِي (friend and uncle), Syr. ܕܪܐ (family friend) &c. — 2. Only *pl. as an abstract: love* SONG OF SOL. 4, 4; דָּרָה Ez. 16, 8 *love-time*; PROV. 7, 18 *to be intoxicated with love*; then *kiss of love* SONG OF SOL. 1, 2. Comp. Ar. حَب, حَت love and beloved, Hebr. מוֹדָע acquaintance and an acquaintance.

דָּרָה (not used, an assumed stem for the nouns דָּרָה [דָּר], דָּרָה, דָּרָה, and the proper names דָּרָה, דָּרָה, דָּרָה; but as this sort of words in Hebrew should be looked upon as reduplicative, the stem must be referred to the simple root *daw*, (דָּר) *tr. 1. to attach, to weave, to bind, to join together*, e. g. a basket, a

דָּרַי (after the form דָּרָה; constr. דָּרַי) *m.* 1. *sickness, illness* Ps. 41, 4. — 2. *dissolved, putrid, food*, בָּדָרַי לֶחְמִי Job 6, 6 *as putridity in my food* i.e. repugnant to me, Targ. הִיד דְּרוּחָא לְסִידְדָרַי (בָּדָרַי is not be taken in the sense of בָּדַי, *as merely*).

דאָג see דוֹג.

דָּר see דָּר.

דָּר *tr.* to pound, to bruise, to beat, in a mortar NUMB. 11, 8; deriv. דָּרָה. The organic root דָּר exists also in דָּר, דָּרָה, דָּרָה, Targ. redupl. דָּרָה, Talm. (Nithp.) דָּרָה, Ar. دَار and also in دَار (to grind).

דָּר as a noun, see דָּרָה.

דָּרָה *f.* the name of an unclean bird LEV. 11, 19, DEUT. 14, 18, by which the Targ. (דָּרָה מִן טוֹרָה mountain-artist) understands *mountain-cock* (דָּרָה מִן טוֹרָה) from דָּר (*master*) and דָּרָה (*rock*) i. e. rock-inhabitant, or from דָּרָה Ar. دَار *cock* and דָּרָה, hence *stone-cock*; the LXX and others: *the hoopoe*. But the word is not yet sufficiently explained; and the stem may also be דָּרָה.

דָּרָה I. (not used) *intr.* to flow slowly, of water, identical in its organic root (דָּר) with that in דָּרָה 1 (whence דָּר blood), and a collateral form of דָּר (which see). Deriv. the proper names דָּרָה, דָּרָה.

דָּרָה II. (not used) *intr.* to be silent, soundless, noiseless, to be quiet; in its organic root דָּר identical with דָּר; Ar. دَار to rest, to remain. Deriv. דָּרָה, דָּרָה.

דָּרָה *f.* 1. (from דָּר II.) *stillness, noiselessness*, hence figur. *grave, realm of death* Ps. 94, 17; 115, 17. — 2. *n. p.* of an Ishmaelite tribe, דָּרָה GEN. 25, 14, on which the seer Isaiah 21, 11 pronounced a short oracle, after he had received the knowledge of their misfortune from מִצְרַיִם. The LXX have *Idumea*; the old interpreters incorrectly understood it symbolically. From this tribe the rocky-district *Dāma* on the borders of Syria and Arabia and others besides of like name (*Dāma el-Gāndel, Dāma el-Shamijja, Dāma el-ʿIrāki*) received their appellation. — 3. *proper name* of a city in Judah Josh. 15, 52.

דָּרָה *adj. m.*, but only used in

דָּרָה *adj. f.* 1. *still, silent, figurat. devoted, trusting*, of נָשָׂא Ps. 62, 2, with אָן of the person whom one trusts. — 2. *subst.* (like nouns in דָּר-) *rest* Ps. 22, 3; *submission, or adv. submissively* 39, 3; *a silent hope*, 65, 2 *to thee* (belongs) *trust (and) praise*; comp. דָּרָה 37, 7.

דָּרָה 1. (an adverbial formation after the form דָּרָה, דָּרָה, דָּרָה) *adv. still, silently*, Is. 47, 5; *submissively* LAMENT. 3, 26. — 2. (after the form דָּרָה, דָּרָה) *subst. quietness, silence, dumbness* HAB. 2, 19.

דָּרָה 2 Kings 16, 10, from דָּרָה, and this, after the usual change of *ar* into *δ*, from דָּרָה 1 Chr. 18, 5; the punctuators wished the origin to be still perceived in דָּרָה. See דָּרָה.

דָּרָה (דָּרָה; *perf.* דָּרָה, with *suff.* דָּרָה; *part.* דָּרָה; *fut.* דָּרָה) *tr.* 1. *to subject, to subjugate* (cognate in sense דָּרָה), prop. to oppress, to humiliate, Ar. دَار (intr. to be low, oppressed); metaphor. *to make subject, to rule, to govern a thing*; identical with the organic root in דָּרָה belonging to דָּרָה. In this sense GEN. 6, 3: *my spirit shall not rule over* (דָּרָה) *men* i. e. I will take back the divine spirit in men (GEN. 2, 7), which is of divine origin, and rules over men. The LXX, Vulg., Syr., Saad. and others have translated freely *to dwell, remain*, without reading דָּרָה or דָּרָה. — 2. *to judge, to decide, to determine* (disputed causes, see דָּרָה), which was connected with the ruler's office in the east: either with the accus. of the person for whom one decides GEN. 15, 14; 30, 6, or with accus. of the object דָּרָה (*a cause at law*) JER. 5, 28; 22, 16; 30, 13, in which sense Symm., Graeco-Venet. and others take דָּרָה GEN. 6, 3. Deriv. דָּרָה, דָּרָה, דָּרָה, דָּרָה, דָּרָה. — The idea of *judging*, however, (besides the relationship with דָּרָה, Ar. دَار branches out into two ideas that arise from judging, namely a) *to protect*, i. e. to help to the right GEN. 30, 6; also with the appended דָּרָה JER.

22, 16; b) to punish, with accus. of the object GEN. 15, 14; hence in Ethiopic the stem denotes to condemn to hell, and the noun, condemnation, the under-world. Another enlargement of the idea of judging is c) to quarrel, to dispute, as the Ar. **חכם** (III. and IV.) to quarrel, prop. to attack one by judging or litigating; comp. **נִשְׁפָּט**, **נִדְּוֵן**. Deriv. **דָּוֵן**, **מִדְּוֵן**, **מִדְּוֵן**.

Nif. **דָּוֵן** to bring reproaches against one another, to contend with one another, to litigate, 2 SAM. 19, 10; comp. **נִשְׁפָּט**.

Pih. **דָּוֵן** (not used), deriv. **דָּוֵן**.

Hif. **דָּוֵן** (only in the abridged form **דָּוֵן**, which has become a new Kal, in the *inf.* and *imp.* **דָּוֵן**, *fut.* **דָּוֵן**) same as Kal: 1. to rule, to govern, with accus. 1 SAM. 2, 10; ZECH. 3, 7. — 2. to judge, since ruling and judging coincide (as in **שָׁפַט**, Ar. **دَانَ** and **حَكَمَ**) GEN. 49, 16, JER. 21, 12, with the addition of **דָּוֵן** or **מִשְׁפָּט** as accus.; particularly of God's judgment Is. 3, 13. As in Kal this meaning divides into a) to punish, with **א** of the object Ps. 110, 6; b) to protect, DEUT. 32, 36. Deriv. **מִדְּוֵן**. — **דָּוֵן** Job 35, 14 is a noun.

דָּוֵן (*part. pl.* **דָּוֵן** K'tib, **דָּוֵן** K'ri) Aram. the same, EZR. 7, 25. Deriv. **דָּוֵן**, **מִדְּוֵן**.

דָּוֵן *m.* only in **שָׁדָוֵן** K'ri Job 19, 29, for which the K'tib reads **שָׁדָוֵן**. According to the Midrash, Kimchi, Ibn Ezra &c. from **שָׁדָוֵן** and **דָּוֵן** or **דָּוֵן** judgment; according to Targ. **דָּוֵן** or **דָּוֵן** judge. More correctly (see my Concord.) from **שָׁדָוֵן** (which see), conseq. **שָׁדָוֵן** or **שָׁדָוֵן** = **שָׁדָוֵן**, since **שָׁדָוֵן** is not in use in the book of Job; on the contrary **שָׁדָוֵן** is quite usual.

דָּוֵן (**דָּוֵן** and **דָּוֵן**, comp. **דָּוֵן** and **דָּוֵן**; *pause* from **דָּוֵן** which see) *m.* prop. weak, flexible, hence *was* Ps. 22, 15; 68, 3; 97, 5; MIC. 1, 4, of which melting (**מָס**) is predicated.

דָּוֵן (*fut.* **דָּוֵן**) *intr.* to jump, to spring, JOB 41, 14: before him leaps terror; LXX **ἐρῆγει**, without their having read **דָּוֵן**.

— **דָּוֵן** is the Ar. **دَافَسَ** (to leap, to leap away), Syr. **ܕܐܦܫܐ** for **ܕܐܦܫܐ** (LUKE 1, 41), Targ. **דָּוֵן** to rejoice, to leap for joy; **דָּוֵן** (Lac. **δίζω**) = Hebr. **דָּוֵן** capra, Talm. **דָּוֵן** = **דָּוֵן**; the organic root, therefore, is = **דָּוֵן** II.

דָּוֵן I. (*fut.* **דָּוֵן** cod. Samar.) 1. *intr.* to look around, to see around, to spy around, to keep a look out, whence **דָּוֵן** according to some; then to inspect, to criticise, GEN. 14, 14 cod. Sam.; comp. Sam. **דָּוֵן** at GEN. 18, 16; 26, 8; Ex. 14, 25 for Hebrew **נִשְׁפָּט**; Syr. **ܕܐܦܫܐ** the same, Targ. **דָּוֵן** &c. But it does not suit **דָּוֵן**, and it is better to derive it from signif. 2. The modern Hebrew **דָּוֵן** = **דָּוֵן** to examine closely, **דָּוֵן** thorough criticising, strictness, reduplic. **דָּוֵן** and subst. **דָּוֵן** &c. belong here. — 2. to surround, to enclose, of intrenchment, a line of circumvallation; comp. Ar. **دَوَّنَ** circus, **طَوَّقَ** a ring. Deriv. **דָּוֵן**.

דָּוֵן II. (*part.* **דָּוֵן**) *intr.* to dissolve, into dust, to be scattered as dust, DEUT. 9, 21; it is connected with **דָּוֵן** tr. (which see).

Hif. **דָּוֵן** (*fut.* **דָּוֵן**) to pound, to bruise, 2 SAM. 22, 43.

דָּוֵן (only 3 pers. *pl.* **דָּוֵן**) Aram. *intr.* prop. to divide, to separate, to go asunder, hence to dissolve, to fall to pieces, of the parts of a pillar DAN. 2, 35. Elsewhere instead of it *Ar.* of the stem **דָּוֵן** (which see). From the transitive idea of dividing arose in Aram. the signification "to discern, to distinguish, to examine, speculari", to which **דָּוֵן** has been referred; and the Ar. **ذَاقَ**, **ذَاقَ** "to taste" belongs here likewise.

דָּוֵן (*or* **דָּוֵן**; with *suffix* **דָּוֵן**, *pl.* **דָּוֵן**, three times *m.* 1. properly circle of time, period of time (from **דָּוֵן** I), as the Ar. **دَوْر** (time, century), **دَوْر** (time) from **دَوْر** (to turn in a circle, to revolve) &c., Greek **περίοδος**, hence period of a man's age, of a generation, LXX **γενεά** DEUT. 7, 9; 23, 3 4 9; ECCLES. 1, 4 &c.; **דָּוֵן** DEUT. 1, 35,

לְדֹרֹר Ex. 3, 15, or לְדֹרֹר Ps. 77, 9, or עַד-דֹּרֹר 10, 6 or דֹּרֹר דֹּרֹרִים 72, 5 *from generation to generation*, i. e. *for ever and ever, to eternity*, and therefore especially of future time; particularly so in the plural with suff., as דִּרְיָיִם Lev. 23, 43 &c.; rarely of *past periods* Is. 58, 12; 61, 4: *the ruins of many past periods*. The duration of a man's age was 100 years in the patriarchal time GEN. 15, 14 16, Ex. 12, 40 (comp. *seculum* among the Romans, originally *a generation*), afterwards from 30 to 40 years, JOB 42, 16. — 2. *men of a definite time*, as *race* is used in English, NUMB. 32, 13, in a good sense Ps. 14, 5 as well as in a bad DEUT. 32, 5; מִשָּׁר 7, 29. Hence with the genit. and suffix *a contemporary* i. e. one living at the same precise time, as דֹּרֹר Is. 53, 8: *his contemporaries*, or דֹּרֹרִי the same, GEN. 6, 9. — 3. *a dwelling*, either from the circular form of the nomad-tent (see אֶהָל), or from דֹּר 2; figurat. דֹּרֹר אֲבוֹת Ps. 49, 20 *the dwelling of the forefathers*, i. e. the grave; דֹּרֹר Is. 38, 12 *my habitation* i. e. my body, the abode of the soul. Comp. Ar. دَار, Targ. דִּיר, דִּירִי. — 4. (*circle of houses together, city*; comp. Latin *urbs*, connected with *orbis* according to Varro, Greek *πόλις* from *πολέω*, Ar. دَار city) *n. p.* of a Phœnician royal city JOSH. 12, 23, apportioned to the tribe of Manasseh 17, 11, which could not be taken for a long time JUDGES 1, 27, and therefore not possessed by Manasseh till late 1 CHR. 7, 29; elsewhere written דָּאר JOSH. 17, 11. The whole district about Dor, a hilly tract, was called דֹּר נָפֶת (*hill-district of Dor*) JOSH. 12, 23, or נָפֶת דָּאר 1 KINGS 4, 11; but as several hills (with hamlets) belonged to it, this mountain district was named דֹּר נָקוֹר JOSH. 11, 2 (דָּאר וּבְנוֹתֶיהָ 17, 11). The districts דִּירִי and מְגִדִּי in the neighbourhood of the Dor-district were called שְׁלִשָּׁת הַנָּפֶת (i. e. prop. *Tricolliis*, *Trilophus*) JOSH. 17, 11. *Dor* (Greek *Δωρος*, -ρα) lay on the coast of the Mediterranean Sea, 9 Roman miles north of Cae-

sarea (Jerome) on the way to Tyre, below cape בְּרִמְלֵל (*Joseph. contra Ap.* 2, 9) 1 MACC. 25, 11 seq.; now there is there a village Tortura (perhaps טוֹרְטוּרָה mountain Dûra) with a harbour. In composition with this word is צִיר-דֹּר (see עֵין דָּאר JOSH. 17, 11, 1 SAM. 28, 7, עֵין דָּאר Ps. 83, 11, the proper name of a city and district in Manasseh.

דֹּר I. (not used) *intr.* 1. same as דִּיר *to circle, to turn in a circle*; hence of the course of time or a section of it, as the Ar. دَوَّر, derivat. דֹּר 1; of the roundness of an object, deriv. דֹּר 1. a noun; of the border round about a place, deriv. מְדִירָה and the proper names דָּאר, דִּירָא, דִּירָא; comp. besides the stem דִּיר. — 2. After the Aram. manner: *to dwell*, prop. *to move oneself about any where* (circumire, se convertere, divertere, *versari*) Ps. 84, 11, deriv. דֹּר 3; but the verb in this sense may be a denomin. from the noun דֹּר (prop. from the circular, ring-shaped tent of nomads, see אֶהָל); see דִּיר.

דֹּר II. (not used) *tr.* *to tear, to tear up, to tear in pieces, to cut asunder*, as the organic root in דִּירָא I.; cognate צַר. Hence דִּירָא.

דֹּר III. (not used) *tr.* *to put in order, to arrange, to dispose in rows*, same as דָּאר, דָּאר and the organic root in דִּירָא. Deriv. מְדִירָה 2, דִּיר.

דָּאר (*part. pl.* דָּארִי, *constr.* דָּארִי, or דִּירִי, *constr.* דִּירִי, *fut.* דִּירִי) *Aram.* 1. same as the Hebrew דֹּר I. in signif. 2. *to dwell*, DAN. 2, 38; 4, 9 18 32. Hence מְדִיר, מְדִירָה, in the Targ., also דִּיר dweller, דִּירָה dwelling. — 2. like Hebr. דֹּר I. in signif. 1. *to circle, of time*. Deriv. דִּיר. — 3. *to run on, to continue*, comp. *durare*; deriv. דִּירָא. See דִּירָה.

דָּאר m. 1. (from דֹּר I.) *a circle*, only in Is. 29, 3 בְּדִירָה, where *Kimchi* takes it = בְּבִירָה (see בְּדִירָה); *a ball* 22, 18, comp. Arab. دَائِرَة, دَوَّر the same. — 2. (from דֹּר III.) *a pile of wood, a funeral pile, properly arranged, piled in*.

rows, Ez. 24, 5, for which 24, 9 has *מְדוּרָה*.

דורא (same as *דור*) *n. p.* of a city in Babylonia, where was a plain celebrated for the erection in it of a fiery oven DAN. 3, 1. Since the Dura elsewhere mentioned as on the Chaboras (*חבור*) in the neighbourhood of *Circesium* (*כִּרְסִימִשׁ*) and (*זַיְתָּה*) *Zaiitha* (Amm. 23, 5, 8; 24, 1, 5; Polyb. 5, 48) can hardly be meant, as Babylonia scarcely reached to the Chaboras (Xen. epp. Cyr. 1, 5, 1 comp. with 7, 1), there only remains *Dura* on the other side of the Tigris (Polyb. 5, 52; Amm. 25, 6, 9), not far from Apollonia. *Δούρα* Ptol. 5, 66 is *דור*.

דורש I (*part. f.* *דָּרַשׁ* JER. 50, 11 for *דָּרַשׁ*, where the LXX thought upon *דָּרַשׁ*; *inf. absol.* *דָּרַשׁ* Is. 28, 28 for *דָּרַשׁ*, as *אָרַח* JER. 8, 13, ZEPH. 1, 2; *inf. constr.* *דָּרַשׁ*; *imp. f.* *דָּרַשׁ* instead of *דָּרַשׁ* MIC. 4, 13, not to allow the *u*-sound to return for the sake of euphony; *fut.* *דָּרַשׁ*) *tr.* 1. to beat by treading, to crush by treading JOB 39, 15; to beat to dust Is. 41, 15; to lacerate, by drawing a threshing sledge over JUDGES 8, 7; AM. 1, 3; figur. to annihilate, enemies, MIC. 4, 13; cognate in sense *קָרַח*. — 2. to thresh, corn, either by the treading out of oxen, or by *מורק* Hos. 10, 11; 1 CHR. 21, 20. Deriv. *מְדוּרָה* = *מְדוּרָה*.

Nif. *דָּרַשׁ* (*inf. constr.* *דָּרַשׁ*) *pass.* Is. 25, 10.

Hif. *דָּרַשׁ*, instead of which is only the short form *רִישׁ* (*inf.* with *uff.* *רִישׁוֹ*) same as *Kal* *דָּרַשׁ* DEUT. 25, 4.

Hof. *דָּרַשׁ* *pass.* Is. 28, 27.

Identical with *דָּרַשׁ* are the Ar. *دَاس*, Targ. *דָּרַשׁ*, Syr. *ܕܪܫܐ* &c.; and also *دَهِت* (*tr.*).

דָּרַשׁ (*fut.* *דָּרַשׁ*) *Aram.* the same, DAN. 7, 23.

דָּרַשׁ II. (not used) *intr.* same as *דָּרַשׁ*; deriv. *דָּרַשׁ*, *דָּרַשׁ*, *דָּרַשׁ*.

דָּרַח (not used) a stem assumed for the proper names *דָּרַח*, *דָּרַח*; see however *דָּרַח* (= *דָּרַח* I.) and *דָּרַח*.

דָּרַח (not used) *Aram.* (an assumed stem for *דָּרַח* DAN. 6, 19) *tr.* to press down, metaphor *subigere feminam*, as the Ar. *دَحَا* and *دَحَا*, Hebrew *דָּחַ*. According to the Syr., Vulg., Graeco-Venet., Rashi and others, to spread out, same as *דָּרַח*, hence *דָּרַח* = *שָׁלַח* (from *שָׁלַח* to extend), which is also favoured by the signification of the noun in *Tosifita*; according to Sa'adia, Nathan, Levi, Ibn Esra and others, to strike the strings, to play. See, however, *דָּרַח*.

דָּרַח (*inf. abs.* *דָּרַח*, *constr.* *דָּרַח*; but *Kal* only in the Psalms) *tr.* same as *דָּרַח* (*דָּרַח*) to push, to push down, *דָּרַח* Ps. 62, 4; a person, so that he falls 118, 13; to thrust, to drive forward 35, 5; elsewhere also to drive away (see *Nif.*), to hurl (see *Puh.*), to overthrow (see *דָּרַח*). Deriv. *דָּרַח*, *דָּרַח*.

Nif. *דָּרַח* (*part. pl. constr.* *דָּרַח*; *fut.* *דָּרַח*, on the other hand *דָּרַח* JER. 23, 12 should be referred to *דָּרַח* = *דָּרַח*, just as *גָּלִי* 11, 20 to *גָּל*) *pass.* of *Kal* Is. 11, 12; 56, 8; PROV. 14, 32.

Puh. *דָּרַח* (3 *pl.* *דָּרַח*) *pass.* Ps. 36, 13, which *Ibn Koreish* incorrectly derives from *דָּרַח*.

The organic root of *דָּרַח* (Targ. *דָּרַח*, Syr. *ܕܪܫܐ*, Ar. *دَحَا*) is also found in *דָּרַח*.

דָּרַח (only *pl.* *דָּרַח*) *Aram. f.* usually a maid, a lass, a concubine (see *דָּרַח*) DAN. 6, 19. But the versions and old interpreters have not this explanation. According to Sa'ad. it is probably identical with the Ar. *دَحَا* (see *דָּרַח*), *mulier cum qua luditur*, hence *Bayadere*; according to *Ibn Esra* and others *music*, from *דָּרַח* to strike the instrument. The best sense is that given by *Rashi* (*שָׁלַח*), *Theod.* (*ἐδδωματα*) with the Graeco-Ven. (*τραπέζα*), Syr., Vulg. and others: *table* i. e. food, a meal; Talm. *דָּרַח* tables.

דָּרַח (*Kal* unused) *tr.* same as *דָּרַח*, *דָּרַח*; Ar. *دَحَا* the same.

Nif. (*fut.* *דָּרַח*) *pass.* = *דָּרַח* JER. 23, 12.

tion of sufficiency is connected with that of copiousness or multiplicity (see *הוֹךְ* PROV. 30, 15 16); and since the latter in Hebrew is often associated with *to flow, to flow together*, *הוֹךְ* might be identical with *וָדַי*, in which the idea of flowing is involved.

הוֹךְ constr. of *הוֹךְ*, see *הוֹךְ*.

הוֹךְ (originally = Hebrew *demonstr. pron.* *הוֹךְ*, which is also used as a *relative* like the Phœnician *הוֹךְ*; comp. *הוֹךְ* *Aram. pron. relat.* (sing. and plur.) *who, which* (in the Targumic also merely *הוֹךְ*, Syr. *ܐܝܢܐ*, after rejecting *ܐܝܢܐ*). It stands 1. as a relative, like the Hebr. *הוֹךְ*, at the head of the sentence DAN. 2, 23 25 28 35 &c.; but more frequently than in Hebrew also before the prepos. *הוֹךְ*, 5, 2; 6, 14; EZR. 6, 2. — 2. as the designation of a genitive, like the late Hebrew *הוֹךְ*, where the noun preceding is either in the absol. state, e. g. *הוֹךְ* *fire-stream* DAN. 7, 10, or in the definit. state 2, 15, or with suff. of the following noun, e. g. *הוֹךְ* *the name of God*, prop. his name of God 2, 20. — 3. as a *relat. conjunct.* like the Hebr. *הוֹךְ* or more usually *הוֹךְ*, *that, quod*, after incomplete clauses, e. g. after verbs of knowing DAN. 2, 8; 3, 18; 4, 6, of seeing 3, 27 &c.; after clauses like *הוֹךְ* 2, 8, *הוֹךְ* 2, 47; seldom at the beginning of the sentence 4, 20, as *הוֹךְ* also stands, or as *הוֹךְ* in the beginning of a direct address DAN. 2, 25 37; 5, 7; 6, 6 14. Often it expresses a) a temporal relation, e. g. *הוֹךְ* 4, 23 (opposite *הוֹךְ* 4, 22) *from the time at which*; b) a consequence, after the verbs *הוֹךְ* 2, 16, *הוֹךְ* 3, 10 29, *הוֹךְ* 6, 8, or a purpose EZR. 5, 10 *that, so that, in order to*; c) *because, for*, DAN. 2, 20; 4, 31; 6, 24, like the Hebr. *הוֹךְ* *for if* DAN. 2, 9 = Hebrew *הוֹךְ*, but which signifies in EZR. 4, 16 *that if*. Joined to other particles it is found in *הוֹךְ* DAN. 4, 5; EZR. 7, 25 &c.; *הוֹךְ* = *הוֹךְ* DAN. 3, 7; 5, 20; 6, 11 15; *הוֹךְ* 2, 43; *הוֹךְ* 6, 6; *הוֹךְ* 6, 8; *הוֹךְ*

2, 10 40; 3, 29; 5, 22; 6, 5 23; EZR. 6, 13; *הוֹךְ* DAN. 2, 28; EZR. 7, 18; *הוֹךְ* DAN. 4, 14; 5, 21; *הוֹךְ* 4, 23; EZR. 5, 12; *הוֹךְ* DAN. 4, 30; 6, 25; 7, 11; *הוֹךְ* 4, 14 &c. — The Arabic too has this pronominal stem, as is seen from *الذي* *who, which*, in the dialect of the Tagites *الذي* and *الذي*, the same. See Hebrew *הוֹךְ*.

הוֹךְ, only as the first part of the name *הוֹךְ* *n. p.* of a place in the wilderness, over against *הוֹךְ*, in the circle of *הוֹךְ* and *הוֹךְ* DEUT. 1, 1, without one being able to determine it more exactly, since the present *Dahab* east of Sinai, situated at the sea, does not suit the condition of the place described in the passage. *הוֹךְ* = Ar. *الذي*, prop. *who*, then *master, possessor* = Hebr. *הוֹךְ* (comp. pl. *הוֹךְ*, possessor, prop. = *הוֹךְ*); the proper name, therefore, is the same as *הוֹךְ* *place of gold*, as the LXX have taken it (*καταχευσα* i. e. *κατὰ τὰ χρυσία*).

הוֹךְ *m.* see *הוֹךְ*.

הוֹךְ (or *הוֹךְ*, *river-place*; from *הוֹךְ*) *n. p.* 1. of a Moabite border-city, which Israel took and destroyed on their march to Canaan, and the tribe of *Gad* rebuilt NUM. 32, 34, hence *הוֹךְ* 33, 45. At the distribution, Reuben got it JOSH. 13, 9 17, but afterwards Moab retook it IS. 15, 2; JER. 48, 18 22. For the sake of alliteration with *הוֹךְ* it is called in IS. 15, 9 *הוֹךְ*, especially as *הוֹךְ* (belonging to *הוֹךְ*) is of like fundamental meaning with *הוֹךְ*. It lay on the northern bank of the Arnon, which part of it was called *הוֹךְ*. Somewhat farther in the plain, are still found ruins called *דיבאן*. — 2. of a city in Judah NEH. 11, 25, which has come, however, from *הוֹךְ* (from *הוֹךְ*), since it is termed *הוֹךְ* JOSH. 15, 22; and there too *הוֹךְ*. — 3. In the cod. Sam. DEUT. 28, 65 for *הוֹךְ*.

הוֹךְ (formed from the Pihel-form of *הוֹךְ*, like *הוֹךְ*; *pl.* *הוֹךְ*) *m.* a *fisher*, IS.

19, 8., for which in the K'tib JER. 16, 16 דיג stands.

דיג see דיג.

דיג see דיג.

דיג (from דיג; not used) 1. *trans.* prop. to moisten, to wet, hence to dye, the same fundamental signification being in צבע, Aram. צבע (cognate with שבע, שבע, שבע); deriv. דיג. The organic root, therefore, in דיג can only be put with that in דיג, דיג, דיג (which see). — 2. *intr.* to flow out, to spring forth, to bubble out, of a cistern, where דיג = דיג is likewise cognate with דיג, דיג; comp. Arab. ودى (prop. to flow). Deriv. דיג (Aram. דיג), the proper names דיג, דיג, דיג — דיג belonging to the noun דיג, see the word.

דיג (stands for דיג from דיג) *fem.* name of a bird of prey inhabiting ruins, DEUT. 14, 13, Is. 34, 15, as דיג. (A enclosed between vowels passes into י; comp. דיג from דיג.)

דיג (after the form דיג, דיג, for דיג, which has arisen out of דיג, as the Aram. form is pronounced) *f.* a colour for writing, which was used, according to Josephus (Ant. 12, 2, 10) in different kinds (comp. Ar. حبر colour, then ink; German Tinte from tincta i. e. coloured); ink, JER. 36, 18, which in N. Test. times was black 2 COR. 3, 3; 2 JOHN 12; 3 JOHN 13. The word has also passed into Persian (دیت) from the Semitic dialect (Targ. דיג, Syr. ديت, Ar. ديت ink-stand).

דיג (from דיג I.; river-place) *n. p.* 1. of the city דיג Is. 15, 9. See דיג. — 2. of a city in Judah, for which there is in NEH. 11, 25 דיג; on the contrary in JOS. 15, 22 דיג; but the latter name appears to come from דיג.

דיג see דיג and the stem דיג.

דיג *Hebr.* as a verb-stem, see דיג.

דיג *Aram.* as a verb-stem, see דיג.

דיג (with suff. דיג, דיג) *m.* a cause, a judicial transaction, to be settled by a decision in law DEUT. 17, 8. To conduct the cause of a person, to bring it to a decision, is called דיג PROV. 29, 7, דיג Ps. 9, 5; 140, 13, דיג JER. 22, 16, which is sometimes = to help, to assist, to take one's cause in hand. דיג PROV. 31, 5, דיג Is. 10, 2 to pervert the cause of a person, to turn it aside. Figurat. a cause in dispute, a dispute, PROV. 22, 10. — 2. right, as law, with דיג ESTH. 1, 13. — 3. a sentence of a judge, a decision, also condemnation Ps. 76, 9. — 4. the sentencing, the judgment, hence דיג PROV. 20, 8 the seat on which the judge sits. In Ar. from the same stem דיג (diwān) judgment. — 5. *n. p.* of a territory in the Assyrian empire, mentioned with the provinces דיג, דיג, דיג, whence colonists came to Samaria. דיג is now difficult to be determined. *Gentile* דיג EZR. 4, 9.

דיג (*defn.* דיג) *Aram. m.* 1. right, DAN. 4, 34; 7, 22, conseq. = Hebr. דיג Is. 1, 17; HAB. 1, 4, not right in a dispute. — 2. judgment, as an abstract, then judicium; concrete a judicial person, a judge, 7, 10 26. — 3. sentence, decision, metaph. punishment, EZR. 7, 26.

דיג (from דיג) *m.* a judge, 1 SAM. 24, 16.

דיג *Aram. m.* the same EZR. 7, 25.

דיג (*judged, avenged*) *n. p. f.* GEN. 30, 21.

דיג (*def. pl.* דיג from דיג 5) see דיג.

דיג 1 CHR. 1, 6 see דיג.

דיג (from דיג) *m.* a watch-tower, of besiegers 2 KINGS 25, 1; JER. 52, 4; EZR. 4, 2 (the building up is usually expressed by דיג, or also by דיג EZR. 26, 8); therefore = דיג, Syr. דיג. So the usual assumption. But the constant use of the sing. and דיג standing with it make it better be referred to signification 2 of דיג, and to be translated in-

trenchment, surrounding wall; LXX πα-
ρίτειχος.

דיש see דיש.

דיש *m. prop. threshing, Aram.* דיש;
then *threshing-time* LEV. 26, 5.

דיש see דיש I and II.

דישון see דישון.

דישון (= דישון 2) *n. p. m.* GEN. 36, 21
26 30.

דישון (or דישון from דיש II.) *masc.*
1. *mountain-goat or antelope* DEUT. 14, 5,
prop. leaper, Aram. דישא caprea, LXX
σύναιρος (i. e. white-rump, from דישון)
a species living in Egypt and Africa.
— 2. (also דישון, דישון; *antelope*) *n. p. m.*
of some Edomites GEN. 36, 25 30, prob-
ably a designation of mountaineers.

דיש *Aram.* see דיש.

דיש (pause דיש; from דיש *m. oppressed,*
dejected, humbled, miserable (prop. lean,
slender = דק); figurat. *small, inconsider-*
able (cognate in sense עני) Ps. 9, 10; 74,
21; along with דיש 10, 18.

דיש (in the Targ. also דיש, דיש) *(Aram. pron. demonstr. m., דיש f. this, Ezr.*
ch. 4. 5. 6, formed from דיש and דיש and
strengthened by the suffix -k from ka,
which is also demonstrative. Another
kind of enlargement is דיש and דיש in
the Targ.; comp. Arab. دال from د =
Hebrew דה. The same -k is also in the
Targ. דיש, דיש.

דיש (Kal unused) *intr. to be pressed*
together, figurat. to be bowed, oppressed,
kept down, lessened; identical in the
organic root with דק, דק; while the same
organic root in דק, Arab. دك, دك, is
transitive. Deriv. דיש.

Nif. דיש to be cast down, dejected, of
the לב Is. 57, 15.

Pi. דיש (inf. with suff. דיש Is. 53,
10; fut. דיש) to tread down, to crush,
דיש (pride) Ps. 89, 11; to humble, דיש
PROV. 22, 22; to subject, דיש Is. 3, 15; to
cause to suffer 53, 10; to destroy Ps. 72,

4; JOB 4, 19; 6, 9; to *grieve, דיש*
19, 2; דיש דק to *crush under the*
feet of one LAMENT. 3, 34; דיש דק
to *tread to the ground. Deriv. דיש,*
דיש.

Puh. דיש pass. of Pihel Is. 19, 10; 53,
5; JER. 44, 10; JOB 22, 9.

Hithp. דיש (fut. דיש) to be crushed,
humbled, bruised, JOB 5, 4; 34, 25, con-
seq. passive, if we should not rather read
דיש (Nif.).

דיש (pl. constr. דיש) 1. *f. from the*
m. דק, as a subst.: a bruising, crushing,
of the testicles DEUT. 23, 2 (after Ger-
man mss.; see דיש); concrete, *dust i. e.*
what is bruised, דיש דק to bring
back to dust Ps. 90, 2. — 2. (after the
form דק, דק) *m. bowed, discouraged,*
דיש in spirit, Is. 57, 15; Ps. 34, 19.

דיש *m. assumed by some for דיש*
Is. 53, 10; but see דיש under דק.

דיש I. (in Kal only דיש Ps. 10, 10
K'tib, fut. דיש ibid. K'ri) *intr. same*
as דק, Ps. 10, 10 he (דק or דק) is
cast down (דיש or דיש) and bowed
(דיש); but one can read the K'tib דיש
(adj. from דק), the K'ri דיש (Nif.),
without the sense being altered. Deriv.
דיש.

Nif. דיש (1 person דיש part.
דיש), as דק from דק Ps. 38, 9; 51,
19 and perhaps Ps. 10, 10 K'ri (דיש);

Pih. דיש to bruise, דיש Ps. 51, 10;
to destroy 44, 20.

דיש II. (not used) *intr. same as דק*
(which see) to be clean, innocent.

Pih. דיש (not used) to be very guilt-
less, very clean; deriv. דיש.

דיש *adj. m. see דק.*

דיש (after Spanish mss. DEUT. 23, 2;
for which German mss. have דק), see
דיש.

דיש (from דק after the form דק) *m.*
dashing (of the waves), the breaking of
waves Ps. 93, 3.

דיש (from דק II. in the intensive
form, as דק from דק NUMB. 12, 3 in

the Kal form) *m.* (according to *Ibn Esra*, *Kimchi* and others) *bowed down, miserable*, then like דָּכָר *pious*, PROV. 26, 28 *a lying tongue hates the pious*. According to the LXX and Vulg. from דָּכָר II. *to be innocent, pure*, therefore דָּכָר is = דָּכָר *innocent, clean*, and the abstract for concrete, *innocence*, LXX ἀλγθεια, Vulg. *veritas*, which certainly makes an antithesis to דָּשָׁר.

דָּכַר (not used) 1. *tr. to bruise, to break in pieces, to crush*, Ar. دَكَّ, identical with the organic root in דָּחַח, דָּכָה, דָּכָה, Ar. دَكَّ, دَحَا, دَاكَّ, &c., Greek δάκω, δάκνω; metaphor. *to lessen, to press down, to despise*. — 2. *intr. to be bruised, figur. to be wretched, dejected, mean*. Deriv. דָּכָה, דָּכָה; on the contrary דָּכָר comes from דָּכָה II.

דָּכָר *Aram. pron. demonstr. pl., these* (formed from דָּךְ with ה־ appended, as *in* in אֵלֶּיךָ), but also connected as a neuter with the singular DAN. 2, 31; 7, 20 21.

דָּכַר (not used) *Aram. tr. same as Hebrew דָּכַר*, namely 1. *to press into, to bore into*, of a spear, = דָּכַר *infigere*, hence metaphor of the membrum virile; derivative the noun דָּכָר. — 2. *Figur. to impress, on the memory, to remember, to retain*, whence דָּכָר and דָּכָר.

דָּכָר (*pl. דָּכָרִין*) *Aram. m. same as Hebrew דָּכָר*, prop. male (see the verb דָּכַר 1); but only specially of the *male of sheep, a ram* Ezr. 6, 9 17; 7, 17; Syr. دَكَّ mas and aries; comp. Greek ἀρῆν mas and ἀρῆν aries, Pers. کشن mas and aries.

דָּכָר (*def. דָּכָרִינָה*) *Aram. m. a record*, Ezr. 6, 2 *as a record*, i. e. as an original document. As commentarius properly signifies the same, دَكَّ means liber commentariorum.

דָּכָר (*pl. def. דָּכָרִינָה*) *Aram. m. the same*, Ezr. 4, 15 סֵפֶר דָּכָרִינָה *book of documents*.

דָּל (*pause דָּל; from דָּלָל*) *adj. m. (pl.*

דָּלָל, *f. דָּלָלָה* (*pl. דָּלָלוֹת*) 1. *tottering* (to this side and that), *loose, staggering, shaking*; therefore *decaying, wretched* (of the appearance) 2 SAM. 13, 4, of kine GEN. 41, 19, with דָּלָלָה; or *small* (in years or worth), *insignificant, little* JUDGES 6, 15, with דָּלָלָה; *weak* 2 SAM. 3, 1, opposite דָּלָלָה. — 2. *Subst. m. poor, opposed* JOB 34, 19, to דָּלָלָה Ex. 30, 15; *impoverished, wretched, unfortunate*, with דָּלָלָה Ps. 72, 13; 82, 4, דָּלָלָה 82, 3, דָּלָלָה ZEPH. 3, 12, Is. 26, 6, דָּלָלָה PROV. 28, 3, whom law (EXOD. 23, 3; LEV. 19, 15) and morality (Ps. 82, 3; 113, 7; PROV. 14, 31; 19, 17; 21, 13; 22, 22) were efficient in raising up and protecting; *a poor debtor* AM. 4, 1, who becomes a slave at last 8, 6. — 3. (from דָּלָל I.) *subst. m. prop. same as דָּלָלָה* (the fold of a door), but only metaphor. *door of the lips* (comp. דָּלָלָה) MICAH 7, 5. LXX θυρα.

דָּלָל cod. Samar. Ex. 2, 19 for דָּלָלָה, which see.

דָּלָל (*part. דָּלָלָה*) *intr. to leap, to spring*, with עַל over something, in the expression *to leap over the threshold* Zeph. 1, 9 i. e. *to serve his lord with respect* (as in the East they were wont not to tread upon the threshold of the master's apartment, but to leap over it).

Pih. דָּלָלָה (*fut. דָּלָלָה*) *to leap over*, with accus. of the object 2 SAM. 22, 30; Ps. 18, 30; with עַל *to leap over a thing* SONG OF SOL. 2, 8; seldom *to spring* absol. Is. 35, 6.

The stem, which is still found in Semitic only in the Targ. דָּלָלָה, is in its organic root דָּלָלָה, as it is preserved also in extra-Semitic tongues (Sanskrit *lagh*, *laugh*, transsilire, Gothic *laik-an salire*, Greek perhaps *λαγ* in *λαγ-ός* prop. leaper &c.).

דָּלָל I. (*fut. דָּלָלָה*) *intr. 1. to wave, to rock to and fro, to move*, of twigs, of a water-bucket, *to hang down*, of the leg of the lame (according to *Ibn Chagguj*, see however דָּלָל), *to hang*, of the door on its hinges, therefore identical with

meaning. — For רָלִי Prov. 26, 7 see רָלִי II.

Nif. רָלָה (fut. יִרָל) to be unfortunate, wretched, to be reduced JUDGES 6, 6; Is. 17, 4.

רָלָה II. (i. e. רָל; 3 p. pl. רָלִי) intr. to raise, to direct upwards, to turn up, of the eyes Is. 38, 14, connected with רָלָה II. (which see).

רָלַע (not used) intr. to be thick, to be puffed, of a gourd; hence the Targ. רָלַע, in the Mishna רָלַע, Ar. رَلْع a gourd, as רָבַעַח from רָבַח I.; whence רָלַעַן (gourd-place) n. p. of a city in Judah Jos. 15, 38.

רָלַךְ (fut. יִרָלַךְ) intr. prop. to go to slowly, to slink along (comp. רָלַץ), hence to drop, i. e. to flow slowly, ECCLES. 10, 18 the house drops (with rain); to shed tears, of the eyes Job 16, 20; to melt away, of שָׁם Ps. 119, 28. — The stem also lies in the Targ. רָלַךְ, Arab. رَلَف to sneak, with which رَلَف is cognate; but the organic root is רָלַךְ, also found in רָלַץ, רָלַץ; comp. λῆα, λιπάω, αλείφω, Lat. lib-are. Deriv. רָלַךְ (proper name) and

רָלַךְ m. a dropping Prov. 19, 13; 27, 15.

רָלַךְ (Pers.) n. p. m. ESTH. 9, 7.

רָלַק (inf. constr. רָלַק; fut. יִרָלַק) intr. 1. to glow, to burn, of the lips Prov. 26, 23 i. e. hot kisses; of arrows Ps. 7, 14: he makes his arrows burning ones i. e. arrows wrapped with combustible materials; figurat. to be in anguish Ps. 10, 2, violent anxiety or pain being compared to heat 39, 4. — 2. tr. to pursue hotly, prop. to burn after, with רָלַק GEN. 31, 36, 1 SAM. 17, 53; but also without it and with the accus. of the object, LAMENT. 4, 19.

Pih. רָלַק (not used), deriv. רָלַק.

Hif. רָלַק to kindle, שָׁם Ez. 24, 10; to heat, of wine Is. 5, 11.

The organic root רָלַק is also in רָלָה I.

(רָלָה I.), רָלַג, Ar. رَلَق, comp. Latin luc-ere, German lug-en &c.

רָלַק (part. רָלַק) Aram. the same DAN. 7, 9.

רָלַח (after the form רָלַח, prop. inf. Pih.) f. hot fever DEUT. 28, 22; Talm. רָלַח.

רָלַח (after the form רָלַח, conseq. from רָלָה I., not the fem. of רָל and belonging to רָלַל; but the fem. רָלָה is retained in dual and plur., before the suff., as in רָלַח, i. e. רָלָה is looked upon as a segolate form, hence with the suff. רָלַח Is. 26, 20 K'ri, as if the sing. were רָלָה, but which stands here for רָלַח; dual רָלַח, constr. רָלַח, with suff. רָלַח; but also pl. רָלַח after the form רָלַח, constr. רָלַח) f. 1. a door, hanging and turning on its hinges Prov. 26, 14, sometimes divided into two turning halves (רָלַח) or wings (also called רָלַח), each wing or fold consisting of two planks (רָלַח or רָלַח) 1 KINGS 6, 34, Ez. 41, 24 (in the Mishna, table or plank generally), distinguished from רָלַח (prop. opening), by supposing רָלַח to consist of רָלַח or רָלַח 1 KINGS 6, 31. In the signification of door or folding door, רָלַח expresses the door hanging upon hinges, to which were applied the verbs רָלַח GEN. 19, 6 or רָלַח 2 SAM. 13, 17, רָלַח 2 KINGS 9, 3, רָלַח NEH. 3, 1, רָלַח GEN. 19, 9 &c. The dual is used of the two folding gates of cities, temples &c. DEUT. 3, 5, 2 CHR. 4, 22, Is. 45, 1, more rarely of simple houses Josh. 2, 19; hence רָלַח to establish a city with gates 1 KINGS 16, 34; figurat. of שָׁמַיִם Ps. 78, 23, for which elsewhere רָלַח; of בָּטֶן JOB 3, 10 i. e. the maternal body consisting of two halves, labia pudendi; of פְּתָיִם 41, 6 i. e. the two sided mouth of the crocodile; of the sea 38, 8; of Lebanon ZECH. 11, 1 &c. But the pl. is used still more frequently JUDGES 3, 23, 1 SAM. 3, 15, 1 KINGS 6, 31, 2 KINGS 18, 16, and in the applications already mentioned NEH. 7, 13; 13, 19; 2 CHR. 29, 7; Ps. 107, 16. רָלַח רָלַח

speak in similitudes, of the prophets, same as מְשָׁל Hos. 12, 11, which the LXX and Jerome misunderstood. — 2. to unite ideas i. e. to fancy, to imagine Ps. 48, 10; to mean, to think JUDGES 20, 5; Is. 10, 7; Ps. 50, 21; to destine, with לְ for some one, 2 SAM. 21, 5.

Hithp. הִתְרַמָּה (fut. יִרְמָה) to make oneself like, to place oneself on a par, with לְ Is. 14, 14.

The stem רָמַ (Targ. רִמָּא, Syr. رَمَا &c.) has for its organic root דָּמָה in the sense of "to bind together, to adjust together", which reappears with enlarged meaning in דָּרַם, צָם, זָם &c.; comp. Sanskrit *sama* (agreeing, like).

רָמָה III. (fut. יִרְמָה) tr. (a farther development of דָּם, דָּם) 1. to cut off, to conclude, to cause to end, therefore to cease, of weeping JER. 14, 17; LAMENT. 3, 49; for which also נָרַם (Nif. of דָּם) appears 2, 18; once to destroy Hos. 4, 5, which, however, the ancients took from רָמָה II. — 2. to be speechless, dumb, silent (see Nif.); metaphor. to rest, to be at rest. Deriv. דָּמָה, דָּמָה.

Nif. נִרְמָה pass. to be destroyed, of nations ZEPH. 1, 11, cities Is. 15, 1, lands Hos. 10, 7. Rarely: to be dumb, of cattle Ps. 49, 13.

רָמָה (from דָּם) f. a hermitage, a place of death-like stillness (see רָמָה) Ez. 27, 32, without any necessity for taking רָמָה = מְרָמָה; many mss. read רָמָה (from דָּם).

רָמָה Aram. see דָּמָה.

רָמָה f. a likeness, a thing like, Is. 40, 18: what likeness will ye compare with him? Usually concrete, an image Ez. 1, 5 26; DAN. 10, 16; a copy GEN. 1, 26; דָּמָה לְ עֶזְרָא i. e. like oxen in shape 2 CHR. 4, 3; a model, דָּמָה לְ עֶזְרָא Ez. 1, 16 model of a single one; then a form, a copy of the original image Ez. 1, 22. An adverb: like, as, instar Is. 13, 4, with it is sometimes מְרָמָה; elsewhere מְרָמָה Ps. 58, 5. Ar. رَمَا (image), Targ. דָּמָה, Syr. رَمَا (image), the same.

רָמָה (from רָמָה III.) m. rest, cessation, Is. 62, 6 7; Ps. 83, 2.

רָמָה (from רָמָה III.) m. = רָמָה rest, prosperity, דָּמָה רָמָה Is. 38, 10 prosperity of days, i. e. the best days; according to the Targ. (רָמָה), Aq., Symm. (ἀσθeneia) from רָמָה III. (prop. to be bound) sickness; according to Ibn Ganāch, Rashi, Kimchi (בְּרָחָה) and others in the sense of "to destroy"; according to the LXX and Vulg. the standing still (of the sun) i. e. noon (comp. ἐν τῇ μεσημβρίᾳ τοῦ βίου, Ar. نَهْضَةُ الْيَوْمِ Prov. 4, 18), without מְרָמָה being the reading. But the sense given is more natural, on account of דָּמָה.

רָמָה (after the form עֲלִיּוֹן) m. same as דָּמָה Ps. 17, 12 (Rabbinic: a representation).

רָמָה (3 p. pl. רָמָה, pause; inf. and imp. דָּם, דָּם; fut. 1 דָּם after the form דָּם, דָּם, where the reduplication moves forward, because the word concludes with the radical sound to be doubled; fut. 2 intrans. נָרַם, like נָרַם, pl. נִרְמָה and דָּמָה; but נָרַם may be regarded as a fut. Nif.) intr. 1. same as רָמָה II., דָּם (דָּם) to be still, to be silent, 1 SAM. 14, 9; Ez. 24, 17 (see נָרַם); Ps. 4, 5; to be struck dumb, with terror Is. 23, 2; to trust calmly, with לְ of the person, or absol. Ps. 37, 7; 62, 6; to look at in calmness, to be resigned JER. 47, 6; LAMENT. 3, 28; to stand still, of the sun JOSH. 10, 12 13. — 2. to cease, JOB 30, 27; Ps. 35, 15; LAMENT. 2, 18; to be separated, isolated (see רָמָה); and in many other modifications, conseq. = רָמָה III. Deriv. דָּמָה, דָּמָה. On the contrary דָּם belongs to דָּם.

Nif. נִרְמָה (3 p. pl. נִרְמָה; fut. נִרְמָה, pl. נִרְמָה, pause; or also abridged נִרְמָה; 1 person נִרְמָה from נָרַם) as Kal: to be dumb Ex. 15, 16; LAMENT. 2, 10; to be silent JOB 29, 21; to dwell at rest JER. 8, 14; 49, 26; but also to be destroyed JER. 25, 37, to perish 51, 6, בְּחֹשֶׁךְ in darkness 1 SAM. 2, 9; לָשֹׂאֵל to go into the grave Ps. 31, 18, like רָמָה III.

Poh. דומם *to silence, to quiet*, Ps. 131, 1.

Hif. דרם (with suff. דרמני) *to annihilate, to destroy*, JER. 8, 14.

דממה *f. stillness*, of the wind Ps. 107, 29; קול 1 Kings 19, 12 and poet. (Hendiadyse) דר נקול Job 4, 16 *a gentle voice*.

דמן (not used) *tr. to heap together, to heap up* (dung), obviously arising from דמל in the first instance, Ar. دمل (hence דמל = דמן dung-heap, and from it the Arab. denom. دمل to dung); דמל again is only a collateral form of דמל II. (which see). Hence דמן, דמנה and the proper names דמנה, דמן, דמן; perhaps also דמן, דמן, דמן *m. a dung-heap*, on the field, 2 Kings 9, 37, JER. 9, 21, on the earth 8, 2; 16, 4 (in דמן דמנה *dung of the earth*, there is an alliteration); comp. Ar. دمن (dung-heap), دمان and دمال (fumus), whence دمن stercoravit.

דמנה (*a dunged place*) *n. p.* of a city in Zebulon Josh. 21, 35. Perhaps we should read instead דמנה, since דמן suits better there. See דמנה, דמן.

דמע (*fut. דמע, inf. abs. דמע*) *intr. to flow, to run*; metaphor. *to weep, to shed tears*, of the eye, JER. 13, 17, Ar. دمع the same; *to flow out*, of the juice of the vine, of the olive (see דמע); hence דמע, דמע. The organic root is דמע, identical with that in דם I. and דמע I.

דמע (with suff. דמעי) *m. properly a tear*, only figurat. (*Kimchi, Parchon*) *the trickling out, the juice*, of vines or olives, consequently wine, mead, Ex. 22, 29, like the Greek δάκρυον τῶν δένδρων, Latin *arborum lacrimae*, Sam. דמע extract, best issue, Malt. *damgha* a drop.

דמעה (with suff. דמעתי; *pl. דמעתי*) *f. a tear*, and collect. *lacrimae* ECCLES. 4, 1 (Ar. دمع), whose source is in the eye JER. 8, 23, that flow over the face Is. 25, 8, a sign of sorrow Ps. 80, 6;

126, 5, of repentance and regret MAL. 2, 13. דרדו עיניו דר Ez. 24, 16, JER. 9, 17 *to weep*.

דמר (not used) *intr. same as דמר* (which see), *to overtop, to be prominent*. Deriv. דמר (which see).

דמשק (not used) *intr. to be industrious, active*, Arab. دَمَشَق the same; conseq. the proper name דמשק derived from it: *place of industry*. But industry could hardly be thought of in the first appellation of the city. Perhaps *place of weaving*, from דמשק = Ar. دَمِصَق *to weave*, which דَمِصَس also means, from which the forms דמשק and דמשק are explicable.

דמשק (not used) *tr. = דמשק*, whence דמשק.

דמשק (arising from דמן [as 1 Chr. 18, 5 6 and the Syr. دَمِصَق still have it], which is fused together from דמשק and דמשק; from דמן not only has דמן originated, but also, with ar resolved into δ, דמן, written by the punctuators דמן in 2 Kings 16, 10) *n. p.* of an ancient city at the foot of Antilibanus, in a plain watered by the rivers דמנה and דמשק (which see), GEN. 14, 15, sometimes belonging to the Jewish kingdom 2 Sam. 8, 5 6, but for the most part an independent kingdom having kings of its own (see דמן, דמן, דמן, דמן) 1 Kings 11, 24 &c., till it was removed 740 B. C. under רצין (which see) by the Assyrians, and its inhabitants carried away in exile to the Caspian Sea 2 Kings 16, 9; Is. 7, 4; 8, 4; 10, 9; 17, 1; Am. 1, 3-5; 5, 27. Yet the city continued to flourish JER. 49, 23 24 27; Ez. 27, 18; 47, 16-18, and played a part also in the middle ages. In GEN. 15, 2 דמשק stands for דמשק, with an alliteration to דמשק. The name probably proceeds from the Semitic; and it might also be explained "habitation of possession" (דמשק), or "possession of Adar" (דמשק = דר = דמשק), comp. דמשקם (many mss. have דמשק) *m.*

damask, a silk stuff, coming from דַּמָּשֶׁק *Am. 3, 12*, and only altered in the pronunciation for distinction-sake. See דַּמָּשֶׁק.

דָּן (*judge*, referred to him who bears the name, as we see from GEN. 49, 17, but according to GEN. 30, 6 to God, θεός, certainly an eulogy at first, as דָּנִיֵּאל 1. *n. p.* of a son of Jacob GEN. 30, 3-6; 35, 25, founder of the tribe called after him 49, 16-17, which is written fully דָּן מִשְׁפָּחָה Ex. 31, 6, דָּן בְּנֵי דָן NUM. 1, 38. *Gentile* דָּנִי *Danite*, collect. *the Danites*, JUDGES 13, 2; 18, 1; comp. מִשְׁפָּחָה DEUT. 29, 7. Comp. also אֲבִירָן, בְּרָךְ. — 2. *n. p.* of the district of this tribe JOSH. 19, 41 seq., where 17 cities were allotted to them (אֲשֶׁת־אֵל, צָרְדָּה, עִיר שְׁמֶשׁ &c.), most of which remained in possession of the heathen JUDGES 1, 34; 14, 1 seq.; 1 SAM. 5, 10; 1 KINGS 15, 27. At a later period the chief territory was concentrated about the Sidonian גִּישָׁר (JOSH. 19, 47 לְשֶׁם), a city in the extreme north of Palestine, at a small distance from Paneas (Caesarea Philippi) JUDGES ch. 18; in enumerating the tribe-territories from south to north *Dan* takes the latter place JOSH. 19, 40; JUDGES 1, 34; 1 CHR. 12, 35. — 3. (*judge, ruler*; a Phenician name of *Eshmûn* or *Pan*, otherwise called [on the coins of בָּעַל יָעַן, i. e. *Paneas*] Bal-inas, i. e. *Ba'al Ya'an*) *n. p.* of a Sidonian-Phenician city situated on one of the sources of Jordan, in the valley בִּירֵי-רְחוֹב, at a short distance from *Paneas*, called in Hebrew דָּן יָעַן, in Phenician as the deity worshipped there, GEN. 14, 14. At its conquest by the Danites this appellation is described as new JUDGES 18, 29, and לִישָׁם or לְשֶׁם is given as the older name JOSH. 19, 47. — 4. (*Dan playing the pipe*, as דָּנָה is designated, see דָּנָה, and *Eckhel*, doct. num. vet. T. III. p. 342; with *a* of motion דָּנָה-יָעַן *proper name* of *Paneas*, where בָּעַל יָעַן i. e. *Pan* was worshipped in a grotto 2 SAM. 24, 6; the Vulg. read דָּן יָעַר. Comp. חֹשֶׁב־דָּנָה. — 5. Abridged from דָּן Ez. 27, 19, which see.

דָּן (a pronominal stem, compounded of דָּן = דָּן, and דָּן, as in דָּן, אֲדָן, אֲדָן) *pron. demonstr. m. (def. דָּנָה) f. this*, DAN. ch. 2-7, appended to both genders because the def. masc. has the same form as the fem., as to דָּן, מִשְׁפָּחָה, דָּן, בָּרָךְ, דָּן &c.; rarely prefixed DAN. 4, 15; EZR. 5, 4. The fem. is used like the Hebrew דָּנָה for *this*, as בְּלִי-דָּנָה *all this* DAN. 5, 22, particularly in connection with prepositions, as אַחֲרֵי דָּנָה 2, 29 *after this*; בְּאַחֲרֵי דָּנָה the same, 7, 6; עַל-דָּנָה *upon this, thereupon* 3, 16; אֶת-דָּנָה *as this, therefore* 2, 10; מִן-מִקְדָּמָה דָּנָה *prop. of before this, i. e. formerly* 6, 11; בְּלִי-דָּנָה *all in consequence of this*, because of this very thing, 3, 22. — In the Targ. דָּן, דָּנָה, דָּנָה are in use; see דָּנָה.

דָּנָה see דָּנָה.

דָּנָה (not used) the ground-form to דָּנָה which see.

דָּנָה (not used) *intr. to be pliant, squeezable, yielding*. The organic root is דָּ-נָג, identical with that in נָגַג, פָּ-נָג, דָּ-נָג in their transitions. Deriv. דָּנָג.

דָּנָה (not used) *intr. to be low*, of the ground, identical with דָּן (דָּן), אֲ-דָן, Ar. دَنَا, دَنَا &c., in its organic root, and physical signification. Deriv. the proper name דָּנָה.

דָּנָה in the proper name יָעַן דָּנָה, see דָּן 4.

דָּנָה (*low ground*, from דָּנָה in the intensive form) *n. p.* of a city in Judah JOSH. 15, 49.

דָּנָה see דָּן.

דָּנָה (not used) *intr. to bend aside, to abscond*, whence the proper name דָּנָה. The quadrilateral is a farther development of דָּנָה, Ar. دَنَتَ (to bend aside), by means of *h*; comp. the Ar. كَمَلَ (to collect) from كَمَلَ.

דָּנָה (probably from the quadrilateral דָּנָה [which see] *bending aside*,

concealment or *little place*) *n. p.* of an Edomite city GEN. 36, 32; 1 CHR. 1, 43.

דְּנִי *Gentile* from דָּן, which see.

דָּנִיֵּאל (דָּנֵאל in EZEK.; *El is judge*, consequently from דָּן and אֵל, united by ו-) *n. p. m.* of different persons 1 CHR. 3, 1, EZR. 8, 2, NEH. 10, 7, especially of the famous wise man and prophet, from whom the book of Daniel is called; all DANIEL; and EZEK. 14, 14 20; 28, 3, where he is mentioned as a wise man and pattern of righteousness.

דָּנָן (not used) *intr.* same as דָּנָה *to be low*, assumed for the proper name דָּנָה; Ar. دَن the same; see, however, דָּנָה.

יָדַע abridged from יָדַע *knowing*, in the proper names אֲבִירָע (which see), וְשִׁמְרָע; comp. Phenic. יָדַע-קָם = יָדַע-קָם n. p. Deriv. perhaps the proper name יְדִיעָל.

הַדְרֵה see **דֵּה**

דָּעָה (from דָּעָה, prop. *inf.*; pl. דָּעוּת)
m. what one knows, knowledge, of a thing, JOB 32, 6 10 17; 36, 3; *pl. wisdom, consisting of a fulness of knowledge* 37. 16.

דָּעָה (not used) *intr.* same as דָּעָה,
whence

דַּעַר (= דָּעַר *part. m. knowing*) *n. p.*
of a Midianite, only in אֶלְדֵּי־דַעַר Gen.
25, 4, where אֶל is perhaps the Arabic
article. See, however, אֶלְדֵּי־דַעַר.

נָקַח (from נָקַח, *pl.* נָקַחוּ) *f.* = נָקַח Ps. 73, 11 construed with the accus. like the verb, Is. 11, 9; *pl.* = נָקַחוּ 1 SAM. 2, 3.

דָּעָה (*imp.* of דָּעַע = דָּעָה, since *a* of motion occasionally becomes elsewhere ה־), see דָּעַע.

קְמוּאֵל (from קָמַל and אֵל, comp. *El is knowing*) *n. p.*
m. Num. 1, 14; for which קְמוּאֵל stands
 in 2, 14 (see 7). Perhaps the primitive
 form is קְדִיעֵאֵל (from קָדַע; comp. *לָף*).

דָּעַךְ (fut. יִדָּעַךְ) intr. to be pressed together, to be trodden down; metaph. to

be extinguished, of קָה Prov. 20, 20; 24, 20; Job 18, 5; figurat. *to be destroyed* Is. 43, 17; of water, *to dry up* (see Nif.). The stem is connected with קָה, קָה, קָה, קָה; it is also written קָה Job 17, 1.

Nif. נִפְּךָ to become extinct, to dry up, of water, JOB 6, 17; comp. Lat. *extinguere aquam*.

Puh. נִכְרָה to be destroyed, Ps. 118, 12;
comp. Lat. *extingui*.

דָּגַל (not used) *intr.* same as דָּגַל *to shine, to lighten*, metaph. *to be celebrated*, hence the proper name דִּגְלָא. Comparison with Arab. دَعَلَ *to disappoint*, دَغَلَ *to be concealed*, is unsuitable.

דָּעָה (prop. *inf. fem.* of יָדַע after the form דָּעָה, שָׁכַח, as יָדַע is *masc.*, therefore construed with the accusat. like דָּעָה and the verb; with *suff.* דָּעָתִי (*דָּעָתִי*) *fem. knowledge*, i. e. perception, PROV. 19, 2 *a soul too without perception* i. e. one not knowing duties; ECCLES. 7, 12; *knowledge* i. e. *design* יָדַע בְּבִלְיָ without design i. e. unawares DEUT. 4, 42; usually *cognition* HOS. 4, 1; MAL. 2, 7; *insight* PROV. 1, 4; *wisdom* 1, 7; 10, 14; יָדַע בְּבִלְיָ *imprudent* JOB 35, 16 &c., generally in all shades of the verb's meaning, and therefore coupled with מְזַמְּדָה, חֲבוּנָה, חֲבוּנָה, מוֹסֵר, חֲכָמָה, חֲכָמָה, חֲכָמָה &c.

דָּחַק (not used) *tr. to push against something, to scratch against something, metaph. to disdain, to revile, to vex, to grieve*, whence **דָּחִי**. The organic root is **דָּחַק**, also found in **דָּחַק**, **דָּחַק**, **דָּחַק**; Arab. **دَحَا**, **دَحَى**, **دَحَى** with the same fundamental signification.

דָּפַי (only pause דָּפַי) *m. a stumbling block*
(LXX, Vulg.), *scorn, reviling* Ps. 50, 20;
Jewish interpreters translate דָּפַי רָעָה דָּפַי.

דָּפַק (part. **דָּפֹק**) *tr.* to strike upon something, to knock, at a door, SONG OF SOL. 5, 2; figurat. to press upon something, to drive something hard, a flock, GEN. 33, 13, whence the proper name **דִּפְקָה**. — The stem is divided in Arab.

into **דָּפַע** and **דָּפַק**, the former for the physical, the latter for the figurative meaning; and the organic root **ד-פ-ק** is also in **פ-ק-פ** I.

Hithp. **דִּחַדְּפָק** to press hard (against a door), i. e. to take it by storm, JUDGES 19, 22.

דִּפְקָה (*cattle-driving*) *n. p.* of a station of the Israelites in the wilderness, NUM. 33, 12, now *el-Tobbacha*.

דִּקָּה see **דִּקָּה**.

דִּקָּה (from **דָּקַק**) *adj. m.*, **דִּקְיוֹת** (*pl.* **דִּקְיוֹת**) *f.* beaten small, crushed, hence *fine*, of dust Is. 29, 5, of spices Lev. 16, 12; *thin*, of hair 13, 30; *figurat. lean* GEN. 41, 3, interchanged with **דָּק**; *consumptive* Lev. 21, 20, where, however, it is explained, sometimes a *hectic fever* (Arabs *Erpen*), sometimes *little* (Syr.), *withered in the limbs* (Graeco-Venet.), *sore-eyed* (Onkel., Saad., Vulg., Kimchi = Talmud. **דָּק**) &c.; *slender*, of ears of grain GEN. 41, 6; *slight*, of the voice 1 KINGS 19, 12; opposed to full, strong, fat &c.

דָּק *m.* dust, Ex. 16, 14; Is. 40, 15.

דָּק *m.* a fine, thin cloth, a fine carpet, Is. 40, 22; Talmud. **דָּק** a thin covering of the eye, cataract; comp. *adj.* **דָּק**.

דָּקַל (not used) *intr.* to rock to and fro (in the air), of a tree, to wave, therefore (in the Mishna) **דָּקַל**, Arab. **دَقَل**, Syr. **دَقَل** palm-tree. Derivat.

דִּקְלָה (*place of palms*) *n. p.* of a Joktanite tribe and a district of Arabia GEN. 10, 27; 1 CHR. 1, 22.

דָּקַק (*perf.* **דָּקַק**; *fut.* **דָּקַק**, with *suff.* **דָּקְקוּ**) same as **דָּק** (**דָּקַק**), **דָּקְקוּ** (**דָּקְקוּ**), **דָּקְקוּ**, **דָּקְקוּ**, **דָּקְקוּ** &c., dividing into two leading senses: 1. to beat small, to beat into pieces, to crush, to reduce to ruins, **דָּקְקוּ** Is. 41, 15; to thresh in pieces 28, 28, with **דָּרִישׁ**. — 2. *intr.* to be beaten small, **דָּקְקוּ** DEUT. 9, 21; to be fine, whence the *adj.* **דָּק**, the noun **דָּקָה**, **דָּקָה**. Ar. **دَقَقَ**.

Hif. **דִּחַדְּפָק** (2 *fem.* **דִּחַדְּפָקוּ**; *inf.* 1 **דִּחַדְּפָק**; also as an *adverb*, *fine*, *inf.* 2 **דִּחַדְּפָק**; *fut.*

יָדַק, *ap.* **יָדַק**) like signification 1 of **Kal**, to break in pieces, **יָדַקוּ**, **יָדַקוּ** 2 CHR. 34, 4 7; to crush, to dust 2 KINGS 23, 6 15; to bruise, spices Ex. 30, 36; to destroy, 2 SAM. 22, 43 (see **דָּק**).

Hof. **דִּחַדְּפָק** *pass.* Is. 28, 28.

דָּקָה (*Pe.* not used, see **דָּק**) *Aram.* the same.

Ap. **יָדַק** (3 *f.* **יָדַקוּ**, 3 *pl.* **יָדַקוּ**; *part. m.* **יָדַקְתָּ**, *f.* **יָדַקְתָּ**; *fut.* **יָדַק**, with *suff.* **יָדַקְתָּ**) like the Hebrew *Hifl* to chew DAN. 7, 7; to bruise 7, 23; to break in pieces 2, 45; to smite 6, 25 &c.

יָדַק (*fut.* **יָדַקְתָּ**) *tr.* to bore through, to pierce, with accusat. of the object JUDGES 9, 54; 1 SAM. 31, 4; *figurat. to revile, to calumniate*, ZECH. 12, 10; 13, 3; hence the proper names **יָדַק**, **יָדַק**. The organic root of the stem (**Targ.** **יָדַק**, Syr. **يَدَق** &c.) is **יָדַק**; identical with that in **יָדַק**, **יָדַק**, **יָדַק**, **יָדַק** &c. **Nif.** **יָדַקְתָּ** *pass.* Is. 13, 15.

Puh. **יָדַק** the same, JER. 37, 10; *figurat.* of those perishing with hunger LAMENT. 4, 9, as also **יָדַק**, Ar. **يَدَق**.

Hif. **יָדַקְתָּ** (not used), whence **יָדַקְתָּ**.

יָדַק (= **יָדַקְתָּ**; *lance-bearer*) *n. p. m.* 1 KINGS 4, 9; see **יָדַק**.

יָדָה (from **יָדָה**) *Aram. m.* same as Hebrew **יָדָה**, time of a race, a generation, **יָדָה** from generation to generation, for ever, DAN. 3, 33; 4, 31.

יָדָה (from **יָדָה** I.) *m.* a pearl, like the Arab. **دُرّ**, **دُرّ**, *Aram.* **יָדָה** (**Targ.** on Esth.), perhaps *pearl-stone* (LXX *πέρλινος λίθος*) or *mother of pearl* ESTH. 1, 6, so called from the shine of it. With it is compounded according to some **יָדָה**, which see.

יָדָה see **יָדָה**.

יָדָה (not used) *tr.* to push from oneself, to push back, to push away, Arab.

יָדָה &c., to reject, to refuse, = **יָדָה** (which see), Ar. **يَرَى** (IV.), hence along with **יָדָה** (in the noun DAN. 12, 2). Deriv.

יָדָה (from **יָדָה**; *constr.* **יָדָה**),

like זָקָרִים from זָקַרְוֹ *aversion*, an *object of aversion* Is. 66, 24.

דָּרַב (not used) *tr.* to pierce, with a goad; to tear up, land; to cut into; cognate with צָרַב, טָרַב, Ar. صَرَب, &c.; but not with טָרַב. The organic root is דָּרַב, and a deriv. (perhaps also דָּרַבָּה) is

דָּרְבָן (pronounce darbôn) and דָּרְבָן (darban, like שָׂרְבָן and שָׂרְבָן, presupposing a form דָּרַב or דָּרַב; *pl.* דָּרְבָנוֹ *m.* a goad, an ox-goad, a prick, 1 SAM. 13, 21, ECCLES. 12, 11, βούκιστρον, stimulus.

דָּרַג (not used) *intr.* to advance, to step forth, to ascend (cognate דָּרַג, Ar. دَرَج, whence מְדַרְגֶּה (which see).

דָּרְדֶּה (usually derived from דָּר and דָּע = דָּע i. e. *pearl of knowledge*; better from דָּר II. to which דָּרַע that stands for it points, = דָּרְדֶּה *bearer, holder*) *n. p.* of a wise man contemporary with Solomon 1 KINGS 4, 31, for which in 1 CHR. 2, 6 דָּרַע.

דָּרְדָר (from דָּר II.; modern Hebrew *pl.* דָּרְדָרִים *m.* a prick, a thorn, spina, LXX τριβόλος, joined with עֲלֵה and צִמָּח GEM. 3, 18; Hos. 10, 8 with קִיץ; Syr. ܕܪܪ and Arab. دَرَار (names of a tree).

דָּרוֹם (from דָּרַם, Ar. ضَرَم to glow, to burn, as צָקָן from צָפַן *m.* the south, the meridian region, as the region of light or the sun, DEUT. 33, 23, ECCLES. 11, 3 (cognate in sense גִּבְבִּי, תִּימִן, יָמִין); the south-wind Job 37, 17. Comp. πρὸς ἡν ὡς τ' ἡλιόεν τε (Hom. II. 12, 239) = south. (ים- is therefore not a termination.)

דָּרִיר (from דָּר II. after the form דָּרִיר) *prop.* running round about, roving about (= דָּרִיר, דָּרִיר), hence 1. *f.* a bird that flies round about, swiftly PROV. 26, 2, and whose nest was observable in the temple Ps. 84, 4; according to the ancients a swallow or swift bird (see סִיס); according to others a wild dove, Arab.

سَافِ حَر (free i. e. wild dove), which, however, does not suit so well. Parallel עֲפֹרָה — 2. *m.* freedom, liberation, of slaves, captives, LEV. 25, 10; Is. 61, 1; שָׁנַת הַדְּרֹר Ez. 46, 16 the jubilee-year, the year of setting slaves free; figurat. a spontaneous flow, a free efflux, of חַר Ex. 20, 23.

דָּרְיוֹשׁ *n. p.* of three Perso-Median kings, Δαρσιός, namely 1. דָּרְיוֹשׁ DAN. 11, 1 or מְדָאָה 6, 1, in full form דָּרְיוֹשׁ 9, 1, i. e. Cyaxares II. son of Astyages (569-536 B. C.). — 2. דָּרְיוֹשׁ NEH. 12, 27 i. e. Darius, son of Hystaspes. — 3. EZR. 4, 5 24; 5, 5-7; 6, 1 12-15; HAG. 1, 1; 2, 10; ZECH. 1, 1 7; 7, 1, i. e. Darius Nothus. Others still may have also borne the name. — In the cuneiform inscriptions of Persepolis, *Darjaves* has been sometimes found (*Lassen*, über die keilförmigen Inschriften p. 158), sometimes *Darheths* (*Grotefend*); sometimes *Darajavash*, *Darjavus*, has been read (*Lassen*, die alt-persischen Keilinschriften p. 41). 'ר' is derived from *darj*, Zend. *dere*, Sanskrit *dhri* conservare, with the formative sound *awu*, therefore *ἑρξίνου*, as Herod. (6, 98) explains it; *w* expresses the nominative sign *s*, as in דָּרַשׁ, זָרַשׁ. Comp. *Oppert*, Journal Asiat. 1851. p. 261.

דָּרְיוֹשׁ see דָּרַשׁ.

דָּרַךְ (*fut.* יִדְרֹךְ) *prop.* to go along, to advance, to ascend (connected with דָּרַג, טָרַךְ, Aram. טָרַךְ, Greek τρέχειν &c.), hence 1. *intr.* to go, to wander, to walk, with accusat. of the way Job 22, 15; with עַל over something 1 SAM. 5, 5; AM. 4, 13; with בָּ to wander or go through something DEUT. 1, 36, JOSH. 14, 9, i. e. to tread upon Is. 59, 9; to go into, to come into Mic. 5, 4 5; with כֵּן to go forth, to step forth, to appear NUM. 24, 17. — 2. *tr.* to tread, to tread down, an enemy Is. 63, 3, hence the expressions: א) דָּרַךְ Job 24, 11, דָּרַךְ NEH. 13, 15, דָּרַךְ Is. 63, 2, דָּרַךְ Mic. 6, 15 or also דָּרַךְ alone 22

JUDGES 9, 27 to tread out the grapes, to tread the wine-press; b) קָשְׁוּ Ps. 7, 13 to stretch the bow, by setting the foot upon it (Diod. Sic. 3, 8); seldom for it stands הָצִים Ps. 58, 8; 64, 4. JER. 51, 3 K'tib יִרְדֵּךְ הַיָּרֵךְ הַיָּרֵךְ the interpreters have taken = יִרְדֵּךְ אֶל-אֲשֶׁר יִרְדֵּךְ against him who bends (the bow) shall the bender bend his bow; but אֶל is to be taken for a negative, as may be seen from the 2 half of the verse, a sense which the Targ., Syr., Vulg. and others have given; the punctuators and versions not reading the second יִרְדֵּךְ. — 3. Figurat. to spur, prop. to put the heel into a thing, to drive, to urge on, with אֶל against something HAB. 3, 15; to spur on ZECH. 9, 13; or in a bad sense derived from treading down: to despise, e. g. הָיָה הַיָּרֵךְ (of enemies) JUDGES 5, 21. Derivat. מִדְּרֵךְ and מִדְּרֵךְ.

Hif. הִדְרִיךְ (fut. הִדְרִיךְ, 3 plur. apoc. הִדְרִיכוּ) caus. 1. to make to go, to cause to walk, i. e. to conduct, to lead, with אֶל of the way Is. 48, 17, Prov. 4, 11, or in a figurat. sense Ps. 25, 5; but also to make to advance, JUDGES 20, 43 they made them go as far as מְנוּחָה — in order to entice the Benjamites by that means out of their strong position; for מְנוּחָה is the name of a place = מְנוּחָה 1 Chr. 8, 6 and מְנוּחָה 2, 52. According to others it is equivalent to the

אֶל-אֲדָמָה and Syr. Af. in the meaning to reach. — Absol. to lead Is. 11, 15, with אֶל over a thing HAB. 3, 19. With accusat. of the way, to tread JOB 28, 8. — 2. to tread firmly i. e. to level, לָרֶךְ JER. 51, 33; figurat. to bend (the bow), transferred to the tongue, which is obvious in JER. 9, 2; but there appears to have stood לָרֶךְ (according to the consonants).

דְּרֵכִי (with suff. דְּרֵכִי; dual דְּרֵכִים Prov. 28, 18 of the double way of the perverse; pl. דְּרֵכִים, constr. דְּרֵכֵי comm. (but fem. only in DEUT. 1, 22; Ps. 1, 6; 119, 33; EZR. 8, 2; the cod. Sam. also in DEUT. 28, 7 25): 1. a going = walking, as an action: הָיָה דְּרֵכָה JUDGES

17, 8 (ποιοῦμαι ὁδόν Herod. 7, 40); הָיָה דְּרֵכָה Prov. 7, 19 to go one's way, to journey; הָיָה דְּרֵכָה one has a going i. e. he goes out 1 KINGS 18, 27, used especially in cases of continuance, as הָיָה יוֹם 19, 4 a day's journey, which was about 15 English miles; הָיָה שְׁלֹשָׁה יָמִים three days' journey GEN. 30, 36. — 2. Concrete: a going = a way, via, which one treads, conseq. = הָיָה, e. g. הָיָה עַל-הַדֶּרֶךְ GEN. 38, 21; poet. הָיָה עַל-הַדֶּרֶךְ 49, 17 on the way; הָיָה עַל הַדְּרֵכִים at the ways i. e. openly, of the abode of the prostitute JER. 3, 2; הָיָה בְּתוֹךְ הַדֶּרֶךְ NUM. 22, 22 in the middle of the way. In this concrete sense הָיָה JOB 19, 12, הָיָה Is. 57, 14, הָיָה 43, 16, הָיָה 43, 19 &c. are used with it, sometimes with אֶל Josh. 2, 7, after נִסְדָה and אֶל with אֶל &c., or in the accus. after verbs of going, as after הָיָה DEUT. 1, 31, הָיָה NUM. 21, 24, הָיָה Josh. 13, 18 &c., to denote direction to a thing, in via ad; or lastly with genit. of the place whither a way leads, and so almost a preposition: towards, the way to, e. g. הָיָה עַל הַדֶּרֶךְ GEN. 3, 24, הָיָה 16, 7, הָיָה הַדֶּרֶךְ שָׁמָּה LAMENT. 1, 4, הָיָה הַדֶּרֶךְ צִיּוֹן Prov. 7, 27, הָיָה 14, 12, most frequently to point out the direction to a country, as הָיָה 1 KINGS 18, 43, הָיָה הַצִּיּוֹן Ez. 40, 20, הָיָה הַדֶּרֶךְ 40, 45, once the verb is inserted before the genitive Hos. 6, 9. Elsewhere the genit. following הָיָה denotes relation to and dependence upon, e. g. הָיָה הַנֶּשֶׁךְ Prov. 30, 19, i. e. which he takes aloft; הָיָה הַדֶּרֶךְ NUM. 20, 17 the public high-way, הָיָה ὁδὸς ἡ βασιλῆν (Herod. 5, 53), i. e. that which the king takes. So in הָיָה לְדֶרֶךְ 1 SAM. 25, 12; הָיָה לְדֶרֶךְ Is. 53, 6; הָיָה לְדֶרֶךְ GEN. 19, 2; figur. הָיָה לְדֶרֶךְ הַמָּוֶת Josh. 23, 14, i. e. the way to the grave. See הָיָה, אָמַן. — 3. Still concrete, but more metaphor. an accessible, level road Is. 49, 11; an open, free path 49, 9; room to walk in NUM. 22, 26; JOB 38, 19. — 4. Metaphor. mental walking and doing (like the German Wandel = action), in frequent use; hence conduct, undertaking Ps. 2, 12; 37, 7; action 1, 6; way of acting, Is. 40, 27; JER. 32, 39; הָיָה רֵעִים Prov. 4, 14, הָיָה טוֹבִים 2, 20, הָיָה צָדִיק 16, 31 &c. in the sense of

manner of life, walk, course of action, in which signification, because it includes the collective plans and negotiations that enter into all undertakings, the plural often stands Is. 55, 8; Jer. 32, 19. Besides the phrases *שָׁמַר אֶת־דְּרָכָיו* 1 KINGS 2, 4 *to keep his walk*, *בְּרַאשׁוֹ* Ez. 9, 10 or *לִאִישׁ בְּדְרָכָיו* Jer. 17, 10, there is also the plural *דְּרָכִים* *הִקְיֹן דְּרָכִים* 7, 3, *הִקְיֹן דְּרָכִים* 2 CHR. 27, 7, or sing. and pl. interchange in one phrase 1 KINGS 15, 26; 2 CHR. 17, 3. In this sense we should also take *הַ דְּרָכָיו* Prov. 30, 19: *the action, the intercourse of a man with ...* Joined to God *הַ* denotes either *the conduct of a man which pleases God, which God approves*, JOB 23, 11; Ps. 5, 9; 27, 11, where *הַ* might also stand in the plural Is. 2, 3; Ps. 51, 15; or *the agency, mode of acting of God* i. e. how God acts (*ὁδὸς θεοῦ* MATTH. 22, 16, *ὁδοὶ θεοῦ* Acts 13, 10), where again, sometimes the sing. Ps. 18, 31, sometimes the pl. Hos. 14, 10 stands; hence *creation-work, the operation and support of God* Prov. 8, 22; *pl. the works of God* Job 26, 14. Connected with this is a) *way, manner*, e. g. *בְּלִי־דְרָכָיו* GEN. 19, 31 *the way of all the world*; comp. *ὁδός*, Ar. *طريق* &c. in a similar use. b) *religion, worship*, the way of reverencing God or the gods, e. g. *לְעֹבֵד* Ps. 139, 24 *the worship of the gods*; Am. 8, 14 *the worship at Beersheba*; *הַ עֲבוֹדָה* Ps. 139, 24 *the religion of preceding times*, i. e. of David, Hezekiah &c., when idolatry was not mixed with the true religion. c) *affair, fate, lot, experience*, used in the sing. and pl., i. e. conceived as the way in which man walks Ps. 10, 5; 37, 5; 119, 26; Am. 2, 7; Job 3, 22; 8, 19; *בְּדְרָכָהּ* Is. 10, 24 *after the fate of Egypt*; metaphor. a periphrasis of the state of a woman in her monthly courses GEN. 31, 35.

דְּרָכִים see *דְּרָכָה*.

אֶת־דְּרָכָיו see *דְּרָכָה*.

דָּרַם (not used) *intr.* to shine, to glitter, to lighten, Ar. *ضَرَمَ* (to burn); deriv. *דְּרָם*.

דְּרָמָה see *דְּרָמָה*.

דָּרַע I. (not used) *tr.* same as *זָרַע* I. *to sow, to plant*, whence the proper name *אֶת־דְּרָעִי*.

דָּרַע II. (not used) *tr.* same as Aram. *דָּרַע*, Hebrew *זָרַע* II. *to lift up, to bear, to hold*; deriv. the proper names *דָּרַע*, *דְּרָעָה* = *דְּרָעָה*.

דָּרַע (not used) Aram. *tr.* same as Hebrew *זָרַע* II. (which see); deriv. *דָּרַע*, *אֶת־דְּרָעִי*.

דָּרַע (*plur.* *דְּרָעִין*, with *suff.* *הַדְּרָעִי*) Aram. *f.* arm, DAN. 2, 32.

דָּרַע (see *דְּרָעָה*) *n. p. m.* 1 CHR. 2, 6, contracted from *דְּרָעָה* 1 KINGS 4, 31.

דָּרַק (not used) *tr.* same as *זָרַע* II., Aram. *דָּרַק*, as *זָרַק* = *זָרַע* I. Deriv.

דָּרַקוֹן (*bearer*) *n. p. m.* EZR. 2, 56.

דָּרַר I. (i. e. *דָּר*; not used) *intr.* 1. *to shine, to glitter, to lighten*, of precious stones, Ar. *دَرَّ* and *دَرَّأَ*, Sanskrit *drī* (to shine), the organic root being still found in *אֶת־דָּרַר*, *אֶת־דָּרַר* &c.; derivat. *דָּר*. The noun *דָּרוֹם* should be referred to the stem *דָּרַר*, *דָּרַר*, *דָּרַר* (*דָּר*).

דָּרַר II. (not used) *intr.* to hunt round about, to rove about, to go about freely, the same organic root lying in *דָּר* II. and *דָּרַר*. Comp. Ar. *دَرَّأَ* a spindle (from turning), *دَرَّأَ* whirlpool. It is possible that the fundamental signification "to whiz, to chirp" belongs to *דָּרוֹר* as the name of a bird, as in *دَرَّ*; comp. *دَرَّ* a parrot (prop. the shrill-warbling), *دَرَّ* a whizzing tone, *دَرَّ* the murmuring noise of a multitude. Deriv. *דָּרוֹר*.

דָּרַשׁ (*fut.* *יִדְרֹשׁ*; *inf. constr.* once *יִדְרֹשׁ* EZR. 10, 16 for *דָּרַשׁ*) *tr.* prop. to tread to pieces, triturate (as the Targ. *דָּרַם*, Syr. *دَرَسَ*, Ar. *دَرَسَ* &c. have this objective signification; or to break through, to cut through, to cut into, connected with the organic root in *דָּרַשׁ*).

In use are the following: 1. to *penetrate* (into a thing or person) as **חָקַר** (which see) i. e. to *seek*, LXX *ζητεῖν*, what is lost Ez. 34, 6; to *seek out* LEV. 10, 16 with accus. of the object; especially **חָקַר** to *seek God* i. e. to turn to him with prayer and trust JER. 10, 21, ZEPH. 1, 6, Ps. 34, 5, LAMENT. 3, 25, 2 CHR. 16, 12, **חֹדְשֵׁי** worshippers of God Ps. 9, 11, also with the addition of **לִבְ** **חֹדְשֵׁי** 119, 2; in later diction with **ל** 1 CHR. 22, 19 or **אֶל** JOB 5, 8. The same phrase is applied to the worship of the gods JER. 8, 2; 2 CHR. 25, 15 20. Sometimes with **ל** of the object, DEUT. 12, 30. Cognate in sense **שָׁמַע** **אָזְנוֹ** **יְהוָה**, i. e. to *be heard* JER. 29, 13, should be considered as a supplement. **חִדְשִׁים** Ps. 111, 2 *the sought, wished for* (deeds of God), as elsewhere **חֲמוּדִים**. Elsewhere with **ל** JOB 10, 6, **אֶחָד** 39, 8 to *seek or search after*; with **ב** to *seek* (help) from one 2 CHR. 16, 12. — 2. to *investigate, to fathom, to explore*, one, as **חָקַר**, either absolut. DEUT. 13, 15, JUDGES 6, 29, along with **בָּקַשׁ**, **חָקַר**, **בָּקַשׁ**, or with the accus. 1 CHR. 28, 9, 2 CHR. 32, 31; **ל** 2 SAM. 11, 3; or **עַל** of the person 2 CHR. 31, 9; **עַל** ECCLES. 1, 13 or **מִעַל** of the thing Is. 34, 16. Most frequently: to *ask* (God, the gods, the seer, the oracle, the physician, magicians &c.) i. e. either to *inquire, seek for* from one, with accus. GEN. 25, 22, EX. 18, 15, **אֶל** Is. 8, 19, **ל** Ez. 14, 7 and **עַל** of the person 2 CHR. 31, 9, **ב** 1 SAM. 28, 7; or also with the accus. 1 KINGS 22, 7, **עַל** 2 KINGS 22, 13, **מִעַל** of the thing Is. 34, 16. The person *who* is asked as the medium is put with **מִנְּכֶם** 1 KINGS 14, 5; **מִנְּהוּ** 2 KINGS 3, 11, rarely with **ב** Ez. 14, 7; and the person *for* whom one asks, either with **אֶל** 1 KINGS 22, 7 or **בְּיָד** JER. 21, 2. — 3. to *demand, desire*, with accus. of the thing DEUT. 22, 2 or with **מִנְּכֶם** 23, 22 or **קִין** of the person in addition MIC. 6, 8; once absolutely in the sense to *ask, beg* (bread) Ps. 109, 10, where, however, the LXX read **חִדְשִׁים** instead of **חִדְשִׁים**. With **מִיָּד** of the person and the accus. of the thing: to *de-*

mand something back from one Ez. 34, 10, hence the expression **מִיָּד** **מִנְּכֶם** (which see) to *require of one shed blood*, i. e. to avenge the guilt of blood GEN. 9, 5; Ez. 33, 6; Ps. 9, 13; then to *revenge, punish*, either absolut. Ps. 10, 4 or with **מִנְּכֶם** of the person DEUT. 18, 19. — 4. to *concern oneself with a thing, to endeavour*, with **מִנְּכֶם** Is. 1, 17, **חֹב** AM. 5, 14, **רָעָה** PROV. 11, 27, **פְּתָרִים** Ps. 119, 45, **חֹרָה** 119, 156, **מַצְלוֹת** 1 CHR. 28, 8, **חֹרָה** EZR. 7, 10, and therefore the phrases **לִי** **רָעָה**, **חֹבָה**, **פְּתָרִים** to *be concerned about the misfortune, the prosperity, the health of one* DEUT. 23, 7, Ps. 38, 13, for which is also used the accus. of the thing and **ל** of the person ESTH. 10, 3 or also **ל** of the thing JER. 38, 4. Fig. to *care for*, with accus. DEUT. 11, 12 or with **ל** Ps. 112, 5, **עַל** of the object, which one cares for 2 CHR. 24, 6. According to the derivative also to *study* (see **חִדְשִׁים**), Ar. **حَسَبَ**. — From the objective fundamental signification arose that of *to set foot upon* (a place), to *visit*, with accus. AM. 5, 5 or **אֶל** of the object DEUT. 12, 5, which, however, may also mean to *look for*; so too in PROV. 31, 13. Deriv. **חִדְשִׁים**.

Nif. **חִדְשִׁים** (*inf. abs.* **חִדְשִׁים** = **חִדְשִׁים** Ez. 14, 3, to avoid the coming together of *hh*, whence one *h* is sometimes dropped 2 SAM. 19, 23; *fut.* **חִדְשִׁים**, 1 pers. **חִדְשִׁים** Ez. 1, 1, by the influence of **חִדְשִׁים**) to *be explored, examined*, 1 CHR. 26, 31; to *be required* i. e. *revenged* GEN. 42, 22; but usually reflexive, to *allow oneself to be induced by entreaties* (to hear a prayer), with **ל** of the person Is. 65, 1; Ez. 14, 3.

יָשָׁן (3 pers. plur. **יָשָׁנוּ**) *intr.* to *be fresh, young*, the organic root **שָׁן** **יָשָׁן** lying also in **חִדְשִׁים** (which see); metaphor.: to *sprout, to shoot* JOEL 2, 20; comp. (according to the derivatives) Targ. **יָשָׁן**, Syr. transposed **يَسُنُّ**, Zab. **يَسُنُّ**; the Ar. **وَدَسَّ** (comp. **يَدَسُّ** to flow, Ar. **وَدَسَّ**) has originated in a farther development of the root at its beginning. Deriv. **יָשָׁן**.

Hif. דחשא to cause to sprout, to bring forth (cognate in sense דחצא) GEN. 1, 11.

מ. דחשא m. young herbage, χλόη, springing out of the earth GEN. 1, 11, 2 SAM. 23, 4 and blooming Is. 66, 14, after it is watered by rain DEUT. 32, 2; in full form דחצא 2 KINGS 19, 26; Ps. 37, 2; Is. 37, 27. It is the best food of animals JOB 6, 5, the dress of the meadows Ps. 23, 2, and its perishing is a misfortune Is. 15, 6; JER. 14, 5. Different from דחצא PROV. 27, 25 and דחשא GEN. 1, 12; 2 KINGS 19, 26. Aram. דחשא, Syr. (transp.) ذاب, Zab. ذاب, Ar. دس, the same.

דחשא (= דחשא; Kal not in use) intr.
1. *to be fat, juicy, full of marrow*, Ar. دس and transposed دس the same; on the contrary دس is transitive and of specific application. Deriv. דחשא (adj.), דחשא. — 2. (not used) *to be strong, large, powerful*, according to the usual metaphor. Deriv. דחשא 2.

Pih. דחשא (3 fut. דחשא for דחשא, instead of דחשא, see דחשא) to make fat, pithy, to strengthen, דחשא PROV. 15, 30; *to anoint*, דחשא, belonging to the luxury of a banquet (AM. 6, 6; comp. LUKE 7, 46) Ps. 23, 5; figurat. (according to Rashi) *to regard as valuable, important, considerable*, Ps. 20, 4; according to Ibn Ezra a denom. from דחשא which see.

Puh. דחשא to be well fed, of נפש PROV. 11, 25; 13, 4; *to be made strong, of persons* 28, 25; *to become fat, of the field* Is. 34, 7.

Hothp. דחשא to be sated, of a sword Is. 34, 6.

The organic root דחשא for דחשא is identical with that in דחשא, דחשא.

דחשא (pl. דחשא, constr. דחשא) adj. m.
1. *fat, with דחשא Is. 30, 23, well fed* DEUT. 31, 20; *sappy, juicy, of the palm* Ps. 92, 15. — 2. *rich* (comp. Greek πᾶν Herod. 5, 77, Latin pinguis Hor. Od. 2, 12, 22), *great, mighty* Ps. 22, 30; comp. Ar. سديم, سديم (remarkable, famed).

דחשא (with suff. דחשא) m. 1. *fatness, with דחשא, of animals for sacrifice* JER.

31, 14; figurat. *a rich meal* Ps. 63, 6; *superabundance*, 36, 9; *fulness, blessing* 65, 12; JOB 36, 16; *sap, oil* JUDGES 9, 9. — 2. *fat ashes, of sacrificial animals* LEV. 1, 16; 4, 12; 1 KINGS 13, 3 5 (hence according to some the denom. דחשא Ps. 20, 4 *to make into דחשא*, but see דחשא); also *ashes* of burnt buildings JER. 31, 40, comp. 52, 13, so called probably from their fattening the soil (Plin. 17, 9). Deriv. the denom.

דחשא Pih. to cleanse from ashes, to remove ashes, Ex. 27, 3, NUMB. 4, 13.

דחשא (constr. only once דחשא ESTH. 2, 12; with suff. דחשא; pl. דחשא, constr. דחשא, with suff. דחשא; a late Hebrew word, used only in EZRA and ESTHER, and taken from Aramaean) f. command, a royal one EZR. 8, 36; ESTH. 2, 8 (with דחשא 4, 3 8; 8, 13 &c.; a legal prescription, a law, ESTH. 1, 8 19; 2, 12; 3, 8; 4, 11 15; collect. laws, rights 1, 13 15, with דחשא. In דחשא DEUT. 33, 2, written as one word by the Masora, the Targ., Vulg., Sa'ad., Ibn Ezra &c. find, it is true, the present דחשא; but it is = דחשא in the signification of דחשא, see דחשא. — We must reject at the outset every Hebrew derivation, since the word has come from Aramaeism, which is unknown in old pure Hebraism. Such Hebr. derivations are: דחשא contracted from דחשא (Michaelis), or דחשא from דחשא = דחשא and therefore = דחשא fundamentum (Kanne), or דחשא = דחשא after the form of דחשא from דחשא = דחשא (Simonis), or דחשא contracted from דחשא and from דחשא = דחשא, conseq. = דחשא (Fürst in Concord.). But in Aramaeism itself, where no etymology can be shewn for it, it is found only during the Persian dominion; and the later Syriac writing is also ignorant of it. Hence the derivation should be sought in Persian alone. דחשא dāt is the part. pass. of dāten to set (Sanskrit dhā, Greek τίθημι, German thu-n, That), conseq. *what is settled, established*, hence law, statutum (from statuere), θεσμός, edict, comp. Persian دات jus; so too Pehl. dadha, Zend. daetic and Armen. dat (see דחשא).

דָּרָם (only *def.* דָּרָם or דָּרָם) *Aram.*
m. same as the Hebrew דָּרָם DAN. 4,
 12 20.

הַיָּדָן *n. p.* of the place **הַיָּדָן** 2 Kings 6, 13; **הַיָּדָן** contracted into **הַיָּדָן**, as **הַיָּדָן** out of **הַיָּדָן**.

二

In addition to the intrinsic value of *He* as a consonant, since the whole Hebrew alphabet consists only of consonants, it forms the vowel letter in

In building stems out of organic roots, the following peculiarities relative to *He* present themselves: 1. ה as a middle sound of stems is frequently softened out of the harder *k* sounds, e. g. אָהַב out of אָהַב (which see), אָהַב (which see), therefore אָהַב, Targ. אָהַב; or it is connected with *k* the interior sound of a word, e. g. אָהַב Ar. אָהַב, אָהַב Ar. אָהַב. — 2. Concave stems with two sounds, whose stem-vowel is *a*, falsely called אָ, frequently enlarge this stem into one of three sounds by hardening the interior vowel-

הַֿ and (without the accent) ה־ *an enclitic particle (He local)*, the most frequent and most usual one to denote direction towards a thing (see ה־). Its use is twofold: 1. with a noun in subjects not personal, where ה־ is accentless, e. g. שָׁמְרָהּ *towards Samaria*, בָּתָּה 1 KINGS 2, 40 *to Gath*, הָהָרָה *to the mountain*, בְּרַמְלָה, בְּבִלָּה, &c. If the final vowel in the noun be already without an accent, it is lost when this accentless enclitic particle is annexed, e. g. אֶרֶצָהּ, מִן־הָהָרָה from מִן־הָהָרָה, בִּיתָהּ, שְׂעִירָה, קִדְמָהּ (where ה־ is lengthened by a stronger accentuation into הֶֿ, comp. קִדְמָהּ from קִדְמָהּ), מִן־הָהָרָה, the vowel of the noun-stem is seldom shortened e. g. הָהָרָה from הָהָרָה, or is thrown back to the front e. g. שְׂכֵמָהּ from שְׂכֵמָהּ, but in pause שְׂכֵמָהּ JUDGES 9, 1. ה־ is accented when the ground-vowel in the segolate-form is o, e. g. אֶהְיֶה GEN. 18, 6, צִיָּהּ 19, 23, וְהָיָה MIC. 4, 12, an exception to which occurs only in the construct state GEN. 24, 67, elsewhere but seldom e. g. בָּתָּהּ

Jos. 19, 13. This particle is appended in the way mentioned even where nouns are joined to prefixes (הַ, מִן, כִּי) and direction to a thing is not obvious, e. g. בְּנִגְבָּה JOSH. 15, 21, מִבְּבִלְיָה JER. 27, 16, לְשֹׁאֵלָה Ps. 9, 18, דְּהוֹיִצָּה 2 SAM. 13, 17. It is appended not merely to nouns in the absolute state, but also the construct e. g. מִדְּבָרָה 1 KINGS 19, 15, פְּדִיָּה GEN. 28, 2, בִּיתָהּ ib., בְּאֶרֶה 46, 1. So too it is put with feminine nouns in ה־ after changing their termination into ת, e. g. מִרְחָה from מֶרֶה. The enclitic particle is attached to nouns ending in ם only after the final vowel has entirely disappeared, e. g. מִשָּׁה downwords, מִשָּׁה upwords, from מִשָּׁה and מִשָּׁה. In rare cases local motion or direction to something appears more figurat. or obscure, e. g. בְּבִלְיָה Is. 29, 15, זְבִלָה HAB. 3, 11, חֲלִלָה EZ. 21, 19, or it is used in relation to time, denoting duration, e. g. רִמְיָה 1 SAM. 1, 3, לִרְיָה. — 2. Appended to verbs, ה־ accented signifies the direction of the will to a definite object, and therefore it belongs to those moods which express the will and resolve of the speaker, i. e. to the fut. and imperat. where it is an external sign of the voluntative. This direction of will is either a free purpose PROV. 12, 19, or it is conditioned from without, and then ה־ should be translated by shall Is. 38, 10, or must Ps. 42, 5; or with passives it expresses the internal wish 69, 15. It appears usually in the first person of the future, e. g. אֶמְרָה, אֶזְמְרָה, אֶכְתֹּבָה, נִעְבְּרָה, אֶחְדָּלָה, very rarely in other persons, e. g. תְּבוֹאָה Is. 5, 19. More frequently it is with the imperat. e. g. הִבֵּה, שִׁיבָה, לָבֵה, שָׁקָה, גָּשָׁה, כִּסְּרָה. It is the province of grammar to teach the laws, according to which this ה־ is accented or not, by which the vowels in the final syllable are altered or not, and the alterations generally which the verb experiences with respect to vowels, accentuation &c. But the particle, even where the forms of the verb have sometimes the so-called Vau conversive, which occurs ninety times in Scripture, has

by no means an influence upon the relations of time, as grammarians suppose, since it is used with occurrences that happen in the future Ps. 90, 10, as well as with momentary EZR. 9, 5 and enduring ones Ps. 119, 131. It is found in its usual sense of to or towards or down with the following groups of ideas: a) with verbs of motion to, e. g. שָׁלַח to send to GEN. 23, 6; יָצָא to go to NEH. 2, 13; עָבַר to draw towards JUDGES 12, 5; נָסַע EZR. 8, 31; נָפַל to fall down EZ. 9, 8; קָרַע to sink down EZR. 9, 5; יָשָׁב to sit down 9, 3; יָעָף to fly to Ps. 90, 10; b) with verbs of striving after, reaching to, throwing down, driving to, e. g. פָּרַשׁ EZR. 9, 5, שָׁאָה Ps. 119, 131, בָּקַשׁ DAN. 8, 15 and here too with צִוָּה, because it belongs to it; לָקַח to hand over ZECH. 11, 13; אָחַז to take hold of 2 SAM. 4, 10; נָתַן NUM. 8, 19; שָׁקַל to weigh to EZR. 8, 25; שָׁוָה 8, 17 &c.; c) with verbs of crying to, of speaking to, of disputing e. g. שָׁעַר Ps. 119, 147, אָמַר JUDGES 6, 10, דִּבֶּר DAN. 10, 16, יָעַד NEH. 13, 21; d) with verbs of attending to e. g. שָׁמַע DAN. 8, 13, בִּין EZR. 8, 15, הִקִּיר NEH. 6, 12, יָדַע 13, 10; e) with verbs expressing a continuance of time, without interruption, e. g. יָשָׁן to sleep on (without disturbance) Ps. 3, 6; חָלַם to dream on GEN. 41, 11; הִתְאַבֵּל to continue mourning NEH. 1, 4; פָּתַח to keep opening i. e. in succession GEN. 43, 21. On the other hand in נֶאֱכָלָה EZ. 3, 3 ה־ is suff. and only without mappik because of the distinctive accent (see JER. 6, 6 after LXX, Vulg., Syr.; 44, 19 &c.); so too in נִתְחַקָּה DEUT. 29, 7. See ה־.

As to the derivation, this final *a*-sound with a noun is manifestly a very old accusative case, which has been preserved merely for the sake of expressing motion towards, and because of this sense it might also be attached to the imperfect of verbs. Such accusative *a* is closely connected with the accusative-sign *hā* in Ethiopic (*Ludolf*, Gr. aeth. p. 112), which is confined merely to the union with proper names, as is the case with the Amharic inseparable

preposition *ha* i. e. *to* (*Ludolf*, Gr. Amb. p. 47). If we compare the Sanskrit and Arabic, it appears to have been pronounced in its full form *a-n*; but the *n* was lost, as the Greek accusative *a* arose out of *av*, and as the *n* in Sanskrit becomes weak, losing itself in various instances and so dying away. Only in some adverbs, which are nouns in the accusative, the still older accusative case *am* has been preserved, viz. in חָמֵס, חָמֵס &c.

הַ — or (accentless) הֶ an *enclitic particle*, = הָ, from which it is abridged, being also a designation of direction towards: 1. with a noun, as הָרָמָה Ez. 25, 13, לְבָה 1 SAM. 21, 2. — 2. with a verb, e. g. הָיָה JUDGES 9, 29, הָאֲמָרָה 1 SAM. 28, 16, הָיָה Ps. 20, 4, הָיָה PROV. 24, 14.

הַ see under הָ and הֶל.

הֶ (pronominal stem) 1. shortened from הָהָ (an exclamation of astonishment &c.) = הָהָ Ez. 30, 2, only in the compound הֶהָ (which see); but in הֶאֱמָרָה MICAH 2, 7 (*oh the word*) הֶ is better taken as a question, like the second signification. — 2. an abridged prefix-sound, interrogative, preceding הָ and הֶ, e. g. הֶאֱמָרָה MICAH 2, 7, הֶאֱמָרָה JOB 34, 31, הֶאֱמָרָה Ez. 28, 9, הֶחָכֵם ECCLES. 2, 19, as always when short *a* is to be pronounced before a semivowel with long *a* (comp. הֶהָ); see הֶהָ. — 3. the article shortened before הָ with *d* or *ö*, and before הֶ with *d*, e. g. הֶחָכֵם, הֶחָרָשׁ, הֶחָזִין, הֶעָנָן, הֶעָפָר, הֶעָרִים, הֶהָמִן, הֶהָרִים. The same is the case with the article where it is used as a relative pronoun, e. g. הֶהָלָכָה JOSH. 10, 24.

הֶ i. e. *ha* with Dagesh forte following. The weakened forms הֶהָ, הֶהָ, הֶהָ in certain cases, see under הֶל and הֶהָ.

הֶהָ (pronominal stem; inseparable) *pronominal interrogative*, a prefix-vocable smoothed off, put before the first word of an interrogative sentence. Like the Latin *an* and Greek *ἄ* it introduces a question, in order to obtain certainty, 2 SAM. 18, 32 *is it well with the boy?*

9, 2, and so in cases where one is not clear about the nature of the answer and either expects a *denial*, when the interrogative clause may be resolved into a simply negative one, Latin *num?* GEN. 4, 9, JOB 14, 14, PROV. 24, 28 (Targ., Vulg.); הֶהָ instead of הֶהָ actually standing in parallel places (e. g. 2 SAM. 7, 5 הֶהָ, for which 1 CHR. 17, 4 has הֶהָ; sometimes the LXX render it by *μή* GEN. 30, 2); or an *affirmative*, so that the interrogative clause might be converted into one simply affirmative and assuring (Greek *ἢ γὰρ*. *ἢ γὰρ οὐ*, Latin *nonne?* -*ne?*), 1 SAM. 2, 27 *did I not then reveal myself?* i. e. certainly I did reveal myself (hence the LXX, Targ., Syr. leave הֶהָ untranslated); 1 KINGS 21, 19. הֶהָ in particular is so used (which see). But הֶהָ is otherwise employed GEN. 27, 36; 2 SAM. 9, 1; 23, 19, where the הֶהָ (which see) receives an access to its meaning, according to its manifold acceptations, by means of הֶהָ, consisting of doubt (*is there indeed?*), irony (*is it so that?*); assurance (*is it not that?*). In an indirect question depending on a preceding clause, הֶהָ stands in the sense of *whether*, GEN. 8, 8. In questions involving contrariety, i. e. which presuppose the opposite as possible, we have הֶהָ ... הֶהָ JOB 4, 7, הֶהָ ... הֶהָ 16, 3, ... הֶהָ 6, 26, הֶהָ ... הֶהָ NUM. 13, 18 &c. With regard to its union with particles, see הֶהָ, הֶהָ, הֶהָ &c.

Looking at its form, this interrogative particle has the short vowel *ä* (*ha*); but before gutturals it is pronounced fuller and with a weak duplication, like the article הֶהָ, e. g. הֶהָלָכָה *shall I go?* הֶהָלָכָה; הֶהָלָכָה if a wise man? an sapiens? ECCLES. 2, 19; before הֶהָ is it you? an vos? JUDGES 16, 31; before הֶהָ when the latter has its own vowel, even doubling it, e. g. הֶהָלָכָה? LEV. 10, 19. Before words whose first consonant has no full vowel, הֶהָ becomes הֶהָ, e. g. הֶהָרָשָׁה, הֶהָמָשָׁל, הֶהָלָה; or Sheva moveable is drawn to הֶהָ, e. g. הֶהָלָכָה GEN. 17, 17, הֶהָלָכָה (*hak-k'lonet*) GEN. 37, 37, הֶהָלָכָה JER. 8, 22; but usually.

7, therefore *transitoriness*, ECCLES. 11, 8 *all that enters* (into the world, comp. 6, 4) i. e. appears, is *transitoriness*; *nothingness*, 6, 4 for *he comes in nothingness* i. e. he is born nothing; metaph. an idol, DEUT. 32, 21; 1 KINGS 16, 13; JER. 10, 8; with the addition of שָׁוְיָהּ Ps. 31, 7 or זָכָר JER. 8, 19; *unrighteousness* (of gain) PROV. 13, 11. As an adverb in *vain*, vainly, JOB 9, 29; ZECH. 10, 2; *senselessly* JOB 35, 16; *uselessly* IS. 49, 4. — 3. (*transitoriness*) n. p. m. GEN. 4, 2.

הָבֵל see הֶבֶל.

הָבֵן (not used) intr. same as אָבֵן I.

Ar. عَيْن to be firm, hard, only of ebony. Hence

הָבֵן see הָבֵן.

הָבֵן (with suff. הֶבֶנִּי; or הִבְנֵן, with suff. הִבְנִי; not used) m. same as אָבֵן firm, hard, a stone; specially ebony, i. e. stone-wood (Symm., Jerome), Phenic. הֶבֶן, whence it came to the Greeks and Romans (ἑβεν-ος, *heben-um, eben-us*) &c. In its native land (India) it was named from its blackness (comp. Sanskrit *kā-laskandha* black stem &c.); and *Parchon* has claimed for the stem הֶבֶן the meaning "to be black and shining".

הֶבֶנִּי (from הָבֵן; pl. הֶבֶנִּים) adj. m. prop. *ebon*, viz. stick, whence pl. Ez. 27, 15 K'ri *ebony-poles* (φάλαγγες), which the Tyrians purchased from the south and east coasts of Arabia; K'tib הִבְנִים.

הֶבֶר (3 pl. הֶבְרִי K'tib Is. 47, 13; part. הֶבֶר ibid. K'ri) tr. to cut in pieces, to divide in pieces, Ar. هَبَرَ, Hebr. הֶבֶר II, hence figurat. to divide off, to determine, the heavens, after the manner of astrologers Is. 47, 13, where the K'tib reads הֶבְרִי שָׁמַיִם (אֲשֶׁר), the K'ri (and LXX, Vulg.) הֶבְרִי שָׁמַיִם. So *Kimchi*. According to *Parchon* it is equivalent to הֶבֶר I. to conjure, to practise magic, and therefore הֶבֶר is identical with הֶבֶר ibid. 47, 10 12, and with the Arab. حَبَرَ to

know, to understand (modern Hebrew הֶבֶר a learned man).

הֶבֶר and הֶבֶר (Persian), n. p. of a eunuch at the court of Ahasuerus, who had charge of the harem ESTH. 2 3 8 15, and is therefore described as סָרִיס הֶבֶר. The Sanskrit *dja* (Wilson, Sanskrit Dictionary, pref. p. 25 &c.) has the same meaning, which is *Aga* spread throughout all Asia, and may have sounded in old Persian *Hégaj* or *Hégaj* (הֶבֶר ESTH. 2, 8 15).

הֶבֶר i. e. הָג (unused) intr. same as הָגָה I. (comp. הָבֶה = הָבָה) to speak softly, to whisper, of a sighing complaint, the inner whispering and stirring of the heart; comp. Syr. هَمَّ to think, the gentle speech of the heart; Arab. reduplicated هَجَّه to utter soft sounds, to murmur; Syr. هَمَّ the whispering,

the ghost; on the contrary, the Ar. هَجَّ (to glow) is only a collateral form of هَجَّ, Hebrew הָג which see. Deriv. הֶבֶר.

הֶבֶר I. (inf. absol. הֶבֶר, fut. הֶבֶר) intr. 1. to murmur, to utter deep tones, of the muttering of the magician's lips (see Hifil), of the hollow tones of the harp (see הֶבֶר), cognate in sense הֶבֶר; to coo, of the dove Is. 38, 14; 59, 11; to growl, of the lion Is. 31, 4; to sigh, to complain, to moan, Is. 16, 7; JER. 48, 31; to roar, of thunder (see הֶבֶר) &c. — 2. to utter low murmurs, in the heart, i. e. to meditate, to think, to consider, with אַ Ps. 63, 7; 77, 13 and the accus. of the object Is. 33, 18; to weigh in silence, PROV. 8, 7, or absolutely to meditate upon PROV. 15, 28. — 3. to express oneself in audible, intelligible tones, i. e. to speak, of לָשׁוֹן Ps. 35, 28, Is. 59, 3, or הֶבֶר Ps. 115, 7. — For the fundamental signification compare הֶבֶר, which is identical with the organic root in הֶבֶר I. On the connection of musing, thinking and speaking comp. שִׁוּחַ; Ar. هَجَّ, Syr. هَمَّ the same, and to read in syllables. Deriv. הֶבֶר, הֶבֶר, הֶבֶר.

Poh. (inf. *להג*) to *escogitate*, מלב from the heart, Is. 59, 13; but see *הגה* II.

Hif. *ההגה* (only *part.* *מהגים*) to *murmur*, to *mutter*, of soothsayers Is. 8, 19; cognate in sense *צפצפה*.

הגה II (inf. *הגה*) *tr.* (= *יגה*) which see, as *הִלֵּךְ* = *לָכַד*, to *separate*, to *divide*, מן סגים (מן) somewhat Prov. 25, 4; figurat. to *remove*, to *frighten away*, of the wind Is. 27, 8; *רָשַׁע* Prov. 25, 5, i. e. the bad servant from the company of the king. Ar. *هَجَى* to *remove*, *هَجَج* to *scare away*.

Poh. (only *inf.* *להג*) to *remove*, to *banish*, Is. 59, 13.

הגה (from *הגה* I.) *m.* 1. a *sighing*, Ez. 2, 10, with *הָיָה* and *קִיְיָם*. — 2. a *thought*, Ps. 90, 9 *we have finished our years as a thought* (*Theognis: αἵψα γὰρ ὥστε νόημα παρέχεται ἄγλαος ἥβη*), which the Targ. renders "breath", *Rashi* and *Ibn Esra* "sound", the LXX, Vulg. and Syr. "a spider's web", merely according to the general sense. — 3. a *dull noise*, *low thunder* Job 37, 2.

הגהית *f.* *meditation*, of לב Ps. 49, 4, = *הִתְהַוָּה* 19, 15.

הגה see *הגה*.

הגה (only with *suff.* *הגהי*) *m.* *sighing*, *complaint*, Ps. 5, 2 (see *הגה* Is. 16, 7; Jer. 48, 31); *stirring of the heart* (see *הגה* Ps. 42, 6) Ps. 39, 4.

הגהי (*constr.* *הגהי*, with *suff.* *הגהים*) *m.* 1. *dull tone*, *gentle sound*, of the harp. Ps. 92, 4 *with the gentle sound of the harp* (*עֲלֵי*, comp. 50, 5); LXX μετ' ὀψῆς ἐν αὐτῶν, cognate in sense *המיה*; therefore (as the LXX, Symm., Aq., Vulg. appear to take it) an air, perhaps *muffled music* as a pause or a peculiar kind, 9, 17, LXX ὀψὲ διαψάλλατος. — 2. *meditation*, *effort* = *הגהית* Ps. 19, 15; *device*, *machination* of enemies Lament. 3, 62.

הגהי *adj.* *m.*, *הגהיה* *f.* (according to *Ibn Ganach*, *Kimchi*, comparing the Targumic and Talmudic usus loquendi) *convenient*, *suitable*, *commodious*, spoken

of *גדרה* (a court-enclosure) Ez. 42, 12; comp. Talmudic *adj.* *הגהי*, *הגהיה*, *subst.* *הגהי*, *part.* *הגהי*, *הגהי*, *הגהי*; Targ. *הגהי* (see Targ. on Num. 22, 32) &c. But as the mss. fluctuate between *הגהיה*, *הגהיה* and *הגהיה*, as the Syr. translates *הגהי*, the LXX *הגהיה*, and the Vulg. *הגהיה*, the reading in the text may have arisen from *הגהיה*, which suits the context. See *הגהי*.

הגהיה see *הגהי*.

הגה (not used) *tr.* same as *הגה* to *surround closely*, circumscribe *complecti*, hence figurat. to *suit exactly*. But neither the Talmudic *הגהי*, nor our *הגהי* can be explained by this. Hence it is better to understand: to *bend to*, to *turn to*, to *direct to*, Ar. *جَنَّا، وَجَنَ* in a cognate sense, whence *הגהי* *bending to*, *directed*, *versus*, *towards*, Ez. 42, 12 *the way toward the wall*, if the word there is to be retained.

הגה (not used) *intr.* prop. same as *הגה* II. and *הגה*, to *turn*, to *turn away*, to *shrink back timidly*, therefore to *wander on*, to *emigrate*, to *flee*, Ar. *هَجَرَ*, whence *هجرة* (*Higra*, flight); deriv.

הגה (*wandering*) 1. *n. p. f.* GEN. 16, 1; 25, 12, the mother of the nomadic Ishmaelites. — 2. (*wanderer*) *n. p.* of the ancestor of an Arab tribe, whence the Gentile *הגרי*, which see.

הגרי see *הגרי*.

הגרי (*הגריים* and *הגריים*) *pl.* *הגרי* *n. Gent.* from *הגה* 2: *Hagarene*, name of an Arabian people mentioned along with *צמון*, *מואב*, *ישמעאל*, *אדום* and *עמלק* (*Syria*), who, ten in all, rose up against the Israelites at the time of the Maccabean wars (*Josephus*, *Archaeol.* 12, 8) and established an alliance for the purpose of destroying them Ps. 83, 7. They dwelt, with *יטור*, *נָקִישׁ*, *נָקִישׁ* (which see) 1 Chr. 5, 19, on the other side of Jordan in the east of Gilead; and David had warriors and officers out of them 9, 38; 27, 31. In

there was another with the name **هَجَرَ** (Abulf., Jakut), *'Αγραι* (Strabo XVI. p. 767), united with the Nabatheans (**بَكْرِیَوت**) and Havilatheans (**هَوِیْلَیْه**), *'Αργεί*s (Dionysius Periegeta 956), or adjoining the Bataneans (Ptol. 5, 19), who sometimes dwelt near the Persian gulf, where they gave their name to a district; and sometimes elsewhere. **هَجَرَ** was the name of the province *Bahrein*, at the Persian gulf.

הֵדָּ (after the form הָדָּ, from הִדָּד) *m.*
a shout of joy, a cry of rejoicing, same
as הִדָּד (Is. 16, 9) Ez. 7, 7; comp. Ar.
 هَدَّ (vox crassa), هَادَّ (sonus vehemens).
Kimchi, echo.

הוּדָא (in **הוּדָא**; old Persian) *m. God*, Pers. **خُدا** same as Sanskrit svadha, i. e. he who exists by himself; and also as **خُدا** *lord, ruler*. Deriv.

הַדָּבָר (from **הָיָא** with the Persian suffix **בֵּר**, **וֹר**, which is also in **נְזָבִיר**, **קְדָבִיר**; on the compound comp. **הַדָּבָר** from **בֵּר**, **וֹר**; pl. constr. **הַדָּבָרִים**, def. **הַדָּבָרִים**, with suff. **הַדָּבָרִים**) *Aram. m.* according to the original signification *priest*, i. e. dedicated to God; better, according to others, *vice-king*, or the nearest to the ruler DAN. 3, 24 27; 4, 33; 6, 8 (see **הַדָּבָר**), with **פָּחָד**, **רַב־בְּרִין**, &c.; comp. **خداوند** prince.

לָלַח I. (not used) *intr. prop. to sound aloud*, therefore *to cry, to shout for joy*. The organic root in לָלַח is to be identified with that in לָלַח (לָלַח); comp.

Ar. هَدَّ to crow, to roar (of the camel), to bluster (of the waves), to crash (of thunder), to rush (of the multitude) &c. **Deriv.** הָדָה, הִדָּד. The signification of

הָדַק to cut through, to break through,
is connected with **הָדַק**, (which see).

הָרַד II. (not used) *intr.* to be powerful, strong, then *trans.* to overpower, to conquer, whence the proper names **הָרַד** (also in **הָרַדְוֹר**, **הָרַדְוֹר**, **הָרַדְוֹר**, **הָרַדְוֹר** and **הָרַדְוֹר**). — The org. root **הָרַד** is **שָׂד**, since many stems with the initial sound *h* are interchanged with such as begin with *s* (see **הָרַד**); **הָרַד** (**הָרַד**) is the same.

חֲדָד (*powerful, mighty*, comp. **חָדַד**, **חָדַל**; *Macrob.* Sat. ch. 23 has singularly explained it by *unus*, i. e. **חַד**) *n. p.* 1. of the Syrian and Edomite tutelary god; the latter, however, **חֲדַד** (which see) was named by the Phenicians **חֲדַד**, *Ἀδδωδός*. *Hadad* in the Syrian mythology was king of the gods (*Sanch.* p. 34), the supreme god of the sun (*Macrob.* ib. I. 13), after whom were called *three* kings of Damascus **בְּנֵי-חֲדָד** (which see), and *ten* Syrian kings **חֲדָד** (*Nic. Damasc.* p. 293). — 2. of Edomite kings *GEN.* 36, 35, 1 *KINGS* 11, 14, for whom **חֲדָד** is the usual word 11, 17. See **חֲדָד**. — 3. of an Ishmaelite race, along with **יִשְׁמָאֵל**, *&c.* 1 *CHR.* 1, 30, who probably originated in a mixture of and incorporation with a Syrian tribe. Compounds with **חֲדָד** (see too **בְּרַד**, **חֲנַד**, **בְּלַד**) are:

חֲדָדִיזִי (*Hadad is help*; comp. **חֲדָדִיזִי**, **חֲדָדִיזִי**) *n. p.* of a king of Syrian Zobah, David's contemporary 2 SAM. 8, 3-12, 1 KINGS 11, 23, for which name there stands in 2 SAM. 10, 16 19, 1 CHR. 18, 5 seq. 19, 16 19 (LXX, Vulg., Syr., Arab., and Josephus also in the first passage) **חֲדָדִיזִי**, without this reading being more correct on that account.

הַדָּד־רִמּוֹן (*Hadad-Rimmon*) *n. p.* of a deity of the Syrians compounded of two names (see **הָדָד** and **רִמּוֹן**); for **רִמּוֹן** alone was also the name of a Syrian god 2 KINGS 5, 18, representing a certain aspect of Adonis. From this god a city in **בְּקֶרֶת מְגִדּוֹן** was named, which lay not far from *Jezreel*, and was called Maximianopolis in Jerome's time. A celebrated lament took place there, according to some for **אֲשֵׁיטָה** (2 KINGS 23, 29; 2 CHR. 35, 23¹); according to others, the dead lament in the worship

of *Hadad-Rimmon* to which ZECH. 12, 11 refers. According to the Targ. the word is the proper name of a Syrian king, son of *בְּכָרְמֹן*.

הָרָה I. *tr.* to stretch out, to stretch forth, to reach forth, the hand Is. 11, 8. But this meaning seems to be only denom., while the primitive one seems to be to take, to lay hold of, identical with *יָרָה* (see ה) belonging to *יָר* (comp. Lat. *hed* in pre-hend-ere, Gothic *hand-us*, German *Hand* from *had* &c.). After a noun had been formed from it with the meaning

hand (perhaps *יָר* = Ar. *أَل*), there arose a denom. verb with the signification: to stretch out the (taking) hand. It is not connected with *הָרָה* or *הָרָה* II.

הָרָה II. (not used) *intr.* to lead (cognate in sense *יָרָה*), to point out (the way), Ar. *هَدَى*, Syr. *هَدَى*, whence the Ar. *هَدِيَة* = Hebrew *מְהֵדָה*. Derivat. n. p. *הָרָה*.

הָרָה (contracted from *הָרָה*, besides which there existed a form *הָרָה*, Ar. *هَدَى*, Syr. *هَدَى*, Pehl. *hendo*, Zend. *heando* &c.) n. p. of the well-known country *India* in Asia ESTH. 1, 1; 8, 9; denoting originally the Indian river *Hind-us* (Sanskrit *Sindhu*; see ה), then the land. A farther explanation of the name does not belong to the present place.

הָרָה (only *constr.* *הָרָה*, *הָרָה*; from *הָרָה*) m. prop. firmly trod, with *הָרָה*: *foot-stool*, Ps. 99, 5; Is. 66, 1; Talmudic *כְּבֶשֶׂת*.

הָרָה see *הָרָה* and *הָרָה*.

הָרָה (only *pl.* *הָרָה*; from *הָרָה* II.) m. *hill*, *mountain*, prop. rising up Is. 45, 2; so also the LXX.

הָרָה n. p. of a Joktanite-Arabian tribe GEN. 10, 27, in southern Arabia, identical with the *Adramites* (Ptol. 6, 7, 10 25 26 *Adraqūrai*), trading in frankincense (Theophr.), east of the Himyarites, with a commercial place *Kane* (קָנָה) on the sea, north of whom the

Chatramotitae (חַצְרָמוֹתִי), with their capital *Sabata* (Plin. h. n. 6, 32), dwelt. *יָרָה* is contracted from *יָרָה* (*Ador* is exalted; *יָרָה* = *אָדָר*, as *יָרָה* = *אָדָר*). They were so called from the worship of *Hadôr* or *Ador* (see *אָדָרִים*, *אָדָרִים*, *אָדָרִים*, i. e. the fire-god. See *יָרָה*).

יָרָה (*mighty, chief*; from *יָרָה* II.) n. p. m. 2 SAM. 23, 30, for which the parallel 1 CHR. 11, 32 has *יָרָה* (*free, noble, chief*).

יָרָה (*imper.* *יָרָה*) *tr.* to tread down, to trample into ruins, with *תָּחַה* to trample under foot, JOB 40, 12. The organic root *יָרָה* also exists in *יָרָה* &c.; Ar. *هَدَن* to destroy.

יָרָה (not used) *tr.* to stamp firmly, to tread firmly down, with the feet, to dam; then to tread generally (cognate in sense *כָּבַשׁ*); figurat. to make fast, to fit to one another, to fit together &c. The organic root is *יָרָה*, identical with that in *אָרָה* (see p. 24), Ar. *أَرَمَ*, and generally with those in *צָרָה*, *צָרָה*, *צָרָה*. Deriv. *יָרָה*, *יָרָה*.

יָרָה (*constr.* *יָרָה*) see *יָרָה*.

יָרָה (from the verb *יָרָה*; *def.* *יָרָה*; *pl.* *יָרָה*) m. a piece, DAN. 2, 5; 3, 29; *יָרָה* = *קָטַע* (2 Macc. 1, 16), to cut in pieces; Syr. a member, prop. a piece. Others take the Pers. *هندام* and *اندام*, a member, as the basis; and the Aram. *הָרָה*, *הָרָה*, is said to be denomin., as in other respects much that is Iranian has come into Aramaean.

יָרָה (*Peh.* unused) *Aram.* *tr.* to cut in pieces, to hew in pieces, Ar. *هَدَمَ* (to lay in ruins), comp. *τέμ-ναι*, *tem-no*. The organic root *יָרָה* is also in *יָרָה*, *יָרָה* &c.

יָרָה (not used) to cut or hew in pieces; Syr. *هَدَمَ*, Ethpa. *هَدَمَ*, Targumic Af. *הָרָה*. Deriv. *יָרָה*.

יָרָה (not used) *intr.* to be green, to sprout. The organic root is *יָרָה* identical with that in *יָרָה*, *יָרָה*, Ar. *وَسَسَ* (to be green). Hence

הָרֵם (*pl.* הָרֵמִים *m.* the myrtle, Is. 41, 19; 55, 13; ZECH. 1, 8; so called from its fresh green leaves; comp. Ar. هَرَس (the same). The shorter form **רָם** (Talmudic) is also in Arabic dialects (أَس).

הָרֵסָה (*myrtle*) *n. p. f.* ESTH. 2, 7, perhaps identical with the name *Artoessa* (daughter of Cyrus), see Herod. 3, 133; comp. the Greek proper names Myrto, Myrsine, Myrtoessa &c.

הָרַף (*inf. constr.* הָרֵף, with *suff.* הָרֵפָה; *fut.* הָרֵף) *tr.* to push, to thrust, with accus. of the object NUM. 35, 20, with the shoulder Ez. 34, 21, as נָהַר with horns; with קָן of the place away from which and אֵל whither JOB 18, 18; Is. 22, 19; to expel, thrust out, to drive away, with the accus., מִסְפָּן and מִלְפָּנֵי DEUT. 6, 19; 9, 4; JOSH. 23, 9; to repulse PROV. 10, 3. In the cod. Samar. DEUT. 6, 19 and 9, 4 the *Hif.* of נָהַר stands for it, and the Hebrew הִרְפָּה Ps. 68, 3 appears to be contracted from נָהַר and הָרַף. — The organic root הִרְפָּה lies also in הִרְפָּה, הִרְפָּה, הִרְפָּה, הִרְפָּה.

הָרַר I. (not used) *intr.* 1. to shine, glitter, lighten, of fire, therefore only a collateral form of **הָרַר**, the organic root of which הִרְרָה lies in **הָרַר** also (which see). Derivat. **הָרַר** (in הִרְרָה), **הָרַר** and **הָרַר** (in הִרְרָה), the name of the fire-god. — 2. Figurat. to be splendid, beautiful, magnificent, distinguished, elevated, great, majestic, like verbs of shining elsewhere. Deriv. **הָרַר**, **הָרַר**, **הָרַר**.

הָרַר II. (*fut.* הָרֵר) *intr.* 1. to be prominent, to outtop, of hills, mountains; deriv. the noun **הָרַר**. — 2. Figurat. *tr.* to lift up (cognate in sense נָסָה), hence with פָּנִים LEV. 19, 15 32 to elevate, to draw forth, to adorn, to favour in preference, once with the omission of פָּנִים EX. 23, 3; in a bad sense: to swell out, **הָרַר** puffed up Is. 63, 1 (see Hithp.); according to the LXX acting foolishly. Deriv. **הָרַר**.

Nif. **הָרַר** to be highly esteemed, to be elevated, to be honoured, LAMENT. 5, 12.

Hithp. **הָרַר** to be proud, to puff oneself up, PROV. 25, 6.

הָרַר (which see) is evidently = **הָרַר** I. and II. in the signification "to be wide, great"; an objective signification lying there also in **הָרַר**, **הָרַר**, **הָרַר**; whence two fundamental senses are to be assumed in **הָרַר** likewise. The Arabic has instead either **هَدَرَ**, whence **هَدَر** tumidus, or **حَدَرَ**. The organic root **הָרַר** has either the fundamental signification *trans.* to heap up, to accumulate, to make thick and large, or the idea of shining has been transferred to prominence as in **רָפַע**.

הָרַר (*constr.* **הָרַר**, with *suff.* **הָרַר**; *constr. pl.* **הָרַר**) *m.* 1. height, Ez. 16, 14, majesty, with **הָרַר**, **הָרַר** Ps. 8, 6; 21, 6; fame, with **הָרַר** PROV. 31, 25; Ps. 149, 9; pride, Is. 35, 2, hence **הָרַר** is cognate in sense (which see), but seldom coupled with it Is. 2, 10; preference MIC. 2, 9. — 2. ornament, splendour, Ps. 29, 4; decoration of arms 45, 4; beauty Is. 53, 2; ornament of dress Ps. 104, 1 &c.

הָרַר *m.* ornament, splendour, DAN. 11, 20 ornament of the kingdom i. e. Jerusalem, or the temple; for the land, **הָרַר** 11, 16 is used; comp. **הָרַר**.

הָרַר (from **הָרַר** I., only in compound proper names) *m.* 1. same as **הָרַר** and **הָרַר** fire, like the Zend. *atar*, Pers. *اگر* the same; comp. **הָרַר**. — 2. Ized representing fire, the fire-god, as such also a deity of the Syrians, who had come from the Persians and Assyrians, interchanging with **הָרַר**. Derivat. the proper name **הָרַר**.

הָרַר (*Peh.* unused) *Aram.* same as Hebrew **הָרַר** II.

Pah. **הָרַר** to esteem highly, to celebrate, with **הָרַר** of the person DAN. 4, 31 34; 5, 23. Deriv.

הָרַר (with *suff.* **הָרַר**) *Aram.* *m.* same as Hebrew **הָרַר** DAN. 4, 27.

הָרַר *m.* same as Hebrew **הָרַר**, and existing only in **הָרַר**, which see.

הָדָרָה (*constr.* הִדְרָה) *f.* same as הָדָר
Ps. 29, 2; 96, 9; Prov. 14, 28.

הָדָרִים (*Hador is elevated*) *n. p. m.*
2 CHR. 10, 18, for which אֲדָרִים stands in
other places 1 KINGS 12, 18 and אֲדָרִים
4, 6. הָדָר, אֲדָר, and אֲדָרִים are considered
identical.

הָדָרָה (*Hadar is help*) *n. p. of a*
Syrian king 2 SAM. 10, 16 19; 1 CHR.
18, 3 seq.; 19, 16 19, elsewhere written
הָדָר. The LXX and Josephus write
הָדָרָה after the analogy of אֲדָרָה, where
הָדָר = אֲדָר.

הָהָה (*pronominal stem*) *interject. oh,*
alas, ah! an exclamation of grief, with
לְ Ez. 30, 2, from which arose by
prosthetic, אֲהָהָה (which see), and by
blunting off, הָהָה (see הָהָה 1).

הָהָה (*pronominal stem*) *interj. woe, Lat.*
heu, eheu, vae, Am. 5, 16; instead of
it is usual הָהָה (which see) as a longer
form, besides which אֲהָהָה and אֲהָהָה (which
see) also exist.

הָהָה original form of הָהָה which see.

הָהָה, הָהָה see הָהָה.

הָהָה (*imp.* הָהָה, *fut.* הָהָה = הָהָה; see
הָהָה out of *hawa*) *intr.* same as הָהָה *to*
be ECCLES. 11, 3; JOB 37, 6: *he says to*
the snow, be thou on the earth (as the Vul-
gate translates according to the sense).
On the fundamental signification see
under הָהָה and הָהָה I. where compar-
isons with the Arabic are also given.
Deriv. the proper name הָהָה.

הָהָה and הָהָה (3 *fem.* הָהָה and הָהָה;
2 *perf.* הָהָה and הָהָה &c.; 3 *fut.* הָהָה
for הָהָה, 3 *pl. m.* לְהָהָה, *f.* לְהָהָה, see
לְ) *Aram. intrans.* same as הָהָה, הָהָה in
Hebrew: *to be, to become*, DAN. 2, 35 &c.;
connected with the part. it forms a nar-
rative tense (aorist) 6, 11; 7, 19 &c.

הָהָה (*pronominal stem; the primitive*
form הָהָה exists still in the proper name
הָהָה; in הָהָה הָהָה Jer. 18, 3 out of
which is made in K'tib הָהָה and K'tib
הָהָה; in הָהָה הָהָה 29, 23 K'tib, and in
the suffixes הָהָה, הָהָה, הָהָה &c.; *pl.* הָהָה and

הָהָה see under these themselves) *pron.*
pers. (3 *pers. sing.*) *m.* (anciently for the
fem. also, especially in the Pentat. where
the punctuators have constantly written
הָהָה and read הָהָה, *he*. It is contrasted
with הָהָה DEUT. 28, 44 or אֲנִי 2 SAM.
7, 14, but is more frequently used
than the other personal pronouns. The
following classes of its manifold use
may be distinguished: 1. it is applied
as the usual designation of the 3 *person*
of the personal pronoun: *he, is, referring*
to something known, while הָהָה points to
what is coming GEN. 4, 20; 10, 8; some-
times with emphasis *he himself, the same,*
ipse, iste 20, 5, which may proceed
so far that it coincides with signifi-
cation 2, Ps. 33, 9, and to such a degree
that it stands even for the first person,
JOB 13, 28 *and the same one, i. e. and*
I, 13, 27, comp. Lat. hic homo for
ego. — 2. It is used to make the sub-
ject very prominent, like *αὐτός, ipse,*
in order to refer back to it and dis-
tinguish it from other things; and so it
may be rendered *self*, as also הָהָה (Jer.
2, 31; Hag. 1, 4) may be occasionally
translated, NUM. 18, 22 *and the Levite*
himself; Is. 7, 14 the Lord himself; Ps.
50, 6; Prov. 3, 34; 28, 10; ESTH. 9, 1.
In composition this meaning is ex-
pressed very strongly, e. g. הָהָה GEN.
4, 4 26 *himself also, i. e. likewise,* in
which case the preposition of the pre-
ceding noun is not repeated 10, 21.
The meaning appears somewhat stronger
when it precedes the noun and הָהָה
follows it, e. g. הָהָה הָהָה *this same*
night, Ex. 12, 42, or when the follow-
ing noun repeats the preposition of our
pronoun, e. g. 1 CHR. 4, 42 הָהָה מְבָרְכִי
of the same sons of Simeon, a pecu-
liarity still more frequent in Aramaean.
From this it happens, that הָהָה may
be joined to the first or second personal
pronoun, e. g. הָהָה אֲנִי Is. 43, 25 *I my-*
self, הָהָה אַתָּה Jer. 49, 12 *thou thyself,*
or with הָהָה Is. 50, 9, strengthening them
all. It may also stand as a predicate
quite irrespective of a noun, where,
connected with pronouns, it forms a
clause by itself, Ps. 102, 28 *and thou art*

thyself; Job 3, 19; Is. 41, 4. But if this הוא is appended to a definite noun going before, without being put merely in a free position as adding to the definiteness of the idea of the noun though collaterally, הוא stands in the sense of *the same*, Lat. *idem*, e. g. היום והוא *the same day* GEN. 15, 18, which acceptance הוא alone has but rarely GEN. 19, 33. Contrasted with הנה, הוא receives the sense *that* GEN. 26, 32, 1 SAM. 27, 6; and הוא alone sometimes bears the same meaning when put in antithesis to זה JUDGES 7, 4. — 3. From the meaning *he himself, self, the same*, has obviously arisen the designation for *God* in religious speech (as هو among the Persians, αὐτός, εἰς αὐτός among the Greeks, and therefore in the New Testament; see *Sim. Onom.* 549), e. g. DEUT. 32, 39 *for I, I am God* (הוא), *and besides me there is no God* (אלהים); Is. 43, 13 *even from of old I am God* (הוא); JER. 5, 12 *they deny God and say, God* (הוא) *is not*; and Ps. 102, 28 as well as Is. 48, 12 may be so taken. הוא אֲנִי Is. 41, 4 stands, therefore, parallel to אֲנִי י, and הוא אֲנִי 7, 14 appears = אֲנִי אֱלֹהִים. This circumstance explains how the proper name אֱבִירָהּ is equivalent to אֲבִירָהּ, אֲבִירָא, אֲבִירָב, אֲבִירָהּ, and אֲבִירָהּ to אֲבִירָא. — 4. Like all personal pronouns הוא includes in itself the verb *to be*, so that it makes a complete proposition with the predicate, e. g. GEN. 24, 65 הוא אֲדֹנָי *he is my lord*; so too 20, 7 (see אֲדֹנָי, אֲדֹנָי). In this application הוא is put sometimes *before* the predicate 24, 65, sometimes *after* it 25, 21, used to explain a preceding noun, = *that is*, 14, 7, and so applied that the pronominal conception disappears entirely, the verb *to be* alone remaining, GEN. 7, 2 *who are* (הוא) *not clean*, Ps. 50, 11, GEN. 41, 26, for which הִנֵּה stands in 41, 27. Its use for *to be*, comes forth clearly and particularly in union with the demonstrative pronouns, e. g. אֵלֶּה הֵם *these are* GEN. 25, 16, הֵנּוּ אֵלֶּה *what are these?* 21, 29, הִנֵּה הוּא *who is this?* ESTH. 7, 5, or after other per-

sonal pronouns, e. g. הֵנּוּ אֵלֶּם ... זֶפֶר. 2, 12 *ye are*. So too in Aram. EZE. 5, 11.

With relation to the etymology the shorter form *hu* (הוּ) is the basis of the suffix of the third pers. masc.; which the Syr. هو, Sam. הוּ and the compound Talmudic forms הוּאִי &c., the corresponding Greek ο, and in extra-Semitic languages *ho*, *hu* appear to confirm. But the usual orthography הוא was probably originally pronounced *ha-wa*, whence *hua* arose, after the analogy of the Ar. هو *hu-wá*, modern Ar. *hué*, Malt. *hua*, Ethiop. *ue* with the aspiration rejected, Pers. وی; and we may assume that two pronominal roots in it were fused together, *ha* and *wa*. Hence the first did not sound *hu* but *ha*, which is connected with the demonstrative roots.

הוא Aram. pron. pers. of the 3. person, *he*, as in Hebrew, DAN. 2, 21; 4, 19 &c.

הוא according to some an abbreviation of יהוה (ECCLES. 11, 3) and then a noun *the existing = God*, by which הוא would be explained in some passages of Scripture and in the proper names אֱבִירָהּ, אֲבִירָהּ; but see הוא 3.

הוה (Kal not used) *intr. to roast* (in the fire), *to burn*, of sacrifice. The organic root in הוה is identical with that in הָם-הוה (to dry, to roast), Greek ὀν-τ-ᾶω (to roast), and certainly with the Syr. م (to glow, to burn).

Pilp. הוה (not used) *to burn*, a sacrifice; deriv. הוה. This reduplicated form exists also in the Mishna and the Arabic, Jewish interpreters (see *Parchon*) having already compared it.

הוה see הוה.

הוה Ez. 27, 15 K'tib see הוה.

הוה (after the form הוה, קוה; with suff. הוה, הוה, הוה, הוה; from הוה) *m.* 1. *clear neighing*, of the war-horse ZECH. 10, 3; JOB 39, 20; *the sound*, of thunder Is. 30, 30. — 2. *shining, fresh-*

ness, of health DAN. 10, 8; *the green, the glitter*, of the foliage HOS. 14, 7; *figur. height, majesty*, of dominion JER. 22, 18; ZECH. 6, 13; DAN. 11, 21; 1 CHR. 29, 25; *dignity* NUM. 27, 20; *exaltation, fame*, of God ZECH. 6, 13; HAB. 3, 3; joined with הור Ps. 104, 1. The connection of the two meanings also exists in הולל, where their development is given. — 3. (*fame, majesty*) *n. p. m.* 1 CHR. 7, 37. Elsewhere in the same sense in the proper names הורנא, הורנא, הורנא, הורנא, הורנא, הורנא.

הור (i. e. הור; not used) *intr.* 1. same as הור *to sound aloud, to shout*, of the spirited, far-sounding neighing of the war-horse, the loud tones of thunder &c. Deriv. הור 1 and הור. — 2. Metaph. (comp. הולל) *to shine, to glitter, to lighten*, of the splendour or redness of fresh-coloured health, of the shining, green foliage; *figurat. to be celebrated, elevated, great, majestic*. Deriv. הור 2. — The organic root הור has no connection with the Ar. نهج, which is merely a collateral form of נגד; but it has perhaps with ירה (which see). Deriv. הור and הור in proper names.

הור *m.* same as הור 2 *freshness*, of health, or better in a figurative sense, *renown, majesty*, as an epithet of the divine names יה, אל, with which it is interchanged, as כבוד. Only in the proper names יהור, עמיהור, אחיהור, אביהור = אישור in הור.

הור (Jah is renown, originating from הור-ה; ה is a vowel of union, as elsewhere ה-) *n. p. m.* EZR. 2, 40, 1 CHR. 5, 24, and for הור 9, 7.

הור (the same) *n. p. m.* 1 CHR. 3, 24.

הור (the same) *n. p. m.* NEH. 8, 7.

הור (the same) *n. p. m.* NEH. 7, 43, for which is הור in 1 CHR. 9, 7.

הור (part. הור; *imp. m.* הור, *f.* הור) *intr.* same as הור, *prop. to blow, breathe* (cognate in sense נשם), a representation of what moves, to which the idea of

life attaches itself; hence 1. *figurat. to live, to be, to exist*, then *to arise, to become*, GEN. 27, 29; IS. 16, 4; ECCLES. 2, 22; NEH. 6, 6. The stem is therefore identical with הור I. (which see), whence הור, and with הור (which see); the fundamental signification lying in the Talmudic הור *to breathe*, Arab. هوى, whence هواء (a breath of air). Deriv. הור. In Arabic the meaning “to rush, storm, bluster” is derived from that of breathing, and admits of manifold applications. — 2. (not used) *to desire, to wish for*, coming perhaps from the idea of drawing into self (like *adspirare*), whence הור 1, according to some; but the noun may be a collateral form of אור, which see. — 3. (according to some) *to be thrown down, precipitated, to fall*, hence *to break in*, of misfortune; but the fundamental meaning is *to storm along* as an intensive of *to blow*, and with this sense only in Pihel, because the derivative הור 2 alone proceeds from it. Ar. هوى the same.

הור (a collateral form of אור; *constr.* הור; *pl.* הור) *f.* 1. *eagerness, lust*, in a good or bad sense, PROV. 10, 3; יבנה 11, 6 and by the eagerness of the faithless (i. e. whom they lead into sin); PS. 52, 9; MIC. 7, 3. Arab. هوى, Malt. hevva, the same. — 2. *overthrow, destruction, corruption*, JOB 6, 2; 30, 13, where the K’ri reads הור; *figurat. in the pl. crimes, injuries*, PS. 57, 2; 91, 3; 94, 20; PROV. 17, 4 and elsewhere; Ar. هوى, هوى the same. See הור 3.

הור *f.* same as הור 2, IS. 47, 11, EZ. 7, 26, with שבר.

הור (= יה-הם) Y’hô [*protects*] the multitude, see הור) *n. p. m.* JOSH. 10, 3.

הור (pronominal stem) *interj.* same as אור (which see), an exclamation of threatening, with the accusat. following IS. 1, 4, with אל JER. 48, 1, על 50, 27, ל EZ. 13, 18; of grief 1 KINGS 13, 30; of exhortation ZECH. 2, 10.

הור (i. e. הור; *fut.* הור for יהור, a

form found only in this verb; *inf.* מְהִירָה; מְהִירָה is used for the perfect) *Aram.*, *intr.* to go, EZR. 5, 5; 6, 5; 7, 13; so also in the Targum. The stem הִיר is obviously connected with Arab. هَجَّ (to hasten), هَيَّ (the same) &c., like הִירָה with the Ar. هَلَقَ (to be quick), وَلَقَ (to hasten), وَلַج (to go in); and it is therefore questionable whether הִיר has come from הִירָה with *l* eliminated, since we should rather compare for the organic root the Sanskrit *ag*, Greek *áy-ew*, Lat. *ag-ere*, and with the digamma the Sanskrit *wag*, Lat. *vag-o* &c.

הִיר (not used) *intr.* to be clear, to enlighten, to shine, equivalent to הִירָה I. Deriv. הִירָה.

הִירָה (from הִיר II.) *f.* folly, senselessness, ECCLES. 1, 17; 2, 12; 9, 3. הִיר is here a collateral form of הִיר; and therefore הִירָה is sing., like הִירָה, חִירָה.

הִירָה *f.*, the same, ECCLES. 10, 13.

הִירָה *m.* stroke of a hammer, on the anvil, IS. 41, 7 (*Kimchi*); but see הִירָה.

הִירָה a ground-form to the personal pronoun הִיר, which see.

הִירָה I (3 person with *suff.* הִירָה) *tr.* same as הִירָה to entangle, to put into embarrassment (motion), with tumult, with accusat. of the noun derived from it DEUT. 7, 23. Deriv. מְהִירָה.

הִירָה (*fut.* הִירָה from הִירָה) to fall into confusion, into tumult, from astonishment, 1 SAM. 4, 5; 1 KINGS 1, 45; RUTH 1, 19.

הִירָה II *intrans.* same as הִירָה, הִירָה to rage, to make a noise, of floods, of a multitude; hence MIC. 2, 12 הִירָה הִירָה they shall make a noise because of the multitude, where it stands = הִירָה, since it cannot stand for הִירָה, much less be referred to הִירָה. Figurat. = הִירָה of the fluctuation of the mind, to sigh, to lament (see Hif.). Ar. هَمَّ

to rage, to roar, to be strongly moved. Derivat. הִירָה, the proper names הִירָה, הִירָה.

Hif. הִירָה (only *fut.* הִירָה) to lament, to mourn, to sigh, PS. 55, 3, like הִירָה 42, 6; prop. to manifest commotion of spirit.

הִירָה see הִיר they.

הִירָה (from הִיר after the form הִירָה; raging) *n. p.* of an Edomite 1 CHR. 1, 39, for which GEN. 36, 22 has הִירָה.

הִירָה (with *suff.* הִירָה; הִירָה Ez. 27, 33 is sing. = הִירָה, as הִירָה 16, 56 = הִירָה) *m.* same as הִירָה, הִירָה: wealth, riches, prop. what has been earned, acquired, PROV. 3, 9; 11, 4 &c.; with הִירָה PS. 102, 3 and with the adjectives הִירָה PROV. 1, 13, הִירָה 8, 18, הִירָה 13, 7; הִירָה all the possessions 6, 31; הִירָה PS. 44, 13 no wealth, i. e. small, worthless (see הִירָה). Adverb, enough, sufficiently, Lat. large, PROV. 30, 15 16.

הִירָה (not used) *Aram. pron. pers.* of the 3 pers. masc. pl. they, formed from the sing. הִיר with the pl. הִיר. It is the last part of the compound הִירָה for הִירָה which see. The fem. form is הִירָה, lying in הִירָה (which see) = הִירָה.

הִירָה I. (Kal not used) *intr.* same as הִירָה I. (which see) prop. to breathe, to blow (cognate in sense הִירָה), hence 1. figurat. to be vain, empty, i. e. to vanish (like a breath); see Hifil. Ar. هَانَ (to be light) has the same fundamental signification; comp. Sanskrit *an* to breathe. — 2. (not used) prop. to fetch a breath, after a work, hence to respire, to rest (cognate in sense הִירָה prop. to breathe), whence

the Ar. هَانَ to rest, to feel oneself easy, is explicable. — 3. prop. to pant, hence to be weary, to gain by labour, to acquire, to get by effort; deriv. הִירָה. See הִירָה II. The stem הִיר has been already explained in its two fundamental significations under הִיר I. and II. of which it is merely a collateral form; and the organic root is also frequently met

with in extra-Semitic tongues (see **הון** I.).

Hif. **הוֹדִין** (*fut.* **הוֹדִין**) to act foolishly, vainly (comp. **הוֹדִיל**) DEUT. 1, 41; corresponding to **הוֹדִין** 1, 43.

הוֹן II. (not used) *intr.* prop. to be bent, hence to be hollowed, of vessels, which are able to hold a thing on account of their hollowed form, conseq. **הוֹן** = **הוֹן** II. (which see), **הוֹן** &c. Deriv. **הוֹן**.

הוֹן (unused) an assumed stem for **הוֹן**, taken as = **הוֹן** to cut in pieces, to divide into pieces; but see **הוֹן** and **הוֹן**.

הוֹן see **הוֹן** n. p.

הוֹן at NEH. 13, 13 see **הוֹן** denom.

הוֹן m. 1. same as **הוֹן** a mountain, *ὄρος* GEN. 49, 26, where the LXX read **הוֹן** **הוֹן**, the cod. Sam. **הוֹן**, parallel **הוֹן** **הוֹן**; but according to the Masora and accent, according to Onk., Vulg., Syr., Saad. and all the other ancients, the reading was **הוֹן**, belonging therefore to **הוֹן** (from **הוֹן**). — 2. n. p. of certain mountains, see **הוֹן**.

הוֹן ZECH. 10, 6, mixed up as it were of **הוֹן** and **הוֹן**, but = **הוֹן**. See **הוֹן**.

הוֹן (= **הוֹן**, *Yhō is hearer*, comp. **הוֹן**) n. p. m. 1 CHR. 3, 18.

הוֹן (= **הוֹן**, *God is help*; **הוֹן** = **הוֹן** and **הוֹן** = **הוֹן**) n. p. m. NUM. 13, 8; 2 KINGS 15, 30; HOS. 1, 1.

הוֹן (*Jah is deliverer*; **הוֹן** is an infinitive noun) n. p. m. JER. 42, 1; NEH. 12, 32.

הוֹן (Kal not used) *tr.* to persecute, to hate, prop. to press injuriously upon one, or to storm against one, Ar. **هَات** (malum intulit), redupl. **هَاتَهَات** (to push against something violently). The org. root **הוֹן** appears also in Sanskrit *héd*, Lat. *od-i*, Gothic *hat* (to hate). — Another stem **הוֹן** is = **הוֹן** to surround, enclose, of a hedge, and so is identical with **הוֹן**,

Ar. **حَال**, Syr. **ܚܠ** (to bind about, to surround with a rim), whence the deriv. **הוֹן** = **הוֹן** hedge; out of which comes the name of the letter **הוֹן** (see **הוֹן**), as *Parchon* writes.

הוֹן (*fut.* **הוֹן**) to persecute and assail, with **הוֹן** Ps. 62, 4, as the Targ., LXX and Vulg. understand it.

הוֹן n. p. m. 1 CHR. 25, 4 28; see **הוֹן**, where is the explanation.

הוֹן (only part. pl. **הוֹן**) *intr.* same as **הוֹן** to see dreams, visions, metaphor. to dream, to see delusive images, Is. 56, 10, as LXX, Aq., Symm., Vulg., Targ. appear to have taken it. According to others (see *Kimchi*) to talk confusedly, to rave, comparing it with the Ar. **هَدَى**, which may have come, however, from the preceding signification.

הוֹן Is. 1, 16 see **הוֹן**.

הוֹן see **הוֹן** and **הוֹן**.

הוֹן abridged from **הוֹן** see **הוֹן** and **הוֹן**.

הוֹן (pronominal stem) 1. *interj.* same as **הוֹן** Ez. 2, 10, of which a weaker form is **הוֹן** II. (which see), and therefore not = **הוֹן**. — 2. first part of the compound **הוֹן**, which see.

הוֹן (pronom. stem; pl. **הוֹן**) *pron.* pers. of the 3 pers. f. pl., they LEV. 21, 9 &c. In the Pentateuch **הוֹן** constantly stands for it, which the K'ri reads **הוֹן** and the cod. Sam. so writes, with the exception of eleven places (according to the Masora on GEN. 38, 25), where **הוֹן** stands even in K'tib; elsewhere **הוֹן** stands for **הוֹן** but three times 1 KINGS 17, 15, Is. 30, 33, JOB 31, 11, and three times is the K'tib **הוֹן** Ps. 73, 16, JOB 31, 11, ECCLES. 5, 8, which the K'ri rightly reads **הוֹן**. The numerous applications of **הוֹן** are in the three first leading senses the same as in **הוֹן**. It should be added, that it is frequently used for the neuter *it*; passages to prove which may be found in *Noldius's* Concord. p. 255-60.

Etymologically **הוֹן** should be considered as compounded of **הוֹן** (Syr. **ܚܠ**, Sam. **הוֹן**) and **הוֹן**, *ya*, Ethiopic *jee* (an old pronoun for 3 pers. fem. whose masc.

is **וַה** *wa*), from which *hiya* arose the present form; *y* being attracted into *i*; **Ar.** **هيا**, *hiya* = **هيا**, *y* being attracted into *i*; **vulg. Ar. and Malt.** *hie, hia* &c.

Aram. the same **DAN.** 2, 9 20; 7, 7.

הִיָּד (from **הָדָד** I. after the form **פִּיִּלָּה**) *m.* same as **הָדָד** shout of joy, joyful acclamation, of vintagers, men of the winepress **JER.** 25, 30; 48, 33, or warriors 51, 14.

הַיָּדָה (only *pl.* **הַיָּדָה**) *f.* a choir, a choir of singers **NEH.** 12, 8. In form it is to be derived from **הָדָד** (הָדָד) = **הָדָד** I. (since this stem really existed), and is a noun developed from its *Pual*, after the form of **כִּינֹר**, **קַפְצִיז**. The connection with **הָדָד** (which see) is natural, as **הָדָד** is cognate with **הָדָד**.

הַיָּדָה *f.* collect. choirs, **NEH.** 12, 8 according to another reading.

הָיָה (2 *fem.* once **הָיָה** 2 **SAM.** 14, 2, **הָיָה** **Ez.** 16, 31; *part. f.* **הָיָה** **Ex.** 9, 3; *imp.* **הָיָה**, with **וָה** **הָיָה**, *f.* **הָיָה**, *pl.* **הָיָה**, with **וָה** **הָיָה**; *inf. abs.* **הָיָה** **Ez.** 1, 3 and **הָיָה** **NUM.** 30, 7; *inf. c.* **הָיָה** and with *prefix* **הָיָה**, but once after the Aramaean manner **הָיָה** **Ez.** 21, 15; *fut.* **הָיָה**, *ap.* **הָיָה** *intr.* same as **הָיָה** I., **הָיָה** (**Targ.** **הָיָה**, **Syr.** **הָיָה**, and cognate **הָיָה**) *prop.* to breathe, hence 1. to live, to exist (comp. Greek *eiui* **Od.** 15, 432), animal life shewing itself in the breathing **JOB** 3, 16; **DAN.** 1, 21; **ECCLES.** 2, 7 18; 4, 3 16; 6, 12. Metaphor. to be existent **Is.** 23, 13, also of things **GEN.** 2, 5; 7, 12; **Is.** 11, 16; to be (in a state or in a place) **GEN.** 4, 8; 13, 7; **ZECH.** 14, 6; generally to exist, to be, in the greatest variety of applications. Comp. the modern Hebrew **הָיָה** existence, i. e. God, hence **הָיָה** the name of God. — 2. to be, in the widest sense, i. e. not merely as living and existing, or as having a how and a where, but also = *eiui*, esse, as a subst. verb to unite subject and predicate **GEN.** 1, 2; 3, 1; 15, 5; 16, 12; **JOB** 1, 21; 3, 4 &c. whether the predicate be a subst. or adj., a numeral, parti-

ciple &c. **הָיָה** as a logical copula is frequently absent **GEN.** 1, 2, and should be supplied from the context. With this meaning of **הָיָה** the following peculiarities are to be noticed: a) in late Hebrew, it is a periphrasis for the narrative tense, in connection with the participle of another verb, as is usual in Aramaean, e. g. **וַהֲיָה** **NEH.** 1, 4; 2, 13 15 = **וַהֲיָה**; **JOB** 1, 14; more rarely in earlier writings **GEN.** 4, 17; 15, 17; **Is.** 10, 14; 19, 18. b) With **הָיָה** of the person to be to one i. e. to belong to one, which may be translated to have **GEN.** 12, 16, therefore = **הָיָה**, Greek *ἔστι μοι*. Also with **הָיָה** of the person or thing to serve some one or something, to tend to, like the Greek *εἶναι* or *γίνεσθαι* *σις* **τι**, **GEN.** 6, 21 and it shall serve thee; 9, 13 and it shall serve for a sign of the covenant. When the infin. with **הָיָה** follows: either, it shall serve for ... **Is.** 5, 5 (more rarely with the omission of **הָיָה** **Is.** 8, 18); or to be about to, to intend to, to wish to **GEN.** 15, 12; 2 **CHR.** 26, 5; or lastly, it is to ... i. e. it must ... **JOSE.** 2, 5, **Ez.** 30, 16, i. e. in other words, **הָיָה** with the infin. is equivalent to the imperfect. Still farther, with **הָיָה** of the person, to behave as, i. e. to be such an one, 1 **SAM.** 4, 9 behaves like men. c) **הָיָה** with **עִם** to be with one, i. e. to stand on his side 1 **KINGS** 1, 8; **הָיָה** **עִם** **לֵב** to have in the mind 11, 11; **הָיָה** **עִם** **אִשָּׁה** to have intercourse with a woman **GEN.** 39, 10. d) **הָיָה** **בְּעֵינֵי** **פ'** to be in the eyes of one, i. e. to appear; see **עֵינֵי**. e) **הָיָה** **עַל** to be over something, i. e. to protect, *prop.* 1 **SAM.** 25, 16, or figurat. **ZECH.** 12, 2. See **עַל**. — 3. to arise, to become, i. e. to come into being, to be born, absol. **GEN.** 1, 3, or with **מִן** of the place whence 17, 16, **ECCLES.** 3, 20, or **הָיָה** of the person for whom **Is.** 19, 15. Hence arose the meaning: a) to become somewhat, with accus. **GEN.** 19, 26, or **הָיָה** 2, 7. b) with **הָיָה** of the person to fall to one's lot **Is.** 17, 2; **JOB** 30, 31; **הָיָה** **לְאִישׁ** to fall to the lot of a man i. e. to marry him **NUM.** 30, 7; **HOS.** 3, 3. c) **הָיָה** to be as one or something i. e. to be like **Ps.** 1, 3; **Is.** 14, 19; even in this sense **הָיָה** is omitted **Is.** 10, 9. — 4. To this is closely attached the signification

to take place, to happen, to fall out Ex. 32, 1; Is. 14, 24; ECCLES. 3, 22; יָדָה it happens, that ... 7, 10. Thus יָדָה or יָדָה often in narrative style: it happened, it will happen, of which it is hardly necessary to adduce examples; but in the phrases יָדָה יְיָ אֱלֹהֵינוּ or יָדָה הַיְיָ הַמִּשְׁפָּטָה the sense is to come down, to come in, to arrive at &c., which must be referred to this signification. Deriv. יָדָה, יָדָה, יָדָה (= יָדָה), יָדָה, יָדָה.

In favour of the fundamental signification which has been given, the identity of *חָרָה*, *חָרָה*, *חָרָה* &c. appears to speak, and from this the sense *to fall into a sickness*, *to precipitate* = *to flee* has been developed (see Nif. and the noun *חָרָה*). Comp. *חָרָה*.

Nif. ^{הִי}נִיף 1. *to become*, with ל some-
what DEUT. 27, 9, and מִמֶּנֶּח of the per-
son from whom 1 KINGS 12, 24; *to take*
place i. e. *to be fulfilled* PROV. 13, 19;
ZECH. 8, 10; *to happen* JUDGES 19, 30. —
2. *to be weak, to be gone* (cognate ^{הָלַךְ}הָלַךְ)
DAN. 8, 27; *to be gone*, i. e. *to be over*, of
sleep, with עַל of the person DAN. 2, 1.

הִיָּה (from **חָיָה** of **חַיָּה** = **חַיָּה**) *f.*
snatching away, calamity JOB 6, 2; 30,
13 K'ri; see **חַיָּה**.

אוצר see היוצר

הֵן (pronominal stem) conj. same as הֵן (which see), but only in the later scriptures 1 CHR. 13, 12, DAN. 10, 17 and in the cod. Samar. GEN. 34, 31 (usually הֵן there); comp. אֵן, Syr. ܐܢ.

הַיִּכְלוֹת [הַיִּכְלִים *pl.* היכל (c. היכל only Hos. 8, 14 in a peculiar meaning), *constr.* הַיִּכְלִי, with *suff.* הַיִּכְלִיָּם; from *m.* (הַיִּכְלָה, הַיִּכְלָה, הַיִּכְלָה after the form הַיִּכְלָה, properly a large dwelling, containing in it a number of inhabitants; definitely a *palace*, a *splendid house* Amos 8, 13; hence הַיִּכְלִי *a palace inlaid with ivory* Ps. 45, 9; הַיִּכְלִי *a palace of luxury* Is. 13, 22; הַיִּכְלִי *citadel of the king* 1 Kings 21, 1; metaphor. *temple*, as the palace of God Is. 44, 28, better הַיִּכְלִי *the sanctuary of Jehovah* ZECH. 8, 9, NEH. 6,

10, in full form הֵיכָל (comp. בַּיִת) 2 KINGS 18, 16 or הֵיכָל מִקְדָּשׁ Ps. 79, 1; seldom an idol-temple Hos. 8, 14. In the signification *temple* it is also applied to the *tabernacle* 1 SAM. 3, 3; to the *principal space* in the temple or its *nave*, without the porch and holy of holies Ez. 41, 1 4 15; 1 KINGS 6, 3; or to the whole temple-building without the fore-courts Ps. 68, 30, Ez. 42, 8; figurat. spoken of heaven as the palace of the world Ps. 11, 4.

דָּאן (דָּאָן, *def.* דָּאָן, with *suffix* דָּאָן) **DAN.**
Aram. m. same as Hebrew דָּאָן **DAN.**
 4, 1; 5, 2; **EZR.** 4, 14; 5, 14, i. e. *palace*
and temple.

הִיבֵל *Pi.* see **הִבֵּל**.

הֵיל (from **הָל** = **הֵל** after the form **זֵיר**)
m. splendour, brightness, light, only in
the proper name **אֲבִיהֵיל**, which see.

הִיָּלָל (a resolved form for **הִלָּל**, from **הָלָל** L. *m.* (according to *Kimchi*) *splendour, brilliancy of light*, prop. diffusing clearness, light, then concrete *brilliant star, morning star* Is. 14, 12, and so with the addition of **בֶּן-שֹׁמֵרָה**. It is thus explained by the Targ. (**בִּנְיָן נִהְיָה**), LXX (*συνφωρος*), Vulg., *Kimchi* (**בִּנְיָן הַבְּקָר**) and others. The Ar. **هَجَرَة** is of similar derivation. Another **הִלָּל** Ez. 21, 17, ZECH. 11, 2 is imper. Hif. of **הָלָל**, which Aq., Syr. and Jerome have erroneously referred to this place.

הִיִּם belonging to הִיִּם see הִיִּם Hif.

הַיָּמִים *n. p.* see הַיָּמִים

מְדַמֵּן (from דָּמַן = I. after the form
עִיבָל, דְּמָם, פִּיָּה; *artificer, work-
master*, comp. אִמָּן) *n. p.* of a wise man
of Solomon's time 1 KINGS 5, 11, 1 CHR.
2, 6, and of a chief singer 6, 18. Per-
haps abridged in the Aramaean way from
מְדַמֵּן (*faithful*).

הֵי (pronominal stem) see הֵי and
הֵי they.

הֵין *m. prop. deepened, containing* (see **הֵין** II.), then *a hin*, name of a measure for liquids, containing $\frac{1}{6}$ th of a **בֵּינָה**

(which see) or 12 ל"ג (which see), according to *Josephus* (Arch. 3, 9, 4) 2 Attic *χῶας* or 12 sextarii Ex. 30, 24 &c. i. e. five quarts English. הָצִי Num. 15, 9, טָשִׁית 28, 14, רָבִיעִית Ex. 29, 40, טָשִׁית Ez. 4, 11 were used of a *hin*.

הִית see הִית.

הִי GEN. 27, 36. Cod. Samar. has this for הִי in our text, meaning *whether so?* then = *yea so!* כִּי = פֶּה so, as the Samaritan translates.

הִל (not used) *intr.* to take, to receive, to hold, therefore = הִל, אִל, Aram. הִל; figurat. like יָל to be strong, fat, thick, firm, abiding, which meaning lies in עָל, whence עָל a fortress, a tower, מַעֲל tower &c. Deriv. הִל. According to others (in Kimchi) the noun is derived from the quadriliteral הִל, Arab. هَيْكَل, which assumption, however, is unnecessary.

הִכָּה Prov. 26, 26 see כָּה.

הִכָּה (Kal not used) *tr.* prop. same as עָכָר to injure, to trouble (comp. *intr.* Targumic כָּרָה, Syr. כָּרָה), next: to act unjustly to one, Ar. حَكَ, which *Jos. Kimchi* has already compared. So the LXX and Jerome have taken it.

Hif. הִכָּה (only fut. 2 pl. תִּהְיוּ = תִּהְיוּ, as יִהְיוּ Jer. 9, 2 = יִהְיוּ) to cause trouble, to do an injury (by words), with ל of the person Job 19, 3 (parallel הִכָּה), comp. יִתְבַּחֲשׁוּ בְמִלִּים 19, 2; R. *Levi*: to deride; according to the Targ. to mistake, תִּהְיוּ = תִּהְיוּ (from נָכָר) same as תִּהְיוּ, which means with ל Ezr. 3, 13 "to decide mistakenly upon one", therefore: *ye are not ashamed to decide mistakenly upon me*, an explanation which admits of justification.

הִכָּה (from נָכָר) *f.* a discerning, distinguishing, e. g. פְּנִים of the person, Is. 3, 9 (Targ.), i. e. partiality in judging.

הִל inf. constr. of הִל I, whence הִל, see הִל.

הִל (pronominal stem) prop. a very

old particle, and the basis of הִל, and of the Nif. departiculative הִל, connected with the particle הִל I. and II., as also with the Latin *ille* &c. It signifies originally, *thither, further*; then it is closely attached to the noun after it; 1. *the article*, to point to something, or to make it prominent, to express it without gender or number, *l* being resolved into the initial letter of the noun, which is marked by Dagesh forte (הִ) wherever it is possible, e. g. הִמְדָּר, from הִמְדָּר &c. The alterations arising from vocalising the *He* or assimilating the *Lamed* are these: a) When the consonant to be doubled is without a vowel, the duplication is omitted, e. g. הִמְדָּר Ex. 7, 29, הִמְדָּר Neh. 10, 38, הִמְדָּר GEN. 41, 1; but this is not constant. In like manner b) in the sharply expressed gutturals ה and ח, without the preceding vowel being changed, e. g. הִחִל, הִחִל, where only הִחִל GEN. 6, 19 (according to the Masora) and הִחִל Is. 17, 8 are exceptions. c) But הִ is changed into הִ before הִ e. g. הִחִל, הִחִל; seldomer before הִ, הִ and ח in nouns of two syllables, e. g. הִחִל, הִחִל; but oftener in trisyllabic ones &c. e. g. הִחִל, הִחִל. d) Before א, ע, ה, ר, הִ is usually altered into הִ, e. g. הִחִל GEN. 15, 11, הִחִל &c. Sometimes the initial א-sound of the noun is amalgamated with this הִ, e. g. הִחִל from הִחִל. e) Some words lengthen the vowel with the accent, when the article is prefixed, e. g. הִחִל from הִחִל; קָחָה from קָחָה; אָחָה from אָחָה; as on the other hand the vowel at the beginning of the word is shortened, e. g. הִחִל, elsewhere הִחִל; אָחָה from אָחָה. f) The weak final vowel falls away when the article is put, e. g. הִחִל from הִחִל. In connexion with the vowelless prepositions ב, כ, ל, the ה disappears, and - with Dagesh forte following is put with them, as בּ, כּ, לּ. On the application of the definite article see the grammars. — 2. *a pronoun*

demonstrative, i. e. still perceptible in its demonstrative character, where הל, though properly the article, has the signification *hic, haec, hoc*, as *ó η τό* in Homer and Herodotus, e. g. היום *hodie, hoc die*, הנה *hic, haec*, הנה *this time*, הנה *this night*, הנה *this year*. — 3. *a pronoun relative: who, which* (without distinction of number or gender), in order to introduce relative clauses = אשר, and therefore joined to verbs and particles, as Josh. 10, 24, הנה *1 Sam. 9, 24, Ez. 26, 17, Ezer. 8, 25, 1 Chr. 10, 14, 17, 1 Chr. 26, 28, 2 Chr. 29, 17, 2 Chr. 29, 36, and also according to the Masora GEN. 18, 21; 46, 27; JOB 2, 11, הנה *GEN. 21, 3, Is. 56, 3, Ruth 4, 3, Dan. 8, 1; and since ה at one time existed in a relative signification, it may be so taken frequently before participles; comp. Ar. ال for الذي. In 2 Kings 6, 22, where a relative meaning suits, there stood perhaps הנה whom thou hast taken, and a marginal gloss may have put by way of annotation אשר to ה, i. e. shewing it has this meaning, which transcribers afterwards made into הנה. — 4. Very rarely הל may have also been an independent interrogative**

particle, like the Ar. أل, a reminiscence of which has been preserved only in הל *Deut. 32, 6* (according to the orthography of the high school at Nehardea), because גל is construed with the accusative. But with regard to the article see also הנה. Deriv. הל (departiculative, הל (הנה), הלם.

הל (departiculative [derived from a particle, viz. הל]; not used) *tr. to remove*, comp. Ar. هل the same, Syr. (redupl.) هله, hence

Nif. הל to be dispersed to a distance, Mic. 4, 7, parall. הל 4, 6.

הל (elsewhere the form is usual only in הל) *m. distance, remoteness*, formed from הל ille, only with a of motion

הל 1. *an adverb of place: thither away, afar off, away, illuc, ultra, ulterius*, e. g. הל GEN. 19, 9 *stand back* (to a distance); הל 1 Sam. 10, 3 *from thence and further*; הל 20, 22 *from thee and farther away*, i. e. beyond thee (opposite הל 20, 37); הל GEN. 35, 21, Jer. 22, 19, Am. 5, 27 *far away from* . . . — 2. *an adverb of time: עד, הל Is. 18, 2 since they were and onward*, i. e. till now; הל 1 Sam. 18, 9 &c. Comp. הל, הל the same, הל beyond, and so too the Samar., Zabian &c., where the particle comes forth still better; in Targ. הל (afar off) הל is connected with other demonstratives besides.

הל see הל.

הל according to the cod. Samar. in the noun הל Ex. 30, 34, see הל. הל (only plur. -לים) *m. prop. an abstract, praise, rejoicing; concrete a thanksgiving festival*, of the harvest-gatherers, Lev. 19, 24; JUDGES 9, 27. See הל I. Pihel.

הל (from הל which see) *pron. demonstr. comm. this, that*, with a noun masc. JUDGES 6, 20, 1 Sam. 17, 26, 2 Kings 23, 17, Zech. 2, 8 (the cod. Sam. also in GEN. 24, 65; 37, 19), or fem. 2 Kings 4, 25; seldom without a noun 1 Sam. 14, 1; DAN. 8, 16. The ground-form to it is:

הל (from the article הל, the demonstr. הל la, and הל pron. demonstr. masc. the same, GEN. 24, 65; 37, 19, where the cod. Samar. has the abridged form הל, which is the more usual. The Ar. ال is compounded in the same manner, and is abridged into ال.

הל (according to Ben Asher, but according to Ben Naphthali הל) *pron. demonstr. f. that* Ez. 36, 35, in its composition like הל, only that the middle demonstr. is not הל but הל.

הל (only pl. הלם) *m. a step, a going*, Job 29, 6; from הל. Elsewhere:

הַלִּיכָה (only *pl.* -כֹּה) *f. a procession, a march*, of God Ps. 68, 25; *going*, of warriors NAH. 2, 6, but which the LXX have taken as = *way* HAB. 8, 6; figur. *way, manner, conduct*, PROV. 31, 27, as *הִלְכָה* elsewhere; *march* of travellers, or *caravan* JOB 6, 19. It is possible that *הַלִּיכָה* and *הִלְכָה* belong only to one singular form.

הָלַךְ (*part.* הֹלֵךְ; *inf. abs.* הֹלֵךְ; *constr.* הֹלֵךְ) as *הֹלֵךְ*, *מְהֹלֵךְ*, before Makkeph *הֹלֵךְ*; *imp. pl.* הִלְכוּ only JER. 51, 50; *fut.* poet. and rare *הִלְכֵּךְ*, *הִלְכֵּךְ*, for which the forms of *הֹלֵךְ* usually appear, see the verb in question) *intr. to go, to walk, to move forward*, in the widest sense, 1 SAM. 17, 39, of animals GEN. 3, 14; LEV. 11, 27; *to go for one, to be active, to be a messenger*, IS. 6, 8; JOB 38, 35; *to extend*, of a border JOSH. 16, 8; *to spread*, of a report 2 CHR. 26, 8; *to sail*, of a ship GEN. 7, 18; *to roll forward*, of a wheel EZ. 1, 19; *to walk*, of the moon JOB 31, 26; *to resound*, of the voice JER. 46, 22; *to depart*, of letters NEH. 6, 17; *to flow*, 1 KINGS 18, 35 &c.; and in general whatever expresses active motion, and is clearly seen as such from the context. As its constructions are very numerous (with accusat., with ל, אֶל, עַד, עִם, בְּ, עַל, אֶת, מֵאֵת, מִמֶּנּוּ, מִן, לִפְנֵי, לְקִדְמָה, אֶחָד, מִתְּכֵן) and the fundamental signification is also varied in proportion, the following combinations deserve notice: a) with the accus., *to go to, a place*, where the place has sometimes a of motion GEN. 28, 2, sometimes not, JER. 37, 12; or it has אֶת JUDGES 19, 18; *to walk through, to pass through*, peragrarē locum IS. 50, 10; *to pour out, to overflow, to inundate*, where the object with which stands in the accus. (Lat. with the ablative) JOEL 4, 18, hence the figure in EZ. 21, 12: *all knees overflowed with water*, as a description of fear; in a poetical figure: *to live through, to walk through*, e. g. צָרָהּ IS. 33, 15, רֵיחַ (nothingness) MIC. 2, 11, נָכַח IS. 57, 2, תְּמִימִים Ps. 15, 2, where we must supply הִלְכָה, which is sometimes put. b) with אֶל of the per-

son, *to go to, come to one*, NUM. 22, 37, or also in a hostile sense: *to go against one* 1 SAM. 17, 33; with מִן of the place *to which one goes* GEN. 22, 2; ... דָּךְ מִן ... אֶל- *to proceed from ... to ...* Ps. 84, 8, comp. JER. 9, 2. c) with ל of the place 1 SAM. 10, 27; 14, 48, or of the person GEN. 24, 56 *to go to, towards*, seldom in a spiritual sense IS. 60, 3. Quite different from this is the appending of a pleonastic dative to הָלַךְ in confidential discourse, e. g. הָלַךְ לוֹ SONG OF SOL. 4, 6. d) with עַד, the same, when the object of going is stated, GEN. 22, 5. e) with עִם *to go together* (prop. *to*), i. e. *to attach oneself to* JER. 3, 18; *to go somewhither* 2 SAM. 15, 20; *to go up, to a place that lies higher* JER. 3, 6; *to go upon something* JUDGES 5, 10; *to be sent over* NEH. 6, 17. f) with אֶת *to go in something, to go about*, JOSH. 5, 6; 1 KINGS 18, 5; LAMENT. 4, 18; *to go through* IS. 43, 2; *to go into something* IS. 38, 10; 46, 2 and figurat. 45, 46; *to go with something* (in the sense of possessing or conveying a thing) JER. 46, 22; HOS. 5, 6; most frequently in the figurat. sense *to live, to walk, to pursue a way of life*, where אֶת stands before nouns which supply the idea, as אֶת בְּרִיךְ DEUT. 19, 9, אֶת בְּרוּךְ EZ. 5, 6 &c., or also in a bad sense אֶת בְּשָׁקֶר JER. 23, 14; yet the accusative also stands for this. g) with עִם and אֶת (see עִם and אֶת) *to go with one*, i. e. *to accompany one* GEN. 14, 24; 18, 16; 24, 58; EX. 10, 24; JOSH. 10, 24; 1 SAM. 30, 22; figurat. therefore with עִם of the person or thing, *to make common cause with one or with a thing*, JOB 31, 5; 34, 8; PROV. 13, 20; אֶת מִעַם דָּהּ 1 SAM. 10, 2, אֶת מִעַם דָּהּ JER. 3, 1 should be looked upon as an antithesis. h) with לִפְנֵי *to go before* 2 SAM. 6, 4; EX. 13, 21. מִפְּנֵי דָהּ ECCLES. 8, 3 or regarded as its antithesis. i) with אַחֲרֵי (see אַחֲרֵי) *to go after, to follow*, ἐφεξῆς αὐτῶν, GEN. 24, 5, in a good sense JER. 2, 2 or in a bad sense HOS. 2, 15; *to strive after* EZ. 33, 31; *to hunt after* JER. 3, 17. k) with לְקִדְמָה see קִדְמָה. l) with מִן of a place or person, *to go away* (oppo-

site (בית) 1 KINGS 2, 41. — Besides the fundamental signification of הלך with its manifold variations caused by different constructions, the following significations should be noticed: 1. *to disappear, to pass, to retire* (cognate in sense חָלַף) SONG OF SOL. 4, 6; 2 KINGS 5, 26: *my heart did not go away*, i. e. I remarked. — 2. A kind of auxiliary verb, expressing the continuance, self-increasing state of the action involved in the verb following, in such a manner as this: וַיֵּלֶךְ הַלֵּךְ וַיֵּלֶךְ GEN. 26, 13, הַלֵּכִי הַלֵּךְ וַיֵּלֶךְ 1 SAM. 6, 12, הַלֵּכִים הַלֵּךְ וַיֵּלֶךְ 2 KINGS 2, 11, הַלֵּךְ וַיֵּלֶךְ GEN. 8, 3, or הָיָה הַלֵּךְ וַיֵּלֶךְ 8, 5, וַיֵּלֶךְ הַלֵּךְ וַיֵּלֶךְ 1 SAM. 17, 41. — 3. *to stalk through, to go along*, EX. 9, 23; PS. 73, 9; *to press forward with force*, of desire (נָשַׁף) ECCLES. 6, 8. — 4. the *imper.* with a of motion, לֵךְ, has often the meaning of an interjection, besides that of the imperat. NUM. 10, 29, *go to! age!* (Greek *ἴθι* for *ἄγε*) GEN. 31, 44; rarely instead of it לֵךְ NUM. 23, 13, which also stands for the fem. לָכִי 19, 32, but not for the pl. לָכִי 37, 20. — 5. Like a kind of auxiliary verb it has an adjective with it, e. g. הָיָה צָרִיכִי GEN. 15, 2; הָיָה קָרָב Ps. 15, 2; הָיָה צָרוֹם Is. 20, 3; הָיָה קָרָב Ps. 42, 10. Deriv. הִלְכִּי, הִלְכִּיךָ, הִלְכִּיךָ, comp. לָכִי.

Nif. נִהְלַךְ *to vanish, to be gone*, of a shadow PS. 109, 23, or as Kal: *to die* GEN. 15, 2; PS. 39, 14; JOB 19, 10.

Pih. הִלְכָה (fut. יִהְיֶה; usually only poet.) intensive of Kal: *to go along continually, to go about constantly* PS. 38, 7; 131, 1; JOB 24, 10; 30, 28; *to rove* PROV. 6, 11; *to march along majestically* PS. 104, 3; *to sail along*, of ships PS. 104, 26, of arrows HAB. 3, 11; *to walk, to live*, ECCLES. 4, 15 &c.

Hif. הִלְכִּיךָ (only part. pl. מְהַלְכִּים = לִיכִים; comp. מְהַלְכִּים JER. 29, 8, מְהַלְכִּים 2 CHR. 28, 23) *to lead, to guide*, ZECH. 3, 7, as the Masora understands; but as elsewhere only הִלְכִּיךָ and הִלְכִּיךָ appear in Hifil, the versions take it = מְהַלְכִּים, and later authorities = מְהַלְכִּים. See הִלְכָה.

Hithp. הִתְהַלַּךְ *to walk to and fro for*

oneself, i. e. *to walk for pleasure* GEN. 3, 8; *to walk about* PS. 35, 14; *to go about* EX. 21, 19; *to march about* JOB 1, 7, with הָ 38, 16, with עַל of the place 18, 8. With לִפְנֵי *to go before, to rule*, 1 SAM. 12, 2; with אֶחָד *to have intercourse with one* 25, 15; with מִן of the person *to go away from* JUDGES 21, 24. Figur. *to walk, to live, to lead one's life*, as Kal, with הָ PS. 26, 3, לִפְנֵי GEN. 17, 1, אֶחָד 5, 22. See Aram. הִלְכָה, Hebr. לָכִי, לָכִי, לָכִי. Deriv. הִלְכָה.

הִלְכָה *m.* a way, a journey; concrete a wayfarer 2 SAM. 12, 4; figur. the flowing out, of honey, 1 SAM. 14, 26, but in LXX, Vulg. and others as a verb.

הִלְכָה (from הִלְכָה) Aram. *m.* a road-tax, a toll, EZR. 4, 13 20.

הִלְכָה (Peal not used) Aram. same as Hebrew הִלְכָה. Instead of it elsewhere הִלְכָה (הִלְכָה). Deriv. הִלְכָה.

Pah. הִלְכָה *to go along*, with עַל upon a thing, DAN. 4, 26.

Af. אֶהְלֵךְ (only part. מְהַלְכִּין) *to walk about*, DAN. 3, 25; 4, 34. As *Af.* is not readily intransitive, it is better to take מְהַלְכִּין = מְהַלְכִּין, where after omitting the duplication of הָ, as often happens, = is drawn back; comp. Hebr. הִתְהַלַּךְ.

הִלְכָה I. (fut. יִהְיֶה, pl. יִהְיֶיךָ; inf. constr. הִלְכָה after the form שָׁךְ JER. 5, 26 [Kēnchi], hence with suff. הִלְכָה; part. הִלְכָה, which may stand, however, for מְהַלְכָה) intr. 1. *to be clear, to be bright, to shine*, הִלְכָה JOB 29, 3 *while his light shone*, with עַל, where the suffix in הִלְכָה, referred to הָ, is an Aramaeism; according to the Targ. it is the infin. Hif. = מְהַלְכָה, referring to God, which cannot well be justified. See Hif. — 2. Figur. *to be shining, splendid, to boast, to be proud*, PS. 75, 5; הִלְכָה boasters, the proud, metaph. the haughty, sinners, 5, 6; 73, 3; 75, 5, parallel רִשְׁעִים. To this meaning might be attached *to be senseless, foolish, godless* (see Pih., Poh., Puh., and Hithpoh.); but it is better to assume for it a peculiar stem proceeding from

another fundamental signification. See **הלל** II. — 3. *to resound, to sound* (= **לָלַח** II.), as often *to shine clearly* and *to give a sound* coincide in language; comp. "vox splendida" (see *Pihel, Puhel, Hithp.*). Deriv. **מְהַלֵּל**, n. p. **מְהַלֵּלִים**.

Pih. **הִלֵּל** (3 pl. once **הִלְלוּ** Is. 64, 10, the duplication being resolved, as in **מְהַלְלִי, מְהַלְלִי &c.**, where **ל** has only Sheva) 1. prop. *to sing, to sing praises, to cause to resound*, songs 1 CHR. 29, 13, figurat. of heaven and earth Ps. 69, 35, of moon and stars 148, 3 4; espec. *to sing praises to, יְהוָה, to praise, to celebrate*, God (in hymns), with accus. of object Is. 61, 9, JER. 20, 31, Ps. 22, 27, for which **ל** stands in later Hebrew 1 CHR. 16, 36, 2 CHR. 5, 13; or with **א** Ps. 44, 9 (comp. **מְהַלֵּל, מְהַלֵּל, מְהַלֵּל**); seldom with the addition of **בְּכֵלִים** *with musical instruments* 1 CHR. 23, 5, or with announcement of the specific instruments Ps. 150, 3-5, or **בְּדִבְרֵי דָוִד** *with the songs of David* 2 CHR. 29, 30. In DEUT. 32, 18 the cod. Sam. reads **צִיר מְהַלֵּלָה** (hence the Samar. version has **מְשַׁבְּחָה**). — 2. *to diffuse clearness, brightness, i. e. to be celebrated*, whence **הִלֵּל** (= **הִלֵּל**) and the n. p. **הִלֵּל**; *to make shining, to put in brightness*, men, i. e. *to celebrate, to praise*, either with the accus. of the object, Prov. 28, 4, SONG OF SOL. 6, 9; or with **ל** of the person of whom one praises something GEN. 12, 15. It has also this meaning in Ps. 56, 5: *in God I praise his word*. In a bad sense: *to boast, to be proud of* (**עַל**) a thing Ps. 10, 3, as **שָׂמַח** with **עַל** is also construed. Deriv. **הִלְלוּ, הִלֵּל**, the proper names **הִלֵּל, הִלְלוּ**.

Puh. **הִלֵּל** (3 f. in pause **הִלְלוּ**; 3 pl. once **הִלְלוּ**; part. **מְהַלֵּל**; fut. **יְהַלֵּל**) *pass. to be famous, celebrated*, Ez. 26, 17, where **ה** is the relative; Prov. 12, 8; *to be sung, to be praised*, only in part. **מְהַלֵּל** in the meaning *praise-worthy* Ps. 48, 2; *to be sung in (festive) songs*, Ps. 78, 63 *fire consumed his young men and (in consequence of it) his maidens were not celebrated in nuptial songs*, i. e. they could not marry; comp. Targ. **הִלְלוּ** a marriage.

Hif. **יְהַלֵּל** (only fut. **יְהַלֵּל, יְהַלֵּל, יְהַלֵּל**) *to make clear, to diffuse light, to lighten*, Is. 13, 10; Job 31, 36; 41, 10; comp. **יְהַלֵּל** 25, 5 from **אָהַל** = **הָל**, for which one ms. reads **יְהַלֵּל**.

Hithp. **יְהַלֵּל** *to glory, in a good sense, or to boast oneself, in a bad sense*, with **א** Ps. 52, 3; Prov. 25, 14; *to be proud of something* with **עַם** Ps. 106, 5, **א** Is. 41, 16, or also absol. *to be celebrated, praised*, Prov. 31, 30. Hence **יְהַלֵּלָה**.

The organic root **הָל**, also found in **אָהַל** I. and **הָל**, exists in its fundamental meaning in the dialects also (Ar. **هَلَّ**, Targ. **הָל** &c.).

הלל II. (Kal not used) *intr. to wander here and there*, without aim or object, cognate in sense with **שָׁנָה** II. and **שָׁנָה**, with which latter it is interchanged in 1 SAM. 21, 14 15 16, and therefore identical in its organic root with Ar. **وَهَلَ** (to err, hence **וְהָל** error) and that in **הָלַח**. Wandering is an expression for *to rave, to indulge fancies, to be mad*, metaph. *to storm, to rage*, of an enemy; in which sense one might take **הִלְלוּ** Ps. 5, 6; 73, 3; 75, 5 (parallel **הִלְלוּ** 75, 5. Then it is like **הָלַח**, which is originally to waver hither and thither (= **הָלַח**), both being transferred to *being foolish* (i. e. without steadiness). With **הָל** in this sense is connected **שָׁל** II. (**שָׁל** II. whence **הִלְלוּ**, **שָׁל**, **שָׁל**) and **תָּל** II. (**תָּל** II. whence **הִלְלוּ**).

Poel **יְהַלֵּל** (fut. **יְהַלֵּל**) *to make unsteady or wavering, to mislead*, ECCLES. 7, 7, comp. EXOD. 23, 8; *to confound* Job 12, 17; Is. 44, 25; parallel **הִלְלוּ** **יְהַלֵּל**. Deriv. **יְהַלֵּלָה**.

Poal **יְהַלֵּל** (only part. **מְהַלֵּל**) *to be seized with raving, madness, raging, an enemy* Ps. 102, 9, therefore more than **הִלְלוּ** 5, 6; ECCLES. 2, 2.

Hithpo. **יְהַלֵּל** *to be mad, to rage*, 1 SAM. 21, 14 *and he raged, while they tried to hold him with their hands*; then *to toss to and fro, to reel, of the drunken*,

JER. 25, 16; 51, 7, along with *הִזְזִישׁ*; to roll quickly, of chariots 46, 9; NĀH. 2, 5; figur. to be drunk, mad, *בְּ* with something, JER. 50, 38 and they are (as if) drunk with the terror-inspiring images (idols). Deriv. (according to Saadia) *הִזְזִישׁ*.

הַלֵּל (rich in praise viz. is God) *n. p.* m. JUDGES 12, 13.

הַלְלוּ an exclamation of praise to God, literally *praise ye Jah* Ps. 117, 1; 145, 2; hence it is frequent as a liturgical exclamation in later Hebrew (Chron., Ezra) and so in the New Testament.

הָלַם I. (not used) *intr. to be strong, firm*, whose organic root lies also in *לָם* & *חָלַם*. Deriv. *הִלְלִים*; comp. *לָם* to *חָלַם* and *אֶהְיֶה לָם*.

הָלַם II. (*fut. הִלְלִים*, with *suff. הִלְלִים*; *part. pass. הִלְלִים*) *tr. prop. to strike thin, metal plates*, since the organic root *הָלַם* is cognate with that in *כָּלַם* to strike down, and the Lat. *lam-ina*. Hence the word means to strike, to hammer, not with a pointed but a flat instrument, e. g. *כָּלַם* Ps. 74, 6, along with *מָחַק*, *מָחַץ*; to stamp, of horses' hoofs 5, 22; to tread down, vineyards, of an army Is. 16, 8. Figurat. to chastise, to punish, Ps. 141, 5, Prov. 23, 35, parallel *הִכָּה*, *הִכָּה*; to conquer, Is. 28, 1 overcome by wine, comp. Greek *οινόπληκτος*. In *הִלְלִים* Is. 41, 7 *הִלְלִים* is either a participle with the accent drawn back, which suits the parallelism, or (according to *Kimchi*) a noun (which see, under *פָּעַם*). *הִלְלִים* 1 SAM. 14, 16 is an adverb (which see), like the Ar. *ههلم*. Deriv. *מִהִלְלִים*, *הִלְלִים* (which see) and the proper name *הִלְלִים*.

הָלַם (*hammer*, of God, comp. *Mal-leolus*) *n. p. m.* 1 CHR. 7, 35.

הִלֵּל (*הִלֵּל* with the adverbial termination *הִלֵּל*, comp. *פָּעַם*, *שָׁלֵשׁ*, *מָחַק*; see *Fürst, Lehrgebäude* p. 179) *adv.* 1. *hither*, after *נָגַשׁ* 1 SAM. 14, 38, *פָּא* 10, 22, *קָרַב* 14, 36, *הִקְרִיב* 2 SAM. 7, 18, *יָקַב* JUDGES

20, 7, *פָּא* Ps. 73, 10, consequently answering to *whither?* *הִלֵּל* *hither* and *thither*, as *הִלֵּל* (2 Kings 2, 8), but only with the omission of the first *הִלֵּל* 1 SAM. 14, 16. — 2. *here*, GEN. 16, 13, answering the question *where?* On the termination see *הִלֵּל*. Ar. *ههلم* *hither* is = *ههلا* and similarly formed.

הִלְמָו *f. prop. striking, hammering; concrete, a hammer* JUDGES 5, 26.

הֵם (*multitude, people*, comp. the names of places Turba in Spain, Copia in Italy, and Hebrew *הַמִּוִּנָּה* Ez. 39, 16; abridged perhaps from *הֵם* [place or province of giants], from *הֵם*, Arab. *ههم*, especially as the *וְזִיזִים* were a gigantic people) *n. p.* of a district where the *וְזִיזִים* dwelt Jer. 14, 5. (Some mss., the cod. Sam., Jerome read *הֵם* from *הֵם*.)

הֵם (pronominal stem) see *הֵם* (pronoun) *they*.

הֵם as a proper name, see *הֵם*.

הֵם (from *הִמָּה*, after the form *הֵם* before *שָׁמָּה*; abridged *הֵם*, as *הֵם* before *מִקֶּפֶף*; *pl. with suff. הֵם* (*מִיָּהֵם*) *m. a bustle, a collection of people* (cognate in sense *הִמָּוֶה*, Ez. 7, 11 nothing (remains) of the tumult (*הֵם*) and nothing of their multitude (*הִמָּוֶה*) and nothing of their fulness (*הִמָּהֵם*)). *הֵם* and *מִהֵם* form a play on words.

הֵם (pronominal stem; for which there often occurs the emphatic *הֵמָּה*, with the old *הֵה* = *הֵה*, which has become accentless, firmly attached as in *הֵמָּה*, whence the cod. Samar. constantly puts it in the Pentat. for *הֵם*; Ez. 8, 6 is contracted from *הֵם* *pronoun personal of the third pers. pl. m. (fem. ZECH. 5, 10, RUTH 1, 22) they*, ii, the sing. of which is *הִיא*, like the fem. *הִיא*. Like *הִיא* it stands sometimes without emphasis GEN. 37, 16, sometimes with it, somewhat in the sense of *αὐτοί* Ps. 37, 9; sometimes including the verb to be GEN. 34, 23, Exod. 15, 23; sometimes

dropping the pronominal idea entirely and expressing only the verb *to be* GEN. 25, 16. Hence it is used also for the fem. SONG OF SOL. 6, 8, or the second person ZEPH. 2, 12, as a copula between subject and predicate; as also הוּאִי Is. 37, 16, and Aram. הוּאִי EZR. 5, 11 are used for the first person. With the article it receives an emphasis *they themselves, those themselves*, GEN. 6, 4. For the rest, its applications are as various as they are in הוּאִי; and copious examples may be found in *Noldii* Conc. particul. Ebr. p. 266-74.

Etymologically, the abbreviated הָם arose out of הָמָם, as הָמָם out of הָמָם, and in order to distinguish it from the suffix הָם it has lengthened somewhat into הָם. The suffix identical with it is הָם, e. g. הָמָם, הָמָם, Ez. 40, 16 הָמָם, also הָם (from הָם), הָם (from הָם), הָם (from הָם), whence the development of the present pronoun is plain.

הָם see הָם.

הָמָם (Persian, from הָם *Ham* = *Hom*, *Zend. Haomo* [name of an Ized], and *data* given; see הָמָם) *n. p.* of Haman's father ESTH. 3, 1.

הָמָם (*part. fem.* הָמָם and הָמָם, *pl.* הָמָם and הָמָם; *inf. constr.* הָמָם; *fut.* הָמָם and הָמָם, *pl.* הָמָם, where therefore Yod frequently appears as a third radical) *intr. prop. to hum* (onomatopoeic) whence the German *Hummel* (humble-bee); *to buzz*, *to utter certain sounds*. The org. root הָמָם is also found in הָם, Ar. هَمَم of rushing. In actual application: *to growl*, of bears Is. 59, 11; *to snarl*, of the dog Ps. 59, 7; *to coo*, of the dove Ez. 7, 16; *to groan*, *to complain* JER. 4, 19; Ps. 55, 18; 77, 4; *to make a humming sound*, of the guitar Is. 16, 11; *to sound*, of the flute JER. 48, 36; *to roar*, of the waves 5, 22; *to splash*, of rain (see הָמָם 1 KINGS 18, 41); *to rage*, of floods Is. 17, 12; *to groan*, with pain JER. 31, 20; *to shout*, *to be excited with joy*, with עַל for a person SONG OF SOL. 5, 4; *to be noisy*,

of the drunken, therefore applied figuratively to intoxicating drinks ZECH. 9, 15; PROV. 20, 1; *to be in an uproar*, of the noise of men 1 KINGS 1, 41, Is. 22, 2, hence הָמָם poet. *a street in commotion* PROV. 1, 21; *to wander about with clamour* 7, 41; 9, 13. Ar. هَمِي to rustle. Deriv. הָמָם, הָמָם, הָמָם, and the proper names הָמָם, הָמָם.

הָמָם see הָמָם.

הָמָם see הָמָם.

הָמָם (*pronominal stem*) Aram. *pron. pers. of the 3 pers. pl. m.* same as Hebr. הָם, used only in EZR. chs. 4. 5. 7; while elsewhere, in DANIEL, הָמָם (which see) occurs, from which הָמָם is abridged.

הָמָם (JER. 52, 15 for הָמָם *an architect*, but explained 39, 9 by עָם; *constr.* הָמָם, with *suff.* once הָמָם, 8 shortened into 8; *plur.* הָמָם) *m.* (femin. only in JOB 31, 34) 1. *the splash*, of rain 1 KINGS 18, 41; *the noise*, of song AM. 5, 23; *moaning, internal commotion* Is. 63, 15; קוֹל הָמָם Is. 33, 3; Jo. 4, 14; but especially *a tumultuous noise*, of a crowd JOB 39, 7, and metaph. *a crowd* Is. 13, 4, or *a number* 17, 12; *fulness, riches*, 60, 4; transferred to persons, generally *the rich* 5, 13. — 2. *n. p.* of the Egyptian supreme god, consequently for הָמָם (which see), hence הָמָם Ez. 30, 10; 32, 18; הָמָם 30, 15 = הָמָם NAH. 3, 8; so too in הָמָם SONG OF SOL. 8, 11 הָמָם = הָמָם (which see).

הָמָם Aram. same as הָמָם and Hebrew הָם DAN. 2, 34 35; 3, 22. The form appears to be an intensive of הָם by adding the 3 plur. הָם; consequently it is = הָמָם, such intensives being found elsewhere in the 3 pers. of the pronoun.

הָמָם (*tumult of people*) *n. p.* of a city in the vicinity of הָם (Ez. 39, 11 15), so called in the symbolic language of prophecy Ez. 39, 16.

הָמָם *f.* the sound, of a harp Is. 14, 11.

בְּקִיָּה (from הָמָה, after the form הָמִית from בָּכָה) *f. crying, lamentation* (Kimchi) Prov. 19, 18.

הָמִיתָ 1 SAM. 17, 27 see בָּיִת.

הָמַל (not used) *intr. to rush, to roar*, of the wind, of troops. According to the usual explanation the stem is enlarged by *l* out of the organic root הָמָה; on the contrary, the Ar. همل (to rain continually) is = همم, and has nothing in common with it. According to the Targ. (the LXX and Jewish interpreters in part) הָמַל = בָּל to *speak, to chatter, to bustle*, which is not so well founded (see הָמָלָה). Derivative

הָמָלָה *adj. m., f.* see הָמָלָה.

הָמַל (from the *masc.* הָמַל, see הָמַל) *f. noise, of the wind* JER. 11, 16; of an army Ez. 1, 24, as הָמָה (which see) is used elsewhere. Perhaps the fundamental signification of the organic root הָמַל as in הָמַל (which see) is: *to assemble, to collect, to heap together*; whence הָמָלָה *a heaped mass, a multitude*.

הָמַם (*perf. resolved* הָמַם, *inf. c.* הָמַם, with *suff.* הָמַם; *fut.* הָמַם, *ap.* הָמַם, with *suff.* הָמַם 2 SAM. 22, 15) *tr. prop. same as* הָמַם I. *to drive, to put into strong motion or haste* Is. 28, 28; then *to disturb, to terrify*, הָמַם Ex. 14, 24, כָּם 23, 27, elsewhere enemies Josh. 10, 10; 2 SAM. 22, 15; Ps. 18, 15; *to storm, in proper names; figurat. to destroy, to carry off*, JER. 51, 34; DEUT. 2, 15; ESTH. 9, 24; parallel אָמַד. Deriv. the proper names הָמַם, הָמַם. — The connection of הָמַם and הָמַם I. with הָמָה or הָמַם II. is doubtful, since here the fundamental signification is *to drive, to urge on*, which is transferred sometimes *to the scattering* (of enemies), *the discomfiting* of them, sometimes *to the urging on, instigare*, thus corresponding to the Ar. حَمَّ (to impel), حَمَّ (to scatter); while הָמָה is onomatopoeic and allied to the Ar. همهم (to make a humming noise).

Nif. נָהַם; on *fut.* נָהַם see נָהַם.

הָמַן I. (not used) *tr. same as* אָמַן I. *to perform the work of an architect, to bring together, to compose*; hence the proper name הָמָן.

הָמַן II. an erroneously adopted stem for הָמָן Ez. 5, 7, see הָמָן.

הָמַן (Pers.; either = همام *celebrated*, or as the Sanskrit Heman, the planet Mercury; or perhaps Ham is = Hom, the name of an Ized, as in the proper name הָמָן Zend. haômôdata i. e. given by Hom; see הָמָן) *n. p. of a Persian minister, an enemy of the Jews* ESTH. 3, 1.

הָמָן see הָמָן.

הָמָן (K'ub נָהַם; *def.* נָהַם or נָהַם) *Aram. m. usually a bracelet, as the Greek μαριάκης* DAN. 5, 7 16 29. In the Targum נָהַם appears instead of it; and since *h* does not appear to be essential here, as in Greek and Latin, it is derived from the Zend. mani (a pearl), Sanskrit mani, and *suff. ka*: hence the Zend. manika *a necklace of pearls*. From this, through the medium of the Phenicians, the Greek has become μαριάκης in different forms, Lat. monile. In that case הָ would be regarded as a rare prefixed sound.

הָמַם (not used; only assumed for the noun הָמַם) *tr. to break* (twigs of wood), *to break in pieces*, consequently = the Arab. هَشَمَ (to break), whence هَشِيم (a dry twig), هَشَم (the same). It is better perhaps to take הָמַם as identical with the root in הָמַם, הָמַם, hence *to be sucked out, to be sapless*, of twigs, i. e. *to be dry, to be dried up*. Derivative

הָמַם (only *pl.* הָמַם, which the Targ. and LXX have resolved into הָמַם) *m. dried twigs, brush-wood* Is. 64, 1, as Ibn Gándach, Parchon and others explain it.

הָמַם see הָמַם.

קִמְר (not used) *tr.* prob. same as **קִמְר** *to plait*, a net; hence the noun **מִקְמֶרֶת** = **מִקְמֶרֶת** Ps. 140, 11, which suits the context. According to *Parchon*: *to pour out*, *to flow rapidly*, as the Ar. **هَمَر** = **هَمَل**, whence **هَمْرَة** imber; according to *Symm.*, *Jerome*, *Kimchi* and others: *to be sunk*, *to be deep*, of a fissure, a pit. But the analogy of the language is in favour of our explanation. See **מִקְמֶרֶת**.

הַמְשָׁל (prop. inf. Hif.) *m.* power of rule, might Job 25, 2.

הַמְתָּם see **הַמְתָּם**.

הֵן I (pronominal stem, enlarged into **הֵנָּה** by **נָה**) *pron. pers. of the 3 pers. pl. fem. they*, but only with prepositions: **בְּהֵן** GEN. 19, 29; LEV. 10, 1; **כְּהֵן** Ez. 18, 14; **מִהֵן** 16, 17. For the first we have also **בְּהֵן** in mss. More frequent is **הֵנָּה** without a preposition GEN. 41, 19, either with the article in the signification *they themselves* 1 SAM. 17, 28, GEN. 33, 6, or including the verb *to be* GEN. 6, 2; 41, 20, and also like **הֵן** with prepositions, as **בְּהֵנָּה** LEV. 5, 22, **מִהֵנָּה** 4, 2, **לְהֵנָּה** Ez. 1, 5; more as a particle **כְּהֵנָּה** GEN. 41, 19, **כְּהֵנָּה וְכְהֵנָּה** as much, prop. as this and as this 2 SAM. 12, 8. **לְהֵן** RUTH 1, 13 and **לְהֵן** Job 30, 24 is quite an Aramaeism in the sense of **לְכֵן** *therefore*, *on this account*; yet it probably belongs to **הֵן** II., since the intimation of an external cause lies only in **לְ**. — The fem. form **הֵן** has arisen in the same manner as the masculine **הֵם**, i. e. in the first instance from **הֵוֵן**, as the Ar. **هُنَّ** and Ethiop. *hons* still shew; and we see from the masc. **הֵם** that **הֵ** may be easily be blunted out of *u* and *o*, which is all the more possible as the Hebrew sing. **הִי** was also used for the fem. The plural sign **-n** was for the fem. as **-m** for the masc., and the previous sound to that was *a*. Hence the entire termination was **-an**. It is possible, however, that the basis here was *hi*, with the termination *an*, contracted *hén*; as the Targ. **הֵינָּן**, Syr. **هِنَان** out of **هِنَان**, still shew.

הֵן II. (pronominal stem; before **מַ** **מַקְפֵּה** NUM. 23, 9 24 [see Masora]; Job 8, 19; 31, 35; 33, 12) *demonstr. and interj. lo there! see that!* like the Latin *en*, Greek *ἔν, ἦν, ἦν*, prop. *hic*. It appears 1. as an exclamation, *ecce!* especially in GENESIS, but also in Job 8, 19 &c.; more frequently **הֵנָּה**, which is formed from it, stands instead. — 2. It is a demonstrative basis for **הֵנָּה** *here*, referring to time and place: *this*, *that*, hence **לְהֵן** RUTH 1, 13 or **לְהֵן** Job 30, 24 *on this account* (see **לְ**). So too **עָרָן** ECCLES. 4, 3 has arisen out of **עָרֵהֵן** *till here*; as **עָרָה** (which see) out of **עָרָה** Ar. **هَنْ** *there*, also demonstrat. — 3. A conjunction conditional (i. e. referring to an action as simply possible, and so placing it in relation to a consequence), therefore a *conjunct. interrog.* : *whether*, *num*, in indirect interrogation, an Jer. 2, 10; Job 12, 14; 23, 8, just as the Aram. **הֵן** has this meaning Ezr. 5, 17. This interrogative idea in **הֵן** has arisen out of the demonstrative one, the interrogative particles **הֵ** (which see), **הֵם** (see meaning 4), Ar. **هِن**, Syr. **هِن** shewing the same thing; and *Kimchi* is wrong in considering the interrog. power in **הֵן** as originating in an omitted interrog. **הֵ**. b) a mere conditional *conjunct. if, si* Ex. 8, 22; LEV. 25, 20; Is. 54, 15; Jer. 3, 1; Job 40, 23; cod. Samar. also GEN. 30, 38, NUM. 22, 11 and 23, 20 (Hebrew **הֵנָּה**, DEUT. 4, 32, and the LXX elsewhere; often interchanged with **הֵם** 2 CHR. 7, 13. The same meaning is borne by **הֵנָּה** (see the word) which has arisen from it, by the Aram. **הֵן** (which see) and the Syr. **هِن**; and there is a manifest connexion between **הֵן** and **הֵם**, without one being able to shew whether this or that was the more original.

הֵן (pronominal stem) *Aram.* same as Hebrew **הֵן** II. in all the three leading meanings, viz. 1. as an exclamation: *lo! ecce!* DAN. 3, 17. In this sense it is prop. nothing but a demonstrative particle, *this*, *that there*; hence **לְהֵן** *on this*

account, propterea DAN. 2, 6; 4, 24 (see Hebr. לְכִּי II.); the meaning *but for his sake* 2, 30 is conditioned by the preceding negation. — 2. *Conjunct. interrog.*: *whether* EZR. 5, 17. — 3. Like the Hebr. אִם 3 or אִם־כֵּן, a *conjunct. condit. if* DAN. 2, 5 6; 3, 15 16 18; 4, 24; 5, 16; EZR. 5, 26, hence אִם־כֵּן after a negation preceding, *unless*, nisi DAN. 2, 11; 3, 28; 6, 8, and like אִם־כֵּן put twice: *be it so... or so, sive ... sive* EZR. 7, 26.

הַנִּלְחָ see נִלְחָ and הִלְחָ.

הֵנָּה I. as a pron. pers. 3 pl. f., see הֵן I.

הֵנָּה II. (pronominal stem, moulded together out of הֵן *here*, *there*, and הֵנָּה of motion, or הֵן with הֵן of direction towards; see אֵנָּה) an *adverb of place and time*: 1. *hither*, either after verbs of motion שָׁיב, שָׁלַח, בָּא, נָגַשׁ, הִבִּיֵּא, or giving verbs the additional idea of motion, as in מָכַר &c. GEN. 15, 16; 45, 5; JOSH. 2, 2; JUDGES 16, 2; הֵנָּה הֵנָּה *hither and thither* 2 KINGS 2, 8; מִמֶּנָּה הֵנָּה *from thee hither* 1 SAM. 20, 21 (opposed to מִמֶּנָּה הֵנָּה); עַד הֵנָּה *thus far* NUM. 14, 19 or of time *till now* GEN. 15, 16, in which latter sense it has also been moulded together with עָרָא, giving rise to עֲרֵנָּה (which see). — 2. Rejecting the idea of motion: *here, in this place* (comp. Ar. ههنا, Malt. hyñ, hyñi &c.) GEN. 21, 23; הֵנָּה ... הֵנָּה *here ... there* DAN. 12, 5; הֵנָּה הֵנָּה *here and there* 1 KINGS 20, 40.

הִנֵּה (pronominal stem moulded together out of הָן II. and הִנֵּה = הִנֵּה or הִנֵּה, as is still visible in הִנֵּה GEN. 19, 2; with *suff.* of the 1 *pers. sing.* and *pl.* הִנֵּנִי Josh. 9, 25; in *pause* הִנֵּנִי GEN. 22, 1 11; Job 38, 35; in and out of *pause* with *-n* before the accent הִנֵּנִי GEN. 22, 7; 27, 18; 44, 16; 50, 18; NUM. 14, 40; 3 *pers.* הִנֵּהוּ JER. 18, 3 K'tib, but usually הִנֵּהוּ *pl.* הִנֵּהם; 2 *pers.* הִנֵּה, *pause* הִנֵּה Ps. 139, 8, *fem.* הִנֵּהָ *pl.* הִנֵּהם) prop. a pronoun demonstr. hardened into an adverb, hence 1. *there, see there*, as originally the Latin *en, ecce*. Connecting with itself the idea

of the verb *to be* it points to a definite existence or presence, when a definite person is spoken of, hence *is there*, e. g. הָיָה בְּהֵיכָל *is in the tent* GEN. 18, 9, where the personality (*he, she, they*) remains unexpressed; so too 1 SAM. 19, 22, 1 KINGS 21, 18; when past is spoken of it means *was or were there* 2 KINGS 6, 20. In the case of הָיָה the reference is sometime presupposed GEN. 11, 6. In poetical language it is put alone, without nearer notification, e. g. הָיָה *there is (he)* i. e. the well-known one JOB 9, 19. — 2. Since the idea of a verb is in some way connected with הָיָה, the circumstance admits of explanation that the personality concerned in the action however feeble, is subordinated to the word as a sort of accusative, e. g. הָיָהוּ en eum! which may be converted into the expression of a verb involving the notion of *being*, as *there he is*. הָיָה with the suffix is to be explained in this way, as is the case with הָיָהוּ and הָיָהוּ but especially with the Ar. هُوَ. — 3. Whether put immediately or not before participles, it gives to the tense involved in the participle a certain demonstrative liveliness, where we might take it simply for an interjection *behold!* This is particularly the case when the participle expresses the present (praesens relativum) GEN. 27, 42, JER. 16, 12, more rarely when it expresses the future (fut. relat.) GEN. 6, 17 or the past (praet. relat.) GEN. 41, 17. Here הָיָה denotes merely existence, as in signification 1, without giving the person as the subject of the clause, since that is made known in what goes before, e. g. הָיָה יוֹצֵר AMOS 7, 1 *behold (he) formed*. Seldom does the subject follow 7, 1; EZ. 37, 19. More commonly הָיָה has the subject in the suffix with itself, when it is joined to the perfect IS. 28, 16; JER. 3, 22 (7, 11 is an exception). — 4. It is a mere exclamation, *lo!* like הֵן in lively discourse GEN. 20, 15, in exhortations PS. 134, 1, as a peculiar part of a sentence JER. 23, 30; after הִלָּא HAB. 2, 13; 2 CHR. 25, 26. — 5. = הָיָה with the meaning *if*, LEV. 13, 6.

הַנְּחָה (prop. inf. Hif. of נָח) *f. permission of rest, ease* ESTH. 2, 18, by which the LXX and Targ. understand remission of tribute.

הַנְּחָה see **נָח**.

הַנְּחָה ZECH. 5, 11 see **נָח**.

הַנְּחָה (same as **הַנְּחָה** *gratiosus*, from **נָח**; or equivalent to **הַנְּחָה** *endowed with goods, rich*, from **נָח**) *proper name of a man whose son or sons (בְּנֵי or בָּנִים) possessed the valley on the south eastern side of Jerusalem* JOSH. 15, 8, 2 KINGS 23, 10 K'tib, which perhaps had already belonged to *Hinnom* himself; therefore **הַנְּחָה** *נָח* JOSH. 15, 8; 18, 16. When this valley, whose western part was called **הַקֵּל דָּמָא** (field of blood), subsequently became the burning-place (**הַקֵּל**) where children were sacrificed to Moloch (see **נָח**), the signification of *to lament* or *whine* (from **הַנְּחָה** which see) may have been thought of as lying in **הַנְּחָה**.

הַנְּחָה (not used) *intr. to lament, to whine*, — **הַנְּחָה** I., Ar. **هَنَّ**, **أَنَّ**. See **הַנְּחָה**.

הַנְּחָה (not used) *intr. to sink, to be low, of ground, conseq. = בָּנָה, Arab. **هَنَعَ**. Derivative*

הַנְּחָה (*low ground*) *n. p. of a territory subdued by the Assyrians, mentioned along with סִפְפָּרִים and עֲרָה* 2 KINGS 18, 34; 19, 13; IS. 37, 13; and as סִפְפָּרִים was the province of *Sippbara* (see Ptol. 5, 18, 7) situated in the most southerly part of Mesopotamia not far from Babylon, and **עֲרָה** is certainly identical with **עֲרָה** (2 KINGS 17, 24 31) whence colonists were transplanted to Samaria, and the place must also be looked for near **בִּיתֵהָ**, **הַנְּחָה** appears to have been at the lower Euphrates. The people in *Hena* may have been a Phenician race (**הַנְּחָה** from **הַנְּחָה** = **חָנָה** *Xā*, a name of Phenicia and of the Phenician progenitor), as those of **עֲרָה** or **עֲרָה** with the **עֲרָה**, who dwelt in pastoral villages as far as Gaza (DEUT. 2, 23) and were mixed with the Philistines generally (JOSH. 13, 3), were perhaps *one* people;

a fact which explains how it is that Ezekiel 16, 29 and 17, 4 calls Chaldaea an **אֲרָץ פְּנִינִי**; and how old accounts (Herod. 1, 1; 7, 89; Just. 18, 3) speak of Phenicians at the Persian gulf. In the city **عَانَة** ('Anah) at a ford of the Euphrates, the name may be still preserved.

הַנְּחָה (inf. Hif. of **נָח**, then a noun, like **הַנְּחָה**, **הַנְּחָה**) *f. a shaking, shaking about, a sieve*, IS. 30, 28.

הַנְּחָה Ex. 20, 25 see **נָח**.

הַנְּחָה Jer. 32, 4 see **נָח**.

הַנְּחָה (*pause* **הַנְּחָה**) *interj. hist! hush! a call for reverential or any other kind of silence (according to Parchon), onomatopoeic (like the Ar. صَم)* JUDGES 3, 19, HAB. 2, 20, with **מָפְנִי** of a person, following ZEPH. 1, 7, ZECH. 2, 17; as an adverb in *silence, silently* AM. 8, 3. It was not till late that a plural of it **הַנְּחָה** was formed, as if it belonged to an imperative NEH. 8, 11. In the same man-

ner, from an Arabic word **فَلَم** corresponding to **הַנְּחָה** (which see) was formed

a plural **הַנְּחָה**. From this then the verb **הַנְּחָה** would be developed. According to *Kimchi* **הַנְּחָה** belongs to the *Pihel* of **הַנְּחָה** (which see).

הַנְּחָה (Kal unused) *intrans. same as* **הַנְּחָה** *to rest, to be silent*; Ar. **هَسَّ** *to speak softly, secretly*; redupl. **هَسَّهَسَ**. Hence according to *Kimchi*:

Pih. **הַנְּחָה**, only in *imper.* **הַנְּחָה**, *pl.* **הַנְּחָה**, with the accent drawn back, as an interjection, see **הַנְּחָה**.

Hif. **הַנְּחָה** (only *fut. apoc.* **הַנְּחָה**) *to hush, to still*, NUMB. 13, 30, which may also be derived from **הַנְּחָה**.

הַנְּחָה see **הַנְּחָה**.

הַנְּחָה see **הַנְּחָה**.

הַנְּחָה see **הַנְּחָה**.

הַנְּחָה see **הַנְּחָה**.

הַנְּחָה (from **נָח**) *f. prop. numbness, hence cessation, intermission*, LAMENT. 3, 49.

הִפָּךְ (*part. constr.* once **הִפָּכְךָ** Ps. 114, 8; *inf. absol.* **הִפְּךָ**, *constr.* **הִפְּךָ**, with *suff.* **הִפְּכֶם**; on the other hand **הִפְּכֶם** Is. 29, 16 from **הִפָּךְ** a noun; *fut.* **הִפְּכֶם**, but also **הִפְּכֶם** Zeph. 3, 9) *tr.* same as **הִפְּכֶם** (which see), **הִפְּכֶם** (which see), 1. *to turn, to turn about*, e. g. **הִפְּכֶם** Josh. 7, 8, with **לְפָנֶיךָ** of the person; *to change* **הִפְּכֶם** (a sick man's bed) Ps. 41, 4 i. e. to restore to health; *to turn over*, **הִפְּכֶם** Hos. 7, 8; *to invert*, **הִפְּכֶם**, as a sign of wheeling about 1 Kings 22, 34, but **הִפְּכֶם** also in the sense of *always to turn the punishment*, i. e. to renew it Lament. 3, 3; *to direct*, **הִפְּכֶם** Ex. 10, 19; also *intr.* *to turn oneself, to turn about*, when no object stands with the verb 2 Kings 5, 26. With regard to the construction, it should be remarked: it occurs with **אֶל** of the person and accusative of the thing, Zeph. 3, 9 *for then I turn to the people (the language) into a pure lip*; with **מֵעַל** from whence 2 Kings 5, 26; with **לְ** *to turn into* Ps. 66, 6, or with the accusative Lev. 13, 3; with the accusat. *to overturn*, a chariot Hag. 2, 22; **הִפְּכֶם** Judges 7, 13 *to overthrow upwards, to tumble over*. — 2. *to destroy*, **הִפְּכֶם** Deut. 29, 22, 2 Sam. 20, 3, Jer. 20, 16, with **בְּ** partitive, **הִפְּכֶם** Am. 4, 11 *I have destroyed among you* (i. e. among your cities); **הִפְּכֶם** Job 9, 5; **הִפְּכֶם** 2 Sam. 10, 8; *to overthrow*, **הִפְּכֶם** Prov. 12, 7. — 3. *to pervert, to turn away*, words, i. e. to lie, Jer. 23, 36; *to act with moral perversity* (see **הִפְּכֶם**), *to act crookedly* i. e. foolishly, deceitfully (see **הִפְּכֶם**). Deriv. **הִפְּכֶם**, **הִפְּכֶם**, **הִפְּכֶם**, **הִפְּכֶם**.

Nif. **הִפְּכֶם** (3 fem. **הִפְּכֶם**; 3 pl. **הִפְּכֶם** and **הִפְּכֶם**; *inf. abs.* **הִפְּכֶם**; *fut.* **הִפְּכֶם**) 1. *to turn oneself*, with **מֵעַל** ... *from* ... to Ez. 4, 8, or absolutely Ps. 78, 57, i. e. *to bend sideways, to flee, to turn about*, with **אֶל** of the person Josh. 8, 20; but with **בְּ** of the person *to turn against one* Job 19, 19; with **עַל** or **לְ** *to turn to one* Is. 60, 5, Lament. 5, 2; of **לְבָב**, *to writhe*, with pain, with **פָּ** **בְּקָרְבָּן** 1, 20, or **עַל** of the person Hos. 11, 8; *to turn themselves*, with **עַל** upon one

1 Sam. 4, 19; *to be changed* Job 20, 14, with **לְ** *into something* Ex. 7, 15, seldom with the accusative Lev. 13, 25, or with **לְ** ... **מִן** Esth. 9, 22, or also with **לְ** of the pers. in whom something is changed, Dan. 10, 8. — 2. *to be overturned* i. e. *destroyed* Jon. 3, 4; Job 28, 5. — 3. *Figurat. to lie, fully to be changed with the tongue*, Prov. 17, 20, as in Arabic.

Pih. (redupl.) **הִפְּכֶם** (not used) *to act very perversely, very crookedly*, whence the adj. **הִפְּכֶם**.

Hif. **הִפְּכֶם** (not used) an intensive form of **הִפְּכֶם**, whence **הִפְּכֶם**; but also *to make crooked, to turn aside*, the body; *to cross*, i. e. to fetter crosswise by shutting up in a wooden frame. Deriv. **הִפְּכֶם**.

Hof. **הִפְּכֶם** *to be turned, to be precipitated*, with **עַל** upon Job 30, 15.

Hithp. **הִפְּכֶם** *to turn oneself* (of a brandishing, glittering sword) Gen. 3, 24; *to wind* (in circles), *to move about* (of a cloud) Job 37, 12; *to be turned, changed* 38, 14; *to turn or roll oneself about, to tumble*, **הִפְּכֶם** Judges 7, 13; and also according to the derivative (**הִפְּכֶם**) *to shew oneself perverse*.

The fundamental signification is more or less modified in the Ar. **هَفَكَ** and **أَفَكَ** (see **הִפְּכֶם** and **הִפְּכֶם**); and the two forms are also found in Aramaean. The Ar. **أَفَكَ** *to turn oneself, to give way, to flee, to perish*, Hebrew **הִפְּכֶם** (which see), are connected with it. The organic root is **הִפְּכֶם**.

הִפְּכֶם *adj. m.* see **הִפְּכֶם**.

הִפְּכֶם *m.* the reverse, the contrary, Ez. 16, 34.

הִפְּכֶם *m.* the same, Ez. 16, 34.

הִפְּכֶם (with *suff.* **הִפְּכֶם**) *m.* perverseness, Is. 29, 16 *your perverseness!* comp Ar. **هَيْفَكَ** the same.

הִפְּכֶם (after the form **הִפְּכֶם**) *f.* overthrow, destruction, desolation, Gen. 19, 29; according to the Sam. cod. perverseness = **הִפְּכֶם**, reading **הִפְּכֶם** in Deut.

32, 20, but it has **הַפְּכָפָה** (which see) in the first signification GEN. 19, 29.

הַפְּכָפָה (adj. redupl. from **הִפְכָּךְ**) *adj.* *m.* *very crooked, perverse, turned*, PROV. 21, 8, opposite to **יָשָׁר**, cognate in sense with **עֲקָלְקָל**.

הַצֵּב (Assyrian) *n. p. f.* name of a queen of Assyria, as even *Samuel ha-Nagid* (in the 11th century) says: **הַצֵּב** **הַמְלִכָּה** **שָׁם** **הַמְלִכָּה** and as *Kimchi* has understood the word (in his Dictionary). NAH. 2, 8 and *Huzzab is taken, is carried away*. The proper name is probably compounded of *Huzz* (Pers. **خوش** *beautiful*) and *ab* (Pers. **آب** *splendour*), signifying *beautifully beaming, chush* and *ab* being applied elsewhere in Aryan proper names.

הַצֵּלָה (inf. Hif. of **נָצַל**) *f.* *deliverance*, ESTH. 4, 14.

הַצֵּן (not used) *intrans.* *to be sharp, pointed*, of a cutting or sharp weapon, hence **הַצֵּן**. The organic root is **הִצֵּן**, which is also found in **צֵן** (which see) belonging to **צָנִין** and **צָנָה** I., and in **צֵן**. In Arabic the stems **حَصَنَ**, **خَصَنَ** have the same meaning, as also the Targ. **הַצֵּן**, whence **חֲסִין**, Targ. **הַצֵּינָה** an axe, a battle-axe, **חֲסִין** weapon of defence; even the Greek **ἀξίνη** may have come from the Phœnician **הַצֵּינָה**, since it has no suitable etymology in Greek. The inorganic **ה** may also at an early period have been sounded **ח**, since the noun is also read in mss. **הַצֵּן**.

הַצֵּן *m.* *a battle-axe*, Ez. 23, 24, as the Targ., *Kimchi*, and others understand it; see **הַצֵּן**.

הָרָה (from **הָרָה**; with the article **הָרָה**, with *a* of motion **הָרָה**, and with the addition of the article **הָרָה**; *constr.* **הָרָה**, but with *suff.* **הָרָה** and **הָרָה** in a resolved form; *pl.* **הָרָה**, with article **הָרָה**, *constr.* **הָרָה**, with *suff.* **הָרָה**, and also resolved *constr.* **הָרָה**, with *suff.* **הָרָה**) 1. *m.* *a mountain, a hill*, in the widest usage JER. 16, 16; described more exactly by adjectives: **גְּבוּהָה** Is. 30, 25,

נֶשְׁפָּה 13, 2, or by nouns: **הָרָה** Ps. 42, 7, **גְּבוּהָה** 68, 17. Applied to **הָרָה** are: **קָצֵה** JOSH. 18, 16, **רָאשׁ** JUDGES 16, 3, **צֵד** 1 SAM. 23, 26, **סָהַר** 25, 20, **צֵלַע** 2 SAM. 16, 13 &c.; and it is mentioned along with **גְּבוּהָה** Is. 40, 4, **שִׁשְׁלָה** JOSH. 9, 1 &c. In connection with **אֱלֹהִים** or **יְיָ** (*God's mountain*) it is *Sinai* or *Horeb* EX. 3, 1; 4, 27; 18, 5; 1 KINGS 19, 8; also **הָרָה** alone EX. 19, 2. **הָרָה** or **הָרָה** are *the mountains of Judea* Is. 14, 25; 49, 11; ZECH. 14, 9; **הָרָה** alone is *Zion* or *the temple-mountain* DEUT. 33, 19, Ps. 78, 54, in full form **הָרָה** **בְּיָרְדֵּן** Is. 2, 2, **הָרָה** **בְּיָרְדֵּן** JER. 26, 18, **הָרָה** **בְּיָרְדֵּן** Ez. 28, 14; **הָרָה** with a suffix accompanies the noun in Ps. 2, 6. Very often is the name of the mountain, or that of the country in which it is, or its plantation (see **יָרֵקִים**) added, e. g. **הָרָה**, **הָרָה**, **הָרָה**, &c.; and **הָרָה** is appended only to the proper name **הָרָה** HAB. 3, 6, **הָרָה** **הָרָה** DEUT. 33, 15 *mountains of past time*, i. e. belonging to the first creation, *primitive mountains*; **הָרָה** **אֲלָפִים** Ps. 50, 10; **הָרָה** **בְּרָה** 76, 5 *mountains of prey* i. e. *heaps of booty*; **הָרָה** **הָרָה** SONG OF SOL. 4, 6 *heap of myrrh*, a figure of enjoyment; **הָרָה** **הָרָה** 2, 17 *mountains cleft* i. e. *full of fissures*; **הָרָה** **בְּשָׂמִים** 8, 14 *spicy mountains*; **הָרָה** **בְּלַיְלָה** JER. 13, 16 *night-mountains* i. e. which being covered by night are not accessible, and so the figure implies insurmountable obstacles; hence according to the Targ. *the Persian kingdom*, as **הָרָה** in JER. 51, 25 means *Babylon*, a mighty kingdom, which, in its character as a desolator of countries, is called **הָרָה**, as elsewhere a *fire-vomiting mountain* is termed **הָרָה** 51, 25 *a burning mountain* i. e. a burnt volcano, which is called **הָרָה** as being still penetrated by fire. — 3. *mountain-district* JOSH. 14, 12; 17, 16 18, hence **הָרָה** *the hill country*, of central Palestine GEN. 12, 8; DEUT. 3, 25; *of the territory of Judah*, as that which

The noun, of which a form **רָם** also existed, comes from a stem **רָם** *to be high, to be elevated, to project* (cognate **רָם**); and the idea of the noun is therefore prop. *a height*, found also in **ὄρ-ος, οὐρ-ανός** (height, heaven) &c.

הָרָא (*mountain-land*) *n. p.* for northern Media the great, belonging to Assyria, which is a mountainous district (in Ar.

הָרָא (not used) *intr.* to glow, to burn,
same as אָרָא (which see) and יָרָא II.
(which see), Ar. أَرَى &c. Deriv. יָרָא.

כִּיבִי (from **כָּתַב** with the termination *el*) *m. hearth, fire-place*, hence the name of an altar Ez. 43, 15, called elsewhere **אֲרָאִי** (which see) K'tib, and **אֲרִי** (which see) K'ri.

Nif. נִדְּרַג (inf. constr. with בָּ: בִּדְרַג = בִּדְרִיקָה; fut. נִדְּרִיק, 3 impf. fem. plur. תִּדְּרִיקִי) pass. to be killed, slain Ez. 26, 6; LAMENT. 2, 20.

The stem is = Ar. حَرَك (to pierce, to

violate), while **הָרַג** (murderously to rebel) has a special meaning, though it also has that of *to kill*; comp. the Gothic *vrik-an* (to push), Lat. *urg-ere* (to press). The org. root is **ה־רַג**, being also in the Targ. **ה־רַג**, whence **ה־רַגָּא** an *axe*, Zab. **ה־רַג** *Mars*, Arab. **مَرَح**, whence **مَرِيح** *Mars*.

הָרַג *m. a killing, slaughter, choking*, Is. 27, 7; Ez. 26, 15; Ar. **هَرَج** death-stroke.

הִרְגָהּ *f. slaughter, killing, strangulation*, ZECH. 11, 4; JER. 7, 34; 12, 3.

הָרָה (*inf.* **הָרָה**, **הָרָה**; *fut. ap.* **הָרָה**; *part. f.* **הָרָה**, *constr.* **הָרָה**, *pl.* **הָרָה** and **הָרָה**, also *f.* **הָרָה**, with *suff.* **הָרָה**, *intr. prop.* same as **בָּטַח** to be belied, *עִשׂוּי* **הָרָה** *εἰς* *ἰσχυρὸν ἔχειν*, identical with **הָרָה** (**הָרָה**) in its org. root. Then 1. *to conceive, to be pregnant*, GEN. 16, 4; JUDGES 13, 3; 1 CHR. 4, 17, where **הָרָה** is omitted, and **הָרָה** must not be taken in the sense of **הָרָה**; usually it occurs absolut., but also with **ל** of the pers. *by whom* . . . GEN. 38, 25; **הָרָה** *ל* **הָרָה** *to be pregnant by whoredom* 38, 24. Fig. *to conceive in mind, to go full of a thing*, e. g. with **עָמַל** Ps. 7, 15, Job 15, 35, **הָרָה** **שָׁמַר** Is. 59, 13 (see Puh.), **הָרָה** 33, 11. — 2. *to have increase* (in posterity), only *part. plur.* **הָרָה** GEN. 49, 26 *parents*, while **הָרָה** signifies *mother* Hos. 2, 7; SONG OF SOL. 3, 4. Derivat. **הָרָה**, **הָרָה**, **הָרָה**, **הָרָה**.

הָרָה (*inf. abs.* **הָרָה**) *to be pregnant*, with accusat. **גִּבּוֹר** (a male) Job 3, 3; figurat. *to conceive in mind*, Is. 59, 13.

הָרָה (*prop. part. of* **הָרָה**) *adj. m.* (which cannot appear), **הָרָה** (*pl.* **הָרָה**, comp. **פְּרִיָה**, **בְּרִיָה**) or **הָרָה** (*constr.* **הָרָה**, *pl.* **הָרָה**) *f. pregnant*, EX. 21, 22, then also as a *subst.* Am. 1, 13. **הָרָה** *לָלֶת* *with child, near to be delivered*, 1 SAM. 4, 19; **הָרָה** **עָלָם** *ever pregnant* i. e. never bearing JER. 20, 17. The connection of it with a masc. Hos. 14, 1 is because of the reference to the inhabitants. But *Parchon, Kimchi, Levi*

and others, and after them *Gusset*, explain **הָרָה** Am. 1, 13 and Hos. 14, 1 as *fortresses, fortifications*, by which means **הָרָה** **אֶת-גִּבּוֹרֵם** in the former, the masc. **הָרָה** in the latter are suitable; there must therefore be other plurals of **הָרָה** for another idea.

הָרָה (*Pahel-form*, reduplicated; not used) *Aram. prop. to hear, to perceive* (by the sense of hearing), *percipere auribus*, while **הָרָה** is to perceive by the mind combining, *percipere ratiocinationes interna*; then generally *to receive into the mind* (through the senses), *to think*, of persons dreaming, fancying, *to imagine, to conceive*, whence **הָרָה**. — The simple stem is **הָרָה**, whose organic root lies also in the Latin *aur-is*, German *hör-en*, and in *hear, hoor*.

הָרָה (only *pl.* **הָרָה**) *Aram. m. prop. perception* (by the sense of hearing), *auditus*, then *perception of a dream* DAN. 4, 2; *creations of the mind* (comp. Syr. **הָרָה**, a fancy, an imagination); **הָרָה** was used for it later, DAN. 2, 29 30; 4, 16. — The derivation (*Hitzig*) from the Armen. *chorhurd* (thought) hardly deserves notice.

הָרָה see **הָרָה**.

הָרָה belonging to **הָרָה**, see **הָרָה**.

הָרָה see **הָרָה**.

הָרָה (with *suff.* once **הָרָה** for **הָרָה**) *m. conception*, then *the pain of conception*, GEN. 3, 16; RUTH 4, 3; Hos. 9, 11.

הָרָה (K'tib) *Hofal* of **הָרָה** DAN. 8, 11, like **הָרָה** 7, 4, see **הָרָה**.

הָרָה (*pl. with suff.* **הָרָה**) *f. torn down, a ruin*, Am. 9, 11, a figure of the fallen Davidic kingdom.

הָרָה *f. destruction*, Is. 49, 19.

הָרָה perhaps the ground-form of **הָרָה**, see **הָרָה**.

הָרָה (not used) *intr. to be high, to be elevated, to project upward*, of men and towers; figurat. *to be strong, firm*. Derivat. the proper names **הָרָה**, **הָרָה**,

הָרֵךְ (*strong*) 1. *n. p. m.* GEN. 11, 26; 1 CHR. 23, 9. — 2. with בֵּית (*place of height*) *n. p.* of a place in Gad NUM.

הָרִים *m. prop.* a tearing in pieces (from **הָרַס**, see *Kal*), concrete a lion, **עִיר הָרִים** Is. 19, 18 *lion-city*, the name of Leontopolis in Egypt. The singular expression seems to be selected for its ambiguity, in order to have another meaning connected with it. The LXX render **עִיר הָרִים** by *πόλις (הַצִּלָּה) ἀσθε-δέα*, *city of salvation*, the *Peshito* abides by **הָרִים**, which is explained **פְּדוּתָא** (redemption, deliverance), and so agreeing with the LXX (from **הָרַס** to tear out, to deliver, comp. **וַצִּל**). The Targ. has another collateral sense, viz. **הָרִים** *destruction*, referring to JER. 23, 13. There is

also a reading **הָרָם**, meaning *Helio-polis*.

הָרָר I. (i. e. **הָרָה**; not used) *intr.* to be high, to be elevated, se élever, prop. to rise up, to project, to be prominent,

Ar. **هَرَّ**, hence "horruit"; deriv. **הָרָה**, **הָרָר**, **הָרָר**. Metaph. to be firm, strong, (see **הָרָם**, **הָרָם**); comp. **הָרָה**.

הָרָר II. (not used) *tr.* same as **הָרָר** to curse, to imprecate; comp. Arab. **هَرَّ** (detestatus est). Deriv. **הָרָר** 1.

הָרָר (with suff. **הָרָרִי**) *m.* 1. mountain, only JER. 17, 3 *my mountain in the field*, a designation of Jerusalem (comp. 18, 14 rock of the plain). According to others curse (from **הָרָר** II. which see), and so the place is translated: *my curse is against the field* (comp. LAMENT. 3, 65), i. e. I curse their province. — 2. (*mountain*) *n. p.* of a place otherwise unknown, whence the *Gentile* **הָרָרִי** 2 SAM. 23, 11 33, as a surname: a) of the Davidic hero **שָׁמַר** (1 CHR. 11, 27 **שָׁמַר**), written **הָרָרִי** in 1 CHR. 11, 27, and **הָרָרִי** 2 SAM. 23, 25. b) of the Davidic hero **יִנְנָח** 1 CHR. 11, 34, the surname and the addition of **בֶּן-שָׁמַר** being omitted in 2 SAM. 23, 32. c) of the Davidic hero **אֲחִיזָא** 1 CHR. 11, 35, **אֲחִיזָא** being instead of it in 2 SAM. 23, 33 (see **אֲחִיזָא**). — 3. (with suff. **הָרָרִי** GEN. 14, 6) see **הָרָר**.

הָרָר (*mountain*) *n. p.* of a place, same as **הָרָר** 2, whence the *Gentile* **הָרָרִי** 1 CHR. 11, 27.

הָרָר *m.* an assumed form for **הָרָרִי**, see **הָרָר**.

הָרָרֶת cod. Sam. for **הָרָרֶת**, for the sake of alliteration to **הָרָר**, see **הָרָרֶת**.

הָרָרֶת (*shining*, = **הָרָרֶת**) *n. p.* of a man of **גִּזְרָה**, whose two sons, not named particularly, are numbered among David's heroes 1 CHR. 11, 34. For **הָרָרֶת** 2 SAM. 23, 32 has **יָשָׁן** (from **יָשָׁן** = **יָשָׁן** to shine).

הָרָרֶת (*inf. Hif.*) *f.* announcement, a causing to hear, Ez. 24, 26.

הָרָרֶת (prop. *inf. Hif.*) *m.* a keeping quiet, rest. See **הָרָרֶת** Hif.

הָרָרֶת (prop. *inf. Hithp.*) *f.* the bowing of oneself, adoration 2 KINGS 5, 18.

הָרָרֶת (*inf. Hif.*) *m.* a melting, Ez. 22, 22.

הָרָרֶת (prop. *Aram. inf. Hithp.*) *f.* a befriending, an attachment, DAN. 11, 23.

הָרָרֶת Is. 21, 14 see **הָרָרֶת**.

הָרָרֶת (old Persian) *n. p.* of an officer in the court of Ahasuerus ESTH. 4, 5. The meaning is to be looked for in **הָרָר**; **הָרָר** appearing to be a termination.

הָרָרֶת (Kal not used) *intr.* to laugh, to jest (cognate in sense **שָׁחַק**, **צָחַק**, Ar. **هَجَلَ** (to jest, to make oneself merry); then like **צָחַק** to mock, whence the adject. **הָרָרֶת** (pl. **הָרָרֶתִּים** subst.), the subst. **הָרָרֶת**; **הָרָרֶת** is the same, which has the secondary meaning to deceive, to play false to. Hence

Pih. I. **הָרָרֶת** (*fut. הָרָרֶתִּי*) to mock, to deride, with **בְּ** of the person 1 KINGS 18, 27; LXX **μυθεύειν**, Vulg. *illudere*.

Pih. II. (according to *Kimchi* in his Dictionary) **הָרָרֶת** (2 person **הָרָרֶתִּי**, *fut. הָרָרֶתִּי*, *inf. constr. הָרָרֶתִּי*; in all these forms the middle consonant has the character of a guttural, which cannot be doubled by Dagesh) 1. to mock, to deride, to slight, with **בְּ** of the person JUDGES 16, 10 13 15; JOB 13, 9. — 2. to deceive, to rally, to mislead, with **בְּ** of the person GEN. 31, 7, or absol. EX. 8, 25; comp. **הָרָרֶת** to despise and deceive, to play false to.

The fundamental signification of the stem and its forms lose their obscurity, in the manner indicated; and **הָרָרֶת** is then of like meaning (whose *Hof.* is **הָרָרֶתִּי**), **י** and **ה** coinciding elsewhere as initial sounds; the doubling of the **ל**, the last radical sound, is as in **הָרָרֶתִּי** JUDGES 5, 7, and is not even permanent; in

הֶחֱלַל GEN. 31, 7 the accent is drawn back. — As to the organic root, it is הֶחֱלַל, הֶחֱלַל, found also in חָלַל to juggle, to deceive, חָלַל to cheat, חָלַל to disappoint.

הֶחֱלַל (pl. הֶחֱלָלִים) *adject. m. mocked, derided*; see הֶחֱלָלִים.

הֶחֱלָלִים (the *adject. הֶחֱלַל* become an

abstract noun) *m. pl. mockings, derisions*, Job 17, 2. The doubling of the third radical sound is frequent in this formation.

הֶחֱלַל see הֶחֱלָלִים.

הֶחֱלָלִים see הֶחֱלָלִים.

הֶחֱלָלִים i. e. הֶחֱלָלִים belonging to Pihel

הֶחֱלָלִים, see הֶחֱלָלִים.

ו

ו, called וָ (or וּ, וָ), *Vau*, as a letter signifies a *peg, nail, hook*, because, as is alleged, the sign of the letter is like that figure in ancient writing, as may still be seen from the Phenician. The same is the case even in the square character. But the choice of the name was not made on account of resemblance of the sign to the object, but because of the initial sound, which holds good in the case of the rest of the alphabet. In the Semitic alphabet *Vau* was the sixth letter; and as the sixth it came to the Greeks from the Phenicians under the name *Bav* (*F*). The Greeks, however, excluded it afterwards from the list of letters, but retained it as *ἐπισήμωσ* *Bav* in denoting the number 6; while it also continued as the Aeolic digamma (*F*). It came to the Latins as *F*. ו is 6 as a numeral; ו is 6000; its sound was *vd*.

With regard to the essential nature of the sound, it was originally a semi-vowel like *Yod*, whence it is connected with *u*. Before the introduction of the vowel signs ו constantly stands for the extended and longer *u* and *o*, 1. where two vowels come together, e. g. וָוֵי *hōi*, וָלֵי *galās*. — 2. after a short or long *a*, with which it forms a kind of diphthong, conseq. for *au*, e. g. וָוֵרֶן *chauran*, whence *chōran*. — 3. at a later period the short *u* also began to be expressed by it, e. g. וָלָם *kullam* JER. 31, 34, וָלָהּ *hukka* Ps. 102, 5, וָלָהּ *Jechonya* JER. 27, 20, וָלָהּ *hobnim* Ez. 27, 15, וָלָהּ *onigya* 2 CHR. 8, 18 &c., where,

however, the *K'r'i* endeavoured for the most part, to obliterate it. — 4. for the long *ō* in forms like וָוֵרֶן, וָוֵרֶן; in later writing still more elongated, e. g. וָוֵרֶן Ps. 72, 14. — 5. for *u* in an accented syllable at the end, for example שָׁוֶן Job 1, 7, וָוֵרֶן *katāb*, וָוֵרֶן *dagāl*; but this was often altered when it ceased to be a final syllable, or when the vowel-signs were afterwards introduced. — 6. at the close of a word for *ā* or *ō*, i. e. וָוֵרֶן, וָוֵרֶן, וָוֵרֶן, וָוֵרֶן, but also interchanged with וָ when it represents *ō*, e. g. וָוֵרֶן, וָוֵרֶן; rarely וָ is put after the ו as *ō* or *ā*, e. g. וָוֵרֶן EZE. 3, 7, וָוֵרֶן, וָוֵרֶן ZECH. 1, 1, וָוֵרֶן, but וָ precedes it distinctly when ו makes the beginning of the syllable, e. g. וָוֵרֶן, וָוֵרֶן, seldom in the middle, as וָוֵרֶן *nōd* JUDGES 4, 19, וָוֵרֶן *vayyabō* 2 KINGS 14, 13 for וָוֵרֶן, וָוֵרֶן EZE. 27, 1, וָוֵרֶן *krōt*. ו as the prefixed conjunction *ā* (*and*) continues to be written only by ו, e. g. וָוֵרֶן. — 7. Where ו was to be written as a consonant and a vowel in succession, the vowel only was written, e. g. וָוֵרֶן 1 KINGS 9, 9 for וָוֵרֶן. — After vowel-points were introduced, a point was put over ו for *ō* (וָ); to denote *u*, the point was put into the middle of the vowel-letter ו (וּ); and the sign ו was placed only where a *Vau* did not stand for *u*, which sign, therefore, is interchanged with ו, e. g. וָוֵרֶן and וָוֵרֶן GEN. 24, 5 39.

The following have still to be noted in connexion with the vowel ו. 1. When *i* follows, it attracts the *i* into

The fact of the laws of ו and י as vowel letters being similar, both being alike weak and liquid, has given rise to their frequent interchange in the formation of roots and stems, e. g. **הָרָה** and **הָיָה**, **הָרָה** and **הָיָה**; **מָחָרָה** *spot* Lev. 13, 10 24 from **הָרָה** to *declare*; n. p. **מָחָרָה** and **מָחָרָה**. Hence it comes to pass that roots or stems ending with the sounds *i* and *u*, which must have been originally different, are already fused into one another completely, i. e. the final *i*-sound prevailed in flexion; and ו has been preserved only in **שָׁלַח**, **עָנָה**, in order to distinguish the stem from **שָׁלַח** to *draw out*, **עָנָה** to *point out*. The same is the case at the beginning of stems and roots, where the language had stems and roots with the primitive initial *Vau*, and distinguished them from those beginning

In the formation of stems, we have to distinguish, the beginning, middle, and end with respect to ו. 1. At the beginning of a stem the language, as has been mentioned, avoided Vau, and where ו was necessary as the first radical sound, it always passed over into ׀, appearing again in flexion where it has not to stand at the commencement. — 2. In the middle of stems, such only have ו in which the letter is wholly a consonant, e. g. מַוּגֵּץ, מְאָל, מְצַל, חוּרֶךְ, צוּחֶה, צוּחֶה, כוּדֶה, כוּדֶה, קוּדֶה; on the other hand the so-called ע are nothing but simple monosyllabic stems with the medial sound α, as follows from a strict historical and analytic examination, the fact being confirmed by flexion and comparative philology. ו medial as a consonant, like all labial medials, may become so weak and liquid that nothing more remains of them than the α-sound connected with them, e. g. בְּרוּךְ and בְּרוּךְ, שָׁנִיעַ and שָׁנִיעַ, חָקֵל and חָקֵל, חָקֵל and חָקֵל, חָקֵל and חָקֵל, חָקֵל and חָקֵל, חָקֵל and חָקֵל, חָקֵל and חָקֵל. It has been preserved somewhat oftener in א, e. g. נֶאֱמָה and נֶאֱמָה &c. But the old custom of looking upon concave stems or such as have α for the middle sound as ע, makes it necessary to put them in the dictionaries as ע. — 3. At the end of stems, Vau has always the power of a consonant. — 4. When ו as a consonant forms the middle sound, the Arabic has the v-sound at the beginning; comp. לוּדֶה. See לוּדֶה.

י see י.

י (with Dagesh following) is properly the strongly uniting Vau with the fut. (imperf.); י on the contrary appearing with the perfect. A simple action is put by it into a certain state of dependence, i. e. it does not alter the time, but it develops it farther; hence the name Vau conversive (יְהִי וְהָיָה) is unsuitable. Etymologically, it is natural to seek no other origin for it than it is for the conjunction י. See the grammars.

י (before Sheva or a labial י; when the accented syllable follows immediately, י) the conjunction "and" uniting words and clauses. But it also signifies *with, and indeed, and yet*. Generally it has many meanings, according as it is explanatory, adversative &c., according to its position before clauses which involve the cause, the consequence, the aim &c. On its application and meanings see the Syntax. The conjunctive Vau was pronounced *u*, like the *u* in the vulgar Arabic. — As to the proper origin of י (*ve*), it is partly connected with יָהָה (אָהָה) and therefore with the Ar. ف (see אָהָה), as אָהָה... אָהָה Is. 46, 11 is identical with י... י 38, 15; partly with אָהָה (אָהָה), which still means "and" in אָהָה... אָהָה (from אָהָה אָהָה, as אָהָה... אָהָה *whether... or* LEV. 5, 21 is = י... י Prov. 29, 9, and like אָהָה generally is interchanged with י NUM. 5, 14, being like י in its fundamental signification. It includes in itself, therefore, the Ar. و and ف; and the numerous senses may be explained by the union of the significations of both. In no case should it be referred to a noun-stem (יְהִי which see), at most perhaps to the organic root י II. (which see); but the fundamental signification is to be sought partly in the pronominal stem יְהִי or יְהִי (which see), partly in the pronominal stem יְהִי (which see), אָהָה or אָהָה (in אָהָה, אָהָה, אָהָה), as also in the Latin *ve*.

י I. (pronominal stem) see יְהִי.

י II. (not used) is the simple organic root for the reduplicated stem יְהִי (from יְהִי, whence the noun יְהִי, *to rivet together, to hook together*; comp. the Ar.

وَأَي (prop. to bring together, to unite; conj. VI. to collect) and وَجَعِي, where the same fundamental signification should be adopted; Sanskrit *ve* (see Pott, etym. Forschungen I. 230. 259), Latin *vi-ere, vi-men* &c. In no case can one put it along with יְהִי (Ewald, ausführl. Lehrb. d. hebr. Sprache §. 117). Perhaps the connecting י may have arisen from this simple root, prop. *va* (= Lat. *que, ve*; Copt. ⲕⲉ) union, addition.

י I. belonging to Nif. יְהִי see יְהִי I.

י II. belonging to Hif. יְהִי see יְהִי II.

י belonging to Hif. יְהִי see יְהִי.

י belonging to Hif. יְהִי see יְהִי.

י belonging to Hif. יְהִי see יְהִי.

י Aram. belonging to Af. יְהִי see יְהִי.

י belonging to Hif. יְהִי, *Hithp.* יְהִי, see יְהִי II.

י n. p. Ez. 27, 19 according to *Michaelis* same as واديان i. e. *واديان* two rivers, and then the name of a city of Arabia, as *Gobla* in Arabia was also called city of the two rivers; but probably י in the passage referred to is the conjunction י and יְהִי = יְהִי, see יְהִי; or it is abridged from יְהִי 'Aden, where commerce was carried on, according to *Edrisi*.

י belonging to Nif. יְהִי, *Hif.* יְהִי, *Hof.* יְהִי, *Hithp.* יְהִי, see יְהִי.

י Aram. see יְהִי.

י n. p. of a place on the border of the Amorite and Moabite territories, where Israel conquered in battle NUM. 21, 14, as *Ibn Ganach*, *Parchon*, *Ibn Esra*, *Kimchi* and others understand

it. This *Vahab* was situated in **סִיפָה** which is as little known as the former, both being found in no other place than the fragment belonging to an old song of the lost **סִפְרֵי מִלְחָמוֹת יְיָ**, which begins with accusatives. The reading of the Targ. **אֶתְּרִיבָהּ** (*to be given, delivered*) which *Kimchi* found in mss.; and the taking of **סִיפָה** as = **סִיף**; the translation of *Rashi* **יָרֵב (אֶשֶׁר) אֶת־**, and that of the Peshito **אֶת־לִרְבָּה**; the opinion of others that it is a proper name = **מַתְנָה** 21, 18: — are all adverse to sober criticism.

וּן (reduplicated from **וּן II.** which see) *tr. to unite, to rivet; derivative*

וּן (*plur.* **וּנִים**, *constr.* **וּנִי**, with *suffla* **וּנִיהֶם**) *m. a hook, nail, which rivets or holds fast something, found only in Ex. ch. 22. 26. 27. 36. 38. It is a very old word that goes beyond the invention of the art of writing (see ו).*

וּן belonging to **וּן** see **וּן**.

וּן (an adopted stem for **וּן** Prov. 21, 8; not used) *intr. to bear (a burden), hence figurat. to sin, to be laden with guilt (comp. סָבַל עוֹן Is. 53, 11, פָּכַד ע' Ps. 38, 4); Ar. وَزَّن (to bear a burden), whence وَزِير (vizier, prop. bearer of a burden i. e. of an employment; comp. bajulus in the mediaeval period, out of which came baillif, Ital. baillo, French chargé d'affaires) and figur. وَزَّن (to sin, to be laden with guilt), the noun وَزْر (burden and guilt, crime). Deriv. וָזַר. — The organic root וָזַר may be connected with that in וָזַר II. (whence וָזַר).*

וָזַר *m. guilt, crime, hence וָזַר Prov. 21, 8 man of guilt, opposed to וָזַר the pure; like the adj. וָזַר and the opposite וָזַר in the same passage. But since the sense and context alone could justify this acceptance; since Hebrew usus loquendi and the absence of all reason for applying such an unhebrew word are repugnant; Jewish interpreters have classed it with וָזַר.*

וּחַל belonging to *Nif.* **וּחַל**, *Hif.* **וּחַל**, see **וּחַל**.

וּזְתָא (old Persian, either *worthy of reverence*, from the Persian **وَزِت**, or *pure* from the Persian **وِز**, prop. *white*; more probably from the Zend. *vahja better, very good*, an epithet of Ized haoma, and from *zata born*, hence *born of Ized Haoma*) *n. p. m. ESTH. 9, 9. See Stern and Benfey, über die Monatsnamen &c. p. 199.*

וּכָה belonging to *Nif.* **וּכָה**, *Hif.* **וּכָה**, *Hof.* **וּכָה**, *Hithp.* **וּכָה**, see **וּכָה**.

וּלָד see **וּלָד**.

וּלָד *m. a child, offspring* GEN. 11, 30.

וּלָד *m. the same, 2 SAM. 6, 23 K'ri.*

וּלָד belonging to *Hif.* **וּלָד** see **וּלָד**.

וּנָה I. belonging to *Hif.* **וּנָה**, see **וּנָה** I.

וּנָה II. (not used) *intr. to be weak, tame (Ar. وَنَى), which has been assumed as a stem for וּנָה II. (whence וּנָה, prop. to soo, then to sing, to praise, generally identical with וּנָה II. as is וּנָה I. with וּנָה I. Deriv.*

וּנָה (from *Jah is praise, comp the proper name וּנָה*) *n. p. m. EZR. 10, 36.*

וּסָר belonging to *Nif.* **וּסָר**, *Hof.* **וּסָר**, see **וּסָר**.

וּסָר belonging to *Nif.* **וּסָר**, *Hif.* **וּסָר**, see **וּסָר**.

וּסָר belonging to the *Nifal-Hithp.* **וּסָר**, see **וּסָר**.

וּעָר belonging to *Nif.* **וּעָר**, *Hif.* **וּעָר**, *Hof.* **וּעָר**, see **וּעָר**.

וּעָר belonging to *Nif.* **וּעָר**, see **וּעָר**.

וּעָל belonging to *Hif.* **וּעָל**, see **וּעָל**.

וּעָר belonging to *Hof.* **וּעָר** and the noun **וּעָר**, see **וּעָר**.

וּעָץ belonging to *Nif.* **וּעָץ**, see **וּעָץ**.

וּפֶסֶם (not used) see **רְסֵמָה**.

רִשְׁוֹ (from רָשָׁה = פָּסַח; *rich*) *n. p. m.*
 NUM. 13, 14.

וּפַע belonging to *Hif.* הִזְקִיעַ, see **יָפַע**.

נֶפֶץ II. belonging to *Nif.* נוֹפֵץ, *Hof.*
רוֹפֵץ, see רוֹפֵץ.

וצת see **יצת**.

זקד see **זקד**.

זקע belonging to *Hif.* הזקיע, *Hof.* הזקע, see זקע.

זָקָר belonging to *Hif.* הִזְקִיר, see זָקַר.

נִרְאָה belonging to *Nif.* נִרְאָה, see **נִרְאָה**.

וְרָר belonging to *Hif.* הוֹרִיר, see וָרָר.

וְרָה belonging to *Hif.* הוֹרָה, see יָרָה.

וְרָשׁ belonging to *Nif.* נוֹרָשׁ, *Hif.* יוֹרָשׁ, see יָרַשׁ.

וְשֵׁב belonging to *Nif.* **נִשֵּׁב**, *Hif.*
וְשֵׁב, see **וְשֵׁב**.

חֲשִׁי belonging to *Hif.* חֲשִׁי, see חֲשִׁי.

יָשָׁן I. (not used) *intr.* same as **יָשַׁן** I. (which see) *to be strong, firm*, Ar. **أسن** (the same); *derivat.* perhaps **יָשַׁן** *strong*, as an epithet of Jah (comp. the proper name **יָשָׁן** *fortification*). *Derivat.* the proper name **יָשָׁן**.

וְשֵׁן II. belonging to *Nif.* נוֹשֵׁן, see וְשֵׁן.

1 CH. 6, 13, for which יִצְחָק stands in
1 SAM. 8, 2, which may have the same
signification.

וְשַׁע belonging to *Hif.* הוֹשִׁיעַ, see **וְשַׁע**.

וְשֶׁר belonging to *Hif.* הוֹשִׁיר, see **וְשֶׁר**.

וַחֲסִיתִי (old Persian *وستی*, *beautiful woman*, Zend. *wahisti optima*) *n. p. f.*
ESTH. 1, 9-19; 2, 1-17.

ותח belonging to noun **הותח**, see **יתח**.

1, called *Sayin* (זין in the old language, from זין II. comp. Armen. *zen* a *weapon*; afterwards זונה was used for it 1 KINGS 22, 38) signifies, as a letter of the alphabet, a *weapon*, because it has the form of a pointed weapon (sword, dagger, lance &c.) in old writing, and in the Phenician still, as well as in almost all alphabets derived from it. This assumption was made when inquirers started with the view that the earliest writing consisted of hieroglyphics; a view not confirmed by a closer examination. The name was chosen on account of the initial sound. In the Mishna (Sabb. 12, 5) it is true a shorter form ז (whence the plur. זין) appears instead of the name זין, as the Arab. *zai* also occurs (from زاي), and the Ethiopic *zai* &c.; but the Greek name ζῆτα cannot be at all explained by that circumstance, as

it obviously proceeded from a Phœnician name זַיִר that may have been used for it. As a numeral, ז stood for 7, ז' for 7000. Besides, only *sa* must have been uttered, before the appellation *Sayin*, other sounds also presupposing a simpler name.

The sound of the letter ז was originally a soft, liquid s (somewhat resembling the French z), to which the Ar. ז corresponds, e. g. זָלַל I. Ar. زَالَ غَزَلَ, זָרַח I. Ar. زَارَحَ أَرَزَرَ Ar. زَرَّ Ar. زَرَّ זָרַח Ar. زَارَحَ &c. But there is also connected with s the dull sound d , with which it was fused into *one* sounds ds , and for which there is a peculiar character in Arabic ذ . In comparing the two languages this circumstance must be attended to, e. g. זָדַד Ar. ذَدَدَ זָדַד Ar. ذَدَدَ &c. From this double

root זָע , סָע (in סָעִי , זָעִי , which also exists out of Semitic, in the Sanskrit *sā*, Greek *seu-*, *sei-*, *sai-* *ειν* &c. From this then came the reduplicated Kal זָז out of זָזָז , as סָסָס , זָזָזָז out of סָס , זָע , which latter usually is derived as a verb זָע from זָזָז . See זָזָז I.

זָזָז , originating from זָז (which see), forms the basis of the feminine formation זָזָזָז (which see), זָז Hos. 7, 16 and זָז Ps. 12, 8, HAB. 1, 11, which are originally the same, also standing dialectically for it. On the other hand זָז is only זָזָז , after the זָז is dropped.

זָזָז (not used) *intr.* perhaps same as זָזָז *to be furious*, hence the noun זָזָז a wolf. But when we consider that זָזָז is reckoned to the fox species in the East and the old Egyptian *sib* only signifies the Jackal; still farther, that this animal is named from the colour of its hair in other languages: it is better to take זָזָז = זָזָז , זָזָז , *to be shining like gold, to be gold-coloured*. The

Ar. ذَاب (to frighten) is connected with זָזָז (to drive, to drive forward, to drive away, to scare), and has nothing in common with our זָזָז .

זָזָז (*plur.* זָזָזִים , *constr.* זָזָזִי) *m.* 1. *epicene*: a wolf, a she-wolf GEN. 49, 27; Is. 11, 6; 65, 25; Ez. 22, 20, named from the golden colour of its hair, like the Latin *vulpes*, Gothic *wulfs*, German Wolf. As the Ar. ذيب signifies also the fox, the old Egyptian *sib* the jackal, so here too the *canis aureus*, λύκος χρύσεος , the jackal, is chiefly meant. זָזָז HAB. 1, 8, ZEPH. 3, 3 (*Targ.*, *Par-chon*) is a wolf that goes forth in the night for prey, comp. λύκος νυκτερινός (Oppian, Cyneg. 3, 266), νυκταπόρος (ib. 1, 440); on the contrary זָזָזִי JER. 5, 6 a wolf of the forests, since זָזָז has no plural זָזָזִי . — 2. (wolf) *n. p. m.* JUDGES 7, 25. See also זָזָז .

זָזָז (formed from the *masc.* זָז = זָז and this = זָזָז , by means of the feminine termination *-t*; with זָזָז appended

זָזָזִי JER. 26, 6 K'tib, without any greater emphasis; in later writers also with זָזָז dropped, as זָזָז 2 KINGS 6, 19; Ez. 40, 45; ECCLES. 2, 2 24; 5, 15 18; 7, 23; 9, 13, as *femin. nouns in ith and ith sometimes reject th in the same late time) *pron. demonstr. f.* 1. *this*, 2 SAM. 23, 17, 1 KINGS 3, 23, זָזָזִי to this GEN. 2, 23, sometimes with a noun Ps. 80, 15, sometimes without one Is. 23, 7, where one easily perceives the reference to a feminine noun. In its usual junction with a noun $\text{זָזָז$ stands after it, like every adjective, e. g. זָזָזִי זָזָזִי GEN. 21, 30; but where the verb *to be* is included, it precedes, i. e. the verb *to be* separates it from the noun, as זָזָזִי זָזָזִי GEN. 9, 12 *this is the sign of the covenant*; Ez. 12, 43; LEV. 6, 2; or where זָזָזִי stands with it 16, 34; Jo. 1, 2. It also precedes where the emphasis is laid upon the demonstrative pronoun (see זָזָזִי), 2 KINGS 6, 13. זָזָזִי ... זָזָזִי the one ... the other 1 KINGS 3, 23. — 2. It is the neuter *this*, where it stands sometimes before, GEN. 45, 17, sometimes after, Ps. 7, 4, as זָזָזִי also is used. — Besides, it may sometimes signify *being, self*, like the Arab. ذات , just as this meaning is found in זָזָזִי and זָזָזִי ; but as it is not united with a suffix, such cases are susceptible of another explanation.*

זָזָז (not used) *intr.* to rove about hither and thither (in the air); comp. Lat. *musca* from $\muύζω$, *musso*, Ar. reduplic. ذَبَذَب , Aram. זָזָזִי . Deriv. זָזָזִי ; but as to the proper name זָזָזִי , consult it.

זָזָז *tr.* to present with a thing, with accus. of the object and the person GEN. 30, 20, as the *Targ.*, LXX, Vulg. and others have taken it, having an alliteration with זָזָז ; prop. to bind in the sense of making a present to one (comp. the German *Angebinde*), identical with the stems זָזָזִי , זָזָזִי &c. The organic root is therefore זָזָזִי . Deriv. זָזָזִי , and the proper names זָזָזִי , זָזָזִי , זָזָזִי (belonging to זָזָזִי , זָזָזִי , זָזָזִי &c.

Pi. זָכַר (not used) *to make a present, to give*; deriv. the proper name זָכָר.

זָכָר (*an endower, a giver, viz. Jah is*) *n. p. m.* 1 CHR. 2, 36; 7, 21; 11, 41; 2 CHR. 24, 26, for which יוֹזָכָר (perhaps for יוֹזָכָר?) stands in 2 KINGS 12, 22. Compounded with it in Hebrew are the proper names זָכָרְיָה, זָכָרְיָהוּ, יוֹזָכָר, יוֹזָכָרְיָה, זָכָרְיָהוּ; in Palmyrene זָכְרָא i. e. זָכָרְיָא (Palmyr. inscript. 4, 1), זָכְרָבֹל (ibid. inscript. 2).

זָכָר *adj. m., זָכָה f. see זָכָה.*

זָכָר (construct state in the proper name זָכָרִי) *m. a present, GEN. 30, 20.* Out of it are formed the proper names זָכָרִי (in the New Test. זָכָרִי, זָכָרִי).

זָכָרִי (= זָכָרְיָה; *Jah is a gift*) *n. p. m.* JOSH. 7, 1, for which זָכָרִי stands in 1 CHR. 2, 6; 8, 19; 27, 27; NEH. 11, 17; but זָכָרִי Zēbedaios MATTH. 4, 21 (Syr. זָכָרִי) is an adjective.

זָכָרִיָּא (*El is gift i. e. bestower*) *n. p. m.* NEH. 11, 14; Σαβδουήλ 1 MACC. 11, 17.

זָכָרִיָּה (from זָכָר; *Jah is giver*) *n. p. m.* 1 CHR. 8, 15 17; 12, 7; EZR. 8, 8; 10, 20.

זָכָרִיָּהוּ (the same) *n. p. m.* 1 CHR. 26, 2; 2 CHR. 17, 8; 19, 11.

זָכָרִי (*pl. constr. זָכָרִיִּם*) *m. 1. prop. a little animal that roams about or flies hither and thither; spec. a fly, a gadfly, Is. 7, 18, a figure of the military multitude of Egypt; מָוֶה מָוֶה death-bringing i. e. poisonous fly ECCLES. 10, 1. — 2. a flying, buzzing insect, only in union with בָּעַל 1 KINGS 1, 2, the name of Ba'al at Ekron, as the avener of the insect. Similarly Ζεύς ἀνόμενος (Paus. 8, 26, 4), the *deus Myiagrus* of the Romans (Solin. ch. 1). Comp. the epithets of Hercules ἰνοκτόνος (vermin-killer), σαρκοκτόνος (locust-killer). See בָּעַל. — In the dialects the same word is found with a like meaning, Ar. ذباب, Syr. ذباب, Targ. דְּבִיבָא, דְּבִיבָא, Talm. דְּבִיבָא, Malt. dybbym &c., only that it is there smoothed off into *ds* or *d*.*

זָכָרִי (endowed, presented, sc. by El) *n. p. m.* 1 KINGS 4, 5.

זָכָרִי (from Pihel; *bestower, giver*) *n. p. m.* EZR. 8, 14 K'tib.

זָכָרִיָּה (presented, given, by God) *n. p. f.* 2 KINGS 23, 36 K'rī, for which the K'tib has זָכָרִיָּה. By form it is an adjective fem. of masc. זָכָר; but a form זָכָרִיָּה may have also existed.

זָכָרִי (and זָכָל; with *a* of motion זָכָל) *m. 1. prop. a place surrounded, enclosed, hence a habitation, Ps. 49, 15 and their image (their beautiful body) is for corruption; the grave is that which is of their habitation, i. e. what remains of their habitation, it forms their זָכָרִי, tower, hence temple 1 KINGS 8, 13, 2 CHR. 6, 2, in full form קִדְשׁ קִדְשׁ Is. 63, 15; the tower or habitation of heaven, where the sun and moon were supposed to reside, HAB. 3, 11 sun and moon enter into the tower of heaven (זָכָרִי); cognate in sense מִצֵּדָה. Hence בָּעַל, the Saturn of the Phenicians, was called זָכָרִי i. e. Ba'al of the heavenly tower, referring to his fortress in the seventh heaven, as he is also called בָּעַל מִצֵּדָה (which see), בָּעַל שִׁמְשֵׁם. — 2. (see זָכָל 2) *a gift, only in the proper name זָכָרִיָּה. — 3. (a gift, viz. from Jah) n. p. m.* JUDGES 9, 28.*

זָכָרִיָּה see זָכָרִיָּה.

זָכָרִיָּה see זָכָרִיָּה.

זָכָר (*inf. constr. זָכָה, fut. יִזְכֶּה*) *tr. to slaughter, with accus. of the object, e. g. יִזְכֶּה Is. 66, 3, בָּקָר, צֶאֱנָן Num. 22, 40, שֹׁר 1 KINGS 1, 19; also absolutely, to kill for sacrifice, to sacrifice, ECCLES. 9, 2, with לְ or לְפָנֶי of the person for whom Ex. 8, 23 24; 22, 19; 1 KINGS 8, 62; and in this sense also with the accus., e. g. פָּסַח DEUT. 16, 2, שִׁלְמִים 27, 7, הוֹדָה, objectively LEV. 22, 27 or subjectively Ps. 50, 23; זָכָה 1 SAM. 2, 13; of human sacrifice EZR. 16, 20; with אֵל of the place where Ps. 27, 6; with עַל at or upon somewhat Ex. 20, 24; 23, 18; 1 KINGS 13, 2. Figurat. *to prepare a great meal* (of what is slaughtered) 1 SAM. 1, 4. Derivat. זָכָה, זָכָה and מִזְבֵּחַ.*

Pih. זָבַח (fut. יִזְבֹּחַ) intensive: to sacrifice frequently, 1 KINGS 3, 3, with עַל, or לְמַנְיָ of the place Hos. 4, 13; 1 KINGS 3, 2; 8, 5; and לְ of the person or thing Ps. 106, 38; HAB. 1, 16; construed generally like Kal. זָבַח עַם Hos. 4, 14 to sacrifice, supported by a person.

The stem זָבַח is flattened in Aram. into זָבַח, Syr. زَبَح, but where we also find وَصَح, Ar. وَصَح; still stronger in the Hebrew זָבַח, and with an initial vowel-sound זָבַח. The organic root is זָבַח; comp. Greek σφαγ, the theme of σφαλάω.

זָבַח (*pl. זִבְחִים*) *m. 1. a victim, GEN. 31, 54, with the addition of that which serves to make it, as שְׁלֵמִים* LEV. 3, 1, חֲדָרָה 22, 29, בָּקָר 2 CHR. 7, 5; usually employed generally in the sense of a sacrifice, of which one may partake NUM. 15, 3; or generally sacrifice 1 SAM. 15, 22; hence to sacrifice is expressed by זָבַח, נָחַן, עָשָׂה זָבַח 1 SAM. 1, 21; JER. 33, 18; ECCLES. 4, 17. — 2. Figurat. a great slaughter Is. 34, 6; with נָחַן ZEPH. 1, 7. — 3. a banquet, a meal, PROV. 17, 1; 1 SAM. 9, 12; hence to eat a yearly (sacrificial) meal 1 SAM. 1, 21; מִשְׁפָּחָה a family meal 20, 29. — 4. (sacrifice) *n. p. m. JUDGES 8, 5.*

זָבַחָה (*only in pl. with suff. זִבְחָתָם*) *f. prop. sacrifice, only figurat. idolatry, idolatrous worship, Hos. 4, 19.*

זָבַי (if from זָבַח: roving about) *n. p. m. EZR. 10, 28; NEH. 3, 20 K'ri; but probably written by mistake for זָבַי (see EZR. 2, 9; NEH. 7, 14).*

זָבִידָה (*bestowed, given*) *n. p. f. 2 KINGS 23, 36 K'tib.*

זָבִינָה (*acquisition, gain*) *n. p. m. EZR. 10, 43.*

זָבַל I. (*fut. יִזְבֹּל*) *tr. to surround, to encircle, to encompass, to limit round about, identical in its org. root זָבַל with that in זָבַל, זָבַל, זָבַל, &c.; derivatives זָבַל, and זָבַל in the proper name אִיזְבַּל (which see). Figur. to cover, to encompass, to shade, in the sense of to copulate, to lie with, with accus. GEN.*

30, 20. Some have wished to find another meaning of זָבַל with reference to זָבַל HAB. 3, 11, comparing אָבַל I. and giving it the meaning of *to be pale, dun-coloured*, זָבַל as a noun signifying *pale-ness* (so *Wahl*); but there is no sufficient reason for this.

זָבַל II. (not used) only a collateral form of זָבַר, arising from the interchange of ד (which see) and ל, whence זָבַל in the proper name זָבַלִּין.

זָבַל *m. the arch of heaven, a tower, only in the proper name אִיזְבַּל (which see).*

זָבַל see זָבַל.

זָבַלִּין (also זָבַלִּין, and זָבַר; *gifted, viz. of God*) *n. p. of the tenth son of Jacob by Leah GEN. 35, 23; 46, 24, and then of the tribe descended from him NUM. 1, 9, whose territory in Palestine is described in JOSH. 19, 11 &c. Gentile זָבַלִּין NUM. 26, 27 from זָבַלִּין, as the LXX and Vulg. pronounced the name.*

זָבַן same as Aram. זָבַן, which see.

זָבַן (*part. pl. זָבַנִּין*) *Aram. intr. to acquire, to purchase, to gain, עֲדָנָא (time) DAN. 2, 8; comp. "emere tempus" (Cic. Verr. 1, 3); hence the proper name זָבַנָא. The stem is usual in Aram. (Syr. زَبَن), but the organic root is זָבַן, existing also in the Sanskrit पान, wan, Lat. ven-do, Gothic vinn-an (to gain).*

זָבַק see זָבַק.

זָבָ (from זָבַן) *m. a shell, a husk, NUM. 6, 4.*

זָבָ a stem incorrectly adopted for זָבַ, but see זָבַד.

זָבָ see זָבָ.

זָד (*prop. part. of זָדָה; pl. זָדִים*) *m. proud PROV. 21, 24; impudent Is. 13, 11; wanton MAL. 3, 19, and therefore applied to the sectaries of a later time, Ps. 119, 21 51 69 78 &c.*

זָדָה same as זָד (זָדָה), assumed for the construct זָדָה, such dropping of זָ

from ז verbs being found only in compound proper names.

זרן (from זר; constr. זרן, as if from זר = זר, with suff. זרן) *m. pride*, PROV. 11, 2, sometimes joined with לב JER. 49, 16.

זר (a pronominal stem from זר, which still exists in the compound זרן Ps. 124, 3; but the final *d* or *é* often disappears in compounds, as in זרן from זר, זרן from זר; with the final *a* changed into *o* there is also זר for זר Hos. 7, 16, or זר for the feminine זר, or זר Ps. 12, 8, HAB. 1, 11, and in זרן) *I. pronoun demonstr. m. (fem. only in JOSH. 2, 17, JUDGES 16, 28) this, hic, οὗτος*, referring to what is present, while זר (which see) refers to what is well known. So JUDGES 7, 4, where the distinction clearly appears. In its application it stands 1. including the idea of personality, *this, hic*; in which case it is either alone JOB 1, 17, or put after the noun, where both have the article, as זרן היום GEN. 7, 11. When it precedes the noun in the signification just mentioned, it is either the predicate of a clause, i. e. it includes the verb to *be* EX. 35, 4, JUDGES 4, 14, 2 KINGS 6, 13, or it is an Aramaeism, as זרן הבית *this house* EZR. 3, 12, זרן היום 1 KINGS 14, 14, Ps. 49, 14, and so JOSH. 9, 12, Ps. 48, 15; comp. זרן חלמא DAN. 4, 15, Syr. *hēlā āhlā*, Ar. *hēlā āl-katab*, Greek *οὗτος ὁ οἶκος*. It also stands a) after the noun as a genitive, e. g. זרן מחר *the worth of it* 1 KINGS 21, 2; b) in the signification of *iste*, with the additional idea of contempt, also like *οὗτος*, Ar. *hēlā* 1 SAM. 10, 27; EX. 82, 1; c) repeated זרן ... זרן *this ... that, the one ... the other* 1 KINGS 22, 20; זרן אל-זרן EX. 14, 20 *one to the other*; d) in connection with interrogative particles, where it makes the question more lively, e. g. מי זרן *who there?* Is. 63, 1; מי זרן *who is that there?* JER. 30, 21; מי זרן *who?* 1 KINGS 13, 12 &c., though this is oftener applied locally (see זר). — 2. Dropping the idea of personality, not

distinguishing gender and number, and so a) a demonstrative particle appended to interrogatives and words of exclamation to give emphasis, e. g. מה-זרן *what then?* *τι ποτε* GEN. 27, 20; מה-זרן *see there!* 1 KINGS 19, 5; למה-זרן *wherefore then?* (Ar. *limā*) GEN. 18, 13, or as a designation of the manner *how*, as זרן *talis*; b) in a local sense: *here*, e. g. זרן *here*, *hic*, prop. in hoc loco GEN. 38, 21; זרן *here* NUM. 13, 17; *there* Ps. 104, 25; JUDGES 5, 5; c) relating to time, as זרן *but now, just now*, 1 KINGS 17, 24; 18, 24; MIC. 5, 4; RUTH 2, 7, especially so with numbers for years or days, equivalent to the German *schon*, e. g. זרן פעמים *now twice* GEN. 27, 36, זרן במה שנים ZECH. 7, 3 (*this so many years*, and so GEN. 31, 38; 43, 10 &c., where *Saadia* translates by *now*, German *schon*. — II. A relative pron. *who, that, which*, arising out of the demonstr. as is often the case (see זרן), Ps. 104, 8 *to the place which thou hast founded*; 78, 54; PROV. 23, 22; JOB 15, 17; comp. in German *der* for *welcher*, *damit* for *womit*. The relative meaning is commonly used in poetry, as also זרן, and the article (see זרן).

This demonstrative is a general Semitic word, existing in the Ar. *hēlā* (هَذَا), f. *hēlā* (هَذِهِ), Aram. *hēlā*, f. *hēlā* (هَذِهِ), Ethiop. *se*, f. *sā, sāti* &c. But the pronominal stem seems to exist also in the Latin *-ce*, Greek *-de*, Attic *-di*, in *ōde, tōde*, German *da*.

זר *m. only in* 1 SAM. 17, 34, a collateral form of זרן.

זר (= זר) an abridged form of זרן, where see the passages.

זרב (not used) *intr. to shine, to glitter*, particularly of the colour of gold, identical with the stems זרב, זרב, Ar. *zab*, Targ. *זרב, זרב, זרב* &c.; but the organic root is זב, which lies also in זרב, זרב, as it does besides in זר (whence זר), זרב, Sanskrit *subh* &c. The verb-signification of the Ar. *zab*

"to turn oneself quickly" proceeds from that of shining, as in the Latin *micare*.

זָהָב (*constr.* זָהָב, with זָ: זָהָב GEN. 2, 12) *m.* 1. *gold*, as metal GEN. 36, 39, Ex. 3, 22, metaphor. a *gold shekel*, when numerals stand before it GEN. 24, 22. In distinguishing kinds and ore appear זָהָב Ex. 25, 11; 1 Kings 10, 18; זָהָב 1 Chr. 28, 18; זָהָב 2 Chr. 3, 6; זָהָב 1 Kings 6, 20; זָהָב 2 Chr. 3, 6; זָהָב Ps. 72, 15; זָהָב 1 Chr. 29, 4. — 2. *Figur. oil*, so called from its shining colour ZECH. 4, 12, comp. זָהָב; perhaps also *the sun or the golden brightness of the sky* JOB 37, 22.

זָהָב (not used) a stem assumed for the nouns זָהָב, זָהָב, זָהָב and the proper names זָהָב, זָהָב; but for זָהָב and the proper names the stem is זָהָב (which see); and זָהָב may come from a verb זָהָב (זָהָב) = the organic root זָהָב, זָהָב, זָהָב &c. There may, however, have been a stem זָהָב = זָהָב, Ar. زَهَبَ, Syr. زَهَبَ to glitter, Ar. زَهَبَ to shine, Syr. زَهَبَ to be proud.

זָהָב. Only *part. pl. constr.* זָהָב DEUT. 32, 24 in the Samar. cod., where our text has זָהָב.

זָהָב (*Kal unused*) *intr.* 1. *to be dirty, rancid, stinking*, as the essence of uncleanness, and therefore cognate with the organic root זָהָב. — *Figurat.* *to be loathsome, odious, repugnant, contrary to.* Comp. Arab. زَهَبَ (to stink, to be rancid, putrid), Targ. זָהָב, Syr. زَهَبَ &c. — 2. *to be fat, thick*, Ar. زَهَبَ, Targ. זָהָב, Syr. زَهَبَ, which appears to be connected with the organic root in זָהָב, זָהָב &c. Deriv. the proper name זָהָב.

Ph. זָהָב (3 *fem.* with *suffix* זָהָב) *to make loathsome, repugnant*, with accus. of the person, to whom something is made repugnant, and accus. of the thing, JOB 33, 20 and his instinct (or hunger, זָהָב) makes food (זָהָב) loathsome to him (זָהָב).

זָהָב (*fatness*; from זָהָב 2) *n. p. m.* 2 CHR. 11, 19.

זָהָב (*Kal unused*) *intr.* *to be bright, to shine, to glitter*, same as זָהָב, זָהָב, זָהָב, and with the passing of the initial ז-sound into א same as זָהָב, with the initial ז-sound זָהָב (see ז); so too in the dialects (Arab. زَهَبَ, Targ. זָהָב, Syr. زَهَبَ) with the secondary meanings *to bloom* (زَهَبَ blossom), *to boast* (see זָהָב), *to be bright-coloured &c.* Deriv. זָהָב. — 2. *to be clear, enlightened, intelligent, convinced, instructed*, as is seen from Hif. and Nif., from the Aram. זָהָב and the Syr. زَهَبَ.

Nif. זָהָב (*inf. constr.* זָהָב) *pass.* of *Kal* 2: *to be taught* (i. e. warned of evil), with א of something Ps. 19, 12; also absolutely, *to be admonished, warned, to take warning, to take heed*, ECCLES. 4, 13; 12, 12; Ez. 3, 21; 33, 4-6; Targ. זָהָב, Syr. زَهَبَ.

Hif. זָהָב 1. *to spread brightness*, hence as if *intrans.* *to beam, to shine* DAN. 12, 3; — 2. *to enlighten, to teach*, with a double accusative Ex. 18, 20; *to instruct*, with accus. of the person 2 CHR. 19, 10; *to admonish* (to enlighten one respecting a thing), with accus. of the person and מִן of the thing LEV. 15, 31, or also with מִן of the person from whom the warning proceeds, Ez. 3, 17.

זָהָב *m. brightness*, Ez. 8, 2; DAN. 12, 3.

זָהָב *Aram.* same as Hebrew זָהָב 2, hence *part. pass.* זָהָב *instructed, admonished, warned*, Ez. 4, 22. *Ithpe.* *to beware.*

זָהָב (not used) *intr.* *to project, to stick forth, to stand prominent*, prop. *to shine, to shine forth, to be prominent*, by a common metaphor. application (comp. זָהָב, זָהָב, hence the deriv. זָהָב, whence came again the reduplicated form זָהָב, abridged זָהָב. See זָהָב III.

זָהָב (in many mss. זָהָב; from the stem זָהָב as a זָ after the form זָהָב, זָהָב, זָהָב) *m.* prop. *brightness, shining*, and therefore *blossom*; metaph. *flower-month*, name of the second month of the Jewish ecclesiastical year 1 KINGS 6, 1 37; in

Af. (inf. זרר) like the Hebrew זרר DAN. 9, 10.

זר (not used) *intr.* same as זר (זר), from which it is derived, *to shine, to glitter, to appear afar off*, of a projecting corner, conseq. cognate in sense with זרר, whence זרר. Deriv. זרר and זרר. — The organic root זר-זר lies also in זר, which is reduplicated in זר III.; and the Arabic verb corresponding to it is زار (to shine), according to a usual change.

זר I. (i. e. זר, shortened in the first instance out of זרר, which is reduplicated from the simple stem זר [which see], like זרר from זר, זרר *intr.* to move to and fro, to stir, of wild animals, and generally of their movements and life; in Aramaean generally to move, to stir, to move forward, Arab. to hasten, hence זר haste. Deriv. the noun זר 1.

זר II. (not used; abridged from the reduplicated זרר from זר, which see) *tr.* to push forth, to bring forth, to beget (in fulness), principally of the productions of the field; deriv. זר 2.

זר III. (not used; abridged from the reduplicated זרר, from זר, which see) *intr.* to be prominent, prop. to shine forth, to glitter forth; whence זרר and the proper names זרר, זרר, זרר, זרר. The fundamental signification to shine, to sparkle, is often transferred to that of shining afar, to project forward (comp. זרר, זרר, זרר), as also to that of fleeing quickly, of blossoming (see זרר, זרר &c.); and the likewise reduplicated stems זר (whence זר, a swallow), זר (whence זר blossom and wing) are identical with it.

זר n. p. pl. of a primitive people of 'Ammon GEN. 14, 5 (prop. the prominent ones, giants, from זר III).

זר (from זר; corpulent, strong) n. p. m. 1 CHR. 4, 20 (comp. Ar. شخص a body, Hebrew זר large, huge, spoken of beasts).

זר (only pl. זר) f. a projecting

corner, of an altar ZECH. 9, 15, i. e. the horn-like corner-pillar, *separoudeis yavruu* (Jos. B. J. 5, 5, 6); the corner column, of a building Ps. 144, 12, from זר, as זר, זר, זר have proceeded from a similar fundamental signification; Ar. زار, Syr. ܙܪ the same. The Hebrew noun זר (corner-tower, granary), Samar. זר, refers to the same fundamental sense.

זר *tr.* 1. same as זל to scatter to and fro, to lavish Is. 46, 6; on the other hand זר JER. 2, 36 comes from זל; metaphor. to esteem lightly, as also זל (med. Ye). — 2. (not used) to separate from, to go away, to remove, Ar. زال (med. Waw), identical with the organic root in זל; deriv. זר, constr. זר, זר.

Hif. זר (comp. זר, זר) to throw away, to despise (opposed to זר) LAMENT. 1, 8.

זר f. separation, removal, only in the construct state זר (with suff. זר, pause זר; -חה) a prepos. besides, praeter, except, 2 KINGS 24, 14; for which, however, an old construct-form זר usually appears DEUT. 1, 36; 4, 12; 1 KINGS 3, 18; in the same sense with a suff. Is. 54, 5; 64, 4; without relation to a noun JOSH. 11, 13.

זר see זר.

זר see זר.

זר I. (Kal unused) *tr.* to nourish, to feed, to support, prop. to make full, thick (see Hofal), whence the Ar. زون (solid, of the body); deriv. זר and according to some זר 3.

Hof. זר (part. pl. מזר JER. 5, 8 K'tib, which the K'ri reads מזר, from זר to be weighty, heavy) to be well fed, to be strong JER. 5, 8; see זר.

זר (Peal not used) Aram. same as Hebrew זר I. In the Targ. it stands for זר.

Ithpe. זר (fut. זר) to be well fed DAN. 4, 9.

וין II. (not used) *tr.* 1. to point, to sharpen, identical with וָיָן in its organic root; comp. וָיָן, and see וין III. Deriv. וִינָה 2. — 2. to bring to a point, to form, to shape, if the noun וין is to be referred to it; see וִינָה.

וין III. (not used) *tr.* to adorn, to ornament, to set in order, Ar. رَانَ, hence וִינָה dress. Deriv. וָיָן (with a prosthetic), וִינָה 2 and the proper name וִינָה. It is possible that וין II. and III. coincide in the signification of וין II.

וִינָה (and וִינָה; *pl.* וִינָה) *f.* 1. (*part. fem.* וִינָה) a harlot, a prostitute, πόρνη Lev. 21, 14, in its full form וִינָה אִשָּׁה 21, 7, who is described as wearing peculiar attire Prov. 7, 10, going about singing in the city Is. 23, 6 &c.; וִינָה ד' a brothel Jer. 5, 7; וִינָה ד' the hire of a whore Deut. 23, 19; figurat. infidelity (by having to do with others) in a political respect Ez. 16, 35; carrying on traffic with all the world Is. 23, 16; fallen away 1, 21. — 2. (from וין II.) a pointed weapon, spiculum, telum, 1 Kings 22, 38, comp. Aram. וִינָה weapon. But perhaps from וין III. see וִינָה. — 3. (from וין I. after the form וִינָה) a female who entertains guests, a hostess, mulier cauponaria, πανδοχίστρια (according to the Targ., Josephus and others) Josh. 2, 1; Judges 11, 1; 16, 1; 1 Kings 3, 16, a meaning which the Targ. extends also to Ez. 23, 44, and Ibn Ganâch to Jo. 4, 2. This explanation, however, is by no means safe; since the LXX already take ו in the usual sense.

וִינָה I. (*fut.* וִינָה) *intr.* to be moved, to shake to and fro, hence to move oneself, with וין before one Esth. 5, 9; to quake Eccl. 12, 3; to be terrified, to tremble, to be afraid (see וִינָה, וִינָה). Deriv. the proper names וִינָה, וִינָה.

Pih. redupl. וִינָה (*part. m.* וִינָה) to drive forth, to push forth, to scare away, depriving of possession, like וִינָה (Is. 27, 8) Hab. 2, 7, which meaning is found also in the Mishna (Shebi'it 3, 7; 'Orla 1, 3).

The simple stem וִינָה is closely con-

nected with וִינָה, וִינָה (which see) and with the organic root in וִינָה. It is also found in the Ar. رَاع, Targ. וִינָה, Syr. رَا, redupl. رَا رَا, دَعَدَع, رَا رَا, Syr. رَا, as also in the Sanskrit रा, Greek ραί, ραί-ειν; besides, וִינָה is connected with וִינָה.

וִינָה (*part. m.* וִינָה K'tib, וִינָה K'ri) Aram. *intr.* same as Hebr. וִינָה I. to quake, to tremble, to be afraid, with וִינָה of the person Dan. 5, 19; 6, 17, coupled with וִינָה; in the Targ. וִינָה, וִינָה, וִינָה.

וִינָה II. (not used) *intr.* to trickle, to perspire, same as וִינָה; deriv. וִינָה, if this does not stand for וִינָה; see וִינָה.

וִינָה (after the form וִינָה from וִינָה, וִינָה from וִינָה) *f.* terror, fear Is. 28, 19; Jer. 15, 4; 24, 9, for which the K'ri has always וִינָה, as וִינָה is transposed into וִינָה.

וִינָה I. (not used) *intr.* same as וִינָה to melt, to flow, to flow out, Ar. وَدَف, Sanskrit tap, Lat. sap (in sapo), German saf (in Saft) &c., Ar. رَاف the same, belonging to رَاف resin. Deriv. וִינָה and the proper name וִינָה 1.

וִינָה II. (not used) after the Aramaean to lend, to borrow, cognate in sense with וִינָה; deriv. the proper name וִינָה 2.

וִינָה I. (*part. m.* וִינָה, *f.* וִינָה) *intr.* same as וִינָה 1. to turn aside, to turn away, to depart, to keep at a distance, with וין from a thing Ps. 78, 80; Job 19, 13. Its forms are interchanged in use with וִינָה. Figurat. to be distant, foreign from. Hence וִינָה strange, in opposition to native Prov. 5, 10; not belonging to blood-relationship Deut. 25, 5, to a certain class Lev. 22, 10, to fellow-citizenship Job 15, 19; also used of things which are not of the kind spoken of, as וִינָה Is. 17, 10, וִינָה 2 Kings 19, 24, וִינָה Ex. 30, 9, וִינָה Lev. 10, 1, i. e. what is not right, lawful, holy, good &c.; generally another Prov. 27, 2, in opposition

to one's own JOB 19, 27. Figurat. a *stranger* equivalent to an *enemy* Ps. 54, 5, as ξείνος (Herod. 9, 11), hostis, out of which comes Germ. *Gast*; זָר אֵל a *strange god* i. e. not Jewish, heathen, an *idol* Ps. 44, 21; sometimes זָר, זָרִים are without אֵל, אֱלִים Is. 43, 12, DEUT. 32, 16. With reference to family: *adulterous*, *whorish* JER. 2, 25; PROV. 2, 16; hence זָרָה an *adulteress*, *prostitute* 5, 3. Elsewhere also *strange*, *unheard of*, Is. 28, 21. — 2. to *turn away from one or a thing*, with loathing, with ל of the person JOB 19, 16; prop. to *step back from one*; deriv. the noun זָרָא. In Ar. زَار stands for signific. 1, and therefore زَائِي (a *stranger*), زَوْر (enmity), and also the meaning to *lie there* is prop. to *fall away*, to *degenerate*, which קִיר means; for signific. 2 זָר stands. In Syriac ܙܐܪ stands for signific. 1.

Nif. זָרָר to *turn aside*, to *turn away* Is. 1, 4; זָרִי in Ps. 58, 4 stands (according to Rashi) for זָרָרִי, which suits the context.

Hof. זָרָר (part. מִזָּרָר) to *be estranged* Ps. 69, 9.

זָרַר II. (Kal in the form זָרָר; fut. יִזָּרֵר, but apoc. יִזָּרֵר for יִזָּרֵר; part. pass. זֹרָרָה for זֹרָרָה) tr. same as זָרַר, to *bind about firmly*, to *fasten about*, to *gird about* (see מְזָרֵר); hence to *press together firmly*, to *press together*, גָּזָר JUDGES 6, 38, מִיָּצָר JOB 39, 15, זָרַר also having this meaning; intr. to *be bound about*, of wounds Is. 1, 6; זֹרָרָה (comp. לָקַח = לָקַחָהּ) Is. 59, 5 the *crushed* (egg) *divides itself into a viper*, i. e. produces a viper. On זָרִי Ps. 58, 4 see זִיר I. and Nif. under the same word.

Poh. זָרָר see זָרַר.

זָרַר III. see מְזָרֵר I

זָרָה f. see זִיר II.

זָחַל (i. e. זָח, not used) intr. to *have a sweet, pleasant smell*, of olives, therefore like the Sanskrit *swād*, Greek *ῥῶς* &c.; or to *be juicy, fresh*, as an organic root זָח cognate with that in זָחַל and

זָחַל; in every case זָח should be assumed as a stem. Derivative זָחַל (as זָחַל from זָחַל), the proper names זָחַל, זָחַל, and זָחַל in the proper name זָחַל.

זָחַל (projection; from זָח III.) n. p. m. 1 CHR. 2, 33.

זָחַל I. (i. e. זָח; Kal not used) tr. to *move off*, to *move away*, to *shove*, from a place, to *remove* (the Targumic זָח and Syr. ܙܚܐ are intrans.; Arab. زَح or reduplicated زَحَزَح are trans. without being originally different from זָח); the organic root in זָחַל, זָחַל, זָחַל is cognate.

Nif. זָחַל (fut. יִזָּחַל) to *be displaced*, to *be shoved*, to *be removed*, from (מִזָּחַל) somewhat Ex. 28, 28; 39, 21, as the Targum, LXX and others have already taken it.

Hif. זָחַל (part. מִזָּחַל) to *remove*, to *carry away*, Is. 23, 10, according to the Syr., but see זָחַל II.

זָחַל II. (not used) tr. same as זָחַל, to *bind*, to *tie*, to *gird*, whence the noun מִזָּחַל (after the form מִזָּחַר and מִזָּחִי).

זָחַל (part. זָחַל) intr. 1. to *creep*, to *crawl*, of serpents, therefore זָחַל דָּפַר DEUT. 32, 24 (cod. Sam. זָחַלִּי), Mic. 7, 17 *serpents*, comp. Targ. זָחַל a worm, זָחַל, Syr. ܙܚܐ caterpillar, זָחַל serpent; Ar. زَحَل (to creep). Deriv. זָחַל. — 2. (not used) to *flow slowly*; hence in the Mishna זָחַל river (Mikv. ch. 5); comp. Zab. ܙܚܐ. — 3. to *creep along fearfully*, to *be afraid*, JOB 32, 6, for which is in Aram. זָחַל, Ar. زَحَل.

זָחַל (serpent) n. p. of a stone (אֶבֶן) in the neighbourhood of רָגֵל east of Jerusalem; then the name of a place 1 KINGS 1, 9. See אֶבֶן.

זָחַל (not used) intr. same as זָחַל to *be dense*, *firm*, *strong*, *full*, of the body;

Arab. شَخَص. Deriv. the proper name זֹכַח.

זֹכֶה (pronominal stem; not used) *pron.* demonstr. same as זֶה, forming with א prosthetic the time-particle זֶה, which form also exists in the Aramaean זֶה-ן.

זֶה (an assumed stem for the adj. זֶה) see זֶה.

זֶה (from זֶה after the form זֶה) *adj. m. boiling, proudly swelling*, of waves Ps. 124, 5.

זֶה *m. Hebrew* see זֶה.

זֶה (with suff. זֶה, plur. with suff. זֶה) *Aram. m. brightness*, DAN. 2, 31; 4, 33; *freshness*, of face 5, 6 9; *Syr. זֶה splendour*, Arab. زَيَّ ornament. See זֶה.

זֶה *m. 1.* (from זֶה II.) *overflow, fullness*, זֶה Is. 66, 11 *heavy, rich fullness* (parallel זֶה = זֶה), for which in 66, 16 זֶה stands. It is possible that זֶה is = זֶה (from זֶה III.), or that, as mss. have it, זֶה should be the reading there, which suits the connexion. — 2. (from זֶה I.) *an animal, a wild beast*, Ps. 50, 11, i. e. what moves and lives, comp. זֶה animal.

זֶה (= זֶה from זֶה III.; *shining*) *n. p. m.* 1 CHR. 4, 37; 2 CHR. 11, 20.

זֶה (*brightness, ornament, grace*; from זֶה III.) *n. p. m.* 1 CHR. 23, 11, for which 23, 10 has זֶה, which see.

זֶה (the same, from זֶה III.) *n. p. m.* 1 CHR. 23, 10, for which in 23, 11 is זֶה.

זֶה (*terrified*, from זֶה) *n. p. m.* 1 CHR. 5, 13.

זֶה 1. (*melting-place*, from זֶה I.) *n. p.* of a place in Judah Josh. 15, 55, 2 CHR. 11, 8, in the vicinity of which was a desert of like name 1 SAM. 23, 14; *Gentile* זֶה 23, 19. Ruins are still found at Tell Zif, south of Hebron (Robins. Palest. II. p. 191). — 2. (*lent viz. by God*, comp. זֶה) *n. p. m.* 1 CHR. 4, 16.

זֶה Is. 50, 11 see זֶה.

זֶה Prov. 26, 18 according to many mss. See זֶה.

זֶה see זֶה.

זֶה (*pl.* זֶה, from זֶה, after the form זֶה from זֶה) *m. an olive*, as fruit Is. 17, 6; 24, 13, hence זֶה Mic. 6, 15 *to tread olives*, זֶה the olive-tree Hag. 2, 19; for the latter זֶה alone also stands JUDGES 9, 9; in full form זֶה DEUT. 8, 8, זֶה 2 Kings 8, 32; *an olive plantation* is called זֶה JUDGES 15, 5 or in the pl. זֶה ZECH. 14, 4. Besides, זֶה also means *an olive branch* ZECH. 4, 11; farther *olive-oil*, in full form זֶה Ex. 27, 20. — This noun is in Ar. زَيْت, whence the denomin. زَيْت, Targ. and Syr. زَيْت, Coptic ζωτ, and so in the Ethiop., Armen., Spanish (azeite); Phenician זֶה (Zetha, Zeitha) proper name of a promontory.

זֶה (*shining, beautiful*; comp. Hos. 14, 7) *n. p. m.* 1 CHR. 7, 10.

זֶה see זֶה.

זֶה (already with a slight pause זֶה Ex. 27, 20; Lev. 24, 2) *adj. m., זֶה f. clear, transparent* (only from זֶה which see), hence *pure*, of oil Ex. 27, 20, frankincense 30, 34; LXX διαφανής. Figurat. in a moral sense, *innocent, pious* (see זֶה), along with זֶה Prov. 20, 11; Job 8, 6; *good*, of זֶה 11, 4, זֶה 21, 8; *pure*, of זֶה Job 16, 17. Phenic. זֶה (num. Cil. A) *pure*.

זֶה (not used) *Aram.* same as Hebr. זֶה: *to be pure, clean, pious*, also applied in the Targ. externally for Hebr. זֶה; Talm. זֶה (pious). Deriv. זֶה.

זֶה (*ful.* זֶה, once זֶה = זֶה same as זֶה Mic. 6, 11 according to the Aramaean pronunciation; see א) *intr.* same as זֶה II. *to shine, to be clear, transparent, to glitter*, cognate in sense with זֶה; but only used in a moral sense: *to be pure, innocent, sinless, righteous*, Mic. 6, 11; Job 15, 14; 25, 4; *to conquer* (as

the effect of moral purity; on the other hand *רָשָׁע* is applied to the victory of an unrighteous cause) Ps. 51, 6; LXX *νικάω*, Syr. *וָלָא* (to conquer). The stem is Arab. *كَأ*, Targ. *דְּכָא*, Syr. *לָא*; and the organic root *זָכָה* is also in *זָךְ*, *זָקֶה* (see *ז*) &c.

Pih. *זָכָה* (*fut.* *יִזְכֶּה*) to cleanse, to purify, *לָב* Prov. 20, 9, *אָרָה* Ps. 119, 9. Hence the proper name *זָכִי*.

Hithp. *הִזְכִּיחַ* (from *זָכָה*) to cleanse oneself (morally) Is. 1, 16.

זָכִי (in the Targ. constr. *זָכִיחַ*, *def.* *זָכִיחָא*) *Aram. f. purity, innocence* DAN. 6, 23; Targumic for *זָכָה*, *זָכִיחַ*.

זָכָרִית (from *זָכָה*) *f. prop. transparent, spec. glass, drinking glass* JOB 28, 17 (LXX, Vulg., Syr.), which was of great value in ancient times; according to others *crystal* (Symm.), the Arab. *زجاج* signifying both. In Ar. and Syr. the verbal stem for this noun ran in the form *زَجَجَ*, therefore Ar. *زجاج*, Syr. *ܙܝܝܗܐ* glass, the verb by a metaphor denoting also "to be thin, to be transparent".

זָכִיר (from *זָכָה* with *suff.* *יָרִיחַ*, *זָכִירָה*) *m. belonging to the male sex, of men and beasts* Ex. 23, 17; 34, 23; DEUT. 16, 16; 20, 13; in the first instance from *זָכָה*.

זָכִיר (*rich in fame viz. Jah is; see* *זָכָה*) *n. p. m.* NUM. 13, 4; NEH. 3, 2; 1 CHR. 4, 26; but 25, 2 for *זָכָרִי* which see.

זָכִי (*pure, innocent viz. Jah is; from* *זָכָה*) *n. p. m.* EZR. 2, 9; NEH. 7, 14 (EZR. 10, 28 and NEH. 3, 20 K'ri *זָכִי* stands written for it); comp. *Zaxxaios* LUKE 19, 2 5 8; *Aram. זָכָא, זָכָא*, where the *א* expresses the vowel Patach.

זָכָה (*3 pl. זָכְוּ*) *intr. same as* *זָכָה* to shine through, to light through, *διαφαίνεω* (LXX Ex. 30, 34), hence *to be clear, bright, pure*, of *שָׁמַיִם* JOB 15, 15, *בְּזָכָה* 25, 5, *שָׁלֵג* LAMENT. 4, 7; but also in a moral sense of *זָכָרִים* *ibid. ibid.*; comp. *זָכָה*. Deriv. *זָכָרִית*, *זָכָה* (*fem. זָכָה*) and

perhaps the proper name *זָכִי*. — The stem *זָכָה*, identical with *זָכָה*, is the Targ. *זָכָה* (hence the adj. *זָכָה*, Ar. *زَجَجَ*, Syr. *ܙܝܝܗܐ* (but the Ar. *زَجَجَ* "to be lean" belongs to *زَجَجَ*); in any case *זָכָה* cannot be referred to this stem.

Nif. assumed for *זָכָה*, but which belongs to *זָכָה*.

Hif. *הִזְכִּיחַ* to make clean, pure, *כְּפָיִם* JOB 9, 30, by *זָכָה*.

זָכָר (*2 fem. twice זָכָרָה* Ez. 16, 22 43; *fut. זָכָר* tr. 1. (not used) to press in, to bore into, to stick in, *infigere*, of the membrum virile, whence *זָכָר* (which see); compare the antithetic *זָכָה*. This fundamental signification of the stem, which was first noticed in my Concord. p. 352, is also confirmed by the cognate stem *זָכָר* (which see), by *זָכָר* belonging to *זָכָר* Ps. 35, 3, by Syr. *ܙܝܝܗܐ* point (of a thing), Ar. *أَشَدَّ* sharp sword, &c. — 2. *Figurat. to imprint* (on the memory), i. e. *to think, to remember* (opposite *שָׁכַח*), with the accus. DEUT. 8, 2 18; EZ. 16, 22; seldomer with *לְ* Ex. 32, 13, DEUT. 9, 27, or *אֶת* of the object JER. 3, 16, with a meaning somewhat altered. From this figurative leading signification is developed: a) *to recollect*, a thing or person, in order to depend firmly upon him, DEUT. 8, 18; Is. 17, 10; 57, 11, or to have him constantly before the eyes, Ps. 9, 13, and to act, to feel, or to live accordingly 103, 18; AM. 1, 9; b) *to keep in mind*, with *לְ* of the pers. and the accus. of the thing: either for good JER. 2, 2, Ps. 132, 1, consequently = *to reward*, where at a later period *לְזָכָר* also stands along with it NEH. 5, 19; or for evil Ps. 137, 7, = *to punish, to revenge*; but also in the sense of *to mention* GEN. 40, 23; c) *to consider*, *reputare*, with *כִּי* following Ps. 103, 14; JOB 7, 7; *to reflect upon* LAMENT. 1, 9; *to be mindful* ECCLES. 11, 8, hence *זָכָרִי* *mindful* Ps. 103, 14; d) *to remember again*, *recordari* Ps. 119, 55; e) *to meditate upon a thing* JOB 40, 32; f) *to think of*, in the way of honouring, praising &c.

memorial Ex. 13, 9; מִנְחָתָא *a memorial sacrifice* NUM. 5, 15; אֲבָנֵי זֵכָר *stones of remembrance* Ex. 28, 12; סֵפֶר זֵכָר *a remembrance-book*, MAL. 3, 16, i. e. by which the names of the inscribed were recalled to memory; סֵפֶר זִכְרוֹת *chronicles* ESTH. 6, 1, written by the מְזַכֵּר; מְזַכֵּר *memorable sayings* JOB 13, 12. — 3. *a celebration*, for the remembrance of a thing LEV. 23, 24.

זָכָר (renowned, from זָכַר) *n. p. m.* Ex. 6, 21; NEH. 11, 9; 1 CHR. 8, 19 23 27; 26, 25; 27, 16; 2 CHR. 17, 16; 23, 1; 28, 7, and 1 CHR. 9, 15, but for which זָכָר stands in 25, 2.

זָכְרִיָּה (*Jah is renowned*) *n. p. m.* 2 KINGS 14, 29 &c.; Greek Ζαχαρίας.

זָכְרִיָּה (the same) *n. p. m.* 2 KINGS 15, 8-11.

זָלָא (not used) *tr.* same as זָלָה II. *to free, to deliver*; whence the proper name רִזְלִיָּאָה (= רִזְלִיָּאָה) same as רִזְלִיָּאָה.

זָלַל (not used) *intr.* *to drop down, to trickle down*, like the Targ. זָלַג, Syr. (Af.) زَلَّ (where it is cognate with זָלַק in the sense of *to enlighten*), Ar. زَلَق, conseq. cognate with σαλαγ belonging to σαλάζω (*to drop*). Derivat. מְזֻלָּג prop. peg (quasi the dropping), a tooth, as stalagmium (Plant.) ear-pendants, σαλαγμίας icicle; it may come, however, from the signification *to glide, vehi*, like the Ar. زلج, consequently מְזֻלָּג is a bolt, Ar. مزلاج, therefore like vectis from vehi.

זָלָה (formed from the masc. זָל after the form זָק; from זָלַל) *f. badness, humiliation*; comp. the Targ. זָלִי, זָלִי, זָלִי (Kimchi, Rashi). Ps. 12, 9: *as badness is exalted* (בָּרָם) among men. But Kimchi takes בָּרָם = בָּרָם, referring it to רָשָׁעִים (comp. Prov. 28, 12; 29, 2), which suits the context. The LXX have read זָלָה. See בָּרָם.

זָלַל (only in *pl.* זָלָלִים; from זָלַל) *m.* same as זָלָל, כִּלְכֵּל, shoot, twig, of a vine Is. 18, 5.

זָלַל (only in *part.* זָלָל) *intr.* 1. same as זָלַל I. *to shake to and fro, to totter* (Ethiop. of old men), of shoots and branches (comp. זָלַל); *to shake, to tremble, to quake*, of mountains (see Nif.). — 2. Figurat. (comp. זָלַל) *to be low, bad, contemptible* (this being conceived of as insecurity, wavering to and fro), therefore the *part.* זָלָל (substantively as זָלָל) JER. 15, 19 *abject, mean*, i. e. man's word, opposed to דְּבַר יְהוָה *God's word*, τὸ ἄγιον (MATTH. 7, 6); but also and usually PROV. 28, 7: *he who associates with the abject, brings shame to his father.* (זָלָל) Ps. 12, 9 LXX for זָלָל.) Deriv. זָלָל. Farther figurat. *to be miserable, unhappy*,

LAMENT. 1, 11. In Arabic ذَلَّ is used to express this sense, to be low, abject; hence ذُلَّالٌ vile people. — 3. *to disperse, to squander*, with סָבַח, as a vice DEUT. 21, 20; PROV. 23, 21; זָלַל *a squanderer of the body*, i. e. a debauchee 23, 20; comp. Zab. זָלַל.

Nif. זָלַל (after the form זָלַל AM. 3, 11; 3 pers. *pl.* זָלָל, once זָלָל) *to tremble, to quake*, of הָרִים Is. 64, 2, as the Targ. and Syr. have taken it. זָלָל JUDGES 5, 5 is formed after the form זָלָל, LXX ἐσαλεύθησαν. Comp. Ar. زلزل (to shake, the earth), زلزل (earthquake).

Pih. (redupl.) זָלָל (not used) *to shake violently hither and thither*, deriv. זָלָל.

Hif. זָלַל see זָלַל.

זָלַעַף (not used) *intr.* *to glow, to cook* (to boil up), moulded together either from זָלַע II. and זָלַע (which see), or from זָלַע (which see) with *l* inserted; derivative

זָלַעַף and זָלַע (pl. זָלַעַף, constr. זָלַעַף) *f. glow, flame*, of wind Ps. 11, 6, i. e. of the hot wind called السَّوْمُ; *heat of anger* 119, 53; זָלַע *heat of hunger* LAMENT. 5, 10; comp. Ez. 5, 2; Greek λυμός αἵθουσι in Hesiod; Latin "igneae fames".

זָלַף (not used) *intr.* *to drip, to drop* (cognate in sense זָלַף), conseq. identical

with זָלַף; also metaphor. of the dropping of myrrh. In another way זָרַף, זָרַב, Ar. *زرب*, &c. are connected with it; Syr. *ܐܪܦ* to pour out. Deriv.

זֶלְפָּה (*myrrh-juice, myrrh-dropping*)

n. p. of Leah's maid, Jacob's concubine, ancestress of the tribes of Gad and Asher GEN. 29, 24; 30, 9-12.

זָמַר (from זָמַם after the form זָכַר; *constr.* זָמַר, with *suff.* זָמַרְתָּ; *pl.* with *suff.* זָמַרְתֶּם) *f.* 1. *thought, purpose*, prop. the spinning of thought, so the *pl.* JOB 17, 11; especially *meditating, purposing* in a bad sense, PROV. 24, 9 *the thought of folly is sin*; then *cunning* 21, 27; *a cunning web*, i. e. *a destructive plan* 10, 23; PS. 26, 10; *comp.* זָמַדָּה. — 2. *lewdness*, prop. JUDGES 20, 6; EZ. 22, 9; 16, 43; 23, 44, along with זָנִיתִים; or figurat. *apostasy* HOS. 6, 9. Next: *shame, a shameful deed*, of adultery or incest LEV. 18, 17; 19, 29; 20, 24; of carnal union, as the

Ar. *ذَمَّ* prove. — 3. (*counsel, consideration*) *n. p. m.* 1 CHR. 6, 5; 2 CHR. 29, 12.

זָמַרְתָּ (*constr.* זָמַרְתָּ, *f.* properly the twig that moves to and fro, hence *shoot, twig, vine-twig* NUM. 13, 23; *vine-branch* Is. 17, 10; *rod*, EZ. 8, 17 *see, they reach the rod* (*Barsom* of the Persians) *to their nose*. It was the custom of the old Persians, while praying to the sun, to hold the Barsom (Strabo XV. p. 733. ed. Casaub.). But the Talmud (*Joma* 77*), and after it the Jewish interpreters (Rashi and others) have understood by זָמַרְתָּ in the passage of EZ. 8, 17 *crepitus ventris*, with reference to v. 16.

זָמַרְתִּי (with *suff.* זָמַרְתִּי) *f.* *thought, thinking*, PS. 17, 13 *my thinking did not go beyond my mouth*. The form is like זָמַרְתָּ, PS. 77, 10, *שָׁמַרְתָּ*; prop. an infin. with the termination *ôth*, which prevails in לָה; and as such *ôth* is not the plural-sign here.

זָמַרְתֶּם (not used) *intr.* according to some: *to rage, to riot*, of a multitude of people, or the tumult of peoples,

therefore from זָמַם = *redupl.* זָמַם = *הָמַם*, Ar. *هَمَمَ* = *زَمَمَ*; but better from זָמַם = *צָם*, Ar. *زَم*, Syr. *ܐܠ* in the sense of *to bind firmly, to bind together*, hence *to be dense, tight, powerful*, a like transition taking place in *מָקַדָּה*; deriv. זָמַם, Ar. *صَمَمَ*, *to be strong, vigorous, solid*.

Pih. זָמַם the same; derivative

זָמַם (*powerful, vigorous*, see זָמַם; *pl.* זָמַמִּים) *n. p.* of a primitive gigantic race in the territory of the Ammonites, so called by the Ammonites; while they are otherwise named *רַסְסִים*, and are specially characterised as *עַם גָּדוֹל וְרַב* DEUT. 2, 20 21; *comp.* Ar. *صَمَمَ*

(*a strong man*), *עָנַק* = Hebr. *עָנַק*.

זָמַר (after the form *אָקַרְתָּ*, *אָקַרְתָּ*, *אָקַרְתָּ*) *m.* 1. *a song, a song of triumph*, of victorious enemies Is. 25, 5, consequently same as *זָמַרְתָּ*, *זָמַרְתָּ*. — 2. *time of the spring-song* (*Rashi, Kimchi, Parchon*) SONG OF SOL. 2, 12, suitable to the parallelism; according to Targ., LXX, Vulg., Aqu., Symm., Syr. &c. *the time of the vine-cutting*, which, however, since the passage speaks only of spring (vs. 11 13), must be rejected.

זָמַרְתָּ (*pl.* זָמַרְתֶּם) *f.* 1. *song, song of joy* Is. 24, 16; *poem, hymn* 2 SAM. 23, 1; PS. 95, 2; *jubilee-song*, to comfort the suffering, by night JOB 35, 10.

זָמַם (*resolved forms* זָמַם, *contracted* זָמַם, *fut.* with loss of the duplication of the second radical זָמַם GEN. 11, 6 for *זָמַם*, as *זָמַם* JUDGES 5, 5, *זָמַם* Is. 19, 3, *זָמַם* Ez. 41, 7 &c.) *tr.* 1. (not used) *to bind, to attach, to tie together*, in knots, *to embrace firmly*, identical with the Hebrew *צָם*, Ar. *زَم* (to bind), whence *זָמַם* (rope), Syr. *ܐܠ*, Targ. *זָמַם* (to bridle, to tame), whence *זָמַם* (bridle); and the organic root is also in *זָמַם* II., in the Ar. *أَزَمَ, حَزَمَ, خَزَمَ* &c. The

Sanskrit *jam*, Greek *γαμ* may also belong to it. — 2. Figurat. *to meditate, to devise*, as a spinning of the thoughts together, *to think*, either in a good or indifferent sense, with the accus. of that which one thinks of, PROV. 31, 16 *she thinks of a field and acquires it*; with the supplement of עֲשֶׂה GEN. 11, 6; or in a bad sense: *to meditate upon evil* (on chastisement, punishment) DEUT. 19, 19; JER. 51, 12; and in both senses ZECH. 8, 14 15; with ל of the person: *to devise plots* (מְזִמּוֹת) *against one*, Ps. 37, 12. Deriv. זָמַד, זָמַדָה, זָמַם. — In Ar. the verb سَمَّ, or حَزَم, حَزَم has this meaning; in Hebrew we find in אָרַב a cognate image.

Pih. (redupl.) זָמַזְמַם, see above זָמַם.

Hif. זָמַם (not used) 1. *to think, to meditate*; — 2. *to devise plans, to lie in wait for, to intrigue*, hence also *to act criminally*; — 3. *to act prudently, considerately*; deriv. מְזִמָּה.

זָמַם (with suff. זָמַמְךָ) *m. plan, purpose*; זָמַם לְהַשִּׁיךְ *to fulfil the purpose*, Ps. 140, 9.

זָמַן (fut. יִזְמֵן) *tr. to number, to measure out, hence to arrange, to determine*; in Kal only יִזְמֵן GEN. 11, 6 and זָמַן DEUT. 19, 19 according to the Sam. cod., for which זָמַם stands in our text. — The organic root is זָמַן, which is also in מִזְמֵן. Deriv. זָמַן, מִזְמֵן.

Puh. זָמַן (part. מִזְמֵן) *to be appointed, arranged*; only in the latest Hebrew EZR. 10, 14; NEH. 10, 35; 13, 31.

זָמַן (only sing.) *m. an appointed, determined time* ECCLES. 3, 1; *respite* NEH. 2, 6; a later word for מוֹדָע and עָרָא; Ar. زَمَان, Malt. *zmy* the same.

זָמַן *Aram. m. the same*, DAN. 2, 16.

זָמַן (Peal unused) *Aram. tr. same as Hebrew זָמַן to number, to apportion, to determine*, Ar. زَمَن.

Ithpa. I. יִזְמֵן *to determine mutually, to agree together*, DAN. 2, 9 K'ri; the K'tib may, perhaps, have read יִזְמֵן (like the Hebrew הִזְמִיחַ); LXX συν-

νασθε, Theod. συνέθεσθε. In the Targ. and Samar. version for the Hebrew בִּיחַד. Besides, the Targ. has also the Pa. יִזְמֵן.

Ithpa. II. יִזְמֵן, see Ithpa. I.

Af. יִזְמֵן *to determine, to agree* DAN. 2, 9 K'tib, where perhaps יִזְמֵן must be read; more frequent in the Targ.

זָמַן (def. זָמַנָה; pl. זָמַנִּין, def. זָמַנָה) *Aram. m. an appointed time, בְּהַ זָמַנָה at that time* DAN. 3, 7 8; 4, 33; EZR. 5, 3; joined with עָנָן DAN. 2, 21 and 7, 12 *appointed limits of time*; then *festival times*, like מוֹדָע 2, 21; in the plural also for *-time* (Hebr. פְּעֻקִים) DAN. 6, 11, as Ar. and Ethiop. nouns of time are used for *-time* in the sense of the German *Mal*.

זָמַן (only with suff. in sing. and pl. זָמַנִּי, זָמַנִּים) *m. the same*, ESTH. 9, 27 31.

זָכַר I. (fut. יִזְכֹּר) *tr. 1. to cut off, to prune, the vine* (a sign of nursing and care), generally *to put in order*, בָּרַם LEV. 25, 3 4; parallel זָרַע קֶדְרָה (to sow the field). — 2. (according to the Targ., LXX, Aq., Symm., Vulg. and Syr.) *to cut off, grapes, i. e. to gather the vintage*; deriv. זָכַר (according to some). — The fundamental signification of the stem, which the noun זָכַר (according to some), Nif. יִזְכֹּר, Pih. יִזְכֹּר belonging to the noun מְזִמָּה, Hif. יִזְכֹּר to the noun מְזִמָּה completely establish, is confirmed by the identity of it with זָכַר (to prune the vine), *m* and *b* being interchanged, from which latter comes זָכַר (cut off, piece, section, part), Malt. زَبَر or زَبَار (cutter) &c. Hence it is connected with זָכַר (which see), Ar. هَبَم, Hebr. זָכַר II. The org. root is זָכַר, identical with that in בָּרַח, זָכַר II., בָּרַח, Ar. بَرَى, also the Aram. קָבַר &c. The other sense of זָכַר "to be strong, firm", is connected with the organic root in גָּבַר.

Nif. יִזְכֹּר (fut. יִזְכֹּר) *to be cut, pruned, of the vine* Is. 5, 6.

Pih. יִזְכֹּר (not used) *to cut off, to snuff, a light*; deriv. the noun מְזִמָּה (which

see), as the LXX on 2 Chr. 4, 22 have taken it.

Hif. זָמַר (not used) same as Kal: *to prune the vine*; deriv. מְזַמְּרָה.

זָמַר II. (Kal not used) *intrans.* 1. *to buzz, to hum*, i. e. *to sing*, Ar. زَمَرَ and زَمِي, Targ. זָמַר, Syr. زَمِي the same, Ethiopic of the humming or buzzing of bees; comp. Sanskrit *swar*. — 2. *Fig. to sing with the accompaniment of an instrument*, i. e. *to play*; then *to praise, to celebrate, to dance, to leap*, as far as song was the main thing in the act. Deriv. זָמַרָה, זָמַרָה, זָמַר, מְזַמְּרָה, זָמַר, זָמַרָה (according to some), the proper names זָמַרָה, זָמַרָה.

Pih. זָמַר (*fut.* זָמַרָה) 1. *to sing*, used of the voice, along with זָמַרָה (ה) Ps. 27, 6; 57, 8; 105, 2 and רָמַן 98, 4, with which it is identical; LXX *ψυεῖν*. Spec. *to celebrate*, i. e. *to glorify one in song, to praise, to extol*, particularly God, where the Targ. has זָמַרָה; with לְ Ps. 9, 12; 47, 7; 147, 7, אֶל- 59, 18 or the accus. of the object 47, 7; 57, 10; 108, 4. לְשֵׁם 92, 2 or שֵׁם 7, 18; 66, 4, or also שֵׁם עֲבֹדִי is often put paraphrastically for the name of God. Sometimes also זָמַרָה 21, 14, לְ 59, 18 stand as the accusative. זָמַרָה עֲבֹדִי is *to celebrate in song gloriously or magnificently* 30, 13; but זָמַרָה אֶת-עֲבֹדִי 108, 2 denotes: *I altogether, I myself, will sing praise* (עֲבֹדִי = נַפְשִׁי *self*, a periphrasis for the pronoun); זָמַרָה 92, 2 *to sing praises with elevation*; זָמַרָה 47, 8 *to sing a psalm* (which see). — 2. *to play*, with זָמַר of the instrument, as זָמַרָה Ps. 33, 2, זָמַרָה 98, 5, זָמַרָה 149, 3, prop. *to accompany the song with instruments*, as was customary in ancient times; LXX *ψάλλειν* (prop. *to finger, to touch*).

זָמַר (*pl. def.* זָמַרָה) *Aram. m. a singer, a temple-singer*, Ezr. 7, 24, Ar. زَمَّار.

זָמַר (from זָמַר *to hop, to spring*, Ar. زَمِيَ) *m. a wild roebuck or goat* Deut. 14, 5, so named from its springing, Targ. זָמַרָה. The acceptance *giraffe* (LXX,

Graeco-Ven. ζυγάμπος = زَنْجَان, *Ibn G'annach, Kimchi*) is mere conjecture.

זָמַר (not used) *Aram.* = Hebr. זָמַר; deriv. זָמַר.

Paßl. זָמַר, like the Hebrew זָמַר; derivative זָמַר.

זָמַר (*def.* זָמַרָה) *Aram. m. a playing of instruments*, DAN. 3, 5 7 10.

זָמַר (only *pl.* with *suff.* זָמַרָה) *m. branch of a vine*, only figuratively of the members of a family, which are included in זָמַרָה NAH. 2, 3. See זָמַרָה.

זָמַרָה (*constr.* זָמַרָה) *f.* 1. *song, tones*, of נָבֶל Am. 5, 23; *song*, Is. 51, 3. — 2. *the most celebrated fruit (Kimchi)* GEN. 43, 11, from זָמַר II.; according to *Parchon* either from זָמַר I. *the fruit cut off*, or = Ar. ثَمَر fruit generally, from זָמַר = ثَمَر.

זָמַרָה see זָמַרָה.

זָמַרָה see זָמַרָה.

זָמַרָה (*renowned viz. is Jah*) 1. *n. p. m.* 1 KINGS 16, 9, LXX Ζαμβοί; NUM. 26, 14; 1 Chr. 2, 6; 8, 36. — 2) *n. p.* of a country between Arabia and Persia, i. e. between עֲרַב and יֵלֶם JER. 25, 25; perhaps identical with Zimiri, the regio arenosa in Ethiopia, apud Pliny (H. N. 36, 25).

זָמַרָה (the same) *n. p.* of a son of Abraham by Keturah and then the founder of an Aramaean-Arabian tribe GEN. 25, 2; 1 Chr. 1, 32.

זָמַרָה (a poetical form for זָמַרָה, see זָמַרָה) *f. fame, praise*, Ex. 15, 2; Is. 12, 2.

זָמַר (from זָמַר, after the form זָמַר from זָמַר; pause זָמַר [not זָמַר]; *pl.* זָמַרָה) *m. sort, kind, genus*, Ps. 144, 13 (where the LXX have taken it = *Aram.* זָמַר = זָמַר), 2 Chr. 16, 14; Targ. זָמַר, Syr. زَمِي the same. As genus comes from the root *zer*, *gen*, so is זָמַר from זָמַר (which see).

זָמַר (*pl. constr.* זָמַרָה) *Aram. m.* the same, DAN. 3, 5.

זָמַר (not used) *tr.* same as זָמַרָה *to wag*,

to move to and fro, the tail. The organic root is זָנַב, זָנֵב, זָנֵב, which also exists in זָנָה (זָנָה). A figurative sense is to deviate, to swerve, to turn off the way; hence זָנַב (deviation, transgression).

זָנָה (with suff. זָנָה; pl. זָנָה, constr. זָנָה) *m.* tail, of animals Ex. 4, 4; JUDGES 15, 4; figurat. end, stump, of a fire-brand Is. 7, 4; the crowd (opposite to רָאשׁ) DEUT. 28, 13, Is. 9, 13, i. e. mean, contemptible; then the part that comes last, the rear, of an army; whence the denominative

Pih. זָנָה (comp. זָנָה) to cut off the rear (זָנָה), to destroy the rear, JOSH. 10, 19, which is explained in DEUT. 25, 18 by כָּל־הַנֶּחֱשָׁלִים אַחֲרָיו.

זָנָה (part. *m.* זָנָה, *fem.* זָנָה; *inf. absol.* זָנָה, *constr.* זָנָה; *fut.* זָנָה; *apoc.* זָנָה) *intr.* prop. to shake out seed, semen emit-tere, therefore to beget, to cohabit (comp. *μοιχεύω*, prop. *mejens*), from the organic root זָנָה, cognate with Sanskrit *gan*, *gna*, Greek *γεν*, Lat. *gen*. In Hebrew only 1. to play the whore, to commit fornication, of men with זָנָה of the female NUM. 25, 1; usually of a woman, whether married, i. e. to commit adultery Hos. 3, 3, Is. 57, 3, or unmarried GEN. 38, 24; Hos. 4, 13; with accusat. Ez. 16, 28, זָנָה 16, 17, זָנָה 16, 26 or אַחֲרָיו (prop. to run whorishly after one) of the paramour 16, 34, with slight modifications of the idea; with זָנָה of the man, JUDGES 19, 2 to play the whore upon (the man) i. e. against or besides him, hence it is unnecessary to read נִחֲבָדָה (Dathe) or נִחֲבָדָה (Studer); on the other hand, in Ez. 16, 15 זָנָה is equivalent to זָנָה in the first member, to play the harlot upon the name, i. e. trusting in the name to play the harlot madly. Seldom, to play the harlot involuntarily i. e. to be dishonoured AM. 7, 17. Part. *fem.* זָנָה a harlot, DEUT. 23, 19, in full form אִשָּׁה זָנָה Ez. 23, 44. — 2. Figur. a) to apostatise, from God, to commit idolatry (Israel being thought of as the spouse of Jehovah, God being the husband, and idols being adulterers), with accusat.

JER. 3, 1, אַחֲרָיו Ex. 34, 15 of the paramours i. e. the idols; and also with זָנָה Ps. 73, 27, מִתְאַחֲרִי Hos. 1, 2, מִתְאַחֲרִי 4, 12, Ez. 23, 5, מִתְאַחֲרִי of the person from whom one apostatises whorishly Hos. 9, 1. b) with אַחֲרָיו to run after whorishly, e. g. אַחֲרָיו LEV. 20, 6, לָבָא עִירֵי NUM. 15, 39; to whore after i. e. to imitate Ez. 23, 30. c) to have intercourse externally or with strangers Is. 23, 17; therefore perhaps זָנָה JOSH. 2, 1 (see MATTH. 1, 5; JAMES 2, 25; HEBR. 11, 31) JUDGES 11, 1; 16, 1; 1 KINGS 3, 16. See זָנָה. Deriv. זָנָה, זָנָה.

Puh. זָנָה to commit whoredom, with אַחֲרָיו, Ez. 16, 34 and after thee whoredom was not committed, i. e. none after thee will reach thee in that (Kimchi).

Hif. זָנָה (*fut. apoc.* זָנָה) to cause to commit whoredom, to seduce to fornication Ex. 34, 16; 2 CHR. 21, 11; or to commit fornication, to carry on whoredoms, Hos. 4, 10 18; 5, 3; 2 CHR. 21, 13; a stronger expression than that of Kal.

The fundamental signification is in the Arab. زَنَى, in the Syr. ܙܢܝ the same, from the emission of the semen &c., but then also to depend upon, to cleave to, as زَنْي may denote originally what hangs together.

זָנָה (or זָנָה broken district; comp. זָנָה) *n. p.* of two places in Judah, one in the plain JOSH. 15, 34, NEH. 3, 13 and 11, 30, the other in the mountainous part JOSH. 15, 56, 1 CHR. 4, 18; hence in the latter case it is accompanied by זָנָה and זָנָה, in the former by זָנָה &c.

זָנָה (after the form זָנָה from זָנָה, comp. Aram. זָנָה, see First, Lehrgeb. p. 202; only in plur. זָנָה) *m.* (זָנָה, with suff. זָנָה) 1. whoredom, fornication, Ez. 23, 11, זָנָה Hos. 4, 12 the spirit of impurity i. e. of idolatry; זָנָה 2, 4 to put away unchastity from the face (JER. 3, 3, PROV. 7, 13); זָנָה Hos. 1, 2 children of whoredoms. — 2. Figurat. idolatry,

apostasy, sorcery, 2 KINGS 9, 22, parallel *בְּשָׁפָם*, i. e. the arts of policy.

זָנַח (after the form *זָנַח*; -*uth* being like the plur. termination -*oth*, also with the suff. pl. JER. 3, 2, comp. 3, 8 and *שְׁבִיחֵיכֶם* ZEPH. 3, 20; plur. *זִנוּתִים*, *f. whoredom, fornication*, JER. 13, 27; Hos. 4, 11; figurat. *apostasy, idolatry* NUM. 14, 33; Ez. 23, 27.

זָנַח (*fut. זִנְחָה*) 1. *tr. to push forth, to push away, to cast away*, e. g. *מְשָׁלֹם* LAMENT. 3, 17; *to reject*, *זָנַח מִזִּבְחִי* 2, 7, *זָנַח* Hos. 8, 3; *זָנַח עֲגֵלְךָ שְׁמָדוֹן* 8, 5 *he (God) rejects thy calf (thy idol) O Samaria*, as also 8, 3 it is so used (on account of the sudden change of person in the following hemistich [אֲפָיִן לְאֲפָיִן] the LXX, Theod., Quinta, Ar. read *זָנַח*, the Targ., Syr. and Jerome take it passively *to be rejected*); with *מָאָס* Ps. 89, 39, *הִקְלִים* 44, 10 (where the object also stands for *זָנַח*); then in a milder sense, *to forsake, to leave in the lurch*, with accus. of the object Ps. 43, 2; 60, 3 12; 88, 15; 108, 12; ZECH. 10, 6, and therefore with *עָזַב* (see Hif.) 1 CHR. 28, 9; seldom with the object omitted Ps. 44, 24, 74, 1; 77, 8; 89, 39; LAMENT. 3, 31, the object being understood from the context, without the verb being *intr.* on that account. — 2. (not used) *intr. prop. to push self away, therefore to lose it-self (of water), to dry up, to flow off*, according to the LXX and Vulg.; deriv. *אָזַח*, the denom. *הִזְאִיחָה*, and the n. p. *זִיחָה*. — The fundamental signification of the stem is not = Ar. *سح* or *سح* to stink, to be rancid, for *צָחַק* corresponds to these; but, like the fundamental signification of *זָנַח* (which see), to press forwards or onward, to cast away, as also the Syr. *زلف*.

Hif. זִנְחָה (*fut. זִנְחָה*) *to reject*, *בָּקִים* (the holy vessels) i. e. *to desecrate* 2 CHR. 29, 19, *to cast off*, with *מִן* from a thing 11, 14; *to leave in the lurch* 1 CHR. 28, 9.

זָנַח a stem incorrectly adopted for *זָנַח*, see *זָנַח* and *זָנַח*.

זָנַח (Kal unused) *trans.* same as Syr. *زلف* *to press forward, to shoot* (an arrow), *to reject* (therefore identical with *זָנַח* in its fundamental meaning), then *intr. to leap forth, to spring forward*, of a beast of prey. Arab. (transpos.) *زرق* see *זָנַח*.

Pi. זִנְחָה (*fut. זִנְחָה*) intensive: *to leap forth with violence, to break forth, to break out* (Ibn Esra, Kimchi), with *מִן* of the place DEUT. 33, 22; comp. Talm. *זָנַח* (Nid. 59^b; Chul. 37^a) *to shoot forth, to rush forth, of blood*; *זָנַח* (Sebach. 25^b) *the rushing out, of water, which has been already compared in part by Ibn Ganâch.*

זָעַר (not used) *intr.* same as *זָעַר* I. (*זָעַר*) *to be terrified, to tremble*, from which the noun *זָעָה* may be explained. See *זָעָה* and *זָעָה*.

זָעַר (*constr. זָעָה*, from *זָעַר* II. as in Talmudic the Hif. is *הִזְעִיר*, whence the enlarged stem *זָעַר*, Ar. *زَع*, has arisen) *f. sweat, prop. what drops out*, GEN. 3, 19; Syr. *زحاح*, Talm. *זָעָה*. See *זָעַר*.

זָעַר (usually considered to be from *זָעַר* [which see] transposed, like *זָעַר* out of *זָעַר*, from *זָעַר* I.) *f. fear, terror*, DEUT. 28, 25; Ex. 23, 46; elsewhere merely K'ri JER. 15, 4; 24, 9; 29, 18; 34, 17; 2 CHR. 29, 8. It is possible that a stem *זָעַר* = *זָעַר* I. should be assumed for the form *זָעַר*, which the proper name *זָעַר* seems to favour.

זָעַר (*fear-maker*, see *זָעַר*) n. p. m. GEN. 36, 27; 1 CHR. 1, 42.

זָעַר (a form more frequent in Aramaean) m. *a little*, Is. 28, 10 13 *there a little, here a little*; adv. *a little while*, *μακρόν*, *parumper, paulisper* JOB 36, 2, of time, as it is also in the Targ. for Hebr. *מָצַח*.

זָעַר Aram. adj. m., *זָעַר* *f. little, small*, of a horn DAN. 7, 8, Hebrew *זָעַר*.

זָעַר (Kal not used) *intr.* only another

orthography for דָּעַךְ (which see), to *extinguish*; hence

Nif. נִדְּעָה figur. to be extinct, of יָמִים Job 17, 1, where many mss. already read נִדְּעָכִי, and the Targ. and Syr. use the same.

יָזַעַם (fut. יִזְעַם NUM. 23, 8 and יָזַעַם PROV. 24, 24; imp. יִזְעַמָּה NUM. 23, 7 for יִזְעַמָּה) intr. to roar, to foam, as the Ar. زَعَم (V.) and the cognate Mediterranean prove (see יָזַעַם); then to be irritated, excited, enraged, to be angry, to rage; spoken of God, to perform judgment, to punish, to be ready to punish, Ps. 7, 12; to give vent to indignation MAL. 1, 4; to curse, with accus. NUM. 23, 7 8, ZECH. 1, 12, seldom with עַל DAN. 11, 30; יָזַעַם PROV. 22, 14 one cursed or punished by God; figur. of a measure: to be cursed i. e. scant MIC. 6, 10. Syr. زَالَ the same.

Nif. נִזְעַם to be angry, irritated, fretful, פָּנִים נִזְעָמִים a fretful countenance PROV. 25, 23; cognate in sense יָזַעַם GEN. 40, 6.

יָזַעַם (with suff. יָזַעַמִּי) m. wrath, judicial anger, Ps. 69, 25; ZEPH. 3, 8; פָּלִי יָזַעַם Is. 13, 5 instruments of punitive wrath, comp. 10, 5 מַשְׁפָּטֵי יָזַעַם intensive יָזַעַם LAMENT. 2, 6, for which יָזַעַם stands elsewhere, Is. 30, 30; threatening 30, 27, joined with יָזַעַם; time of punishment, time of persecution, Is. 10, 25; 26, 20; DAN. 8, 19; 11, 36, comp. 1 MACC. 1, 64; 2 MACC. 8, 5; BABUCH 2, 13; excitement, ebullition, zeal JER. 15, 17; curse HOS. 7, 16.

יָזַעַם I. (fut. יִזְעַם, inf. with suff. יָזַעַמִּי) intr. to foam up (of the sea), to boil up (of anger), to be violently moved, i. e. to be angry, 2 CHR. 26, 19, with עַל of the person; to be provoked, with עַל of the person, ibid.; to be excited, ill-humoured, disturbed, then to be sorrowful, fallen, of פָּנִים, either as the effect of sorrow GEN. 40, 6 or from bad nourishment DAN. 1, 10, = יָזַעַם PROV. 25, 23. Deriv. יָזַעַם and יָזַעַם.

The fundamental signification of the stem lies in the being violently moved

hither and thither, to which the Targ. יָזַעַם (Ps. 59, 9 for Hebr. יָזַעַם), whence יָזַעַם a storm (for יָזַעַם or יָזַעַם), and the Samar. יָזַעַם to snort at (GEN. 2, 7) refer; and it coincides only accidentally with

יָזַעַם. In Ar. ذَابَّ to frighten, to scare, i. e. to move violently, corresponds to it. The Hebrew יָזַעַם II. whence יָזַעַם (which see) is wholly identical with it. The organic root lies also in יָזַעַם, יָזַעַם, יָזַעַם.

יָזַעַם II. (not used) intr. to glow, to burn (Syr. زَجَّ in Ethpe.), whence some derive the meanings of יָזַעַם I. also; cognate יָזַעַם, יָזַעַם, &c. From this comes the quadriliteral יָזַעַם (which see), by the insertion of an *l*.

יָזַעַם adj. m. angry, irritated, excited, 1 KINGS 20, 43; 21, 4; along with יָזַעַם.

יָזַעַם (with suff. יָזַעַמִּי) m. anger, PROV. 19, 12; 2 CHR. 16, 10; rage, violence 28, 9; judicial anger (of God) MIC. 7, 9; joined with יָזַעַם it strengthens the idea Is. 30, 30, as with יָזַעַם LAMENT. 2, 6; figurat. violent roaring (of the sea) JOB. 1, 15, comp. "maris ira" (Ov. Met. 1, 380).

יָזַעַם (fut. יִזְעַם, imp. יָזַעַם, inf. constr. יָזַעַם and יָזַעַם [according to some] Is. 30, 19; 57, 13) intr. a later form of the older יָזַעַם (which appears in the Pentateuch), to cry, to lament, with עַל JER. 30, 15 or אֶל over Is. 26, 17, with לְ for one 15, 5, JER. 48, 31, with יָזַעַם of the person, on account of one 1 SAM. 8, 18, with accus. of the object Is. 14, 31 or of the means 2 SAM. 19, 5, or also absolut. 13, 19; JER. 47, 2; along with יָזַעַם יָזַעַם 48, 20; EZ. 21, 17. Usually in the sense to cry to, to implore God for help, with אֶל Ps. 22, 6 or לְ of the person 1 CHR. 5, 20; to extract, with accus. of the person JUDGES 12, 2, NEH. 9, 28, or also with accus. of the thing over which HAB. 1, 2, or with accus. of the direction whither one supplicates 2 CHR. 32, 20; figurat. of lifeless things HAB. 2, 11; also to call EZ. 9, 8. Deriv. יָזַעַם, יָזַעַם.

Nif. זָקַק to be called together, to assemble, JOSH. 8, 16; JUDGES 18, 22 23; 1 SAM. 14, 20; with זָקַקְרִי to assemble after one, i. e. to follow his party, JUDGES 6, 34 35.

Hif. זָקַק 1. to cry to, to call, JON. 3, 7, JOB 35, 9, like Kal, after the manner of many intransitive verbs. — 2. to call together 2 SAM. 20, 4.

The stem זָ (Targ. זָקַק, Syr. زَقَق, Ar. زَعَق and ذَعَق) together with its older form זָקַק, is = זָקַק, out of which the medial radical sound may be easily perceived as an elongation of the *ā* of the organic root זָק, זָקַק, זָקַק; just as the Ar. فَصَق (to sound), صَجَّ (to cry out), زَقَا (to crow), سَقَعَ (the same), صَحَّ (to shriek), صَحَّ (to sound), صَاح (to shriek) refer to a simple organic root.

זָקַק (with suff. זָקַקְךָ, זָקַקְתָּ) *m.* cry, Is. 30, 19; but in 57, 19 it may be taken as an infin.

זָקַק (in the Targ. 3 p. pl. זָקַקְתִּי) *Aram.* same as Hebrew זָקַק DAN. 6, 21.

זָקַקְרִי (constr. זָקַקְרִי) *f.* cry, complaint, lamentation, Is. 15, 5; Ez. 27, 28; in the constr. objectively, GEN. 18, 20 the cry of rejection over Sodom; then entreaty Prov. 21, 13; raging cry ECCLES. 9, 17.

זָקַק (not used) *intrans.* same as the older זָקַק (= זָקַק), to be pressed together, narrow, close; hence to be small, little, like the Targ. זָקַקְרִי for the Hebrew זָקַקְרִי, זָקַקְרִי to be little in number or significance, and also of time; in the Targ. too it is *tr.* to withhold for זָקַקְרִי 2 SAM. 18, 16; comp. Syr. زَقَق, Ar. زَعَق. Deriv. זָקַקְרִי, זָקַקְרִי and זָקַקְרִי (which see).

זָקַק (not used) *Aram.* same as Hebrew זָקַק.

זָקַק (not used) *intr.* to be fragrant, as the Ar. ذَفَرَ; or better the same as זָקַק, זָקַק to shine, to glitter, to be beautiful; metaphor. to be pleasant, lovely; derivative

זָקַק (with *a* of motion זָקַקְרִי, beautiful top, comp. זָקַקְרִי, Targ. זָקַקְרִי) *n. p.* of a city in northern Palestine, NUM. 34, 9.

זָקַק (from זָקַק I., after the form זָקַק, קָשָׁה from קָשָׁה, קָשָׁה) *f.* properly fluid, resinous, specially pitch Ez. 2, 3, Is. 34, 9, Ar. زَقَت, Targ. זָקַק and זָקַק (and thence the denom. זָקַק), Syr. زَقَق; comp. Phenician זָקַק (sipet) in זָקַקְרִי Zovogvoinet (Diosc. 1, 103) as a name of the juniper; adj. זָקַקְרִי in זָקַקְרִי Arisoinet (Diosc. 2, 157).

זָקַק I. (only pl. זָקַקִּים; from זָקַק I.) *m.* fetters, chains, hence זָקַקְרִי to bind with fetters Ps. 149, 8, JOB 36, 8 (opposite to זָקַקְרִי JER. 40, 4); זָקַקְרִי to be bound in chains, זָקַקְרִי to march in chains Is. 45, 14. JER. 40, 1 4 has זָקַקִּים (which see) instead.

זָקַק II. (from זָקַק II.; only in pl. זָקַקִּים) with Dagesh resolved, once זָקַקִּים Prov. 26, 18, in mss. זָקַקִּים also) *m. prop.* a thing burning, glowing, spec. a burning dart, a fiery arrow, i. e. surrounded with combustible materials; זָקַקִּים Prov. 26, 18 to cast firebrands; זָקַקְרִי to kindle with firebrands Is. 50, 11; זָקַקְרִי to prepare brands ib.; Targ. זָקַקִּים.

זָקַק (not used) *intr.* to sprout, to bud, of hairs, whence זָקַק. The organic root זָקַק is also found in זָקַק (which see), though applied only to ears and fruits (see also זָקַק); and therefore it has nothing in common with זָקַק.

זָקַק (*fut.* זָקַק) *intr.* to be old, of persons GEN. 18, 12; Prov. 23, 22; on the contrary זָקַק of things; oppos. to זָקַק Ps. 37, 25 and along with זָקַק 1 SAM. 12, 2, זָקַק 1 CHR. 23, 1 or זָקַקִּים JOSH. 23, 2. — The fundamental signification has been assumed to be to be decaying, bowed, curved, with an appeal to the Ar. ذَقَن (to be bent), ذَقَن (decaying); or linguists have gone back to זָקַק and the Arabic forms connected with it. But looking at the words cog-

nate in sense, viz. זָקֵשׁ (Aram. קֶשֶׁשׁ) and זָקִיב, it is better to put the organic root זָקַן in juxta-position with the Lat. can (canus, can-ities), softer sen (sen-ex i. e. sen-ec-s). Derivat. זָקֵן (adj. and subst.), זָקֵנָה, זָקֵנִים.

Hif. הִזְקִין (*fut.* הִזְקִין *to grow old, to shew age* (see הִשְׁקִין), of men Prov. 22, 6, of plants Job 14, 8; comp. "senescunt prata" (Plin. 18, 28).

זָקֵן (from זָקַן; *constr.* זָקֵן, with *suff.* זָקֵן) (*m.* (fem. Is. 15, 2; Jer. 48, 37) properly the sprouting hair on the chin, hence *the beard, a bearded chin*, of men Lev. 14, 9, Ez. 5, 1, Ezr. 9, 3, along with שֵׁעַר ראש or ראש; seldom of the hair of the lion 1 Sam. 17, 35. Ar. ذَقْن, Syr. زَعْن. Applied to it are זָקֵן 2 Sam. 10, 4, גֶּרֶע Jer. 48, 37, גֶּרֶע Is. 15, 2, כֶּסֶד 7, 20, צֶמַח 2 Sam. 10, 5. The Ar. is also applied to the hairy parts of the sexes, to the lower part of the body. The Greek γένειον, γένυς, κόρυς, Lat. gena, German Kinn, have their origin in like manner from the idea of sprouting.

זָקֵן (*constr.* זָקֵן GEN. 24, 2; *pl.* זָקֵנִים, *constr.* זָקֵנִי with *suff.* זָקֵנִי, once זָקֵנִי) 1. *adj. m.* זָקֵנָה (*pl.* זָקֵנֹת ZECH. 8, 4) *f. old, grey, with age*, GEN. 25, 8, with זָקֵנִים *aged* 35, 29, Jer. 6, 11; coupled with the nouns אִישׁ JUDGES 19, 16, נָבִיא 1 Kings 13, 25, בָּעַל הַבַּיִת JUDGES 19, 22 &c.; with זָקֵן following, *older than* Job 32, 4. — 2. Substant. a) *an old man*, oppos. to the יָצִיר GEN. 19, 4, Jer. 51, 22, יָצִיר Is. 65, 20, בָּחוּר Jer. 31, 13, and joined with יָשׁוּב 2 Chr. 36, 17, שִׁיבָה (אִישׁ) Lev. 19, 32, whose ornament are grandchildren Prov. 17, 6, and gray hairs 20, 29 (comp. 16, 31). זָקֵן בֵּית GEN. 24, 2, *pl.* זָקֵנִי בֵּית 50, 7 *the oldest belonging to the house*, e. g. a servant, official. — b) Figurat. (dropping the idea of old age), *a ruler (of the people), a principal man, a grandee*, therefore joined with קָדָם Is. 3, 2 or נְשִׂיא־פָּנִים 9, 14, explained as ראש or נִכְבָּד; comp. Arab.

شَيْخ, Greek γέροντες, πρεσβεις, Lat. senatus &c., where a similar metaphor occurs. In the Romanian languages *Signore, Seigneur, Señor, Sire, Sir* (from Senior) proceeded from the same view. This figurative sense is chiefly found in the plural, either absolutely, or with the article הַזָּקֵנִים 1 Kings 20, 8, or in connexion with הָעָם Num. 11, 16, הַזָּקֵנִים Lev. 4, 13, הָאֲנָשִׁים 1 Kings 20, 7, הַזָּקֵנִים DEUT. 19, 12, or lastly with the names of lands, tribes and peoples, e. g. יִשְׂרָאֵל Ex. 3, 16, יְהוּדָה 1 Sam. 30, 26, מִדְּבָר Num. 22, 7, מִדְּבָר 22, 4, גִּלְגָּד JUDGES 11, 5, גִּלְגָּד Ez. 27, 9, and in this signification associated with שְׂטָרִים Num. 11, 16, שְׂטָרִים 1 Kings 21, 11, שְׂטָרִים Is. 3, 14, רָאשֵׁי הָאֲבֹתָהוּ Ez. 27, 9, חֲכָמִים Ez. 12, 10, 14. Worthy of note is the college of the 70 (72) זָקֵנִים, introduced as early as Moses for the government of the people Num. 11, 16, an institution which continued till the latest time JUD. 10, 7; SUS. 5; 1 MACC. 12, 35, and whose members were known as the Sanhedrists in the New Testament time (MATTH. 26, 3 47; 27, 1 &c.). In the sacrificial ritual they represented the whole people Lev. 4, 15; 9, 1; under the kings they were the vicars of the people 1 Kings 8, 1; 20, 7; 2 Kings 23, 1; and as understanding was looked to more than age, זָקֵנִים became a mere title, like γερουσία in the Greek states, the *senatores* in Rome.

זָקֵן *m. old age*, GEN. 48, 10.

זָקֵנָה *f. age*, GEN. 24, 36; figurat. of a people in their decay Is. 46, 4; comp. זָקֵן 47, 6.

זָקֵנִים (after the form נִצְרִים) *m. pl. time of old age*, GEN. 21, 2, בְּיָדֵי זָקֵן *a son born in one's old age* GEN. 37, 3.

זָקָה (*part.* זָקָה) *tr.* same as שָׁבַב and תָּקַה, prop. *to fasten, to support, then to strengthen, to raise up* (one bowed down) Ps. 145, 14; 146, 8. The fundamental signification is *intr. to hold firmly by something*, like the Ar. زَقَف, and *tr. to make firm, durable, then to set up, to*

raise up, like the Syr. זָרַע, in the Targ. for נָשָׂא, דָּלָה, whence to *hang up* (in Aram.). The organic root is also in the Sanskrit skab^h, Greek σκαπ, σκαν, Latin scap, scip &c.

זָרַע (part. pass. זָרֵיךְ) Aram. the same, but also in the meaning to *raise up* (a cross), to *hang up* Ezr. 6, 11; Syr. زَرَعَ.

זָרַק I. (not used) *tr.* to *bind*, to *attach*, Targ. זָרַק the same, hence זָרֵיקִין *fettered* (Is. 60, 11); Talm. figurat. to *bind*, to *compel*, to *chain to*; comp. Sanskrit saḡg, Lat. sequi. The Ar. زَنَقَ (to *fetter*), زَنَاق (bond, *fetter*) have been developed out of the organic root by *n* inserted. Deriv. זָרַק I.

זָרַק II. (not used) *intr.* to *glow*, to *burn*, the organic root זָרַק being identical with that in צָרַח (see צָרַח), and perhaps with that in זָרַק; the Targ. זָרַק, whence זָרֵיקִין (spark) and זָרֵיקָא (lightning), Syr. زَرَعَ are the same. Deriv. זָרַק II.

זָרַק III. (fut. זָרֵיק) *intr.* to *drop through*, to *trickle through* (cognate in root with Germ. seihen, seigen, sickern), and the org. root זָרַק may be identical with that in זָרַק; prop. to *pour* (comp. the French couler from the Latin colare); hence זָרֵיקִין זָרַק לָאֲדָרָה they *trickle* (or *drop*) *through* as *rain* with its (rising) *mist* (whence the rain arises) Job 36, 27. Figurat. *trans.* to *filter*, to *strain*, wine (see Puh.), i. e. to *fine it*; to *purify*, metals (figurat.) Job 28, 1, different in fundamental signification from זָרַק.

Puh. זָרַק to *purify*, gold, by *smelting*; then in a moral sense MAL. 3, 3.

Puh. זָרַק to *be purified*, e. g. wine from the dregs Is. 25, 6; of metals Ps. 12, 7; 1 CHR. 28, 18.

זָרַר (part. of זָרַר) *m.* see זָרַר; Phenic. זָרַר the same.

זָרַר. See the redupl. form זָרַרֵךְ.

זָרַר (from זָרַר II., with suff. זָרַרֵךְ) *m.* a *border*, *ring*, hence *ledge*, *edge*, of a *table*, of a *chest* Ex. 25, 11; 30, 3 4;

37, 27; Ar. زَرَّ (according to some), Syr. زَرَّ (collar), the stem of which is زَرَّ, Syr. زَرَّ.

זָרַר (from זָרַר I. which see) *f.* same as זָרַר (as the Samar. cod. and some mss. read) *foreign*, *bad*, therefore זָרַר לָךְ to *become loathsome* Num. 11, 20.

זָרַרֵךְ see זָרַרֵךְ.

זָרַר I. (Kal not used) *intr.* same as זָרַר (Kimchi, *Levi*), to *flow*, to *run off* (of brooks, after the snow and ice are melted), therefore equivalent to זָרַק (in זָרַרֵךְ), Ar. زَرَبَ (to *flow*) = زَرَف (water-channel), سَرَف (the same), Syr. transp. زَرَف, Targ. זָרַר, whence מְרַזֵב (Arab. transp. مَرْزَاب) a canal; Phenic. זָרַר (current) *n. p.* of a river (Serbes) in Numidia.

Puh. זָרַר to *be flowing*, Job 6, 17 at the time they *flow* (i. e. as soon as they begin to pour themselves out in summer time, from the melting of the ice), they are already *dried up*.

זָרַר II. (not used) *intrans.* same as זָרַר II. זָרַר to *sprout*, to *grow* (see זָרַר). Deriv. probably זָרַר in the proper name זָרַרֵבֶל.

זָרַרֵבֶל (i. e. זָרַרֵבֶל, begotten in Babylon, Sanh. 38* זָרַרֵבֶל בְּבֶלְשַׁזְרָיִם) *n. p.* of one of the descendants of David in Babylonia, who led back the first Jewish colony to Palestine Hag. 1, 1; Ezr. 3, 2; 4, 2. Perhaps better and more suitably from זָרַרֵבֶל זָרַר (shoot of Babylon); comp. זָרַרֵבֶל.

זָרַר (not used) *intr.* to *grow luxuriant*, to *be exuberant*, of plants, particularly of exuberant pastures; the Talm. noun זָרַרֵךְ is luxuriance of branches (Sabb. 103*), willow-branches, whence the denom. זָרַר (Shebi'it ch. 2) to cut off the superfluous boughs. The fundam. significat. is to *intertwine*, to *interweave*, to *entangle*, Syr. زَرَّ (to mix with one another), connected with זָרַר I. Derivative

ורר (*willow-bushes*) *n. p.* of a valley NUM. 21, 12 and a brook DEUT. 2, 13 in Moab, east of the Dead Sea, which the Jerus. Targ. I on NUMB. loc. cit. has already translated by *willow-brook*; it may be identical with *עֲרָבִים* Is. 15, 7 and *נָחַל הָעֲרָבָה* Am. 6, 14, a boundary stream between Moab and Edom, which flows into the Dead Sea; comp. Phenic. *וִירְדִּינַעַל* *n. p.* of a river, *נָחַל וִירְדִּי* *n. p.* of a city.

ורר I (*part. וִירְדִּי, inf. constr. וִירְדִּי; fut. וִירְדִּי, ap. וִירְדִּי*) *tr.* to strew, to scatter about, to disperse, NUM. 17, 2, with the addition of *לְרִיחַ* to the wind Ex. 5, 2, or *עַל-פָּנָי* Ex. 32, 20; then to winnow, with accus. of the object JUDGES 3, 2; JER. 4, 11; with *בְּמִזְרָה* Is. 41, 16; figurat. to cast away Is. 30, 22. Deriv. *מִזְרָה*.

Nif. וִירְדִּי (*inf. with suff. הִוְרְדִּיכֶם = הִוְרְדִּיכֶם, dth being considered as plural; fut. וִירְדִּי*) to be scattered, of nations, with *בְּ* of the place Ez. 6, 8; 36, 19.

Pih. וִירְדִּי (*inf. וִירְדִּי out of וִירְדִּי, part. וִירְדִּי, fut. וִירְדִּי*) to disperse, to scatter about, *עֲצָמוֹת* Ez. 6, 5; figurat. to shake out, *פָּרֶשׁ* MAL. 2, 3; to drive away, to banish, peoples Ez. 12, 15, either with the addition of *בְּאַרְצוֹת* 22, 15, *בְּגוֹיִם* Pa. 44, 12, or *לְכָל-רִיחַ* JER. 49, 32; figurat. *רִצָּח* Prov. 15, 7.

Puh. וִירְדִּי (*part. m. וִירְדִּי for מִזְרָה like וִירְדִּי, &c., f. וִירְדִּי; fut. וִירְדִּי*) to be spread out, *רָשָׁה* Prov. 1, 17, to be strewed JOB 18, 15, to be winnowed Is. 30, 24 — *וִירְדִּי* Ps. 58, 4 see *וִיר* I. *Nif.*

The organic root of this stem appears with a like sense in *וִירְדִּי*, Targ. *וִירְדִּי*, Syr. *וִירְדִּי*, Ar. *وَرَدَ* &c.; which it does also as the organic root in *וִירְדִּי*, Aram. *וִירְדִּי* &c. In the Indo-Germanic languages we may compare Sanskrit *stri* to scatter, Lat. *sero*, and with *st* and *sp* for *s* in the Sanskrit *stri*, *στρο-έω*, *sterno*, *στρούω*, Germ. *streu*en &c.

ורר II. (*Kal unused*) *tr.* to encircle, to gird about, to enclose, same as *וִיר* II., *וִירְדִּי*, *וִירְדִּי*, hence

Pih. וִירְדִּי to encircle, to surround, to hedge about, וִירְדִּי, וִירְדִּי Ps. 139, 3, i. e. to watch, to guard.

וִירְדִּי and וִירְדִּי (with suff. וִירְדִּי; pl. וִירְדִּי; from וִירְדִּי II.) comm. (masc. seldomer) prop. the member necessary for lifting and carrying burdens, therefore 1. *the arm, the lower arm, brachium* DEUT. 33, 20; of animals, *the shoulder* NUM. 6, 19; with *אֶף* prosthetic *וִירְדִּי* JOB 31, 22. With relation to this objective meaning, the breaking, crushing, cutting off &c. of the arm is expressed by *וִירְדִּי* Ps. 10, 15, *וִירְדִּי* 1 SAM. 2, 31 &c., and is also frequently applied in a figur. sense. The following phrases are also figurat.: *וִירְדִּי a powerful arm* Is. 44, 12, *וִירְדִּי לא עֵז an impotent arm* JOB 26, 2, *וִירְדִּי an arm lifted up*, i. e. threatening 38, 15; *וִירְדִּי an outstretched arm*, i. e. one ready to manifest strength DEUT. 4, 34 &c. — 2. Metaphor. *power, might, וִירְדִּי the powers (might) of his hands* GEN. 49, 24; *וִירְדִּי fleshly* i. e. human *might* 2 CHR. 32, 8; *exertion of power* Ez. 17, 9; *pl. fulness of power* DAN. 11, 15 22 31, like *וִירְדִּי* (which see), *βραχίων νεῖω* (Jud. 9, 7). Farther: *violence, violent deed* JOB 35, 9; *וִירְדִּי a violent man* 22, 8; *helping power* i. e. *assistance, help* Ps. 83, 9; JER. 17, 5; Is. 33, 2; hence *army* Ez. 30, 21, especially in the pl. 30, 22. On the other hand *וִירְדִּי* Is. 9, 19 is *arm*, which the LXX (*ἀδελφός*), Targ. (having in mind the phrase JER. 19, 9) incorrectly translate *companion*, reading *וִירְדִּי* perhaps; and *וִירְדִּי* Ez. 31, 17, which the LXX and Syr. read *וִירְדִּי*, may be read *וִירְדִּי* (*his allied troops*) and be = *וִירְדִּי* 30, 25, if it should not be taken collectively in this passage. Ar. *وَرَدَ*, Aram. *וִירְדִּי* the same.

וִירְדִּי (only *pl. וִירְדִּי*; from the *Pih.* of *וִירְדִּי* I.) *m. seeds, garden herbs*, as poor food DAN. 1, 12, for which *וִירְדִּי* is in 1, 16.

וִירְדִּי (*pl. וִירְדִּי*, from *Pih.* of *וִירְדִּי* I.) *m. seeds, garden seeds* Is. 61, 11; *וִירְדִּי seed of seeds* LEV. 11, 37.

זָרִיק *m.* (an abridged reduplication for זָרַק from זָרַח which see) *m.* usually *an overflowing, a copious watering*, Ps. 72, 6 *as rain-gushes to the overflowing the earth* (LXX, Vulg., Syr., Rashi); we must therefore take ז' = ל', comp. Syr. ܙܪܝܬ (imber) for זָרַם (Job 24, 8), Ar. ܙܪܝܬ, Talm. זָרִיק (Jom. 87*) the same. But this sense does not suit the parallelism, where one expects the meaning of ז' in 'ז'; and therefore the Targ. and *Kimchi* have taken ז' = ג', reading the second hemistich פְּרִיכִים (עַל) זָרִיק אֶרֶץ, understanding the stem זָרַח in the sense of זָרַז to shave off, to cut off, Ar. ܙܪܒ (to cut off), Talm. זָרַח. See זָרַח I. and II.

זָרִיק (formed from the reduplicated form זָרִיק [which see] into a noun) *m.* *girded, firm, equipped*, with מְחִינִים Prov. 30, 31 *one girded about the loins*, the designation of an animal swift in the loins, which goes along proud and bold, perhaps the *war-horse*. According to this fundamental signification the LXX, Aq., Theod., Vulg., Targ., Syr., Arab. &c. understand *a cock*, Ibn Esra *an eagle*, and in the Talm. (B. Kamma 92^b) זָרִיק actually denotes something similar; *Kimchi*, *Levi* and others render *a greyhound*; according to the Talmud (J. Ta'anit ch. 1) זָרִיק means *a fighter, a combatant*, and so here *a wrestler*. But all these meanings are only conjectural; and as ז' stands here beside חֵיָּשׁ (as leader of the flock), it is probably a periphrasis for the swift-loined, fleet and active *stag*, whose proud and quick gait is praised elsewhere (Is. 35, 6; Song of Sol. 2, 9 17). The idea of *girded* is often = *vigorous, quick-moving*, as is already shewn by the verb זָרַז (Aram.) abridged from זָרַק to *gird*, then to *be active, swift*, Arab. ܙܪܝܬ (agilis). See זָרַק and זָרַח.

זָרִיק (not used) *tr.* to *gird*, the loins, hence *intr.* to *be active, quick, swift in the loins*; deriv. זָרִיק. From this reduplicated form has arisen the Aram. זָרִיק in the widest sense, and out of it

זָרִיק (girdle), זָרַז &c. The simple stem is זָרַח = ܙܪܝܬ II., Ar. ܙܪܝܬ; since such a reduplication may be formed from each of these roots.

זָרַח (*inf. constr.* ܙܪܝܬ; *fut.* ܙܪܝܬ) *intr.* to *break forth* (of a birth), to *arise* (see זָרַח, ܙܪܝܬ), cognate in sense with פָּרַח (GEN. 38, 29), to *bloom, to grow up, to rise up* (ܙܪܝܬ), of plants, comp. פָּרַח, Ar. طلع with the same metaphor; to *break out*, of leprosy 2 Chr. 26, 19, usually, however, to *break forth*, of אֱוִיר Ps. 112, 4; תָּקַם Eccles. 1, 5, נֶאֱחַז Ps. 112, 4; Job 9, 7; with ל' of the person on whom the sun rises, i. e. to *see the rising sun* GEN. 32, 32, with עַל of the person *over whom sun-rise appears* Ex. 22, 2; figurat. of פָּקֹדִי Is. 60, 1, 60, 2; to *appear* (see ܙܪܝܬ). Deriv. ܙܪܝܬ, ܙܪܝܬ, ܙܪܝܬ, ܙܪܝܬ, and the proper names ܙܪܝܬ, ܙܪܝܬ, ܙܪܝܬ.

The fundamental signification of the stem now given is confirmed by the organic root זָרַח, which is also found in ܙܪܝܬ (of the breaking forth of sound), פָּרַח (of a blossom) &c.; the Ar. ܙܪܝܬ, Targ. ܙܪܝܬ have the same root.

זָרַח *m.* 1. *rising*, of the sun Is. 60, 3. — 2. (*origin, birth, concr. sprout*) *n. p. m.* GEN. 38, 30; NUM. 26, 13; 1 Chr. 6, 6; 2 Chr. 14, 8. *Patronym.* ܙܪܝܬ NUM. 25, 13, elsewhere ܙܪܝܬ.

זָרַח (see ܙܪܝܬ) *n. p. m.* NUM. 26, 20; see ܙܪܝܬ.

זָרַח (*Jah is appearing*) *n. p. m.* 1 Chr. 5, 32, for which is ܙܪܝܬ 7, 3; Eze. 8, 4.

זָרַח (from זָרַח after the form ܙܪܝܬ, ܙܪܝܬ) *m.* (according to Sa'adja, Ibn Esra) same as ܙܪܝܬ (comp. ܙܪܝܬ and ܙܪܝܬ) *a pouring rain, a violent rain, the bursting of a cloud* Is. 1, 7. But as זָרַח in the preceding hemistich belongs to זָרַח, and the context speaks of barbarians and enemies generally, it is better, with the Targ. to take it also as the pl. of זָרַח.

זָרַח I. (Kal not used) *intr.* same as זָרַח I., זָרַח I., to *flow, to pour, to gush forth* (with violence); deriv. ܙܪܝܬ, ܙܪܝܬ.

and (according to some) זָרַם. — The stem is = זָרַב, זָרַב, זָרַב, interchanging ז and כ with מ.

Poh. זָרַם (3 pl. זָרְמוּ; comp. יָרַע, as *Pohel*-forms) to pour down, with the accus. מַיִם, of the clouds Ps. 77, 18 (*Targ.*, *Syr.*).

זָרַם II. (2 pers. with suff. זָרַמְתָּם) *tr.* to cut away, to cut off, to snatch away. Ps. 90, 5 thou snatchest them away. *Ar.* צָרַם (to cut off), צָרַם (to tear off).

זָרַם (especially used by Isaiah) *m.* a pouring rain (violent), a storm, with the addition of מַיִם HAB. 3, 10, Is. 28, 2, coming out of the clouds HAB. l. c. or down from the mountains Job 24, 8, which drives against the wall Is. 25, 4 or is also accompanied by hail 25, 2; 30, 30, from which people seek shelter 32, 2.

זָרְמָה (constr. זָרְמָה, with suff. זָרַמְתָּם) *f.* prop. a flowing or emission (of seed), an efflux, concrete seed-pouring tube, rod Ez. 23, 20, parallel to בָּשָׂר (the virile membrum), and spoken of the lascivious horse; comp. JER. 5, 8; 13, 27. From the same stem comes the *Ar.* زَرَب (water-reed).

זָרַע I. (*inf. constr.* זָרִיעַ, *imp.* זָרַע, *fut.* יִזְרֹעַ) *tr.* 1. to strew, to scatter, to disperse, i. e. to banish, a people, with אֶל among ... ZECH. 10, 9; figurat. to disseminate, to spread, e. g. אֶרֶץ prosperity Ps. 97, 11; to spread out, to supply copiously, with a double accusat. JER. 31, 27; Hos. 2, 25. — 2. to scatter seed, to sow, absol. MICAH 6, 15; Job 31, 8; opposite מָצַר Ps. 126, 5. זָרַע a sower JER. 50, 16. With accus. of the field, to sow, as אֶרֶץ GEN. 47, 23, אֶרֶץ Ex. 23, 10, אֶרֶץ Lev. 25, 4, Ps. 107, 37; also with accus. of what one sows, e. g. חֲשִׁים JER. 12, 13, כִּלְאִים Lev. 19, 19, most frequently זָרַע DEUT. 22, 9; also מִלֵּך Judges 9, 45; figur. רִיחַ Hos. 8, 7, עֵלָה Job 4, 5, i. e. to practise Prov. 22, 8, צִדְקָה 11, 18, where reward or punishment is looked upon as harvest,

or where the seed is regarded as the resolve and the reaping as the action JER. 4, 3; on the other hand לְצִדְקָה Hos. 10, 12 means in conformity to (according to) righteousness, comp. the following לְקַי with אֶל to sow beside somewhat Is. 32, 20; with אֶל in ... into JER. 4, 3. From this signification then arose to plant, among men by posterity (see זָרַע and Nif. נִזְרַע), to fructify &c. — 3. to plant, vines Is. 17, 10, comp. serere. *Deriv.* זָרַע, מִזְרָע and the proper name יִזְרְעֵאל or יִזְרְעָא.

Nif. נִזְרַע (*fut.* יִזְרַע) *pass.* of Kal, to be dispersed EZR. 36, 9, to be sown LEV. 11, 37; of men, to be propagated NAH. 1, 14, to be impregnated (of a woman) NUM. 5, 28.

Pih. זָרַע (not used) intensive of Kal. *Deriv.* זָרַע, זָרַע, זָרַע.

Puh. זָרַע to be sown Is. 40, 20.

Hif. הִזְרִיעַ to bear seed, with accus. זָרַע GEN. 1, 4; to conceive seed (spoken of a woman) LEV. 12, 2, where the cod. Sam. has the Nifal.

The organic root of the stem lies also in זָרַי, זָרַי; and the *Ar.* زَرَعَ, *Syr.* زَرَعَ, Phenice. זָרַע &c. are identical with it; on the contrary Lat. sēro (for seso; sē-en, sow) and the Arab. زَرَعَ, to spread, do not belong here. See besides, זָרַע I.

זָרַע II. (not used) *intr.* to lift, to carry, to hold; comp. *Targ.* זָרַע and *Talm.* זָרַע (to bear), *Ar.* زَرَعَ (to contain, hold), and זָרַע II. above, whence זָרַע, Sanskrit dhri i. e. dhar, Pers. dār, the same. Out of this fundamental signification arose the *Ar.* زَرَعَ, *Syr.* زَرَعَ to help, i. e. to support, to assist in bearing; farther to desire i. e. to ask for, to intercede with, i. e. to stand for one as a helper. *Deriv.* זָרַע, זָרַע.

זָרַע (*constr.* once זָרַע NUM. 11, 7 [see זָרַע], with suff. זָרַע; prop. without plur., but with suff. זָרַע 1 SAM. 8, 15, which stands for זָרַע on account of זָרַע *m.* prop. what is scattered, hence 1. concrete, seed, of herbs GEN. 1, 11, trees

1, 29, corn LEV. 26, 16, plants ECCLES. 11, 6, even of the slip of the vine Ez. 17, 5, like the verb זרע; but especially *seed-corn, fruit* GEN. 47, 23, with the addition of the quantity and kind LEV. 27, 16; Is. 5, 10; figurat. *a grain*, of גר Ex. 16, 31. זרע ג' AM. 9, 13, זרע ג' JER. 35, 7 *to sow*. — 2. what springs from seed, *grain* DEUT. 28, 38, 1 SAM. 3, 15, in full form ז' דאָרען LEV. 27, 30, oppos. to פרי דאָרען, *fruit, produce* Is. 23, 3, also denoted by פרי דאָרען and פרי דאָרען ZECH. 8, 12, and in this extension of meaning figur. JER. 2, 21, like semen; comp. Phenic. זרע פיש, ζεραφίς i. e. φῖς (Diosc. 2, 124) product of the flax-plant. See פֶּשֶׁת. Seldom as an abstract, *the sowing* GEN. 47, 24, Is. 17, 12, or *sowing-time* GEN. 8, 22. — 3. *seed*, of men LEV. 15, 16, which is emitted in copulation 19, 20; and besides generally *children, posterity* GEN. 12, 7; נתן ג' 38, 9, נתן ג' 38, 8 *to give a posterity*; seldom of *one child* GEN. 4, 25. ז' אֲנָשִׁים male posterity 1 SAM. 1, 11; זרע ג' children's children Is. 59, 21. In connexion with names (אברהם, יצחק, &c.) immediate, near posterity are less thought of JER. 33, 25; LEV. 21, 21; 2 KINGS 11, 1; 17, 20. — Figurat. 4. *what stands in filial union with a person or thing*: with מלכים MAL. 2, 15, צדיקים PROV. 11, 21, מלכים Is. 65, 23, עבדי Ps. 69, 37, or שָׂרָר Is. 57, 4, קדש Ezr. 9, 2 &c., which may be differently translated according to the context. — 5. *stock, family, race* 2 KINGS 11, 1; DAN. 9, 1; comp. זרע, semen, σπέρμα &c. used similarly.

זרע see זרע.

זרע (def. זרע) Aram. m. = Hebr. זרע 3 DAN. 2, 43, for which זרע is in the Targ.

זרע see זרע.

זרען (Pihel-form; only pl. זרענים m. *greens, vegetables* DAN. 1, 16, identical with זרענים 1, 12.

זרר I. (not used) intr. *to flow*, *to*

overflow, to flow forth; comp. זרר, זרר, Ar. زرف, Syr. زرف &c.

Pih. (redupl.) זרר *to flow strongly, to pour*; deriv. (usually) זרר.

זרר II. (not used) tr. *to cut off, to mow, a meadow*; see זרר.

זרק I. (fut. זרק) tr. *to moisten, to wet, to sprinkle* (see מזרק), Samar. זרק (Ex. 36, 36) for Hebr. זרק; hence 1. with על of the place and accus. of the object *to sprinkle, to squirt, to squirt up*, e. g. זרק Ex. 24, 6, זרק מִי נָדָה NUM. 19, 13; Ar. زرق spoken of injections, clysters. — 2. Metaphor. and seldom (of dry things) *to scatter*, זרק JOB 2, 12, זרק Ex. 9, 8, altars beaten into dust 2 CHR. 34, 4, זרק לִי-אֵשׁ Ez. 10, 2. Figur. perhaps Hos. 7, 9: *yea gray (gray hair) is sprinkled upon him*; but as זרק I. is never intrans. and the construction with א does not appear, it is better to refer it to זרק II. Deriv. מזרק.

Puh. זרק passive NUM. 19, 13 20.

The organic root of the stem זרק (Syr. زرق, Ar. زرق) lies also in זרק I., זרק; and in Pers. rikh-ten, Lat. rig-are, Goth. rig-us the same root may also exist.

זרק II. (not used) intr. same as זרח *to shine forth, to shine, to be white*, of the grayness of hair Hos. 7, 9.

זרר I. (Kal not used) tr. prop. same as זרר, זרר (which see), *to strew, to scatter about*, Ar. زَرَز; whence

Poh. זרר (fut. זרר) *to scatter forth* (mucus from the nose), *to eject ray-like particles*, i. e. *to sneeze* 2 KINGS 4, 35; the Lat. stern-uo, Greek στερνών proceeding from the same idea; comp. Targ. זרר sneezing.

זרר II. (not used) tr. *to gird, to gird about, to encircle*, Arab. زَرَز, deriv. زَرَز; metaphor. *to be active, quick, speedy*, especially so the

Pih. (redupl.) זרר, whence in Aram. the abridged form זרר. Deriv. זרר.

חָבֵה, כָּפֵה, חָפֵה, Ar. حَبَّ (also حَبَا = (כָּפֵה), &c. Comp. חָבֵה I. — 2. Figurat. to protect, prop. embrace; applied to the voice, to make soft.

Nif. נִחְבֵּה (2 pers. נִחְבְּתָה; 3 pers. pl. נִחְבְּתוּ; *inf. constr.* וְנִחְבְּתָה; *fut.* וְנִחְבְּתָה) 1. to hide oneself, to conceal oneself JUDGES 9, 5, 1 SAM. 19, 2, with ב of the place where JOSH. 10, 17; 1 KINGS 22, 25; 2 CHR. 18, 24 to be hid in a chamber which leads to another, i. e. into the most secret one; וְאֶל-הַכֵּלִים among the vessels 1 SAM. 10, 22; usually with שָׁם JOSH. 10, 27 or שָׁמָּה 2, 16. — 2. to be hidden, concealed, hence in the adverbial construction with פָּרַח GEN. 31, 27 to flee away secretly; on the other hand פָּרַח בְּהִיבֵהּ DAN. 10, 7 to flee while concealing oneself. — 3. Figurat. to be protected JOB 5, 21; to stop, spoken of the voice 29, 10.

Puh. חָבֵה to be hidden, concealed JOB 24, 4.

Hif. הִחְבֵּה (3 fem. הִחְבְּתָה, pause אָחַה JOSH. 6, 17, like נִסְלֵאָה 2 SAM. 1, 26, arising from a mixture of the לָה and לָא forms; *fut.* וְהִחְבְּתָה) 1. to hide, to conceal, with accus. of the object 2 KINGS 6, 29. — 2. (not used) to protect. Deriv. מִחְבֵּה, מִחְבְּתָה, נִחְבֵּה in the proper name אֶלְיִחֲבֵה.

Hof. הִחְבֵּה to be hidden Is. 42, 22.

Hithp. הִתְחַבֵּה (partic. מִתְחַבֵּה, *fut.* וְהִתְחַבְּתָה) to hide or conceal oneself, with ב 1 SAM. 14, 22, שָׁם of the place 23, 23 and accusative of duration 2 KINGS 11, 3.

חָבֵה II. (Kal not used) *intr.* same as חָבֵה to be drawn together, to be condensed, hardened.

Hithp. הִתְחַבֵּה the same, JOB 38, 30 the waters are congealed like a stone.

חָבֵה I. (not used) *tr.* same as חָבֵה I. to protect all round, to enclose, to encircle, Ar. حَاب (prohibitus, -clusus fuit), then to conceal; comp. חָה and חָה. Derivat. חָב.

חָבֵה II. (i. e. חָב, only part. חֹבֵה) *intr.* to desire, to long for, to long after,

a thing, for the organic root חָב is identical with that in חָבֵה, חָבֵה, חָבֵה I., חָבֵה, and with the harder initial sound in חָבֵה, חָבֵה, חָבֵה according to the original signification; so too the Ar.

حَب. Hence arises the meaning to love (cognate with lubere to desire), DEUT. 33, 3 he loves the tribes also (חָבֵה comp. 32, 8), as the versions and old interpreters have taken it. Deriv. the proper name חָבֵה.

The fundamental signification of the stem is not to protect, surround, but to long after a thing, to desire, to which the Arab. stem points; but the Syr. حَب to burn is merely a collateral form of حَب, according to the usual interchange.

חָבֵה (beloved, befriended) *n. p. m.* NUM. 10, 29; JUDGES 4, 11; elsewhere חָבֵה.

חָבֵה (*imp.* חָבֵה for חָבֵה, as חָבֵה = חָבֵה) *intr.* to conceal oneself Is. 26, 20; also *tr.* Deriv. חָבֵה, and the proper names חָבֵה, חָבֵה. See חָבֵה.

Nif. נִחְבֵּה (JER. 49, 10, but to be pointed נִחְבֵּה according to others; 2 pers. pl. נִחְבְּתָה; *inf. c.* וְנִחְבְּתָה) the same as חָבֵה JOSH. 2, 16; 1 KINGS 22, 25; 2 KINGS 7, 12; JER. 49, 10.

Puh. חָבֵה (not used) same as חָבֵה; deriv. *n. p.* חָבֵה.

Hif. הִחְבֵּה (not used) same as חָבֵה; deriv. *n. p.* חָבֵה.

חָבֵה (from חָבֵה) *Aram. f.* same as חָבֵה, hurt, crime DAN. 6, 23.

חָבֵה or חָבֵה *m.* folding of the hands, of the lazy PROV. 6, 10; 24, 33; with חָבֵה.

חָבֵה *n. p.* of a river in Assyria, Ar. خابور, which flows into the Tigris, according to Jakut; different from חָבֵה in Mesopotamia, which empties itself into the Euphrates 2 KINGS 17, 6; 18, 11. It gave the name to the mountain Χαβώρας (Ptol. 6, 1) between Media and Assyria. In order to distinguish it still better from חָבֵה, i. e. from Ἀβόρρας (Strab. 16. p. 738) or Χαβώρας (Ptol. 5,

18), which borders Chaldea Ez. 1, 3 and Babylon Jer. 24, 1 and falls into the Euphrates, it is described more exactly in 2 Kings 1. c. by נָהָר גִּזְרִי. According to others it is a river discharging itself into the Euphrates, which is still termed *Kabur* (Assem. II. p. 222), but was probably called כְּבַר by the Hebrews Ez. 1, 3; 3, 10, by the Syrians כַּבְרִי. — The signification of חֲבֹר (if the name be Semitic and it be one of the two rivers of Mesopotamia which flows into the Euphrates at פְּרִפְרִישׁ) is *the united* i. e. *additional river*, and so כְּבַר would be only a collateral form; but if the Gosan in Assyria be meant, the name appears to have arisen from khûbpâr i. e. εὐρηματός, *with beautiful banks*.

חֲבֹרָה (pl. חֲבֹרוֹת; from חָבַר II.) *f. prop. notch, hence stripe, wound* Ex. 21, 25, whose supposition is denoted by מִקֵּץ Ps. 38, 6, parallel to פְּצָעַת Is. 1, 6 and connected with it Prov. 20, 30 i. e. *wound-making stripes*.

חֲבֹרָה *f. the same* Is. 53, 5; Targ. חֲסִירָא.

חָבַט (fut. יִחָבֵט) *tr. to knock, to beat, to strike, hence to beat off, יִיחָטֵם* Deut. 24, 20, fruits Is. 27, 12 (where the object is omitted); *to beat out*, i. e. *to take out the grain (with a stick, comp. Is. 28, 27), חָפְטִים* Judges 6, 11.

Nif. נִחָבֵט (fut. יִנָּחֵט) pass. Is. 28, 27.

The stem חָ (Ar. حَبَط, Targ. חָבַט, whence the nouns חֲבֹט pulsatio, מִחָבֵט stick; Syr. حَبَط) has for its organic root חָבַט (comp. Lat. bat-uere), which lies also in the Aram. חָבַט (to beat), Hebr. חָבַט; in Ethiopic a sibilant stands here for Cheth.

חֲבִיָּה (*Jah is a protection*) *n. p. m.* Neh. 7, 63; for חֲבִיָּה Ezr. 2, 61.

חֲבִיָּה see חֲבִיָּה.

חֲבִיּוֹן (from חָבַה after the form חֲבִיּוֹן, only constr., and therefore *Tanchum* assumes for it an absolute חֲבִיּוֹן after the form חֲבִיּוֹן *m. a hut, a tent*, i. e. an enclosed place (*Tanchum*), Hab. 3, 4 of the

tabernacle; the LXX, Aq. Symm. Syr. read חָבַט, and therefore render: *and he set up the tent of his power*.

חֲבִיּוֹן see חֲבִיּוֹן.

חָבַל I. (fut. יִחָבֵל Deut. 24, 6 and Neh. 24, 17; 3 pl. יִחָבְלוּ, *pause* Neh. 24, 17; 7 is a noun) *tr. 1. to wind together, to bind together, of a rope, hence חָבַל 1-3. Consequently to unite, to associate together, of a league, חֲבָלִים* (מִקְלָל) Zech. 11, 7 14 *a staff of uniting ones*, i. e. of the union of Judah and Israel; and the breaking of this staff is said to symbolise חֲבָלִים 11, 14, which is conceived of as חָבַל Ez. 37, 19; comp. Ar. حَبْل (covenant). The LXX, Symm., Vulg. and others have taken it incorrectly as synonymous with חֲבָלִים; *Rashi, Kimchi* and others as the opposite of לָעֵם in the sense of *destruction, woe*, which is inadmissible on account of the two sticks being represented alike and without antithesis, as also on account of the object stated Zech. 11, 14. — 2. Figur. *to pledge* (i. e. either to exchange a thing for what is lent, and by that means to bind the debtor to oneself or to place him under an obligation, *pignore obligare*, or as in the case of עֲבָדִים and עֲרָבִים *to mix, to have intercourse*, proceeding from the idea of *attaching to*), *to take a pledge, with accus. of the person* Job 22, 6; Prov. 20, 16; 27, 13, and the accus. of the thing, as שָׁלָמָה Ex. 22, 25, בְּגָדָה Deut. 24, 17, יָחִים 24, 6, שָׁוִי Job 24, 3, חָבַל (*pledge*) Ez. 18, 16; figurat. נָשָׂא Deut. 24, 6; בְּגָדִים חָבָלִים Am. 2, 8 *pledged garments*, which were to be given back at night, according to Ex. 22, 25. In Job 24, 9 יָחִי חָבָלִי is read by some, on account of the parallelism, וְעַל עֲנִי and *they pledge the child of the poor*, which certainly suits the first hemistich; others take וְעַל for נָשָׂא. Deriv. חָבַל 1. — 3. Fig. *to act perversely, corruptly*, connected with the noun חָבַל for the sake of strengthening the idea Neh. 1, 7 (cognate in sense עָקַב, עָקַל, proceeding from a like fundamental signification); *to*

transgress, to sin, JOB 34, 31 *I have repented of that wherein I have not transgressed*. Deriv. חָבַל 2. — 4. Figur. (not used) *to twist, to bend*, from pain, particularly of a woman bringing forth; cognate in sense חָל (חִוֵּל) (חִוֵּל); deriv. חָבַל, חָבַל. — 5. *to conceive*, properly to copulate, like the Ar. حَبَلَ (conceptit) Ps. 7, 15, hence חָבַל and חָבַל follow here.

Nif. חָבַל (fut. יִחָבֵל) *pass.* of signifi. 2 of Kal: *to be pledged*, PROV. 13, 13 *whoso despises a thing, will be pledged to it* (hereafter). So *Midrash Tillin, Rashi*. According to others from חָבַל II.

Pih. חָבַל SONG OF SOL. 8, 5 is a denomin. from חָבַל, which see.

The fundamental signification of the stem חָבַל is that of twisting and binding in the widest sense, as in חָבַל, חָבַל, חָבַל, Ar. حَبَلَ &c., and the Ar. حَبَلَ corresponds to חָבַל.

חָבַל II. (Kal not used) *tr.* *to wound, to injure*, Targ. חָבַל, properly same as חָבַל II. *to cut into, to make a notch in*, hence *to damage, to corrupt, to destroy*. The Ar. stem حَبَلَ, whence حَبَلَ usury (= נִשְׁאָה, Syr. حَصَلَ, Targ. חָבַל, usury), also appears to belong here. Deriv. חָבַל 1.

Nif. חָבַל (fut. יִחָבֵל) *to be wounded, violated, injured*, PROV. 13, 13 (Targ., Ibn Esra &c.).

Pih. חָבַל (fut. יִחָבֵל) *to destroy, of מִשְׁחִית* Is. 54, 16, always with the accus. of the object, e. g. עֲנָנִים 32, 7, אֶרֶץ 13, 5, מַעֲשֵׂה SONG OF SOL. 2, 15, *to cause corruption* MIC. 2, 10. Comp. Targ. חָבַל (Syr. حَصَلَ), מַחְבֵּל, waster, חָבַל injury.

Puh. חָבַל *to be broken*, לָל Is. 10, 27; figurat. *to be destroyed*, spoken of the spirit JOB 17, 1; Ar. حَبَلَ.

חָבַל III. (not used) *trans.* *to conduct, to lead, to manage*, e. g. people, war, concerns (see חָבַל); *to steer, a ship* (see חָבַל). The stem is connected with חָבַל in חָבַל, with the Ar. حَبَلَ (to lead, to drive towards an object),

and the nouns חָבַל, חָבַל, חָבַל can only be explained by it.

חָבַל (with suff. חָבַל; plur. חָבַלִּים, constr. חָבַלִּי, and חָבַלִּי figur.) *m.* (fem. only in ZEPH. 2, 6), 1. *a cord, rope*, (from חָבַל I.) JOSH. 2, 15; JER. 38, 6 11-13, *lace* ESTH. 1, 6; *a tent-rope* Is. 33, 20, *a cable* 33, 23; *a little chain*, by which the lamp hangs down from the tent-cover ECCLES. 12, 6; *a leash*, hence (Targ., Rashi, Kimchi) Hos. 11, 4: *with the leashes of men will I lead them*, i. e. with a beneficent rein, to which the following עֲבֹתָיו points (the LXX incorrectly derive it from חָבַל II.); *ropes about the head* 1 KINGS 20, 31 32 were a sign of complete subjection. — 2. *Fig.* *a band, a loop, a net*, e. g. of sin Is. 5, 18, PROV. 5, 22, of misery JOB 36, 8, of death Ps. 18, 5 and of שְׁאוֹל 2 SAM. 22, 6, where is the form חָבַלִּי; of a bridle or gin JOB 40, 25; of the surrounding of a city by a close blockade 2 SAM. 17, 13; comp. Ar. حَبَالَة, حَبَالَة, Syr. حَصَلَ. — 3. *a rope for measuring*, in full form חָבַל מִדָּה ZECH. 2, 5; *a measuring line* 2 SAM. 8, 2, AM. 7, 17, חָבַל מִדָּה MIC. 2, 5 *to throw out the measuring line*, i. e. to divide off a piece of ground. Figurat. *the inheritance measured or apportioned* (by the measuring line) JOSH. 17, 14; 19, 9; *a portion* Ez. 47, 13, fully חָבַל דָּהּ DEUT. 32, 9; Ps. 16, 6; 78, 55; 105, 11; *what is assigned by lot*, hence *lot* JOB 21, 17, comp. JOSH. 17, 14. — 4. *a district*, like נָבִיל (which see), so far as extent is considered DEUT. 3, 4 13; 1 KINGS 4, 13; *חָבַל הַיָּם region of the sea* ZEPH. 2, 5 6 i. e. *sea-coast*. — 5. *splendid ties, splendid laces or bindings*, an article of Tyrian commerce Ez. 27, 24, which is not described more exactly. — 6. *a band of men, a troop, a company*, 1 SAM. 10, 5 10; Ps. 119, 61; as אֶגְדָּה is also used in the same metaphorical way. — 7. (from חָבַל II.) *destruction*, MIC. 2, 10 (Vulg. Syr.).

חָבַל (from חָבַל I.; pl. חָבַלִּים, constr. חָבַלִּי, with suff. חָבַלִּי) *m.*

writhings, twistings, of one bringing forth, the pains of birth, *ṣḏives*, tormenta, and also figurat. Is. 13, 8, JER. 49, 24, with צִיר, צָרָה, צָרָה; צָרָה Is. 66, 7, JER. 22, 23 *woe comes upon one*; צָרָה Is. 13, 8, JER. 13, 21 *woe seizes one*; חֲבִלֵיהֶם חֲשָׁלָהֶם Job 39, 3 *they cast forth their (after-) pains*, i. e. they work them off easily (in the preceding hemistich the breaking forth of the birth is already mentioned). חֲבִלִים Job 21, 17 belongs to חָבַל (lot). Hence the denominative

Ph. חָבַל *to bring forth*, with pain (חָבַל) Song of Sol. 8, 5.

חָבַל (after the form חָבַל, חָבַל, חָבַל) *m. helm-work* (from חָבַל III.), prop. a (ship's) steering, guiding, gubernaculum, Prov. 23, 24, which חָבַל suits. Targ., Levi and others: *the sailing ship*; Ibn Esra: *tackling*; Kimchi and Saadia: *mast*, all merely conjectural.

חָבַל (*plur. constr.* חָבַלִּים, with *suff.* חָבַלִּיךָ) *m.* 1. *a steersman*, Ez. 27, 8 27-29, along with מָלֵךְ *a rower*. — 2. *collect. sailors* Jon. 1, 6, comp. חָבַרְבָּ; therefore with חָבַל in the sing. as in סָרִיסִים, חָבַל חָבַל JER. 39, 3.

חָבַל (not used) *Aram. tr.* same as Hebr. חָבַל II. *to wound, to injure*; deriv. חָבַל, חָבַלָה.

Pa. חָבַל (*inf.* חָבַלָה) *to destroy*, a house Ezr. 6, 12; *to kill* Dan. 6, 23; *to fell*, חָבַלָה 4, 20.

lithpa. חָבַלָה *pass.* Dan. 2, 44; 7, 14.

חָבַל (*def.* חָבַלָה) *Aram. m. hurt* Dan. 3, 25; *damage* Ezr. 4, 22; Syr. حَبَل.

חָבַל (after the form חָבַל, חָבַל, חָבַל) *m.* 1. (in Ezek.) *a pledge*, as חָבַלָה, חָבַלָה *to give back a pledge* Ez. 18, 12; חָבַלָה *to take a pledge* Ez. 18, 16. — 2. *per- verseness, sinning*, Neh. 1, 7, which Gesenius (Thesaurus p. 413) reads incor- rectly חָבַל and takes as an infin.

חָבַלָה *f.* same as חָבַל, *a pledge*. Ez. 18, 7: *gives back his pledge* (חָבַלָה with accus.) *to the debtor* (חָבַל debtor part. like חָבַל 2 Kings 16, 7).

חָבַץ (not used) *tr.* *to put together, to collect, to draw together, to mix*, Ar. حَبَسَ, Syr. حَبَسَ, Targ. חָבַץ; in its organic root it is closely connected with that in חָבַץ, חָבַץ, חָבַץ. Derivative חָבַץ:

חָבַץ (not used) *intr.* same as חָבַץ *to be sharp, hence of smell: to smell sweetly, to smell sharp*; of colour: *to be bright-coloured (red)*; comp. Talm. חָמֶס (a kind of strong-scented aroma), חָמֶץ (a sort of onion), Ar. كَمَتَ (to be red- dish). Deriv. חָבַץ.

חָבַץ, *constr.* חָבַץ, see חָבַץ and חָבַץ.

חָבַץ see חָבַץ.

חָבַץ (from חָבַץ with the termination חָבַץ; in חָבַץ is the well-known derivative-syllable, as in חָבַץ, חָבַץ, חָבַץ, and the ground-form of the noun is חָבַץ, *constr.* חָבַץ) *f.* prop. a reddish, bright flower, a sort of lily (besides the white), then *meadow saffron*, a figure of unpretending modesty, Song of Sol. 2, 1, Is. 35, 1, Syr. حَبْصَا (from حَبَصَ). Translators (Targ.: the narcissus) and interpreters (Sa'ad, Ibn Ganach, Kimchi, Ibn Esra) have conjectured the sense.

חָבַץ (not used; from חָבַץ with the termination חָבַץ as in חָבַץ, חָבַץ) *m.* a putting together, collection, only in the compound:

חָבַץ (collection of Jah) *n. p. m.* JER. 35, 3; comp. חָבַץ.

חָבַק (*inf.* חָבַק) *intr.* *to fold, to shut together*, the hands Eccles. 4, 5 from laziness; *to embrace*, a child 2 Kings 4, 16, or otherwise from love Eccles. 3, 5. — The organic root of the stem חָבַק, which is also found with many modifi- cations in חָבַק II, חָבַק, Targ. חָבַק, Hebr. חָבַק (which see), lies also in חָבַק (b changed into m); and the Ar. حَبَكَ, حَبَكَ is also connected with it; comp. with the organic root the Sanskrit pag,

Lat. *pac* (pang-ere), Greek *παγγ-νυμ* &c. Deriv. the proper name חֶבְקִיק.

Pih. חֶבֶק (*inf. constr.* חֶבֶק ECCLES. 3, 5; *fut.* חֶבֶק, *intens.* 1. *to clasp*, צִיר JOB 24, 8, אֶשְׁשֶׁה LAMENT. 4, 5 (comp. Talm. חֶבֶק a girdle); *to embrace*, out of friendship GEN. 29, 13; 33, 4; 48, 10, from sensual lust PROV. 5, 20, or love SONG OF SOL. 2, 6. חֶבֶק מִחֶבֶק *to keep oneself far from the embrace of love* ECCLES. 3, 5. — 2. (not used) *to fold the hands*, through laziness, whence חֶבֶק.

חֶבֶק see חֶבֶק.

חֶבֶק (*constr.* חֶבֶק) see חֶבְקִיק.

חֶבְקִיק (*embrace of love*, from חֶבֶק, *constr.* חֶבֶק, with repetition of the last sound, as חֶבְלִיל from חָבַל) *n. p.* of a prophet HAB. 1, 1; 3, 1; the LXX have read חֶבְקִיק, and have therefore written *Ἀβυακων*, -μ; the Syr. and Arab. have חֶבְקִיק.

חֶבְקִיק see חֶבְקִיק.

חֶבְקִיק see חֶבְקִיק.

חֶבֶר I. (*part. חֶבֶר, part. pass. חֶבֶר*)

1. *intr. to be strung together, to be bound, to be associated*, of the allied GEN. 14, 3, with אֶל of the place; of the joining together of two things EX. 26, 3, EZ. 1, 9, of partnerships, friends, unions, companies &c.; Ar. *حبر*, Aram. the same. — 2. *trans. to bind, to unite*, חֶבֶר עֲצָבִים *associated with idols* HOS. 4, 17. Deriv. חֶבֶר, חֶבֶר, חֶבֶר, חֶבֶר, the proper names חֶבְרֹן, חֶבֶר. — 3. *Figur. to conjure* (= binding by magic spells) i. e. to fetter or make fast a thing by magic, hence *to practise magic, to exorcise*, with the accus. חֶבֶר (sorcery) DEUT. 18, 11; PS. 58, 6. Comp. the Greek *βασκαίνω, καταδέω*, Lat. *fascinare*, ligare ligulam, German *Nesteln knüpfen*, where the idea of conjuring, practising magic also proceeds from that of binding.

Pih. חֶבֶר (*fut.* יִחְבֶּר, *inf. constr.* חֶבֶר) *to join together, to connect* (two things), with אֶל EX. 26, 6; *to enter into a covenant*, with עִם of the person 2 CHR.

20, 36. יִחְבֶּר (Pihel-form as if ב were a guttural), PS. 94, 20, is a denom. from חֶבֶר, which see. Deriv. מִחְבֶּרֶת, חֶבֶר.

Puh. חֶבֶר *to be joined*, with אֶל EX. 28, 7, or עַל 39, 4; with יִחְבֶּר *to be bound along with something*, PS. 122, 3 *as a city, which is bound together* (i. e. with the surrounding places), and has therefore become large; better *which is bound together* (in its houses), i. e. whose houses stand closely together; יִחְבֶּר אֶל-עַל-חֶבֶר ECCLES. 9, 4 K'r'i (as also Targ., LXX, Syr., Vulg.) *who is joined to all the living*.

Hif. יִחְבֶּר *to make a union by words* (בְּמִלִּים) i. e. to make a speech against one, with עַל of the person JOB 16, 4 (see however חֶבֶר II.); elsewhere too *to bind*, in architecture, whence מִחְבֶּרֶת.

Hithp. יִחְבֶּר (once אֶחְבֶּר 2 CHR. 20, 35 after the Aramaean manner) *to join oneself, to unite oneself, to attach oneself to*, with עִם 2 CHR. 20, 35 37; DAN. 11, 6; whence the infin. noun יִחְבֶּרֶת arose.

חֶבֶר II. (Kal not used) *tr. to cut into, to make an incision in*, hence *to wound*, metaph. *to make stripes, to stripe*, Ar. *حبر*, hence *حبرة* a striped garment, consequ. cognate in sense with חֶבֶר (which see), comp. חָבַל; deriv. חֶבֶר.

Pih. I. חֶבֶר (not used) *to make strong marks, to wound*, deriv. חֶבֶר.

Pih. II. (redupl.) חֶבֶרֶר (not used) *to be striped, streaked*, of the panther; deriv. חֶבֶרֶר, חֶבֶרֶר.

חֶבֶר (*pl.* חֶבֶרִים) *m. an associate in business* JOB 40, 30, parallel חֶבֶרֶר, hence *Kimchi* renders it by חֶבֶרֶר.

חֶבֶר (*pl.* חֶבֶרִים) *adj. masc., חֶבֶרֶר* (*constr.* חֶבֶרֶת) *f. (prop. a part., then) subst. an associate male or female, a male or female friend*, in a good sense PS. 119, 63 or a bad IS. 1, 23, PROV. 28, 24 (cognate in sense רֶעַ, אֶקֶב); hence a denom. to Pi. PS. 94, 20 חֶבֶר (= חֶבֶר)

to be an associate, with accusat. of the person.

חֲבֵר (after the form חֲכֵם; *pl.* חֲבֵרִים, with *suff.* חֲבֵרֶיךָ) *m.* a conjurer, an enchanter, i. e. an idol-priest Is. 47, 9 12; Phenic. חֲבֵר (a priest, a magician) *n. p. m.* (*Ἀββαρος*); see חֲבֵר 3.

חֲבֵר (after the form מַלְךְ, *pl.* חֲבֵרִים) *m.* 1. *spell, enchantment*, usually as an accus. to חֲבֵר דֵּבִיר Deut. 18, 11; Ps. 58, 6. — 2. *community*, usually as a common house Prov. 21, 9; 25, 24; *society* Hos. 6, 9. — 3. (*sorcery, magic*) *n. p. m.* GEN. 46, 17, for which NUM. 26, 45 has חֲבֵר; JUDGES 4, 11; 1 Chr. 4, 18; 8, 17. Deriv. the *patronym.* חֲבֵרִי NUM. 26, 45.

חֲבֵר see חֲבֵר.

חֲבֵר (*pl.* with *suff.* חֲבֵרֶיךָ) *Aram.* *m.* same as Hebr. חֲבֵר a friend, associate DAN. 2, 13 17 18.

חֲבֵרָה (*pl.* חֲבֵרָה, mit *suff.* חֲבֵרָתָה) *Aram. f.* an associate, companion, = Hebr. חֲבֵרָה, then the other, like חֲבֵרָה DAN. 7, 20.

חֲבֵרָה see חֲבֵרָה.

חֲבֵרָה (from *masc.* חֲבֵר, from חֵר IL.) *prop. adj. f.* streaked, striped, but commonly a *subst.*: stripe, streak, a streaky spot, of the panther Jer. 13, 23; comp. Phenic. חֲבֵרוֹ *stripes*, whence חֲבֵרָה *stripes of the coat*, the name of a kind of cake (*χεβροδλάψον* Athen. 3, 126 *).

חֲבֵרָה *f.* society, company Job 34, 8.

חֲבֵרוֹן (*village*) 1. *n. p.* of a very old Phenician city, which was before called קִרְיַת אֲרָבַע (see under אֲרָבַע) GEN. 23, 2; Josh. 15, 54; 20, 7, or קִרְיַת אֲרָבַע Neh. 11, 25, a locality of the worship of אֲרָבַע־ל, built seven years before צִנְעָן in Egypt Num. 13, 22; it lay 22 Roman miles south of Jerusalem (Euseb. under Ἀραῶ) in a mountainous and rocky but fertile district (*Josephus*, Bell. Jud. 4, 9, 9). In Jewish history, from the time of the patriarchs (GEN. 13, 18; 23, 2 &c.) till its destruction by the Romans (*Josephus*, Bell. Jud. 4, 7)

Hebron plays an important part. In the middle ages it was called *St. Abraham* by Christians, الخليل by Arabians (i. e. chapel of the friend of God), by Abulfeda بیت حبرون. — 2. (*association, union*, Phenic. חֲבֵרִין the same) *n. p. m.* in the tribe of Levi and Judah Ex. 6, 18; 1 Chr. 2, 42; *patronym.* חֲבֵרִי Num. 3, 27.

חֲבֵרִי see חֲבֵר.

חֲבֵרָה *f.* a joining, i. e. where something is united, conseq. = מִחֲבֵרָה Ex. 26, 4 10; 36, 17.

חֲבֵרָה MAL. 2, 14 see חֲבֵר.

חֲבֵשׁ (*fut.* 1. יִחְבֹּשׁ and יִחְבֹּשׁ, *pl.* יִחְבֹּשׁוּ, with *suff.* יִחְבֹּשׁוּךָ; *fut.* 2. יִחְבֹּשׁ) *tr.* 1. to bind around, to wrap round, to envelop, hence to twist round (about the head), פָּאָר (a turban) Ez. 24, 17, מִנְּדָעָה Ex. 29, 9, Lev. 8, 13, figur. סִיף (sea-weed) Jon. 2, 6; with accus. of the thing which is wrapped about, but with ל Ex. 29, 9 or לֵל of the pers. Ez. 24, 17; seldom with the accusat. of the person and א of the thing, Ez. 16, 10 and I wrapped thee in fine linen, which the LXX, Vulg. and Syr. understand of the girdle, the Targ. of the head-band, the badge of the high priest (Ex. 28, 39). — 2. to bind around, to twist about, a ligature, with שִׁים חֲבִיל Ez. 30, 21 to bind up a breach, with accus. Is. 30, 26, Hos. 6, 1, Ez. 30, 21, or ל 34, 4 16; seldom absolut. Job 5, 18, or applied to the mind Is. 61, 1. — 3. to saddle, with accus. GEN. 22, 3, NUM. 22, 21, an act which *prop.* consists in girding on, hence חֲמוֹרִים מְחוֹרָשִׁים saddled asses JUDGES 19, 10. — 4. After the Aramaean usus loquendi (Syr. حَبَسَ) to enclose, to shut up, Job 40, 13 shut up their face in secret (סִמְיוֹן); Ar. حَبَسَ and حَبَسَ (a prison). — 5. to tame, to hold with a bridle; hence to rule (cognate in sense דָּבַר, of like signification), Job 34, 17 shall even הָאֵתָה as 40, 8) the hater of right, govern? (Ibn Esra, Kimchi and others); חֲבֵשׁ a ruler Is. 3, 7, LXX ἀρχηγός. Deriv. חֲבֵשִׁים.

Pih. חָבַשׁ 1. *to bind fast*, wounds (עֲצָרוֹת), in a spiritual sense Ps. 147, 3. — 2. *to stop, to restrain*, JOB 28, 11 *he restraineth the streams from trickling*, i. e. he conducts away the moistness that drips through into the mines.

Puh. חָבַשׁ *to be bound up*, of a wound Is. 1, 6; Ez. 30, 21.

The fundamental signification of the stem is obvious from a comparison of all the meanings; and the Syr. حَبَسَ, Ar. حَبَسَ confirm it. The organic root חָבַשׁ is also found in חָבַשׁ, לִיבַשׁ with the fundamental signification *to veil, to cover*. The same root appears to lie in the Sanskrit was, paç, blash, Persian pûsh-iden, Latin ves-tis, vestire.

חֲבָשִׁים (Phenician, only in *pl.*) *m.* the name of a sort of yarn or cords, which the Tyrians sold at Carrae (חֲרָה) on the Red Sea, at Ctesiphon (כְּתִישׁוֹן), Aden (in Yemen), Saba (שָׁבָא) &c. along with חֲבָלִים, גִּזְזֵי בְרוֹמִים, אֲרָזִים, חֲבָלִים 'from חָבַשׁ and (רָקְמָה) and מִכְלָלִים, Ez. 27, 24.

חָבַת (not used) *tr.* usually *to bake*, *to cook*, Ar. حَبَبَ, Ethiop. with שׁ, so that ח, ו and שׁ are interchanged in this stem; prop. *to prepare* (food). The organic root is חָבַת (חֲבַת), found likewise in the Sanskrit paç, Pers. bak-ten &c. But as in the case of חָבַת and מִחְבָּת we can only think of a flat hollowed out vessel, like a pan or skillet, it is better (see *Parchon*) to assume for the fundamental signification *to hollow out*, conseq. = חָמַת (belonging to חָבַת) and = חָמַשׁ (belonging to חָמַשׁ belly); comp. Ar. حَبَّت to be low, deep, of ground. Derivatives מִחְבָּת and מִחְבָּת

חָבַת (*pl.* חֲבָתִים) *m.* anything roasted, cooked, baked (LXX, Vulg.), in מִחְבָּת, what is baked in a pan, 1 Chr. 9, 31, comp. חֲבָתִין in the Mishna (Men. 11, 3); but perhaps flat cakes.

חָג with also חָג with a slight pause (with the article חָגָה, חָגָה in pause;

with suff. חָגָה, חָגָה; *pl.* חָגִים) *m.* 1. a festival, so called from the processions (see חָגָה), a feast, dedicated to God Num. 29, 12, celebrated with dancing JUDGES 21, 19; that of the dedication of the temple 1 KINGS 8, 2 65, or one arbitrarily instituted 12, 32 (comp. 12, 30). חָג is distinguished from חָגָה and חָגָה Hos. 2, 13, Ez. 45, 17, as also from מוֹדָה Ez. 46, 11 which properly denotes one definitely returning; but it also stands sometimes for the sabbath and new moon Ez. 46, 11, as מוֹדָה is also used occasionally for חָג 46, 9 11; 2 Chr. 8, 13. In general the three pilgrimage feasts are meant by חָגִים Ex. 23, 15, 34, 25, Lev. 23, 34, Deut. 16, 10, or specially the feast of harvest Ex. 23, 16 (which is also meant in Hos. 9, 5), or the passover Is. 30, 29 (comp. ἡ ἑορτή MATTH. 27, 15). — 2. a festival sacrifice Ex. 23, 18; Ps. 118, 27; MAL. 2, 3.

חֲגָה (*chogga*, from the masc. חָג for חָגָה = חָגָה, which six mss. have; from חָגָה 2) *f.* fear, terror, trembling Is. 19, 17 (Targ., LXX, Vulg.), parallel חָגָה.

חָגַב I. (not used) *tr.* to pluck off, to cut off, of locusts, the same fundamental signification existing in חָגַב, חָגַב, and perhaps also in חָגַב from חָגַב II. (which see). The Ar. حَبَب to cover, to conceal, which has been brought into comparison, gives no suitable etymology for the derivative noun. Deriv. חָגַב 1.

חָגַב II. (not used) *tr.* to pierce, of thorn-trees, from the organic root חָגַב, Targ. חָג, Syr. حَب, whence חָג, Syr. حَب thorn, Arab. كَب branch; comp. حָגַב, whence the Targ. חָגַב a prickly plant which is outwardly provided with prickles, but whose fruit is edible (Kimchi on Jer. 17, 6; Arab. عُقْب a thorn, which projects in thick prickles); specially, perhaps, applied to the solanum pomiferum spinosum, which bears love-apples (حَدَق). Deriv. חָגַב 2.

חָגַב III. (not used) *intr.* to be hollow, belled, of a skin-tube; the organic root

Ez. 23, 15, with accus. **חָזֹר**, a sign of the warrior (2 KINGS 3, 21).

חָגוּר (after the form **חָלֹם**, **חָלָם**; with suff. **חָגוּרִי**) *m. prop.* a girding, concrete *girdle*, belonging to the warrior, like the bow and the sword 1 SAM. 18, 4; prepared by women for sale Prov. 31, 24; **חָגוּר חָרֵב** 2 SAM. 20, 8 *girdle* (and) *sword*, put on over **מָד** (*military coat*); the LXX and Vulg. read incorrectly **חָגוּר**.

חָגְרָה or **חָגְרָה** (with suff. **חָגְרָתִי**; *pl.* **חָגְרָת**) *f.* 1. same as **חָגוּר** a *girdle*, of the loins 1 KINGS 2, 5; Is. 32, 11. — 2. *apron, covering of the pudenda* GEN. 3, 7.

חָגִי (*born at the feast of tabernacles*, **חַג**, *Festivus*, festive; comp. **חָגִי**, **חָגִי**, **חָגִי** *Paschalis*, from **חָגִיל**) *n. p.* of a prophet in the time of Zerubabel HAG. 1, 1 3 13; EZR. 5, 1; 6, 14.

חָגִי (the same) *n. p. m.* GEN. 46, 16; NUM. 26, 15; *patron.* **חָגִי** (from **חָגִי**) *ibid.*

חָגִי (*Jah is moving along in procession*) *n. p. m.* 1 CHR. 6, 15; comp. Phenice. **חָגִי** (Herod. 7, 98) *n. p. m.*, as a collateral name of **חָגִי** (Aug. adv. Donat. 7, 29 Aggiva = Aggival) *n. p.* of a place.

חָגִי (*born at the feast of tabernacles*) *n. p. f.* 2 SAM. 3, 4; 1 KINGS 1, 5.

חָגִל (not used) *intr.* to advance by hops, Ar. **حَجَلَ** (to hop, of the magpie, to run quickly, with short leaps); the stem is identical in fundamental signification with **חָגִל** (belonging to **חָגִל**), Ar. **حَجَلَ**. The organic root is **חָגִל**, which is also in **חָגִל** (&c. Deriv. the proper name **חָגִל**).

חָגִל (not used) *intens.* to spring, to hop, arising out of **חָגִל** with *r* inserted, like the Targumic **חָגִל** to roll from **חָגִל**, Hebr. **חָגִל**; Ar. **حَرَجَلَ**. Deriv. **חָגִל**.

חָגִל (from the masc. **חָגִל**; *partridge*, *perdix*, comp. Arab. **حَجَلَ**, Syr. **ܚܓܠ** for **ܚܓܪ** or **ܚܓܪ**, also magpie) 1. *n. p. f.*

NUM. 26, 33; 27, 1; 36, 11; comp. **חָגִל**, **חָגִל** as names of women. — 2. **חָגִל** (*magpie-place*) *n. p.* of a city in Benjamin JOSH. 15, 6.

חָגִר (*fut.* **יִחָגֵר**) *tr.* 1. to bind firmly about, to enclose, to gird about, to wrap round, to bind about, with accus. of the member 2 KINGS 4, 29, Prov. 31, 17, of the person Ex. 29, 9, Lev. 8, 7 and of the dress, as **חָגִר** Ex. 29, 9, Is. 15, 3, **חָגִר** 2 KINGS 3, 21, **חָגִר** 1 SAM. 25, 13, **חָגִר** 2, 18, **חָגִר** 2 SAM. 20, 8, **חָגִר** JUDGES 18, 16 (like **חָגִר** and **חָגִר**); figurat. **חָגִר** Ps. 65, 13, **חָגִר** Ps. 76, 11 (see **חָגִר**); seldom with **חָגִר** (Lev. 8, 7; 16, 4; Prov. 31, 17) or **חָגִר** of the garment Ps. 109, 19; or with **חָגִר** 1 KINGS 20, 32 or **חָגִר** Ps. 45, 4 of the member. It is used of the putting on of the military dress 2 KINGS 3, 21, of sackcloth LAMENT. 2, 10, also with the omission of **חָגִר** 2 SAM. 21, 16 or **חָגִר** Jo. 1, 13, particularly in the proverb 1 KINGS 20, 11: let not him that puts it on boast of his armour (**חָגִר** = **חָגִר**) as he that puts off his accoutrements, i. e. the issue alone procures renown. Deriv. **חָגִר**, **חָגִר**, **חָגִר**. — 2. By transposition from **חָגִר** to tremble, to quake, to flee trembling, to haste away, with **חָגִר** of the place 2 SAM. 22, 46; for which the parallel passage Ps. 18, 46 has **חָגִר**, Mic. 7, 17 **חָגִר**, Hos. 11, 11 **חָגִר**.

The organic root of the stem is **חָגִר**, which is also in **חָגִר** (belonging to **חָגִר**). The signification to restrain, to hinder (Arab. **حَجَرَ**) or to be lame (Targ. **חָגִר**, Syr. **ܚܓܪ**) to limp, proceeds from to bind.

חָגִר see **חָגִר**.

חָר (abridged from **חָר**) *Aram. num. m.*, **חָר** *f.*, one DAN. 2, 31; 4, 16; 6, 18; 7, 1 (Syr. **ܚܪ**), always after the noun, and also without making the one person or thing prominent, an indef. article as it were (see **חָר**). Before cardinal numbers it is the multiple of

them, -fold, e. g. חַרְשָׁבֶנֶה prop. seven ones i. e. sevenfold DAN. 3, 19. The fem. חַרְשָׁבֶנֶה is put before the noun as an adverb (like the Hebrew אַחַת), one and the same DAN. 2, 9; כְּחַד 2, 35 at once, prop. as one, = Hebr. כְּאַחַד. — The form has obviously sprung from the organic חֲאָד, and this *achad* is = the Sanskr. *eka*, with *d* dropped; hence comparative *ekatera* (one of two), Greek *ἐκάτερος* (each of both). From the shorter form חֲדָ (א) has come by *n* inserted the form *hend*, Greek *ἔν*, Lat. *un-us*, Amhar. *hend* &c.; the Coptic *ⲉⲩⲱⲩ* and *ⲉⲩⲱⲩ* one, Berber *ouan* for *ouand* also belong here; a Semitic verb is, therefore, hardly to be found for it; the Hebrew אָחַד, יָחַד, Ar. أَحَد, حِد, &c. being certainly derived from the numeral.

חָרָא Hebr. the same, Ez. 33, 30, אָחַד for אָחַד also standing here so early.

חָרָא adj. m., חָרָה f., sharp, of חָרָב Ps. 57, 5; Is. 49, 2. On the proper name חָרָה see the word.

חָרָא see Aram. חָרָא.

חָרָא I. (not used) Aram. intr. same as Hebr. חָרָה to rejoice, used in Targ. Deriv. חָרָה.

חָרָא II. (not used) Aram. tr. same as Hebr. חָצַד to split, to cleave, in two halves; hence חָרָא.

חָרָא (3 pl. חָרָו; fut. יָחַד for יָחַד after the form יָקַל, יָקַל, but which is more correctly regarded as the fut. Nif.) intr. to be sharp, pointed, of a sword (see חָרָא), figuratively to hasten sharply to a thing, to run (Job 39, 21 22; Virg. Aen. 2, 355) HAB. 1, 8, more than קָל Sharpness, metaphor. applied to quickness, is also found in the Ar. حَرَّ, Syr. حَرَّ, Greek *ἀξύς*, *σοός*, acer &c. Sharpness is also applied metaphor. to pressing on, driving on, Ar. حَرَّ. Deriv. יָחַד, and the proper names יָחַד, יָחַד.

Nif. יָחַד (only fut. יָחַד, pause יָחַד with the accent drawn back on account of

the following יָחַד from חָרָה) to be sharpened, to be rubbed, of iron, i. e. to be polished, to be bright, Prov. 27, 17; it is therefore unnecessary to read יָחַד.

Pih. חָרָה (not used) to prick; hence חָרָה.

Hif. יָחַד (only in fut. יָחַד for יָחַד) see Hif. of חָרָה.

Hof. חָרָה to be sharpened, of חָרָב Ez. 21, 14-16.

חָרָה (not used) Aram. intr. same as יָחַד, אָרַד, שָׁרַד to be mighty, powerful, of the deity. Derivative

יָחַד (powerful, mighty) n. p. of an Ishmaelite race GEN. 25, 15; 1 CHR. 1, 30; perhaps we should read יָחַד; and probably it is the name of the deity יָחַד, אָרַד, among the Edomites, Phœnicians, Aramaeans &c.

חָרָה (fut. apoc. יָחַד) intr. to rejoice, to be cheerful, with עַל of the thing Ex. 18, 9; or absol. JOB 3, 6, but here it may also be taken (according to Targ., Ibn Esra, Parchon) as the fut. of יָחַד (comp. GEN. 49, 6), suiting the parallelism. Deriv. the proper names יָחַד, יָחַד.

Pih. יָחַד (fut. יָחַד) to rejoice greatly, ש' אָחַד-פָּנִי Ps. 21, 7.

Hif. יָחַד (fut. יָחַד, apoc. יָחַד) to rejoice, to make glad, פָּנִי רַב Prov. 27, 17 (with allusion to יָחַד = יָחַד), which, however, the Talm., Targ., Ibn Esra and others derive from יָחַד (which see). Deriv. the proper name יָחַד.

The verb חָרָה (Targ. חָרָה, חָרָה, חָרָה &c.) has for its organic root חָרָה; comp. γαθ-ῶ, γαθ-ῶ, Lat. *gad* in *gaud-eo*.

חָרָה (a collateral form of חָרָה in names of places [חָרָה], comp. גָּר, גָּר, hence חָרָה; Gadda=fountain) n. p. of a city in Issachar JOS. 19, 21.

חָרָה see חָרָה.

חָרָה m. a prick, a point, חָרָה a potsherd-point JOB 41, 22, where Symm. and Theod. read חָרָה (pointed iron of the workman); comp. Phen. חָרָה (*Ovèḡḡdori* Diosc. 4, 33) vervain, sideritis.

חֲרָה (out of חָרַי from חָרָה) *f. joy, gaudium*, in the nobler sense NEH. 8, 10; 1 CHR. 16, 27.

חֲרָה *Aram. f. the same*, EZR. 6, 16.

חֲרָי (after the form חָלַי, חָלָה; *defin. Targ. חֲרָה; pl. חֲרָי, with suff. חֲרָי; from חָרָה II.) Aram. m. the breast*, of animals or images, prop. the middle, i. e. where the two halves divide; hence *the middle part*, of the upper body DAN. 2, 32; comp. חָצִי (middle). But perhaps it comes from חָרָה = Hebr. חָרָה, and so חֲרָי is חָרָה, which comes to the same etymology.

חֲרִיד (point, mountain-peak) *n. p.* of a city in Benjamin, in the neighbourhood of לָד and אָנֹי EZR. 2, 33; NEH. 7, 37; 11, 34; identical with Ἀδιδά 1 MACC. 12, 38; 13, 13, Ἀδιδά in Joseph. (Ant. 13, 6, 5; B. J. 4, 9, 1).

חָרַל and חָרַל (3 *pl. חָרַלִּי* JUDGES 5, 7, with *l* doubled after the accented vowel, as in נִחַלִּי JOB 29, 21, נָחַרִּי Ez. 27, 19, מוֹרָשָׁה 21, 15; *inf. c. חָרַל; imp. חָרַל, pause חָרַל; fut. יִחָרַל, 1 p. אֶחָרַל and אֲחָרַל, 3 pl. יִחָרַלִּי intr. to disappear, of a condition GEN. 18, 11; to pass away JOB 16, 6; to be desolate, forsaken JUDGES 5, 6, of men, comp. Is. 53, 3; to desist Is. 1, 16, with מִן 2, 22, 1 SAM. 9, 5; to refrain, with accusative of the object PROV. 10, 19; JOB 3, 17; to cease EX. 9, 34; JER. 51, 30; to be wanting DEUT. 15, 11; JUDGES 5, 7; to keep holiday, as a sign of desirable rest 1 SAM. 2, 5; to forbear, absol. 1 KINGS 22, 6, or with מִן PROV. 23, 4. In all its senses it is the opposite of business or occupation. The Targ. has for it פָּסַק. Deriv. חָרַל, חָרַל, the proper name יִחָרְלִי.*

Hif. יִחָרְלִי to cause to cease, to let go, to give up, with accus. of the object. Conformably to this causal conception Kimchi explains יִחָרְלִי in JUDGES 9, 11 13 by יִחָרְלִי have I given up? where the coincidence of two ה occasions the rejection of one, and after the change of the interrogative *ha* into *he* the ה is converted

into ה, in order the better to distinguish interrogative *he* from it. It is more correct, however, to take it as the Kal-form with *he* interrogative, viz. for יִחָרְלִי, הַיִּחָרְלִי, הַיִּחָרְלִי passing into הַיִּחָרְלִי interrogative for the sake of avoiding the numerous *a* sounds, and הַיִּחָרְלִי (cha) into הַיִּחָרְלִי (cho) to lessen the guttural pronunciation, as in יִחָרְלִי Ez. 36, 35 for יִחָרְלִי, where suits better.

The fundamental signification of the stem lies in a lax and lazy cessation of all labour; for which the Arabic has خَدَلَ (laxus dependit) and خَدَلَ (to be remiss); and the organic root חָרַל is also obvious in חָל. Any comparison with خَدَلَ to be thick, fleshy, is wholly incorrect.

חָרַל (constr. חָרַל) *adj. m. forsaken*, Is. 53, 3 *forsaken by men; frail, dying*, Ps. 39, 5; *forbearing, to do a thing*, Ez. 3, 27.

חָרַל (pause חָרַל) *m. abandonment, rest, the state of being idle; figurat. the grave* Is. 38, 11, comp. דִּמְיוֹה.

חָרַל (remiss, indolent) *n. p. m.* 2 CHR. 28, 12.

חָרַק (not used) *tr. to prick, to sting*, of thorns, cognate in sense with חָרַץ, חָרַץ &c.; then *to split, to separate, to cut*, = חָרַק; comp. Talm. חָרַק, Aram. חָרַק, Arab. حَرَقَ and حَرَقَ. The Arabic meaning "to be sharp-sighted" also proceeded from the same. Deriv. חָרַק, חָרַק. — The organic root חָרַק, whose signification is clear and definite, lies also in חָרַק, חָרַק, חָרַק, and in the Aram. חָרַק; the Sanskrit *tig*, Pers. *tigh* also belong here.

Pih. חָרַק (not used) *to flow quick, rapid*, of a river; comp. Sanskrit and Zend. *tig*, from which comes *tig-ma* sharp-piercing; modern Persian *tig* sharpened, *tig* a sword. Deriv. חָרַק.

חָרַק *m. a prickly thorn, a sharp thorn* MIC. 7, 4; Targ. חָרַק, def. חָרַק the same.

חַרְקָּ m. the same, Prov. 15, 19; comp.

Ar. حَرَقْ melongena spinosa.

חַרְקָּ (from the noun חַרְק with the termination *al*; the rapid river, the river swift as an arrow; the cod. Samar. has חַרְקָּ, like the Aram. חַרְקָּ) n. p. of the Tigris GEN. 2, 14, which is called חַרְקָּ like the Euphrates DAN. 10, 4, named so from its rapid and quick flow (Talmud). The Zend-form for it is tighra, tighri or also tigira (from the Sanskrit *tig* to sharpen, to point, to pierce), as an adj. quick, rapid, as a noun an arrow (Plin. H. N. 6, 27), out of which came the Greek *Tigres*, Lat. *Tigris*, in the Bundelesh (KL. 3, 92) *Digr-ish*, transformed *Dedgueretsh*. The same root is therefore outside the Hebrew language, but with another termination (*ra*, *ri*). The other Semitic names also (Targ. חַרְקָּ, חַרְקָּ, Syr. חַרְקָּ, in Pliny Dig-lito, Ar. حَرَقْ or حَرَقْ) proceed from a root *dig*, *değ*, *dek*, with the termination *la*, *lat* for *ra*.

חַרְקָּ (part. f. חַרְקָּ) tr. to enclose, to surround, whence to exclude, of a chamber; figuratively to circle, to swing round, of the sword Ez. 21, 19, which the translators take as = חַרְקָּ in the sense of חַרְקָּ; while others again regard it as a denom. from חַרְקָּ.

The stem חַרְקָּ (Syr. حَرَقْ, Targ. חַרְקָּ, Ar. حَرَقْ to surround, حَرَقْ to veil) is connected with חַרְקָּ, חַרְקָּ, חַרְקָּ, &c.; and the organic root is חַרְקָּ, which also lies in חַרְק I. &c. See חַרְקָּ.

חַרְקָּ (constr. חַרְקָּ, as חַרְקָּ, from חַרְקָּ, with *a* of motion חַרְקָּ, pause חַרְקָּ, with suff. חַרְקָּ; pl. חַרְקָּ, constr. חַרְקָּ, with suff. חַרְקָּ) m. prop. enclosed, hence 1. an apartment, a chamber, a room, e. g. חַרְקָּ a sleeping-chamber 2 SAM. 4, 7; חַרְקָּ 2 Kings 11, 2 chamber of beds, i. e. where couch-materials were kept; חַרְקָּ JUDGES 3, 24 a summer- or cool-chamber; חַרְקָּ Ez. 8, 12 image-chamber, where images were worshipped; without an

addition: sick-chamber, 2 SAM. 13, 10, harem SONG OF SOL. 3, 4, bride-chamber JUDGES 15, 1; Phenic. חַרְקָּ the same;

Ar. حَرَقْ store-chamber. — 2. the inner apartment, the most private one in a house GEN. 43, 30, JUDGES 16, 9, hence חַרְקָּ DEUT. 32, 25, opposite of חַרְקָּ, derived from the meaning to exclude, to conceal, comp. חַרְקָּ latibulum; חַרְקָּ in the most concealed (remotest) chamber 1 KINGS 20, 30, 2 KINGS 9, 2; hence in Josephus *σις ἐντομιαστος οἴκον ἀκρυβήν*. — 3. Figurat. the interior, with חַרְקָּ PROV. 18, 8 the innermost part of the body; with חַרְקָּ 7, 27 the innermost chamber of death, i. e. orcus; conservatory, of חַרְקָּ JOB 9, 9, for which חַרְקָּ alone stands once 37, 9.

חַרְקָּ (not used) Aram. same as חַרְקָּ to wind, to turn about, to return, of the sun; hence the proper name חַרְקָּ.

חַרְקָּ (periodical return, of the sun)

1. (not used) n. p. of a Syrian god, who represents the seasons, from חַרְקָּ = חַרְקָּ, חַרְקָּ to turn, to wind, as a noun strengthened by the termination *ak* from *h* (Visarga); comp. the Syr. חַרְקָּ, the name of the month *Siwan*, from חַרְקָּ to return, because the sun returns there from its highest position. The LXX write Σαρδάξ, combining it with חַרְקָּ, which is also the name of a Syrian deity, agreeably to the interchange of *ch* with sibilants (comp. חַרְקָּ and חַרְקָּ, חַרְקָּ and Σαρδάξ). See, however, חַרְקָּ. Others compare the Syr. חַרְקָּ, i. e. חַרְקָּ, the name of an idol at Mabug (Cureton, Spicilegium Syriacum p. 25), which is less probable. — 2. n. p. of a traditional king of Syria, so called from the name of the Syrian god. After him the prophet calls Syria חַרְקָּ ZECH. 9, 1; comp. חַרְקָּ MIC. 5, 5. In Strabo (16, 738) is also found the name of a place Σαρδάνα. There was also a city of this name in the neighbourhood of Damascus (Yalk. Shim. §. 792), which did not originate in an interchange with חַרְקָּ, אַרְעַת, but the adoption of

it is not necessary for ZECH. l. c. In relation to חֶרֶשׁ JOB 9, 9 and 37, 9 the Targ. translates אֲרֵצָא יְרוּמָא.

חֶרֶשׁ (Kal not used) 1. *intr. to be fresh, pure, new, young* (Aram. חֶרֶה; Ar. حَدَث in a wider sense, to begin anew, to take place anew, II. to relate news); the organic root חֶרֶשׁ is also in חֶרֶשׁ and in קֶרֶשׁ. Deriv. חֶרֶשׁ, חֶרֶשׁ, the proper names חֶרֶשׁ, חֶרֶשׁ. — 2. *to be sharp, bright, polished*, of a sword, and figurat. of the heart, like the Ar. حَدَث IV., prop. to be new. Derivat. חֶרֶשׁ 2, חֶרֶשׁ 3 and חֶרֶשׁ 2.

Pih. חֶרֶשׁ (fut. חֶרֶשׁ) *to renew, to set up anew*, הִמְלִיכָה 1 SAM. 11, 14, מְזַבְּחָה 2 CHR. 15, 8, בֵּיתָה 24, 4, חֶרֶשׁ Is. 61, 4; *to bring anew* JOB 10, 17, figur. the life LAMENT. 5, 21, the spirit PSALM 51, 12.

Hühp. חֶרֶשׁ *to renew oneself, to make oneself young again*, Ps. 103, 5.

חֶרֶשׁ (pl. חֶרֶשִׁים) *adj. m., חֶרֶשׁה (pl. חֶרֶשִׁים) f.* 1. *new*, opposed to יָשָׁן SONG OF SOL. 7, 14; *unknown* EX. 1, 8, JUDGES 5, 8, and substant. DEUT. 32, 17 *unknown gods*; then *not worn out* JOSEPH. 9, 13; *newly erected* DEUT. 20, 5; JER. 26, 10; *not yet heard* Ps. 33, 3; *made young again* JOB 29, 20; *not yoked to*, of עֲבֹלָה 1 SAM. 6, 7. חֶרֶשׁ ECOLES. 1, 9 10, חֶרֶשׁה JER. 31, 22 and חֶרֶשִׁים Is. 42, 9 are used substantively for *a thing unusual, unheard of*; Phenic. חֶרֶשׁ *m., חֶרֶשִׁים f.* the same. — 2. according to the 2 signif. of the verb: *sharp, glittering*, of מִדְּרָג Is. 41, 15, and figur. of לֵב Ez. 11, 19; 18, 31; 36, 26, i. e. divested of sin.

חֶרֶשׁ (with suff. חֶרֶשִׁי; plur. חֶרֶשִׁים, constr. חֶרֶשִׁים, with suff. חֶרֶשִׁי) *m.* (also GEN. 38, 24, see מִשְׁלֵשׁ) 1. *the new moon, the time of the new moon*, the first day on which the moon is visible; *the day of the new moon*, which was a festival, as among the Greeks and Romans (Macrob. Sat. 1, 15) EX. 19, 1; NUM. 29, 6; 1 SAM. 20, 18 24 27; Is. 1, 14; AM. 8, 5; Ez. 45, 17; 46, 3; Hos. 2, 13; in full form ראש חֶרֶשׁ NUM. 10, 10; 28, 11;

חֶרֶשׁ Hos. 5, 7 *now shall the* (next) *new moon consume them* (Targ., Symm., Theod., Aq.), i. e. the Assyrians will appear next month, where, however, the LXX, *Ibn Esra* and others take it in signif. 3. — 2. *a month*, which begins with the new moon, cognate in sense with יָרֵךְ, so placed at an earlier period of the language as that the ordinal number follows, e. g. חֶרֶשׁ הָרִאשׁוֹן EX. 40, 2; or the cardinal number precedes DEUT. 1, 3. In mentioning the days of the month, the designation of the month either goes before fully NUM. 10, 11, or חֶרֶשׁ is omitted and the number alone remains GEN. 8, 13. In the older time, the following more specific designations of months with חֶרֶשׁ are found: חֶרֶשׁ הָאֶחָד EX. 34, 18, חֶרֶשׁ 1 KINGS 6, 1; in the later time, נֶחֱדָה ESTH. 2, 16, חֶרֶשׁ 3, 7, חֶרֶשׁ 3, 7, חֶרֶשׁ 8, 9, חֶרֶשׁ ZECH. 1, 7, חֶרֶשׁ NEH. 1, 1, and omitting חֶרֶשׁ, only חֶרֶשׁ 6, 15. חֶרֶשׁ GEN. 29, 14 *a month of time*, i. e. a monthful of days; חֶרֶשׁ 1 KINGS 4, 7 *a month in the year*; חֶרֶשׁ 1 CHR. 27, 1 *month by month*; חֶרֶשׁ ESTH. 3, 7 *from month to month*; חֶרֶשׁ NUM. 28, 14 and חֶרֶשׁ חֶרֶשׁ Is. 66, 23 *from new moon to new moon*; חֶרֶשׁ חֶרֶשׁ GEN. 38, 24 *the space of three months*; חֶרֶשׁ JER. 2, 24 *in her (rut-) month*. — 3. *a sword*, like חֶרֶשׁה (which see), Hos. 5, 7 (*Ibn Esra* and others), from חֶרֶשׁ = Ar. حَدَث IV. to make bright, glittering, sharp; as سَيْف (*sword*), from حَرَسَ trivit, polivit. — 4. (= בֶּהֱרֵא born at the new moon) n. p. f. 1 CHR. 8, 9; comp. Phenic. n. p. m. בְּחֶרֶשׁ (Athen. 2, 1), Greek Νουμηνιος (1 MACC. 12, 16).

חֶרֶשׁ 1. (*newly-built*) n. p. of a city in Judah JOSEPH. 15, 37, identical with Ἀδασά 1 MACC. 7, 40 45, and according to Josephus (Ant. 12, 10, 5) 30 stadia from Beth-Elbrón; according to Euseb. not far from Gofna; known in the Talmud ('Erub. 59^a; Rashi on Kidd. 15^a) as a little town with 50 houses. — 2. *sword*, 2 SAM. 21, 16 (comp. חֶרֶשׁ 3); so LXX, Symm. and others.

חֶרֶשׁ n. p. of a city in the north of

Palestine, named along with תְּחָתִּים (see תְּחָתִּים) דָּן יָצָן (which see) and צִיּוֹן (which see) 2 SAM. 24, 6. As one expects the district of מְרוֹם, when he follows Joab's march, the reading חֲרָשָׁה = חֲרָשִׁי (JUDGES 4, 2) claims attention, if the passage should not rather be altered.

חָרַת same as Aram. חָרַת, assumed from חָרַת. See חָרַת.

חָרַת (not used) Aram. intr. same as Hebr. חָרַשׁ; derivative

חָרַת (def. חָרַת, חָרַת) Aram. adj. m. new, unused EZR. 6, 4, once in Hebr. JOSH. 15, 25, in order to distinguish חָרַת.

חָוָה (Peal not used) Aram. intr. to say, to relate, dicere, narrare, identical with Hebr. חָוָה I, Sanskrit k'ja (ח = k'), Lat. qua (in in-qua-m); in Ar. the v of the stem precedes, وَحَى (comp. צָוָה Ar. &c.).

Pa. חָוָה (fut. חָוָה, with suff. חָוָה, חָוָה) same as Hebr. חָוָה to shew, to declare, פָּשָׂרָה DAN. 2, 24; 5, 7; to announce, to publish 2, 11.

Ar. חָוָה (fut. חָוָה, imp. pl. חָוָה, inf. constr. חָוָה) the same, DAN. 2, 10, with ל 2, 16, or the accus. of the person 2, 6. Deriv. חָוָה.

חָוָה (only in part. חָוָה after the form קָוָה 2 KINGS 16, 7) intr. to be bound, obliged, indebted, of a money-debt, goods-debt; hence חָוָה חָוָה חָוָה Ez. 18, 7: he restores his pledge to the debtor (LXX), חָוָה with a double accus. Figurat. to be indebted, morally. — The stem חָוָה (Targ. חָוָה often for the Hebr. חָוָה, חָוָה, Syr. حَبَّ, Ar. حَبَّ) is closely connected with חָב belonging to חָב; and the fundamental signification is to bind. Ph. חָב to bring under penalty DAN. 1, 10.

חָוָה m. usually debt (חָוָה in the Targums and elsewhere) Ez. 18, 7; but as debtor suits, it is better to take it as a partic. (see חָוָה).

חָוָה (lurking-hole, latibulum, from

חָוָה) n. p. of a place north of Damascus, GEN. 14, 15; Xαβά JUDITH 4, 4; 15, 4.

חָוָה (3 pers. sing. חָוָה) tr. to describe a circle, to turn in a circle, to enclose, to make a circle (חָוָה), with עַל of the object about which it is made, JOB 26, 10 he drew (חָוָה) a circle about the waters, i. e. the ocean has its bounds. We see from the parallel place PROV. 8, 27 בָּחָקִי חָוָה, that חָוָה is here taken in the same sense as חָוָה. Deriv. חָוָה and חָוָה. The stem חָוָה is connected with חָוָה, חָוָה, חָוָה belonging to חָוָה, Ar. حَاق (cingere); but חָוָה belongs to another organic root. Syr. — the same.

חָוָה m. prop. a circle, an arch, hence the vault of the heavens, the circuit of the earth IS. 40, 22; JOB 22, 14; enclosure, circle, compass PROV. 8, 27.

חָוָה (fut. חָוָה) tr. to knot, to twist, a riddle, i. e. as a knot JUDGES 14, 12 13 16; of intricate, parabolical speech EZ. 17, 2. Hence חָוָה and חָוָה in the proper name חָוָה. The stem חָוָה (Targ. חָוָה, Syr. حَم, Ar. حَان II.) is connected with חָוָה, and with the organic root in חָוָה, &c. The proper name חָוָה belongs to חָוָה.

חָוָה Aram., the same; deriv. חָוָה.

חָוָה as a noun, see חָוָה.

חָוָה I. (not used) intr. same as חָוָה (י being interchanged with י, see י) to live; Phen. חָוָה the same. The organic root chvi (חָוָה) exists also in the Sanskrit chvi, reduplicated and with the k sound sibilant in the Gothic quiv, Latin vi-vo, gi-gno, vig-eo, vic-tus, Greek ζω &c.; the fundamental signification is either to breathe, to respire, therefore = חָוָה, חָוָה (which see), Aram. חָוָה, Ar. حَوَى, or to stir, to move, comp. ζω-μεν explained by κινούμεθα. The idea of quick motion is then metaphorically applied to quickness (liveliness), animation &c.; comp. Arab. حَيَّ III. (to make burn), old high German quika to live,

queiking to *kindle*, *quiklege moveable* &c.

Pih. חוּרָה (not used) to *supply life*, to *create life*, to *animate*. Derivat. the proper names חוּרָה and חוּרָאֵל.

Hif. חוּרָה (not used) to *animate*; deriv. the proper name חוּרָה, which see.

חוּרָה II. (Kal unused) same as Aram. חוּרָה to *say*, to *relate*, particularly so in the

Pih. חוּרָה (fut. יחַרְרָה) to *announce*, to *shew*, to *declare*, Ps. 19, 3; Job 32, 6 10; 36, 2.

חוּרָה III. (not used) *intr.* 1. to *move in a circle about a thing*, to *wind round a thing*, of a round tent, of a circle of tents, a village consisting of huts; comp. חֲבָאָה, Ar. حَبَا (the same), whence חֲבָאָה (wilderness - tent), חוּרָה (the same); whence חוּרָה (a serpent), Aram. חוּרָה, from its circular windings; חוּרָה in the nouns חוּרָה, חוּרָה (which see) is the same. — 2. Metaphor. to *put together*, to *bind together*, to *collect*, connected by root with חוּרָה; comp. Ar. حَيَّ (to make fast), حَيَّ (race, tribe, heap, mass).

Pih. חוּרָה (not used) to *make a circle around*, to *set up in the form of a circle*. Deriv. חוּרָה.

חוּרָה (pl. חוּרָה, with suff. חוּרָהֶם) *f.* a *circular tent*, hence a *nomadic village*, a *hamlet*, i. e. a locality surrounded by circular tents NUM. 32, 41, DEUT. 3, 14, JOSH. 13, 30, JUDGES 10, 4, 1 KINGS 4, 13, applied to the Gileadite localities in Bashan. Yet perhaps it is properly heap, crowd, race, or *encampment* (comp. חוּרָה) from חוּרָה III. in signification 2. — 2. (*giver of life*, from חוּרָה I.) *n. p.* of the first woman, explained by אִם בְּלִיְיָי GEN. 3, 20; 4, 1, and therefore interpreted ζωή by the LXX, Josephus and Philo.

חוּרָה *m.* hamlet, nomadic village, same as חוּרָה, whence the Gentile חוּרָה (*dweller in a hamlet, inhabitant of a nomadic village*) the name of a Canaanite tribe dwelling in hamlets on לְבָנוֹן and חֲרָמוֹן

JOSH. 11, 3, JUDGES 3, 3, at שָׁכֶם GEN. 34, 2 and נָבִיעֵן JOSH. 9, 1, still existing in David's time 2 SAM. 24, 7, elsewhere enumerated among other Canaanite races Ex. 3, 8; JOSH. 3, 10.

חוּרָה *tr.* 1. to *surround*, to *enclose*, a place, figurat. = חָבַל to *circumscribe* JOB 24, 1 (Jos. Kimchi), where, however, the accent points to the stem חוּרָה. — 2. (not used) to *bind*, to *unite*, to *make a covenant*; whence (according to some) the proper name חוּרָה 2 CHR. 33, 19, but which perhaps belongs to חוּרָה *seers*. The organic root חוּרָה is thus cognate with חוּרָה, חוּרָה, Syr. حَيَّ, حَيَّ, Ar. حَاصَّ, حَاصَّ &c. and quite identical with حَاصَّ in the fundam. signification; the same fundam. significat. may be also in חוּרָה II. (whence the noun חוּרָה). Comp. Targ. חוּרָה province, tract of land = חוּרָה of similar meaning radically, Arab. حَوْز (bank, margin), Syr. and Talm. חוּרָה (city, town, hamlet) = חוּרָה of similar signification, Ar. حَوْز = חוּרָה &c. which Kimchi, Parchon and others have already compared. Deriv. חוּרָה.

חוּרָה (a covenant-founder viz. God is) *n. p.* m. 2 CHR. 33, 19, but referrible perhaps to חוּרָה.

חוּרָה (i. e. חוּרָה, a reduplicated form, contracted from חוּרָה, consequently coming from the simple root חוּרָה same as חוּרָה whence the reduplicated חוּרָה, and also same as חוּרָה belonging to כִּי [a mark], and then = חוּרָה *trans.* to *pierce*, to *cut into*, cognate in sense with חוּרָה, spoken of a thorn, pointed hooks &c. In no case is it connected with חוּרָה, Ar. حَاجَّ, since the noun חוּרָה (thorn) cannot be rightly explained by that. Deriv. חוּרָה, חוּרָה, חוּרָה and perhaps חוּרָה. Another signification of the root חוּרָה is to *live*, see חוּרָה.

חוּרָה (from חוּרָה which see; pl. חוּרָה; on the contrary חוּרָה is from חוּרָה which see) *m.* 1. a *thorn*, JOB 31, 40; opposed to grain (חוּרָה) or to the rose SONG OF SOL.

2, 2; *thorn-bush*, whose prickly points easily hurt Prov. 26, 9; *thorn-brushwood*, growing on a waste place Hos. 9, 6, Is. 34, 13, together with קמחש, סיררים; the thistle, which can easily be trodden down 2 KINGS 14, 9; 2 CHR. 25, 18. — 2. a hook, ὄγκος, uncus, for the purpose of catching fish with JOB 40, 26, or for leading prisoners 2 CHR. 33, 11; prisoners being generally compared to caught fish JER. 16, 16; NAH. 2, 9; comp. סירור, צנור.

חור (only pl. חוררים) *m. a fissure, a gap, a cleft*, along with חורור 1 SAM. 13, 6; Targ. generally חצרה; none of the translators has referred it to חור. Perhaps חוררים stands for חוררים = חוררים and does not belong at all to the stem חור; the LXX have taken it = סבכים.

חוט (not used) *trans. to bind, to encircle, to surround*, Ar. خاط (to sew), Targumic Paël חתט for Hebrew חפר and thence the Syr. حط, Targ. חטט in a like sense. Deriv. חוט. The organic root חט is closely connected with חח (whence חתה), חח (whence חתה); and with the organic root in חג, חג, חג, חג, חג, חג.

חוט (Peal not used) *Aram. the same.*

חזק (fut. חזק) *to strengthen anew, to repair*, a wall EZR. 4, 12; comp. חזק.

חוט *m. a thread* JUDGES 16, 12; a line JOSH. 2, 18; SONG OF SOL. 4, 3; a measuring-line 1 KINGS 7, 15, along with חוט JOSH. 2, 18; חוט חמשלש a threefold cord ECCLES. 4, 12. The expression in GEN. 14, 23 from a thread to a shoe-latchet, is proverbial, to denote the least or most worthless thing; comp. Lat. neque hilum (Lucr. 3, 784), i. e. neque filum, hence nihil. Ar. حيط the same.

חור see חור.

חור (a circle) *n. p. m. and of a region* GEN. 10, 23 cod. Sam., where the Hebrew text reads חור. Perhaps the appellation ἡ κοίλη Συρία for lower Syria arose out of the Samaritan orthography, of which Choil may have been the pronunciation.

חור (circle, district) 1. *n. p. of a district* which is washed around by the Paradise-river פישון, where gold, בללח and אבן חושב GEN. 2, 11 12 were found. If we understand by Pishón the Phasis of Xenophon i. e. the Araxes, then חור is the once insular-like Ural, the land of the Chwalissi dwelling in the west of Ural, from whom the Caspian sea is still called at the present day Chwalinskoye More. If on the other hand the Pishón be the Ganges (according to Jos., the fathers and the Byzantines), then חור is an Indian territory, which is not known. — 2. *n. p. of a Cushite and conseq. of a Cushite region*, adduced with חבא, חבא, חבא GEN. 10, 7; 1 CHR. 1, 9. Connected with it are the Αβαλίται or Αβαλίται at the south end of the Arabian gulf (Ptol. 4, 7, 27), whose country was called Αβαλίτης, with an emporium of the same name. — 3. *n. p. of a Joktanite*, and then of the Arabian region حولان (Chaulân), which intersects the hollows and heights of Yemen GEN. 10, 29; 25, 18; 1 CHR. 1, 23. The Amalekites spread so far 1 SAM. 15, 7; where, however, חור stands perhaps for חור I. (GEN. 10, 23).

חור I. (circle, district) *n. p. of an Aramaean, and of an Aramaean district* GEN. 10, 23, mentioned along with חור, חור and חור. It has been compared a) with the region حولة, Hûleh (Edrisi), between Lebanon and the Phenician Tripolis in the neighbourhood of the Jordan-springs; b) with حول (ib.) two days' journey from Damascus, between חור and חור, i. e. the Οὐλάτα of Josephus (Ant. 15, 10, 3) between Galilee and Trachonitis; c) with Huleh in the district of חור, at the sea of Merom (Robinson). In any case it is a district in the Lebanon-region.

חור II. (according to Babylon. mss.; from חור 4) *m. the name of a bird*, by tradition (Talm., Ezekiellos) the phoenix, which the myth makes to burn itself along with its nest after the age of 500 years, and to arise young again from the

ashes JOB 29, 18. Yet we may also read חול and understand sand.

חול (fut. יחול, ap. יחול; inf. abs. חול (חולי) Ez. 30, 16 for חול, inf. c. חול; imp. f. חולי) intr. prop. same as חול I., hence 1. to turn in a circle, to whirl round, spoken of the dances (מחלה) of the maidens at feasts JUDGES 21, 21; comp. חול I. Deriv. מחול, מחול. — 2. to twist, to writhe, with pain, hence to be in labour, of a woman bearing, to bring forth with pain Is. 23, 4; 26, 8; 66, 8, followed by ילד Is. 54, 1 or ילד Mic. 4, 10. חולה JER. 4, 31 she in travail, is the part. f.; comp. בוסים ZECH. 10, 5, קמים 2 KINGS 16, 7, חול Ez. 18, 7, בושים Ez. 32, 30. Still farther: to be afraid, to be uneasy, to quake, with pain JER. 5, 3, with anguish and terror Ez. 30, 16; to reel to and fro, of the earth JER. 51, 29, with מפני DEUT. 2, 25 (along with רבו) or מלפני Ps. 114, 7; comp. חול 2. The idea proceeds from that of turning, twisting, bending. Deriv. חילה, חיל. — 3. to revolve, to roll along, to rage, of the sword; with ק of the place Hos. 11, 6, figurat. חלי ידים ב LAMENT. 4, 6 the hands make an attempt upon something; of the weather, as a precursor of the divine wrath, with על of the person JER. 23, 19; 30, 23, figurat. 2 SAM. 3, 29; comp. חול in the Targ. and Talm. in this meaning with the widest application (חל על to cleave to a thing, to press upon, to rest &c.), Ar. חל (to swing, to leap upon a thing), see also החולל. — 4. (not used), figurat. to be firm, strong, powerful, Ar. חל, prop. to be strongly bent, to be closely or firmly wound or pressed, metaphor. applied to strength, as is done elsewhere; but always proceeding from the idea of winding or turning; comp. חקש, חקש, חקש I. &c. Metaph. a) applied to number, like צב, intr. to be many, numerous, or tr. to heap, to collect, where חל is = צב, whence חיל, חול; b) to continuance: to be lasting, whence חול. — 5. to be in a state of mental stretch, i. e. to wait, to hold out, to hope, with ל for something Mic. 1, 12 (comp. חלה ל JER. 14, 19).

— 6. tr. to encircle, to enclose, to wall around, to circumscribe; deriv. חל, חיל, חילה, proper names חל, חילה, חילון, חילון.

Pih. I. חולל (part. f. pl. מחוללות; fut. יחולל) 1. to dance in a circle, JUDGES 21, 23, like חול ib. 21. — 2. to cause to be in labour (from fear), to cause to bring forth Ps. 29, 9, or as Kal, to bear Is. 51, 2; JOB 39, 1 perceivest thou the bearing-time (חול viz. צה) of the hinds? hence applied to God, to create, to cause to arise DEUT. 32, 18; Ps. 90, 2; of ריהו צפון, to bring, to produce PROV. 25, 23. On the other hand חולל PROV. 26, 10, JOB 26, 13, Is. 51, 9 belongs more correctly to חולל, though interpreters and translators waver in their opinions. Deriv. חולל. — 3. to hope, to wait for, to endure JOB 35, 14. See Hithp. החולל.

Pih. II. חלקל (not used) to be terrified, to tremble; hence חלקלה and Hithp. החלקל, perhaps the proper name חלקל.

Fuh. חולל 1. to be born, to be brought forth Ps. 51, 7; PROV. 8, 24 25; JOB 15, 7. — 2. to be terrified, to tremble JOB 26, 5; on the other hand מחולל Is. 53, 5 from חלקל.

Hif. חיל, abridged חיל (fut. יחיל, ap. יחיל, יחיל; imp. חיל) to make to quake or tremble Ps. 29, 8; but elsewhere like Kal in its most varied significations: 1. to twist (on account of pain), to shake, to tremble Ps. 55, 4; 77, 17; 96, 9; 97, 4; JER. 5, 22; Ez. 30, 16 K'tib; joined to the inf. Kal Jo. 2, 6; HAB. 3, 10; ZECH. 9, 5; so too in 1 SAM. 31, 3, 1 CHR. 10, 3, which the LXX, misled by similarity of form, have derived from חלקל. Hence also to writhe, to have pains, of a woman bringing forth Is. 26, 17; 45, 10; 66, 7. — 2. to wait for GEN. 8, 10, JUDGES 3, 24, and in this sense the K'ri JER. 4, 19 אוחיל (comp. Mic. 7, 7), but which should be taken more correctly with the versions as = אוחיל in signific. 1. (comp. JER. 4, 31); especially as a Hifil-form of חול viz. חולל is likewise possible. — 3. to be continuing, firm Ps. 10, 5; JOB 20, 21.

Hof. חולל to be created, to arise Is. 66, 8.

Hithp. I. **חָחֹל** (*part.* חָחֹל) 1. *to whirl oneself, to hurl oneself*, upon one, with **עַל** of the person **JER.** 23, 19. — 2. *to writhe*, with pain **JOB** 15, 20. — 3. *to hope, to wait for* **PS.** 37, 7.

Hithp. II. **חָחֹלְקָל** *to be terrified* **ESTH.** 4, 4.

The organic root **חָל** is clear in its fundamental signification, partly from the closely related **גָּל**, **אָל** I., **חָלְקָל** &c. in the language itself, partly from the **Ar.** **حَال** (*to be turned, changed*, whence the meaning “to stand off, to stand back, to turn away” proceeds) &c.; and verbs expressing cognate ideas are to be compared with respect to the significations.

חָל *m. sand* **EX.** 2, 12, prop. the small round stones that roll about (comp. **גָּל**, **גִּלְגִּל**, a figure of what is weighty **PROV.** 27, 3, **JOB** 6, 3, and multitude **IS.** 48, 19; **HAB.** 1, 9; **PS.** 139, 18; usually joined to **יָם** or **יָמִים** *sand upon the shore* **JOSH.** 11, 4, **IS.** 10, 22, sand of the sea-bottom which is described as innumerable **JER.** 33, 22; **חֲמֹרֵי חָל** **DEUT.** 33, 19 *the treasures of the sea-sand* i. e. of the coast where maritime commerce and consequent riches dwell. The fundamental signification proceeds from that of turning in a circle, rolling (**חָל**). **Syr.** **ܚܠܐ**.

חָם (not used) *intr.* 1. *to be heated, burnt, blackened*, of like signification in its organic root **חָם** with **חָם**, **חָם־חָם**, **Ar.** **حَم** (*to be hot and to be black*), **Syr.** **ܚܡܐ**, old Egyptian *to be black, dark* (Cham-pollion, **Gr. Egypt.** p. 319 sq.), Coptic **ⲭⲏⲙ**, **ⲕⲏⲙ**, **ⲕⲁⲙ**, **ⲭⲁⲙ** (*to be black, hot*, **Bunsen**, **Aegyptens Stelle** &c. I. 612 sq.); comp. **Arab.** **أَحَمَّ**, **Targ.** **אַחַם** &c. — 2. *to be dark, to be coloured*, of a spot; so too **חָם** as a weaker form, whence **חָמֹם**, **חָמִים**; but the latter may be better derived from **חָמָם** (which see). Derivatives **חָם** and the proper name **חָם**.

חָם *adj. m. black, brown, swarthy*, spoken of sheep **GEN.** 30, 32 33 35 40.

חֹמָה (from **חָם** after the form **חֹלָה**; *constr.* **חֹמָתָהּ**, with *suff.* **חֹמָתָהּ**; *pl.* **חֹמֹת**, **חֹמָה**, **חֹמֶה**; *dual* **חֹמָתַיִם**) *f. prop. enclosing, protecting round about*, i. e. *a wall, circular wall*, **JOSH.** 6, 20, to which are applied **גְּבוּלָהּ** **DEUT.** 3, 5, **בְּצֻרָהּ** **IS.** 2, 15, **פְּרִיָּצָהּ** 2 **CHR.** 32, 5, **רִחְבָּהּ** **NEH.** 3, 8, **נִשְׁבָּרָהּ** **IS.** 30, 13 &c.; usually spoken of the wall of a city **JOSH.** 6, 5, 1 **KINGS** 3, 1, 2 **CHR.** 26, 6, seldom of towers **NEH.** 3, 27, palaces **LAMENT.** 2, 7, of the borders of a pool **NEH.** 3, 15. Dual 2 **KINGS** 25, 4 of the two walls of Jerusalem on the south side.

חֹנֶן (not used) i. e. **חָן** same as **חָן** (which see); deriv. **חִנֵּן**.

חָסָה (*perf.* **חָסָה**, **חָסָה**; *imp.* **חָסִי**; *fut.* **יְחָסֶה** and **יְחָסֶה**, as often in verbs **עָ**, *apoc.* **יְחָסֶה**) *tr. prop. to cover, to cover over, hence to protect, to hide*, with **עַל** figur. *to look at a thing with a protecting, sparing feeling*, i. e. *to have compassion upon, to pity* (a thing) **JO.** 2, 17; **JON.** 4, 10; **NEH.** 13, 22; **PS.** 72, 13; along with **חָמַל** **JER.** 13, 14; usually **חָסָה** **עִיֵּן עַל** **DEUT.** 7, 16, **IS.** 13, 18 (i. e. to direct the look toward a thing, protectingly) *to look upon with compassion*, seldom with the omission of **עִיֵּן** 1 **SAM.** 24, 11.

The organic root **חָס** is connected with that in **חָסֶה**, **חָסֶה**, and the fundamental signification can only be determined by this comparison; the **Targ.** **חָס**, **Syr.** **ܚܫܐ**, **Arab.** **حَسَّ** have indeed only special meanings, but the **Arab.** **حَاصَّ** (*to cover or close the eyes*) still points to the original sense.

חָסָה I. (not used) *tr. to close about, to protect around, to conceal*, spoken of the enclosing, edging of the shore, of protection and safety &c. Deriv. the proper name **חֹסֶם**, and according to some **חֹסֶה**. — The organic root **חָס** exists also in **חָסָה** I., **חָסֶה**, **חָסֶה**, &c.

חָסָה II. (not used) *tr. same as* **חָסָה** II. *to rub away, to wash away*; deriv. (according to some) **חֹסָה**.

חֹרֶם (not חֹרֶם) *m. coast, road-stead, bank, shore*, joined to חָיִים DEUT. 1, 7, Is. 9, 1, JER. 47, 7, Ez. 25, 16 or חָיִים GEN. 49, 13, JUDGES 5, 17, once to חֹרֶם GEN. 49, 13, probably named from enclosing, embracing, protecting (from חֹרֶם I.), like the Ar. حَفْ (margin, coast), comp. חֹב. — According to *Kimchi* from חָה II. after the analogy of the Targ. חָסַר, Syr. سَعَلَ from חָסַר *rasit*; Ar. سَاحِل (shore) from سَحَلَ (*detersit*).

חֹרֶם (protected, from חֹרֶם I. with חָ-) *n. p. m.* NUM. 26, 39, for which in GEN. 46, 21 חָסִים; *patr.* חֹסְמִי NUM. 1. c.

חָץ (not used) *tr. to cut off, to part off, to separate, to divide*, as the Pehel חֹצֵץ (in the Talm.) formed from it and meaning *to divide* proves, as well as its organic root חָץ also existing in חָץ (which see), חָצֶה, and with a modified idea in חָץ II, חָץ (which see), Ar. حَصَّ (III. IV.) &c. The Syr. حَصَّ, Ar. حَاصَّ "to surround, to enclose" is only a collateral form of חָץ (which see). Deriv. חֹצֵץ, חֹצֵץ, חֹצֵץ.

חֹצֵץ or חָץ (with a of motion חֹצֵץ, חֹצֵץ; *pl.* חֹצֵצִים, חֹצֵצִים, with *suff.* חֹצֵצִים) *m. prop. same as חָץ a wall of separation*, as still in the Talm.; usually however 1. *what is separated, divided* (from us i. e. from our house, our city), *what is cut off*, i. e. *a street* in the more confined sense Is. 51, 23, JER. 37, 21, PROV. 7, 12, along with חֹצֵץ, and so חֹצֵץ Is. 5, 25, opposed to בֵּית 2 SAM. 13, 18, NEH. 13, 8, חֹצֵץ Hos. 7, 1 or חֹצֵץ DEUT. 23, 13; *a field, waste, steppe*, opposed to חֹצֵץ JOB 5, 10; 18, 17, parallel to חֹצֵץ, to which it is sometimes joined PROV. 8, 26; opposed to חֹצֵץ DEUT. 32, 25. Comp. Targ. חֹצֵץ מַרְכָּא (MARC. 1, 45). — 2. *Figurat. pl. streets for merchants, bazaars which occupy streets* 1 KINGS 20, 34 (*Kimchi*), as חֹצֵץ JER. 37, 21 is in another manner; hence once *adv.* חֹצֵץ LAMENT. 2, 21 *along whole streets*. — 3. *what is without*, i. e. *lying*

outside our neighbourhood, cut off from our dwelling-place, hence a) *adv. without*, חֹצֵץ אֶל-חֹצֵץ abroad Ez. 41, 9; חֹצֵץ from without JUDGES 12, 9; חֹצֵץ outwards Ez. 47, 2; as the opposite of חֹצֵץ, e. g. חֹצֵץ מִלְּפָנֶיךָ born outside (i. e. out of the house) LEV. 18, 9; חֹצֵץ from without, opposite to חֹצֵץ GEN. 6, 14; חֹצֵץ forth abroad Ez. 12, 46, explained by חֹצֵץ, and in the same sense חֹצֵץ GEN. 15, 5, JUDGES 19, 25, denoting direction outward. It is especially joined frequently to prepositions, in this sense, as חֹצֵץ without, the opposite of city, house, tent GEN. 9, 22; Ez. 21, 19; חֹצֵץ לְחֹצֵץ out of Ps. 41, 7; 2 CHR. 32, 8; חֹצֵץ from without LAMENT. 1, 20, opposed to חֹצֵץ; חֹצֵץ the same Ez. 41, 25; חֹצֵץ outside to, after verbs of rest GEN. 19, 16, Ez. 29, 14, 2 KINGS 43, 4, seldom after verbs of motion 1 KINGS 21, 13; Ez. 34, 20; חֹצֵץ out of, without LEV. 4, 12. b) *a prepos. except, besides*, but only in the latest Hebrew ECCLES. 2, 25, with חֹצֵץ following; comp. Talm. חֹצֵץ מִן (for Hebrew חֹצֵץ, Syr. حَصَّ).

חֹק (not used) *trans. to enclose, to embrace, to save, to protect around*, cognate in sense חֹקב I. (whence חֹקב, Aram. חֹקב (whence חֹקב, bosom). Deriv. חֹקב K'tib, חֹק, חֹק. — The organic root חֹק is connected with the Ar. حَقَّ, Ethiop. חֹק, but not with חֹקב.

חֹק (with *suff.* חֹקב K'tib) *m. prop. inlet, then bosom* Ps. 74, 11 K'tib; elsewhere חֹק, חֹק.

חָרָה (fut. יִחָרָה) *intr. to be white, gray*, of חָרָה to grow pale, with shame Is. 29, 22, cognate with חָרָה (ZEPH. 2, 1), as the Targ., LXX, Sa'adja, Ibn Gándach have taken it; the last has already compared the Talm. חָרָה to shame, חָרָה the same. — The stem חָרָה (Targ. חָרָה, Syr. حَرَّ) is identical with חָרָה (belonging to חָרָה), Aram. חָרָה, Arab. حَفَر (to make white); but the contracted form

חָרַר (חֹרֵר) is usual in derivatives (Arab. حَارَّ to be white).

חַנֵּר *Aram. intr.*, the same.

Paśl תָּהָר to be very white, deriv. תָּהָר.

חֹרֶיךָ, חֹרֶיךָ (pl. חֹרִים, constr. חֹרֶיךָ), *from suff.* חֹרֶיךָ, *m.* 1. (from חֹרֶה II.) *a hole, a cavity*, of a door 2 KINGS 12, 10, of a wall EZ. 8, 7; hence = *a window*, SONG OF SOL. 5, 4; *the socket of the eye* ZECH. 14, 12; *a hole of the earth*, 1 SAM. 14, 11; JOB 30, 6; *a den of wild beasts*, NAH. 2, 13; comp. the proper names חֹרֶיךָ, חֹרֶיךָ, חֹרֶיךָ. — 2. (from חֹרֶה I.) *white linen*, only in the ulterior formation חֹרֶיךָ (after the form בִּילִי, רִדְדִי, IS. 19, 9; or *the white*, of bread, in חֹרֶיךָ, which see.

חור I. (not used) intr. 1. = חורר and arising out of it, *to be white*. — 2. Figur. *to be shining, splendid, noble*; comp. Phenix. חור the same, whence out of *Pihel* proceeds the noun חִיר (constr. חֵיר) *noble*, hence the proper name חֵירָבַעַל (*Baal is noble*) Virg. Aen. 4, 36. 196; Syr. חֹר (noble). Deriv. חורר, חור, חורי, the proper names חורק, חורי, חור, חירם, חירם, חירא, חירם.

II. (not used) *tr. to hollow out, to dig out, to bore*, identical in its organic root חָרַר with that in חָרַר, חָרַר, חָרַר &c., Ar. حَارَ but חָרַר I. from חָרַר, Ar. حَارَ is entirely distinct. Comp. Ar. خُورَان the backside, خُور a bay, a deep valley, and then also حָר a hole. Deriv. חָרַר, חָרַר, חָרַר, and the proper names חָרַר, חָרַר, חָרַר.

חֹרֶר or חֹרֶר (pl. חֹרִים) *m.* 1. (from חֹרֶר I.) *white linen*, along with חֹרֶר and חֹרֶר *Esth.* 1, 6; 8, 15; according to *Saadia*, *white silk*, *Ar.* حَرِير (see *Talm. Meg.* 12^a). — 2. (from חֹרֶר I. in signification 2, *immaculateness, nobility*) *n. p. m.* *Ex.* 17, 10; *Num.* 31, 8; 1 *Kings* 4, 8; *Neh.* 3, 9; 1 *Chr.* 2, 19; comp. the proper names חֹרֶר, חֹרֶר, חֹרֶר &c. —

3. (from חֹרֶן II.) *a hole*, of פֶּתֶן Is. 11, 8, hence *a prison*, cognate in sense with בֵּית פֶּלֶא 42, 22.

חָוֵר *Aram. adj. m. white*, spoken of snow, of clothes DAN. 7, 9; see **חֵוֵר**.

חֹרִי (after the form פִּילִי *m.* white cloth, white linen clothes (a farther development of חֹר 2) Is. 19, 9, LXX βύσσος.

m. 1 CHR. 11, 32, for which *הַרְי* (which see) appears.

דֹּהָרִי (*linen-weaver*, from דָּהַר 1) *n. p.*
m. 1 CHR. 5, 14.

see תָּקַר (from תָּקַר).

הָרָם (*noble, free; from* 2 חור with
 -ם) 1. *n. p.* of a Tyrian king 1 CHR.
 14, 1; 2 CHR. 2, 2 11 12; 8, 2 18 21,
 for which חִירָם, חִירָם (which see) stand
 elsewhere. He was the son and suc-
 cessor of אֲבִיבָעַל and reigned 33 years
 (*Joseph. c. Ap. 1, 18; Ant. 8, 3, 1*), seven
 years in David's time (*Jos. l. c.*); con-
 sequently 26 in Solomon's reign. —
 2. *n. p.* of an artificer who was a Da-
 nite on the mother's side, a Tyrian on
 the father's, whom *Huram* the Tyrian
 king sent to Solomon 2 CHR. 4, 11; in
 1 KINGS 7, 13 40 he is also named חִירָם
 חִירָם. He was already the artificer of
Abibaal, and was consequently called
 חִירָם חִירָם 2 CHR. 2, 12 or חִירָם אֲבִי
 4, 16, abridged from אֲבִיבָעַל חִירָם. —
 3. *n. p. m.* of a Benjamite 1 CHR. 8, 5.

חורם see חורם אבי

חֲרֹן (*cave-district*, consequently for חֲרֹן from חֲרֹר II.) n. p. of an Aramaean region, south of Damascus, west of גִּלְגַּל and בִּשְׁטָן, east of Trachonitis (now *Ledsha*), but which reaches as far as the Jordan, so that בִּשְׁטָן and גִּלְגַּל are included Ez. 47, 16 18; Greek *Ἀυρανιτις*, 'Ωρ-, Ar. حَرَّان. With regard to the signification comp. חֲרֹן and חֲרִינִים.

חַוֵּשׁ (*perf.* חָשַׁתִּי, *part. pass.* חָשִׁים = חוֹשִׁים; *inf. constr.* חֹשֶׁשׁ, *imp.* חֹשֶׁה; *fut.* יִחַשׁ, *apoc.* יִחַשׁ instead of יִחַשׁ on account of the middle gut-

tural, comp. נָחַץ 1 SAM. 15, 19, 14, 32 K'ri instead of נָחַץ) *intr.* 1. *to flee, to make haste, to haste away*, identical with נָחַץ, נָחַץ, Ar. حَازَ, حَازَ, عَازَ &c. Then *to haste to*, with לְ of the person DEUT. 32, 35; PS. 22, 20; 70, 6; *to go quickly, to hasten*, 1 SAM. 20, 38, the opposite of הִחְמִידָהּ (to delay) PS. 119, 60; הַחֲמִידָהּ *hasting* NUM. 32, 17. Of the eagle HAB. 1, 8. With עָלָה *to hasten to a thing* JOB 31, 5. — 2. Of the movement and raising of the spirit, *to feel, sensit*, as the Aram. and the Talmud use it (Targumic הָוָה on PS. 73, 21, Syr. هَم; the Ar. حَسَّ to feel, Talm. חָשׂ may likewise be compared with it), JOB 20, 2 and therefore *I feel*, i. e. *I am excited*; ECCLES. 2, 25 and *who enjoys?* opposed to אָכַל (LXX, Vulg., Syr.). Deriv. חָיָה and the proper names חַיָּה, חַיָּה, חַיָּה, חַיָּה.

Hif. הָחִיץ (once abridged חָיָה; *fut.* חָיָה) like Kal: *to haste, to press on*, JUDGES 20, 37; once *tr.* *to hasten* IS. 5, 19; *to hasten to* PS. 71, 12; אֶחָיָה מְסַלֵּט, 55, 9 *I hasten to a place of refuge*.

The organic root חָשׂ (Ar. حَاش) is closely connected with that in חָשָׂה; but whether it be related to the Pers. *gush-iden* (*agitari*), German *hasch-en*, *husch-en*, is questionable.

חָשָׂה (*haste*) *n. p. m.* 1 CHR. 4, 4, for which by transposition שָׁחָה 4, 11; *patronym.* חָשָׂה 2 SAM. 21, 18.

חָשָׂה (*quick*) *n. p. m.* 2 SAM. 15, 32.

חָשָׂה (*the hastening*; the *pl.* as an abstract form) *n. p. m.* 1 CHR. 7, 12; 8, 8; once it is interchanged with חָשָׂה GEN. 46, 23; NUM. 26, 42.

חָשָׂה (*hasting*) *n. p.* of an Edomite king 1 CHR. 1, 45; instead of it is חָשָׂה GEN. 36, 34.

חָחָה I. (Kal unused) *intr.* *to be afraid, to be terrified*, same as חָח (which see).

Pih. חָחָה *to destroy*, whence according to *Kimchi* the noun חָחָה PS. 74, 19 = שָׁחָה.

Hif. חָחָה (*fut.* with *suffix* חָחָה HAB. 2, 17, as the LXX read) *to terrify*.

חָחָה II. (not used) *tr.* *to encircle, to enclose with a fence, to surround*, Arab. حَات; hence the name of the letter חָחָה = חָחָה a fence, see חָחָה.

Hif. חָחָה, from which perhaps HAB. 2, 17 חָחָה *will encircle thee, will lurk about thee*.

חָחָה *m.* 1. a signet-ring, = חָחָה; חָחָה JOB 41, 7 a firm seal; חָחָה 38, 14 seal-clay. Sometimes it was worn as a ring upon the finger JER. 22, 24, sometimes on a string over the breast GEN. 38, 18, and it was looked upon generally as valuable, SONG OF SOL. 8, 6. — 2. (fulfilment, determination) *n. p. m.* 1 CHR. 7, 32; 11, 44.

חָחָה or חָחָה (2 pers. חָחָה; *part.* חָחָה, *pl.* חָחָה; *part. pass.* חָחָה; *inf.* חָחָה) Aram. same as the Hebrew חָחָה in signification 2: *to behold, a dream* DAN. 7, 1; *to see* 5, 5, usually for the Hebr. חָחָה, חָחָה 3, 19 = חָחָה = Talm. חָחָה in the sense of *suitable, conveniens*, i. e. *select, choice*. Deriv. חָחָה, חָחָה.

חָחָה (from חָחָה: *El is seeing*) 1. *n. p.* of a Syrian king anointed by Elijah 1 KINGS 19, 15 17, whose son was בְּנֵי-חָחָה AM. 1, 4; therefore Damascus, his abode, is called בֵּית-חָחָה. — 2. *n. p.* of an officer of Ben-Hadad's 2 KINGS 8, 8 (where חָחָה is written as in 8, 13 15 29), who afterwards became king 8, 9 12 13 15 28 29; 9, 14.

חָחָה (*inf. constr.* חָחָה; *imp.* חָחָה; *fut.* חָחָה, *apoc.* חָחָה, 1 pers. in pause חָחָה, 3 pl. חָחָה) *tr.* 1. *to split, to divide in the middle* (see חָחָה), *to separate* (see חָחָה), בֵּית אֲבָנִים יִחָחָה JOB 8, 17 *it divides between the stones* (see בֵּית p. 198), i. e. *it presses through*. — 2. *Metaphor.* *to point, to sharpen*, cognate in sense with חָחָה, חָחָה, and accordingly יָרָה חָחָה IS. 57, 8 *thou pointest the pin*, a periphrasis for the penis erectus; comp. חָחָה. — 3. *to resolve, to determine, to*

decide upon, like other verbs denoting separation; deriv. הָיוּר, הִזְיַר in the proper name הִזְיַרְעֵל, and perhaps הִזְיַר — 4. Figurat. *to divide sharply with the eye*, *to direct the eye sharply towards a thing*, i. e. *to look sharply*, *to see* (comp. cernere, ἰδεῖν, videre and dividere, Idus), with accusat. of the object, of an observer Prov. 22, 29; 29, 20; of a perceiver Job 24, 1; *to observe attentively*, *to have an eye upon*, 15, 17; Phenic. הִזְיַר fem. a sharp-sighted kind of bird (*Mass.* 11). At a later period it became quite synonymous with רָאָה Ps. 56, 9 (*Eccles.* 6, 3), ה' יִשְׁכֶּנֶה 11, 7, מִיִּשְׁכְּנֵיהֶם 17, 2; with ב of the object, *to behold with pleasure* Ps. 27, 4; SONG OF SOL. 7, 1; Mic. 4, 11; absolutely *to see* Is. 26, 11; rarely *to select* Ex. 18, 21 &c. ה' בְּקוֹכְבֵּים Is. 47, 13 *to gaze upon the stars*, of astrologers. In all cases like רָאָה. Commonly *to see*, visions, i. e. *to have intuitions*, hence = *to prophesy*, *to announce oracles or divine visions*, with עַל respecting Is. 1, 1; 13, 1 &c.; with accus. נִשְׂאָה Hab. 1, 1, חֲזוֹן Ez. 12, 27, מַחְזָה Num. 24, 4, or also כִּתְּבָה Ez. 13, 8, שָׂאָה Is. 13, 6, וַיִּשְׁכֶּנֶה ZECH. 10, 2, מַחְזֵיחוֹת Is. 30, 10 &c., with which לִרְאוֹת is not used elsewhere. Deriv. חֲזָה, חִזָּה, חִזּוֹן, חִזּוֹת, חִזּוֹתָהּ, חֲזָהָהּ, and the proper names חִזְיַרְעֵל, חִזְיַרְעֵלָה, חִזְיַרְעֵלָה.

Pih ^ההָ (not used) only a stronger use of Kal in signification 4; deriv. ^ההָיָה, proper name ^ההָיָה.

Hif. הִחַיָּה (not used) same as Kal;
derivat. מִחַיָּה, and the proper names
מַחְיָהוּת, מַחְיָהוּת, מַחְיָהוּת.

The original signification of the organic root ח-ח-ח is clear from a comparison with חָח , חָצַח , חָחַח ; and we find the same transition in the Ar. حَدَق , and in the Latin *cer-nere*.

חֲזָזָה (*plur.* חֲזָזִים) *m.* prop. division, separation, hence *the middle, the middle part*, between the fore-feet, i. e. *the breast of animals* Ex. 29, 26 27; Lev. 7, 80; comp. חֲזָזָה the middle. Targ. חֲזָזָה.

חֹזֶה *m.* 1. (a participial form, once *constr.* חֹזֶה 2 SAM. 24, 11 for חֹזֶה) a seer, prophet Is. 30, 10, Mic. 3, 7, for which רֹאֶה (which see) was used earlier. So of the prophets נָבִי 1 CHR. 29, 29, יִצְחָר 2 CHR. 9, 29, עֲדֹי 12, 15, יִרְמְיָה 19, 2, אֶסְכָּה 29, 30, יִרְחִיחַ 35, 15, and sometimes interchanged with נִבְיָא. Also of false prophets Is. 29, 10 (comp. Ez. 13, 9; 22, 28), astrologers Is. 47, 13; חֹזִי 2 CHR. 33, 19 is not a proper name, but it comes from חֹזִים. — 2. (an abstr. form, for חֹזִי [which see], like רֹאֶה for רֹאֶי) an oracle, 2 KINGS 17, 13 K'tib כָּל-חֹזֵה every oracle by all his prophets, רֹאֶה Is. 28, 7 especially having to be understood so; yet we may read with the K'r'i חֹזֵה וְכָל נִבְיָא and take it in signification 1. — 3. a covenant Is. 28, 15, like חֻזֹת (according to some) 28, 18 (parallel בְּרִית), probably from the fundamental signification to separate, divide, בָּרִית is from בָּרָה; or from חֹזֵה = חָז in the sense of to bind. — 4. Only with כָּל-, viz. כָּל-חֹזֵה (every kind of oracle) *n. p.* of different men (נֶחֱמ. 3, 15; 11, 5) in the later, post-exile period. It is possible that the passage 2 KINGS 17, 13 should be translated, and God warned Israel through his collective prophets by all kinds of oracles, whence the expression may be taken in the giving of names. See כָּל

חזק see **חזק**.

חֲזָאֵל see חֲזָאֵל

נַחֲוִי *n. p. of a Nahorite* (נָחוֹרִי) **Gm.** 22, 22, then of the Aramaean-Chaldean tribe of which he was the founder, and which dwelt sometimes in the locality **נַחֲוִי** (Syr. **ܢܚܝ**, Arab. **حَرْيَة**), **Χαῖτη**, a region of Assyria (Strabo 16. p. 736); sometimes in **Χαῖτη** in Mesopotamia on the Euphrates, i. e. east and west of the Tigris.

חֹזֶק (*constr.* חֲזָקוֹת, with *suff.* חֲזָקָה)
Aram. f. look, visibility, i. e. the state of being seen, DAN. 4, 8 17 (Vulg., Syr.); according to LXX and Theod. the opposite of רֵוַח *extent, breadth, average surface*,

like the Ar. **חָזַר** (border, edge); comp. the verb **חָזַר** and **חָזַר**.

חֲזוֹן (*def.* **חֲזוֹנָא**, with *suff.* **חֲזוֹנִי**; *constr.* *pl.* **חֲזוֹנִי**) *Aram. m. phenomenon, of a dream* DAN. 4, 6, also connected with **חָזַר** 2, 28 or **חֲזוֹן** 2, 19, *where and when the vision appears; form* 7, 20. The termination **וֹן** is usually a feminine one, so that there is an exception here with respect to gender.

חֲזוֹן (*constr.* **חֲזוֹן**) *m. a revelation, a prophecy, a divine communication, with* **חֲזוֹן** Hos. 12, 11, **חֲזוֹן** Ez. 7, 26, **חֲזוֹן** LAMENT. 2, 9, **חֲזוֹן** 1 SAM. 3, 1, **חֲזוֹן** Ez. 12, 22; particularly *a vision, of prophets* Is. 1, 1, NAH. 1, 1, perhaps same as **חֲזוֹן**, as **חֲזוֹן** GEN. 6, 9 = **חֲזוֹן**, *vision in an ecstatic condition, along with* **חֲזוֹן** DAN. 1, 17, representing what is future 8, 1; **חֲזוֹן** 9, 24 = **חֲזוֹן**, spoken of Jeremiah's revelation; rarely applied to lying visions, lying oracles JER. 14, 14; 23, 16. **חֲזוֹן** Ez. 7, 13 stands for **חֲזוֹן** (which see).

חֲזוֹת (*constr.* **חֲזוֹת**) *f. a vision, revelation* 2 CHR. 9, 29.

חֲזוֹת (with *suff.* **חֲזוֹתָא**) *f. 1. an appearance (prophetic), vision, revelation, Is. 21, 2; 29, 11. — 2. a covenant, perhaps from* **חֲזוֹת** = **חֲזוֹת** Is. 18, 28; comp. **חֲזוֹת** 28, 15; according to some *an oracle, a law, then compact. — 3. a point, חֲזוֹת* a pointed horn DAN. 8, 5; **חֲזוֹת** אַרְבַּע *four points* (חֲזוֹת = חֲזוֹת) 8, 8; more correctly *conspicuousness*, since **חֲזוֹת** stands for it in 8, 8, and in **חֲזוֹת** *ibid.* חֲזוֹת is an apposition shewing close union; comp. DAN. 9, 27 (**חֲזוֹת** משֶׁמֶת).

חֲזוֹן (not used) *tr. to separate, divide, cut asunder*, identical with the organic root in **חֲזוֹן**, **חֲזוֹן**, **חֲזוֹן**, Ar. **حَزَزَ**, hence *to cut in, to pierce, to bore*, of an arrow. Deriv. **חֲזוֹן**.

חֲזוֹן (not used) *m. separation, decision, determination, only in the proper name* **חֲזוֹנִאל** (*Et's determination*) *n. p. m.* 1 CHR. 23, 9; see **חֲזוֹנִאל**.

חֲזוֹת (*Jah is deciding*) *n. p. m.* NEH. 11, 5; comp. **חֲזוֹת**.

חֲזוֹן (*vision*) *n. p. m.* 1 KINGS 15, 18.

חֲזוֹן (*constr.* **חֲזוֹן**, with *suff.* **חֲזוֹנִי**; *pl.* **חֲזוֹנוֹת**) *m. intuition, of the prophets, vision, oracle, revelation* Jo. 3, 1, particularly *a dream-vision, joined to* **חֲזוֹן** Job 4, 13; 20, 8; 33, 15, in the widest sense; sometimes without **חֲזוֹן** 7, 14; also of a prophetic dream-vision 2 SAM. 7, 17, or of false, imaginary, prophetic intuition ZECH. 13, 4. **חֲזוֹן** (נִי) Is. 22, 15 *valley of the oracles*, a name of the lower part of Jerusalem, where Isaiah and other seers may have prophesied.

חֲזוֹן (lengthened out of **חֲזוֹן**; *c.* **חֲזוֹן**, *pl.* **חֲזוֹנוֹת**) *m. arrow, bolt, named from piercing or boring through; metaphor. lightning, i. e. flash of lightning, ZECH. 10, 1 Jehovah makes flashes of lightning for the rain, which is an image of rich promises; חֲזוֹן חֲזוֹן lightning of thunders, thunder-flash* JOB 28, 27; 38, 25.

חֲזוֹן (from **חֲזוֹן** I. after the form **חֲזוֹן**; *returning home*) *n. p. m.* NEH. 10, 21; 1 CHR. 24, 15.

חֲזוֹן (from **חֲזוֹן** II.) *m. a boar, a swine, LEV. 11, 7; DEUT. 14, 8; PROV. 11, 22; חֲזוֹן חֲזוֹן a forest-boar, i. e. a wild boar* Ps. 80, 14; with *n* inserted **חֲזוֹן**, Syr. **حَزَزَ**. The Latin *aper*, German *Eber* are of like etymology i. e. so called from strength.

חֲזוֹן (*inf.* *c.* **חֲזוֹן** and **חֲזוֹן**; *imp.* **חֲזוֹן**, *pl.* **חֲזוֹנוֹת**; *tr. prop. to bind firmly together, to fasten together, to twist together strongly, hence 1. intr. to hang fast by a thing, with* 2 SAM. 18, 9; 2 CHR. 31, 4; *to be stout, firm* Is. 28, 22, as all verbs of binding fast are applied metaphorically to strength (**חֲזוֹן**, **חֲזוֹן**, **חֲזוֹן** II., Ar. **وَتَّقَ وَتَّقَ** &c.). — 2. *tr. to make firm, to support, to prop up*, 2 SAM. 16, 21; *to preserve* Ez. 30, 21, and here also commonly *intrans. to be strong, sound* Is. 39, 1, opposite to **חֲזוֹן**; *to become powerful* JOSH. 17, 13; JUDGES 1, 28; 2 CHR. 26, 13; *to increase, of* **חֲזוֹן**

GEN. 41, 57; to be firm, strong, for executing or maintaining a thing, absol.

DEUT. 31, 7; JOSH. 1, 6; to be courageous KINGS 2, 2, with לֵאמֹר, or with inf. following DEUT. 12, 23; JOSH. 23,

be confirmed, of sovereignty, with בִּיד, KINGS 14, 5, or with עַל of the person

2 JER. 25, 3; to remain firm, with אֶל of the person against one 2 SAM. 24, 4, or עַל 1 CHR. 21, 4; דָּן 1 KINGS 20, 23;

2 KINGS 3, 26 to be stronger than, i. e. to conquer; in a bad sense, to be hard MAL.

3, 13, to be obstinate Ex. 7, 13. — 3. to overpower, conquer, with accus. 2 CHR.

28, 20 or עַל of the person 2 CHR. 8, 3; intr. with עַל, to lie upon something with

force or violence, spoken of יָד Ez. 3, 14. — 4. to hold fast, to seize hold of

JER. 20, 7. Deriv. חֻזַּק, חֻזֵּק, חֻזְקָה, חֻזְקָה, and the proper names חֻזְקִי,

חֻזְקִי, חֻזְקִי, חֻזְקִי.

Pih. חֻזַּק (imp. חֻזַּק; fut. יִחְזַק) 1. to bind fast, to gird, with a double accus.

אֶבְנִים Is. 22, 21, מִתְחַזְּקִים NAH. 2, 2. —

2. to make firm, בְּרִיחִים Ps. 147, 13, בָּדָק 2 KINGS 12, 13, בִּירוֹ 22, 6; rarely with

ל of the object 1 CHR. 26, 27. With יָד JUDGES 9, 24 or יָד Ez. 30, 24

to strengthen the power of one, i. e. to assist, to encourage; יָד EZE. 1, 6 to support, to strengthen Ez. 34, 4; לָבַד, to

harden Ex. 14, 17; יָד Ps. 64, 6 to harden the bad cause of a person;

generally the causative of all the meanings of Kal. Deriv. יִחְזַקְאֵל.

Hif. יִחְזַק (fut. יִחְזַק, ap. יִחְזַק) 1. intr. to fasten upon a thing, to hang to, with

א 1 KINGS 9, 9; Is. 64, 6; PROV. 3, 18; JOB 2, 3; 27, 6; to attach oneself firmly,

with עַל of the person NEH. 10, 36; hence to lay hold of, to seize, with א of the person

or thing DEUT. 22, 5; JUDGES 19, 25 29; 2 KINGS 2, 12; 4, 27; יָד בְּמִקְדָּו Is. 27, 5 to take hold of support. Hence

comes the expression יָד בְּיָד to lay hold of the hand of a person, i. e. to guide,

lead, hold one, GEN. 19, 16; JUDGES 16, 26. Farther to take hold of one, with

ל of the person 2 SAM. 15, 5; with עַל of the person, to encompass JOB 18, 9.

Figurat. with א of the person, to press

upon or urge one, i. e. to purpose a thing strongly JUDGES 19, 4. But the meaning

to embrace, which arose out of the intransitive idea (to follow), is changed

so as to receive a transitive idea and signifies — 2. trans. to hold, to hold

fast Is. 41, 9; to lay hold of JER. 6, 23; יָד ZECH. 14, 13 to seize one's

hand, i. e. to meddle with him; also applied to the terror, pain, which one

catches: חֵל מִיֶּד MICH. 4, 9, שָׂמָד JER. 8, 21, צָרָה 6, 24; seldom vice versa which

seize upon one JER. 49, 24, comp. אָחִי. — 3. to retain, to keep, JUDGES 7, 8,

i. e. to keep back, seldom with א of the person JER. 50, 33; to overpower, to lay

hold of, DAN. 11, 21; to maintain 11, 6; figurat. to support, to help 11, 1; to hold,

to contain in itself 2 CHR. 4, 5. מְחַזֵּק helper DAN. 11, 1. — 4. to make firm,

i. e. to restore buildings destroyed NEH. 5, 16, NAH. 3, 14, and with the accus.

omitted NEH. 3, 4; to establish, a kingdom 2 KINGS 15, 19; to make strong, to

strengthen 2 SAM. 11, 25; Ez. 30, 25; seldom intrans. to be strong 2 CHR. 26, 8.

Hithp. יִחְזַק (inf. יִחְזַק; fut. יִחְזַק, but already with a short pause יִחְזַק) 1. to

take courage, to prove courageous NUM. 13, 20, 2 CHR. 15, 8, to take good heart

23, 1, to withstand 13, 7, to shew oneself valiant, בָּדָק for ... 2 SAM. 10, 12; with

א DAN. 10, 21 or א of the person 2 SAM. 3, 6 to shew oneself courageous with or

for one, i. e. to assist one; to get strength i. e. to become sound GEN. 48, 2. — 2. to

be strengthened, of a kingdom &c. 2 CHR. 1, 1; 12, 13; 13, 21.

The fundamental signification of the stem is clear from the form which is identical

with it, חָזַק, Ar. حَزَق and حَزَق (to tie firmly together, to fetter), Syr.

حَزَق (to bind about), as the transition is also perceptible from the comparison

given above. The organic root is חֻזַּק, found also in חֻזַּק II. (p. 390), חֻזַּק I. (p.

403), חֻזַּק (p. 159), חֻזַּק, חֻזַּק &c.; the Sanskrit sah (to support, to make

firm), çak, Greek ἰ-σχυ-ω = ἰ-συχ. may have the same root.

חֲזָק (*pl.* חֲזָקִים, *constr.* חֲזָקִי) *adj. m.*, *חֲזָקָה f.* *strong*, in health **JOSH.** 17, 18; *powerful* **NUM.** 13, 18 (opposite חֲשָׁב); *a subst. a strong one*, **Is.** 28, 2, **JOB** 5, 15, *parall. to* אֲמָץ **Am.** 2, 14; *more powerful, stronger than* **NUM.** 13, 31; **JER.** 31, 11; *violent*, of **רוּחַ** 1 **KINGS** 19, 11, **חֲלִי** 17, 17; *loud*, of **קוֹל שֹׁפָר** **Ex.** 19, 16; *hard*, of **מִצְוָה** **Ez.** 3, 8 i. e. *bold*; of **לֵב** 2, 4, i. e. *obstinate*; of **פְּתִים** 3, 8, i. e. *impudent*; *hard*, of **שִׁקָּר** **Ez.** 3, 9; *firm*, i. e. *invincible* 26, 17; frequently with **יָד** **Ex.** 3, 19 or **זְרוֹעַ** **JER.** 21, 5, to denote power, in God 1 **KINGS** 8, 42, or men; of military power **Ez.** 30, 22; **בְּחֻזְקוֹ** **Is.** 40, 10 *as victorious* (see I. p. 175). All the meanings proceed from the idea of *strong*.

חֲזָק (same as **חֲזָק**, comp. **רָעַב** and **רָעַב**) *adj. m.* *strong, violent* **Ex.** 19, 19; *mighty* 2 **SAM.** 3, 1.

חֲזָק (with *suff.* חֲזָקִי) *m.* *might*, hence *help, protection* **Ps.** 18, 2; see **חֲזָקִי**.

חֲזָק (with *suff.* חֲזָקִי) *m.* *strength, might* **HAG.** 2, 22, though it may be pretended **Am.** 6, 13; **חֲזָק** **Ex.** 13, 3 *the overpowering might of God*.

חֲזָקָה (*prop. inf.*, *constr.* חֲזָקָה, with *suff.* חֲזָקָה) *f.* *the being strong, strength* 2 **CHR.** 12, 1, of the rich **DAN.** 11, 2; with **יָד** *overcoming* **Is.** 8, 11.

חֲזָקָה (*prop. inf.*) *f.* *severity* **Ez.** 34, 4; *force* 1 **SAM.** 2, 16; *violence* **JUDGES** 8, 1; with the prepos. **בְּ** *adv. forcibly, violently*, **Ez.** 34, 4; **JUDGES** 4, 3.

חֲזָקָה (from **חָזַק**, out of **חֲזָקָה** *Jah is might*) *n. p. m.* 1 **CHR.** 8, 17; comp. Phenice. **חֲזָקָה** *Γέσων* *n. p. m.* (Polyb. 1, 66).

חֲזָקָה (the same) *n. p.* of the well-known king of Judah 2 **KINGS** ch. 18-20, or of other men **ZEPH.** 1, 1; **NEH.** 7, 21; 1 **CHR.** 3, 23. For **חֲזָקָה** is also written **חֲזָקָה** 2 **KINGS** 16, 20 or **חֲזָקָה** **Is.** 1, 1, **חֲזָקָה** **Hos.** 1, 1.

חֲזָקָה I. (not used) *intr.* same as **חֲזָקָה** (which see) and **Targ.** **חֲזָקָה**, **Syr.** **חֲזָקָה**, *prop. to turn, to wind about*, hence to

return home; *figur. to surround, to protect*; Phenice. as **חֲזָקָה** *to be round*, whence **חֲזָקָה** *a bowl* (Hesych. Et. Magn. sub voce *Ἀσούρ*). Deriv. the proper names **חֲזָקָה** and **חֲזָקָה**.

חֲזָקָה II. (not used) *intr.* *to be condensed, strong*, of the body, identical with the verbs **חֲזָקָה** &c.; comp. **Ar.** **حَزَنَ** (to be thick). Deriv. **חֲזָקָה**.

חֲזָקָה (with *suff.* חֲזָקָה; *pl.* חֲזָקָה, *dual* חֲזָקָה) *m.* same as **חֲזָקָה** *a hook, ring*, put in the nose of prisoners 2 **KINGS** 19, 28; **Is.** 37, 29; or in the **חֲזָקָה** **Ez.** 19, 4; 38, 4, with **סִנְיָה** 19, 9. *Dual* חֲזָקָה **Ez.** 29, 4 *K'tib* is to be considered as the *pl.* 38, 4. The stem of it is **חֲזָקָה** = **חֲזָקָה** (חֲזָקָה).

חֲזָקָה (from **חֲזָקָה**) *a bracelet, hook, a female ornament* **Ex.** 35, 22.

חֲזָקָה i. e. **חֲזָקָה**, see **חֲזָקָה** and **חֲזָקָה** (חֲזָקָה).

חֲזָקָה in **DAN.** 4, 24, see **חֲזָקָה**.

חֲטָא (3 *f.* **חֲטָאָה**; *part.* **חֲטָאָה**, 3 times

חֲטָאָה **Is.** 65, 20, **ECCL.** 8, 12 and 9, 18 as in verbs **לָחַט**, *part. f.* **חֲטָאָה**, *pl. m.* **חֲטָאָה** 1 **SAM.** 14, 33; *inf. c.* **חֲטָאָה**, once **חֲטָאָה** **GEN.** 20, 6, with *suff.* **חֲטָאָה**; *fut.* **חֲטָאָה**, 3 *pl.* before **מַכְכֶּה** 1. *tr.* to take from, to remove, to take away, to diminish, **חֲטָאָה מִן-הַקֹּדֶשׁ** **LEV.** 5, 16 *to take away from the holy thing*; *figurat. to diminish*, the soul, i. e. to injure **PROV.** 20, 2, cognate in sense with **הִשְׁחִיתָה** (6, 32), **חֲטָאָה** (8, 36); **HAB.** 2, 10. The org. root **חֲטָאָה** is thus identical with that in **חֲטָאָה**, **Aram.** **חֲטָאָה**, the **Ethiop.** verb also having the same meaning; accordingly the verb **חֲטָאָה** is identical in sense.

The **Ar.** **حَطَأَ** "to stripe" must not be compared with it. — 2. *intr.* (opposed to **חֲטָאָה** to be entire) *to miss, to want*, with accus. of the object **PROV.** 8, 36, opposed to **חֲטָאָה** (to hit, to find), or with omission of the object because it had already preceded **JOB** 5, 24. — 3. *to miss*, the mark (see **Hif.**), the way **PROV.** 19, 2, where **חֲטָאָה** is to be supplied from the following clause. — 4. *to err*, in a moral sense, i. e. *to sin*, with accusative **חֲטָאָה**,

חָטָאָה, **חָטְאָה** Ex. 32, 31, DEUT. 19, 15, LEV. 4, 3, in order to strengthen the action, and with ל of the person *against whom* GEN. 20, 6 9; 43, 9, or ב of the pers. or thing in or by which one sins GEN. 42, 22; NEH. 9, 29; seldom with עַל of the thing LEV. 5, 5. Metaphor. *to be under the penalty of*, e. g. atonement for a crime, as אָשָׁם LEV. 5, 7, קָרָבָן 5, 11. Deriv. **חָטָאָה**, **חָטְאָה**.

Pih. **חָטָאָה** (1 fut. with suff. **אֶחָטְאָה** for **אֶחָטְאָהָ**) 1. *to cause to want, to bear the loss of* (Rashi) GEN. 31, 39; the Targ. has similarly paraphrased it. — 2. (not used) *to fail strongly, to sin*; deriv. **חָטְאָה**, **חָטְאָה**. — 3. (not used) *to punish, to cause to repent*; whence the same nouns. — The meaning *to expiate, to atone for, to take away sin, to sprinkle blood as an expiation*, is denomin. from **חָטָאָה** (which see). Deriv. **חָטָאָה**.

Hif. **חָטְאָה** (**חָטְאָה** 2 KINGS 13, 6 K'tib; *inf. constr.* **חָטְאָה** and **חָטְאָה** JER. 32, 35, with the ה after ל elided in **לְחָטְאָה** ECCLES. 5, 5; *fut.* **יִחָטְאָה**, **יִחָטְאָה**) 1. *to miss, not to hit the mark, of shooters* JUDGES 20, 16, like **מִשְׁרָה**. — 2. *to lead to sin, with accus. of the person* 1 KINGS 16, 13, 2 KINGS 21, 16 and accus. of the sin into which one leads 1 KINGS 15, 26, and with ל of the person *against whom it is committed* Ex. 23, 33. — 3. *to repent* ECCLES. 5, 5; *to cause to suffer* DEUT. 24, 4; *to punish* Is. 29, 21.

Hithp. **חָטְאָה** *to lose oneself, to disappear*, Job 41, 16 [25] *they disappear from terror*, i. e. they cannot hold out. In the sense of *to make atonement for, to expiate, to purify*, it is a denom. from **חָטָאָה**, which see.

חָטָאָה (*pl.* **חָטְאָהִים**, with suff. **חָטְאָהִי**) *m.* 1. *adj. and subst. a sinner, sinful* NUM. 32, 14; Ps. 1, 1; with **פְּשָׁעִים** Is. 1, 28 and **רָעִים** GEN. 13, 13. — 2. *one suffering, repenting*, 1 KINGS 1, 21.

חָטָאָה (from **חָטָאָה**; with suff. **חָטְאָהִי**, **חָטְאָהִי**; *pl.* **חָטְאָהִים**, *constr.* **חָטְאָהִי**, with suff. **חָטְאָהִי**) *m.* 1. *fault, transgression, sin*, Hos. 12, 9 *unrighteousness, which is sin*; Is. 53, 12; Ps. 51, 7; **חָטָאָה** LAMENT.

1, 8 *to commit sin*; **חָטָאָה** DEUT. 22, 26 or **חָטָאָה** 21, 22 *a sin worthy of death*; **חָטָאָה** *to suffer for sin* LEV. 20, 20; on the other hand with עַל of the person *to make atonement for one* 19, 17; **חָטָאָה** *a sin presses upon one as a burden* DEUT. 15, 9. — 2. *the guilt or punishment of sin* (cognate in sense אָשָׁם) LAMENT. 3, 39. Deriv. the denominative

Pih. **חָטָאָה** (*fut.* **יִחָטְאָה**, *part.* **מִחָטְאָה**) 1. *to take away sin* (**חָטָאָה**), *to atone for, to clear from sin*, with accus. of the person Ps. 51, 9, Ez. 43, 20, where כָּפַר follows; *to purify*, **מִקְדָּשׁ** 45, 18, **מִזְבֵּחַ** 43, 22, **הַבְּיָרָה** LEV. 14, 49. — 2. *to sacrifice*, an act which makes atonement LEV. 6, 19; 9, 15.

Hithp. **חָטְאָה** *to free oneself from sin, to absolve, purify oneself*, NUM. 19, 12; seldom in a trans. sense *to purify*, with accus. of the object NUM. 31, 20.

חָטָאָה 1. *adj. f. sinful*, Am. 9, 8. — 2. *subst. = חָטָאָה sin*, Ex. 34, 7, with **פָּשַׁע**, **עֲוֹן**; *punishment, expiation of sin* Is. 5, 18.

חָטָאָה *Aram. f. same as Hebr. חָטָאָה a sacrifice* EZR. 6, 7 K'ti, for which K'tib has **חָטָאָה**.

חָטָאָה (formed from **חָטָאָה**) *f. same as חָטָאָה sin, transgression*, GEN. 20, 9; 2 KINGS 17, 21; *sacrifice* Ps. 40, 7.

חָטָאָה (with suff. **חָטְאָהִי**, as if from **חָטָאָה**) *Aram. f. same as Hebr. חָטָאָה* DAN. 4, 24 K'ti, for which **חָטָאָה** in K'tib.

חָטָאָה (formed out of **חָטָאָה** from **חָטָאָה**; once **חָטָאָה** NUM. 15, 24; *constr.* **חָטָאָה** for **חָטָאָה**, with suff. **חָטְאָהִי**, **חָטְאָהִי** Ex. 32, 30; *pl.* **חָטָאָהִים** as if from **חָטָאָה**, *constr.* **חָטָאָהִים** [for **חָטָאָהִים**] and **חָטָאָהִי**, with suff. **חָטְאָהִי**, **חָטְאָהִי** (*f. masc. only in GEN. 4, 7*) 1. *sin*, 1 SAM. 20, 1, Ps. 59, 4, JOB 13, 23, sometimes joined to עֲוֹן Ps. 32, 5, **פָּשַׁע** GEN. 31, 36, **מַעַל** 2 CHR. 33, 19, **רָשָׁע** DEUT. 9, 27. *Forgiveness* is expressed by it with **כָּפַר** Is. 6, 7, **נָשָׂא** 1 SAM. 15, 25, **פָּדָה** Ps. 85, 3, **מָחָד** 109, 14, **סָלַח** 1 KINGS 8, 34, **הִתְעַבֵּר** 2 SAM. 12, 13, **טָהַר** Ps. 51, 4, **זָכַר** 28*

JER. 31, 34, *not forgiving and not forgetting* by *שָׁמַר עַל* JOB 14, 16, *דָּרַשׁ לִי* 10, 6, *אָצֵן* Hos. 13, 12 &c. — Metaphor. 2. *concrete: a sinner*, PROV. 13, 6; *the occasion of sin* Hos. 10, 8. — 3. *atonement, purification from sin*; hence 'ח' *waters of purification* NUM. 8, 7; and usually in sacrificial language: *a sacrifice for sin*, EX. 29, 14, LEV. 4, 1, different from *אָשָׁם* (which see); elsewhere also *punishment, repentance* ZECH. 14, 19; LAMENT. 4, 6.

חַטָּב (*fut. נְחַטֵּב*) *tr.* 1. *to cut in pieces, to split*, עָצִים DEUT. 19, 5; 29, 10; JOSH. 9, 21 23 27; along with *כָּרַח* 2 CHR. 2, 9, also with the addition *מִן הַיָּצִיר* EZ. 39, 10. The stem is connected with *חָצַב*, *חָצַב* (which see) &c., Ar. *حَطَبَ*, hence *حَطَب* cut wood, Aram. *חַטָּב*, used there figurat. to select, to choose, whence *חַטִּיבָא*. — 2. (not used) *to put in stripes or streaks*, in stuffs made of yarn, i. e. *to stripe, to variegate*; the idea of *making stripes* proceeding from that of *indenting, cutting into* (comp. *חָבַר* II.). Deriv. *חַטִּיבָא*. The Ar. verb *حَطَبَ* is used in this sense.

Puh. חַטָּב (*part. pl. f. מְחַטְבוֹת*) *to be hewn out, sculptured*, spoken of wooden angular pillars (*זוֹרוֹת*) PS. 144, 12; *חָצַב* is used only of stones.

חַטְבָּה (*pl. חַטְבוֹת*) *f. tapestry*, prop. what is party-coloured, PROV. 7, 16 *tapestry of Egyptian yarn*; Targ. *חַטְבָּה* the same; Syr. *مُسْتَصَدَّ* an embroidered garment.

חַטָּה see *חַטָּה*.

חֲטָה (in the *sing.* of wheat in the field, *pl. חַטָּים* of the grain, once *חַטִּין* EZ. 4, 9, *pl. constr. חַטִּין*) *f. wheat*, DEUT. 8, 8, whose contents of flour and sugar are called *חֶלֶב* PS. 81, 17 or *פְּלִיזוֹת* DEUT. 32, 14; mentioned as a species of corn with *בָּשְׂמִית* EX. 9, 32, *חֲטָה* DEUT. 8, 8. The threshing of it is denoted by *דָּישׁ* 1 CHR. 21, 20, *חֲטָה* 2 CHR. 2, 9 and *חֲטָה* JUDGES 6, 11. *חֲטָה מִנְיָה* EZ. 27, 17 *wheat of the Ammonite city* *מִנְיָה* (JUDGES 11, 33), where a peculiar kind

grew, which was then cultivated in Palestine also. — From the fact of the Dagesh in *חַטָּה* manifestly representing an assimilated *n*, as is shewn by the Targ. *חַטָּה* and Ar. *حَنْطَة*, the word has been derived from *חָנַט* II. *to be red, reddish, yellow*, Ar. *حَنْطَ* (hence *حَانِط* reddish brown); it would then be connected in fundamental signification with the Pers. *gandum*, Sanskrit *gôdhuma* or *gôdhûma* (wheat), prop. what is yellowish red; if it did not rather come to the Semites as a foreign word, and that they inserted *n*.

חֲטָשׁ (*contender*, see *חֲטָשׁ*) *n. p. m.* 1 CHR. 3, 22; NEH. 3, 10; 10, 5.

חֲטָט (not used) *tr. to dig through*, figurat. *to search thoroughly*, like *חָקַר*; comp. Syr. *حَطَّ*, Ar. *حَطَّ* metaphor. *to write down, inscribe*. Deriv. the proper name *חַטִּיטָא*.

חַטִּיטָא see *חַטִּיטָא* Aram.

חַטִּיטָא see *חַטִּיטָא* Aram.

חַטִּיטָא (*exploration*) *n. p. m.* EZR. 2, 42; NEH. 7, 45.

חַטִּיל (*decaying*, from *חָטַל*) *n. p. m.* EZR. 2, 57; NEH. 7, 59.

חַטִּיפָא (= *חָטַף*; *robbery, violence*) *n. p. m.* EZR. 2, 54.

חָטַל (not used) *intr.* same as *חָטַל*, *חָטַל*, *to wave to and fro, to fluctuate*, hence *to be weak, decaying*; Ar. *حَطَلَ* *to waver*.

Pih. *חָטַל* *to be very frail*; hence the proper name *חָטַל*.

חָטַם (*fut. נְחַטֵּם*) *trans.* usually *to close, to bar*, hence *to withhold, anger*, and figur. *to spare*, with *ל* of the person Is. 48, 9, where *חָטַם* is to be resolved into *חָטַם*. Thus the stem *חָטַם* should be compared with *חָטַם*, &c., *חָטַם*, *חָטַם*, *חָטַם*, Arab. *حَتَمَ*, where a cognate radical meaning is found. But the Targumic meaning is *חָטַם* nose, Ar. *حُطَمَ* (point of the nose,

point of a horn, beak) and **חֶרֶם** (trunk), **חֶרֶם** with the Talm. **חֶרֶם** (nose) &c. formed from it with *r* inserted, clearly point to the circumstance that the fundamental signification of the stem **חֶרֶם** is, *to be prominent, to stand out* (comp. Ar. **جثم**, whence **جَنَمَة** a hill), *to be cartilaginous*, and the denom. **חָרַם** (to pierce the cartilage of the nose). It is therefore best to take **חֶרֶם** Is. 48, 9 with *Kimchi* as a denominative from **חֶרֶם** (nose), equivalent to **חֶרֶם** in the parallelism. The Arab. **خَطَم** to tame by **خَطَام** (a nose-ring), is denominative.

חָטַף (*fut.* **חֶחֶף**) *tr.* to snatch away, to rob, JUDGES 21, 21, Ps. 10, 9, identical with **חָטַף**, comp. Targ. **חֶחֶף**, Syr. **حطف**, Ar. **خَطَف** and their numerous derivatives. Derivat. the proper name **חֶחֶפָה**.

חָטַר (not used) *intr.* to be prominent, to stand out, of a twig, branch, Ar. **خَطَر** and **خَطَر**, whence **خِطَر** (branch). Derivative

חָטַר *m.* a shoot, twig, sprout, projecting from **נֹד** Is. 11, 1; a rod PROV. 14, 3.

חָטַשׁ (not used) *tr.* prop. to push, to strike, hence to combat; comp. Targ. **חָטַשׁ**, Syr. **حطش**, Ar. **كَدَش**; accordingly it is merely a collateral form of **חָטַשׁ**, which see.

חָטַשׁ *to combat, to conquer*; hence the proper name **חָטַשׁ**.

חָטַשׁ see **חָטַשׁ**.

חַי I. (abridged from **חַיָּה**, and so after the form **חַי**; *pause* **חַי**; *constr.* **חַי**, like *constr.* **חַי** of **חַי**, as if the stem were **חַיָּה** with the same signification as **חַיָּה**) *m.* 1. *abstract: the power of life, life*, as **חַיָּה** 2 SAM. 23, 20 K'tib a man of vital energy, where the K'tib has **חַיָּה**; to this is referred **חַיָּה** 1 SAM. 25, 6: *health!* a form of salutation, and

salutem, i. e. salve, Targ. **לְחַיָּה** (to thy health), which is really suitable. — 2. *concrete: a living one, living thing, remaining, enduring*, GEN. 3, 20; 6, 19; 8, 21; of men Is. 38, 19; Ps. 143, 2; JOB 12, 10; 30, 23; ECCLES. 4, 2; seldom of beasts, and therefore different from **חַיָּה** (which see). **בְּאֵר חַיָּה** GEN. 16, 14 *the well of the living One who sees me*, i. e. of God. In this sense **חַי** stands before the noun or personal pronoun as a formula of swearing in **חַי-חַי** NUM. 14, 21; JER. 22, 24; 46, 18; **חַי-חַי** DEUT. 32, 40; JUDGES 8, 19; 1 SAM. 14, 39; 2 SAM. 2, 27; **חַי-חַי** JER. 44, 26; where one has to think of the noun as standing in apposition. Sometimes the construct form **חַי** stands, 1 SAM. 20, 3; 2 KINGS 2, 2; **חַי-חַי** AM. 8, 14; **חַי-חַי** 1 SAM. 1, 26; 2 KINGS 4, 30; **חַי-חַי** DAN. 12, 7; **חַי-חַי** AM. 8, 14 &c. — In 2 SAM. 22, 47 and Ps. 18, 47 **חַי** is the 3 person perf. (which see). — 3. *thorn-bush, thorn-copse*, so called from the luxuriant, ever-growing (i. e. living) nature of weeds, mentioned along with **חַיָּה** *buck-thorn* (from **חַיָּה** to sting, to pierce, comp. (חַיָּה) Ps. 58, 10: *it (the storm) hurries away both the thorn-thicket and the buck-thorn* (with which they cook in the wilderness). Comp. the German *Quecke* (growing grass, thorns) prop. living.—for **חַי** LEV. 13, 14 and 1 SAM. 2, 15, see **חַי** II. (adj.) in the 3 signif. — 4. *race, tribe, people*, **חַי** 1 SAM. 18, 18 and *who are my family?* comp. **חַי** (family) and **חַיָּה** 3.

חַי II. (prop. part. of **חַיָּה**; pl. **חַיִּים**) *adj. m.*, **חַיָּה** (*plur.* **חַיָּה**) *fem.* 1. *living*, LEV. 16, 10, JOSH. 8, 23, 2 SAM. 12, 18, opposite to **מָוֶת** 1 KINGS 21, 15; coupled with a noun which it follows Ex. 21, 35; LEV. 16, 20; 2 SAM. 12, 18 21; ECCLES. 9, 4; LAMENT. 3, 39; or as a predicate GEN. 9, 3; 46, 30; JOSH. 8, 23. The same is the case with the *fem.* **חַיָּה** LEV. 14, 6 53; *masc. pl.* **חַיִּים** DEUT. 4, 4; *f. pl.* **חַיָּה** LEV. 14, 4. — 2. *living again, reviving, becoming young again*; so in

the formula **חַיָּה עִתָּה** GEN. 18, 10 14 &c. *time reviving*, i. e. at the same time next year. — 3. Metaphor. *raw*, spoken of flesh, whether it be *uncooked* 1 SAM. 2, 15, or *suppurating*, of a wound LEV. 13, 14; *fresh, flowing*, of water GEN. 26, 19, as stagnant water is called in Ar. **الميت**. — 4. Subst.: a) **חַי** a *living person* or *thing*, e. g. **כָּל-חַי** GEN. 3, 20, **כָּל-חַי** 6, 19 *all living*, i. e. *all men*, transferred to the animal world also, consequently coinciding with **חַי** I. b) **חַיִּים** see the separate article **חַיִּים**. c) **חַיִּים** *living*, i. e. *living men* NUM. 16, 30, omitting the verb **חַיִּים** DEUT. 4, 10; then generally *men* ECCLES. 4, 2; 6, 8; 9, 4; 10, 19; hence **אֲרֵץ חַיִּים** Ps. 27, 13, **אֲרֵץ חַיִּים** 142, 6, **אֲרֵץ חַיִּים** 116, 9 the earth inhabited by men, opposed to **שָׂדֵה**. For its meaning as an abstract, see **חַיִּים**.

חַי (*def.* **חַיָּה**; *plur.* **חַיִּים**, *constr.* **חַיִּים**, *def.* **חַיָּה**) *Aram. adj. and subst. m. living*, DAN. 4, 31, **אֱלֹהֵי חַיָּה** *living God* 6, 21 27; *pl. the living* 2, 30; 4, 14; yet **חַיִּים**, *constr.* **חַיִּים**, is also used as an abstract in the sense of the Hebr. **חַיִּים**, 6, 10; 7, 12.

חַי (abridged from **חַיָּה** after the form **חַיָּה**) *m. life, state, existence*, LEV. 25, 36: *and let thy brother continue beside thee*. Another **חַי** is the construct state of the subst. **חַי**.

חַי (not used) *m. life, animation*, only in the proper name **חַיָּה**. The noun is formed after the model of **צִי** (from **צָרָה**, Ar. **ضَرَى** to cry).

חַיָּה or **חַיָּה** (*imper.* **חַיִּים** and Targ. *inf.* **חַיָּה** for **חַיָּה**) *Aram. intr. same as Hebrew חַיָּה to live, to be in a good condition*, in the formula of salutation addressed to a king DAN. 2, 4; comp. **חַיָּה** 2, 3; JUDITH 12, 4; Syr. **حَيَا**. Derivat. **חַיָּה**.

Af. **חַיָּה** (for **חַיָּה**; *part.* **חַיָּה**, Targ. **חַיָּה**) *to cause to live* DAN. 5, 19 (Syr., *Rashi* and others), where Theod. (*ἐνναιεν*) and the Vulg. read **חַיָּה** incorrectly (from **חַיָּה**).

חַיָּה (*El is animation*; see **חַי**) *n. p.* m. 1 KINGS 16, 34.

חַיָּה (from **חַי**; *pl.* **חַיָּה**) *f. entwined*, hence a) *cunning, trickery*, DAN. 8, 23, i. e. *dissimulation*. b) *enigmas, riddles*, JUDGES 14, 12; the solution of them is called **חַיָּה** 14, 18 or **חַיָּה** 14, 12; comp. Greek *περίπλοχός λόγος*, *στροφαί λόγος* &c. c) *pointed, enigmatical speech that surprises, a proverb*, PROV. 1, 6; a *parable* EZ. 17, 2; *poesy* PS. 49, 5; *oracle* NUM. 12, 8.

חַיָּה (*prop. f. of the masc. adj.* **חַי**; *constr.* **חַיָּה**, with *suff.* **חַיָּה**, **חַיָּה**, **חַיָּה**) *f. 1. concrete: the living principle* (in a being), *the vital force, life* (as a part of being), hence parallel with **חַיָּה**, conceived of as concrete (Ps. 78, 50; JOB 33, 18 22 28; 36, 14) and like **חַיָּה** denoting the concrete animal impulse to which hunger, thirst, loathing &c. are attributed JOB 30, 20; **חַיָּה** 38, 39 = **חַיָּה** PROV. 6, 30; **חַיָּה** EZ. 7, 13 *to maintain life*; **חַיָּה** Is. 57, 10 *the power (vital force) of thy hand*, i. e. the yet pulsating life, comp. **חַיָּה** Ps. 76, 6, **חַיָּה** DEUT. 32, 36. — 2. (*constr.* **חַיָּה**, in the antique manner **חַיָּה**) *collect. abstract: the living, the animal, world* (**ζῷον**) GEN. 1, 28; 7, 14; 8, 1; LEV. 11, 2; ZEPH. 2, 14; Ps. 104, 25, particularly a *land-animal*, in contrast with birds and fishes GEN. 1, 30; 2, 19; 3, 1; 8, 19; 1 SAM. 17, 46; HOS. 2, 20, joined to **חַיָּה**, which are seldom omitted Is. 46, 1; NUM. 35, 3. Here also probably belongs Ps. 74, 19: *give not over to the wild beast (חַיָּה) the life of thy turtle-dove*, where we should either supply **חַיָּה**, or **חַיָּה** is another form for **חַיָּה**. In general, the signification is *beast*, including the wild LEV. 25, 7, or wild beasts principally Is. 40, 16; JER. 12, 9; EZ. 14, 15; HOS. 2, 14; never a domestic animal. **חַיָּה** *essence of the living*, i. e. *living being* GEN. 1, 20 24 &c., for **חַיָּה** cannot be here an *adj. fem.* **חַיָּה**, since the latter is *masc.* in Ez. 47, 9; **חַיָּה** Ps. 68, 31 *beast of the reed*, i. e. *the crocodile*, an

image of Egypt, like חַיִּים Ez. 29, 3, לַיְיָחָן Ps. 74, 14. — 3. figurat. *a living being*, in the angel-world (see Apoc. 4, 6 ζῶα) Ez. ch.1. — 4. (from *Pih.* of חַיָּה III. = חַיָּה cognate with חַיָּה) prop. *a mass of men bound together*, hence *a crowd, troop, host*, לַחַיָּה 2 SAM. 23, 11 *into an army*, where others read לַחַיָּה *to Lehi* (JUDGES 15, 9); 23, 13 *and the army of the Philistines encamped*, for which יַמְחַיָּה is in 1 CHR. 11, 15, Targ. מַשְׁרָאָה, Vulg. castra. Figur. חַיָּה Ps. 68, 11: *thy congregation* (Rashi גְּדֻלָּהּ, Ibn Esra קְהִלָּתָהּ) dwells therein (in גְּדֻלָּהּ); comp. Ar. حَي (stem, race, family), and חַי as subst. 3 above.

חַיָּה I. (2 pl. with Vau convers. וְחַיִּיתֶם; inf. abs. חַיָּה, חַי, constr. with לְ prefixed לַחַיָּה, with suff. וְחַיִּיתֶם; imp. f. חַיִּי, with Vau conjunctive וְחַיִּי, fut. יַחַיָּה, apoc. יַחַי, וְיַחַי; see חַי) intr. prop. *to breathe, to blow* (cognate in sense חַיָּה, נָשָׁם), hence with שׁוּב רִיחַ JUDGES 15, 19; but usually 1. *to live*, in the widest sense, opposed to מוֹת DEUT. 33, 6; *to continue to live* 2 KINGS 20, 1; Ps. 118, 17; *to live through*, with accus. of time GEN. 5, 3; ECCLES. 6, 6; *to revive, to live again*, from death, i. e. *to rise up anew* 1 KINGS 17, 22; from a sickness, i. e. *to recover, to be restored to health* 2 KINGS 8, 8; spoken of רִיחַ *to rise*; sometimes with the additional idea of *living well, happily, contentedly* DEUT. 8, 1; *to be well*, to which belongs the exclamation יַחַי הַמֶּלֶךְ 1 SAM. 10, 24; with בְּ of the place where LAMENT. 4, 20, or with בְּ of the thing, *to be well in something* HAB. 2, 4; with עַל *to live by something*, i. e. *to be maintained by it* GEN. 27, 40; DEUT. 8, 3; with כֵּן *to live beyond something, to survive it* NUM. 24, 23. In derivatives it means besides *to be lasting* (see חַי), *powerful, strong* (of men), *fresh* (of water), *to exist, to be imperishable* &c. Deriv. חַיָּה (fem. חַיָּה), חַי (out of חַיָּה), חַי (out of חַיָּה), מַחַיָּה I., חַי in the proper name חַיָּאֵל, the proper names יַחַיָּה, יַחַיָּה.

Pih. חַיָּה (part. מַחַיָּה; inf. constr. חַיָּה; fut. חַיָּה) *to make to live, to preserve in*

life, NUM. 31, 15, JUDGES 21, 14, 1 SAM. 27, 9, חַיָּה לֹא same as חַיָּה Ex. 22, 17; sometimes with the addition of the accus. נָפֶשׁ *life* 1 KINGS 20, 31; Ez. 13, 19; Ps. 22, 30; *to animate* JOB 33, 4, זֶרַע *the (human) seed* GEN. 19, 32; *to preserve* 7, 3; *to make grow* HOS. 14, 8; *to perform*, an action, i. e. *to cause it to arise*, Jerome vivifica etc., parall. הוֹרִיץ HAB. 3, 2; *to make prosper* ECCLES. 7, 12; *to bring to life again* 1 SAM. 2, 6; *to make recover* HOS. 6, 2; *to quicken* Ps. 71, 20; *to build again* 1 CHR. 11, 8; with accus. אֲבָנִים *to bind stones into a wall* NEH. 3, 34; *to maintain, to nourish* Is. 7, 21; Ps. 33, 19. Deriv. חַיָּה, חַיָּה, חַיָּה.

Hif. חַיָּה (inf. constr. חַיָּה) *to permit to live*, JOSH. 6, 25; *to preserve in life* NUM. 22, 33; *to restore to life* 2 KINGS 8, 1 &c.

The fundamental signification of the stem חַיָּה (Syr. حَيَا, Phenice חַיָּה in the noun חַיָּה, elsewhere as a verb חַיָּה Plant. Poen. 2, 34; 38, 41; 3, 22, compared with חַיָּה = חַיָּה) lies in breathing, the principle of animal life and existence; as נָשָׁם belonging to נָשָׁם, proceed from a similar radical meaning; comp. Ar. حَوَى adspirare, هَفَا to be stormy; and the Greek ἄω, ζάω, ζῶω are identical with ἄω, ἄγω (to breathe, blow). In the idea of *living*, חַיָּה, חַיָּה, חַי in the organic root is cognate with words of the same tenor in extra-Semitic languages; see חַיָּה I.

חַיָּה II. (not used) intr. same as חַיָּה II., whence

Pih. חַיָּה *to point out*, whence the noun מַחַיָּה (which see) LEV. 13, 10 24, like מַחַיָּה from מַחַיָּה.

חַיָּה III. (not used) intr. same as חַיָּה = חַיָּה *to collect, to put together*, whence חַיָּה 3 (which see).

חַיָּה adj. m., חַיָּה (pl. חַיָּה) f. *lively, sound*, of a woman bearing Ex. 1, 19; from this arises חַי, like שָׂדֶה from שָׂדֶה.

חַיָּה see חַיָּה.

חַיָּה or חַיָּה (developed farther out

of חַיִּי; constr. חַיִּיתָא, def. חַיִּיתָא, Targ. חַיִּיתָא, *pl.* חַיִּי, def. חַיִּיתָא, *Aram. f. an animal*, DAN. 4, 13 and the feeling (לִבָּב) of an animal; connected with adj. חַיִּי (which see) 7, 5, רִבִּיעָא 7, 7, רִבִּיעָא 7, 17, חַיִּיתָא 7, 3, רִבִּיעָא 7, 3, רִבִּיעָא 7, 3, רִבִּיעָא 7, 3. In Daniel's symbolism empires are represented by animals ch. 7; as the crocodile is the emblem of Egypt in the prophets (Is. 27, 1; JER. 46, 7 8).

חַיִּיתָא see חַיִּיתָא.

חַיִּיתָא *f. life, time of life*, חַיִּיתָא 2 SAM. 20, 3 *widowhood of their entire life*, where LXX, Vulg. read חַיִּיתָא חַיִּיתָא.

חַיִּי (only 3 *perf. sing. m.* חַיִּי and once 3 *fem. in pause* חַיִּיתָא EXOD. 1, 16, the duplication disappearing; comp. חַיִּי 1 SAM. 3, 2, חַיִּי SONG OF SOL. 7, 13, חַיִּי PROV. 7, 13, חַיִּי 1 KINGS 2, 40, חַיִּי RUTH 1, 13, חַיִּי Is. 60, 4) *intr.* same as חַיִּי to live, especially in the Pentat. where חַיִּי does not appear GEN. 3, 22; 5, 5; 11, 12 14; 25, 7; EX. 1, 16; 33, 20; LEV. 18, 5 (cod. Sam. חַיִּי); NUM. 21, 8; DEUT. 4, 42; 19, 4, elsewhere only in 1 SAM. 20, 31; JER. 38, 2; EX. 18, 13 24; 20, 11 13 21; NEH. 6, 11. In other places חַיִּי is an adjunct. — חַיִּי appears not to have existed at all as a distinct verb, but to have been interchanged with חַיִּי as a 3 *pers. perf.*,

just as the Ar. حَيَّ is but rare. It may be assumed as a stem for חַיִּי, *pl.* חַיִּים, but nothing more; the nouns חַיִּיתָא, חַיִּיתָא, חַיִּיתָא can also be derived from חַיִּי.

חַיִּי (once חַיִּי Job 24, 22; constr. חַיִּי, with suff. חַיִּי, חַיִּי, *m. pl. abstr. life as a condition* GEN. 3, 14, oppos. to חַיִּי JER. 8, 3; חַיִּי DAN. 12, 2 *everlasting life*. In this sense is used חַיִּי GEN. 2, 7, חַיִּי 6, 17 or חַיִּי חַיִּי 7, 22 applied to the breath of life in man flowing from God, identical with חַיִּי JOB 33, 4. As = חַיִּי Ps. 21, 5 stands for *continuance of life* 63, 5, and also for *earthly* JOB

9, 21, *fleeting* (חַיִּי) ECCLES. 6, 12 or *prosperous life* Ps. 34, 13, for *sustenance* PROV. 27, 27, *refreshment* 3, 22, *corporeal life* 14, 30; in a spiritual sense PROV. 5, 6.

חַיִּי (pause חַיִּי, constr. חַיִּי, with suff. חַיִּי, חַיִּי, *pl.* חַיִּים, with suff. חַיִּים) 1. *strength, might*, of body (from חַיִּי 4) DEUT. 33, 11, Ps. 73, 12, PROV. 31, 3, figurat. HAB. 3, 19; *power*, along with חַיִּי ZECH. 4, 6, opposite to חַיִּי, hence חַיִּי Ps. 18, 33 and חַיִּי JOB 21, 7 to increase in power; חַיִּי to do a powerful deed i. e. to conquer Ps. 60, 14; transferred to vegetable power, fruit Jo. 2, 22, like חַיִּי JOB 31, 39; *pl. forces, strength* ECCLES. 10, 10, as חַיִּי to exert the strength; especially valour, hence חַיִּי JUDGES 3, 29 a valiant warrior, חַיִּי 11, 1 a hero, חַיִּי 18, 2 &c. — 2. *crowd, train* (see חַיִּי 4) 1 KINGS 10, 2, *multitude* EX. 37, 10, hence *army, host*, proceeding either from the idea of might (comp. חַיִּי, Greek δύναμις, ισχύς, Lat. vis, vires), or from חַיִּי = חַיִּי EX. 14, 28; חַיִּי a host performing service 2 CHR. 26, 13; חַיִּי 2 SAM. 24, 2 *general, pl.* חַיִּי 24, 4 or חַיִּי 1 KINGS 15, 20; sometimes with חַיִּי 2 KINGS 6, 14; חַיִּי Ps. 110, 3 *day of the army*, i. e. when the army gathers together in order to march forth. — 3. Figurat. *integrity, ability, uprightness*, of women RUTH 3, 11, PROV. 12, 4, oppos. to חַיִּי, or of men GEN. 47, 8; EX. 18, 21; with חַיִּי or חַיִּי honest, industrious. — 4. Metaph. *substance, riches, wealth* GEN. 34, 29; goods Ps. 49, 11; חַיִּי property increases Ps. 62, 11; חַיִּי to acquire wealth DEUT. 8, 17 18; חַיִּי Is. 60, 5, חַיִּי 10, 14 the wealth of the nations; חַיִּי to procure wealth PROV. 31, 29; *pl. riches* Is. 30, 6. Comp. δύναμις, German Vermögen, English ability &c. — חַיִּי is also found as part of the proper name חַיִּי (which see); the Phœnician in use for it was the feminine form חַיִּיתָא (after the form of the Hebrew

חִילָה power, capacity; hence the epithet of **חִקֵּם** (Hercules) in the proper name **חִקֵּם בִּי חִילָה** (Hikkem of competent ability) Kit. 8, 2, 3.

חִיֵּל (*constr.* חִיֵּל, with *suff.* חִילָה) *Aram.* *m.* the same, DAN. 3, 20; along with **חִיֵּל** EZR. 4, 23; **חִיֵּל** DAN. 3, 4; 4, 11 = **חִיֵּל** Ps. 29, 4.

חִיֵּל *m.* 1. a collateral form for **חִיֵּל** *host* 2 KINGS 18, 17; Is. 36, 2; comp. **חִיֵּל**. — 2. *fortress, fort* Ps. 122, 7; **חִיֵּל** 3, 8 *fortress of the sea*, *conseq.* = **חִיֵּל** Is. 23, 4. But **חִיֵּל** HAB. 3, 19 comes from **חִיֵּל** and is equivalent to **חִיֵּל** Ps. 18, 2, or **חִיֵּל** JER. 16, 19. **חִיֵּל** (*thy army*) Ps. 10, 8 and **חִיֵּל** (*crowd of the miserable*) 10, 10, as the Masora will have it read, should be rather looked for under **חִיֵּל** and **חִיֵּל**. See **חִיֵּל** and **חִיֵּל**.

חִיֵּל (from **חִיֵּל** 2) *m.* the pang, of a woman bearing Ps. 48, 7; *earthquake*, cognate in sense with **חִיֵּל** Ex. 15, 14. — See another meaning under **חִיֵּל**.

חִיֵּל as a verb, see **חִיֵּל**.

חִיֵּלָה see **חִיֵּלָה**.

חִיֵּלָה *fem.* same as **חִיֵּל** *pain* JOB 6, 10.

חִיֵּלָה *f.* wall, rampart, intrenchment, Ps. 48, 14, or perhaps *fortification, fort*, identical with **חִיֵּל** or **חִיֵּל**. It is better to read with the Targ., LXX, Vulg. and others **חִיֵּלָה** (from **חִיֵּל**), as 18 mss. have it.

חִיֵּלָה (**חִיֵּלָה** and **חִיֵּלָה**; with *a* of motion **חִיֵּלָה**, **חִיֵּלָה**; *fortress*, from **חִיֵּל** with termination **חִיֵּלָה**) *n. p.* of a place in Palestine beyond the Jordan, perhaps among the 60 towns of Bashan 2 SAM. 10, 16 17. As the place is unknown and the reading is also uncertain, it is entirely omitted in 1 CHR. 19, 16, or **חִיֵּלָה** is put for it 19, 17; and **חִיֵּלָה** should probably be translated with Vulg., Aq., Symm., *their hosts*.

חִיֵּלָה (perhaps *fortress*, from **חִיֵּל** = **חִיֵּל**, and the formative syllable **חִיֵּל** = **חִיֵּל**)

in **חִיֵּלָה**, **חִיֵּלָה** *n. p.* of a city in Judah 1 CHR. 6, 43 [58], for which **חִיֵּלָה** stands in JOSH. 21, 15.

חִיֵּלָה (from **חִיֵּל** = **חִיֵּל**) *m.* grace, beauty, JOB 41, 4. It is possible that **חִיֵּל** is lengthened out of **חִיֵּל**, without the necessity of assuming a stem **חִיֵּל**.

חִיֵּלָה (from **חִיֵּל**) *m.* a partition-wall, a wall, Ez. 13, 10, whose place is supplied by **חִיֵּל** in 13, 12; *Ar.* **חִיֵּל**, the same.

חִיֵּלָה (from **חִיֵּל**, after the form **חִיֵּלָה**) *adj. m.*, *חִיֵּלָה* *f.* outer, exterior, e. g. the fore-court, the hall Ez. 40, 17, i. e. intended for the people, joined to **חִיֵּל** (entrance) 2 KINGS 16, 18, **חִיֵּל** 2 CHR. 33, 14, **חִיֵּל** Ez. 44, 1; opposite to **חִיֵּל** 41, 17. **חִיֵּלָה** *חִיֵּלָה* NEH. 11, 16, 1 CHR. 26, 29 *outer* i. e. civil business, contrasted with sacred; comp. **חִיֵּלָה** (Mishna) writings not sacred. **חִיֵּלָה** 1 KINGS 6, 29 or **חִיֵּלָה** 2 KINGS 16, 18 *without*.

חִיֵּלָה or **חִיֵּלָה** Prov. 17, 23 (with *suff.* **חִיֵּלָה**; from **חִיֵּל**) *m.* 1. *bosom, lap* (Phenic. **חִיֵּל** the same, Eryc. 4), applied to a spouse, a nurse, a child, prop. inlet, JER. 32, 18; LAMENT. 2, 12; **חִיֵּלָה** DEUT. 13, 7 *the wife lying on the bosom* (of her husband), i. e. the spouse, also named **חִיֵּלָה** MIC. 7, 5; on the contrary **חִיֵּלָה** DEUT. 28, 56; hence **חִיֵּלָה** Prov. 5, 20, **חִיֵּלָה** 1 KINGS 1, 2 are spoken of the embrace of love. Sometimes as a place where children, lambs &c. are carried NUM. 11, 12; Is. 40, 11. Figurat. as the seat of feeling and determination, hence **חִיֵּלָה** Ps. 74, 11 *K'ri to destroy out of the midst of the bosom* (i. e. from the bottom of the heart); **חִיֵּלָה** *to bear reproach in the bosom*, i. e. to feel deeply, hence Ps. 89, 51 *my bearing in the bosom* (**חִיֵּלָה**), where **חִיֵּלָה** is omitted, as being already in the preceding hemistich. To this belong the expressions **חִיֵּלָה** JER. 32, 18, **חִיֵּלָה** Is. 65, 6, **חִיֵּלָה** Ps. 79, 12, **חִיֵּלָה** Is. 65, 7 in the signification.

to recompense, prop. to pay into the bosom, to measure, to give back into the bosom, comp. הָשִׁיב בְּרָאשׁוֹ Judges 9, 57; more rarely as the seat of anger Eccles. 7, 9. הַסִּלְתִּי עַל־יְהִיָּי הָשִׁיב Ps. 35, 13 *my prayer turns to* (see עָלָה *שוב*) *my bosom*, i. e. comes from the heart, hence = קָרַב Job 19, 27. — 2. Metaph. *bosom* of a garment, sinus vestis, into which one puts גִּזְרָה Prov. 16, 33. or שָׁחַד 21, 14. — 3. *the hollow part*, of a chariot, sinus currus, 1 Kings 22, 35; *the support, cavity* of an altar, i. e. in which it rests Ez. 43, 13 17; הָאֲזִינִי *cavity in the ground* 43, 14.

חִירָה (*distinction, nobility*) *n. p. m.*
 GEN. 38, 1. Stem חִיר.

חִירוֹם (the same) *n. p. m.* 1 KINGS 7, 40, for which חִרָם (which see), חִירָם (which see), חִירָם אֶבֶר (which see), or חִירָם אֶבֶר, stand elsewhere. The termination *ōm* for *ām* is a Phœnician pronunciation; comp. *Eῤῥωμος* (JOSEPH. c. AP. 1, 17, 18), which is חִירוֹם.

הִירָם (the same) 1. *n. p.* of a Tyrian king 1 KINGS 5, 1-18, elsewhere called הִירָם (which see). — 2. of a Tyrian artificer 1 KINGS 7, 13, elsewhere called הִירָם (which see) 2 CHR. 4, 11.

חַיַּשׁ as a verb, see **חָיַשׁ**.

חָיִשׁ *m. prop. haste, swiftness, only as an adverb, in haste, Ps. 90, 10.*

Ps. 71, 12 K'tib see **חַיִּים** **חַיִּים**

חיות see חית

תַּיִת f. a wild beast Ps. 74, 19, - תַּיִת.

חַיִּית see **חַיִּוֹת**.

חֲבֵרֵי (pl. constr. חֲבֵרִי; from חֲבַר after the form גַּל, צֶדֶד, בֶּן) *m. a steel-trap*, with which the man-robber (אִישׁ גָּדִיד) catches wanderers, Hos. 6, 9: *as the steel-trap of robbers, so (are the traps of) the bands of priests.*

חָזָק (after the form חָזַל, from חָזַל; with *suff.* חֲזָקָה, חֲזָקָה; *pl. constr.* חֲזָקִים according to Jerome and the Vulg. Hos. 6, 9) *m. the palate*, an organ of

taste JOB 12, 11, of the fine perception of food tasted 34, 3 and of fruits SONG OF SOL. 2, 3; prop. either that which pierces, which feels, the keen sense of taste manifesting itself as a pricking, pressing thing, as sentire (to feel) is connected with sentis (thorn), comp. être piqué; or that which lays hold of, catches, like the cognate מַלְקוֹחַ, i. e. fauces; but in any case it comes from חָקַךְ (which see) and not from חָקַק. Figur. *the mouth*, to which are applied מִנְחָה הִגִּיהָ PROV. 8, 7, בִּינָה JOB 6, 30, חֶסֶד 31, 30, to which one puts a trumpet Hos. 8, 1; *the part of the mouth that kisses*, SONG OF SOL. 7, 11; *speech* PROV. 5, 3. — In Ar. حَكَّ, Syr. سَخَا, Targ. חִקְקִין *n* is inserted, without its having to be regarded as radical.

חָבַר (only *part.* **חֻבֵּה** belonging to the *Pih.* **חֻבֵּה**) *intr.* to hold on firmly, to a thing, affixum haerere, therefore to *cling to*, to *trust*, with לְ of the person *Is.* 30, 18, stronger than **בָּטַח** (which see); comp. Talmud. **חֻבֵּר**, and the collateral form Hebr. **חָקַד** to stick into a thing, to fasten; thus the organic root is **ח-ב-ה**.

Pih. חָפַז (*part.*ⁿ חֹפֵז, *fut.* יִחְפֹּז) *to trust much*, i. e. *to wait for, to hope*, with לְ of the person or thing *Is.* 8, 17, *JOB* 3, 21, with עַד of the time *till* *2 Kings* 7, 9; חָפַז בְּדְבָרִים אֶחָד *JOB* 32, 4 *to wait upon one with words*; elsewhere חָפַז stands also absol. *DAN.* 12, 12 or in the sense *to tarry*, with infin. following *Is.* 30, 18.

חֶבֶר (from חֶבֶר after the form שֶׁמֶר) *f. a hook, with which fish were drawn (הֶעֱלָה, מִשְׁךְ)* out of the water **Is.** 19, 8; **HAB.** 1, 15; **JOB** 40, 25; comp. **Targ.** חֶבֶר denom. to angle, מִזְכֵּי a hook.

חִבְיָה (*blackness, heat, drought*) *f.*
only in **בְּקַעַת הַיָּבֵשׁ** (*hill of drought*) *n. p.*
of a hill in the south of the wilderness
of Ziph 1 SAM. 23, 19; 26, 1 3.

חָכִים (*plur.* חָכִימָן, *constr.* חָכִי, *def.* חָכִימָא; formed from *Pahel*) *Aram. m.* *wise*, i. e. *a magician*, *Chaldean* DAN. 2,

12 18 48, belonging to a peculiar cast (Diod. 2, 29) or corporation, mentioned with חכרם, חכרם 2, 27; but also applied to the truly wise, who receive their wisdom from God, 2, 21.

חכר i. e. חכר (not used) *tr.* to prick, to pierce (Targ. חכר, Talm. חכר the same), connected with the org. root in חכר-חכר &c.; transferred from a fishing hook, a steel-trap &c. to the sharp sense of taste (see חכר) or to laying hold of, seizing (cognate with the organic root in חכר). Figurat. to hold firmly by a thing, to hang by, as the farther developed חכר proves. Deriv. חכר, חכר, חכר.

חכר (not used) *intr.* 1. to be dark, black, to be of a dark red, e. g. of the obscuration of the eyes in a drunken person, consequently = חכר (which see); then, according to some, to be beautiful (see חכר), which, however, is improbable according to the Ar. حَكَلَ (to be obscure, referring to speech), حَكَلَ (to be dark, black), to which belongs also the Targ. חכר (to be dark); see *Pihel*. — 2. like חכר to be black, prop. to be heated, burnt, applied to a region; comp. Ar. قَحَلَ to dry, to burn up, and the Hebr. חכר. Deriv. חכר in the proper name חכר. — 3. Figurat. to be sorrowful, unfortunate, used metaphor. as in the case of חכר (to be black, gloomy); to be pious, comp. חכר. Deriv. the proper name חכר.

Pih. חכר (repeating the last letter) to be very dark, spoken of the eyes of a drunken man. Deriv. חכר, חכר.

חכר (constr. חכר, see חכר).

חכר (*Jah* is one speaking obscurely) n. p. m. נח 1, 1, if it be not = חכר.

חכר (after the form סכר, constr. חכר with *i* appended after the old way) m. a darkening, of the eyes Gen. 49, 12, arising from wine-drinking; interpreters and versions have thought of חכר.

חכר (from חכר) f. darkening, of the eyes, Prov. 23, 29, of drunkenness.

חכר (*imp.* חכר, *fut.* חכר, 1 pers. in pause אֲחַכְרֶנּוּ) *intr.* according to the usual assumption to fasten the attention upon a thing (comp. חכר, חכר, חכר, so that the organic root would be חכר); more correctly to divide, to separate, cognate in sense חכר (comp. חכר); then to perceive, to know (like the Targ. חכר, Syr. حَكَم, Ar. حَكَم), hence to be discreet, acute, intelligent, clear-sighted, wise, Prov. 9, 12; 23, 15; to become wise 9, 9; 13, 20; to get insight 6, 6. Figurat. to be skilful, e. g. in architecture (see Ex. 31, 6; 35, 10; Is. 40, 20), to calculate, in commerce (see Ez. 28, 4 5), to be selfconceitly prudent ZECH. 9, 2; to excogitate, trans. with accusat. of the object ECCLES. 2, 19. Deriv. חכר, חכר, חכר, חכר, חכר, the proper names חכר, חכר.

The fundamental signification of the verb is still shewn in Ar. by the meaning to decide, to judge, whence to rule, and by enlargement to defend, to make firm, to make capable &c.

Pih. חכר (*fut.* with suff. אֲחַכְרֶנּוּ) 1. to make wise, with חכר before, i. e. more than Ps. 119, 98, or by a thing Job 35, 11; Phœnician (as Aram.) to be very wise, whence the noun חכר a wise man, philosopher, guide, leader, an epithet of Hercules, from which comes the proper names חכר Hiempsal, 'Ιάμψας (Numid. 1, 2), חכר (ib. 2, 3), חכר (ib. 2, 2), חכר חכר (Kit. 8, 3), חכר = חכר (Numid. 3, 2), like the Hebrew חכר, חכר (which see). — 2. to bridle, to lead, Ps. 105, 22, if it should not be taken here as a denomin. from חכר i. e. to take away wisdom, to present as a fool, to make a fool of.

Puh. חכר to be discreet, cunning, hence חכר Prov. 30, 24 a cunning prudent one; of a magician Ps. 58, 6.

Hif. חכר to make wise, Ps. 19, 8.

Hithp. חכר to think oneself wise, clear-sighted ECCLES. 7, 16; to shew oneself prudent, with חכר of the person Ex. 1, 10.

חָכָם (not used) *Aram.* the same, derivat. חֲכָמָה.

Pah. חָכָם (not used) same as Hebr. חָכָם. Deriv. חָכִים.

חָכָם (*constr.* חָכָם; *pl.* חָכָמִים, *constr.* חָכָמִי, with *suff.* (חָכָמִי) *adj. m.* חָכָמָה (*constr.* חָכָמָה; *pl.* חָכָמוֹת, *constr.* חָכָמוֹת) *f.* 1. *knowing, skilful, experienced, as* לְעֹשֵׂי־חָכְמָה 1 CHR. 22, 15, בְּחָכְמָה 2 CHR. 2, 6 (also called לֵב חָכָם Ex. 28, 3), of enchantment Is. 3, 3. As a *subst. a master, one who knows* JER. 10, 9; חָכָמוֹת 9, 16 = יִדְעוֹת נָדָד AM. 5, 16, i. e. *skilful in lamentation for death; in a bad sense* 4, 22. — 2. *wise, clear-sighted, with נָכוֹן* GEN. 41, 33, DEUT. 4, 6, opposite to נָבֵל 32, 6; *subst. a wise man, a clear-sighted one* Ps. 107, 43, to whom are applied the expressions יִרְדֵּעַ שְׂכָל 2 CHR. 2, 11, לְעֹצָה PROV. 12, 15, וְחָכְמָה וְנֶאֱמָר 14, 16 &c. חָי is used of the sagacious JER. 18, 18, of those experienced in human and divine things GEN. 41, 8, ECCLES. 12, 11, of the cautious 2, 14, of magicians and enchanters Ex. 7, 11, of the cunning JOB 5, 13, of the constant Is. 31, 2, of judges 1 KINGS 2, 9, of the virtuous and pious Ps. 37, 30; JOB 28, 28 &c.

חֲכָמָה (*c.* חָכָמָה, with *suff.* חֲכָמָתָם) *f.* *knowledge, experience* Ex. 28, 3, in full form לֵב חֲכָמָה 35, 35; *wisdom, σοφία*, in the widest extent JOB 11, 6; 12, 2; *skill, science* DAN. 1, 17; *resignation to the will of God* JOB 28, 28 &c., standing with חֲבוּנָה Ex. 31, 3, בִּינָה Is. 11, 2, דַּעַת 33, 6, מִדָּע 2 CHR. 1, 10, and opposed to חֲלָלוֹת ECCLES. 2, 12, סִבְלִיּוֹת ib. — חֲכָמָה is ascribed to commanders DEUT. 34, 9 and kings Is. 11, 2, embracing among the Hebrews the highest capacity of judging (1 KINGS 3, 16; 10, 1), a knowledge of nature (5, 13), the gift of proverbs and poetry (5, 12) PROV. 1, 2, the right apprehension of human things Is. 19, 11, the art of prophesying, of interpreting dreams, of practising enchantments Ex. 7, 11; DAN. 5, 11 &c. חָי as *divine wisdom* denotes the highest disposing intelligence (Prov. 10, 4), which

reveals itself in creation 3, 19; 8, 22 (Ps. 104, 21) JOB 28, 25 (see SIR. 1, 9; 24, 3; BAR. 3, 32), in the maintenance and government of the world JOB 12, 15; 23, 24, and in the ruling of peoples 12, 17; that dwells from eternity only in God SIR. 1, 4, and is unsearchable by men Is. 55, 9; JOB 23, 12 (SIR. 1, 5). Phenice. חֲכָמָה the same, hence חֲכָמָתָעַל (= חֲכָמָתָעַל) n. p. m. (Numid. 4, 7).

חֲכָמָה (*constr.* חֲכָמָה, *def.* חֲכָמָתָה) *Aram. f.* the same, used of divine wisdom DAN. 2, 20; 5, 11; EZR. 7, 25; and of human wisdom DAN. 2, 30; Targ. חֲכָמָה, Syr. حَكَمًا.

חֲכָמָנִי (*wise viz. Jah is; comp. חָכָן* under חָכָן) n. p. of the father of one of David's heroes 1 CHR. 11, 11, who is called in 2 SAM. 23, 8 חֲכָמָנִי, which has the same meaning; the hero himself was styled יִשְׁבָּעִים 1 CHR. 11, 11 or יִשְׁבָּע 2 SAM. I. c.; and his brother was יִחִיאֵל 1 CHR. 27, 32.

חֲכָמוֹת (a singular form like חֲלָלוֹת, חֲלָלוֹת, *cf.* having arisen out of *a-át*), *f.* *wisdom*, PROV. 9, 1; but it was early taken for a plural and construed as such 1, 20; 29, 7.

חֲכָמוֹת (same as חֲכָמוֹת) *f.* the same, PROV. 14, 1.

חֲכָר belonging to JOB 19, 3, see חֲכָר.

חָל (from חָלַל 1 to move in a circle, after the form חָלַל, *m.* 1. *the outermost fence of fortifications, the glacis, the (outermost) rampart around city-walls, pomœrium, περὶοριζήματα, antemurale* 2 SAM. 20, 15, coupled with חוֹמָה Is. 26, 1, LAMENT. 2, 8, explained in Aramaean by בֵּר שוּרָא (כְּ שוּרָא) *son of the wall; comp. Targumic חָל*, חֵילָא. It is therefore different from חָלַל Ps. 48, 14; 122, 7; NAH. 3, 8. — 2. a shorter expression for חָלָק (*city-district*) 1 KINGS 21, 23, which the parallel passages 2 KINGS 9, 10 36 37 and the versions have; OB. 20 *and the captives of the province (חָלָק) of the sons of Israel*, i. e. of the ten tribes (see חָלָק).

חל (after the form חק, from חלל; *Aram. pl. (חליל) m. prop. exposed, accessible, made common, hence unfettered, profane, unconsecrated*, Ez. 48, 15, opposed to קדש 22, 26 what is divided off, separated, holy. **חל** לחם 1 SAM. 21, 5, opposite to לחם קדש as the shewbread was called. **חל** חרד 21, 6 *unholy conduct*. Targ. חל the same, whence חלדני or חלדני (from חל = חל) foreign, i. e. profane, חליל desecration.

חלא I. (not used) *intr. to be covered, overlaid, spread over*, e. g. with rust, to rust; comp. Talm. **חלילא** to be rusted over, of money, חלר to cover (cognate the *Aram. (חלן)*, then to rust, Ar. **حَلَا** to smear over. Deriv. **חללא** 1.

חלא II. (*fut. (חללא)* same as חלה (which see), 2 CHR. 16, 12; metaphor. to be weakly, to be tender. Deriv. **חלליא**, **חלליא**, and the proper name **חללא** 2.

חלאה (after the form **חמאה**; with *suff. חלאה*, once without Mappik Ez. 24, 6) / 1. rust, a covering of rust, on a kettle Ez. 24, 6 11 12. — 2. (tenderness) a. p. f. 1 CHR. 4, 5 7.

חלאים see חלי.

חלאם see חילם.

חלב I. (not used) *intrans. to glide thickly along a thing, to spread or streak thickly upon a thing*, spoken of a fluid, slippery, fat and clammy substance; hence Ar. **حَلَب** to stripe the udder, to milk, mulgere, *ἀμύγειν*, V. VII. to flow out. The org. root, therefore, is **חלב**, also found with the fundamental signification enlarged in **חלב**, **חלב**, **חלב**, **חלב**, as well as in the Sanskrit *lip*, Greek *ἀ-λειφω*, *lin-a*, *lináo*, Lat. *labi* (to glide), *lippus* &c. Deriv. **חלב**, **חלב**, **חלב** (and perhaps also **חלב**, **חלב**), the proper names **חלב**, **חלב**, **חלב**.

חלב II. (not used) *intr. to be white*, identical in its organic root with that

in **חלב** (*palescere*), **חלב** (*albescere*); comp. Greek *ἀλφ-ός*, Lat. *alb-us*, *alp-*, &c. Deriv. **חלב**, **חלב**.

חלב (with the article **החלב**, with *suff. חלבי*, **חלב**) *m. 1. milk*, prop. the fatty, *cream*, therefore interchanged with **חלב** JUDGES 5, 25; **חלב** 1 SAM. 17, 18 *cuts of soft cheese* (according to all the translators); hence it is also applied figur. to the slimy male semen JOB 10, 10. But it usually means *sweet, fresh milk*, of the udder SONG OF SOL. 5, 12 or of the mother's breast Is. 28, 9; from which butter is made PROV. 30, 33, therefore different from **חלב** GEN. 18, 8; with **חלב** it is a figure of superabundance in a land Ex. 3, 8; LEV. 20, 24; NUM. 14, 8; JO. 4, 18 *the hills overflow with milk*, i. e. the land runs abundantly with overfulness; elsewhere with **חלב** Is. 55, 1, SONG OF SOL. 5, 1 as a special drink; figurat. SONG OF SOL. 4, 11 *honey and milk under the tongue*, i. e. to speak in mild words. — 2. *what is best, most excellent*, as **חלב** Ez. 25, 4, along with **חלב**. — If it be derived from **חלב** I, we can perceive the connexion with **חלב**, Ar. **لبا**, colostrum, Talm. **חלב**, white of an egg, prop. slime, Phenice. **חלב** *ἐλαφος* (Hesych.) butter &c. But as **חלב** stands for a figure of whiteness GEN. 49, 12, LAMENT. 4, 7; as the Targ. **חלב** (white of an egg), **חלב** (a white blossom) also refer to the fundamental signification "to be white"; as the Greek *γαλαx*, Lat. *lac*, comp. *γαλήνη*, may point to *white*: it is better perhaps to derive it from **חלב** II.

חלב (only *constr. חלב*, hence after the form **חלב**, **חלב**; comp. **חלב** GEN. 49, 12 from **חלב** = **חלב**) *m. 1. same as חלב milk* Ex. 23, 19; 34, 36; DEUT. 14, 21; PROV. 27, 27. — 2. Figur. *the best, the fruit* Is. 60, 16, parallel to **חלב**, as **חלב** is also applied metaphorically in the same way.

חלב (with *suff. חלבי*, **חלב**, *poet.* **חלב**, **חלב**; *pl. חלבים*, *constr. חלבי*, with *suff. חלבי*) *m. prop. sticky*, hence 1. *fat*, of sacrificial animals LEV. 3, 16;

16, 25, along with חָם as the most excellent thing for a sacrifice Ez. 44, 15; more rarely of the fat of man JUDGES 3, 22; a fat meal Ps. 63, 6, i. e. rich enjoyment; a fat heart, i. e. one without feeling, Ps. 17, 10 they close their unfeeling heart, fat among the Hebrews representing insensibility (Ps. 119, 70; Is. 6, 10); Ps. 73, 7 יצא מִחֶלֶב עֵינָיו their sin proceeds from their unfeeling heart (חֶלֶב = עֵינָן); pl. pieces of fat LEV. 8, 26 or fat sheep GEN. 4, 4. — 2. Figurat. the best, the principal part, i. e. marrow, e. g. חֶלֶב הָאָרֶץ GEN. 45, 18 the marrow of the land, i. e. its best fruits; חֶלֶב הָחֵטָה Ps. 81 17 or חֶשֶׁם הָחֵטָה 147, 14 the marrow of the wheat, i. e. the most nutritious wheat, or also חֶלֶב בְּלִיּוֹת הָחֵטָה DEUT. 32, 14, comp. Greek *στῆλα πυρρῶ*, Arab. *لَبَابُ لَبَر*; חֶלֶב חֵי וְרוּחַ NUM. 18, 12 the best oil; חֶלֶב חֵי ibid. the best must. — 3. (fatness, strength) n. p. m. 2 SAM. 23, 29, for which חֶלְדֵי stands 1 CHR. 11, 30 and 27, 15.

חֶלֶב m. 1. the same Is. 34, 6. — 2. (fatness, fruitfulness) n. p. of a city, Josh. 19, 29, where חֶבֶל stands.

חֶלְבָה (fatness, fertility, from חֶלֶב I.) n. p. of a city in Asher JUDGES 1, 31, but which Asher could not get possession of. It is different from חֶלֶב (which see), and seems to have been called also חֶלֶב Josh. 19, 29, where חֶבֶל stands, but where the cod. Vat. of LXX has already *Ἀπολέβ* i. e. *ἀπὸ Χελέβ*. At a later period it was called חֶלֶב חֵטָה (clod of fatness, i. e. cloddy-fat), celebrated for the richness of the olive plantations (Erach. 32^a; Menach. 85^b; Tosifta ib.; Pesach. 53^a; J. Sheb. 9, 2), and mentioned with מְרוֹן (Hebr. מְרוֹן), עֶבְרָה &c.; Josephus (B. J. 2, 20, 6; 4, 2; 1, 3; Vit. 10, 13) calls it *Giscalā*.

חֶלְבֹן (fruitful, fat) n. p. of a Syrian city, celebrated for its wine Ez. 27, 18, which the Syrians exported, and which was also a table-wine with the Persian kings (Athen. 1, 22). It is *Χαλυβών*, Syr. *حَلَب*, Arab. *حَلَب*, the present

Aleppo; in the Greek period it was also called Beroea (2 Macc. 13, 4). There is also at the present day a village חֶלְבֹן, three hours north of Damascus at Antilibanus, which might be taken for חֶלְבֹן in Ezek. (Robinson's New Bibl. Res. 614).

חֶלְבָנָה f. *galbanum*, *χαλβάνη*, i. e. a strong-smelling gum of Syria, applied in fumigations Ex. 30, 34, and which was also known to classical writers (Virg. Aen. 3, 415; 4, 764; Plin. 12, 25); formed from חֶלֶב resin, gum, Syr. *حَلَا*; originally from the masc. חֶלְבָן (after the form *חֶלְבָן*).

חָלַר I. (not used) tr. to veil, to cover, hence to conceal (cognate in sense עָלַם which see); comp. Talm. חָלַר to conceal, to hide, חָלַרְרִי to cover with rust (comp. חָלָה), Targ. חָלַרְרִי to veil. The organic root is חָלַר, which exists also in עָלַם (which see) &c. Deriv. חָלַרְרִי, and the proper names חָלַר, חָלְרִי.

חָלַר II. (not used) tr. prop. to break through (comp. חָלַרְרִי), then to dig through, to root up, the ground, Talm. חָלַרְרִי to bore (the ground), Syr. *حَل* to dig. Deriv. n. p. חָלְרָה.

חָלַר (pause חָלַרְרִי, with suff. חָלְרִי) m. prop. the dark, veiled, unlimited time, therefore like עוֹלָם from עָלַם; hence 1. the world, as עוֹלָם (Eccles. 3, 11) and *αἰών* in the N. Testament, Ar. *الدُّنْيَا*, conseq. מִחָלַר Ps. 17, 14 of the (passing) world, i. e. passing, temporary, finite (comp. מִמָּאָסָם Is. 40, 17); יֹשְׁבֵי חָ' Ps. 49, 2 the inhabitants of this (finite, temporary) world, comp. *κόσμος* (John 15, 18 19); the upper world, in contrast with the lower Is. 38, 11, where חָלַר stands for חָלַר. — 2. continuance, duration of life, prop. eternity, like עוֹלָם Ps. 39, 6; Job 11, 17; מִחָלַרְרִי Ps. 89, 48 how (short) is life, where מִחָלַרְרִי seems to be abridged from מִחָלַרְרִי (comp. 89, 51); comp. Ar. *خلود* continuance.

The fundamental signification we have given adheres to the comparison of חָ' with עוֹלָם, as the Arab. *دار الحلد* = *دار الحلد* (Eccles. 12, 5); and there only

remains the choice between making the idea of *continuance* (Ar. **خلد**) proceed from that of *breaking* or *digging through* or from that of *veiling, covering* &c. as in **עלם**; the latter is preferable.

חלד (*continuance of life, strength*) *n. p.*
m. 1 CHR. 11, 30, for which **חלב** occurs in 2 SAM. 23, 29, and **חלדי** 1 CHR. 27, 15.

חלד *m.* (from **חלר** II.) prop. the digging, rooting up, concr. *amole, weasel*, LEV. 11, 29, like the Syr. **ܚܠܕܐ**, Ar. **خلد**, hence the LXX *γαλή*, Vulg. *mustela*; on the other hand, the Targ. **פרכושחא**, Syr. **ܦܪܚܫܬܐ** come from **פרש**, Ar. **كركس**, to move quickly to and fro.

חלדה (*weasel*) *n. p.* of a prophetess 2 KINGS 22, 14.

חלדי (*enduring, long-lived*) 1. *n. p.* of a Davidic hero 1 CHR. 27, 15, for which **חלד** or **חלב** stands elsewhere. — 2. *n. p.* *m.* ZECH. 6, 10, for which is **חלם** 6, 14.

חלה I. (*fut. once* **חלה**, as if from **חלל**; *apoc.* **חלה** 2 KINGS 1, 2; *part. f.* **חולה**, *c.* **חולה** [see another **חולה** under **חול**]; *inf. c.* **חולה**, with *suff.* (**חוליה**) *intr. prop.* to be pounded, soft, relaxed; therefore to become weak JUDGES 16, 7; to feel oneself powerless IS. 57, 10; to be pained PROV. 23, 35; to feel pain JER. 5, 3; to be grieved, with **על** of the person 1 SAM. 22, 8 (Ethiop. the same); to be incurable, ECCLES. 5, 12 an incurable evil (comp. **מכה** **חלה**); to be sick, to become sick, to suffer, 1 KINGS 14, 1, with **למית** following IS. 38, 1 unto death, opposite to **חזק** 39, 1; as the consequence of blows JER. 5, 3; PROV. 23, 35. To complete the idea, sometimes **חל** 2 KINGS 13, 14 is used, like the Greek *ροσεν* *ρόσον*, or the accusat. of the member in which one suffers is added 1 KINGS 15, 23; figurat. with accus. **חלה** SONG OF SOL. 2, 5. Deriv. **חלי**. — Many assume as the fundamental signification of the organic root **חל**

to be rubbed, Ar. **حَلَّ** (trivit), or as = Greek *χαλ-āo* to relax. More probable is the radical meaning to be struck, pushed, to be shaken to and fro, thrown,

percelli (cognate in sense **חָשַׁל**), there fore to totter backward and forward, to be weak, decaying, conseq. identical with the organic root in **חל** I., **חל** I., **חל**, and perhaps with that in the Sanskrit *kalaj*, Pers. *kālī-den*, Greek *καλλ-εω*, Latin *cell-ere*.

Nif. **חלה** (3 *pl.* **חליו**; *part. f.* **חלה**, *pl.* **חליו**) to become sick, from agitation DAN. 8, 27; to be injured JER. 12, 13, where the Vulg. reads **חליו** (to gather), as 16, 19; with **על** to be grieved at ... AMOS 6, 6; to be incurable, deadly, of **מכה** JER. 14, 17; NEH. 3, 19; **חליו** the sick, weak EZ. 34, 4 21; on the contrary in the case of **חלה** IS. 17, 11 it is taken in the sense of *possession*, i. e. ingathering, as vice versa **חלחה** PS. 68, 10 is said to mean *thy sick*.

Pih. **חלה** to make incurable, of **מכות** and **חלואים**, with **א** of the place DEUT. 29, 21. On the other hand, **חליו** PS. 77, 11 may be a form from **חלל**, like **חליו** 17, 3, **חליו** EZ. 36, 3, and should perhaps be taken as a noun.

Puh. **חלה** to become weak, powerless IS. 14, 10.

Hif. **חלה** prop. to make sick PROV. 13, 12, therefore **חלה** to strike a deadly blow MIC. 6, 13 (comp. **נח** 3, 19); but also to shew sickness HOS. 7, 5, where LXX, Targ. and Vulg. read **חלה** IS. 53, 10 is (according to the Masoretes) = **חלה**, in the Aramaean manner, or (according to Kimchi) = **חלה** from **חל** = **חלה**, and so to make sick, joined with **דפא** to express one idea. Others take it = **חלה** governed by **דפא** to smite with sickness. Derivat. **חלה**, **חלה**, **חלה**, **חלה**; but the proper names **חלה**, **חלה**, **חלה** are to be derived perhaps from **חל**.

Hof. **חלה** to become sick, 1 KINGS 22, 34.

Hithp. **חלה** (*inf.* **חלה**, *imp. ap.* **חלה**, *fut. ap.* **חלה**) to make oneself sick, 2 SAM. 13, 2, to feign oneself sick 13, 5 6.

חלה II. (Kal unused) *tr.* to stroke, to flatter, prop. to stroke something

smooth, Greek *ηλ-έω* (to stroke, to flatter), connected perhaps with חָלַק L, which also means *to flatter*, or better, with חָלַח, חָלַח (which see) Ar. حَلَّ III. and IV. the same. It is possible that it is connected with חָלַח I. in its fundamental signification; for the Syr. *مع* (to rub, to play the hypocrite) is of like application.

Pi. חָלַח (inf. c. חָלַח, imp. חָל, fut. ap. חָלַח) *to stroke*, with accus. פָּנֵי פ' *the face of a person*, i. e. *to flatter one* (in order to get favour), comp. Arab. خُلُوَان (a bribe); *to appease*, by presents Ps. 45, 13 or otherwise Prov. 19, 6; Job 11, 19; therefore *to pray to God* Ex. 32, 11; 1 SAM. 13, 12; JER. 26, 19.

Hif. חָלַח see חָלַח.

III. (not used) intr. *to be sweet*, lovely, figurat. of dress; Syr. مَح (to be agreeable); Pa. to adorn. Perhaps no particular stem חָלַח should be assumed for מְחַלַּח, since it may have sprung from מְחַלַּח; on the proper name מְחַלַּח see מְחַל. Deriv. חָלַח, חָלַח.

חָלַח (constr. חָלַח, pl. חָלַח) f. a cake, Num. 15, 20; Lev. 8, 26; sometimes = פֶּקֶד loaf, 2 SAM. 6, 19, with which it is interchanged, named from its roundness (see חָלַח II.).

חָלַח (with suff. חָלַח; pl. חָלַח) m. prop. the state of being bound, the state of being closed, sleep, then (comp. German drom, troum, Traum, dream, connected with dorm-ire, comp. somnus and somnium) a dream GEN. 37, 5, חָלַח הַלַּיְלָה a nocturnal dream GEN. 31, 24; of that which looks into the future JOEL 3, 1, of a prophetic one containing a revelation 1 SAM. 28, 6; NUM. 12, 6. Figur. quickly-passing Job 20, 8, nugatory ECCLES. 5, 6.

חָלַח (1. pl. חָלַח, constr. חָלַח, with suff. חָלַח; 2. pl. חָלַח) comm. prop. a hole, an air-hole, light-hole, then window, of a בַּיִת Prov. 7, 6, חָלַח GEN. 8, 6 &c.; which could open 2 KINGS 13, 17 or be covered, shut, Ez. 40, 16; 41, 16 26,

through which thieves broke JOEL 2, 9 and people looked out SONG OF SOL. 2, 2. From חָלַח I.

חָלַח (from חָל = חָל; full of hollows) 1. n. p. of a city in the flat land of Moab, not far from יְדִיעָה and מִיפְצֵה JER. 48, 21, perhaps same as חֶרְוֶן. — 2. same as חֶרְוֶן (1 CHR. 6, 43) n. p. of a city in Judah JOSH. 15, 51; 21, 15.

חָלַח (an adjunct form in חָ) m. window-work, חָרַץ חָ to cut windows wide JER. 22, 14, where, however, one ms. has חָלַח. The ancients looked upon it as a plural.

חָלַח m. prop. abstract: a forsaking, disappearance, going away, death; but only concrete collect. departed, deceased, therefore חָלַח בְּנֵי חָ Prov. 31, 8 orphans.

חָלַח see חָלַח.

חָלַח (from חָלַח) f. overthrow, defeat Ex. 32, 18.

חָלַח n. p. of a province of Assyria, to which the ten tribes were transported 2 KINGS 17, 6; 18, 11; 1 CHR. 5, 26. It is commonly understood to be the province *Kalachene* (Strabo XI, 530; *Kalacheniy* Ptol. 6, 1) on the borders of Armenia. The Talmud understands חָלַח חֲלוּאֵן *Holwán*, five days' journey from Bagdad; the LXX and Vulg. read in 2 KINGS 17, 6 and 1 CHR. 5, 26 חָרַח; and therefore, according to them, חָלַח was also the name of a river (the Mygdonius), which runs into the Euphrates, along with חָרַח, below חָרַח.

חָלַח (out of חָלַח, from חָלַח; full of hollows) n. p. of a city in Judah JOSH. 15, 58, beside בֵּית-צִוִּי and נָדָר (which see), consequently among the mountains of Judah; like חָלַח, חָלַח of similar appellative meaning; now *Hulhál*, north of Hebron.

חָלַח (formed from חָלַח which is from חָל) f. pang, of the loins, either figuratively borrowed from the pain of a woman in travail, or general Is. 21, 3; pain, terror Ez. 30, 4 9; NAH. 2, 11; comp. Hithp. חָלַח.

חלט (Kal unused) *tr.* to draw off,

to draw away, to bare, a collateral form of חלץ II. (Targ., LXX, Vulg., Ibn G'andach, Kimchi &c.), hence figuratively to make veilles, naked, open, speech, Ar.

חלט (to reveal, a. g. what is secret).

Hif. חלטי (3 fut. pl. יחלטי, comp.

1 SAM. 14, 22) to make bare, open, i. e. to make definite, to explain; with מן of the person, to receive a definite assurance from one 1 KINGS 20, 33, where the Targ. reads וַיַּחלְטֵיהָ taking the ה from וַיִּמְצְאוּ; Talm. to present openly.

חלי (pause חלי, with suff. חלי; pl.

חליים; from חלה I.) *m.* 1. sickness, DEUT. 28, 59; 1 KINGS 17, 17; with לְאִין לְאִין 2 CHR. 21, 18 an incurable sickness; חלי ECCLES. 5, 16 = חלי; a wound-sickness Is. 1, 5; suffering 53, 3. — 2. evil (moral) ECCLES. 6, 2.

חלי (pl. חלצים; from חלה II. after

the form חלצי, חלצי, *m.* trinkets, dress, ornament, SONG OF SOL. 7, 2; joined to חלצי Prov. 25, 12.

חליה (from the masc. חלי) *f.* the same, Hos. 2, 15.

חליל (pl. חלילים; from חלל I.; Ar.

חלל hollowed out) *m.* prop. hollowed, perforated, comp. Aram. חליל; hence 1. a flute, tibia, along with חלל Is. 5, 12. חלל חלל to flute with flutes 1 KINGS 1, 40; חלל חלל Is. 30, 29 to walk with the sound of flutes; חלל חלל JER. 48, 36 to mourn as flutes (flutes having been used in laments for the dead). Hence the denom. Pih. חלל (part. plur. מחללים) to flute or pipe 1 KINGS 1, 40. — 2. (from חלל I, 2) prop. fetterless, accessible, i. e. unconsecrated, profane, desecrated, only with *d* of motion חלילה, חלילה to profanation, used as an exclamation of aversion, far be it! absit! keep off! 1 SAM. 14, 45; 20, 2; usually with ל of the person 1 SAM. 2, 30, JOB 27, 5 and with מן following before the infin. GEN. 18, 25; 44, 7; JOSE. 24, 16, or with א and fut. JOB 27, 5, or lastly with מן and a noun following JOB 34, 10 meaning

with respect to a thing 1 KINGS 21, 3. The course of the significations is made manifest by the analogous Aramaean חלל חלל (far be it from thee) GEN. 18, 25 Targ.

חליסור (with suff. חליסורי, pl. חליסורים; from חלל I.), *f.* a change, with חלל חלל GEN. 45, 22 or חלל 2 KINGS 5, 5 22 change-raiment, i. e. garments which were usually changed on festal occasions, conseq. = festal-dress, state-garment, opposed to every day garments, without a word appended JUDGES 14, 19. Then alteration in thinking and manners, i. e. amelioration Ps. 55, 20; relieving, in warfare JOB 14, 14, in full form חליסור חליסור 10, 17 an army relieving another, for חליסור חליסור which occurs and which is figurat. applied. Adv. חליסור חליסור alternately, relieving one another, spoken of bondmen 1 KINGS 5, 28 [14].

חליצה (with suff. חליצתי, pl. חליצות) *f.* prop. covering, clothing, from חלץ I, hence equipment, armour 2 SAM. 2, 11, dress JUDGES 14, 19, where the versions read חליסותם. In modern Hebrew the pulling off of the shoes, in the law of Levirate.

חלק (not used) *intr.* to be black, dark (Kimchi), Arab. حَلَك, by transp. חלק (which see); figurat. (as in Arab.) to be unfortunate, miserable; comp. חלקי. Deriv. חלקי, חלקי.

חלקה (with *d* of motion חלקה after the form חלקה, with the shifting of the accent to the last syllable, when the original derivation had been forgotten; pause חלקה) *m.* prop. an abstract: poverty, wretchedness, misfortune; then (comp. חלקה) concrete: unfortunate, wretched, Ps. 10, 8 14, along with חלקי (Targ., LXX, Vulg. &c.). According to the Masora, Rashi and others, it stands for חלקה, חלקה, as 3 mss. also have it; but this is mere conjecture.

חלקי (for חלקי, formed out of חלקי; pl. חלקים) *adj. m.* unfortunate, wretched; *subst. a miserable person* Ps. 10, 4. The Masora separates the word חלקי-חלקי host

חָלָה, with *suff.* (חָלָהּ) *m.* 1. *killed, slain*, DEUT. 21, 1; 32, 42; EZ. 11, 6, collect. JER. 51, 52, especially in war JUDGES 9, 40, in its full form coupled with חָרַב NUM. 19, 16; seldomer of a single person murdered DEUT. 21, 1; figur. of those killed by hunger LAMENT. 4, 9, pestilence IS. 22, 2, whoredom PROV. 7, 26. The genitive denotes either the instrument EZ. 32, 20, or the person whereby IS. 66, 16, or the people to whom persons the slain belong 1 SAM. 17, 52. — 2. *profane, impure* EZ. 21, 30 (see חָלָהּ).

חֵלֶל (from חָלַל) *m.* *the bearing-time*, JOB 39, 1; perhaps צָח should be supplied.

חָלָהּ (from *masc.* חָלָל) *f.* *one profaned, polluted*, LEV. 21, 7 14.

חָלַם I. (*fut.* יִחְלֹם, 3 *pl.* יִחְלָמוּ or (יִחְלָמוּ) *intr.* 1. prop. to be bound together, to be tied together, hence to be *condensed, firm, strong*, JOB 39, 4, comp. חָלָם, Ar. حَلَم (I. V. &c. transferred to fatness), Targumic חָלָם, חָלָם (see חָלָם). Deriv. חָלָם, חָלָם, and the proper name חָלָם. — 2. prop. to be dumb, bound, and therefore figurat. *to sleep, to dream, to be inactive* GEN. 42, 9, IS. 29, 8, opposed to יִחְזָק (which see); חָלָם *to dream*, spoken of prophets DEUT. 13, 2 4. Dreaming is a state in which the senses are bound; Arab. حَلَم, the same. Deriv. חָלָם.

Nif. (not used) נִחְלַם *to grow strong*; deriv. n. p. נִחְלָם.

Hif. חִלְמָם (*part. pl.* מְחִלְמָם after the Aramaean manner) 1. *to cause to dream* JER. 29, 8. — 2. *to make sound or strong* IS. 38, 16.

חָלַם II. (not used) *intr.* *to be white*, same as חָלַב (which see), and with which it is identical. Deriv. חָלָם.

חָלָם see חָלָם.

חָלָם (*strength*) *n. p. m.* ZECH. 6, 14, for which חָלָם (which see) stands in 6, 10.

חָלָם (*def.* חָלָם, חָלָם, with *suff.* חָלָם; *pl.* חָלָם) *Aram. m.* *a dream* DAN. 2, 4; *a dream-vision* 2, 28.

חָלָם *Aram.* same as Hebrew חָלָם I. Deriv. חָלָם.

חָלָם *f.* (according to Targ., Sándja, Ibn Ganách &c.) *the firm, the rounded together into a mass*, of an egg (from חָלָם I. = חָלָם belonging to חָלָם), i. e. *the yolk*, like the Targumic and Talmudic חָלָם (Chull. 64^a); then *the egg itself* JOB 6, 6, conseq. חָלָם *the white of an egg*, comp. Ar. قَالِيَة (the firm, an egg). It is better, however, to derive it from חָלָם II. = חָלָב (which see) and to understand *curdled milk*; comp. Ar. حَالُوم (lac coagulatum).

חָלָם (*constr.* חָלָם, formed out of חָלָם with the termination יֵשׁ) *m.* prop. what is hard, firm, therefore *flint* IS. 50, 7, PS. 114, 8, JOB 28, 9, sometimes coupled with צָוִר in order to strengthen the meaning DEUT. 8, 15; 32, 13. On the termination יֵשׁ comp. עֲבָרָה.

חָלָם see חָלָם.

חָלָם (*strong, powerful*) *n. p. m.* NUM. 1, 9.

חָלָה I. (*inf. constr.* חָלָה, *fut.* יִחְלָה) *intr.* 1. *to slide past, to float past, to move past*, JOB 9, 11; *to wander along* IS. 8, 8; 21, 1, parallel עָבַר; *to hasten, to glide along, to move by*, of רִיחַ JOB 4, 15, נִשָּׁם SONG OF SOL. 2, 11, יָמִים, אֲנִיחִי JOB 9, 26; *to hasten past* 11, 10, parall. חָלָה, עָבַר, בָּרַח; *to pass beyond, transgress*, חָלָה IS. 24, 5, parall. עָבַר; *to exceed*, of רִיחַ HAB. 1, 11, i. e. *to be arrogant; to go forward, to proceed* 1 SAM. 10, 3. — 2. *to change, to exchange*, either in the sense of *passing away, perishing* PS. 102, 27, or *being renewed, reviving*, hence (of plants) *to shoot forth, to grow up*, PS. 90, 5 6, comp. Ar. نَاب to sprout, then *to come after, to change*; or *to be renovated* (according to some) HAB. 1, 11; in the derivatives it denotes besides *to step into one's place, to loosen, to exchange* &c. Derivat. חָלָה, חָלָה, חָלָה.

Pih. חָלַף (*fut.* יִחַלֵּף) *to change, garments* GEN. 41, 14.

Hif. חָלַף *to change, שָׁמַלְה* GEN. 35, 2; לְבוּשׁ Ps. 102, 27; *to alter, מִשְׁתַּבֵּר* GEN. 31, 7 41; *to exchange, מִתְּחַמֵּד* LEV. 27, 10 (cognate in sense יִתְחַמֵּד); *to cause to sprout forth, to make grow, JOB 14, 7; to put in the place of* Is. 9, 9; *to renew* Is. 40, 31; 41, 1; figurat. of מִשְׁתַּבֵּר JOB 29, 20.

The signification of the stem is for 1 cognate in sense with עָבַר in all its metaphor. applications, Arab. خَلَف (to overstep, to hasten forward, to flee); on the contrary for 2 it is cognate in sense with מִיר, שָׁמַל, and the combination of these two meanings leads to the fundamental one *to glide along, to glide past, to go away, to sprout &c.*, connected in organic root with that in שָׁלַח to Ps. 129, 6.

חָלַף II. (not used) *tr.* *to plait, the hair, prop. to be mutually entangled, to bind, comp. Ar.* خَلِيف (convolutus), حَلَف (alliance); the Syr. حَلَف rush, Talm. חֲלָפָא, Ar. حَلَف (reeds) &c. come from *binding*, like juncus from jungo. Derivat. מְחַלֵּף, and the proper name חָלֵף. See עָבַר I.

חָלַף III. *tr.* *to cut off, to separate, to divide, therefore connected with נָלַב, חָלַף (which see), Targ.* חָלַב, Syr. حَلَب, Arab. كَلَب (hence كَلَاب a pointed instrument), فَلَب (to cut off). Then *to pierce* JUDGES 5, 26, along with מִחָץ; JOB 20, 24. It is possible, however, that this meaning may proceed from חָלַף I, since the Targ. and Syr. חָלַב, Ar. نَفَد mean *to go through and to pierce*. Derivat. מְחַלֵּף.

חָלַף m. *exchange, as an adv. instead of* NUM. 18, 21 31; Targ. חָלַף, חָלַף, Syr. حَلِيف the same; comp. Ar. خَلِيفَة (Kalif) i. e. deputy.

חָלַף (*place of rushes*) n. p. of a border city in Naphtali JOSH. 19, 33.

חָלַף (*fut. pl.* יִחַלְפוּ) Aram. *to change, spoken of times, DAN. 4, 13 20, i. e. to pass.*

חָלַץ I. (*part. pass.* חָלֻץ; *fut.* יִחַלֵּץ) prop. *intr. to be firm, strong* (deriv. חָלַץ, the proper names חָלֵץ, חָלֵץ); *to hang firmly, to a thing, to belong to, comp.*

Ar. حَلَز and Hebr. חָלַץ (which see); *to equip or gird oneself* (Ar. حَلَز V. the same), i. e. *to put on equipment or clothing firmly. חָלֻץ one equipped, a warrior, a soldier, NUM. 32, 21, JOSH. 6, 7, in full form חָלֻץ צָבָה NUM. 32, 27, JOSH. 4, 13, חָלֻץ לְמִלְחָמָה NUM. 32, 29; pl. חָלָצִים Is. 15, 4 = גְּבָרִים JER. 48, 41. Derivat. חָלֻץ.*

Nif. יִחַלֵּץ (*fut.* יִחַלֵּץ) *to equip oneself* NUM. 31, 3; 32, 17.

Pih. חָלַץ 1. *to make strong, for bearing misery* JOB 36, 15. Versions and interpreters derive it from חָלַץ II. — 2. *to press firmly, to press or afflict, Ps. 7, 5, Targ.* חָלַץ.

Hif. יִחַלֵּץ *to make alert, strong, זָצָה* Is. 58, 11; *to enwrap firmly, belonging to the noun* מְחַלֵּץ.

The verb חָלַץ I. is connected with the Targ. חָלַץ; and the Targ. חָלַץ, Syr. حَلَز, Arab. حَلَز, confirm the meaning assigned.

חָלַץ II. (*fut.* יִחַלֵּץ) prop. *intr. to be loose, empty* (i. e. separated), with מֶן of the person Hos. 5, 6; but commonly *tr. to draw off, נָעַל* DEUT. 25, 9 10, with the addition of מֶן לְנָעַל Is. 20, 2; *to draw towards, to hold out, שָׁד = שָׁד* LAMENT. 4, 3. — The stem is identical with the Ar. خَلَس (to tear away), خَلَعَ (to draw out), Syr. حَلَز (to withdraw), and may be connected in its organic root with Germ. los, lass-en, Lat. las-us, las-are.

Nif. יִחַלֵּץ (*fut.* יִחַלֵּץ) *to be drawn out, מִצָּרָה* PROV. 11, 9, i. e. *to be freed, delivered, Ps. 60, 7.*

Pih. חָלַץ *to draw out, to tear out, stones* LEV. 14, 40 43; figurat. *to deliver,*

to set free, with accus. of the person Ps. 6, 5; 50, 15, and מן of the danger 116, 8; 140, 2.

חֲלָץ (only dual חֲלָצִים, with suff. חֲלָצֶיךָ, חֲלָצֵינוּ) *f. loin, hip*, prop. vigorous, strong, conseq. after an etymology analogous to that of מְחַצֵּם (the vigorous, strong, see מְחַצֵּם), hence חֲלָץ JOB 38, 3 to gird the loins, i. e. to equip oneself; to the loins are ascribed חֲלָץ Is. 5, 27 or חֲלָץ 32, 11; חֲלָץ הַיָּדַיִם the hands upon the loins, a sign of pain JER. 30, 6. Figurat. lap JOB 31, 20, or the place of generation, GEN. 35, 11.

חֲלָץ (strength) *n. p. m.* 1 CHR. 11, 27; but in 2 SAM. 23, 26 חֲלָץ stands in its place.

חֲלָץ (the same) *n. p. m.* 1 CHR. 2, 39, but in 2 SAM. 23, 26 for חֲלָץ.

חֲלָץ see חֲלָצִים.

חֲלָץ see חֲלָצִים.

חָלַק I. (*fut. חֲלֹק, 3 p. pl. יִחַלְקוּ*) *tr.* prop. to cut asunder, cognate in sense with חָרַץ, hence Ar. *حَلَقَ* to form, to create, a metaphor. application which is found in the case of חָרַץ also; but usually: 1. to separate, divide, therefore to spoil, with accus. of the object 2 CHR. 28, 21 (see 2 KINGS 16, 8), where the LXX read *חָלַק*; comp. Arab. *حَلَقَ* to shave off. — 2. to divide into parts, to distribute, *נָחֵלָה* JOSH. 18, 2, *שָׁרָה* 2 SAM. 19, 30, *הִחָרֵץ* JOSH. 14, 5, with *יָחַד* together, i. e. into equal portions; with *עִם* of the person, to divide with one, PROV. 29, 24; with *לְ* of the person, to divide out to; with *לְ* of the person and *בְּ* of the thing, to give one a share in a thing JOB 39, 17; *חָלַק* 2 CHR. 23, 18 to divide into classes. Deriv. *מִחְלָקָה* 1.

*Nif. חֲחָלַק (fut. יִחַלְקוּ) to be divided out, distributed, of land NUM. 26, 55 56; to be split, into parties 1 KINGS 16, 21; to divide itself, to go to all sides, of lightning JOB 38, 24; with *עַל* of the person: to rise up against one with divided forces GEN. 14, 15, more correctly with Kimchi: to break in upon one at midnight.*

*Pih. חֲחָלַק (fut. יִחַלְקוּ) to divide, Ez. 5, 1, distribute, land Jo. 4, 2, booty Ex. 15, 9; then to distribute to (new inhabitants), i. e. to conquer Ps. 60, 8; to scatter, with *בְּ* among GEN. 49, 7; to distribute among, with *לְ* of the person 2 SAM. 6, 19; to apportion, *שָׁרָה*, with *לְ* of the person Mic. 2, 4; figurat. to apportion the lot, with *בְּ* among ... i. e. to make equal Is. 53, 12; *חֲחָלַק* JOB 21, 17. In *יִחַלְקוּ* 1 CHR. 23, 6 and *יִחַלְקוּ* 24, 3 the reading may have fluctuated between *יִחַלְקוּ* (*fut. Kal*) and *יִחַלְקוּ* (*fut. Pih.*), out of which arose the mixed and uncertain punctuation; in every case nothing but the active form suits.*

*Puh. חֲחָלַק (fut. יִחַלְקוּ) to be distributed, שָׁרָה Is. 33, 23; *מִחְלָקָה* Am. 7, 17.*

*Hif. חֲחָלַק (inf. with *לְ*, after eliding the *ה* לִחְלֹק) to divide, חֲחָלַק JER. 37, 12.*

Hithp. חֲחָלַק to divide among themselves, JOSH. 18, 5.

The organic root of this stem is חֲלָץ which is also found in a modified form in חֲלָץ, חֲלָץ, חֲלָץ, חֲלָץ &c.

חָלַק II. *intr. to be polished, smooth*, hence figurat. of flattery and hypocrisy in speech Ps. 55, 22, to be hypocritical, of לֵב Hos. 10, 2; in the derivatives, to be bald, smooth, spoken of men without hair; to be bare, applied to mountains, stones; to be slippery, of places, and figur. of a smooth tongue, i. e. flattery &c. The organic root is חֲלָץ, also found in חֲלָץ, חֲלָץ &c. Ar. *حَلَقَ* and *حَلَقَ* the same; on the other hand, *حَلَقَ* is like חֲחָלַק I. Deriv. *מִחְלָקָה* 2.

*Hif. חֲחָלַק (part. מִחְלָקָה) to make smooth, a piece of work, with accus. of the instrument Is. 41, 7; figur. to act the hypocrite, with *אֶל* of the person Ps. 36, 3; to flatter, with *עַל* of the person Prov. 29, 5; in full form *מִחְלָקָה* JOB 2, 16 to make the words smooth, i. e. to make smooth, hypocritical speeches; *חֲחָלַק* is also used in the sense of *מִחְלָקָה* 28, 23; Ps. 5, 10.*

חֲחָלַק (after the form *חֲחָלַק*) *adj. m.*,

חֲלָקָה (*plur.* חֲלָקוֹת) *f.* 1. *smooth, without hair* GEN. 27, 11; *bare, of a mountain, coupled with חָר and only as a proper name* JOSH. 11, 17; 12, 7; *pl. חֲלָקוֹת viz. מקמור slippery places* Ps. 73, 18. — 2. *Figurat. smooth, i. e. hypocritical, of פֶּה* Prov. 26, 28, חָךְ 5, 3; *lying, מקמור* Ez. 12, 24, for which stands כָּזָב 13, 7; *pl. חֲלָקוֹת as an abstract, flattery, hypocrisy, deception* Is. 30, 10, Ps. 12, 3 4, which may also, however, be the plural of חֲלָקָה.

חֶלֶק (with *suff.* חֶלְקִי, חֶלְקָה; *plur.* חֲלָקִים, with *suff.* חֲלָקֵיהֶם) *m.* 1. *prop. cut off, separated, therefore a) a part, of a whole* JOSH. 18, 5; חֶלֶק בְּחֶלֶק DEUT. 18, 8 *in like parts; a portion, of sacrifices* Lev. 6, 10, of booty GEN. 14, 24, hence the expressions, יָשׁ חֶלֶק לְךָ, יָשׁ חֶלֶק לְךָ *one has a portion with one, i. e. has participation with him; יָשׁ חֶלֶק לְךָ, יָשׁ חֶלֶק לְךָ one has no part in a thing.* In the same way חֶלֶלָה is used 1 KINGS 12, 16. *Comp.*

חֶלֶק portion. b) *Figuratively prop. apportioned, i. e. property, JOSH. 14, 4, along with חֶלֶלָה GEN. 31, 14; possession* MIC. 2, 4; *inheritance, as a possession* NUM. 18, 20, particularly in a spiritual sense JER. 10, 16; Ps. 16, 5; *lot, μοῖρα, prop. what is imparted by lot, or in the sense of share, especially in a subjective sense* ECCLES. 2, 10; JOB 20, 29; 31, 2. c) *a portion of ground, a piece of land, as חֶלֶלָה 2 KINGS 9, 10 36 37, poetically the opposite of יָם AM. 7, 4; a land* MIC. 2, 4, for which חֶלֶק occurs once 1 KINGS 21, 22; in Aram. is the transposed חֶלֶק, Ar. حَقْلَة. — 2. *smoothness, of שְׁפָתִים, i. e. flattery* Prov. 7, 21. — 3. (*possession*) *n. p. m.* NUM. 26, 30, abridged perhaps from חֶלְקִיָּה; *patronym.* חֶלְקִי *ibid.*

חֲלָקִי (only *constr. pl.* חֲלָקִי) *m.* *stone-monument, prop. the smooth, inasmuch as חֲלָקִי is to be supplied (see חֲלָקִי), Is. 57, 6 in the (smooth) stone-monuments of the brook is thy divine portion (חֲלָקִי), i. e. thou prayest to them as fixed images. On stone-worship comp. JER. 3, 9, Ez.*

20, 32 and Clem. Alex. Strom. 7, 843. Ar. حَلَاقَة stone.

חֲלָקִי (only *constr. pl.* חֲלָקִי) *adj. m.* *smooth, חֲלָקִי אֲבָנִים 1 SAM. 17, 40 the smooth of stones, i. e. smooth stones, for slinging, an idiom like אֲבָנִי אֲבָנִי Is. 29, 19.*

חֲלָקָה (with *suff.* חֲלָקָה) *Aram. m. part, lot, DAN. 4, 20; EZR. 4, 16.*

חֲלָקָה (*constr. חֲלָקָה, with suff. חֲלָקָה; perhaps the pl. חֲלָקָה belongs here*) *f.* 1. *portion, piece, with חֲלָקָה a field* GEN. 33, 19, also with חֲלָקָה omitted 2 KINGS 3, 25. — 2. *bareness, of rocks, hence חֲלָקָה הַצֵּרִים (bareness of rocks) n. p. of a place of the Gibeonites 2 SAM. 2, 16; figur. smoothness, of the neck* GEN. 27, 16, of the tongue Prov. 6, 24, i. e. *flattery; and perhaps the pl. חֲלָקָה has this signification (flatteries or smooth things) Is. 30, 10.*

חֲלָקָה (a farther developed form of the masc. חֶלֶק; *plur.* חֲלָקוֹת) *f.* *flattery, Ps. 12, 3 4, Is. 30, 10, with חֲלָקוֹת, קִבְּלָה וְלָב, שְׁוָא.*

חֲלָקָה (a farther development of the masc. חֶלֶק, like חֲלָקָה, חֲלָקָה, חֲלָקָה from חֲלָקָה, חֲלָקָה; *plur.* חֲלָקוֹת) *f.* *smooth speech, winning promise, DAN. 11, 32; comp. 1 MACC. 2, 18.*

חֲלָקָה (*constr. חֲלָקָה*) *f.* *partition, division, 2 CHR. 35, 5.*

חֲלָקִי (= חֲלָקִי) *n. p. m.* NEH. 12, 15.

חֲלָקִיָּה (*Jah is possession*) *n. p. of a high priest 2 KINGS 22, 8, and of others JER. 1, 1; 29, 3; NEH. 8, 4; 1 CHR. 6, 30; 26, 11; interchanging with חֲלָקִיָּה.*

חֲלָקִיָּה see חֲלָקִיָּה.

חֲלָקִיָּה (not used, after the form חֲלָקִיָּה, conseq. from חֲלָקִי re-duplicated) *adj. m., חֲלָקִיָּה (only pl. חֲלָקִיָּה) f.* 1. *smooth, slippery; pl. subst. slippery places* Ps. 35, 6; JER. 23, 12. — 2. *flattering speech or action, cunning* DAN. 11, 21; *flattery* 11, 34.

חֲלָקָה (*field, acre*) *n. p. of a Leviti-*

cal city in Asher JOSH. 21, 31, also written חלקת 19, 25. In 1 CHR. 6, 60 חלקת (which see) JOSH. 19, 34 stands instead of it.

חלקת see חלקת.

חלש (fut. חלש and intr. חלש) 1. tr.

to stretch upon the ground, overthrow, conquer, with accus. of the person EX. 17, 13, therefore חלש is tyrant, ruler, with על of the person Is. 14, 12. According to Sa'adja, Ibn Kōreisch, Tanchum and others חלש should be taken in the latter place to mean to cast lots, comp. Talm. חלש lot; but in the Talmud it is either = סלס stone (comp. חלל, ψῆφος), or = חלס, corrupted from חלס, Greek κληρος, and does not at all belong to this stem. Ar. حلس the same; hence حلس what is spread out, a couch. Deriv. חלישה. — 2. intr. to be weak, powerless, i. e. to be stretched down, JOB 14, 10; comp. Ar. متحلس poor.

חלש (not used) to be very weak, whence

חלש m. a weak person Jo. 4, 10.

חל I. (with suff. חלתי, חלתי; from חל II.) m. prop. one related by marriage, therefore a father-in-law, GEN. 38, 13 25; 1 SAM. 4, 19; Ar. حم the same.

חל II. (from חל) adj. m. warm, JOSH. 9, 12.

חל III. (dark-coloured, black, from חל = חל) 1. n. p. of the third and youngest son of Noah GEN. 9, 24, the ancestor of numerous peoples and races 10, 6 7 13-20, 1 CHR. 1, 8-16, written חל in Eupolemus (Eus. Praep. Ev. 9, 17). — 2. A general name for the dark peoples descended from Ham that inhabit the torrid zone, including חל (Ethiopians), חל (Egyptians), חל (Libyans) &c. GEN. 10, 6 7 13-20; therefore we find חל 1 CHR. 4, 40 those from Ham, i. e. the Cushites or Egyptians. — 3. Specially the Egyptians Ps. 78, 51; 105, 23 27; 106, 22, because they were best known to the Hebrews as Hamites. In the old Egyptian lan-

guage Egypt was called Khemi (Bunsen, Aegyptens Weltst. I. p. 598), in the Coptic χημι, χημε &c. (Champollion, l'Egypte &c. I. p. 101 sqq.), in Plutarch written Χημία (de Iside §. 33), which means black, and is referred to the black ground (Plut. l. c.); for which reason Egypt is named μελάμβωλος black-clodded (Suidas s. v.).

חל (from חל; only in pl. חלים) adj. m. warm, warming, applied to clothes JOB 37, 17.

חל m. warmth, heat, GEN. 8, 22.

חמא (not used) intr. 1. to go together, to heap together (see חמה II.); derivat. חמא. — 2. to draw or run together, hence to coagulate, of milk, to curdle, to become thick, cognate in sense with חבן (see חבן), חמא; deriv. חמא. The same stem is identical with חמה II., Arab. خبا (to be thick) and خام. More probably we should assume for the latter signification, that the stem חמא is transposed from חמא to be fat, slimy, sticky, of milk, i. e. to become thick or clotted by coagulation, cognate in sense with חבן (which see). Comp. besides חמא and the Aram. חמא (oil); in this case also the organic root would exist in חמא (which see).

חמא (not used) Aram. intr. = Hebr. חמא III. to glow, to burn, of anger, zeal, hence figurat. to be excited; deriv. חמא, חמא.

חמא (after the form חמא, חמא, חמא) f. multitude, number of an army, DAN. 11, 44, Vulg. in multitudine magna. Elsewhere חמא 2. stands in this sense.

חמא (from חמא) Aram. fem. wrath, DAN. 3, 13, along with חמא.

חמא Aram. f. the same, DAN. 3, 19.

חמא (for which JOB 29, 6 has חמא; pl. according to the Targ. and Ibn Esra חמא Ps. 55, 22) f. prop. the fatty, hence 1. cream, interchanged with חלב JUDGES 5, 25, or if the latter be fresh milked, חל denotes thick, curdled milk GEN. 18, 8, Is. 7, 22; in every case mainly represented

as still fluid and like honey Is. 7, 15; Job 20, 17. — 2. *butter*, i. e. milk already thickened into a firmer mass Prov. 30, 33. For Ps. 55, 22 see **מִחְמָה**.

חָמַר (*fut.* יִחְמַר, with *suff.* אֶחְמַר, **חָמַרְהוּ**) *trans.* to desire, to wish, with accus. of the object Ex. 20, 17; Deut. 5, 18; 7, 25; Prov. 6, 25, sometimes with the insertion of the dativus commodi 1, 22; to like (something), to have pleasure (in a thing) Is. 1, 29, i. e. to choose intentionally Ps. 68, 17. In its derivatives the idea of what is precious, lovely, charming, praiseworthy also lies. Arab. **حَمَد** the same, and also to praise. Deriv. **חָמַר**, **חָמַרְהוּ**, **חָמַרְהוּ**, **חָמַרְהוּ**, **חָמַרְהוּ**, the proper name **חָמַרְהוּ**.

Nif. **נִחְמַר** (only part.) to be desirable, lovely GEN. 2, 9; Prov. 21, 20; to be costly Ps. 19, 11.

Pih. **חָמַר** to feel pleasure, SONG OF SOL. 2, 3 in his shade I have felt pleasure and sat, i. e. I sat with delight.

חָמַר *m.* desirableness, loveliness, of שְׂדֵה Is. 32, 12, פָּרִים Am. 5, 11, בָּהֵר Ez. 23, 6. According to the LXX and Targ. it was also read in Is. 27, 2.

חָמַרְהוּ (*constr.* חָמַרְהוּ, with *suff.* חָמַרְהוּ) *f.* 1. desire, wish, בָּלָא 2 Chr. 21, 20 without being desired. — 2. pleasantness, deliciousness, beauty, of בָּלִי Jer. 25, 34, אֶרֶץ 3, 19, חֶלְקָה 12, 10, בָּיִת Ez. 26, 12, שְׂכָרָה Is. 2, 16; concrete the best, noblest (cognate in sense מְבָהָר Is. 22, 7), HAG. 2, 7 the noblest of all peoples; חָמַרְהוּ יִשְׂרָאֵל 1 Sam. 9, 20 the most precious of Israel. — 3. (in full form חָמַרְהוּ נָשִׁים the best of women) name of the Persian Artemis, Navaia (i. e. mother), whose temple Antiochus Epiphanes endeavoured to rob DAN. 11, 37; see 2 MACC. 1, 13 &c. This nature-deity is elsewhere called מְלֶכֶת הַשָּׁמַיִם Jer. 7, 18, under which name, as well as under that of תַּנְתַּי she was also worshipped by the Carthaginians and Phenicians (according to the Inscriptions of Carthage) along with חֶמֶן; as תַּנְתַּי she is the Asiatic, originally Egyptian, Artemis.

חָמַרְהוּ (seldom חָמַרְהוּ) *f. pl.* as an abstract: preciousness, costliness, DAN. 11, 38 43, loveliness, deliciae, of אֵשׁ 10, 11 19, or with the omission of אֵשׁ 9, 23; לֶחֶם precious bread 10, 3, i. e. leavened, savoury; on the other hand מִצֹּחַ is called לֶחֶם עֵינִי Deut. 16, 3. In GEN. 27, 15 and EZZ. 8, 27 חָמַרְהוּ is part. fem. plural.

חָמַרְהוּ (pleasant one) *n. p. m.* GEN. 36, 26, for which 1 Chr. 7, 41 has חָמַרְהוּ (compassionate, mild) from חָמַר = חָמַל.

חָמַר I. (not used) *tr.* to embrace, to enclose, to hedge about (cognate in sense חָמַר), therefore to shelter, to include, Ar. **حَمَلَ** (to shut out, to withhold, to bar, to protect); metaph. to fasten, to strengthen round about. Derivat. חָמַרְהוּ, חָמַרְהוּ, the proper names חָמַרְהוּ, חָמַרְהוּ.

חָמַר II. (not used) *intr.* 1. to unite, to thicken, of curdled milk, conseq. identical with חָמַר (which see). — 2. to flock together, to collect, to unite, of an army, a mass. — 3. to be allied, to be joined, in affinity. — The organic root is closely connected with חָמַר, חָמַר, and חָמַר in the proper names חָמַרְהוּ, חָמַרְהוּ.

חָמַר III. (not used) *intr.* to be warm, to glow, to burn, figurat. to be excited, of zeal, wrath; identical in its organic root with that in חָמַר, חָמַר, חָמַר. Deriv. חָמַר 1.

חָמַרְהוּ (formed from the masc. חָמַר; with *suff.* חָמַרְהוּ; from חָמַר) *f.* 1. warmth, heat, Ps. 19, 7; more correctly perhaps light, clearness, opposed to shadow (צֶל). — 2. poet. the sun Is. 24, 23 (with לְבָנָה), to which אֲזִיר 30, 26 is applied; בָּלָא Job 30, 28 without sun, i. e. = בְּחֹשֶׁךְ.

חָמַרְהוּ (*constr.* חָמַרְהוּ, with *suff.* חָמַרְהוּ; *pl.* חָמַרְהוּ) *f.* 1. (from חָמַר III.) heat Hos 7, 5 from wine; anger, Deut. 9, 19, with אֵף 29, 27; Jer. 21, 5; חָמַרְהוּ or חָמַרְהוּ one angry Prov. 15, 8; 29, 22; חָמַרְהוּ to be filled with anger ESTH. 3, 5; חָמַרְהוּ

to turn away anger Prov. 15, 1; שָׁפַךְ אַף Is. 42, 25 to pour out anger, particularly the judicial anger of God JER. 23, 19, Is. 51, 20; then fury 51, 13; violence LEV. 26, 28; Ez. 3, 14; zeal ZECH. 8, 2; metaphor. poison DEUT. 32, 24 33; Ps. 8, 5; 140, 4. — 2. (from חֲמָה II.) a

multitude, a mass, hence perhaps חֲמָה Ez. 13, 13 in mass; חֲכָחִים a number of chastisements 5, 15; 25, 17; חֲמָה אֲרָם; חֲמָה אֲרָם Ps. 76, 11 the multitude of men; חֲמָה the rest of the masses Ps. 76, 11, where the LXX and Vulg. appropriately read חֲמָה (parall. חֲמָה) for חֲמָה, and Rashi already found the usual meanings of חֲמָה unsuitable; חֲמָה עֲלֵינוּ חֲרָב JOB 19, 29 numerous are the sins of the sword, where some interpreters not attending to this meaning read חֲמָה. — 3. (from חֲמָה II.) same as חֲמָה JOB 29, 6, parallel פִּלְגֵי-שָׁמֶן.

חֲמִיאל (El is a sun) n. p. m. 1 CHR. 4, 26.

חֲמִידָה (pl. with suff. חֲמִידָהּ) m. prop. dearest, precious, then concrete strength, health, Ps. 39, 12; goods, riches JOB 20, 20; an image, an idol, the dearest thing of the heathen Is. 44, 9, comp. חֲמִידָה 3.

חֲמִידָה (God is fresh life) n. p. f. 2 KINGS 23, 31; 24, 18; comp. חֲמִידָהּ is in the K'tib.

חֲמִידָה (pity) n. p. m. GEN. 46, 12; Gentile חֲמִידָה NUM. 26, 21.

חֲמִידָה (from חָמַם; hot spring, Thermae, comp. Thermae, a town in Sicily, and the earlier name of Thessalonica) n. p. of a city on the borders of Asher JOSH. 19, 28 and Naphtali 1 CHR. 6, 61; see חֲמִידָה.

חֲמִידָה (after the form חֲמִידָה, חֲמִידָה, and as a subst. comp. חֲמִידָהּ) m. a violent man, a robber Is. 1, 17, where the LXX, Vulg. and Rashi read חֲמִידָה (a pass. part.).

חֲמִידָה (after the form חֲמִידָה, חֲמִידָה; pl. constr. חֲמִידָה; from חָמַם which see) m.

circuit, with חֲמִידָה SONG OF SOL. 7, 2 the rounding of the hips.

חֲמִידָה or חֲמִידָה (with suff. חֲמִידָהּ) m. (pl. חֲמִידָהּ, with suff. חֲמִידָהּ) m. (2 SAM. 19, 27 for fem. חֲמִידָה) 1. an ass, GEN. 12, 16, Ex. 13, 13 &c., for carrying burdens GEN. 42, 26 and ploughing Is. 30, 24, being regarded as a patient (GEN. 49, 14) and contented animal for riding in time of peace 2 SAM. 19, 27, ZECH. 9, 9; different from the proud (ECCLES. 10, 7) and warlike horse (Is. 30, 16). As a beast of burden it was eaten only in times of famine 2 KINGS 6, 25. חֲמִידָה GEN. 49, 14 ass of strength, i. e. strong ass, to which Issachar is compared. חֲמִידָה JER. 22, 19 the burial of an ass i. e. the being dragged to the place of flaying, as the apodosis explains. — 2. equivalent to חֲמִידָה, the name of a measure (about 11 1/9 bushels), 1 SAM. 16, 20 חֲמִידָה a homer of bread, i. e. as many loaves as one can bake out of a homer; hence the LXX translate χομός, which they use elsewhere for חֲמִידָה. — 3. same as חֲמִידָה a heap; hence the play on the word (חֲמִידָה) JUDGES 15, 16: with the jaw-bone of an ass (חֲמִידָה) one heap (חֲמִידָה), two heaps (חֲמִידָה). — 4. (ass; comp. as proper names Asellus, Asinius) n. p. m. GEN. 33, 19; JOSH. 24, 32; JUDGES 9, 28.

חֲמִידָה see חֲמִידָה.

חֲמִידָה (from the masc. חָמַם, after the form חֲמִידָה; with suff. חֲמִידָהּ) f. mother-in-law MIC. 7, 6; RUTH 1, 14.

חֲמִידָה (not used) intr. 1. to bow down, to wind, to bend, to cringe, of an animal winding itself like a serpent; comp. Targ. חֲמִידָה for the Hebr. חָמַם, Ar. حَمَصَ V. to be drawn together; deriv. חֲמִידָה. — 2. trans. and metaph. to enclose, to wind about, to strengthen around (comp. חֲמִידָה); deriv. the proper name חֲמִידָה.

חֲמִידָה m. a lizard, LEV. 11, 30 (LXX, Vulg., Syr.); see חֲמִידָה 1.

חֲמִידָה (an enclosed place, a fortress, comp. Syr. حَمْدَل the same) n. p. of a city in Judah JOSH. 15, 54.

חֲמִיץ *m. salt provender* Is. 30, 24, where חֲמִיץ should be translated; Ar. حَمِض the same.

חֲמִל I. (*fut. חֲמִל, inf. חֲמִל*) *intr. to be mild, meek, Talm. to be tender, soft, mellow; comp. the Ar. transposed חֲמִל, Greek ἀμαλός, Lat. molle, Germ. mild &c. The organic root therefore is ח-מ-ל. Hence to pity, Job 6, 10; 16, 13; coupled with חֲמִל Jer. 13, 14 and חֲמִל 21, 7; construed with עַל Jo. 2, 18 or אֶל of the pers. Is. 9, 18; to be compassionate, to have compassion, with עַל of the person Ex. 2, 6; to have mercy, עַל upon 1 SAM. 15, 15; with reference to things, to spare, with אֶל Jer. 50, 14; to forbear, with the inf. following and לָ 2 SAM. 12, 4. Deriv. חֲמִל and the proper name חֲמִל.*

חֲמִל II. (not used) *tr. to endeavour, to work, same as חֲמִל, גָּמַל, prop. to carry, to bear; cognate in sense חָמַל. Deriv. חֲמִל.*

חֲמִל (*constr. חֲמִל*) *f. pity, GEN. 19, 16; Is. 63, 9.*

חָמַם (1 *pers. חָמַם; inf. חָמַם, with suff. חָמַם, once חָמַם, but with לָ, חָמַם Is. 47, 14; fut. חָמַם, apoc. חָמַם, more intr. חָמַם, pl. חָמַם, and חָמַם 1 Kings 1, 1; 3 fem. pl. חָמַם GEN. 30, 38) intr. to be warm, hot, to glow, of שֶׁמֶשׁ Ex. 16, 21; to be very hot, חָמַם Hos. 7, 7; to warm oneself, at the fire Is. 44, 16; by clothing HAGG. 1, 6, by imparting youthful vigour 1 KINGS 1, 2; חָמַם לְחָמַם Is. 47, 14 no coal is there, to warm oneself by. Figurat. of the glow of feeling and excitement Ps. 39, 4, of mercy, anger, sexual desire, love &c. Deriv. חָמַם, חָמַם, חָמַם, the proper names חָמַם, חָמַם, חָמַם, חָמַם.*

Nif. חָמַם to burn, with fire, zeal, lust, with בָּ of the place Is. 57, 5. The fut. חָמַם in the sense of to become warm DEUT. 19, 6, 1 KINGS 1, 1, ECCLES. 4, 11, Ez. 24, 11 may also be referred to this conjugation.

Pih. חָמַם (fut. חָמַם) to make warm, figurat. to hatch JOB 39, 14.

Hithp. חָמַם to warm oneself JOB 31, 20.

The stem חָמַם, whose organic root exists also in חָמַם III. and חָמַם, is in Ar. حَم to warm, and حَمَى, Syr. حَم, Malt. חָמַם. Whether the fundamental signification be to long after a thing, to love a thing, to desire, comp. Sanskrit kam (to love), Arab. وَحَم (to strive after something) &c., remains a question.

חָמַם (only plur. חָמַם, with suff. חָמַם) *m. sun-pillar, sun-image, standing on the altars of בָּעַל 2 CHR. 34, 4; hence coupled with אֱשֶׁרִים Is. 17, 8; 27, 9, בָּמִזְבֵּיחַ 2 CHR. 14, 4. To these idols were applied the words חָמַם Ez. 6, 6, חָמַם 6, 4, חָמַם LEV. 26, 30. The Targum (חָמַם) house for star-worship, comp.*

חָמַם (חָמַם) Mercury or Venus), LXX (εἰδωλα) &c. have only conjectured. In the Phenician theology חָמַם was an epithet of בָּעַל; hence we find so often in inscriptions, בָּאֵל חָמַם, בָּעַל חָמַם. Palmyr. חָמַם sun-pillar.

חָמַם (*fut. חָמַם*) *tr. to do violence, to wrong, נָפַשׁ PROV. 8, 36; to violate, חָמַם Ez. 22, 26; to overthrow with violence, to destroy, חָמַם LAMENT. 2, 6, חָמַם JOB 15, 33; to rob Jer. 22, 3; by חָמַם JOB 21, 27 to devise plans against one, considered as an act of oppression against a person. — The stem is closely connected with the intr. חָמַם, and the fundamental signification to be sharp, metaphor. to be bold, violent, is here trans. Ar. حَمس in a good sense, to be valiant, bold, حَماسة valour. Deriv. חָמַם, חָמַם.*

Nif. חָמַם to be disgraced, חָמַם (the heels), by lifting up the train, Jer. 13, 22.

חָמַם (*constr. חָמַם, with suff. חָמַם; pl. חָמַם*) *m. violence, oppression, GEN.*

6, 11, along with שֶׁר JER. 6, 7, HAB. 1, 3, hence חָמֵץ Ps. 18, 49 or חֲמֻצִים אִישׁ חֲמֻצִים 2 SAM. 22, 49 a violent man, a robber, an enemy; חֲמֻצֵי חַיִּים habitations of violence Ps. 74, 20, i. e. where violence is committed, and חֲמֻצֵי כֶּלִי חַיִּים weapons of violence GEN. 49, 5, with which one commits violence; חֲמֻצֵי יָדַי Ps. 58, 3 the violence of the hands i. e. which one does with the hands; sometimes the genitive stands in an objective sense, e. g. חֲמֻצֵי הַיָּמִין GEN. 16, 5 the wrong done to me, comp. Jo. 4, 19; concrete unrighteous wealth AM. 3, 10; חֲמֻצֵי אֱלֹהִים a false witness Ex. 23, 1.

חֲמֻץ (*inf.* חֲמֻצָה, *fut.* חֲמֻץ) *intr.* prop. to be sharp, therefore 1. of taste: to be tart, sour (applied to soured drink, vinegar), to be salt (applied to salted herbs), hence חֲמֻץ, חֲמֻץ; to be leavened, of dough Ex. 12, 34 39; Hos. 7, 4; deriv. חֲמֻץ. — 2. applied to colour: to be bright, shining, i. e. to be a bright red, חֲמֻץ בְּגָדִים Is. 63, 1 bright red in apparel, i. e. purple garments, or baptised in blood (ApoC. 19, 15); comp. Syr. مَحْمُץ (Ethp.) to redden, Greek ὀξύ; with its derivatives; in שָׁחַד and זָהָר the idea of redness likewise proceeds from that of shining. — 3. of the mind: to be sharp, eager, violent (see Hithp.), hence חֲמֻץ Ps. 71, 4 a violent man, along with מְצַל. Deriv. חֲמֻץ.

Hif. חֲמֻץ (not used) to sour, to ferment; deriv. מְחַמֵּץ.

Hithpa. חֲחֻץ to become harsh, bitter, violent, excited, of the heart Ps. 73, 21; comp. Targ. חֲחֻץ to cause pain (Prov. 10, 1), אֲחֻץ to embitter (ib. 25, 8, Hebr. חֲחֻץ).

The stem חֲחֻץ is identical with חֲחֻץ, חֲחֻץ, Arab. حَمَضَ, حَمِضَ, حَمِضَ, &c., Targ. חֲחֻץ and חֲחֻץ, Syr. مَحْمُץ &c.; but the organic root is חֲחֻץ.

חֲחֻץ (contracted from חֲחֻץ) *m.* 1. anything soured, leavened, cognate in sense חֲחֻץ Ex. 13, 7; then leavened bread Lev. 6, 10, which was never to be set fire to in sacrifices 7, 12 13; opposite מְצַל. — 2. extorted, wrested, i. e. ill-gotten wealth

AM. 4, 5, Targ. חֲחֻץ (the LXX read חֲחֻץ); comp. חֲחֻץ 3, 10.

חֲחֻץ *m.* 1. vinegar (so called from its harsh and sour taste), spoken of שֶׁר or יין Num. 6, 3; Ruth 2, 14; Ps. 69, 22. — 2. sour or unripe grapes Prov. 10, 26, like the Talm. חֲחֻץ, hence the LXX have ὄμψαξ, Syr. حَمِض.

חֲחֻץ *tr.* to enclose, to fold around, to surround, identical with חֲחֻץ and therefore cognate in sense with חֲחֻץ (see חֲחֻץ); then *intr.* same as חֲחֻץ to turn about (in order to go away), prop. to make a turning, coupled with חֲחֻץ Song of Sol. 5, 6.

Pih. חֲחֻץ (not used) to turn about, to make a round-about turn, deriv. חֲחֻץ.

Hithp. חֲחֻץ (2 *f. fut.* חֲחֻץ) to go about, prop. to turn about oneself, a sign of tormenting impatience JER. 31, 22; LXX ἀποστρέψεις; comp. Terent. Eun. 5, 3.

חֲחֻץ I. (*fut.* חֲחֻץ) *intr.* 1. same as חֲחֻץ to glow, to seethe, hence to foam, to boil up, of wine mixed with spices Ps. 75, 9; to bubble, to swell, of water 46, 4; Phenice. חֲחֻץ the same, Ar. خمر (I. II. IV. to seethe, to foam, to ferment), Armen. chmuér, fermentum; Targ. חֲחֻץ for Hebr. חֲחֻץ; Talm. חֲחֻץ for חֲחֻץ; deriv. חֲחֻץ and according to some חֲחֻץ 2. — 2. to be dark red (prop. to be heated), proceeding from the idea of glowing, burning, as the intensive to be dark-coloured lies in the word חֲחֻץ; comp. Ar. حمى (to be red), خمر (to blush, with shame), like חֲחֻץ.

Here belongs according to Kimchi חֲחֻץ Ps. 75, 9, which, however, is better referred to signification 1. Deriv. חֲחֻץ, חֲחֻץ and חֲחֻץ (according to some), חֲחֻץ. For the proper name חֲחֻץ see under חֲחֻץ.

Puh. (redupl.) חֲחֻץ to boil violently, to bubble up, of מְצַל LAMENT. 1, 20; 2, 11; to glow, to burn, of פָּנִים Job 16, 16, where the K'ri reads חֲחֻץ, but the K'tib חֲחֻץ, because פָּנִים is sometimes joined to a singular (2 Sam. 10, 9; Prov. 15, 14 K'tib); as are also מְצַל (Num. 19, 13 20) and שֶׁר (Job 38, 33).

חֲמָר II. (not used) *intr.* to bear a burden, of the ass, consequently connected with חָמַל; the fundamental signification may then have passed into that of being powerful, continuing or enduring, = חָבַר; comp. Targ. חֲמָר threshold for the Hebr. חֲמָר, prop. the firm; Talm. חֲמָר stuff, prop. = חֲסִיד. But this meaning assumed for חֲמָר is very uncertain, because no sufficient analogies to it exist in the dialects.

חֲמָר III. (not used) *tr.* to collect, to heap, to heap together, Ar. حَمَلَ (to collect); deriv. חֲמָר 3, חֲמָר 2, חֲמָרָה.

חֲמָר *m.* wine, particularly foaming (see חֲמָר I.) DEUT. 32, 14, for which חֲמָר is used in prose. In Is. 27, 2 the LXX, Targ. and mss. read חֲמָר, with which AM. 5, 11 may be compared. Ar. حَمَر, Targ. חֲמָר, Syr. حَمَر the same, Phen. חֲמָר (foaming) the name of Himera in Sicily, applied to two rivers.

חֲמָר (after the form חֲכָר, חֲכָרָה) *m.* bitumen, asphalt, found in pits GEN. 14, 10, used as a mortar 11, 3, and for pitching Ex. 2, 3, on account of its tough, binding nature. As this sticky substance looks black or black-brown, חֲמָר cannot be derived from חֲמָר I.; rather does the fundamental signification appear to be to bind (comp. חֲבַר, חֲבָרָה), applied in particular to a slimy, sticky mass; cognate in sense חֲכָל, Ar. قفل; as also ασφαλτος, which came to the Greeks through the Phenicians, is properly חֲכָלָה, from חֲכָל = חֲכָל. Arab. حَمَر the same.

חֲמָר (*pl.* חֲמָרִים) *m.* 1. prop. a tough mass of earth, same as חֲמָר, hence clay, loam, for potters Is. 45, 9, for walls GEN. 11, 3 and for sealing Job 38, 14; consequently a figure of nothingness (comp. Is. 44, 20), חֲמָרָה Job 4, 19 clay-house, an image of the human body (see 2 COR. 5, 1); חֲמָרָה 13, 12 clay-entrenchments, a figure for empty proofs, coupled with חֲמָרָה; then earth, dust gener-

ally. Here too belongs, according to the Vulgate, HAB. 3, 15, where it translates lutum; but see signific. 2. Hence the denom. חֲמָר to pitch over, to cover with resin Ex. 2, 3. — 2. a boiling, foaming (from חֲמָר I.) HAB. 3, 15, where the ח in חֲמָר must be supplied to חֲמָר. — 3. (from חֲמָר III.) a heap, mass Ex. 8, 10, Job 27, 16, whence it becomes the name of a measure for dry goods, containing 10 בָּתָּה Lev. 27, 16, Is. 5, 10, Ez. 45, 14, according to Josephus (Ant. 9, 2, where metretes should be read for medimni) 12 Attic metretes. The half of חֲמָר is called חֲמָרָה. Elsewhere חֲמָר stands instead of it.

חֲמָר (not used) *Aram.* same as Hebr. חֲמָר I.; whence

חֲמָר (*def.* חֲמָרָה) *Aram. m.* wine DAX. 5, 1; EZR. 6, 9; Hebr. חֲמָר.

חֲמָר see חֲמָרָה.

חֲמָרָה (only dual חֲמָרָהִים) *f.* heaps, packs JUDGES 15, 16, identical with חֲמָר 3, used for the sake of alliteration (חֲמָר) and poetical gradation (comp. JUDGES 5, 30).

חֲמָרָה (prop. red, beautiful) *n. p. m.* 1 CHR. 1, 41, for which we have in GEN. 36, 26 חֲמָרָה.

חֲמָרָה (not used) *tr.* a stem assumed for the numeral חֲמָרָה (which see), in the sense of to comprehend, to pack together, a degenerate form of חֲמָרָה (which see). But see חֲמָרָה as a numeral.

חֲמָרָה (not used) *intr.* 1. to be thick, fat, of the paunch or abdomen; Arab. حَمَش, whence حَمِيش (fat), more frequently transposed حَمَش; Talm. חֲמָרָה the same, whence חֲמָרָה paunch. Deriv. חֲמָרָה 2. — 2. Figur. to be firm, strong, powerful, vigorous (in a good sense), for which the Arab. حَمِيش stands (cognate with חֲמָר, חֲמָרָה), which is used in a bad sense. Hence *part. pass. pl.* חֲמָרָהִים (after Spanish mss.) equipped, ready for battle, armed Ex. 13, 18, JOSH. 1, 14, JUDGES 7, 11, interchanged with חֲמָרָהִים

JOSH. 4, 13 and constantly used of the march of an army, comp. Ar. **حميس** (*valiant, warlike*); LXX *εὐζωνοι*, Vulg. *armati*, Targ. **מְחַרְזִין**. — *Ibn Gendach, Kimchi, Tanchum* and others suppose it to be a denomin. from **חָמַשׁ**, somewhat like **חָלָץ** from **חָלָצוּר**; but this is an unnecessary assumption, since the verb exists in Arabic. The mss. that read **חָמַשִּׁים**, suggest an adjective form **חָמֻשׁ**; which amounts to the same in sense.

חָמַשׁ (constr. **חָמֻשׁ**; plur. **חָמֻשִּׁים**, with suff. **חָמֻשָּׁיו**) num. card. f. (with a masc. form), **חָמֻשָּׁה** (constr. **חָמֻשָּׁהּ**) m. *five*, in the absolute form (GEN. 5, 6; 11, 32; Ex. 21, 37; 38, 1) or in the construct, preceding a noun Ex. 36, 10, Num. 18, 16, seldom following it; though the latter happens sometimes in later Hebrew 1 CHR. 4, 32, 2 CHR. 3, 11, sometimes when an emphasis is laid on the number Num. 7, 17. In composition with the masc. **עָשָׂר** stands **חָמֻשָּׁהּ** LEV. 27, 7 and **חָמֻשָּׁהּ** JUDGES 8, 10, 2 SAM. 19, 18; but the construct form is always with the fem. **עֶשְׂרֵה** GEN. 5, 10. The number *five* appears to have been occasionally a round or sacred number GEN. 43, 34; 45, 22; 47, 2; Is. 17, 6; 19, 18; 30, 17, as was actually the case in the old religions (Iren. adv. Haer. 1, 23). The pl. **חָמֻשִּׁים** is *fifty* GEN. 9, 28. Deriv. **חָמַשׁ** 1, **חָמֻשִּׁי** and the denom. **חָמֻשׁ**. — As to the derivation, linguists have found no verb-root for its foundation, as is generally the case with the numerals 1-7; but have put it along with the Indo-Germanic; and therefore the ground-form *chamsh* is compared with the Sanskrit *pand*, Lat. *quinque*, Greek *πέντε* &c. But **חָמַשׁ** may also denote prop. *the hand, flat* (see **חָמַשׁ**), from **חָמַשׁ** = **חָמַשׁ** to *take together*, whence **חָמֻשׁ**, cognate with **חָמַשׁ** pugnis; and then it would signify *five*, as in Lamaic rima, lima mean *hand* and *five*. Derivative

חָמֻשׁ to *fifth*, i. e. to exact the fifth part as a tax GEN. 41, 34.

חָמֻשִּׁי m. 1. (denom. from **חָמַשׁ**, like

חָמֻשִּׁי from **חָמַשׁ** = **חָמֻשִּׁי**) a *fifth*, the fifth part of a thing GEN. 47, 26, as tribute. — 2. (from **חָמַשׁ** as a verb in the first signific.) *paunch, abdomen* 2 SAM. 2, 23; 3, 27; 4, 6; 20, 10; comp. Syr. **ܡܚܡܫܐ**, Talm. **חָמֻשָּׁא** in a cognate sense.

חָמֻשִּׁי (or **חָמֻשִּׁי**) num. ord. m., **חָמֻשִּׁי** or **חָמֻשִּׁי** (with suff. **חָמֻשִּׁיו**, **חָמֻשִּׁי**) f. *the fifth* GEN. 1, 23; LEV. 19, 25; the fem. is also a subst. *the fifth part* GEN. 47, 24, in which sense it also occurs in the plural LEV. 5, 25.

חָמֻשִּׁי see **חָמֻשִּׁי**.

חָמַח (not used) intr. according to some *to be dirty, to be rancid*, like the Ar. **حَمِيت**; but it is improbable that this meaning lies at the basis of **חָמַח** or **חָמַח**, since the Arabic stem is only a secondary one of **حَمِي**; and the analogy of **חָמַח**, **חָמַח**, **חָמַח** rather favours a verb **חָמַח**. See **חָמַח** I.

חָמַח (from **חָמַח**; Thermae) 1. n. p. of a city in Naphtali JOSH. 19, 35, which Josephus (B. J. 4, 1) interprets by *θερμά*. It is the place where Tiberias afterwards stood, and was noted for its warm springs. As a Levitical city it was called **חָמַח דָּאָר** JOSH. 21, 32, and 1 CHR. 6, 61 **חָמַח**. Josephus (B. J. 4, 1, 3) calls this **חָמַח** *Ἀμμαούς*, i. e. *Emmaus*, whence we may conclude that the important city in the plain of Judea, 22 Roman miles from Jerusalem (Jos. Ant. 14, 11, 2; 1 MACCAB. 3, 40 57), and the village of the same name, 60 stadia from Jerusalem (Jos. B. J. 7, 6, 6), were also called **חָמַח**. In 1 CHR. 18, 3 **חָמַח** appears to stand in its stead. — 2. n. p. m. 1 CHR. 2, 55, where, however, the name of a place is more suitable.

חָמַח (warm springs) n. p. of a Levitical city JOSH. 21, 32, occurring only in connection with **חָמַח דָּאָר**, and used for the **חָמַח** of other passages.

חָמַח (in many mss. **חָמַח**; constr. **חָמַח**; another constr. **חָמַח** Hos. 7, 5 is referred to this noun by *Kimchi, Ibn Esra* &c., but belongs to **חָמַח**, as also **חָמַח** DEUT.

32, 33, Job 6, 4, which *Ibn Ganach* incorrectly refers to this word; חֲמָהּ HAV. 2, 15, reckoned as belonging to חֲמָהּ by *Kimchi*, *Ibn Ezra* and others, see under חֲמָהּ f. a skin-bottle, for water GEN. 21, 14 15 19, from חֲמָהּ I. (Ar. حَمَا, Sanskr. jam) to bar, to debar, to withhold, to secure, to shut in (whence also חֲמָהּ). Thus the noun is formed after the type of חֲמָהּ, חֲמָהּ, חֲמָהּ. The Talmudic חֲמָהּ is used of a bag-pipe which is protected round about, enclosed and bottle-shaped; of a shepherd's flask &c., which Tanchum compares. The Targ. רִיקָב, from רִיקָב=רִיקָב, refers to the derivation to be hollow, and even the Ar. حَمِيْت (water-bag) comes only from حَمَا, though it is no longer written as a feminine.

חֲמָהּ (fortress, citadel, from חֲמָהּ I.)

1. n. p. of a city of Syria on the Orontes, between Larissa and Arethusa, in the vicinity of north Lebanon, afterwards denoting the entire district belonging to it JUDGES 3, 3, ZECH. 9, 2; brought into connexion with חֲמָהּ &c. JER. 49, 23, Ez. 47, 16, on which it bordered; the land is called in full חֲמָהּ 2 KINGS 25, 21, in which חֲמָהּ lay 23, 33. The northern boundary of Palestine reached to the district of Hamath NUM. 13, 21, and at a later time was to reach so far again Ez. 47, 16, but the Israelites seldom possessed it 2 KINGS 14, 28, 2 CHR. 8, 4. During the Macedonian dominion it was called *Ἐπιφάνεια* (Jos. Ant. 1, 6, 2; *Plin.* 5, 19), hence in Midrash (Ber. rab. ch. 37) and in *Aquila* (see Theodoret. quæst. 22 on 2 KINGS) it is interpreted by *Ἐπιφάνεια*; the Targ. (on GEN. 10, 18, NUM. 13, 21) and Syr. (on 1 CHR. 18, 9) have substituted for it Antioch (אַנְטִיּוֹכְיָא), the residence of the Seleucidae. In 1 Mac. 12, 25 the Hamath-district is called *Ἀμυθίνος χώρα*; among the Orientals it is *حَمَاة*. Gentile חֲמָהּ GEN. 10, 18, as a Phœnician colony there was termed. — 2. With the addition of חֲמָהּ AM. 6, 2, according to some written for חֲמָהּ (EZR. 6, 2), to denote *Ecbatana*, the metropolis of Media; but it is

more advisable to adopt the usual meaning.

חֲמָהּ for חֲמָהּ 1 CHR. 18, 3, consequ. with a of motion חֲמָהּ. See חֲמָהּ.

חֲנָן (after the form חֲנָן, עֲנָן; not used) m. kindness, grace, χάρις, same as חֲנָן, but only as an epithet of אֱלֹהִים i. e. the Phœnician *El, Milcar, Baal* &c. in the proper name חֲנָנִאל; comp. Phœnic. חֲנָנִאל, חֲנָנִאל, חֲנָנִאל &c., this noun also lying at the basis of חֲנָן.

חֲנָן (from חֲנָן I. after the form חֲנָן, with suff. חֲנָנִי; whence come חֲנָנִי and חֲנָן in proper names) m. 1. favour, inclination to, kindness, grace, spoken of the divine favour ZECH. 4, 7; 12, 10, or of that among men ECCLES. 9, 11; 10, 12; seldom coupled with חֲנָן PROV. 22, 1. Hence the expression חֲנָן חֲנָנִי to find favour in the eyes of one GEN. 39, 4, 2 SAM. 15, 25 &c., used especially of persons asking JUDGES 6, 17; חֲנָן חֲנָנִי or חֲנָנִי חֲנָן in later Hebrew ESTH. 2, 15 17; 5, 2; farther חֲנָן חֲנָנִי to procure favour for one from another EX. 3, 21; 11, 3, or חֲנָן חֲנָנִי PROV. 3, 34. — 2. Prop. approval, hence grace, loveliness Ps. 45, 3, in which sense are the combinations חֲנָן חֲנָנִי PROV. 11, 16, חֲנָן חֲנָנִי 1, 9, חֲנָן חֲנָנִי 5, 19; beauty 31, 30, חֲנָן חֲנָנִי the beautiful NAB. 3, 4; in like manner חֲנָן חֲנָנִי PROV. 22, 11 beautiful speech; also preciousness 17, 8. — 3. (grace, beauty) n. p. m. ZECH. 6, 14, as the proper names חֲנָנִי, חֲנָנִי and חֲנָנִי immediately preceding shew; probably a double name of חֲנָנִי (6, 10), as חֲנָנִי had the name חֲנָנִי besides.

חֲנָנִי see חֲנָנִי.

חֲנָנִי see חֲנָנִי.

חֲנָנִי (contracted from חֲנָנִי, *Hadad* is kindness; see חֲנָנִי) n. p. m. EZR. 3, 9; NAB. 3, 18. Comp. the proper names חֲנָנִי, חֲנָנִי, חֲנָנִי; Phœnic. חֲנָנִי Hanelus (on a tomb-inscription in *Creuzer*, *Zur Römischen Geschichte* p. 230).

חֲנָנִי I. (fut. חֲנָנִי, ap. חֲנָנִי; inf. constr. חֲנָנִי) intr. 1. to incline, to bend (same

as כָּנַע, Ar. حَنَا the same, figurat. to be inclined, conseq. cognate in sense with חָנָה (to incline, to sink, of the sun (for which יוֹם stands metonym.)), חָנָה Judges 19, 9 *the inclining of the day*, i. e. the sun declining to his setting, identical with חָנָה 19, 8, רָחַם יוֹם לְכָרוֹב 19, 9, compare *ἐκλινεν ἡ μέρα* (LUKE 24, 29). — 2. *to set oneself down, to encamp*, along with יָשַׁב EXOD. 14, 2, of armies 2 SAM. 23, 13, the march of locusts NAB. 3, 17, of wanderers NUM. 10, 31; *to dwell* Is. 29, 1; *to put up* (see חָנָה) &c. with אֵל EX. 13, 20, NUM. 33, 8, עַל EX. 15, 27, אֵל JOSH. 11, 5, לְכָרוֹב JOB 19, 12, לְכָרוֹב NUM. 33, 7, לְכָרוֹב JOSH. 8, 11, לְכָרוֹב ... of a place NEH. 11, 30, yet also with the accus. Is. 29, 1, or in answer to the question *whither* with אֵל of motion of the place NUM. 10, 6. Especially with עַל of the place, *to besiege* JOSH. 10, 5, 2 SAM. 11, 1, comp. מָלַח; more rarely with אֵל of the place JUDGES 9, 50, or with עַל in the meaning *to overcome* 6, 4, or with accus. of the person, Ps. 53, 6 *those who beleaguer thee* (חָנָה = חָנָה from חָנָה); חָנָה ... לְכָרוֹב *to encamp around a thing for a thing*, i. e. defending or protecting it ZECH. 9, 8; חָנָה הָיְתָה הַתֵּנִי *the tent is encamped*, i. e. is struck NUM. 1, 51. — In this sense of the stem, the organic root חָנָה is connected with that in חָנָה III, חָנָה, Ar. حَنَا, and perhaps also with that in חָנָה II, though the fundamental signification be variously modified; in Phenic. חָנָה is the same; whence comes מְחַנֵּה (dwelling-place) in numerous names of places. Derivat. מְחַנֵּה, מְחַנֵּה, the proper names מְחַנֵּה, מְחַנֵּה, מְחַנֵּה.

חָנָה II (not used) *tr.* to pierce, of a weapon, the organic root of which חָנָה also lies in חָנָה (קָו) belonging to חָנָה, Ar. قَان (to pierce), Aram. and Syr. חָנָה (comp. Sanskrit *khan fodere*, Pers. *ken-den*, Greek *κένειν* to pierce) &c. Deriv. חָנָה.

חָנָה (*pl.* חָנָה; from חָנָה I.) *f.* 1. *grace, compassion*, only in the pl. as a collective idea Ps. 77, 10, if it be not an infin. noun with the *oth*-termination, as חָנָה Ez. 36, 3, חָנָה Ps. 17, 3, conseq. a singular. To this belongs also חָנָה Job 19, 17 *my kindness*, where the sing. suffix presupposes a sing. noun. See חָנָה. — 2. (*grace, beauty, favour*; a Phenician epithet of Astarte, and then a name of the goddess Harmonia and the Libyan *Χάρις*; the masc. is חָנָה) *n. p. f.* 1 SAM. 1, 2; 2, 1; comp. Phen. חָנָה, sister of חָנָה (Didō), Greek *Ἄρρα* (LUKE 2, 36).

חָנָה (*instruction, tuition*; concrete *teacher*; according to Philo from חָנָה with suff. חָנָה = *χάρις σου*) *n. p.* 1. of the son of Cain GEN. 4, 17, LXX *Ἐνώχ*, who also gave his name to a city, being the first builder of cities. — 2. of the father of Methuselah, who is distinguished for the manner of his life and death, GEN. 5, 18-24, and whom *Ben-Sira* (44, 16) celebrates as a pattern of repentance in his generation, and for his being translated (*μετετέθη*) into heaven (44, 16; comp. LUKE 3, 37; HEBR. 11, 5); as he is also looked upon as the inventor of letters and learning (Koran 19, 57 58) — hence the Arabic name *إدريس* (*Idris*, teacher). Philo finds the astronomical number of the solar year in the 365 years of Enoch's life; the name must therefore mean *beginner* (initiator), i. e. of the new year, which becomes new after 365 days; whence perhaps arose the legend that he was the first teacher of astronomy (*Hottinger*, *Hist. Or.* 1, 3; *Alex. Polyhistor* [80 B. C.] &c.). The Lycaonian tradition of *Araxos* (Steph. of Byz., *Suidas*), who lived above 300 years, and announced the flood, arose out of the Bible and its old circle of traditions. — 3. of a son of Reuben GEN. 46, 9; *Patronym.* חָנָה NUM. 26, 5. — 4. of a son of Midian and therefore of a Midianite tribe GEN. 25, 4.

חָנָה (*a bestowed one*; perhaps, however, = חָנָה as חָנָה = חָנָה and then an epithet of חָנָה) *n. p.* of an Ammonite king 2 SAM. 10, 1, and elsewhere a proper name among the Hebrews NEH. 3, 13 30.

make firm, definite, to make ready or fit. Deriv. חֲנֻכָּה.

חֲנֻכָּה *masc.* see חֲנֻכָּה.

חֲנֻכָּה *Aram.* same as Hebr. חֲנֻכָּה, whence חֲנֻכָּה.

חֲנֻכָּה (*constr.* -כָּה) *Aram. f. dedication*, בְּיַחַד אֱלֹהִים EZE. 6, 16, צִלְמָה DAN. 3, 2.

חֲנֻכָּה (*constr.* -כָּה; formed from the *masc.* חֲנֻךְ) *f. dedication*, of an altar NUM. 7, 11, of the temple Ps. 30, 1, of walls NEH. 12, 27; LXX *ἐγκαινία*, as in 1 MACC. 4, 59 and JOHN 10, 22 the eight-day festival instituted by Judas Maccabeus (2 MACC. 10, 6 seq.) is called, named by Josephus (Ant. Jud. 12, 7, 7) *φῶτα*, i. e. the feast of light.

חֲנֻכָּה (not used) *intr. to be hard, firm, pressed together, compact*, of stones, hail-stones (comp. חֲנֻכָּה). With this stem is identical חֲנֻכָּה (which see), Ar. صَنِم (to be strong, firm), *Aram.* חֲנֻכָּה (stone); as חֲנֻכָּה is identical with חֲנֻכָּה; besides, חֲנֻכָּה (which see), whence חֲנֻכָּה belonging to חֲנֻכָּה, and the *Aram.* חֲנֻכָּה = חֲנֻכָּה (something firm, a substance). Deriv. חֲנֻכָּה belonging to חֲנֻכָּה, and perhaps to the proper name חֲנֻכָּה.

חֲנֻכָּה (after the form חֲנֻכָּה; *constr.* חֲנֻכָּה; not used) *m. stone, rock*, so called from hardness and density; *Aram.* חֲנֻכָּה the same. Derivatives the proper names חֲנֻכָּה and חֲנֻכָּה.

חֲנֻכָּה (formed from חֲנֻכָּה with the termination -כָּה as an old accusative, like חֲנֻכָּה, *דְּיָמָם*, *דְּיָמָם*, *דְּיָמָם*, *דְּיָמָם*, comp. *Fürst's Lehrgeb.* pag. 179 note) *adverb*, prop. out of goodness, complaisance, therefore 1. *without reward or fee*, gratis, gratuito GEN. 29, 15; EX. 21, 2; — 2. *to no purpose, in vain, frustra*, i. e. without attaining the end, PROV. 1, 17; more rarely חֲנֻכָּה i. e. *for in vain* EZ. 6, 10, comp. *δωρεάν* in the N. Test. for gratis and frustra; — 3. *without cause or occasion* 1 SAM. 19, 5, put as a genitive to the noun, e. g. חֲנֻכָּה PROV. 26, 2, חֲנֻכָּה 1 KINGS 2, 31; *without cost* 2 SAM. 24, 24.

חֲנֻכָּה (*El is a rock, safety*; comp. חֲנֻכָּה GEN. 49, 24, צִיר 2 SAM. 23, 3) *n. p. m.* JER. 32, 7 9 and LXX also 31, 38 (*Ἀναμύλη*) for חֲנֻכָּה, the builder of a tower in Jerusalem ZECH. 14, 10; NEH. 3, 1. It is possible, however, that *m* arose here from *n*, as the LXX write *Μαδιάμ* for חֲנֻכָּה, and the Mishna פִּנְיָה for Paneas.

חֲנֻכָּה (from חֲנֻכָּה with the derivative syllable *al*, as in חֲנֻכָּה, חֲנֻכָּה, *Aram.* in חֲנֻכָּה, חֲנֻכָּה; *pause* חֲנֻכָּה) *m. collect. hail-stones, hail* (parallel חֲנֻכָּה) Ps. 78, 47, an explanation already given by *Ibn Esra* (חֲנֻכָּה דְּיָמָם) and *Kimchi* (חֲנֻכָּה דְּיָמָם), and which *Ibn Gendach* (الصقيع), *Saadia*, and before them the LXX and Vulg. intended. According to the Targ. and Rashi: *a sort of locusts*, a meaning which is merely derived by conjecture from its position after חֲנֻכָּה (in the ten plagues of Egypt).

חֲנֻכָּה I. (*perf.* either in the resolved form חֲנֻכָּה GEN. 33, 5, חֲנֻכָּה LAMENT. 4, 16, or in the contracted חֲנֻכָּה, hence חֲנֻכָּה, חֲנֻכָּה; *part.* חֲנֻכָּה; *inf. absol.* חֲנֻכָּה, *constr.* חֲנֻכָּה, therefore with *suff.* חֲנֻכָּה, חֲנֻכָּה, and perhaps also חֲנֻכָּה Ps. 77, 10; *imp.* חֲנֻכָּה, with *suff.* חֲנֻכָּה, חֲנֻכָּה, חֲנֻכָּה, חֲנֻכָּה; seldom חֲנֻכָּה, attaching itself to the fut. חֲנֻכָּה, and so with *suff.* חֲנֻכָּה Ps. 9, 14, where חֲנֻכָּה stands in our *ms.*, comp. חֲנֻכָּה JER. 49, 28 = חֲנֻכָּה; *fut.* חֲנֻכָּה, *ap.* חֲנֻכָּה, with *suff.* חֲנֻכָּה, חֲנֻכָּה, חֲנֻכָּה, whence also חֲנֻכָּה GEN. 43, 29, Is. 30, 19, arising out of חֲנֻכָּה; חֲנֻכָּה only in AM. 5, 15) *intr. prop. to incline to*, to bend to one, inclinare, conseq. identical in its organic root with that in חֲנֻכָּה, חֲנֻכָּה II. &c. (Ar. حَنَّ the same); with reference to the mind, *to be inclined, favourable, kind, gracious*, with accus. of the person EX. 33, 19, 2 SAM. 12, 22, or absol. *to be kind, liberal* Ps. 37, 21, seldom with ל of the person Ps. 109, 12; *to favour*, with accus. of the person 102, 14; *to spare* LAMENT. 4, 16; *to pity*, with accus. of the person 2 KINGS 13, 23; JOB 19, 21; *to permit*, therefore

clean, to be desecrated, Is. 24, 5, JER. 3, 1 (for which חָמָא stands in Lev. 18, 25), Ps. 106, 38, by זָנְיָהּ, זָנְיָהּ (Jer. 3, 2), זָנְיָהּ (Ps. l. c.), זָנְיָהּ (Is. 24, 5) &c.; yet the statement of what causes the desecration is sometimes wanting Mic. 4, 11. Only once does it stand entirely in the sense of חָנָה as *trans.* with the accus. of the object JER. 3, 9, and therefore the Vulg., Syriac and *Parchon* identify it with that verb. Deriv. חָנָה, חָנָה, חָנָה.

Hif. חָנָה (fut. חָנָה) *to seduce to hypocrisy* (i. e. to heathenism) DAN. 11, 32; *to make unholy, sinful, godless*, אֲרָץ NUM. 35, 33; JER. 3, 2.

The fundamental signification of the verb חָנָה *to flatter, play the hypocrite*, *simulare*, *ὑποκρίσθαι*, *mentiri*, proceeding from that of veiling, is already given by the Vulg. (DAN. 11, 32), the LXX (Job 34, 30; 36, 13), Aq., Symm. and all the Jewish interpreters, as *Ibn Ganach*, *Ibn Esra*, *Kimchi* &c.; which is also confirmed by the *usus loquendi* of the Mishna and Talmud, by the Targ. חָנָה and the Syr. حَنَّ (with its derivatives) having sometimes the meaning *to apostatise, to be rebellious*, sometimes that of *to be unclean*. The organic root ח-נ-ה is also found in חָנָה, חָנָה, חָנָה, Sanskrit *nubh*, Pers. *nubh*, Lat. *nub*, Greek *νύφ*, in which the conception of *veiling* lies. If the Targ. and Syr. render it sometimes by חָנָה, חָנָה, followed by the Vulg. or LXX, it does not at all prove that they take חָנָה and חָנָה (perhaps like חָנָה and חָנָה) to be equivalent, but that they expressed the ulterior meaning *to be unholy, godless, impure*. The Arabic حَنَّفَ is only a collateral form of حَنَّفَ, Hebrew חָנָה, *to bend off, to turn aside*; and does not belong here.

חָנָה (pl. חָנָה, constr. חָנָה) *masc.* (prop. a participial adj.) *a godless man, a flatterer, a hypocrite*, Is. 9, 16; Ps. 35, 16; Job 8, 13; Syr. حَنَّافٌ *a heathen*.

חָנָה *adj. m.* see חָנָה.

חָנָה *m. dissimulation, deceit*, then *impiety*, Is. 32, 6.

חָנָה (from the masc. חָנָה) *f. the same*, JER. 23, 15.

חָנָה (Kal not used) *trans. prop. to narrow, to enclose, to close about*, consequently identical with חָנָה (חָנָה) in its organic root, as also with the *intrans.* חָנָה, Aram. חָנָה; then there arose out of that the idea of *to choke, strangle, suffocate*; comp. Greek *ἀγγειν*, Lat. *ango*, German *eng*. The Ar. حَنَّقَ is *intrans. to be choked, to be suffocated* Deriv. חָנָה; and according to some חָנָה.

Nif. חָנָה (fut. חָנָה) *to strangle oneself, to hang oneself*, Ar. حَنَّقَ 2 SAM. 17, 23.

Pih. חָנָה *to strangle*, of lions NAH. 2, 13.

חָנָה (this form is also in the Mishna; constr. חָנָה, like חָנָה, חָנָה from חָנָה) *m. suffocation, strangulation*, in which elephantiasis usually ends, Job 7, 15 *and thou choosest more than my strangling* (חָנָה, as Rashi and many mss. read), i. e. something worse; but others read חָנָה as an absolute state, referring חָנָה to חָנָה.

חָנָה (formed from חָנָה, i. e. *dedicated to the goddess Harmonia*) *n. p. of a city in Zebulon* Jos. 19, 14.

חָסַר I. (Kal unused) 1. *tr. to bend, to bow, to crook*, e. g. the neck, Arab. حَضَّ (to bend the neck), عَصَدَ (to bow the neck); derivat. perhaps חָסַר. — 2. *intr. to incline to, to turn to (one)*, and figurat. *to be favourable, kind, gracious*, and with reference to God, *to be pious*; deriv. חָסַר 1, חָסַר, the proper names חָסַר, חָסַר in חָסַר.

Hithp. חָסַר *to shew oneself kind, gracious, benign*, 2 SAM. 22, 26; Ps. 18, 26.

חָסַר II. (Kal unused) *tr. prop. to cut*, e. g. grain, Aram. חָסַר, Ar. حَصَدَ, hence figurat. *to cut with sharp words*, scindere, i. e. *to abuse, to insult*; comp.

Arab. *أَسَد*, Aram. *חֲשָׁד*, Arab. *حَسَد* to disgrace. Deriv. *חָסֵד* 2.

Pih. *חָסֵד* to asperse, to disgrace PROV. 25, 10; Syr. *ܚܫܕܐ*, Targ. *חֲשָׁד*, Ar. *حَسَد*.

חָסֵד (constr. *חֲסֵד*) *m. kind, gracious*, only in the proper name *חֲסִידָה*.

חָסֵד (*pause* *חֲסֵד*, with *suff.* *חֲסִידִי*, *חֲסִידִי*; *pl.* *חֲסִידִים*, constr. *חֲסִידִי*, with *suff.* *חֲסִידִי*) *m.* 1. (from *חָסֵד* I.) prop. inclination to, hence *kindness, benevolence, complaisance, favour, love*, a) of men to men JOSH. 2, 12, 1 SAM. 15, 6, along with *אֱמֶת* (fidelity), *רַחֲמִים* (mercy), *חַיִּים* (life), thus *חָסֵד* with *עַם* JOSH. 2, 12, 1 SAM. 20, 8 or *לִי* Ps. 18, 51 to *shew favour, love to one*; *חָסֵד* PROV. 11, 17, *חָסֵד* 1 KINGS 20, 31. In this sense *חָסֵד* is also to be understood in Is. 40, 6 of human favour and grace, which the LXX translate freely by *δύλα* (comp. 1 PETER 1, 24), without its being properly = *חֵן*. b) of man with relation to God, *piety*, hence *חָסֵד* Is. 57, 1 = *חֲסִידִים*, in which sense the *pl.* *חֲסִידִים* is to be taken, *pious deeds*, NEH. 13, 14; 2 CHR. 6, 42. c) of God towards men, *grace, favour, divine good-will*, Ps. 13, 6, Is. 54, 8, along with *אֱמֶת* (faithfulness) Ex. 34, 6, *פְּדִיּוֹת* (redemption) Ps. 130, 7, *בְּרִית* (covenant) DEUT. 7, 9, *אֱמוּנָה* Ps. 98, 3; and thus it is sometimes used of God in a concrete sense for *חָסֵד* Ps. 144, 2; JON. 2, 9 &c.; in the plur. *חֲסִידֵי* *God's gracious manifestations* 17, 7, or without *חָסֵד* Is. 63, 7; *חֲסִידֵי* 55, 3 *the mercies shewn to David*, which may also be taken subjectively 2 CHR. 6, 42. It is therefore said of God as well as of man *חָסֵד* DEUT. 7, 9, *חָסֵד* 2 SAM. 2, 6, *חָסֵד* Ex. 20, 6, *חָסֵד* MIC. 7, 20, *חָסֵד* GEN. 39, 21, and *חָסֵד* Ps. 89, 34 = *חָסֵד*. — 2. (from *חָסֵד* II.) *reproach, disgrace, shame*, LEV. 20, 17; PROV. 14, 34; Targ. *חֲסִידָה* for Hebrew *חֲסִידָה*, Syr. *ܚܫܕܐ*. — 3. (*kindness* viz. El is) *n. p.* of an officer (*נֶצֶב*) of Solomon's, fully *חָסִידִי* (which see) 1 KINGS 4, 10. Moreover

חָסֵד forms the last part of the proper name *חֲשִׁב חָסֵד*, which see.

חֲסִידָה (*Jah is gracious*) *n. p. m.* 1 CHR. 3, 20, whose brother is *חָסֵד*.

חֲסִידָה (3 *fem.* *חֲסִידָה*, the original *ad* passing into *ay*, and still retaining the accent, 3 *pl.* *חֲסִידֵי*, and *חֲסִידֵי* after the same manner; *inf. constr.* *חֲסִידֵי*; *inf. constr.* *חֲסִידֵי*; *inf. constr.* *חֲסִידֵי* and *חֲסִידֵי*, 3 *pl.* *חֲסִידֵי* *intr.* prop. to flee, towards something, conseq. to seek protection, refuge, with *אֶל* of the person or thing where one seeks protection Ps. 2, 12; 18, 3; 64, 11; Is. 14, 32; sometimes with the addition of *אֶל* JUDGES 9, 15, Is. 30, 2, or *אֶל* Ps. 57, 2, for which is also used *חֲסִידָה* 91, 4 or *בְּחִידָה* 61, 5; then generally and absolutely, to trust Ps. 17, 7; PROV. 14, 32. Deriv. *חֲסִידָה*, *חֲסִידָה*, and the proper names *חֲסִידָה*, *חֲסִידָה*. — The organic root in *חֲסִידָה* is closely connected with that in *חָסֵד* (which see).

חֲסִידָה (*a refuge, protection, viz. El is*) *n. p. m.* 1 CHR. 16, 38.

חֲסִידָה (after the form *גִּלְיוֹת*) *fem. refuge-seeking*, as the verb, with *בָּצָל* following Is. 30, 3.

חֲסִידָה (with *suff.* *חֲסִידָה*; *pl.* *חֲסִידָה*, with *suff.* *חֲסִידָה*) 1. *adj. m. kind, pious, amiable, benevolent*, hence *חֲסִידָה* DEUT. 33, 8 *a pious man*, *חֲסִידָה* not well-disposed, i. e. hostile Ps. 43, 1; here perhaps the *fem.* *חֲסִידָה* JOB 39, 13 *amiable, tender*, belongs, but see *חֲסִידָה*. — 2. *subst. a good, gracious, amiable person*, of God JER. 3, 12, Ps. 145, 17, conseq. same as *חֲסִידָה* JER. 32, 18, *חֲסִידָה* MIC. 7, 18, parall. *חֲסִידָה*; or of men towards God, *a pious, God-worshipping one* 2 SAM. 22, 26 (parall. *חֲסִידָה* Ps. 18, 26) Ps. 12, 2; *חֲסִידָה* 4, 4, = *חֲסִידָה*. It is therefore applied to the Levites and priests 2 CHR. 6, 41, and to the whole Jewish people Ps. 85, 9. In particular *חֲסִידָה* is used of the steadfast and persecuted worshippers of God in the Maccabean period Ps. 79, 2; 97, 10; 132, 9 16; 149, 9 and in other Psalms of that

me; the same expression being preserved in *Ἀσδαίου* 1 Macc. 2, 42; 7, 13; Macc. 14, 6.

חַסִּידָה *f.* name of an unclean bird *ev.* 11, 19, Deut. 14, 18, which nestles upon *קְרוֹשִׁים* Ps. 104, 17, flies high towards the heavens, has a definite time of departing and coming like other birds of passage *Jer.* 8, 7, and whose wings are large and far outstretched *Lech.* 5, 9. According to the Targ. (*חַסִּידָה*), Talm. (Chullin 63^a *חַסִּידָה*), *imchi* and others it is the white goshawk, or the white kite; according to the Vulg. on *Jerem.*, the LXX (*Job* 39, 13), *Rashi* and others the stork, noted for its affection to its young, among the ancients *Arist. hist. anim.* 9, 3; *Ael. hist. anim.* 3, 23; *Plin.* 10, 23), which suits the name, and was an early interpretation. Better according to *Aq.*, *Symm.*, *Theod.*, LXX and others the heron, *ἰπποδῖος*, ardea, which is also celebrated for its affection to its young (*Ael. hist. anim.* 3, 23), from *חָסַר* to bend, to curve, because it is constantly bending its long neck. Here belongs, according to some, *Job* 39, 13: *is her wing (חַסִּידָה) that of the heron (חַסִּידָה) and of the pelican (חַסִּידָה) = נָצְהָ?* But since *חַסִּידָה* does not stand there and *נָצְהָ* always means feather, it is better to translate: *is it a precious wing and feather?*

חַסִּילִי *m.* name of a species of locust, mentioned with *חַסִּידָה* and *חַסִּידָה* 1 Kings 3, 37, *Joel* 2, 25, which devours the fruits of the field Ps. 78, 26. According to *Joel* 1, 4 *חַסִּילִי* appears to signify the stripped (of the last skin), from *חָסַל*, as *βρῦχος* from *βρύχω* to devour.

חַסִּין (*constr.* *חַסִּין*) *m.* powerful, strong, *יהוה חַסִּין* the mighty of *Jah*, i. e. great in might Ps. 89, 9; *יהוה* in the genitive is put with nouns, to express the greatest degree.

חַסִּיר (from *Pah.* *חָסַר*) *Aram. adj. m.* wanting, deficient, light, in weight *Dan.* 5, 27.

חָסַל (*fut.* *יִחָסַל*) to eat off, to tear off, of locusts *Deut.* 28, 38, or to strip off,

the skin, spoken of their sloughing; comp. Targ. *חָסַל*, to make an end of, to destroy, Arab. *خَصَلَ* (to cut off), *خَصَلَ* (to cut away). It is identical with *חָסַל*; and in the organic root *חָסַל*, with that in *חָסַל*, *חָסַל*, *חָסַל*, *חָסַל*. Deriv. *חָסַל*.

חָסַם (*fut.* *יִחָסַם*) *trans.* to bar, to muzzle, to close, the mouth of the ox treading corn *Deut.* 25, 4; figurat. to hinder, to keep back, *לְבָרִים* *Ez.* 39, 11, i. e. by the number of corpses. Deriv. *חָסַם*. The verb is identical with *חָסַם*, *חָסַם*, *חָסַם* and the Ar. *حَسَمَ* (to cut off, to hold off), *حَزَمَ* (to bar). The organic root is *חָסַם*.

חָסַן (*Kal* unused) *trans.* to bring together, for preserving, to gather in, into a store-house, to heap up, Arab. *حَضَنَ* (to conceal, to keep), hence *مَحْضَن* a magazine; Targ. *חָסַן*, hence the noun *חָסַן* magazine. Deriv. *חָסַן* 2.

Nif. *יִחָסַן* (*fut.* *יִחָסַן*) to be heaped together *Is.* 23, 18, parall. *יִחָסַר*.

חָסַן (not used) *intr.* 1. to be strong, mighty, powerful, applied to oaks and men, Ar. *حَصَنَ* (to be firm, hard), Targ. *חָסַן*, *Syr.* *حَصَنَ*; and therefore closely connected with *חָסַן* I. (which see), Ar. *أَثِنَ* (whence *أَثِينَة* hardness), *أَثِنَ* (whence *أَثِين* hard, strong), Targ. *חָסַן*, *חָסַן* (hence *חָסַן* firm, hard). Deriv. *חָסַן* 1, *חָסַן*. — 2. Figur. to be wealthy, rich, ideas of strength being elsewhere transferred to riches or property. Deriv. *חָסַן* 1.

חָסַן *adj. m.* mighty, strong, of an oak or of men; usually a *subst.* *Is.* 1, 31; *Am.* 2, 9.

חָסַן (*def.* *חָסַן*, with *suff.* *חָסַן*) *Aram. m.* might, strength *Dan.* 2, 37; 4, 27.

חָסַן *m.* 1. strength, might, metaphor. riches, wealth *Jer.* 20, 5; *Ez.* 22, 25; *Prov.* 27, 24. — 2. treasure, where all is heaped together *Is.* 33, 6, parallel *אִצְרָה*.

חָסַן (*Peal* not used) *Aram. to be strong,*

powerful (in the Targ.), Syr. **ܡܫܬܐ** a fortress; deriv. **ܚܬܢܐ**. Figurat. *to be rich, wealthy*.

Af. **ܚܬܢܐ** (3 pl. **ܚܬܢܐ**, 3 pl. fut. **ܚܬܢܐ**) *to give possession, with a double accusat.* DAN. 7, 18 22.

חֶסֶךְ (Kal not used) *trans. to peel off, to pull off, to unscale, to scrape off*, connected in its main idea with **חֶסֶךְ** (which see), transposed **חֶסֶךְ** and **חֶסֶךְ**, Targ. **חֶסֶךְ**, Syr. **ܚܬܢܐ**, Ar. **حَسَفَ** (transp. **حَسَفَ**), **حَرَفَ** (whence **حَرَفَ** a scale) **حَسَفَ** &c.; which fundamental signification is already adopted by the Targ., Syr. &c.

Pih. redupl. (unused) חֶסֶכֶס (abridged from חֶסֶכֶס) to make a thing scaly, as it were, i. e. to make it in the form of scales.

Puh. חֶסֶס (part. מְחֶסֶס) to be made scaly, Ex. 16, 14 fine, scaly, Targ. מְחֶסֶס, Syr. مَحْصَف.

חֶסֶךְ (not used) *Aram. intr. to be held together, to be tough, sticky, spoken of tough, binding, earth or clay; connected with the Hebrew חָשַׁב (to bind). Derivative*

חֶסֶךְ (*pause חֶסֶךְ, def. חֶסֶכֶס*) *Aram. m. clay, the material of the potter* DAN. 2, 42, opposed to iron, copper, silver and gold 2, 33 34 45, which is supposed not to mix with the metals named 2, 42 43; **חֶסֶךְ טִינָה** 2, 41 43 *clay of mire* i. e. miry clay, a strengthening of the simple word, like **חֶסֶךְ** Ps. 40, 3. In the Targ. and the dialects this word is also used of what is made from clay, of sherds &c., in the same sense as **חֶרֶשׁ**. Ar. **حَرَف** sherd, earthen ware, Syr. **ܚܬܢܐ** the same.

חֶסֶךְ (3 pl. in *pause* **חֶסֶכֶס**; *inf. abs.* **חֶסֶךְ**; *fut.* **חֶסֶכֶס**) *intr. prop. to be cut off, abridged, torn off, lessened, hence to grow less, to decrease* GEN. 8, 3 5; 1 KINGS 17, 14; *to want, with accus.* DEUT. 8, 9; JER. 44, 18; *to be without* DEUT. 15, 8; PROV. 31, 11; *to be in want*

NEH. 9, 21; *to suffer want* Ps. 23, 1. It is construed with **ל** of the person DEUT. 15, 8 and with the accus. of the thing, like all verbs of want SONG OF SOL. 7, 3, if it do not stand absol. in the sense of *to suffer want*; comp. Targ. **חֶסֶךְ**, Syr. **ܚܬܢܐ**, Ar. **حَسِرَ**. The trans. form which does not occur, would be **חֶסֶךְ**, Ar. **حَسَرَ** (to lessen, to damage), prop. to cut off, to pluck off, identical with **חֶסֶךְ** &c., and so used in the same metaphor. manner as **חֶסֶךְ**, **חֶסֶךְ**, **חֶסֶךְ**. The organic root is **חֶסֶךְ**, also found in **חֶסֶךְ II.**, **חֶסֶךְ II.**, **חֶסֶךְ II.** &c.; comp. Phenic. **חֶסֶךְ** to be shortened, little, hence **חֶסֶךְ** (Mass. 5) *littleness, in the smallness of a berry* (from **חֶסֶךְ** Talm. **בִּרְסִי** Berach. 36^b and **בִּרְסִי** Chull. 59^a, from **חֶסֶךְ**, Ar. **حَسَرَ**; comp. **חֶסֶךְ** a measure) and below it. Deriv. **חֶסֶךְ**, **חֶסֶךְ**, **חֶסֶךְ**, **חֶסֶךְ**.

Pih. חֶסֶךְ to cause to be less, with מִן than Ps. 8, 6; *to cause to want, with מִן of the thing* ECCLES. 4, 8.

Hif. חֶסֶךְ to cause to fail, with a double accusat. Is. 32, 6; *to suffer want* Ex. 16, 18.

חֶסֶךְ (*constr. חֶסֶךְ*) *adj. m. wanting, lacking, like the verb with the accus. of the thing* 1 KINGS 11, 22, therefore in close connection with nouns to express a privative, e. g. **חֶסֶךְ לֵב** *senseless* PROV. 6, 32, *without understanding* 7, 7; 9, 4, *foolish* 12, 11; **חֶסֶךְ חֲבִיּוּקוֹת** 28, 16 *without insight*; **חֶסֶךְ לֶחֶם** 2 SAM. 3, 29 *lacking bread*; **חֶסֶךְ מַשְׁנֵה** 1 SAM. 21, 16 *without a madman*. Seldom with **מִן** of the thing and **ל** of the person ECCLES. 6, 2.

חֶסֶךְ (*constr. חֶסֶךְ* PROV. 10, 21) *m.* 1. *want, necessity, poverty* PROV. 28, 22; JOB 30, 3. — 2. Coupled with **לֵב** PROV. 10, 21 *want of understanding*.

חֶסֶךְ *m. want, with accus.* DEUT. 28, 48 57; AM. 4, 6.

חֶסֶךְ (not used) *Aram. intr. same as Hebr. חֶסֶךְ.*

Pa. חֶסֶךְ (not used) same as Hebr. **חֶסֶךְ**. Deriv. **חֶסֶךְ**.

and used in the plur. as an abstract; *protection, screen*) *n. p. m.* GEN. 46, 21, elsewhere written חֹפֶס 1 CHR. 7, 12.

חִפֵּן (not used) *intr.* 1. *to be bent, to be curved, to be put together in a ball*, spoken of the hand, hence חִפֵּן 1. Accordingly the stem is identical with חִבֵּן, חִנֵּן, חִפֵּן, the only difference being, that the fundamental signification is modified farther. In the same manner we have from the roots pug, πνγ, which signify *to be put together as a ball, to be thick, firm, condensed*, the derivatives πνγμῆ, pugnus, πνκρός, pug-nare, packen &c. — 2. *Figur. to be close, dense, therefore to be strong, firm, powerful*, other verbs with a like fundamental signification being used metaphorically in the same manner. Deriv. חִפֵּן 2, whence the proper name חִפִּי. — The organic root is חִפֵּן, as is seen from חִפֵּן, חִפֵּן.

חִפֵּן (dual חִפֵּינִי, constr. חִפֵּינִי, with suff. חִפֵּינִי, חִפֵּינִיכֶם) *m.* 1. *prop. what is put in the shape of a ball, hence the balled hand, the fist, and dual the two fists, the two hands*, in which one takes or seizes a thing PROV. 30, 4, EZ. 10, 2; חִפֵּינִי מִלֵּא Ex. 9, 8, LEV. 16, 12, ECOLES. 4, 6 *handful*; Targ. and Syr. חִפֵּן, حَفَنَ, Ar. حَفَنَ the same, and Talm. denomin. deriv. חִפֵּן, whence the noun חִפִּיָּה, and Pih. חִפֵּן. — 2. (not used) *density, strength*, hence

חִפִּי (a strong, powerful person) *n. p. m.* 1 SAM. 1, 3; 2, 34.

חִפֵּן I. (only part. חִפֵּן) *tr.* same as חִפֵּן, חִפֵּן *to cover, to overlay, to protect, to screen*, with עַל of the person DEUT. 33, 12, as the LXX and Targ. take it, and as חִפֵּן is also construed with עַל; Ar. حَفَنَ the same. Deriv. חִפֵּן and the proper name חִפִּי. It is singular that Aq. and Vulg. should have taken it as a denom. from חִפֵּן.

חִפֵּן II. (not used) *tr.* *to rub off, with a comb, to cut off, with a knife, to purify, to rinse, with water, to wash off &c.*, prop. *to make bare*; comp. Targ.

חִפֵּן (to rub off, to comb away), Syr. حَفَنَ, elsewhere for חִפֵּן; Ar. حَفَنَ. We recognise the organic root from the cognate stems חִפֵּן, חִפֵּן, חִפֵּן. Deriv. חִפֵּן. For חִפֵּן, on the contrary, see חִפֵּן.

חִפֵּן (only fut. חִפֵּן) *trans.* same as חִפֵּן *to move to and fro, to wag*, זָנַב JOB 40, 17.

חִפֵּן (3 fem. in pause חִפֵּנָה; *inf. abs.* חִפֵּן; fut. חִפֵּן and חִפֵּן without distinction of meaning) *intr. prop. to incline, to one, to bend, to bow*, by way of pleasure in, to shew an inclination for a thing, as the Ar. حَفَنَ in a trans. and physical sense (to incline, to bend) proves. Hence *to have an affection for, a pleasure in*, with אֵל of the person or thing GEN. 34, 19; 2 SAM. 24, 3; *to love, with accus.* MIC. 7, 18; *to desire*, PS. 40, 7; *to be disposed, to do a thing*, i. e. *to wish*, followed by the infin. with לֵ DEUT. 25, 8, JUDGES 13, 23, or without לֵ IS. 53, 10, JOB 13, 3, also absol. PS. 115, 3; *to have an inclination* SONG OF SOL. 2, 7. Derivat. חִפֵּן, חִפֵּן, the proper name חִפִּיָּה.

חִפֵּן (pl. חִפִּיָּים, constr. חִפִּיָּי, once with suff. חִפִּיָּי PS. 111, 2 contracted from חִפִּיָּי, as the Targ., Syr., Vulg., Kimchi have taken it) *adj. m.*, חִפִּיָּה *f.* *wishing, desiring*, with accus. of the object, צָרָה PS. 35, 27, רָצָה 40, 15, רָצָה 5, 5, or followed by the infin. with לֵ NEH. 1, 11; coupled with the pers. pronoun it is a periphrasis for the verb 1 KINGS 21, 6, MAL. 3, 1; *willing* 1 CHR. 28, 9, with שָׁלָם.

חִפֵּן (with suff. חִפִּיָּי; plur. חִפִּיָּים, with suff. חִפִּיָּי) *m.* 1. *desire, wish* 2 SAM. 23, 5, 1 KINGS 5, 22, conseq. with לֵ of the person to describe the person wishing, desiring and longing for JOB 22, 3, and with אֵל of the thing 1 SAM. 15, 22; 18, 25; *delight*, PS. 16, 3 *all my delight is in them*, i. e. in the דְּשִׁים and אֲדִירִים (where אֲדִירִי is for רִי); אֵין תֵּן לִי בִּלְבָבִי *to have no delight in a thing* ECOLES. 5, 3; 12, 1; MAL. 1, 10; *plea-*

חָפַר (*fut.* חִפֹּר) *tr.* prop. same as **חָבַר** II. (which see), Ar. حَبَرَ; to cut into, to indent; therefore 1. *to cut into a thing, to bore into, to dig into*, of the horse's hoofs JOB 39, 21: *they dig* (their hoofs) *into the plain*, paw in the plain, as a sign of the war-spirit; comp. in Virgil: *cavant tellurem* or *quatit ungula campum*, Ar. حافر hoof. But the word usually means: *to dig*, **חָפַר** GEN. 21, 30, **וַיִּחְפְּרֵם** ECCLES. 10, 8; *to excavate*, **חָפַר** Ps. 7, 16, stronger than **חָדַד** JER. 13, 7; *to dig for*, with the accus. JOB 3, 21, with **אֵל** of the instrument DEUT. 23, 14, of time GEN. 26, 18 and of place 26, 19; rarely with the omission of **שָׂחַח** Ps. 35, 7. Perhaps also absol. *to dig, to till the field*, and generally *to labour*, JOB 11, 18 and *if thou hast digged* (i. e. cultivated the fields), *thou mayest lie down quietly*; comp. on this usus loquendi Aristoph. Av. 1432. Others take the passage in signif. 2 *to search out, explore*, or **חָפַר** = **חָפַר** I., Ar. حَفَرَ *to protect*, which does not suit well. Deriv. **חָפַר** in **לְחַפְּרוֹת** Is. 2, 20 (according to some), **חָפַר** in the proper name **חָפְרַיִם**, and the proper name **חָפַר**. — 2. Figur. *to dig for something*, i. e. *to search out, spy out*, with accus. of the object JOB 39, 29; *to explore* Ex. 7, 24; JOSH. 2, 2

4, 10. — 2. A more exact appellation of a city גַּת, which, being situated in the province of חֶפְרָיִם, is named in full גַּת הַחֶפְרָיִם to distinguish it from another city Gath 2 Kings 14, 25. With a of motion it is גַּת הַחֶפְרָיִם Josh. 19, 13. As this Hephher-Gath is described in Josh. 1. c. and 2 Kings 1. c. as belonging to Zebulun and the birth-place of Jonah, whom tradition likewise traces to the tribe of Zebulun (Beresh. rab. ch. 98), a חֶפְרָיִם must also have been situated in the district of Zebulun. This חֶפְרָיִם was still standing in later, christian times, and is specified as being very near the city of Sepphoris (wa-Yikra rab. ch. 20 §. 6; J. Gittin ch. 1, h. 2). See גַּת p. 304. — 3. (beauty) n. p. m. Num. 26, 32; 1 Chr. 4, 6; 11, 36. Deriv. the patronym. חֶפְרָיִם Num. 1. c.

חֶפְרָיִם see חֶפְרָיִם.

חֶפְרָיִם m. a hollow, pit, slough; only in חֶפְרָיִם Is. 2, 20 into the hole of the mice (חֶפְרָיִם, Arab. فارة a mouse), as Rashi, Kimchi and others take it; see חֶפְרָיִם.

חֶפְרָיִם (double-well) n. p. of a city in Issachar Josh. 19, 19.

חֶפְרָיִם (after the Coptic Ⲫⲁⲣⲏ ⲡⲣⲏ priest of the sun) n. p. of an Egyptian king contemporary with Nebuchadnezzar Jer. 44, 30, who also bore the general name חֶפְרָיִם Jer. 37, 5 7; Ez. 29, 3. The name חֶפְרָיִם is in the LXX Οὐαφφῆ, in Manetho Οὐαφφῆ, elsewhere Ἀπρίης; his reign is said to have lasted 25 years (till 570 B.C.). Jeremiah 1. c. announces misfortune and destruction to him; and we learn from other quarters (Herod. 2, 161-3; 169), that he warred with Cyrene, that his subjects rebelled against him, and that at last a rival king Amasis delivered him up a prisoner to the people, who put him to death.

חֶפְרָיִם (plur. חֶפְרָיִם) f. an animal which digs strongly and repeatedly Is. 2, 20 (consequently to be read as a single word according to Ibn Esra and 3 mss. of Kennicott), understood since Jerome

to mean a mole, talpa, elsewhere called חֶפְרָיִם, with which opinion Ibn Esra and others agree. Some, however, understand it to mean a sort of bird (in Kimchi), like the Ar. فرفر, a bat, which suits beside חֶפְרָיִם; but there is not sufficient warrant for this.

חֶפְרָיִם (Kal unused) intr. to flow along freely, to run along, therefore to be loose, unembarrassed, free; cognate in sense חֶפְרָיִם, also applied metaphor. to freedom. Tropically to be set free (of slaves), to be exempted (from tax), to run along unbound, untamed, of חֶפְרָיִם, Ar. حَفَس (to pour out freely), and therefore the opposite of to be taken, bound, fettered, hindered. Derivat. חֶפְרָיִם (according to some), חֶפְרָיִם, חֶפְרָיִם. — The organic root חֶפְרָיִם is also found in חֶפְרָיִם (to start away, to flee), particularly in חֶפְרָיִם.

Puh. חֶפְרָיִם to be set free, Lev. 19, 20.

חֶפְרָיִם m. a beetle, HAB. 2, 11 according to the reading of the LXX for חֶפְרָיִם, as they have translated κάρδαρος (Jerome found σαλώξ here in 2 mss.), conseq. = חֶפְרָיִם in the Mishna, Ar. حَفَس. See חֶפְרָיִם.

חֶפְרָיִם (not used) intr. 1. to be stretched out, to be laid, to be spread out, e. g. of a horse-cover, of a couch, Ar. حَفَس II. in a trans. sense. Hence metaphor. to be prostrate, to be weak, feeble, sick, the same metaphor. application taking place in חֶפְרָיִם and in the Ar. حَفَس in most of their forms and derivatives. Deriv. חֶפְרָיִם, חֶפְרָיִם and חֶפְרָיִם (according to some). The organic root is חֶפְרָיִם.

חֶפְרָיִם (from חֶפְרָיִם I.) m. a device, plan, prop. devising, Ps. 64, 7, see חֶפְרָיִם.

חֶפְרָיִם (with suff. חֶפְרָיִם; from חֶפְרָיִם) m. 1. a spreading out, a couch, Ps. 88, 6 my couch is among the dead; in Talmudic the grave (J. Ketub. 34^a). — 2. a cover, a cushion, prop. a spreading out, Ez. 27, 20 with outspread coverings (i. e. which are spread upon horses) for riding. The

ancient interpreters have improperly assigned the meaning in both cases: *freedom* (from חפש).

חפש I. (fut. יחפש, 3 plur. יחפשו) *tr.* properly to dig, to dig through, Targ. חפס for the Hebr. חפר (Gen. 26, 21); hence figur. to scrutinise, to devise, עולח Ps. 64, 7; to search for, to seek out, to spy out Prov. 2, 4; 20, 27; LAMENT. 3, 40, the same tropical application being found in חפר and חקר.

The stem is not connected with חפש (which see), Targ. חפש, the organic root there being חפש, which is also well attested and grounded in other ways; here the organic root is חפח with the fundamental signification "to separate, to split asunder"; which root is also found in פח, פצה.

Nif. חפשה to be searched out, investigated, מצינים Ob. 6, with נבטה.

Pih. חפש (fut. יחפש) to seek out, with accus. of the object and ב among 1 SAM. 23, 23, or with כן out of a thing Am. 9, 3; to search through, to plunder 1 KINGS 20, 6; to examine 2 KINGS 10, 23; to rummage, בפרוץ ZEPH. 1, 12; figur. to make search, to meditate, e. g. ריח (the spirit) Ps. 77, 7.

Puh. (part. מחפש, fut. יחפש) to be sought out (i. e. investigated), Ps. 64, 7: we have accomplished the plan (חפש) devised (מחפש).

חפש II. (Kal not used) *tr.* to veil, to envelop, to muffle, to clothe, to conceal, to hide. The organic root חפש is also found in this sense in חבש, חבש, חבש &c.; and the traces may be followed in the extra-Semitic department.

Puh. חפש prop. to be concealed, hence to hide oneself Prov. 28, 12 (in the parallel place 28, 28 נחתר occurs); in this sense Rashi takes Ps. 64, 7: we have completed the concealed plan.

Hithp. חפשה (fut. יחפש) to disguise oneself, to mask, 1 SAM. 28, 8; 1 KINGS 22, 30; with ב of the thing wherewith 20, 38; החזר נבא (inf.) 22, 20 to disguise and come, i. e. I will come disguised. Here belongs also Job 30, 18: by the

power (of disease) my skin (לבוש 41, 5) is disfigured, i. e. my skin is covered with a leprous crust by elephantiasis.

חפשה (developed out of חפש from חפש) *f.* freedom, release, Lev. 19, 20.

חפשות (out of חפש from חפש) *f.* prop. lying down, prostration, hence a sick-couch, κλίνη, with בית a hospital 2 CHR. 26, 21 K'tib.

חפשי (out of חפש from חפש; plur. חפשיים) *adj. m.* free, of slaves JOB 3, 19, hence the expressions חפשי Ex. 21, 5, חפשי DEUT. 15, 13; unrestrained, wild, of פרה JOB 39, 5; exempt from taxes, without burdens, 1 SAM. 17, 25; redeemed, freed Is. 58, 6.

חפשיית *f.* same as חפשות 2 KINGS 15, 5.

חץ (with suff. חצי, חצה, pl. חצים, constr. חצי; another plural חצי 1 SAM. 20, 38 K'tib has arisen from the shortening of *im* into *i*, but the K'ri reads חצי, and perhaps the form חצי 1 SAM. 20, 36 37 arose out of the fluctuation between חץ [sg.] and חצי [pl.], as it is actually interchanged with חצי; in 2 KINGS 9, 24 חצי stands for חץ; — once with suff. in a resolved form חצייה Ps. 77, 18 thy lightnings, comp. a similar resolution in חץ, חץ, חץ *m.* prop. something cutting into or piercing (see חצי), hence 1. an arrow (as sagitta from seco, σχίζα = βέλος from σχίζω) 1 SAM. 20, 20, a missile, mentioned with קשה Is. 7, 24, חנית Ps. 57, 5, חנית 1 CHR. 12, 2, חץ and חרב Prov. 25, 18, the shooting of which is expressed by ירה 2 KINGS 19, 32, חרב Ps. 64, 4, חרב 11, 2, חרב 2 SAM. 22, 15 or חרב with the omission of חץ JER. 50, 9, חרב 50, 14, and the condition of which is described by חרב Is. 49, 2, חרב PSALM 45, 6, חרב or חרב JER. 9, 7. חץ אל-חץ JER. 50, 14 is to spare arrows; חץ to sharpen an arrow 51, 11; חץ Ez. 21, 26, the same. חץ חץ ללחם to make the arrows burning, i. e. to wrap them about with combustible materials and to shoot them off on fire Ps. 7, 14

(elsewhere *זָקָים* and *זִיקוֹת* are applied to such arrows). *בַּעַל הַצִּים* an archer GEN. 49, 23. *הַצִּיר* NUM. 24, 8 = *בְּהַצִּיר*. — 2. Tropically *suffering, punishment, sickness*, DEUT. 32, 23; PS. 7, 14; hence *הַצִּיר* JOB 6, 4 *sufferings sent by God*; *אֲנִישׁ הַצִּיר* 34, 6 *my disease is deadly*, in which sense *הַצִּיר* EZ. 5, 16 &c. is also to be understood. — 3. *lightning*, God's arrow HAB. 3, 11, PS. 18, 15, as the arrow is compared with it ZECH. 9, 14; comp. *הַצִּיץ*, Ar. *حَسْبَان* (arrows and lightnings). — 4. A collateral form of *קֶץ* shaft 1 SAM. 17, 7 K'tib, for which the K'ri and parallel places 2 SAM. 21, 19 and 1 CHR. 20, 5, as also the LXX and Vulg., read *קֶץ*. Deriv. the denominative

Pih. הַצִּיץ (part. *מִהַצִּיץ*) to shoot arrows, part. an archer, JUDGES 5, 11 *far from the noise of archers* (*Kinchi* and others); but see *הַצִּיץ*.

חָצַב I. (fut. *יִחָצַב*) tr. prop. to cut, to cut into (identical with *קָצַב*, *הָקַב*), but definitely to *hew out*, stones, i. e. to *break out* (from quarries), with *ב* of the place 1 KINGS 5, 29, 2 CHR. 2, 1, different from *חָרַב* 1 CHR. 22, 15; to *hew*, spoken of stone-cutters 1 CHR. 22, 2, with skill, e. g. *עֲמִידִים* PROV. 9, 1; seldom to *split*, to cut, wood IS. 10, 15; also to *dig out*, *הָקַב* 5, 2, *בָּר* DEUT. 6, 11, *בָּאָר* JER. 2, 13, *קָבַר* IS. 22, 6; to *fetch out of the mine* (in the mountains) DEUT. 8, 9; figurat. *הַצֵּב לְהַבִּיחַ* PS. 29, 7 *the thunder of Jehovah cleaves* (i. e. throws out in a cleft or forked form) *flames of fire*, comp. *trisulcos ignes* (Ov. Met. 2, 848), Ar. *حَصَب*; to *smite*, to *kill* (prop. to cleave) men, HOS. 6, 5, parall. *הָרַג*. Deriv. *מִחָצַב*, *הַצֵּב*.

Nif. הִתְחָצַב to be cut, to be graven, *בַּצִּיר* JOB 19, 24.

Puh. הִתְחָצַב to be broken out, to be hewn out, of the rock, figurat. IS. 51, 1.

Hif. הִתְחָצַיֵּב to slay, to destroy, *הָרַב* IS. 51, 9, prop. to cut in pieces; see *הָרַב*.

חָצַב II. (Kal not used) tr. same as

הָשַׁב to bind, to knot (see *הָשַׁב*), prop. to draw firmly together, to twist together; Ar. *حَصَف*.

Pih. הִתְחָצַב (with *r* inserted instead of a duplication, as in the case of *בָּרַסַם*; not used) to bind very firmly, to gird, Ar. *حَضَب*, *حَضَم*, *حَضَب* the same. Deriv. *הִתְחָצַבָה* (which see).

הָצַב (formed from *הַצִּיר*) adj. m. dug out, cut out IS. 5, 2.

חָצָה (fut. *יִחָצָה*, ap. *הָחַץ*) tr. prop. to separate, to split, like *הָחַץ*, hence to divide, into two GEN. 32, 8 or three parts JUDGES 9, 43, with *יָבֵן* ... *בֵּין* NUM. 31, 27, or merely *בֵּין* JOB 40, 30; to separate, with *מִן* of the person or thing NUM. 31, 42. The original signification to cut in, to separate, to break through, is still found in IS. 30, 28 *it divides even to the neck*, i. e. it reaches so far; PS. 55, 24 *their days are not broken through*, i. e. they do not live out half their lives. Deriv. *הַחֲצִי*, *הַחֲצִי*, *הַחֲצִי*, the proper names *הַחֲצִי*.

Nif. נִתְחָצָה (fut. *יִתְחָצָה*, abridged *יִחָצָה*) to separate oneself, to be divided 2 KINGS 2, 8 14; EZ. 37, 22; DAN. 11, 4.

חָצוֹר (an enclosed place, a castle; from *הָצַר*) 1. n. p. of a Canaanitish city in the north of Palestine, JOSH. 11, 1, over *מִי מְרוֹם* i. e. upon the marshy sea or lake *Samochonitis*, now lake Huleh (Jos. Antiq. 9, 11, 1), JOSH. 11, 5 7, then the name of a whole kingdom. In the neighbourhood of *חָצוֹר*, over which Canaanite princes ruled under the name of *יָבֵן* JOSH. 11, 1, and which was also the head of three kingdoms (*מְרוֹן*, *קָדֵשׁ נַפְתָּלִי* 11, 10, lay *בְּמִתְחֵלֵי הָרַב* (JOSH. 20, 7), now *הָרַב צַפַּד* (G'ibl Saffad); *קָדֵשׁ* being named together with *חָצוֹר* 2 KINGS 15, 29. *חָרָשׁוֹ הַגִּזִּים* was also situated there, JUDGES 4, 2. This kingdom of *Hazor* was allotted to the tribe of Naph-tali JOSH. 19, 36, after Joshua had burnt its capital 11, 19, and slain its king, 11, 10; 12, 19. At a later period Canaanites

had re-established it and acquired power over Israel, till Barak put an end to it, JUDGES chs. 4 and 5. As it belonged to the Israelite territory, Solomon fortified and made it a key towards the north, 1 KINGS 9, 15, till Tiglath-Pileser conquered it 2 KINGS 15, 29. — 2. *n. p.* of a city in Judah Josh. 15, 23, a קרש being there also. — 3. *n. p.* of another city in Judah, elsewhere called חצרון Josh. 15, 25. — 4. *n. p.* of a city in Benjamin NEH. 11, 33. — 5. *n. p.* of a kingdom or territory of a Sheikh belonging to the nomad Arabs JER. 49, 28, perhaps named from חצרים (Is. 42, 11), i. e. *wall-less villages*. It lay on the other side of the Euphrates, and is mentioned with קדר, חצור, LXX *Assuros*, is also the Phenician name of places: e. g. חצור, *Assuros* (Ptol. 5, 3), *n. p.* of a city in the district of Carthage; חצור, *Asurae*, in proconsular Africa; חצ, *Assuros* between Agyrium and Enna in Sicily.

חצור חדרה (*new Hazôr*) *n. p.* of a city of Judah Josh. 15, 25, so called to distinguish it from חצור 15, 23, which was named *Hazôr* absolutely, or חצור (old Hazôr). חדרה is an Aramaean adj. fem. of חדר (which see), and was occasionally put for חדרה. On the point comp. the Phenic. חדרשא (Chadaso, Adaso) or חדרש (Chadas, Adas) in names of places, e. g. מקם חדרש Makom-Adas, i. e. *Macomades* (Plin. 5, 3), *Maxoráda* (Ptol. 4, 3), קרת חדרשא Karthadaso, abridged Carthado, whence Καρθαδω-.

חצור חצרה see חצור חצרה.

חצור (after the form חצור, חצור; constr. חצור) *f. the middle*, e. g. חצור Ex. 11, 4.

חציר (see חציר) *m. pl.* for חציר 1 SAM. 20, 36-38, like חציר 2 SAM. 22, 44, Ps. 144, 2, חציר Song of Sol. 8, 2, חציר Ps. 45, 9 for חציר, חציר, חציר.

חציר (*in pause* חציר, with suff. חציר, חציר) *m. the half, half part* (of a thing divided into two halves), applied to חציר Ex. 24, 6, חציר 26, 12, חציר 27, 5,

חציר NUM. 12, 12, = חציר JUDGES 16, 3, particularly to measures NUM. 15, 9; 1 KINGS 7, 35. חציר 1 KINGS 16, 21 to divide into two parts, prop. to separate into halves. חציר NEH. 3, 9 12 16-18 a half district, the district (חציר) being divided into two that it might be managed more easily. Then the middle Josh. 10, 13, Ps. 102, 25, חציר ZECH. 14, 4 out of its midst, i. e. in the midst. Probably too it means the middle point or centre, in the proper names חציר חציר, חציר חציר. On Maccabean coins חציר is half a שקל.

חציר *m.* merely an enlargement of חציר, which see.

חציר חציר (*midst of resting-places*) *n. p.* of a locality in Judah, whose prefect (חציר) is called once חציר 1 CHR. 2, 52 (it must have been written חציר חציר). Its inhabitants were descendants of Salma son of Caleb 2, 54. See חציר חציר.

חציר חציר (*middle of resting-place*) *n. p.* 1. of a locality in Benjamin, whither the inhabitants of חציר (which see) were driven, and which place is called simply חציר in 1 CHR. 8, 6. Elsewhere it is mentioned as חציר, as far as which the Israelite army retreating in feigned flight enticed the Benjamites JUDGES 20, 43, an act which is more exactly described as done at חציר חציר. — 2. of a city in Judah, elsewhere named חציר חציר 1 CHR. 2, 52, with חציר חציר, חציר חציר (= חציר), whose inhabitants were the posterity of חציר, a son of Caleb. Derivat. the patron. חציר חציר 1 CHR. 2, 54, i. e. an inhabitant of *Hasi ha-Mandachath*, in Judah.

חציר (lengthened from חציר, comp. חציר and חציר) *m.* 1. (from חציר) an enclosed place, a court, a dwelling, generally home Is. 34, 13; but חציר in Is. 35, 7 belongs perhaps to signification 2; comp. Phenic. חציר in the proper name חציר חציר Hizirzada (hunting court), a place in Numidia. — 2. (constr. חציר from

חֲצִיר (*grass, grass-blade*, the provender of cattle Ps. 104, 14, Job 40, 15, which grows on heights Ps. 147, 8 and is often used as an image of decay on account of its quick and easy withering Ps. 37, 2; 90, 5; 103, 15; especially what springs up from the floor of the flat roofs and dries up hastily for want of nourishment; called **חֲצִיר גִּזְרוֹת** 2 Kings 19, 26; Ps. 139, 6; comp. Phen. **חֲצִיר** in the names of many herbs, e. g. **חֲצִיר גִּזְלוֹ**, **חֲצִיר רִשְׁתִּי**, **חֲצִיר תַּפְסֹחַ** &c. — 3. a *leek* Num. 11, 5.

חָצַן I. (not used) *tr.* to surround, to fence about, to enclose, a place, comp. Ar. **حَضَنَ** (a lurking-hole), hence applied to the bosom of garments which protects around and in which something may be concealed, or to the enclosed lap; Ar. **حَضَنَ** to embrace, to conceal (a child) in the arms; to hatch, i. e. to protect the eggs, to cover them, **حَضَنَ** to be protected around, i. e. to be firm; figuratively to be modest, chaste. The organic root is **חֲצַן**, which is found in the same signification in **חָצוּ**, **חָצוּהוּ** (see **חָצוּהוּ** 3). Deriv. **חָצַן**, **חָצִין** 1.

חָצַן II. (not used) *tr.* to cut into, to pierce, of a pointed, cutting weapon, Ar. **حَضَنَ** the same, whence **حَضِين** (an axe, hatchet), Phen. **חָצַן**, Targ. **חָצִין**, the same, whence **חָצִינָא** (axe) &c. Deriv. **חָצַן** 2, as some mss. read for **חָצִין**.

חָצִין (with suff. **חָצִינִי**), *m.* the lap, in which one carries a thing, coupled with **חָצִין** Ps. 129, 7 and the binder of sheaves fills his bosom with ears of corn.

חָצִין (with suff. **חָצִינִי**, from **חָצַן** I) *m.* 1. the bosom Is. 49, 22, either used for the arm upon which one protects and carries children, or for the bosom of a garment, sinus, Neh. 5, 13; usually applied to attendants male and female. For it **חָצִין** stands elsewhere Num. 11, 12; Ruth 4, 16. — 2. (from **חָצַן** II.) prop. axe, adze, then battle-axe, mentioned with **חָצִין** (war-chariot) and **חָצִין** (which see) as offensive weapons; Ez. 23, 24 and

they (the Chaldeans and Assyrians) come upon thee with (**חָצִין** is omitted here because it stands with **חָצִין** **חָצִין**, comp. 26, 7) battle-axe, chariots and wheeled waggons, and with hosts of people (comp. **חָצִין**, Jer. 47, 3). For the explanation of the word comp. the Phen. and Targ. **חָצִינָא**, axe, which passed from the Phenicians to the Greeks (**ἀξίς**), Arab. **حَصِين**, and though the Masora reads **חָצִין**, it does not alter the meaning. See **חָצִין**.

חָצַן (Peal not used) *Aram.* prop. to storm, to rush, like the Hebr. **חָצַן**, Ar. **حَصَف** (to rush along, of the horse), **حَصَف** IV. (to rush along, of a race,) **غَضِبَ** (to be kindled), hence to rage, to be angry, to be severe; in the Targ. for **חָצַן**, consequently also, to be insolent.

Af. **חָצַן** (partic. **חָצִין** and **חָצִין**) to shew strictness, rage, severity, applied to **חָצַן** Dan. 2, 15, **חָצַן** 3, 22.

חָצַן (only in part. **חָצִין**) *trans.* 1. to divide, to partition, into crowds, divisions, ranks; line or rank being conceived of as a segment (comp. Talm. **חָצִין** a line, from **חָצַן**). Hence **חָצִין** forming ranks, lines (i. e. arranged divisions), in bands, festival processions and the march of armies being so described elsewhere (see *Pih.*) Prov. 30, 27. Deriv. the proper name **חָצִין**. — 2. (not used) to cut in pieces, to divide into parts, to separate into pieces, or to break off in splinters, to disjoin (from a larger piece), deriv. **חָצַן**; to cut to a point, to sharpen (an arrow), deriv. **חָצַן**. — The fundamental signification of the stem is sufficiently clear from comparing it with **חָצַן**, **חָצַן**, and with **חָצַן**, **חָצַן**, Arab. **حَصَنَ** (to divide, to allot), Talm. **חָצַן** to cut in, whence **חָצִין** an incision, a cleft.

Pih. **חָצַן** to march along in rank and file, to go in ranks, in orderly bands, Judges 5, 11, louder than the cries of men marching in a festival procession well-arranged.

Pih. חָצַץ to be cut off, to be shortened, of the days of one's life, hence to be completed, at an end, Job 21, 21; in Ethiopic to be lessened.

חָצֶץ (but חֲצִיצִית is from חָץ) *m.* that which is broken off, separated (from a large piece), hence a *small stone, gravel*, whose points hurt; consequently different from חוֹל, Prov. 20, 17; LAMENT. 3, 16; Targ. חֲצִיצִית (on Prov. 20, 17), Syr. حَصَا.

חֲצִיצוֹן (from חָצֶץ after the form חֲצִיצוֹן from רָעַב, constr. חֲצִיצוֹן) *m.* a row, of trees, only used in union with חֲמַר, conseq. חֲמַר חֲצִיצוֹן (*palm-rows, palm-forest*) *n. p.* of a place between קָדֵשׁ and the south end of הַמִּלְחָה, as far as which point the Phenician race אֲמֹלִי dwelt Gen. 14, 17; comp. JUDGES 1, 36. At the same place is the present *Kurnub* still existing in ruins (*Robins.* III, 178 sq. 186 sq.). חֲצִיצוֹן חֲמַר (see חֲמַר) is obviously identical with חֲמַר Ez. 47, 19; 48, 28, the southernmost boundary of Palestine; with Θαμαρά of Eusebius (*Onom. s. v. Hazazon Tamar*), which was distant a day's journey from חֲבֵרוֹן on the way from the latter to אֵילֵי־חֵרֶם, and where a garrison was still in his day; perhaps also with חֲמַר "in the wilderness, in the land" 1 Kings 9, 18 K'tib, which Solomon fortified. In 2 Chr. 20, 2 this place is identified with עֵין גִּדִּי the most southern town, according to Josh. 15, 62, on the western side of the Dead Sea, and inhabited by Israelites (1 Sam. 24, 1 2), belonging to Judah, whose situation has been ascertained in the present day (*Robins.* II, 445 sq.); עֵין עֲנָבִים Ez. 47, 10, now 'Ain el-Feshkah (*Robins.* l. c. p. 491), being situated in the same westerly direction, towards the north end of the הַמִּלְחָה. See עֵין גִּדִּי.

חֲצִיצוֹן see חֲצִיצוֹן.

חֲצִיצֶר *Pihel-form* of the stem חָצַר (which see).

חֲצִיצֶרָה (*pl.* חֲצִיצֶרֹת, contracted out of חֲצִיצֶרֹת) *f.* a trumpet, used when the

people were being called together Hos. 5, 8, at public festivals of joy 2 Kings 11, 14, at sacrifices 1 Chr. 13, 8 &c., and whose different signs were more exactly denoted by חָקַע, חָרַץ. It is coupled with מְצִלָּתִים 1 Chr. 16, 42 and שוֹטֵר Ps. 98, 6, without being identical with them.

חָצֶר (not used) *tr.* to enclose with a hedge, to enclose, to surround, a fortress, a court, connected with חָרַר, עָצַר, עָזַר, חָצַר, חָשַׁר, חָשַׁר &c.; comp. חָצַר, whence חָצֶר (a fence, a fort), חָצַר (to enclose, to lock, to bar). Deriv. חָצַר, חָצֶר 1, the proper names חָצֶרֹת, חָצֶר, חָצֶרֹת, חָצֶרֹת.

חָצֶר (Kal unused) *intr.* 1. to sound shrill, to clang, to peal, of the clear and bursting voice of man, of musical instruments; cognate in sense חָלַל, חָלַל. This idea proceeds from that of shining, glittering, being clear; the same metaphor happening in חָלַל and other words; accordingly the organic root is חָצַר, which is also found in חָרַר (which see), חָצַר with the initial sound enlarged. See *Pihel*. — 2. to bloom, to be green, to sprout forth, Ar. خَضِرَ, particularly applied to the first glistening green. The same metaphor is also in חָרַר (Ar. خَضِرَ flower), חָצַר &c. Deriv. חָצַר 2.

Pih. I. חָצַר (*part.* מְחַצְרִים K'ri) to sound, with the trumpet, to blow the trumpet, 2 Chr. 5, 13 K'ri, where the K'tib has the *Pihel-form* חֲצִיצֶר (*part.* מְחַצְצִרִים).

Pih. II. חֲצִיצֶר (for חָצַר, with Dagesh resolved, hence *part.* מְחַצְצִרִים) to blow the trumpet 2 Chr. 5, 13 K'tib.

Pih. III. חֲצִיצֶר (with the last radical repeated, as in חֲצִיצוֹן, חֲצִיצוֹן, another mode of gradation or intensity; *part.* מְחַצְצִרִים K'tib) to sound the trumpet 2 Chr. 5, 12 K'tib, where the K'ri has the *Hif.* מְחַצְרִים.

Pih. IV. חֲצִיצֶר (contracted from חֲצִיצֶרָה, as חֲצִיצֶר from חֲצִיצֶרָה, Aram. חֲצִיצֶר from חֲצִיצֶרָה; *part.* מְחַצְצִרִים) to blow the trum-

pet 1 CHR. 15, 24; 2 CHR. 7, 6; 13, 14; 28, 28 in K'tib, for which the K'ri reads מִחְצָרִים in all these places. Deriv. חֲצָרָה.

Hif. חֲצָר (only part. מִחְצָרִים K'ri) to sound the trumpet, to blow with the trumpet 1 CHR. 15, 24; 2 CHR. 7, 6; 13, 14; 29, 28.

חֲצָר (constr. חֲצָר, with suff. חֲצָרִי; pl. חֲצָרִים with c. חֲצָרִי, and חֲצָרוֹת with constr. חֲצָרוֹת, from חֲצָר) common gend.

1. a court, atrium, of a palace 1 KINGS 7, 8, of a temple 2 KINGS 21, 5, particularly of the fore-court, hind-court, or middle court of God's temple; prop. an uncovered space enclosed on every side, therefore a court-yard Ez. 40, 14, more exactly described by חֲצָרִי 40, 19 28, חֲצָרִי 47, 16 or חֲצָרִי 2 KINGS 20, 4, חֲצָרִי Ez. 40, 31, חֲצָרִי 1 KINGS 6, 36. חֲצָר is put for it even in the K'tib 2 KINGS 20, 4, because of its fundamental signification. חֲצָר was also a guard-court or prison belonging to the royal castle, denoted more precisely by חֲצָרִי JER. 32, 2, NEH. 3, 35, being also found in private houses Ex. 8, 9, 2 SAM. 17, 18, and in gardens ESTH. 1, 5; sometimes also of the court of the holy tent Ex. 27, 12. חֲצָרוֹת קְטָרוֹת Ez. 46, 22 courts bridged over (see קָטַר). —

2. a village, a hamlet, villa, vicus, which though not enclosed by walls LEV. 25, 31, is still enclosed within itself, different from חֲצָרָה a moveable camp (Ps. 69, 26) GEN. 25, 16, and usually belonging to city districts JOSH. 13, 23; chs. 15, 18, 19; NEH. 12, 29; it is seldom the encampment of nomadic tribes, which commonly consisted of a circle of tents Is. 42, 11; Ps. 10, 8. — Many names of places are compounded with חֲצָר, like the German Hof, such as

חֲצָר-אֲדָר (Addar-court, see אֲדָר) n. p. of a city in the south of Judah near Edom NUM. 34, 4, probably used for חֲצָרוֹן (because Hezron is omitted), and conseq. different from אֲדָר JOSH. 15, 3. אֲדָר (Addar) appears to be identical with אֲדָר, the name of a God (see אֲדָר־מֶלֶךְ, אֲדָר, אֲדָר־מֶלֶךְ, אֲדָר, אֲדָר־מֶלֶךְ); comp. Malcander (Plut. de Isid. 13) = אֲדָר־מֶלֶךְ,

with n inserted; Adramytos (Xanthus apud Ath. 12. p. 515) = אֲדָר־מֶלֶךְ; Amandra (the original name of the Greek Iconium, because the Assyrian Perseus planted the pillar of Adar) = חֲצָר־מֶלֶךְ &c.

חֲצָר גַּדָּה (Gadda-court, see גַּדָּה p. 263) n. p. of a city in Judah JOSH. 15, 27, probably named from the Gadda-worship that took place there at one time.

חֲצָר סוּסָה (horse-court, i. e. court of the horses of the sun, in the sun-worship) n. p. of a place in Simeon JOSH. 19, 5, but called in 1 CHR. 4, 31 חֲצָר סוּסִים; comp. as the designations of places בֵּית שֶׁמֶשׁ, בֵּית הַמִּזְבֵּחַ. On the heathen worship of the sun with consecrated steeds and chariot see 2 KINGS 23, 11. In Phenician the proper name חֲצָר־סוּסָה Cabarsus in Byzacium and the proper name masc. חֲצָר־סוּסָה (Kit. 2) are also to be derived from this worship.

חֲצָר סוּסָה see חֲצָר סוּסִים. חֲצָר עֵינֹן (court of the holy fountain)

n. p. of a place in the north eastern point of the holy land, at the border of Damascus Ez. 47, 17, called elsewhere חֲצָר עֵינֹן NUM. 34, 9 10; Ez. 48, 1. חֲצָר עֵינֹן is the Phenician pronunciation of עֵינֹן; the worship of fountains is known from חֲצָר־עֵינֹן, חֲצָר־עֵינֹן &c.

חֲצָר עֵינֹן see חֲצָר עֵינֹן. חֲצָר שׁוּעַל (court of jackals) n. p. of a city in Simeon JOSH. 15, 28; 19, 3; NEH. 11, 27. Names of places and districts are sometimes denoted by שׁוּעַל, שׁוּעַל־בֵּית, שׁוּעַל־בֵּית.

חֲצָר הַחֵיָקוֹן (the middle חֲצָר, to distinguish it from two other neighbouring ones) n. p. of a locality towards the border of Hauran, the most easterly point of Palestine towards the north Ez. 47, 16.

חֲצָר־חֲצָרוֹן see חֲצָר־חֲצָרוֹן. חֲצָר־חֲצָרוֹן 1. (from חֲצָר; blooming, beautiful) n. p. m. GEN. 46, 9 12, Greek Ἐσχαμ (MATTH. 1, 3); patr. חֲצָר־חֲצָרוֹן NUM. 26, 6. — 2. (from חֲצָר; hamlet) n. p. of a city in Judah JOSH. 15, 25, elsewhere חֲצָרוֹן 15, 23.

חצרות (*hamlets*) *n. p.* of a station of the Israelites in the Arabian desert NUM. 11, 35; 12, 16; DEUT. 1, 1.

חצרון (same as חצרון 1) *n. p. m.* 2 SAM. 23, 35 K'tib, for which the K'ri and 1 CHR. 11, 37 have חצרון = חצרון.

חצרימרי 1. *n. p.* of the third son of the Arabian progenitor יקטן in the ethnographical table GEN. 10, 26, 1 CHR. 1, 20, prop. the name of an Arabian race which was a branch of the Joktanites, having their seat in the district

Chazarmavet (Ar. حَضْرَمَوْت, حَضْرَمَوْت). — 2. (*court of Mut*, i. e. of the God of the lower world, Pluto, which חמור signifies in Sanchon. p. 36; comp. חמור) *n. p.* of a district east of Yemen on the Indian ocean (*Niebuhr*, Arabien p. 283-94), where there was abundance of frankincense, myrrh and aloes, which became articles of commerce. But it was very insalubrious and destructive to the inhabitants (*Beresch. rab. ch. 37*; *Arr. Peripl. 9, 7*; *Agatharch. 10*). It was originally an emporium of the Phenicians, who called it חצרימרי (Samar. חצרימרי) on account of its injurious climate. The Hebrews changed חמור into חצרי, which they did also in the case of חצרימרי for חצרימרי (from חצרי), and of the proper name חצרימרי for חצרימרי. The Arabs retained it as a foreign word, wavering in the last syllable between *Mut* and *Maut*; and as another, foreign (Phenician) dialect was spoken there, they formed out of it a verb חצרו *barbare loqui*, though this verb has not the remotest connection with the appellat. signification of the place.

חצרי Pihel-form of חצרי which see.

חק I. *bosom, lap*, see חק.

חק II. (only constr. *pl.* חקק, in a resolved form like חקק, חקק; from חקק) *m. a regulation, decree*, חקק Is. 10, 1 *to make a regulation*; חקק חק decrees of the heart, i. e. well grounded JUDGES 5, 15, for which חקק (counsellings) is put in 5, 16 by way of irony.

חק (before Makkeph חק, with suff. חק, חק, also חק; *pl.* חקים, *c.* חק, with suff. חק, חק; from חק) *m. prop. marked in, engraved, hence 1. a thing firmly established or determined, a statute* GEN. 47, 26, with משפט 1 SAM. 30, 25; *custom, usage* JUDGES 11, 39; 2 CHR. 35, 25; particularly *a law* Is. 24, 5, or also collect. *laws* Ex. 15, 25; hence the phrases חק חק ibid., חק חק Ps. 99, 7, חק חק Ezr. 6, 10, חק חק DEUT. 6, 24, חק חק 1 KINGS 3, 14, חק חק Ez. 11, 12; and in the plural also. It is distinguished from משפט by this, that it appears as an absolute thing, without a motive, and therefore it means *decree*, חק JOB 23, 24 *what is decreed for me*; *a determination, of God* ZEPH. 2, 2; *fig. a definite, appointed time*, e. g. of the regularly returning rain-season JOB 28, 26. — 2. *what is determined, meted out, allotted, and therefore what is imparted* GEN. 47, 22; PROV. 30, 8; *a task, what is proposed* LEV. 10, 14; *an appointed inheritance* EZEK. 16, 27; *due, income* 45, 14; *allotted food* PROV. 31, 15. — 3. *bound, limit, applied to space* MICAH 7, 11; PROV. 8, 29; JER. 5, 22; *boundary, circle* JOB 26, 10; *shore* 38, 10, hence חק חק *to break off the rocks of the shore*, probably from חק=חק (which see). *Fig. limit* JOB 14, 5; חק חק Is. 5, 14 *boundless, measureless*. — 4. *bosom, interior* = חק, JOB 23, 12 *I kept the words of his mouth more than my interior*; so the LXX. חק חק Ps. 2, 7 = חק חק standing for חק.

חק (Kal unused) *tr.* same as חק to cut in, to hew into, to engrave, hence to carve, images; to draw, to paint; comp. χαράσσειν.

Puh. חק (part. חק) to be engraved, carved, painted, with על in or upon a thing 1 KINGS 6, 35; Ez. 8, 10; 23, 14.

Hithp. חק (fut. חק) to put a circle or limit (חק) about (חק) a thing, JOB 13, 27 thou puttest thyself as a limit round about the roots of my feet. Perhaps it is a denom. from חק.

חק (constr. חק; *pl.* חקות) *f. a law,*

determination, ordinance, proceeding from God Ex. 13, 10, of שִׁטָּה 12, 43; the pl. in Lev. 18, 4; of heathen laws JER. 10, 3, i. e. idolatry, MIC. 6, 16 *the idolatrous ordinances of Omri*; then *an established, appointed time*, of קִצְרִיר JER. 5, 24, of the laws of nature 33, 25; *customs, mores*, 1 KINGS 3, 3.

חֲקִיפָא (*urging on, incitement*, viz. Jah is) *n. p. m.* EZR. 2, 51; NEH. 7, 53.

חֲקָה (not used) *intr. to bend oneself, to be crooked*, Ar. حَقَفَ, identical with חֲקָה belonging to חֲקָה 4 and חֲקָה; more correctly perhaps = חֲקָה (which see) *to urge on, to drive on*; deriv. the proper name חֲקִיפָא.

חֲקַק (i. e. חֲקַק; 2 pers. חֲקִיקָה, with suff. חֲקִיקָה; *part. act.* חֲקַק, *part. pass.* חֲקִיקָה; *inf. constr.* חֲקַק, with suff. חֲקִיקָה; *imp.* with suff. חֲקִיקָה) *trans.* same as חֲקָה: 1. *to cut into, hew into, to dig, to dig through* (a dwelling), with ק of the place Is. 22, 16; *to inscribe*, in סִפָּר, with קל 30, 8 (Greek *γράφειν*), in לִבְנָה Ez. 4, 1, fig. *על-פְּסִים* Is. 49, 16; *to trace, pourtray* Ez. 23, 14. — 2. *Metaphor. to establish, to lay the foundation of*, חֲקַק (the arch of heaven) = חֲקַק Prov. 8, 27; חֲקַק מִסְכֵּי אֲרֶץ 8, 29. — 3. *Figur. to prescribe, to ordain, to give laws* Is. 10, 1, *part.* חֲקַק = חֲקַק *law-giver, leader, ruler* JUDGES 5, 9. Deriv. חֲקַק, חֲקִיקָה, חֲקַק II. (חֲקַק).

Pih. חֲקַק (*part.* חֲקַק and חֲקַק; *fut.* חֲקִיקָה) *to engrave, to inscribe, laws, hence to decree* Prov. 8, 15, where חֲקַק is an adverb; *to lead, rule*, חֲקַק *law-giver* JUDGES 5, 14, *king, leader* Is. 33, 22, חֲקַק חֲלָקָה DEUT. 33, 21 *the portion appointed by the lawgiver*; חֲקַק *metaph. a sceptre, the instrument and badge of a ruler* (Hom. Il. 2, 86. 101. 279; 3, 218; 14, 93) NUM. 21, 18; Ps. 60, 9; 108, 9, therefore the parall. מִקְדוֹרָאשׁ (strength of the head = *helmet*) 60, 9 and שִׁבְטָא (sceptre) GEN. 49, 10, only poetically for *dominion, rule*.

Puh. חֲקַק *prop.* to be cut, engraved, hence *to be established, determined*, as

right, law; חֲקַק *right* Prov. 31, 5. Derivat. the proper name חֲקַק.

Hof. חֲקַק (*fut.* חֲקַק) *to be inscribed, engraved*, בִּסְפָּר JOB 19, 23.

חֲקַק a singular form for the *constr. pl.* חֲקִיקָה, see חֲקַק II.

חֲקַק (with a of motion חֲקָה; a *ditch*) *n. p.* of a city in Asher 1 CHR. 6, 60 (where חֲקַק is written), situated on the border of Naphtali JOSEPH. 19, 34; but in 21, 31 the same city is named חֲקִיקָה, and in 19, 25 חֲקִיקָה; which seems, however, to have been a place in the vicinity of חֲקַק, with which it was confounded. This city still appears in the Talmudic period; and is perhaps the present Jakôk, four hours from Tabor (*Robins.* III. p. 133 App.).

חֲקַר (*inf. constr.* חֲקִיקָה, *imp.* with suff. חֲקִיקָה; *fut.* חֲקִיקָה) *trans. prop.* to dig, to dig through, to break through, the organic root חֲקַר being also in חֲקַר, חֲקַר, חֲקַר, חֲקַר, חֲקַר &c. Only figur. *to search out*, 1 SAM. 20, 12; Prov. 18, 17; 28, 11; *to explore* JOB 5, 27; 28, 27; *to spy out, to reconnoitre* JUDGES 18, 2; 2 SAM. 10, 3; *to examine*, חֲקַר Prov. 25, 2, חֲקַר LAMENT. 3, 40, חֲקַר JOB 29, 16. Deriv. חֲקַר, חֲקִיקָה.

Nif. חֲקַר *to be searched out, ascertained* 1 KINGS 7, 47; *to be investigated* 31, 37; חֲקַר = חֲקַר.

Pih. חֲקַר *to find out, to exhibit fundamentally*, מִשְׁלִים ECCLES. 12, 9.

חֲקַר (*constr. plur.* חֲקִיקָה) *m.* 1. *a searching out, examination*, of God and divine things, with חֲקַר (Is. 40, 28; Ps. 145, 3; Prov. 25, 3; JOB 5, 9; 9, 10) or חֲקַר (34, 24; 36, 26) *unsearchable, unfathomable, or not to be explored, infinite &c.* — 2. *a finding out by minute and persevering investigation*, i. e. an investigation exceeding the appointed measure, Prov. 25, 27 *and their soul's minute investigation* (of divine things) *is a burden* (see חֲקַר), i. e. as the eating of much honey is not good, so also is the tedious examination of divine things burdensome (comp. SIR. 3, 21-25); or חֲקַר

חָרִי (only *pl.* חָרִים, *constr.* חָרִי, with *suff.* חָרִיָּה; once חוֹרִים ECCLES. 10, 17) *m.* 1. (from חָרַר) *noble, free* (comp. Aram. חָרִי, Syr. حَارِ, Ar. حَرّ), of the Edomites IS. 34, 12 or the Jews JER. 27, 20, who were near to royalty 1 KINGS 21, 8 11, or out of whom kings were chosen at the election of a sovereign IS. 1 c. — בְּנֵי-חוֹרִים ECCLES. 10, 17 *a free one*, a periphrasis for the sing. — 2. (from חָר II.) *a hole, a breach*, in a wall EZ. 8, 7, in a door 2 KINGS 12, 10; *eye-hole* ZECH. 14, 12; *hole in the earth* 1 SAM. 14, 11; JOB 30, 6; *hole of prey* NAH. 2, 13; but for *window, opening* חוֹר (which see) stands, in SONG OF SOL. 5, 4. The proper names חוֹרֹן in חָר in חֹר, חוֹרִנִים, the Gent. חוֹרִנִי, חוֹרִי (see חוֹרֶנֶר), the name of the tribe חוֹרִי (*pl.* חָרִים), and the proper name *masc.* חוֹרִי should be taken agreeably to this meaning. — 3. (from חָר I.) *a basis* for the farther developed חוֹרִי (which see); see moreover חוֹרִי.

חָרָא I. and **חָרָה** in derivatives (not used) *tr.* to clean from dross, to purify, especially the body by excrements, comp. Talm. **חָרָא** to scour away, to purify, Ar. **حَرَّى** (to separate dirt); and also **خَرَّى** and **خَرَأ** in the derivatives. Deriv. **חָרָא**, **חָרָה**, **חָרָה**, **חָרָה**.

ness. Deriv. תַּחְרָא, and the proper name
חַרְחִיָּה.

חָרַב (*imp.* חֲרַב, *pl.* חֲרָיו) *trans.*

1. (not used) same as חָקַךְ, חָקַם I., נָגַב, *to cut, to divide, to tear asunder*, comp. Aram. חורף knife. Deriv. חָרַב 1 and 2.
— 2. *to fight, contend*, Syr. حَرَبَ, Ar. حَرَّبَ, prop. *to tear in pieces, to lacerate*; comp. Ar. حَرْب war. Hence *to kill* JER. 50, 21, with הִחָרֵם; *to slaughter*, פָּרַם ib. 50, 27 (a figure of destroying the adult male population 48, 15). Deriv. חרב 3.

Hof. הָחָרַב (inf. absol. הִחָרַב) to be subdued 2 KINGS 3, 23.

חֶרֶב II. (not used) *intr.* same as **חָרַם**,
אָרַם II. *to be high, firm*, comp.
besides **אָרְמִין** and **חֲרָמִין** the Ar. **أَمَام** (a
stone pillar, a grave-stone), **هَرَم** (pyra-
mid); and even *pyramis* has come from
p' (the Egyptian article) and **إِيرَام** (iram).
Deriv. **חֶרֶב** 2, **חָרַב** 5.

חָרַב (*fut.* יִחָרַב, sometimes יִחָרֵב in mss.; *imperat. f.* חָרְבִי) *intrans.* prop. *to burn up, to dry up* (in consequence of heat), therefore 1. *to become dry*, of מִים GEN. 8, 13, ים Ps. 106, 9, of נָהָר Is. 19, 5, JOB 14, 11, מִצֵּי־ן Hos. 13, 15, צִיָּה Is. 19, 6; *to be dry*, of צִיָּה 44, 27, פְּנֵי הָאָרֶצֶת GEN. 8, 13. — 2. *Figur. to be stiff, motionless* (what is fluid being conceived of as movable), hence of the heavens JER. 2, 12, comp. יִבֶּשׁ 1 Kings 13, 4 with a like metaphor. application.

ground, named along with the ostrich (Xenoph. Exp. Cyr. 1, 5, 2), Ar. **خَرَب**. In the parallel passage Is. 34, 11 **חֶרֶב** stands for it; which the LXX and Vulg. have here.

חֶרֶב (not used) 1. *adj. m.*, **חֶרְבוֹת** *adj. f. pl.* equivalent to **חֶרֶב** Ez. 36, 35 38. This form has arisen out of the low and somewhat Phœnician pronunciation of the **ח**. — 2. **חֶרֶב** or **חֶרְבָּה** (*the waste, desert*, viz. mountain) *n. p.* of a top of Sinai, on which the Mosaic law was announced Ex. 3, 1; 17, 6; Deut. 1, 2; 1 Kings 8, 9, now *Gibl Mûsa* (**جبل موسى**). Formerly **חֶרֶב** was the general name, and **סִינִי** the more restricted. Compare on *Gibl Mûsa Robinson*, Bibl. Res. I. p. 177, 551 &c.

חֶרֶב (Peal not used) *Aram.* = *Hebr.* **חֶרֶב**.

Hof. **חֶרְבָּה** to be laid waste, destroyed, Ezr. 4, 15.

חֶרְבָּה (formed from **חֶרֶב** and only sing.) *f.* *wasteness, desolation*, of **עִיר** Jer. 27, 17, **בָּיִת** 22, 5, **אֶרֶץ** 7, 34, **מְחַמֵּדִים** (desirable pleasure-grounds) Is. 64, 10; coupled with **שָׂמֶד** Jer. 25, 11 and **שָׂמֶד** 44, 6; a *desert* Ez. 25, 13; figur. *calumniated, despised* Ez. 5, 14, with **חֶרְפָּה**. Ar. **خَرَاب** the same.

חֶרְבָּה (from **חֶרֶב** with the formative syllable **חֶל** after the type of **מְרַבֵּל** from **מָרַס** **שָׂמֶד** = **שָׂמֶדֶל**, **אֶשְׁדָּל** from **אֶשְׁדָּל**, **מָרַס** from **מָרַס**, *Aram.* **נַחֲשָׁל** from **נַחֲשָׁל**; see *Fürst, Lehrgeb.* p. 203, and the *הַרְוִי* p. 103) *m.* *an edible, winged species of locust* Lev. 11, 22, Ar. **حَرَجُول** (as one may read in Casiri Bibl. 1, 300) a kind of locust, **حَرَجَلَة** (march of locusts); and from it the denomin. there **حَرَجَل** (to leap, to spring, of locusts or horses).

חֶרְבָּה (*pl.* **חֶרְבוֹת**, *constr.* **חֶרְבוֹת**) *f.* 1. *a wilderness, a desert district*, Ps. 102, 7; *desert cities and places* which have become so by the inhabitants being carried into exile, and may cease to be so again Ez. 33, 24; 36, 33; in opposition to which *primitive deserts* 26, 20 are called **חֶרְבוֹת מְעוֹלָם**; elsewhere *cities lying in ruins for generations past* are also termed **חֶרְבוֹת עוֹלָם** Is. 58, 12; 61, 4. Farther *ruins* Is. 51, 4; *destroyed buildings* Mal. 1, 4; Ez. 13, 4. — 2. (only *plur.*; from **חֶרֶב** II.) *palace of the dead, mausoleum, pyramid*, Job 3, 14, for which in 3, 15 **בָּתִּים** stands with the meaning

of **בָּתִּים** Is. 14, 18, i. e. house of the dead. The vain kings of Egypt built pyramids for their sepulchres and filled them with their treasures (*Jahn, Biblische Archæologie* I. 2. p. 439 seq.).

חֶרְבוֹן (*pl. constr.* **חֶרְבוֹנִי**) *m.* *heat, glow*, Ps. 32, 4.

חֶרְבוֹנָא or **חֶרְבָּה** (Persian) *n. p. m.* Esth. 1, 10; 7, 9; comp. Pers. **خربان** (ass-driver).

חֶרְבוֹנָה see **חֶרְבוֹנָא**.

חָרַג (*fut. pl.* **יִחָרְגוּ**) *intr.* 1. (not used) *to leap forth, to spring forward, to break forth, out of a place*, comp. Ar. **حَرَج** (to break forth, to go out), in which sense the Targ. even takes the passage Ps. 18, 46, therefore *to hop, to spring*, of the locust. Deriv. **חָרַגְל**. — 2. *to quake, to tremble, to be moved with fear, to hasten with trepidation*, therefore **מִן חָרַג** Ps. 18, 46 *to flee trembling out of* (*Rashi*), for which Mic. 7, 17 has **רָגַז מִן חָרַד** Hos. 11, 10 *to flutter with trepidation*, and the Ar. **حَرَج** (to be fearful), **هَرَج** (to hasten with trepidation); Targ. **אִימָה** the same, whence **חֶרְגָּה** = **חֶרְגָּה** (*Rashi*). **חָרַג** (which see) standing for **חָרַג** 2 Sam. 22, 46 is transposed.

חָרַגְל (from **חָרַג** with the formative syllable **חֶל** after the type of **מְרַבֵּל** from **מָרַס** **שָׂמֶד** = **שָׂמֶדֶל**, **אֶשְׁדָּל** from **אֶשְׁדָּל**, **מָרַס** from **מָרַס**, *Aram.* **נַחֲשָׁל** from **נַחֲשָׁל**; see *Fürst, Lehrgeb.* p. 203, and the *הַרְוִי* p. 103) *m.* *an edible, winged species of locust* Lev. 11, 22, Ar. **حَرَجُول** (as one may read in Casiri Bibl. 1, 300) a kind of locust, **حَرَجَلَة** (march of locusts); and from it the denomin. there **حَرَجَل** (to leap, to spring, of locusts or horses).

חָרַד (*fut. pl.* **יִחָרְדוּ**) *intr.* *to be afraid, to quake, to tremble*, absol. Is. 19, 16; 32, 11, along with **פָּחַד**; **רָגַז**, sometimes joined with **לָב**, as the seat of terror 1 Sam. 28, 5; with **לָב** of the

thing of which one is afraid JOB 37, 1. **חָרַר** 2 KINGS 4, 13 *to be uneasy for one*; **חָרַר** אֶל־אֶחָיו GEN. 42, 28 *one turns to the other trembling*; **חָרַר** לִקְרָאוֹ 1 SAM. 21, 2 *to meet one fluttering with trepidation*; **חָרַר** מִן Hos. 11, 11 *to flutter with fear*; so that the fundamental signification is *to be moved with trepidation*, as in **חָרַר** Hos. 3, 5, **חָרַר** &c., Ar. **خَرَجَ** (to be afraid). Derivatives **חָרַר**, **חָרָה**, and the proper name **חָרִי**.

Hif. **חָרַרְתִּי** (part. **מְחָרֵר**) *to terrify*, LEV. 26, 6; JUDGES 8, 12; *to put into fear* Ez. 30, 9, where the LXX read **לְהַחֲרִיב**. The organic root **חָרַר** is closely connected with the root in **רָעַר**, **רָחַר**.

חָרַר (pl. **חָרָרִים**) *adj. m.* 1. *trembling, fearful*, JUDGES 7, 3, with **עַל** of that for which one trembles 1 SAM. 4, 13. — 2. *Figurat. filled with reverence, with holy awe*, with **אֶל־** Is. 66, 5, **עַל** 66, 2, of the thing for which one is so filled EZR. 9, 4.

חָרִיד (place of terror, comp. **חָרָה** 2) *n. p.* of a place in the plain of **חֶרְמֶל** at **גִּלְבּוֹעַ**, whence were two of David's heroes; **חָרִיד** 2 SAM. 23, 25. In the vicinity of this place at the foot of Gilboa is **חָרִיד** (fountain of Harod), i. e. a fountain bubbling up beneath a hole in a wall of conglomerate rock, which was called in the Middle ages *Tubania*, and is now *En Galúd*. Above it Gideon encamped JUDGES 7, 1. In JUDGES 7, 4 it is simply named **מַקֵּם** and in 1 SAM. 29, 1 **עֵין** in Jezreel.

חָרָה (constr. **חָרָהּ**, pl. **חָרָהוֹת**) *f.* 1. *terror, fear*, 1 SAM. 14, 15; *consternation* JER. 30, 5; *disquiet* 2 KINGS 4, 13; *fearfulness* Is. 21, 4; **חָרָהוֹת** 1 SAM. 14, 15 *frightful trepidation*; **חָרָהוֹת** PROV. 29, 25 *the fear of man*. — 2. (place of terror) *n. p.* of a station of the Israelites in the desert NUM. 33, 24.

חָרַר I. same as **חָרָה** I; deriv. **חָרִי**, **חָרִיִּי**.

חָרַר II. (*inf. abs.* **חָרָה**, constr. **חָרָהוֹת**; *fut.* **יִחָרַר**, *ap.* **יִחָר**) *intr.* to glow, to burn,

particularly of anger, hence 1. *to be kindled*, with **אֵף** Ex. 22, 23, DEUT. 7, 4, seldom without **אֵף** 2 SAM. 22, 8; with **אֵף** NUM. 11, 33, or **עַל** ZECH. 10, 3, or **אֵף** of the person at whom one is angry NUM. 24, 10; omitting **אֵף** and with **ל** of the person who is angry GEN. 18, 30, or with the addition of **בְּעֵינָיו** 31, 35; with **עַל** of the cause 2 SAM. 19, 43.

— 2. *Figurat. to be fretful, vexatious, excited, moved, sad* (cognate in sense with **זָעַב**, **זָעַם**) GEN. 4, 5; 34, 7; JON. 4, 4; *to be zealous*, with **ב** against something HAB. 3, 8, and, as one may see from Pih. *to oppose*, from Hithp. *to be jealous, envious*, and according to some also from Nif. *to rage*. Deriv. **חָרִי**, **חָרִיִּי** 1. — 3. *to prick, to sting*, of thorns &c., like **חָרַר**. Deriv. **חָרִיִּי** 2.

Nif. **יִחָרַר** in SONG OF SOL. 1, 6 and Is. 41, 17, see **חָרַר**.

Pih. **יִחָרַרְתִּי** (*fut.* **יִחָרַרְתִּי**) *to strive, to carry on war*, with **אֵף** or **ב** with one JER. 12, 5; 22, 15, where for **יִחָרַרְתִּי**, which yields no suitable meaning, the LXX read **יִחָרַרְתִּי**, an allusion to Ahaz's fondness for building (2 KINGS 16, 10); the cod. Alex. and the Ar. read **יִחָרַרְתִּי**. This singular, quadriliteral Pihel-form, with the Hithpahel too perhaps, seems to have arisen from a noun **חָרָהוֹת** (*opposition, combat*), which is still preserved in the popular dialect; especially as the letter *Tau* has established itself in the Syr.

Hif. **יִחָרַרְתִּי** (*fut. ap.* **יִחָר**) *to stir up anger* (**אֵף**) JOB 19, 11, with **עַל** of the person; *figur. to act with ardour or zeal* NEH. 3, 20.

Hithp. **יִחָרַרְתִּי** (*fut. ap.* **יִחָרַרְתִּי**) *to be incensed, to be indignant*, with **ב** of the person or thing against one or a thing, PROV. 24, 19; PS. 37, 1 7; seldom absolutely PS. 37, 8. See Pihel.

The stem **חָרַר** is the Syr. **ܚܪܐ**, and the Arab. **حَرَى** (hence **حَرَرٌ** heat), as the derivatives shew. Instead of it the usual Syr. and Ar. are **حَر**, Ar. **حَرَّ**; as in Hebrew the organic root **חָרַר** is interchanged with **חָר** in this sense.

חרה III. (not used) *tr.* same as חרה II. (belonging to חרה), hence to screen, to protect round about. Deriv.

חרה (out of חרה, *Jah is protecting*; from חרה=חרה II.) *n. p. m.* NEH. 3, 8; for which mss. have חרה (which see).

חרה (pl. חרוצים) *m. prop.* strung together, joined together, therefore a string of pearls, a neck-lace, SONG OF SOL. 1, 10; Ar. ⁹خَرَزَة, ⁸خَرَز.

חרל see חרל.

חרומה (i. e. חרום, snub-nosed) *n. p. m.* NEH. 3, 10.

חרון (constr. חרון, with suff. חרוני; *pl.* with suff. חרוניך) *m.* 1. = חרי anger, wrath, the glow of anger, usually coupled with אף, seldom without it Ex. 15, 7. In חרון ידיו JER. 25, 38 obviously stands for חרב, as the LXX and mss. read, especially as the same phrase appears correctly in 46, 16 and 50, 16; because in the 25 chapter v. 16 and 27 חרב stands in the phrase; and finally because חרון is not femin., and consequently ידיו cannot by any means refer to it. חרון has only been introduced because it stands before and after. Figur. divine wrath, punishment, NEH. 13, 18, pl. chastisements Ps. 88, 17. — 2. a withered, sharp-pointed sort of brushwood (from חרה to sting, to pierce, comp. חרל), applied for culinary purposes in the wilderness, Ps. 58, 10, with חי (see חי I. in signif. 3. and the organic root to חרד thorn-bushes, which were likewise used for the same end; comp. חריה (in the Mishna) the pointed birch, Syr. ¹ܚܪܝܐ. — 3. written instead of חרון Ez. 7, 12 14, as חרק and חנק are interchanged in that place.

חרון (see חרון) *n. p.* of a place in the vicinity of חרה afterwards חרונה, now the village Chawara, perhaps identical with Upper-Beth-Horon. Deriv. the Gentile חרוני (the place from which Sanballat came) NEH. 2, 10 19 the Horonite.

חרפה (the early-born, i. e. strong; see חרה II.) *n. p. m.*, but only in the patronym. חרפאי 1 CHR. 12, 5 K'tib. See חרפה.

חרץ (significations 1—5 and 7 from חרץ I.) 1. decision, judgment, חרץ פליון חרץ Is. 10, 22 destruction of decision, i. e. a decided, determinate destruction; חרץ חרץ Jo. 4, 14 valley of decision, i. e. of judgment (LXX, Theod.), probably an earlier name of the חרץ חרץ 4, 2 12, because judgment was held there. — 2. the marked-out quarter DAN. 9, 25, coupled with חרוב constituting the entire extent of the city. — 3. a rent, an incision, in the eye-lid LEV. 22, 22 (J. Targ. I.; Talm. Bechor. 39; Ibn G'anach, Tanchum), hence the Talmudic חרץ (Gittin 56) or חרץ (Bechor. 39) the eye-lid itself, as if like a split in the eye. — 4. a pointed instrument, for threshing, figurat. JOB 41, 22, *pl.* חרצות AM. 1, 3; an adjective to חרץ Is. 41, 15, or alone 28, 27, identical with חרץ 2 SAM. 12, 31 and 1 CHR. 30, 3. — 5. (out of חרץ, therefore the plural חרצים) a diligent one, oppos. to חרץ Prov. 10, 1; 12, 24; 13, 4; 21, 5. See חרץ I, 4. — 6. (from חרץ III.) gold, the finest and best Prov. 3, 14; 16, 16; ZECH. 9, 3, mentioned with חרץ Prov. 8, 10 19, whose colour is חרץ glittering. — 7. (industrious, zealous) *n. p. m.* 2 KINGS 21, 19.

חרר (not used) *tr.* to arrange, to put together in a row, to string, on a cord or lace, Ar. ⁹خَرَز, Syr. ⁸ܚܪܐ, Talm. חרר, with the numerous derivatives. The organic root is closely connected with that in חרש II., ירש II. &c. Deriv. חרר.

חרח (not used) *tr.* to veil, to protect round about, same as חרץ, and like it arising from reduplication of the simple organic root. Derivative

חרח (not used) *m.* protection, defence, only in the proper name חרחה.

חרחה (nobility, distinction; from the Pihel of חרר) *n. p. m.* EZR. 2, 51; NEH. 7, 53.

חַרְחִיָּה (*Jah is a protection*; from **חָרַח** which see, conseq. out of **חַרְחִיָּה**) *n. p. m.* NEH. 3, 8, but only according to some mss., the usual reading being **חַרְחִיָּה**.

חַרְחִי (*splendour, glitter*; from **חָרַח** reduplicated) *n. p. m.* 2 KINGS 22, 14, for which 2 CHR. 34, 22 has **חַרְחִי** = **חַרְחִי**.

חַרְחִי (see **חָרַח** of **חָרַח**) *m. inflammation*, DEUT. 28, 22, which the Syr. has well rendered by **ܡܚܬܬܝܬ**.

חָרַח (not used) *tr. 1. to engrave, inscribe, a writing, prop. to cut in*; connected with **חָרַח**, **חָרַח**, **חָרַח**, **חָרַח** belonging to **חָרַח**, Talm. **חָרַח**, Greek **χαράσσω**, **χαράττω**, Pers. **خريدن**, and in the modern languages with *grattare*, *gratter*, *to grate* &c. Derivat. **חָרַח** 1, **חָרַח**. — 2. *to sculpture, to cut out, to hollow out, to deepen*. Deriv. **חָרַח** and **חָרַח** 2.

The fundamental signification of the stem is sufficiently certified by the Syr. **ܡܚܬܬܝܬ** (to cut in, to pierce), **ܡܚܬܬܝܬ** (an incision, puncture), Ar. **خَرَطَ** (like the Hebrew **חָרַח** metaphor. applied to *forming, creating*); the Talm. **חָרַח** (to repent) is figurative, prop. *pungi conscientia*. The organic root appears to be **חָרַח**, as is seen from **חָרַח**.

חָרַח *m. 1. a style or stylus*, for inscribing letters, therefore metaphor. (like stylus) *a character*, Is. 8, 1 *with a man's style*, i. e. with the common, usual characters so as to be easily read. — 2. *a graving-tool*, Ex. 32, 4 *and he formed it with the graving-tool* (LXX, Onk., Sam., *Kimchi*, after the Ar. **خَرَطَ**). But this meaning does not suit either the signification of **חָרַח**, or the context. Others, therefore, understand *form, pattern, type* (Saad., Ibn Esra); but this signification for **חָרַח** is by no means proved. Better with reference to the same phrase in 2 KINGS 5, 23: *bag*, and so the passage is to be translated: *and he rolled it (the gold) up in a bag* (Targ.), conseq. — **חָרַח**.

חָרַח (*pl. חָרַחִים*, constr. **חָרַחִים**; developed out of **חָרַח** 1 with the noun-ending **ִים**, like **חָרַחִים**) *m. a writer, a writer of hieroglyphics*, *εργολαμματαῖς*, and at the same time an interpreter of the sacred writings and customs, as well as of dreams, GEN. 41, 8 24; Ex. ch. 8 and 9. The LXX render **חָרַחִים** by **ἱερατικοὶ** (GEN. 41, 8), **σοφισταί** Ex. 7, 11; DAN. 1, 20. Hence the word embraces the priestly class of Egypt, and is then transferred to the Magi, DAN. 1, 20; 2, 2. **חָרַחִים**, **חָרַחִים**, **חָרַחִים** (Aram.) appear to have formed distinct classes besides. The hypotheses that **חָרַח**, denoting what is specifically Egyptian, is the Coptic **εραμα** (Jablonski) *thaumaturgus*, or **εραμα** (de Rossi) *guardian of mysteries*, or the Persian **خردمند** *a wise man*, Zend. *Khratumat* (Hyde, de rel. vett. Persarum p. 379), or that it proceeds from **חָרַח** = Ar. **حَرَمَ** (to decide), are without foundation.

חָרַחִים (*pl. חָרַחִים*, def. **חָרַחִים**) Aram. *m. the same*, DAN. 2, 10 27; 4, 4; 5, 11.

חָרַח (from **חָרַח**) *m. anger, glow of anger*, usually coupled with **חָרַח** Ex. 11, 8; DEUT. 29, 23.

חָרַח see **חָרַח**.

חָרַח (formed out of **חָרַח**, with the adjective termination **ִי**) *m. 1. (from **חָרַח** I = **חָרַח**) white i. e. fine bread* (LXX, Aq., Syr., Vulg., Gr. Ven., Saad.) GEN. 40, 16; and so also Onk. and Jonath. (Jer. Targ. I.) appear to understand it;

Ar. **خَوَارِ** the same. Symm. has derived it from **חָרַח** II. referring it to **כָּל**, which, however, is less appropriate. — 2. (from **חָרַח** II.; *inhabitant of the caves, troglodyte*; *pl. חָרַחִים*) *n. p. of the original people in Edom, who were afterwards conquered and destroyed by the Edomites* GEN. 36, 20-30, DEUT. 2, 12 22, probably named from their dwelling in the rocky holes of mount Seir. At an earlier period, however, they had also heads of tribes (GEN. 36, 20) among the Edomites. — 3. (from **חָרַח** I. in signif. 2. *noble, free*; comp. the Phenice. **חר** noble,

חָלָל (for חָלַל, from חָרַר with the formative syllable חָ- as in חָשַׁל, חָסַל; yet חָרַל stands for it in the sing.; *pl.* חָלָלִים; the *l* being frequently doubled

in the case of this ending) *m. a thorn, a buck-thorn, thorny bushes* ZEPH. 2, 9; JOB 30, 7; *כִּסָּה חֲרָלִים to be covered with thorn bushes* PROV. 24, 31; comp. Phenice. *חרדן* (*χερδάν* Diosc. 3, 21), a sort of thistle, from *חרר* to prick, to burn, a farther developed form of *חר*; hence in the vulgar Hebrew *חֲרָדֵל mustard*, from *חרר* to prick.

חָרַם I. (*part. pass.* חָרָם) *tr.* 1. to cut off, to blunt, to abridge, the nose; hence חָרַם LEV. 21, 18 (Targ., LXX) *snub-nosed*; generally to cut away, to cut off, spoken of the sword, to mow, of the scythe. Deriv. חָרַם, חָרַם, the proper names חָרַם, חָרַם. The same meaning belongs to the Ar. *حَرَمَ*, Targ. and Talm. חָרַם, therefore the Talm. חָרַם a robber, plunderer. Our stem appears to be closely connected with חָרַם I. — 2. (not used) figurat. to shut out, to separate, from general use, therefore to devote, to God, or to a curse, ban, destruction, perdition, i. e. to ban, to curse, to destroy; comp. Arab. *حَرَمَ* the same; Phenice. חָרַם to curse, metaph. applied as in the case of לָצַן, to be sharp, harsh, bitter, whence the Phenice. חָרַם (χουρμα Diosc. 3, 46; Ar. حَرَمَل Avic. 174) a sort of bitter herb, ruta, חָרַם (χουρμα σεμμανε Diosc. 3, 47) a Macedonian bitter herb, applied to the ruta silvestris, as indigenous to Macedonia. That χουρμα = χουρμαλ is only χουρμαλ, may be seen from the fact that *ἀμαλα* is also used for it. Deriv. חָרַם 2 and חָרַם.

Hif. חָרַם (2 *pl. perf.* חָרַם and חָרַם; *fut.* חָרַם) to cut in pieces, to split up, to divide (see Kal signific. 1), Is. 11, 15 and *Jehovah divided the tongue of the sea of Egypt*, i. e. the gulf of Heropolis, in order that the Hebrews might pass through; where the Targ., LXX, Syr. incorrectly read חָרַם. — 2. to devote, to the sword, חָרַם לְקַיִי JOSH. 11, 11, 1 SAM. 15, 18, to punishment Is. 34, 2, to extermination 2 KINGS 19, 11, JER. 51, 3, or to God (לֵאלֹהִים) LEV. 27, 28; MIC. 4, 13; then to destroy utterly, with חָרַם.

DAN. 11, 44, and therefore it is also applied to God Is. 34, 2, to the extermination of persons JOSH. 10, 39, or things NUM. 21, 3. *הָחַרְתִּים אֶחָרִי to destroy after* JER. 50, 21 is to be taken like *אֶחָרִי* 1 KINGS 14, 10, standing with חָרַב (to murder).

Hof. חָרַם (*fut.* חָרַם) to be devoted, exterminated Ex. 22, 19; LEV. 27, 29; EZR. 10, 8.

חָרַם II. (not used) *tr. prop. transposed* from חָרַם (see p. 460) to bind, to bind into each other, and therefore connected with חָרַם. Deriv. חָרַם 3.

חָרַם III. (not used) *intr.* same as חָרַם to be high, to be prominent, of the peaks of a mountain-chain &c., Ar. *حَرَمَ*, *حَرَمَ* and *حَرَمَ* the same; metaph. to be firm. Deriv. the proper names חָרַם, חָרַם.

חָרַם (*fortress, fort*; from חָרַם III.) *n. p.* of a city in Naphtali JOSH. 19, 38.

חָרַם (i. e. חָרַם = חָרַם *snub-nosed*; comp. Lat. Simus, Silus as proper names, and for the meaning comp. חָרַם) *n. p. m.* EZR. 2, 32; NEH. 7, 42; but in 12, 3 חָרַם stands for it.

חָרַם (with *suff.* חָרַם; *pl.* חָרַם) *m.* 1. (from חָרַם I.) a sword, weapon, HAB. 1, 16 therefore he sacrifices to his sword (חָרַם), alluding to חָרַם net, the Scythians having sacrificed to the sword as a symbol of Mars (Herod. 4, 59 62). — 2. curse, extermination JOSH. 6, 18. *חָרַם דָּוִד דֵּוֹרָה* DEUT. 7, 26, חָרַם לְקַיִי JOSH. 7, 12, חָרַם לְקַיִי to be devoted to a curse, to extermination; חָרַם לְקַיִי 1 KINGS 20, 42 a man devoted to destruction; חָרַם לְקַיִי the people devoted to punishment Is. 34, 5. Metaphor. property cursed, devoted DEUT. 13, 18. — 3. (from חָרַם II.) a net Ez. 26, 5; 32, 3; HAB. 1, 15 17.

חָרַם (from חָרַם I.) *m.* curse, extermination, ZECH. 14, 11.

חָרַמָּה (*fortress, mountain-fastness*; from חָרַם III.) *n. p.* of a royal city of the Canaanites at the border of the

Edomites towards the south, where the Jews made a vain attempt to penetrate from מִקְרָשׁ into Palestine, probably at the pass el-Sufat NUM. 14, 45; 21, 3. After the occupation of Palestine it lay in the territory of Judah Josh. 15, 30, but was subsequently assigned to the tribe of Simeon 19, 4; 1 Chr. 4, 36; comp. 1 Sam. 30, 30. Anciently it is said to have been called צֶפְתָּה (which see) JUDGES 1, 17, at which passage the name *Hormah* is accounted for.

חֶרְמוֹן (from חָרַם III.; *prominent, rugged mountain*) *n. p.* of the highest peak of a mountain range in the north-east of Palestine, a part of לְבָנוֹן (Josh. 11, 17; 13, 5) and the extreme boundary of Israel east of Jordan DEUT. 3, 8; 4, 48; Josh. 12, 1. At its northern foot lay the old כְּנַעַן Josh. 11, 17; 13, 5. Hermon is a part of the modern G'ibl el-Sheikh (جبل الشيخ), i. e. of Antilibanus, and its highest peaks are covered with perpetual snow (hence חֶרְמוֹן stands for it in Onk., the Jer. Targ. I. on DEUT. 3, 9, Targ. on Song of Sol. 4, 8, Samar. Targ. on DEUT. 4, 48). As there were several such ridges, the plur. of it חֶרְמוֹנִים also appears, to which a חֶרְמוֹן מִצְעָר seems to have belonged Ps. 42, 7; comp. the Alps, the Appennines. This chain of tops was also called שִׁיאֵן (which see) DEUT. 4, 48, by the Amorites שִׁינִי 3, 9, by the Sidonians שִׁינִי *ibid.*; but probably these were merely names of single parts, which are sometimes distinguished from one another 1 Chr. 5, 23; Song of Sol. 4, 8.

חֶרְמֶשׁ (for חֶרְמִישׁ, from חָרַם with the noun-ending יִישׁ, as in חֶרְמִישׁ, עֶבְרִישׁ) *m. a sickle* DEUT. 16, 9. The noun is incorrectly taken as a compound of חָרַם and חֶרֶשׁ or of חָרַם (Ar. حَرَمَ resecuit) and חֶמֶשׁ (Ar. خمش rasit), or from חֶרֶשׁ = חֶמֶשׁ.

חֶרֶן (for חֶרֶן, from חָרַר 1. *a noble, freeman*) *n. p. m.* GEN. 11, 26-31, where he appears as an Aramaean, and consequently ancestor of an Aramaean race;

1 Chr. 2, 46. — 2. (*parched place, steppe*; with *a* of motion חֶרְנָה) *n. p.* of a north-western Mesopotamian city in the oldest patriarchal time GEN. 11, 31; 12, 5; 27, 43; 28, 10; 29, 4, which must be touched at on the way from Ur (of the Chaldees) to Canaan. It was probably founded by Haranites; as the relations of Haran, viz. פָּלֶג and שָׂרִיג, gave names to certain places and territories there, e. g. פָּלֶג to the Mesopotamian city פָּלֶג in the district where the Chaboras falls into the Euphrates (see Steph. Byz. s. v. Φάληγ); שָׂרִיג to the district in the north west of Mesopotamia where חֶרֶן also lies (see Barhebr. Chron. Syr. p. 142). In the classics it is called Κάρχου, Carrae, among the Syrians and Arabians حَرَّان, and was formerly a flourishing city. At the time of its conquest by the Assyrians 2 Kings 19, 12, Is. 37, 12, it had given its name to a district belonging to it. — 3. *n. p.* of a place on the Arabian gulf, 12 stations south of Mecca (Assemani, Bibl. Orient. III, 2, p. 563; Steph. Byz. s. v. Κάρχου), beside the purely Arabian places, viz. בִּנְדָה on the south coast of Arabia (called among the Greeks Κάρη Ptol. 6, 7, 10), עֶדֶן the Arabia Felix of the ancients; described as an emporium together with שֶׁבַח, and a medium for Tyrian traffic Ez. 27, 23.

חֶרֶן see חֶרֶן.

חֶרְבִּים (district of caves, see חֶרֶן) *n. p.* of a Moabite city situated on a declivity, not far from לִיחִיָּה Is. 15, 5; Jer. 48, 3 5 34. Perhaps the dual originated in the fact of there being an upper and lower town; Joseph. Ὁρῶραι. The Gentile חֶרֶבִּי Neh. 2, 10 may also be derived from it.

חֶרְנֶסֶר *n. p. m.* 1 Chr. 7, 36. According to Simonis from חֶרֶר (constr. of חֶרֶר) *snorting*, and חֶרֶס *panting* (Syr. انهلavit); but this explanation gives no suitable sense. Perhaps the proper name has arisen from the combination of חֶרֶק and חֶרֶס, or from חֶרֶק alone with ר inserted; according to which ר at

the end would be a mere formative syllable.

חָרַם I. (not used) *intr.* prop. to be held together, to be bound together, then *to be tough, clammy*, spoken of viscous, binding earth or clay (cognate in sense Aram. חֲסָה which see); comp. Talm. חֲרָסִית loam, חֲרָסִית loam-like food. Deriv. חֲרָסִית, חֲרָסִית 3, חֲרָסִית. — The organic root חֲרָס is closely connected with that in חֲרָס, חֲרָס, חֲרָס &c.; the fundamental signification of hanging closely together lying in all these words.

חָרַם II. (not used) *intr.* 1. same as חֲרָס *to become or be rough*, of the skin; *to be scabby*, i. e. not to be smooth, Ar. حَرَشَ, Syr. حَرَشَ the same; comp. Syr. حَرَشَ the upper, rough wind-pipe, Ar. II. and III. to irritate, embitter, حَرَشُون a kind of thorn, Syr. حَرَشَ to be hard and rough. — 2. *to be full of blisters*, of the skin, Ar. IV. the same. Deriv. חֲרָס 2.

חָרַם (not used) *intr.* *to shine, to glitter, to vary colours, to illuminate*, of the sun, conseq. same as חֲרָץ (which see) belonging to חֲרָץ 6, and not connected with חֲרָץ (which see), as the organic root here is חֲרָץ, Sanskr. rūsh, Pers. rūsh-en. According to others, the fundamental signification is *to cut off*, therefore חֲרָץ is properly the disk of the sun, or has the same meaning with חֲרָץ, which, however, is forced. Deriv. חֲרָץ 1, חֲרָץ, the proper name חֲרָץ = חֲרָץ.

Pih. (redupl.; not used) חֲרָץ *to shine strongly, to glitter*, derivat. the proper name חֲרָץ.

חָרַם (from חֲרָץ) *m.* 1. *the sun*, prop. glitter, splendour, therefore חֲרָץ is used of its rising Job 9, 7, and חֲרָץ of its going down JUDGES 14, 18. In this sense 16 mss., many editions, the Talm. (Menachot 110*), Symm., Vulg., Saad. and others in Is. 19, 18 read חֲרָץ, understanding by it coupled with חֲרָץ *Heliopolis*, but see

חֲרָץ. — 2. (from חֲרָץ II.) *the itch, scab*, prop. blisters, by which the skin gets a rough appearance DEUT. 28, 27, with חֲרָץ. — 3. (*place of clay, of loam*, from חֲרָץ I.) in the proper name חֲרָץ (possession of the clay-place) JUDGES 2, 9, for which חֲרָץ occurs in Josh. 19, 50 and 24, 30, by transposing the letters. It is the name of the city built by Joshua in the Ephraimite mountains Josh. 19, 50, where he lies buried 24, 30; JUDGES 2, 9. In Eusebius's time his grave was still pointed out in the city Θαυρασταρά (i. e. Θαυρασταρά, Onom. s. v.) on the northern part of the mountain גִּבְעָה (ibid. s. v.), which was also seen by the pilgrim Paula (Jerome in Epitaphio Paulae). At a later period the place dwindled down to a village called חֲרָץ, where the graves of Joshua and Caleb existed furnished with monuments (Schwarz, das heilige Land, p. 115. 119). — 4. (the same) *n. p.* of a place in the territory east of Jordan beyond כְּנָעַן. Being situated on a mountain a steep road led to it, called מַעְצֵלָה הַחֲרָץ, whither (מַעְצֵלָה הַחֲרָץ) Gideon pursued the Midianites, so that he did not turn about till he arrived there (מַעְצֵלָה הַחֲרָץ) JUDGES 8, 13. The LXX and Peshito considered חֲרָץ here to be the proper name of a place; and even Aquila and Symm. did not read חֲרָץ but selected the mountain merely because of its situation.

חֲרָץ *m.* same as חֲרָץ 1, JUDGES 14, 18.

חֲרָץִית (K'tib) *f.* *the place of pot-sherds or potters* JER. 19, 2, the name of a gate leading to חֲרָץ near which they threw broken pottery; on which account the Targ., Talm. (Jer. Erub. 5) and Rashi understand by it *the dung gate*, which is not correct. As the name does not appear in the lists of the city-gates (Neh. chs. 3. 12); and the Harsúth-gate, since it led to Tophet, must have been in the south where the city-walls had no gates whatever, a gate of the חֲרָץ appears to be meant (see *Kimchi*).

חרסית *f.* K'ri for חרסית JER. 19, 2.

חרע (not used) *intr.* same as ארע *to flee with flutter and haste*, Arab. فرع. The organic root is חרע, חרע, which is also in צרק, Ar. عرق. Deriv. the proper name חרקע, as חרקע is to be derived from חרע.

חרף I. (fut. יחרף, part. חורף, *inf.* constr. חרף) *tr.* 1. (not used) *to pull off, to pluck off*, leaves, fruit, prop. *to separate, to tear off, to snatch away*. The organic root is חרף is therefore identical with that in חרף, חרף; Ar. حرق the same, whence حرق as *herbst* from *herp* = carp-o. Deriv. חורף (according to some), the proper names חורף, חורף, חורף (according to some). — 2. Figur. *to reproach, upbraid, scorn* (comp. proscindere, *to rebuke*), with accus. of the object Ps. 69, 10; 119, 42; Prov. 27, 11, i. e. *to injure, to tear with words* (comp. חרק, Ar. حرق *carpsit and laesit*), Job 27, 6 *my heart reproaches not one of my days*, i. e. *I can never reproach myself*. Deriv. חורף 2. For חורף 2 SAM. 23, 9 we should either read with 1 CHR. 11, 13 חורף the name of a place which Josephus also has; or take it as construed with ח of the object in signification 2. *to cut in*, which should be reckoned to Pihel. — 3. (not used) same as חרב I. *to cut, to cut asunder*, with an instrument for dividing, then *to point, to sharpen*; comp. Targ. חורף sharp, cutting, חורף edge; figurat. of the incision in the female pudenda. Deriv. חורף 1. — 4. (not used) *to bare, to make naked* (proceeding from the fundamental signification "to pluck off, to tear off"), hence applied to a woman: *to be exposed, delivered over*, i. e. betrothed, comp. Talm. חורף for חורף (Kidd. 6^a); or generally *to give up, life*; of buildings, *to destroy, to lay waste*. Deriv. חורף 3.

Nif. חורף *to be delivered over, betrothed* (to a man), spoken of a woman Lev. 19, 20.

Pih. חרף (fut. יחרף) 1. *to upbraid, to reproach, to scorn*, with accus. of the object 1 SAM. 17, 26, Ps. 74, 18, along with חרף 2 KINGS 19, 22, or with the accus. חרף Ps. 79, 12; seldom with ח 2 CHR. 32, 17. — 2. *to cut into*, with ח of the object 2 SAM. 23, 9 (if the reading be right). — 3. *to expose, to deliver up*, חרף the life, JUDGES 5, 18, like חרף (from חרף) Is. 53, 12.

חרף II. (not used) *intr.* 1. *to inundate, overflow*, of rain, connected with חרף I. Deriv. חרף. — 2. Figurat. *to be juicy, fresh*, prop. *to have moisture, life-juice, life-marrow*, and then metaph. applied to *vigour, youthful strength*, as in the case of חרף and חרף. Deriv. the proper names חרף, חרף, חרף.

חרף (with suff. חרפי) *m.* 1. *harvest, harvest-time*, opposed to קיץ, with which it constitutes the whole year Ps. 74, 17; the Hebrews dividing the year only into these two halves. As the time of cold it is the same as חרף GEN. 8, 22, denoting the cold rainy season generally Prov. 20, 4, in which rooms were warmed through by fire-pots; for which purpose the kings of Israel and Judah had peculiar divisions in the royal palace JER. 36, 22; Am. 3, 15. Hence חרף cannot be derived from חרף I. "to pluck off" (as *Herbst* from *herp*) and then understood to mean the time of gathering fruit, because the language has חרף, חרף for the latter, and חרף is never described as such a season; but from חרף II., which perhaps the proper names חרף, חרף and חרף confirm. — 2. Prop. *moisture, figurat. the sap and marrow of life, the juice, freshness*, therefore the *freshness of youth, the time of youthful freshness*, Job 29, 4, like חרף vigor aetatis Deut. 34, 7, חרף (which see) from חרף. Thus signification 2. is closely related to signification 1. From signification 1. comes

חרף (fut. יחרף) *denom.* *to pass the winter*, with חרף of the place Is. 18, 6.

חרף (prop. *a powerful, strong one*, hence of fresh age, or *early-born* = Aram.

בְּקִיר, in which language חָרַף has the same signification, and is opposed to חָרִיף *n. p. m.* 1 Chr. 2, 51. See חָרִיף.

חָרַפָּה (*constr.* חָרַפְתָּ; *plur.* חָרַפּוֹת) *f.* 1. prop. fissure, split, therefore *vagina, female pudenda* Is. 47, 3, cognate in sense with פָּרָה, parall. to עָרְוָה, as there could be no euphemistic paraphrase in this place. — 2. *reproach*, GEN. 34, 14; 1 SAM. 11, 2; *reviling* LAMENT. 3, 61; *a shame* Is. 30, 5, with בָּשָׁר Ps. 69, 20, בָּזוּ 119, 22, קָלוֹן Prov. 18, 3, שָׁמָּה Ez. 5, 15, מָשַׁל JER. 24, 9, שָׁמָּה 49, 13 &c. Hence the expressions and phrases: חָרַף לְיָהוּהָ Neh. 2, 17 *to be a reproach*, or with לְ of the person to whom one is so Ps. 74, 4; חָרַף לְיָהוּהָ *to be an object of scorn* JER. 6, 10; לְ שָׁמָּה Ps. 44, 14 *to make one a shame among*; חָרַף עַל 15, 3 *to put or bring one to shame*, or without עַל Mic. 6, 16; חָרַף מִצַּל 1 SAM. 17, 26, Ps. 119, 22, or חָרַף אֶת פָּ' Is. 4, 1 *to take away the shame*. — 3. (from חָרַף I. signif. 4) *desolation*, JER. 49, 13, along with שָׁמָּה, חָרַב (signif. 2); on the other hand, חָרַבָּה coupled with חָרַף Ez. 5, 14, gets the meaning of *calumny*.

חָרַץ I. (*fut.* יִחַרֵּץ) *tr.* 1. *to split, to separate, to divide*, cognate in sense with חָרַף, then according to a usual metaphor, *to decide, מִשְׁפָּט (a sentence)* 1 Kings 20, 40; deriv. חָרִיץ 1. — 2. (not used) *to separate, mark off, to mark out, a quarter*, as חָרַף referring to חָרַף; deriv. חָרִיץ 2. *Figurat. to limit, determine*, of the days of life Job 14, 5. — 3. Proceeding from the idea of *cutting in pieces, splitting, dividing into parts*, then by a usual metaphor *to make an incision, a fissure, a puncture in*, spoken of the fissures or incisions of the eyelids, lips &c., Arab. حَرَصَ (to cut into the skin, to puncture, to wound), deriv. חָרִיץ 3, חָרִיץ 1; *to cut off, to separate*, deriv. חָרִיץ 2; *to point, sharpen*, figurat. of the pointing of the tongue (for offending) Ex. 11, 7; Josh. 10, 21; comp. Jud. 11, 13. Here belongs the signifi-

cation *to make incisions, to dig*, still preserved in the Phenice. and Talm., whence in the Mishna חָרִיץ a ditch, Phenice. חָרִיץ a grave. Deriv. חָרִיץ 4 and חָרִיץ 1. — 4. *to be zealous, to be sharply at one's heels* (Ar. حَرَصَ) 2 SAM. 5, 24, for which we have in the parallel place 1 Chr. 14, 15 חָרַץ חָרִיץ (see however חָרִיץ II.); *to be industrious*, deriv. חָרִיץ 5; of taste, *to be sharp, sour*, Ar. the same; whence חָרִיץ a salt, sharp herb, Kali. Deriv. חָרִיץ (according to some).

Nif. נִחַרְצָה (only part. fem. as a subst. נִחַרְצָה, *constr.* נִחַרְצָה) *to be decided, determined*, part. fem. DAN. 11, 36 as a subst. decree; נִחַרְצָה קְלָה extermination and decree, i. e. the decreed destruction Is. 10, 23; 28, 22; DAN. 9, 27; נִחַרְצָה שְׁמָמָה DAN. 9, 26 *decree of desolation*, i. e. by which desolation is effected.

חָרַץ II. (*fut.* יִחַרֵּץ) *intr.* *to equip or gird oneself*; therefore *to be nimble, warlike* 2 SAM. 5, 24 (Targumic חָרַץ), which suits the parallel place 1 Chr. 14, 15; Hebrew חָרַץ and Targumic חָרַץ the same. Hence generally *to be strong, firm*, deriv. חָרִיץ; comp. Phenice. חָרִיץ a warrior, whence the proper name חָרִיץ. Mass. 1.

חָרַץ (not used) *intr.* same as חָרַץ *to glitter, shine*, of gold colour; Phenice. חָרַץ the same, hence חָרִיץ (Diosc. 4, 58 χρυσάκτα i. e. χρυσάρεμος) a sort of golden flower. Deriv. חָרִיץ 6.

חָרַץ (not used) *Aram. intr.* same as Hebrew חָרַץ II.

חָרַץ (*def.* חָרַץ, with suff. חָרִיצָה) *Aram. m.* loin, DAN. 5, 6, like Hebr. חָרִיץ, so called from strength and firmness; more frequent in the Targ.; Syr. حَرَصَ with Resh elided.

חָרַץ (pl. חָרִיצוֹת, from חָרַץ with ר' instead of the resolved Dagesh, from חָרַץ II.) *f.* *the firmly knotted, a fetter* Is. 58, 6; figurat. *torture, pain* Ps. 73, 4. What is drawn tightly and fetters, represents the idea of pain, of writhing,

of convulsion, as in חָבַל. The Arab. has also Resh in the verb **חָצַב**.

חָצָוֹת see חָרִיץ 4.

חָרָצִים see חָרִיץ 5.

חָרָצָן (from חָרַץ I, 4; *pl.* חָרָצִים) *m.* (according to the Arab. and Samar.) *sour grapes* NUM. 6, 4, so called from their sharp taste; but according to the Targ., Onk., Talm., 'Arûch, Tanchum and others *kernel of berries*, which suits חָרָץ, whence the word is to be derived from חָרַץ II.

חָרַק (*fut.* יַחְרֹק) *tr.* to rub violently against one another, to grate, grind, Ar. **حَرَقَ** to rub by filing, **عَرَقَ** to gnaw,

عَرַ to rub; hence to rub together, to grind, the teeth, to gnash, with the accusat. Ps. 112, 10 or **חָרַק** Job 16, 9 and **חָרַק** of the person 37, 12; comp. the name of the vowel חָרַק (= חָרַק), explained by שָׁבַר.

חָרַר (3 *p. fem.* חָרָה for חָרָה; on the contrary חָרַי Is. 24, 6 belongs to חָרָה) *intr.* 1. to glow, to burn, of fire; metaphor. to be hot (spoken of the bones), of the heat of fever Job 30, 30; to glow, of metal Ez. 24, 11; from other conjugations and from derivatives it means also to be parched, overheated, spoken of the throat or lungs, with too much crying (Ps. 69, 4), compared to a bellows-bag which has become hot (Jer. 6, 29); to be consumed, of wood (by fire), to be arid, burnt up by the sun, of land &c. Deriv. חָרַר, and the proper name חָרָן. Figur. to sting, to burn, of thorns. Deriv. חָרִיץ (according to some) and חָרַל. — 2. same as חָרַר I. and חָרַר to be white, figurat. to be shining, distinguished, noble; derivat. perhaps חָרִים (see חָרַי, חָרַר); see also חָרָה.

Nif. חָרַח after the form נָחַס, together with נָחַר after the form נָחַח (3 *pl.* חָרַחוּ the duplication entirely abandoned, as חָרַח Ez. 36, 3 from חָרַח to bring in, go in; hence the *part.* נָחָרִים; *fut.* (יַחְרֹחַ) to be heated, to glow, of חָרַח Jer. 6, 29, נָחָר Ps. 69, 4; to be burned

Ez. 15, 4; to be dried up 24, 10. Figurat. to burn, with hatred and rage, with **חָרָה** of the person Is. 41, 11; 45, 24; Song of Sol. 1, 6.

Pih. חָרַח (redupl.; *inf. constr.* חָרַחֵךְ) 1. to kindle, to make burn, **חָרַח** Prov. 26, 21; to glow strongly, to burn, spoken of fever. Derivat. חָרַחֵךְ. — 2. to be very distinguished, noble; derivat. the proper name חָרַחֵךְ.

In Arabic the verb **حَرَّ** besides the meaning "to be hot, to glow" has also that of חָרַר, i. e. to be noble, free; and it is possible that both senses belong together in Hebrew also.

חָרָר (only *pl.* חָרָרִים) *m.* a sun-parched land, a waste, a desert Jer. 17, 6.

חָרַשׁ (*fut.* יַחְרֹשׁ) *tr.* to cut in (wood, metal or stone), to grave, upon **חָרַשׁ** a table (for which חָרַח I. occurs in Ex. 32, 16), and figurat. Jer. 17, 1; prop. to divide, to split, coinciding with חָרַח, **חָרַשׁ** and others. Deriv. חָרַשׁ 1 and 2, and the proper name חָרַשׁ. — 2. to plough, Deut. 22, 10; Is. 28, 24; 1 Kings 19, 19; Job 1, 14. Am. 9, 13 the plowman will approach the reaper, i. e. these two employments will constantly succeed one another closely by reason of prosperous increase; **חָרַשׁ** 1 Sam. 8, 12 to cultivate the field (comp. Ar. **أَرَسَ** to carry on husbandry;

usually **حَرَثَ**); figurat. **חָרַשׁ** Ps. 129, 3 to plough upon one's back, i. e. to maltreat one; figur. to work JUDGES 14, 18. Deriv. חָרַשׁ. — 3. to fabricate with skill, to fashion, out of wood, metal, stone GEN. 4, 22, 1 Kings 7, 14, prop. to cut, **חָרַשׁ** and other verbs of cutting being metaphorically applied in the same way; Ar. **حَرَاث** the notch of a bow. Figurat. to devise, to machinate, **חָרַשׁ** Hos. 10, 13, **חָרַשׁ** Prov. 3, 29 with **חָרַשׁ** of the person, **חָרַשׁ** Job 4, 8, prop. to form. Derivat. חָרַשׁ, **חָרַשׁ** 1, **חָרַשׁ** II., **חָרַשׁ** 1 and 2, the proper name **חָרַשׁ**. From the fundamental signification "to divide, to cut in pieces, to make inci-

sions, to grave" has arisen, according to some, the meaning *to be sharp, zealous, violent, powerful*, as in the case of חרץ I, and by it they explain חרישי; but see חרישי.

Nif. נחרש (fut. יחרש) *to be ploughed*, Jer. 26, 18; Mic. 3, 12.

Pih. חרש (not used) *to form with skill, to fashion*, in wood, stone, or metal. Deriv. חרש I.

Hif. נחרש (part. מחרש) 1. *to plough*; deriv. מחרש and מחרשה. — 2. *to work*, רעה 1 SAM. 23, 9, agreeably to the metaphor. application of signif. 2 of Kal.

חרש I. (not used) intr. prop. same as חרס, חרץ, *to shine, to glitter*, therefore according to the usual metaphor, *to be green, to grow, to shine in green*, spoken of a wood; comp. יצר (thicket, forest) from צרה III. (*to sprout, to grow*), Targ. אבא (forest) from אבב. Derivat. חרש, adj. חרש, the proper names חרש (for חרש = חרש), חרש and חרשה 2. (according to some). Others compare the Ar. حرس to be rough, of the skin, thence transferred to the bushy ground like *aspretum*; but this is the Hebr. חרש II.; and the analogy of יצר and Aram. אבא is against the supposition.

חרש II. (fut. יחרש) intr. 1. (not used) *to speak softly, in a whispering, murmuring manner*, spoken of magicians and soothsayers, who lisp forth their formulas or sentences slowly and mysteriously (see צסצתה, יהודה, Is. 8, 19; 29, 4), therefore *to practise magic* (comp. Targ. חרש to act the magician, חרש, fem. חרשה an enchanter male and female). Deriv. חרש 3 (pl.) and the proper name חרשה 2. — 2. *to be silent, quiet, still, inactive*, proceeding from the idea of whispering and soft murmuring, the opposite of noisy and lively. Hence a) *to be inactive*, spoken of the still, inactive rest of God, when He will not regard man's supplications, Ps. 35, 22 and 109, 1 *be not silent*, i. e. be not inactive, but help, hear, along with שקט 83, 2 (so also are חשה and חמי used, ענה

being the opposite); with כן of the person, *to turn from a person in silence* (i. e. not hearing and bringing help) 28, 1; with אל of the thing, *to be inactive at or in something* 39, 13; b) *to march along without noise and bustle*, of God Ps. 50, 3, since he is elsewhere represented as coming with thunder (Ex. 19, 16); c) *to be silent*, of the ears, i. e. *to be deaf* Mic. 7, 16, hearing in the verb שמע (= שמע in Ethiop. to rustle, to make a noise) being named from the opposite; d) *to be quiet, sultry*, of the east wind (according to some), *to act secretly, covertly, with all quietness &c.* Deriv. adj. חרישי (according to some), and חרש 2. Ar. خرس to be deaf, Syr. سحر.

Pih. חרש (not used) *to be deaf*, of men, as an organic disease; or figurat. of the serpent, which does not listen to the charmer. Deriv. חרש.

Hif. נחרש or נחרש (fut. יחרש or יחר) *to practise silence*, i. e. *to be silent*, Prov. 17, 28, opposite to דבר Job 33, 31 or ענה 2 KINGS 18, 36; *to keep quiet* 2 SAM. 13, 20; 19, 11; *not to beseech, to repent* Ps. 32, 3; with ל of the person, *to observe silence towards one, not to gainsay or reply* NUM. 30, 5 8; with אל *to be silent towards one, to listen to one in silence*, Is. 41, 1, and opposite to נחרש Job 13, 13 *to be silent from one*, i. e. quietly to let him alone; with accus. of the person, *to bring a person to silence* 11, 3; Jer. 38, 27; *to pass over in silence* Job 41, 4; Jer. 4, 19. But it is also used like Kal, of God, when he does not help HAB. 1, 13, or with כן of the person *to turn from one in silence* 1 SAM. 7, 8. Phenice חרש the same, Hif. נחרש to bring to silence, נחרש for נחרש (Poenul. of Plaut. 2, 7).

Hithp. נחרש *to keep oneself still, inactive, quiet*, JUDGES 16, 2; נחרש also having this meaning Ex. 14, 14.

חרש I. (not used) intrans. same as חרס I. *to be soft, viscous*, of plaster, clay. Deriv. חרש 1 and 3; the proper names חרש and חרשה coupled with קיר.

חַרֵּשׁ II. (not used) *intrans.* same as **חַרֵּשׁ II.** to become or be rough, of potsherds; comp. Ar. **حَرَش** scabit, or intr. asper fuit; **حَرَش** scaber fuit. Derivat. **חַרֵּשׁ 2.**

חַרֵּשׁ I. (for **חַרֵּשׁ**, wherefore the first Kametz remains; *constr.* **חַרֵּשׁ**, *pl.* **חַרְשִׁים**, *constr.* **חַרְשֵׁי**) *m.* a cutter in wood, metal or stone, one cutting, graving or fabricating, therefore **חַרֵּשׁ אֶבֶן** Ex. 28, 11 stone-cutter, **חַרֵּשׁ בְּרֹזֶל** Is. 44, 12 blacksmith, **חַרֵּשׁ יָצָר** 44, 13 joiner; always applied to one who fabricates his material with edged tools. Without appendage it is applied to all sorts of workers using tools that cut, along with **חַוֵּשׁ** (a weaver) and **לָקֵם** (embroiderer) Ex. 35, 35; 38, 23. Consequently it denotes workers in metal 1 Chr. 29, 5; Is. 40, 19; 44, 12, in wood 2 Kings 22, 6, Is. 40, 20, in stone; also a maker of arms Is. 44, 11, a lock-smith 1 Sam. 13, 19, an architect Zech. 2, 3. Figurat. Is. 45, 16 workmen of sorrows, i. e. who prepare sorrows; Ez. 21, 36 workmen of destruction, i. e. who produce destruction. In **הַחַרְשֵׁי הַמִּסְכָּר** 2 Kings 24, 14 16, Jer. 24, 1 and 29, 2 they are workmen, artificers, who, as belonging to the staple of the nation, were transported into exile by the enemy (see, however, **מִסְכָּר**), like the **חַרְשִׁים** 2 Chr. 24, 12. Phenic. **חַרֵּשׁ** the same (Kit. 4, 3).

חַרֵּשׁ II. (only *pl.* **חַרְשִׁים**) *m.* a workman, artificer 1 Chr. 4, 14, therefore **גִּיא חַרְשִׁים** (workmen's-valley) 4, 14, or **גִּיא הַחַרֵּשׁ** Neh. 11, 35, the proper name of a place (see **גִּיא** p. 280).

חַרֵּשׁ (*constr.* **חַרֵּשׁ**; from **חַרֵּשׁ I.**) *adj.* *m.* (according to some) wooded, dense, an adjective to **מִצֵּל** (after the form **מִסְכָּר**, **מִצֵּר**) foliage, by which shade is caused Ez. 31, 3, which suits **עֵנָה**, **גִּבְהָה**, **יָסָד עָנָה**, where the *adj.* always precedes in the construct state.

חַרֵּשׁ m. 1. only the *pl.* **חַרְשִׁים** *artificial work*, therefore **חַרְשֵׁי הָאֱלֹהִים** Is. 3, 3 skilled in arts, skilful artificers having occupied the highest social place. But

as the phrase stands beside **נִבְדֹּן לַחֵשׁ**, signification 3 (skilled in magic arts) seems to be more suitable. — 2. (from **חַרֵּשׁ II.**) stillness, silence; hence Josh. 2, 2 *adv.*, in stillness, silently. — 3. *pl.* enchantment Is. 3, 3, properly the whispering of enchanters.

חַרֵּשׁ (*pl.* **חַרְשִׁים**, *constr.* **חַרְשֵׁי**) *m.* 1. (from **חַרֵּשׁ I.**) loam, clay, a material for earthen ware, hence **כִּלְיֵי חָ** Lev. 6, 21 and often; **יּוֹצֵר חָ** Jer. 19, 4 a potter; **נִבְלֵי חָ** Lament. 4, 2 earthen pitchers; then alone, what is made of clay, Prov. 26, 23. — 2. (from **חַרֵּשׁ II.**) potsherds Ps. 22, 16, or vessels broken into sherds Is. 45, 9, from their rough, scabbed and scratchy nature Job 2, 8; 41, 22. **חַרְשִׁיָּה** Ez. 23, 34 has been taken as **חַרְשִׁיָּה** = **שְׁמִרְיָה** (Ps. 75, 9), since the Ar. **حَرَس** (to keep, to guard) is = **שָׁמַר**. But it is better here to understand the fragments of a cup. In Phenic. **חַרֵּשׁ** is the same, therefore **הַחַרֵּשׁ הַהֵלֶכֶת** is the sherd, which was the token of hospitality, tessera hospitalis (Plaut. Poen. 1, 8). — 3. (pottery) only in union with **קִיר** *n. p.* of the chief city of Moab Is. 16, 11, also called **קִיר מוֹאָב** 15, 1 or **קִיר חַרֵּשׁ** 16, 7; 2 Kings 3, 25. It is the later **כִּרְכָּא** (so Targ.), *Kerakka, Charaka* 2 Maoc. 12, 17, now *Kerak, Kerek*, three hours south east of **עַר** (Num. 21, 15) i. e. **עַר מוֹאָב** (Is. 15, 1). It is still inhabited, and provided with a fort (Robins. Bibl. Res. II, 569).

חַרֵּשׁ (with *a* of motion **חַרֵּשָׁה**, *pl.* **חַרְשִׁים**; from **חַרֵּשׁ I.**) *m.* 1. thickets, forest, 1 Sam. 23, 16 18, Targ. **חַרֵּשׁ**, Sam. **חַרֵּשָׁה** (the *ח* softened into *א*) the same, Talm. **חַרֵּשָׁה**, **חַרֵּשָׁה** forest, Targ. denomin. **חַרֵּשׁ** to grow into one another as in a thicket. Hence the phraseological allusion **כְּעִזְבוֹת הַחַרֵּשׁ וְהָאֱמִיר** Is. 17, 9 like the abandonment (desolation) of the forest and of the mountain-top (mountain-fort, see **אֱמִיר**), i. e. like as the Amorites and other Canaanite tribes abandon their last places of refuge before the victoriously-pressing Israelites. Hence it is

unnecessary to read, with the LXX, *בְּעֶזְבֶּתָה הַחֲדָיִיתָהּ*; or with Aq., Symm., Theod., Syr., Saad. and others, to take the word in signif. 2 as a proper name. To this head has also been referred Ez. 31, 3 (see *חֲרָשׁ*); perhaps only 2 Chr. 27, 4 rightly. — 2. (*forest*) *n. p.* of a wooded mountain in *זֶיף בְּרַי* of Judah 1 Sam. 23, 15, interchanged with *הַר* 23, 14. There were *מְצֻדוֹת* (*strongholds*) 23, 14 19; besides, there was in the same place a hill *חֲכִילָה* (which see) 23, 19.

חֲרָשׁ (for *חֲרָשׁ*) *m.* deaf, whose ears are silent, as it were, Is. 35, 5; 43, 8; also in a metaphor. sense 42, 19; of the serpent Ps. 58, 5, i. e. which is deaf to enchantment. From *חֲרָשׁ* II.

חֲרָשׁ m. 1. (a participial form) a worker, in brass 1 Kings 7, 14. — 2. (an abstract form like *יָתָר*, *אָבָר*) a cutting-instrument Gen. 4, 22.

חֲרָשָׁא 1. (Aram. defin. from *חֲרָשׁ* = Hebr. *חֲרָשׁ*, worker) *n. p. m.* Ezr. 2, 52; Neh. 7, 54. Many explain it *one born at the time of ploughing*, like the proper name Sertor among the Romans, one born at seed-time, or in the signification *Silens*, conseq. = Tacitus. — 2. in *הַל חֲרָשָׁא* (*hill of magician*, comp. *אֲכַשְׁתָּה*, *מַעֲלֵנְקִים*) *n. p.* of a locality along the river *בְּבָר*, where was a colony of Jewish exiles Ezr. 2, 59, Neh. 7, 61; as there were in the same direction the exile-places *חֲרָשׁ מְלִיחָה* ib. ib., *חֲרָשׁ מְלִיחָה* Ez. 3, 15, *חֲרָשׁ מְלִיחָה* 2 Kings 19, 12, *חֲרָשׁ מְלִיחָה* Is. 37, 12 from *חֲרָשׁ מְלִיחָה*. With these compounds of *חֲרָשׁ* may be compared besides *Thiluta*, *Thilsaphata* (Amm. Marc. 24, 2; 25, 8).

חֲרָשִׁית f. 1. artificial work, with *אֲבָן* Ex. 31, 5 stone-masonry, with *עֵץ* 35, 33 joinery. — 2. (city of crafts, place of artificial work; according to others forest) *n. p.* of a city in northern Palestine, situated in *הַגִּלְיָה* (1 Kings 9, 11), which was also called on account of its Phœnician and heathen population *גִּלְיָה* (Is. 8, 23), and therefore it is named *חֲרָשִׁית* Judges 4, 2 13 16. In

the vicinity of this locality, upon *גִּבְלִי נַחְתָּלִי* (Josh. 20, 7), now G'ibl Safad (*הַר צַפְתָּה*) Josh. 21, 32, also called *בְּנִיָּלִי* *קָדֵשׁ בְּנִיָּלִי* (1 Mac. 11, 63), where there is still at the present day a village *Kedes* (Robins. III, 622). From the appendage it may be inferred that there was still *חֲרָשִׁית*.

חֲרָשִׁית see *חֲרָשׁ* 3.

חָרַת (*part. pass.* *חָרַתָּה*) *tr.* same as *חָרַשׁ* to engrave, with *עַל* of the thing in which, Ex. 32, 16; Targ. *חָרַתָּה*, Syr. *حَرَت*, Ar. *حَرَت* the same.

חָרַת (not used) *intr.* same as *חָרַשׁ* I., *חָרַשׁ* I. and *חָרַץ*. Derivative

חָרַת (*thicket*, from *חָרַתָּה*, see *חָרַשׁ*, *חָרַשׁ* 2) *n. p.* of a forest in the western part of the Judah-mountains 1 Sam. 22, 5, not far from *קְצִיָּלָה* 23, 1.

חָשַׁב (*inf. constr.* *חָשַׁבְתָּ*, after *לֵךְ* also *חָשַׁבְתָּ*; *fut.* *יִחָשַׁב*, before Makkeph-*חָשַׁבְתָּ*) *tr.* 1. to bind, to bind together, to knot, viz. a) to knot threads, spoken of a weaver, *part.* *חָשַׁבְתָּ* a weaver (Ex. 26, 1 31; 28, 6), with *חָשַׁבְתָּ* (35, 35; 38, 23) denoting the artificial work necessary for the tabernacle; Phœnic. *חָשַׁב* the same (Kit. 7, 4). b) to unite artificially, musical instruments Amos 6, 5, artificial works Ex. 31, 4, hence *חָשַׁב* 2 Chr. 26, 15 an artificer; of the inventors of warlike implements see Pih. c) to bind about, to gird about, a girdle. Derivat. *חָשַׁבְתָּ* d) to fence, to encircle, to fortify around, a place, or to make firm, proceeding from the idea of uniting, chaining together; comp. *חָשַׁבְתָּ* Neh. 3, 38, *חָשַׁבְתָּ* Am. 9, 6, the proper name *חָשַׁבְתָּ*, Ar. *حِطَابَة*, firm building, prop. ligatio; hence perhaps *חָשַׁב* 2 Chr. 26, 15 a fortification-architect, one who builds a stronghold, if this word does not belong to signif. b. Derivat. *חָשַׁבְתָּ* 1, *חָשַׁבְתָּ* 1, the proper name *חָשַׁבְתָּ*. — 2. Metaphor. to meditate, to devise, a spinning together as it were of ideas (a similar metaphor occurring in *זָמַם*, *זָמַר*, *זָמַר*); commonly in a bad sense, with accus. of the object, *חָשַׁבְתָּ*

dition, hence to be *unfortunate, low, fallen, unknown, helpless*. Deriv. חָשַׁךְ, חָשְׁכָה, חָשְׁכָה, חָשְׁכָה, חָשְׁכָה, חָשְׁכָה. — The fundamental signification seems to be *to veil, to cover* (see חָשַׁךְ, חָשְׁכָה), since darkness is usually regarded as a veiling of light; accordingly the organic root חָשַׁךְ is cognate with that in חָשַׁךְ, חָשְׁכָה, חָשְׁכָה &c.

Hif. חָשַׁךְ (1 p. fut. חָשְׁכָה, fut. חָשְׁכָה, חָשְׁכָה) 1. *to make dark, to darken*, with accus. (יָד) AM. 5, 8, or with לְ 8, 9, of the darkening of the earth by a total eclipse of the sun in the year of Jeroboam's death; or absol. and figurat. JER. 13, 16, i. e. helplessness breaks in; *to spread darkness* Ps. 105, 28; 139, 12. — 2. Figurat. *to darken, to confuse*, חָשְׁכָה JOB 38, 2.

חָשַׁךְ (part. חָשְׁכָה; fut. חָשְׁכָה, חָשְׁכָה) *tr. to hold, to hold back, to keep off*, with מִן of the person *to withhold, to detain, to refuse* GEN. 22, 12; 39, 9, *to keep from, to deliver* 1 SAM. 25, 39; with the simple accus. of the object *to save* 2 SAM. 18, 16, *to keep far from* 2 KINGS 5, 20; *to spare* PROV. 13, 24; 17, 27; חָשַׁךְ JOB 30, 10 *to keep back the spittle*, i. e. not to spit out before one; *to reserve* 38, 23; *to give a check to* JER. 14, 10; *to put a stop to* JOB 16, 5; IS. 58, 1; *to snatch, to snatch*, חָשַׁךְ, from the pit JOB 33, 18, Ps. 78, 50, for which חָשַׁךְ stands once IS. 38, 17; חָשַׁךְ חָשַׁךְ *to give and not withhold*, i. e. to give abundantly PROV. 21, 26; *to deliver* 24, 11, Ps. 19, 14; without stating the object EZR. 9, 13 *thou hast delivered (us) below our iniquity*, i. e. undervaluing our iniquity; *to limit* IS. 54, 2; *to moderate*, i. e. to hold 14, 6. In Ez. 30, 18 mss. and interpreters (Rashi, Kimchi) have read חָשַׁךְ חָשַׁךְ and translated: *the day has denied (its light)*; perhaps the more correct reading is חָשַׁךְ.

Nif. חָשַׁךְ (fut. חָשְׁכָה) *to be held in, moderated* JOB 16, 6, *to be delivered* 21, 30.

The fundamental signification of the organic root חָשַׁךְ (Targ. חָשַׁךְ *to lessen, to draw off*, Syr. حَشَرَ *to withhold, to keep back*) appears to be *to cut off*, like

חָשַׁךְ, and therefore it is connected with the organic root in חָשַׁךְ (belonging to שָׁכַר), Lat. sec-are, Targ. חָשַׁךְ a little piece.

חָשַׁךְ (only pl. חָשְׁכִים) *adj. m. dark, low, poor, mean*, therefore חָשְׁכִים PROV. 22, 29 *obscure, low people*; Targ. חָשְׁכִים, חָשְׁכִים for חָשַׁךְ.

חָשַׁךְ (with suff. חָשְׁכִי) *m. 1. darkness*, opposed to אֹרֶךְ GEN. 1, 4 18; ECCL. 2, 13, conceived of as an independent material IS. 45, 7; JOB 38, 19; *duskiness* JOSH. 2, 5; *a dark night* JOB 3, 4, with צֶלֶמֶת (*dark shadow*), חָשְׁכָה (*dark cloud*) 3, 5; 10, 21; 34, 22, or with עָרָם and עָנָן DEUT. 4, 11; חָשְׁכָה ZEPH. 1, 15, closely connected with the latter to intensify the meaning EX. 10, 22, parall. לִיָּלָה JOB 5, 14. — 2. Figurat. *helplessness* 5, 14; 12, 25, opposed to יָד and חָשְׁכִים; *horrid, dark sheol* 10, 21; *the grave* 17, 13, חָשְׁכָה IS. 45, 3 *treasures of the grave* (because great treasures were concealed in a Babylonian sepulchre, Herod. I, 187); *a prison* IS. 42, 7; *danger* JOB 15, 22, *misfortune, misery* 15, 23 30; 20, 26, *threatening danger* 22, 11; 29, 3; *death* 18, 18; *wretchedness* 23, 17, חָשַׁךְ IS. 5, 30 = חָשְׁכָה חָשְׁכָה 8, 22 as a climax. Then *darkness of the understanding*, i. e. *ignorance, short-sightedness* JOB 37, 19; ECCL. 2, 14; *falsehood, injustice* IS. 5, 20; PROV. 2, 13; ECCL. 2, 13; *sadness* ECCL. 5, 16.

חָשַׁךְ Aram. same as Hebr. חָשַׁךְ. Deriv. חָשְׁכִי.

חָשְׁכָה (fem. of חָשַׁךְ, like עָזָה) *abandonment* JER. 49, 11 from עָזָה, חָשְׁכָה pressure IS. 38, 14 from עָשָׂה; the Dagesh lene expected at the beginning of the second syllable is omitted, because a sibilant [ש, ז] precedes, as is also the case with ר, e. g. חָשְׁכָה, חָשְׁכָה, חָשְׁכָה, though the rule has not been carried out) *f. darkness* (parallel לִיָּלָה, MIC. 3, 6 and *darkness shall be to you, that you may not receive an answer*.

חָשְׁכָה or חָשְׁכָה (c. חָשְׁכָה after the form חָשְׁכָה from חָשְׁכָה; on the omission

of Dagesh lene see חֲשֵׁכָה *f.* same as חֲשֵׁךְ GEN. 15, 12; Is. 8, 22; Ps. 82, 5; 139, 12.

חֲשֵׁכָה see חֲשֵׁכָה.

חֲשֵׁכִים (pl.) *m.* darkness, figur. misery, misfortune Is. 50, 10.

חָשַׁל (Kal unused) *intr.* to reel to and fro, to totter; hence to be weak, decaying, feeble, exhausted, a collateral form of חָשַׁל (which see); comp. Arab. حسل, حشل (to be weak, slack, then to be bad, mean, worthless), حتل (to be lean, weak), كسل (to be inert, flabby) &c.

Nif. נִחְשַׁל to be enfeebled, exhausted, decaying, whence נִחְשָׁלִים DEUT. 25, 18 enfeebled.

חָשַׁל (part. חֲשֵׁל) *Aram. tr.* to rub or beat fine, to crush, cognate in sense with קָץ (a verb) DAN. 2, 40; Syr. حش to beat out thin, of tin, Talm. חושל what is pounded, bruised, gravel, like גָּרַשׁ of similar derivation; figurat. Syr. حش to analyse closely, finely, subtly, to think, as נִקְנֵק. The fundamental signification is unconnected with the Hebr. חָשַׁל.

חָשַׁם (not used) *intr.* to shine, to glitter, to be luminous, spoken of shining brass, connected with חָשַׁן, חֲשֵׁן, *Aram.* חֲשֵׁם. Metaphor. (like other verbs having the same fundamental signific., e. g. הָרַח, הָרַח), to be shining, distinguished, rich, noble, or physically, to be large, strong, corpulent, like the Ar. حشم, حشم; of places, to be fruitful, fat. Deriv. חֲשֵׁם belonging to the ulterior developments חֲשֵׁמֶן, חֲשֵׁמֶל, חֲשֵׁמֶן, the proper names חֲשֵׁם (perhaps also חֲשֵׁם), חֲשֵׁמֶן, חֲשֵׁמֶל.

חֲשֵׁם (noble, distinguished, rich, or shining, viz. Jah is) *n. p. m.* EZE. 2, 19; NEH. 7, 22.

חֲשֵׁם see חֲשֵׁם.

חֲשֵׁמֶן (fruitfulness, fulness) *n. p.* of a place in Judah JOS. 15, 27, whence in the later period of the language the Gentile חֲשֵׁמֶנִי or חֲשֵׁמֶנִי Hashmo-

naean, i. e. proceeding from Hashmon; in Josephus (Ant. 12, 6, 1) Ἀσαμωναῖος, a surname borne by the Maccabean family from their ancestor downwards.

חֲשֵׁמֶל (from חֲשֵׁם splendour, glitter, with the derivative ending ל, as in חֲשֵׁמֶל, חֲשֵׁמֶל; with a of motion חֲשֵׁמֶל) *m.* shining or burnished brass, polished gold, EZE. 1, 4 27; 8, 2, obviously identical with חֲשֵׁמֶל (according to the LXX shining brass, elsewhere smelted or burnished brass) 1, 7 or חֲשֵׁמֶל (EZE. 8, 27); REVELATION 1, 15 and 2, 18 χαλκολίβατος. It is possible, however, that the word is foreign, i. e. Assyrian, and might be known as such in Mesopotamia, where Ezekiel lived. The electrum, as the LXX and Vulg. render it, is a mixture of silver and gold, a clear, shining metal; comp. Pliny 33, 4.

חֲשֵׁמֶן (from חֲשֵׁם with the derivative syllable מֶן, as in חֲשֵׁמֶן, חֲשֵׁמֶן; plur. חֲשֵׁמֶיךָ) *m.* 1. properly shining, hence noble, distinguished, a magnate, Ps. 68, 32 (Kimchi), confirmed by the Arabic; the family name חֲשֵׁמֶנִי has also been understood in conformity with this signification, but improperly. — 2. *n. p.* of Hermopolis in Egypt, Coptic ΣΑΜΟΥΝ, Ar. اشمونين, in which sense Ibn Sarāk takes חֲשֵׁמֶיךָ Ps. 68, 32 i. e. the inhabitants of Hashman in Egypt; which, however, is very problematical.

חֲשֵׁמֶנֶה (fruitfulness) *n. p.* of a station of the Israelites in the desert NUM. 33, 29.

חָשַׁן (not used) *intr.* same as חָשַׁם to shine, to glitter, to be beautiful, of dress, conseq. connected with the Ar. حشن, whence the proper names حشن (חסן) &c. Deriv. חָשַׁן. But as the signification of the verb is too indefinite for the derived noun, it is better to compare the former with חָשַׁן I.: to surround, to hedge about, to enclose, to conceal, of a magazine, comp. חָשַׁן and חָשַׁן 1.

חָשַׁן *m.* properly bag, therefore the four-cornered gorget worn by the high-priest on the breast, which was set with

12 precious stones in gold, arranged in four rows, the hollow part of it having the *אֵיזִים* and *חֲמִים* Ex. ch. 25. 28. 29. 39; Lev. 8, 8. As it gave decisions in difficult questions, it was called *חֶשֶׁבֶת* Ex. 28, 29 30. The version of Symmachus *δόχιον* refers to the fundamental signification; and that of *λόγιον* (Philo) and *λογεῖον* (LXX) to the operation. See Ben-Sira 45, 10.

חֶשֶׁק I. (*part. pass. pl. constr.* *חֶשְׁוִיָּקִי*) a Syriac form for *חֶשֶׁק* Is. 20, 4, as *חֶשְׁרִי* JUDGES 5, 15 = *חֶשְׁרִי*; *inf. absol.* *חֶשְׁקִי*, *constr.* with *לְחֶשְׁקִי*; *imp. f. sing.* *חֶשְׁקִי*; *fut.* *חֶשְׁקִי* tr. 1. *to separate, to divide, to strip off*, like *חֶשֶׁק* (which see); whence *חֶשֶׁק* (a noun). — 2. Metaphor. *to make bare, to uncover*, Ar. *كسف*. So e. g. *חֶשֶׁק* Is. 20, 4, *חֶשֶׁק* 47, 2, *חֶשֶׁק* JER. 13, 26, a sign of contemptibleness and meanness; *חֶשֶׁק* to make bare the arm Is. 52, 10, Ez. 4, 7, i. e. to go courageously into the fight, heroes having been accustomed to bare the right arm in battle, in ancient times (Arr. Alex. 5, 18; Silius Ital. 12, 715; Stat. Theb. 1, 413; Lucan. 2, 543); *to discover*, e. g. the hiding-places of the enemy JER. 49, 10; of *יָצָר* Ps. 29, 9, *חֶשֶׁק* Jo. 1, 7 *to strip off the bark* (of a tree), *to strip it of leaves*, which is tantamount to its uncovering. Deriv. *חֶשֶׁק*, the proper name *חֶשֶׁק*.

חֶשֶׁק II. tr. *to draw*, *מִן* (with *מִן* out of) Is. 30, 14; *חֶשֶׁק* Hag. 2, 16. The organic root appears to be connected with *חֶשֶׁק* and with *חֶשֶׁק*.

חֶשֶׁק (*pl. constr.* *חֶשְׁוִיָּקִי*) m. a division, a little flock, of goats 1 KINGS 20, 27 (Targ., LXX, Vulg.).

חֶשֶׁק I. intr. *to cleave or tie or bind oneself to something*, deriv. *חֶשֶׁק* or *חֶשְׁוִיָּקִי*; *to be attached to, united to, firmly bound to a thing*; fig. with *בְּ* of the pers. *to have pleasure, delight in one*, GEN. 34, 8; *to love* DEUT. 21, 11; *to adhere to* 7, 7; Ps. 91, 14; or absolutely with an infin. following, *to have an inclination, desire, pleasure*, in or for doing a thing 1 KINGS 9, 19; 2 CHR. 8, 6. Deriv. *חֶשֶׁק*.

Pih. *חֶשֶׁק* *to fasten together, to knot together, to bind* (by cross-poles) Ex. 38, 28. Deriv. *חֶשֶׁק*.

Puh. *חֶשֶׁק* (*part.* *חֶשְׁוִיָּקִי*) *to be united* Ex. 27, 17; 38, 17.

The stem is sufficiently ascertained by means of *חֶשֶׁק* (which see), Ar. *عَسَقَ* (to adhere to), *عَشَقَ* (to love), *حَزَقَ* (to bind), Targ. *חֶשֶׁק* for Hebrew *חֶשֶׁק* &c. The organic root is *חֶשֶׁק*, also found in *חֶשֶׁק*, *חֶשֶׁק*, Ar. *حَزَقَ* &c.

חֶשֶׁק II. tr. same as *חֶשֶׁק* Is. 38, 17, as the latter stands in a similar phrase in Ps. 78, 50 and Job 33, 18.

חֶשֶׁק or *חֶשְׁוִיָּקִי* (*pl.* *חֶשְׁוִיָּקִי*) m. *what is fastened* (to two opposite points), a junction-rod, a cross-pole, Ex. chs. 27. 36. 38.

חֶשֶׁק (*pl.* *חֶשְׁוִיָּקִי*) m. a spoke, connecting the rim with the nave 1 KINGS 7, 33

חֶשֶׁק (with suff. *חֶשְׁוִיָּקִי*) m. *desire, what is pleasing*, opposed to what is useful or necessary; *ease*, Is. 21, 4; metaphor *pleasant-building*, 1 KINGS 9, 1 19; 2 CHR. 8, 6.

חֶשֶׁר (not used) tr. same as *חֶשֶׁק* *to knot around, to bind about, to bind, to unite*, hence like the Ar. *حَشَرَ* *to assemble, to bind together*; spoken of water, *to run together* (into thick clouds); from which fundamental signification it meant even at an early period *to arrange, to bring together in harmony*; Phenician *חֶשֶׁר* the same, and therefore in the Phenician cosmogony *חֶשֶׁר* (Chusor, like Ulom = *עֶלֶם*) was the principle of order, *τάξις*, hence the name of the world-arranger, *χουσωρός* in Damascius (in his Phenician cosmogony); and *חֶשֶׁר*, *Ἀσσωρος*, arrangement, the eighth principle of power in the primitive cosmogony of the Babylonians; with *חֶשֶׁר* *Κισσάρη* (union), *חֶשֶׁר*, *Χουσαρθίς* (Sanch. p. 42), a name of Harmonia, by which is meant personified law *Θανρω* (חֶרֶן), so far as harmony and order are the consequence of law. The organic root is *חֶשֶׁר*, *חֶשֶׁר*, *חֶשֶׁר*.

also existing in קִטָּר II., Aram. קִטָּר, and in חֶר. From the fundamental signification may naturally result the meaning *to be firmly wound together, to be strong, firm*; which the Targ. assumes for חֶרֶרָה.

חֶרֶרָה (constr. חֶרֶרָה) *f. a gathering, denseness*, with מָיִם as a poetical periphrasis for *thick cloud* 2 SAM. 22, 12, rendered by *Ibn Ganāch* *fulness of rain*. The LXX and Syr. read חֶרֶרָה after Ps. 18, 12.

חֶרֶר (plur. חֶרֶרִים) *m. the nave, of a wheel, modiolus*, in which the spokes unite 1 KINGS 7, 33.

חֶרֶשׁ (not used) *intr. same as קָשׁשׁ* (belonging to קָשׁ) *to be parched, sapless, withered, hard, of grassblades*. Arab.

חֶשׁ IV. dried up.

חֶשֶׁשׁ (after the form חֶחֶת, a collateral form of חֶשֶׁשׁ) *m. dry grass, hay*, which the fire easily catches Is. 5, 24. It seems to be interchanged with קָשׁ 33, 11. Ar. حشيش the same.

חָת (after the form חָת, רָח, זָח, *pl.* חָתִים) 1. *adj. m. dismayed, terrified, fearful*, 1 SAM. 2, 4, where קָשׁוּ חָתִים stands poet. for קָשׁוּ חָתִים; as elsewhere the verb חָת is applied to חָתִים (Ob. 9), oppos. to חָתִים; JER. 46, 5. — 2. (*pause* חָת; with suff. חָתֶיךָ) *subst. fear, dread*, JOB 41, 25; חָתֶיךָ *the terror of you* GEN. 9, 2, where the suff. is in an objective sense. From this noun is developed חָתִית, חָתִי.

חָתִי (giant, prop. terror, the same metaphor as in חָתִים, see חָתִים) 1. *n. p. of a son of Canaan*, mentioned as the second after צִיחֹן GEN. 10, 15; *Gent. pl. m.* בְּנֵי חָת 23, 3, *fem.* בְּנוֹת חָת 27, 46, or *sing. masc.* חָתִי, *fem.* חָתִית Ez. 16, 3, *fem. plur.* חָתִית 1 KINGS 10, 1. — 2. *Collect. designation of a race* EXOD. 3, 8, also *pl.* חָתִים JOSH. 1, 4. In the patriarchal time this tribe had their centre (GEN. ch. 23) at Hebron, the oldest city in the world according to the Israelite view (NUMB. 13, 22); and became related to

the Edomites 26, 34; 27, 46; 36, 2. The tribe חָתִי only is mentioned as dwelling in the midst of the Hittites at that time, 34, 2. Hence the Hittites occupy the first place in the enumeration of the Phenician tribes inland EX. 3, 8 17; 13, 5; JOSH. 3, 10; JUDGES 3, 5; EZR. 9, 1; NEH. 9, 8; and in archaic phraseology all the interior was even named חָתִים JOSH. 1, 4. At the time of Moses they had entirely disappeared, at least as the leading tribe, and dwelt as a scattered remnant among the Jebusites and Amorites NUM. 13, 29, JOSH. 11, 3; the latter having stepped into their place. — 3. In consequence of violent commotions in Palestine before the conquest of it by the Israelites, the Hittites were driven out of the land, in their collective capacity, and peopled the opposite island of Cyprus, which must have been called not merely *the island of the חָתִים*, but also that of the חָתִים. At the time of Solomon, when all the remains of the Hittites in Palestine were doomed to eternal servitude 1 KINGS 9, 20 21, there were still חָתִים מְלָכִים with אֲרָם 10, 28, which can refer only to the numerous kings of Cyprus (where were nine kingdoms Diod. 16, 42; Mel. 2, 7; Plin. H. N. 5, 35); and the חָתִית, whom Solomon married 1 KINGS 11, 1, the fear of the Syrians for the חָתִים with the מְלָכִים מְצָרִים 2 KINGS 7, 6, as also JUDGES 1, 26 can also refer to nothing but Cyprus, as Josephus (Ant. 9, 4, 5), Eusebius and Jerome (s. v. Χερσίμ) have understood the point. But as Greece had attained to an ascendancy there at an early period, the ethnographical table (GEN. 10, 4) reckons the חָתִים to יוֹן, a double derivation of a similar kind occurring in the case of other tribes also (10, 7 28 29). In Phenician sources חָתִי is the proper name of the city Citium in Cyprus (on a Sidonian coin with the inscription חָתִי אֲמָא פִּתָּר צִיִּר), the oldest town of the Phenicians on this island; then the name of the whole territory; written elsewhere חִית (in Chittite inscriptions). In addition to these forms there occurs on Tyrian and Chittite

coins חתה. An inhabitant of this city is called חתאי, *Kittaios* (Athen. inscript. 2, 1), for which חתאי also appears (33. inscript. of Citium); pl. חתאן (Kit. 1, 1).

חתה (*infin. constr. with ל: לַחְתוּת*; *fut. יַחְתֶּה*, with *suff. יַחְתֶּה*) *tr. to take, lay hold of, seize* (*Kimchi*), with נָסַח Ps. 52, 7 *to take and pluck*; אָשׁ חַיָּי Prov. 6, 27 *to take up fire*, with מִן of the place whence Is. 30, 14; with עַל of the person and accus. of the object. In Prov. 25, 22 it is a praegnans expression for, *to take up and lay upon one*, or חַתְּהוּ has also the meaning of נָחַח. חַתְּהוּ Prov. 17, 10 can only be the *fut. apoc. of חַתְּהוּ* according to the Milel-accent, like חַתְּהוּ from חַתְּהוּ (*Kimchi*), and with בָּ of the person = בָּ אָחִיו *to lay hold of, to seize*; and the meaning of the phrase is, *re-proof lays hold of the wise man more &c.*

Ar. حَتَّى the same. Deriv. مَحْتَمِل; on the contrary the proper name מַחְתָּה comes from מַח = מָחַ, like נָחַח from נָחַ; see מַחְתָּה.

The organic root of the stem חַתְּהוּ is closely connected with that in חַתְּהוּ, אֶחָיו.

חַתְּהוּ (from חַתְּהוּ after the form חַתְּהוּ) *f. terror, fear* GEN. 35, 5.

חַתְּהוּ *m. a bandage*, חַיָּי Ez. 30, 21 *to put a bandage* = חַיָּי in the same place; Talm. חַתְּהוּ *basket*, made of twigs or rods plaited into one another.

חַתְּהוּ (from the redupl. Pihel חַתְּהוּ after the form חַתְּהוּ; only *pl. חַתְּהוּ*) *m. terrors, dangers*, ECCLES. 12, 5, incorrectly taken by Jerome and the Vulg. for a *part. pl. terrified, fearful*.

חַתְּהוּ (*patronym. from the proper name חַתְּהוּ*; *pl. חַתְּהוּ*) *m., חַתְּהוּ (pl. חַתְּהוּ)* *f. see the proper name חַתְּהוּ*.

חַתְּהוּ *m. same as חַתְּהוּ* GEN. 38, 18 25 in the Samar. text.

חַתְּהוּ (with *suff. חַתְּהוּ*) *f. 1. same as חַתְּהוּ, חַתְּהוּ, terror*, cognate in sense with חַתְּהוּ; Ez. 32, 27 *for the heroes were a terror* (or to read with vss. 29 30 חַתְּהוּ *their heroship*); the

LXX read חַתְּהוּ כְּלֵם Ez. 32, 30 *with their terror of their might*, i. e. that proceeded from their might. חַתְּהוּ 32, 24 32 *to cause terror*. — 2. *respect, awe*, 26, 17. — Another חַתְּהוּ see under חַתְּהוּ.

חַתְּהוּ (Kal unused) *tr. 1. to cut, to divide* (cognate in sense חַתְּהוּ), Targ. חַתְּהוּ, closely connected in its organic root with that in חַתְּהוּ, חַתְּהוּ, about which fundamental meaning the numerous derivatives in the Targ. and Mishna hardly leave a doubt. — 2. *to establish, to determine, to decree*, as חַתְּהוּ, חַתְּהוּ.

Nif. חַתְּהוּ *to be determined, decreed, upon* (עַל) one, DAN. 9, 24.

חַתְּהוּ (Kal unused) *tr. 1. to enwrap, to swathe, a new-born child; to wrap up, to bind, a wound* (cognate in sense חַתְּהוּ), proceeding from the fundamental signification "to wind, to bind", and identical in its organic root חַתְּהוּ with that in חַתְּהוּ, חַתְּהוּ, Aram. חַתְּהוּ, Arab. حَتَل &c. Deriv. חַתְּהוּ, חַתְּהוּ. — 2. *Figurat. either trans. to cover, to conceal, to hide, or intrans. e. g. of a lurking-hole; better, however, after another metaphor, to be strait, firm, dense, strong*. Deriv. חַתְּהוּ the proper name חַתְּהוּ.

Pih. חַתְּהוּ (not used) *to bind about strongly or firmly, a wound, to put on a bandage*. Deriv. חַתְּהוּ.

Puh. חַתְּהוּ *to be swaddled*, Ez. 16, 4.

Hoph. חַתְּהוּ the same, Ez. 16, 4.

חַתְּהוּ (not used) *adj. m., only fem. as the substantive*

חַתְּהוּ (with *suff. חַתְּהוּ*) *f. a swaddling-cloth, cover, in a fig. sense* Job 38, 9.

חַתְּהוּ (*lurking-hole or stronghold*) *n. p. of a place in Damascene Syria* Ez. 47, 15; 48, 1; Ar. حَتَل latibulum.

חַתְּהוּ (*fut. יַחְתֶּם*) *tr. 1. same as חַתְּהוּ to shut up, חַתְּהוּ Job 9, 7, to enclose, to close, to veil, like חַתְּהוּ; to seal, with חַתְּהוּ of the instrument, חַתְּהוּ 1 KINGS 21, 8, חַתְּהוּ ESTH. 8, 8 10, as the close or*

subscription, חתומים, *the undersigned* Numb. 10, 2; *to seal up*, i. e. to close, Jer. 32, 10 44, opposite to נָלִי vs. 11 and 14; Is. 29, 11; *to seal*, with א of the thing, *to press the seal upon a thing*, i. e. *to seal it up*, Job 33, 16; 37, 7; comp. Greek σφραγίς (seal) from σφάσσω (to close). — 2. Figur. *to seal*, to close, = סָתַם DAN. 12, 4 9, i. e. not to publish a book or a prophecy; *to close* מִצֵּן Song of Sol. 4, 12; the image of an untouched maiden; *to confirm* DAN. 9, 24, like σφραγίζεν, conseq. = *to justify*, *to recognise*; *to fill* מִשְׁאֹרֶת (the measure of sin) DAN. ibid.; *to keep* Is. 8, 16, with אָר (to bind up), of a judge's sentence of punishment Job 14, 17 which is in אָרָר or אָרָר DEUT. 32, 34. Part. הֹתֵם Ez. 28, 12 *a sealer*, i. e. *last*, viz. *highest, supreme*. Deriv. הֹתֵם, הֹתֵם, הֹתֵם.

Nif. נִתְּחַם (*inf. absol.* נִתְּחָמוּ) *to be sealed* ESTH. 3, 12; 8, 8.

Pih. חָסַם to close, to shut up, JOB 24, 16, with לְמוֹ as a dat. commodi.

Hif. ¹⁷הִתְחַלֵּם to close, to stop, from
(מָן) a thing **LEV.** 15, 3.

The stem has its analogy in סָטַף, סָטַף, סָטַף, סָטַף, Ar. حَتَمَ, حَتَمَ &c., but the organic root is manifestly סָטַף; Arab. also, to bolt.

חתם see **חזם**.

סָתַם (with suff. סָתַמָּה) *Aram. tr. to seal, to close up*, DAN. 6, 18.

חַתְּמַת *fem.* same as חֹתֶם Gen. 38, 25.

חָתָן (in Kal only the *part. m.* חֹתֵן, with *suff.* חֹתֵנִי; *fem.* חֹתֶנֶת, with *suff.* חֹתֶנֶתִי) *trans.* prop. to bind, to wind, to tie, connected in its organic root ח־תָן with that in ח־תָן, ח־תָן, ח־תָן, ח־תָן (which see) &c. But in use it is only metaphorical, a) *to effect a union, an affinity*, spoken of the father of a maiden, hence חֹתֵן *a father-in-law*, Ex. 18, 1; NUM. 10, 29; JUDGES 4, 11; 19, 9, prop. one who makes an alliance; חֹתֶנֶת *a mother-in-law*, DEUT. 27, 23, i. e. the mother of the wife. For the father and mother of the husband the language has חָם,

b) *to marry*, i. e. *to enter into an alliance*. Deriv. **חָתַן**. c) *intr. to be related, made a friend of*. Deriv. **חָתָן** 4.

Hithp. חִתְּפוּ to contract affinity by marriage, with אָח (accus.) GEN. 34, 9, 1 KINGS 3, 1, אָח 1 SAM. 18, 21 and אָח of the person 2 CHR. 18, 1, only applied to that which arises on the woman's side.

In explanation of the fundamental signification comp. Arab. حَتَن III. to contract affinity by marriage, II. and IV. to marry, حَتَن to bind, out of which has arisen a) the meaning *to circumcise*, i. e. to devote by vow to a god, to unite in marriage with a god, as it were, circumcision expressing ideal union with God; b) to keep a feast at a wedding or a circumcision.

חֲתָן (*constr.* חֲתָן, with *suffix* חֲתָנִי; *pl.* חֲתָנִים, with *suffix* חֲתָנָי) *m.* prop. one allied, married, hence 1. at a marriage-feast, a *bridegroom*, who rejoices in conducting home the bride Is. 62, 5, and like the latter exults in that day (see פֶּלֶא) JER. 7, 34; 16, 9; 25, 10, who wears a chaplet SONG OF SOL. 3, 11, and encircles his head like a priest Is. 61, 10; who with joyful spirit and full of life's enjoyment goes forth from the bride-chamber (חֲדָר, חֲדָר) with the feeling of vigour, Jo. 2, 16, Ps. 19, 6, after he has become in the wedding-night by the offering of the maiden's blood a חֲתָן דָּמִים, i.e. one allied by the maiden's blood (Ex. 4, 25 26), an idea which was subsequently transferred to circumcision. — 2. a *bridegroom of circumcision*, i.e. who is allied to God by the dedication of the blood of circumcision (*Kimchi, Ibn G'anách, Ibn Esra*), called from the consummation of marriage חֲתָן דָּמִים Ex. 4, 25 26; hence Ar. חָתַן to circumcise, حَتَّين circumcised, حَتَان circumcision &c. — 3. a *son-in-law*, GEN. 19, 14, 1 SAM. 22, 14, sometimes with ל instead of the genitive 1 SAM. 18, 18, NEH. 13, 28; as אֶחָד, אֶחָד, אֶחָד, אֶחָד are also used. — 4. Generally a *relative by marriage* 2 KINGS 8, 27.

חַתְּנָה (from the masc. חָתָן *fem. espousals, nuptials*, SONG OF SOL. 3, 11.

חָתַף (*fut. יִחַתֵּף*) *tr. to tear away, to rob*, = חָטַף, חָטַף, Ar. حَتَف (of death's seizure), hence *to catch, seize*, JOB 9, 12, where the LXX read חָטַף. Deriv.

חָתַף (after the form חָטַף) *masc. a robber*, PROV. 23, 28, not the abstract robbery; Ar. حَتَف (robber, death).

חָתַר (*fut. יִחַתֵּר*, *pl. יִחַתְרוּ*) *tr. to break through*, with ח of the object, e. g. a wall EZ. 8, 8; 12, 5 12, seldom with the accus., e. g. חָתַר חָתָם JOB 24, 16; *to break through into, to press into*, with ח of the limit to which, AM. 9, 2; figurat. as חָתַר (2 KINGS 3, 26), חָתַר (2 SAM. 13, 25 27), *to make an exertion*, of sailors JON. 1, 13; where the Targ. and Vulg. translate according to the sense "to row". The Ar. خَتَر "to deceive" is not connected with the word.

Hif. חָתַר (not used) *to break in*, of a thief, deriv. מְחַתֵּר.

חָתַח (*i. e. חָתַח, fem. חָתְחָה, pl. חָתְחוּ*, *in pause* חָתְחָה, *imp. pl. חָתְחוּ*; *part. pres. pl. חָתְחִים*; *fut. יִחַתְחוּ*, as in other intrans. verbs of this class, e. g. יָבֵר, יָבֵר, יָבֵר; 1 pers. with a of motion חָתְחָה; *pl. חָתְחוּ*. Another חָתַח, e. g. JER. 21, 13, belongs to חָתַח, and here belongs also חָתַח JOB 21, 13 for חָתְחוּ *intrans.* 1. *to be overthrown, brought to shame, to be disgraced, disappointed*, with חָתַח or חָתַח Is. 20, 5; 37, 27; JER. 8, 9; 17, 18; 48, 1 20; 50, 2, of which it is a stronger expression; *to be confounded, sad*, JER. 14, 4; *to be in despair* 48, 1; *to be dismayed* 48, 39; *to be terrified* JOB 32, 15; with חָתַח *to be alarmed* DEUT. 1, 11, JOSH. 10, 25, with חָתַח Is. 30, 31 or מְחַתֵּר of the person JER. 1, 17 or also חָתַח of the thing Is. 31, 9; *to be dispirited, helpless* JER. 50, 36 (parallel חָתַח); OB. 9; Is. 8, 9. — 2. *to be crushed, bruised, broken in pieces*, objectively and subjectively Is. 7, 8; 51, 6 and perhaps in other places. The connection of the two senses is

seen from חָתַח (JOB 41, 17), and from the Arab. verbs كَسَرَ, فَدَقَّ, where both exist likewise. But see Pihel. Deriv. חָתַח (adj. and subst.), חָתְחָה, חָתְחָה, the proper name חָתַח.

Nif. חָתַח *to be afraid*, construed with חָתַח MAL. 2, 5. But as Kal has this meaning, the form may perhaps be better referred to חָתַח after the form חָתַח.

Pih. I. חָתַח (3 fem. חָתְחָה) 1. *to terrify, to put into fear*, with ח of the thing by which, JOB 7, 14, in which sense Hifil (31, 34) and the noun (6, 21) are used. In חָתְחָה חָתְחָה JER. 51, 56 it is usual to read either חָתְחָה or חָתְחָה to bring out agreement in gender and number, and to take the sense intransitively (like חָתַח Is. 60, 11, חָתַח 51, 13) "to be broken to pieces", translating *their bows are broken*; 1 SAM. 2, 4 being rendered in the same manner. But though חָתַח (perhaps = חָתַח, חָתַח, Ar. خَدَّ) has the signification *to be broken in pieces*, we have seen under חָתַח (above) that there is no need to depart from the usual meaning even when the word is coupled with חָתַח (1 SAM. 2, 4). חָתַח stands for חָתַח an archer, and חָתַח refers to חָתַח, the leading subject in this verse and the next, so that we should translate: *she puts their archers* (the reading should be חָתְחָה) *in fear*, חָתַח being parallel to חָתַח (as in JER. 8, 9) and חָתַח to חָתַח.

Pih. II. (not used) חָתַח the same. Deriv. חָתַח.

Hif. חָתַח (2 pers. חָתְחָה for חָתַח, as is sometimes the case before gutturals, comp. e. g. חָתַח from חָתַח; 1 pers. חָתַח, with convers. חָתַח, abridged from חָתַח, as חָתַח out of חָתַח from חָתַח, the vowel between the last radical and the personal suffix often falling away, e. g. חָתַח Ex. 23, 22 from חָתַח GEN. 17, 11 *Nif.* of חָתַח; *fut.* חָתַח, חָתַח, with *suff.* חָתַח, חָתַח. — חָתַח HAB. 2, 17 stands, according to some, for חָתַח, instead of

Münter, Relig. d. Babyl. p. 97), the overhanging part being called *טרייה* (after the form *לְבוֹשׁ*), hence EZEK. *ibid.* *טרייה* *טבולים* *overhanging high turbans*, out of *טרייהם*. According to the LXX, Vulg. and the old interpreters from *טבול* I. which is less suitable.

טביר (from *טבר*) *m.* a high point, a height (navel according to the LXX, Vulg. and others; Talmudic the same), with *האֶרֶץ* projecting point of the earth JUDGES 9, 37, mountain-summit, identical with *הָרְהָרִים* 9, 36, and also as running out in a slope on all sides, a high land, land of the middle, spoken of Palestine Ez. 38, 12. *טבור* as a proper name occurs in a similar original sense. In Phenice, *טבר*, *c.* *טבר* (Thubur, Tubur) is the same, in the metaphor. sense *hill, mountain, height*; conseq. in names of places e. g. *טבירניקא* (Thuburnica, hill of moistening; *ניקא* = *יָקַ*) *n. p.* of a hill in Numidia; *טבירשיקא* (Thubursica, hill of overflowing) *n. p.* of a city there.

טבח I. (*inf. constr.* *טבחה*, *imp.* *טבחי* GEN. 43, 16 for *טבח*) *tr.* 1. to slaughter, cattle Ex. 21, 37, DEUT. 28, 31, particularly for eating GEN. 43, 16, 1 SAM. 25, 11, Prov. 9, 2, slaughtering for the altar being expressed by *זָבַח*. Generally to cook, prop. to prepare the principal meal, which consisted for the most part of what had been slaughtered. Ar. *طبخ* to cook, to roast; Greek *μάγειρος* a cook and a slaughterer or butcher. — 2. Metaph. to kill, to murder, to massacre, men JER. 25, 34; Ez. 21, 15; LAMENT. 2, 21; Ps. 37, 14. Deriv. *טבחה*, *טבחיה*.

Pih. *טבח* (not used) to slaughter repeatedly or to cook repeatedly, spoken of a cook; metaphor. to massacre repeatedly, of an executioner. Deriv. *טבחה*, *טבחיה*.

Hif. *הטבחה* (not used) same as *Kal*. Deriv. *מטבחה*.

The stem (Ar. *طبخ*, Syr. *ܬܒܚ*) is connected in its organic root *ט־ב־ח* with that in *ט־ב־ח*, *ט־ב־ח*, Aram. *ט־ב־ח*.

טבח II. (not used) *intr.* same as *טבח*.

צָפַח, prop. to extend, to spread, hence to be wide, extended, thick, fat; the organic root being *ט־ב־ח*. Deriv. the proper names *טבחה*, *טבחיה*, perhaps also *טבח*.

טבח Aram. same as Hebr. *טבח* I.

Pah. *טבח* same as Hebr. *טבח*. Deriv.

טבח.

טבח (with *suff.* *טבחה*, from *טבח* I.) *m.* 1. slaughter, of cattle Is. 53, 7, Prov. 7, 22, hence banquet GEN. 43, 16, prop. the copious slaughter for the guests invited Prov. 9, 2. Metaphor. massacre, murder, destruction Is. 34, 6; 65, 12; *לָמַטַח* to give up to the massacre 34, 2; *לָמַטַח* to meet destruction JER. 48, 15. — 2. (from *טבח* II.; thick, strong) *n. p.* of a son of *נָחֻר* GEN. 22, 24, then of a Nahorite Aramaean tribe, mentioned along with the Nahorites *נָחֻרִים* and *נָחֻרִים* (which see). — 3. (extension, level) *n. p.* of a Mesopotamian locality, where this Nahorite branch had their seat, belonging to *צוּבָא*, which David wrested from Hadadeser the contemporary king of Aram Zoba, along with *בְּרִיתִי* (which see) 2 SAM. 8, 8 (Syr. *ܬܒܚܝ*, a reading that the Ar. and LXX [*Μετὰβάν*] have also had, while we have in our text the transposed form *בְּרִיתִי*). In 1 CHR. 18, 8 *טבחה* stands for it. A trace of the city has been found in a city *Taibeh* situated on the caravan route from Aleppo to the Euphrates, as *בְּרִיתִי* has been found in *Berah*, south east of Damascus; but there may have been other places, derived from the tribe Thebach, which bore this or a kindred name. See *טבחה*.

טבח (from *Pih.*; *pl.* *טבחים*) *m.* 1. a cook 1 SAM. 9, 23 24, i. e. he who slaughters for the principal meal. — 2. a slaughterer, slayer, executioner, in the royal body-guard, *pl.* the body-guard, the life-guardsmen, whose chief was called *כֹּרֵה* (GEN. 37, 36; 39, 1), or *רֹבֵץ* (JER. 39, 9), and who as head of the pretorians was at the same time head of the army 2 KINGS 25, 8. Hence the Vulg. translates *princeps exercitus*. The *טבח* or *טבח* had chiefly to ex-

ecute sentences of death, as he was commander of the royal palace-guard; corresponding to the Persian *Nasakshi Bashi* (*Morier's Journey* I. p. 5), to the Turkish *Capi Agassi* (*Lüdke, Beschreibung des türk. Reiches* p. 290) or *Kapidschi Bashi*; under whose inspection the state-prison was put GEN. 40, 3; 41, 10; the same that conducted transportations of the people 2 KINGS 25, 8; JER. 39, 9 &c.

טִבַּח (def. pl. טִבְחִים) Aram. m. the same DAN. 2, 14.

טִבְחָה (pl. טִבְחוֹת) f. a female cook 1 SAM. 8, 13, with אִפְסָה and רִקְחָה.

טִבְחָה (from טִבַּח II.; extension, level) n. p. of a city in Aram Zobah 1 CHR. 18, 8, together with קִיֹן, for which in 2 SAM. 8, 8 טִבְחָה (בְּטִיחָה) with בְּרִיתִי (which see) stands. The city Thabata (from טִבְחָה = טִבְחָה) in the north-west of Mesopotamia (Pliny, N. H. 6, 30), or the place Θεβατα (טִבְחָה = טִבְחָה) of Arrian (in Steph. Byz.) which lay according to the Peutinger tables (XI, e) south of Nisibis, may refer to this name. See טִבַּח.

טָבַל I. (part. טָבֵל; fut. יִטְבֹּל) tr. to moisten, to sprinkle, rigare, tingere; therefore to dip, to immerse, in anything fluid, with accus. of the object (רִגְלֵי, אֶצְבָּע, כְּתֹנֶת, &c.) and בָּ of the liquid (בְּמַיִם, בְּחֹמֶץ, בְּשֶׁמֶן, בְּדָם) Lev. 14, 51; 1 SAM. 14, 27; to dip in שְׁחָח (a slimy pit) JOB 9, 31 where one is dirtied, hence to defile generally (Syr. only in this sense); omitting the accus. Ex. 12, 22; also to bathe DEUT. 33, 24, seldom intrans. 2 KINGS 5, 14. — The fundamental signification of the stem is to moisten, to be-sprinkle, connected in its organic root טִבַּל with that in טָבַל II., יִטְבֹּל, &c. and accidentally coinciding with טָבַע, which originally denotes to press into, to sink in, only in the ulterior application of the meanings. Comp. Ar. طبل to dye, prop. to dip in colours, where *b* has passed into *m*. The noun טָבֵל has been improperly referred to this signification.

Nif. יִטְבֵּל to be moistened JOSH. 3, 15.

טָבַל II. (not used) tr. 1. to wind, to wind about, to cover, connected in the organic root טִבַּל with that in יִטְבֹּל 2, יִטְבֵּל, יִטְבֹּל, יִטְבֵּל; in Ethiopic the same. Deriv. טָבֵל. — 2. Figur. to cover around, to protect; hence טָבַל in the proper name טָבֵלִיָּהוּ.

טָבַל (constr. טָבֵל) see טָבֵלִיָּהוּ.

טָבֵלִיָּהוּ (Jah is protector) n. p. m. 1 CHR. 26, 11.

טָבַע (fut. יִטְבֵּעַ) 1. (not used) tr. to press in, to impress, into a thing, of a seal, particul. in Pih. (deriv. טָבֵעָה); comp. Talm. טָבַע to impress, in metal, hence טָבֵעָה a stamp, a coin, Ar. طبع to impress a seal, to seal, Syr. the same; to sink in, to fasten in, of mountains, that are fastened into the earth, of thresholds sunk into the ground &c. — 2. intr. to sink, to sink into (בָּ), טָבַע JER. 38, 6, שָׁחַח Ps. 9, 16, יָנַן מְצֹלָה 69, 3, אָרַץ LAMENT. 2, 9; to press into (בָּ), מָצַח; absol. to sink down Ps. 69, 15.

Pih. טָבַע (not used) 1. to impress, a seal, hence to seal, like the Syr. and Ar.; deriv. טָבֵעָה, which see. — 2. to dip abundantly, to sink in, hence to dye, conseq. = Talm. יָצַב, as the idea implied in טָבַע passes elsewhere into יָצַב. Deriv. the proper name טָבֵעָהוּ.

Puh. טָבַע to be sunk down in, to be immersed Ex. 15, 4.

Hof. יִטְבֵּעַ to be sunk, stuck into, to be put into JER. 38, 22; PROV. 8, 25; JOB 38, 6.

The stem טָבַע is connected with יָצַב I., as is seen from the dialects; and the organic root is טָבַע. For the proper name טָבֵעָהוּ we may compare perhaps טָבַע with יָצַב II.

טָבֵעָהוּ (pl. subst. variegatedness, spottedness) n. p. m. EZR. 2, 43; perhaps from טָבַע = יָצַב II., יָצַבֵּהוּ also appearing as a proper name.

טָבֵעָה (with suff. טָבֵעָהוּ; pl. טָבֵעָהוּ, constr. טָבֵעָהוּ, with suff. טָבֵעָהוּ) f. prop. what presses into, hence 1. a signet-ring,

טָבַר (not used) *intr.* to be heightened, formed into a hill, to project, spoken of a mountain, of a peak; metaphor. applied to the projection of the belly, the navel. The stem טָ is also found in the Hebrew **תָּבַר** I. to the proper name **תְּבוֹר** (which see); Sam. **טָבַר**, hence the noun **טַבְרָה** a mountain; Aram. **טָבַר**, **טַבְרָה** the same, and so **טוֹר** from **טָבַר** (= **טָבַר** after the form **שָׁלַם**) mountain, height; Phen. **טָבַר** the same, from which **טָבַר** (Tubur, Thubur) in the names of many places; as also from the Phen. **טָבַר** comes the noun **אֶתְבוֹר** the name of a mountain in Rhodes, Sicily &c. The organic root seems to be **טָ-בַר**, with the fundamental signification "to heap

¹ *Pih.* **טַפֵּחַ** (not used) to project strongly,
deriv. **טַפּוּחַ**.

רִמְּוֹן (*Rimmon is good*) *n. p.* of a Syrian, father of Benhadad 1 **KINGS** 15, 18. רִמְּוֹן is abridged from רִמְּוֹן, and רִמְּוֹן (which see) is the proper name of a Syrian deity, who had a temple in Damascus 2 **KINGS** 5, 18. See רִמְּוֹן. Comp. the Phenic. proper name רִמְּוֹן (*Aram is good*, Tugg. 2; see *Gesenius*, *Mon. p.* 456), רִמְּוֹן being = רִמְּוֹן the name of the Libyan Baal, *Pámas* in Hesychius, *Πασμας* in Sanchoniathon.

טֵבֶת *m.* the name of the tenth Hebrew month **ESTH.** 2, 16, written by Josephus (**Ant.** XI, 5, 4) *Τεβέθς, Τεβέθ*. According to *C. B. Michaelis* it is abridged from **טִבְדָּה**, signifying *dirt-month* (from **טִבָּדָה** = **Ar.** طبع to be very dirty). But as the names of the months are foreign, according to tradition (**Rosh ha-Sh.** ch. 1), i. e. non-Semitic, it is better to explain the word out of the old Persian, where the Jewish calendar originated; and that again agrees with the Indian. Among the different series of the Indian months occurs one (**Asiat. Res.** III. p. 258), where that of *Tapas* corresponds to *Thebet*, the former denoting *winter, the cold time of the year* (*Wilson, Sanscr. Dict. s. v. tapas*). The name may have come out of India into the territories of Persia. From the word *Tapas* has arisen the Hebrew **טֵבֶת**, Samar. **טִבְתָּה**, Palmyrene **טִבְתָּה**, Coptic **ⲧⲁⲃⲉ**, **Ar.** طربة, Greek **τύβη** and **τύβη**.

מַרְךָ I. (not used) *intrans. to be soft, kneadable, sticky*, spoken of tough, clam-

my and binding earth; cognate in sense דָּבַשׁ, דָּבַשׁ, דָּבַשׁ, דָּבַשׁ I., Aram. דָּבַשׁ, though different in their application. In this simple organic root, it is identical with the fundamental signification in טָח (טָח), טָח (טָח), where the *h* is hardened into *ch*; the idea of *plastering over* (τέγγω) also in טָח proceeding properly from that of *being slimy, sticky*, and the same idea being perceptible likewise in טָח, דָּבַשׁ. Arab. طاء the same, whence طاء loam. In Hebr. the noun (טָח) is developed out of the reduplicated form. The identification of the stem with טָח (which see), and the acceptance of the noun טָח as *offscouring* are incorrect, because טָח is represented as a soft mass into which one sinks (JER. 38, 6), and that is worked up as material by the potter (Is. 41, 25).

Pih. (redupl.; not used) טָח (out of טָח) to plaster with clay, or to be very sticky, kneadable. Deriv. טָח.

The organic root טָח, as has been already mentioned, is hardened perhaps into טָח, where it has received a transitive collateral sense; in Arab. besides طاء (to be viscous, clammy), شاي, whence شاي (slime, dirt), also belongs to the stem.

טָח II. (not used) 1. *trans.* to knot to, to knot together, to join together, to twist together, spoken of basket-work (cogn. טָח in אֶת־טָח, Syr. أَلَا, see p. 126), prop. to bind, to bind about (same as דָּבַשׁ), to put on a bandage, hence to heal; the idea of healing in רָפָא being derived from the same point of view. On the contrary, the organic root in טָח, Arab. طوى, identical with that in طوى II. & טָח, does not belong here. — 2. *intr.* to twist, of the serpent.

Pih. (redupl.) טָח or טָח (not used) to twist or interweave into one another strongly, of a basket, to twist its folds into one another, of the serpent. This reduplicated form is then abbreviated into a simple verb, into טָח or טָח (which latter is afterwards changed

into טָח), whence the noun טָח, the name of the letter טָח (i. e. טָח) (i. e. טָח)

a basket, طَبْط, طَبْط a serpent, can be explained. In Phenice. טָח (Taaut) is a name for the principle of κόσμος and οὐρανός; heaven and the world being described as a twisted serpent (Sanch. p. 6 and 22; Varro, de ling. lat. V, 10; Macrobi. Saturn. 1, 9); and from this is also to be derived the Egyptian name טָח (Thot, Thoyt, comp. Μωυσης = מֹשֶׁה), Alexandr. טָח (Θωθ) and טָח, an Egyptian name of Esculapius, whose worship came from Phenicia.

טָח or טָח (constr. טָח, before Makkeph טָח; pl. טָח, טָח) *adj.* m., טָח or טָח (pl. טָח) *f.* clean, in the widest sense, therefore purified, spoken of זָהָב Ex. 25, 11, כָּהָם Job 28, 19, white, shining, pure, of צִנִּיף Zech. 3, 5, of vessels Lev. 24, 4, Is. 66, 20, of a place Lev. 4, 12, of water Ez. 36, 25, but especially in the Levitical sense, of men and things Lev. 7, 19, NUM. 9, 13, 1 SAM. 20, 26; of animals permitted by the law for food GEN. 7, 2; מִנְחָה מִלֵּחַד MAL. 1, 12 a pure meat-offering; in a moral sense, innocent, pious, pleasing to God, true &c. Ps. 51, 12; Job 14, 4.

טָח (imp. טָח, fut. יִטָּח) *intrans.* 1. (not used) to shine, to glitter, to be illuminated, spoken of the sun, same as יִצְחָק; Targ. טָח, Syr. the same, whence טָח splendour, טָח the same, אֶל־טָח noon, Ar. ظَهَر, whence ظَهَر mid-day; but טָח to be pure. Derivat. טָח 1, and perhaps מִטָּח. — 2. Metaphor. to be clean, oppos. to טָח, spoken of a menstruous woman Lev. 12, 7; 15, 28, of a man affected with an issue 15, 13, or leprosy 2 KINGS 5, 10 12, of Levitical purity Lev. 11, 32; 12, 8; in a moral sense, to be innocent, sinless, righteous, Ps. 51, 9; JER. 13, 27; commonly with כֵּן of the thing from which one is clean Prov. 20, 9; only in Job 4, 17 is כֵּן with כֵּן (beside) construed in another sense. Deriv. טָח (טָח), טָח 2, טָח.

Pih. טָח (fut. יִטָּח) 1. to make clear,

הַיָּטִיב, הַיָּטִיב, *inf. absol.* הַיָּטִיב, *inf. absol.* הַיָּטִיב, *constr.* הַיָּטִיב, *imp.* הַיָּטִיב, *fut.* הַיָּטִיב, *for which stands* הַיָּטִיב, *Job 24, 21, apoc.* הַיָּטִיב, *to do well, to do good, with ל of the person* GEN. 12, 16; *to show goodness, benevolence* NUM. 10, 29, *with the inf. following having the force of an adverb* 1 SAM. 16, 17; *Ez. 33, 32; elsewhere the causative of all the meanings of Kal: to make beautiful, or shining, to adorn, Hos. 10, 1, to amend* JER. 7, 3, *to cheer* ECCLES. 11, 9, *to provide* 1 SAM. 16, 17, *to rejoice* JUDGES 19, 22, *to settle, prepare, i. e. to trim* EX. 30, 7, *to do good to, with ל* 1 SAM. 25, 31, *accus.* DEUT. 8, 16, *עם* NUM. 10, 32; *seldom intrans. like Kal to be good, with עם of the person* MIC. 2, 7, *with אֶל- to please* 1 SAM. 20, 13. The *inf. absol.* is commonly used as an adverb for *well, accurately, carefully &c.* (see הַיָּטִיב) DEUT. 9, 21; 13, 15.

The stem טָב (an intrans. form for טָב) is the Targ. טָב, Syr. ܬܒ (whence many forms), Ar. طاب &c., along with the Targ. טָבַב, Syr. ܬܒܬܐ i. e. טָב (which is another intrans. form). In some forms, e. g. in the fut. of Kal and in Hiphil, the stem is enlarged into יִטְבֵּב, without our needing to look for the forms in question under that; since the usage varies in many ways, as we have seen. The organic root טָב, יִטְבֵּב, טָבַב (טָבַב) is obviously connected, and that closely, with the organic root in צָהַב, and we must set out with the idea *to be bright, shining, beautiful, cheerful, joyful*, in putting together so many meanings; the Aram. שָׁמַר also corresponding to the word before us. In Ar. طاب with the meaning *to be pleasant, lovely, good, fragrant, cheering* (which حسن also signifies) is related to وَظَب *to be firm, enduring, to be copious*, inasmuch as the idea in *right, correct, good, fit, suitable*, may be easily enlarged into the other. The assumption that יִטְבֵּב is connected with יָסַר (Meier) or טָב and יִטְבֵּב with צָהַב (Böttcher), will hardly be approved by any one.

טָב I. (with *suff.* טָבִים; *pl.* טָבִים, *constr.* טָבִים) *adj. m.*, טָבָה (constr. טָבָה, *pl.* טָבוֹת, טָבוֹת) *f.* 1. *suited and agreeable to the senses, beautiful, spoken of the appearance, καλός, pulcher* GEN. 6, 2; *usually with מְרֻאָה* 24, 16, *אֲחֵר* 1 KINGS 1, 6, *רָאָה* 1 SAM. 16, 12; but also without an addition, spoken of אֲדָרָתָהּ JOSH. 7, 21, *בִּירָה* IS. 5, 9, *מִדְּמָדִים* JO. 4, 5; *fragrant, of שִׁמְרֹן* IS. 39, 2, *קָנָה* JER. 6, 20; *well-tasted* GEN. 2, 9, *of דְּבַשׁ* PROV. 24, 13, *יֵין* SONG OF SOL. 7, 10. טָב as a subst. *comfortableness, convenience, ease, pleasure* GEN. 49, 15, PS. 73, 28, and therefore coupled with fem. nouns. In a similar way as a neuter also: *pleasant, agreeable, corresponding to, to be so explained when connected with לְ of the person* NUM. 24, 1; ECCLES. 7, 26; DEUT. 23, 17. — 2. *good, spoken of internal, valuable ability, like αγαθός, therefore fruitful, fruit-bearing, luxuriant, of the אֶרֶץ* EX. 3, 8, *טָהֳרָה* EZ. 17, 8, *מְרֻאָה* 34, 14, *עֵץ* 2 KINGS 3, 19; *healthy, fat, of בְּהֵמָה* LEV. 27, 10, *opposite to רָע* GEN. 41, 27; *solid, of זָהָב* GEN. 2, 12; *הַטְּבוּכִים the principal, optimi, by internal goodness* 1 SAM. 8, 14; 1 KINGS 20, 3; *able, select, of persons* EX. 2, 2; 1 SAM. 9, 2; *eloquent, i. e. agreeable, of דְּבָרָה* PS. 45, 2. — 3. *good with regard to usefulness and advantageousness, hence salutary, useful* EX. 14, 12, *or with בָּ of the person* ECCLES. 2, 24; *suitable* GEN. 29, 19; *beneficent, profitable* GEN. 1, 4; 2 SAM. 17, 7. — 4. *good with respect to extent, like bonus transferred to multitude, hence rich, copious, of שִׁבְרָה* ECCLES. 4, 9, *זָבַד* GEN. 30, 20, *סָחַר* PROV. 31, 18, *figurat. of שִׁירָה* GEN. 15, 15, i. e. *far-advanced, of חֶסֶד* PS. 69, 17 i. e. *rich*. — 5. in a metaphor. sense, of the disposition: *joyful, cheerful, coupled with לָב* 1 KINGS 8, 66, ECCLES. 9, 7; *festive, of יוֹם* ECCLES. 7, 14, ESTH. 8, 17, *Lat. bonus dies (Ov. Fast. 1, 72), מוֹיָדָה* ZECH. 8, 19; *prosperous, happy, of persons* IS. 3, 10, PS. 112, 5, *or things* AM. 6, 2, and therefore with יוֹם 1 SAM. 25, 8, *שִׁמְרָה*

2, 24, בְּשִׁרָה 2 SAM. 18, 27, דָּבָר Josh. 21, 45 in this sense. — 6. in an ethical sense, with relation to piety, morals, goodness of feeling, hence *honest, of good morals* 1 SAM. 2, 26; *good-intentioned* PROV. 2, 20; *kind, benevolent*, with ל of the person 1 SAM. 25, 15; *gracious* Ps. 25, 8, נְקֻיִּם of God 2 CHR. 30, 18; *friendly, liberal*, with עֵין PROV. 22, 9, opposite to רָע עֵין (*evil-eyed*); *mitigating* PROV. 12, 28; *right, true, righteous*, with נָכוֹן 2 SAM. 15, 3; *pious, good*, of דָּרָךְ 1 SAM. 12, 23, JER. 6, 16, מַעֲשֵׂה PROV. 2, 9 &c. — In most of the significations adduced the masc. טוֹב as well as the fem. טוֹבָה appear at the same time as nouns; but these are here given separately as such.

טוֹב II. m. 1. *pleasantness, delight*, GEN. 49, 15; Ps. 73, 28; *prosperity* Hos. 8, 3; *a good* PROV. 18, 22; *comfort, peace* Ps. 34, 11; *benevolence* PROV. 3, 27; *good* 12, 14; *fortune's goods, riches* JOB 22, 18; *reputation, might*, 1 KINGS 10, 7; *a prosperous condition* Ps. 23, 6; hence the expressions לֵוִי בְּלִיָּה יָמִים, לֵוִי בְּלִיָּה or בְּלִיָּה, בְּטוֹב Ps. 25, 13; JOB 21, 13; 36, 11; ECCLES. 2, 1, or in the accus. מַצָּח, נַחֵל, נָחַל, בְּטוֹב, בְּטוֹר טוֹב &c. — 2. in an ethical sense: *the good, the right*, τὸ καλόν, hence the combinations טוֹבָה Ps. 14, 1, רָחֵם 38, 21, אֲדָבָה AM. 5, 15, רָחֵם 5, 14, טוֹבָה MIC. 3, 2, רָחֵם PROV. 14, 22. — 3. as an adverb: *well*, καλῶς 1 SAM. 20, 7; RUTH 3, 13. — 4. (*fruitful district*) n. p. of a land lying north east of Palestine, in Syria, to which Jephthah fled from Gilead JUDGES 11, 3, and from which the Ammonites hired troops as well as from other Syrian districts 2 SAM. 10, 6. 1 MACC. 5, 13 and 2 MACC. 12, 17 Τῶβιον or Τούβιον. — In the proper name אֲדוֹן-יָהּ טוֹב (*Adon-Jah is good*) 2 CHR. 17, 8 טוֹב is an adjective as in טוֹבִיָּה, and טוֹב in מְבַרְכֵּךְ.

טוֹבָה Aram. intr. same as the Hebrew verb טוֹב. Deriv. טָב, טָבָה.

טוֹבָה m. 1. *beauty*, of the beautiful neck of the heifer Hos. 10, 11; *majesty*,

excellency Ex. 33, 19; *excellence*, i. e. corporeal faultlessness and vigour, of youths ZECH. 9, 17, like יָקָר of maidens in the same place. — 2. *cheerfulness, joyfulness, well-being*, coupled with לֵב DEUT. 28, 47, Is. 65, 14, oppos. to טָבָה; metaphor. *good luck, prosperity, external welfare* JOB 20, 21; 21, 16 (like טוֹב 21, 13). In PROV. 11, 10 it is better to take בְּטוֹב as an infin. — 3. *the good*, i. e. the chief, the best productions, cognate in sense with נֶשֶׁן (Ps. 65, 12) GEN. 45, 13 18, Is. 1, 19, JER. 2, 7, along with פָּרִי, also called יָדָב *the blessing of God* JER. 31, 12 14, Hos. 3, 5, and taken generally Ps. 27, 13; RICHES 65, 5; DEUT. 6, 11; 2 KINGS 8, 9; *the right, rectitude*, of טָעַם Ps. 119, 66; *goodness, benevolence*, of God 25, 7; 31, 20. — 4. in the proper names אֲדוֹן-יָהּ, אֲדוֹן-יָהּ, which see.

טוֹב אֲדוֹן-יָהּ (*good is Adon-Jah*) n. p. m. 2 CHR. 17, 8.

טוֹבָה f. prop. an adjective, with נֶשֶׁן GEN. 24, 16, טָבָה 1 SAM. 25, 3, נָח NAB. 3, 4 taking them in a higher degree, and generally used in the very various senses of טוֹב. As a subst., however, 1. *goodness, well-being*, as action NEH. 5, 19; 13, 31, oppos. to רָעָה; *benevolence, kindness, beneficium*, in the expressions טוֹבָה Ex. 18, 9, הֵשִׁיב טוֹבָה GEN. 44, 4, הֵשִׁיב טוֹבָה 1 SAM. 25, 21, of gratitude; לֵב טוֹבָה to be in readiness with beneficence (i. e. to give help) for one Ps. 68, 11, הֵשִׁיב טוֹבָה expressing the procuring of help with something, as also in נָחַן Ps. 46, 7, הֵשִׁיב טוֹבָה PROV. 7, 13 the means by which are expressed by טוֹב. — 2. *goodness*, as a thing received, hence *prosperity, welfare* JOB 9, 25, *enjoyment* ECCLES. 5, 17, טוֹבָה אֲכַל JOB 21, 25 prop. to bite prosperity, i. e. to taste, to enjoy prosperity; then *fulness, fulness of blessing, fruitfulness*, Ps. 65, 12 *the year of thy full blessing*, i. e. *the year with thy fulness of blessing*, the object in the accusat. united with the *wherewith* into one idea, as in Ps. 74, 19; 90, 12; HAGG. 1, 9; *good*, Ps. 16, 2 *my good or happiness* (goes) not be

yond thea. — 3. goodness, good quality, in the plur. נְהַי 6, 19.

טוֹבִיָּה (*Jah is good*) *n. p. m.* (in the later period of the language) EZR. 2, 60, נְהַי 2, 10, *Twbias*.

טוֹבִיָּה (the same) *n. p. m.* ZECH. 6, 10.

טוֹן (3 *p. pl.* טוֹנִים) *trans. to twist together, to knot together, to weave together, hence to spin, to weave*, EX. 35, 25 26; deriv. טוֹנָה. — The stem טוֹנָה (Targ. טוֹנָה, hence מְטוֹנָה spider, Syr. ܬܢܐ, Ar. طرى the same) has for its organic root טוֹנָה with the fundamental signification *to twist firmly or compactly together*, connected with that in טוֹנָה II, טוֹנָה, טוֹנָה, טוֹנָה &c.; Phenician טוֹנָה the same, whence the proper name מְטוֹנָה (spinning) *Motye*, the name of a Phenician colonial city in the north-west of Sicily.

טוֹחַ (טוֹחַ, טוֹחַ, טוֹחַ; *part. טוֹחִים*; *inf. constr. טוֹחִי*) *tr. to smear, to paste, to paste over, to coat over, to plaster over*, 1 CH. 29, 4, בְּרוֹחַ Lev. 14, 42, sometimes, moreover, with the accus. of the material טוֹחַ or טוֹחַ. Fig. *to make deceptive, to make hypocritical*, Ez. 13, 12 14, where *white-wash* is a figure of deceit (see MATTH. 23, 27; ACTS 23, 3), and טוֹחִים (white-washers) Ez. 13, 15 are the deceiving prophets. Deriv. טוֹחַ.

Nif. טוֹחִי (inf. constr. טוֹחִי) passive Lev. 14, 43 48.

The organic root טוֹחַ, together with טוֹחַ, Ar. طخ (to besmear, to bedaub, to overlay with fat), is also found in טוֹחַ II. and perhaps in טוֹחַ; and is connected with the root in *teγγω*, ting-o, German *tünchen*.

טוֹחַ as a noun, see טוֹחַ II. Pih.

טוֹחַ as a noun, see טוֹחַ II. in Pih.

טוֹחַ (not used) 1. *intr. to be viscous, soft*, a stem assumed for the noun טוֹחַ, though the latter originated in the redupl. form טוֹחַ (= טוֹחַ) from טוֹחַ I. and should be referred to it. — 2. *trans. to*

twist or weave strongly into one another (of a twisted basket), *to fold up within itself* (of a serpent), arising from טוֹחַ, טוֹחַ from טוֹחַ II. a shorter stem. Deriv. the name of the letter טוֹחַ (for טוֹחַ), for which there is also טוֹחַ, as if from טוֹחַ = טוֹחַ.

טוֹחַ (contracted from טוֹחַ, like טוֹחַ from טוֹחַ; only in *pl.* טוֹחַ; the stem is טוֹחַ) *f. a band, a fillet*, about the forehead EX. 13, 16, DEUT. 6, 8 and 11, 18, to be put *before* or *above* the eyes (Megilla 24; Mechilta on the passage), and not *between* the eyes (Menachot 37), viz. for remembrance or for a memorial (לְזִכְרוֹן) EX. 13, 9; Targ. (טוֹחַ, *def.* טוֹחַ, *pl.* טוֹחַ) also *a band for the arm* (2 SAM. 1, 10), *an ornament for the head* (Ez. 24, 17 23), *a crown* (ESTH. 8, 15), for the Hebrew words טוֹחַ, פָּאֵר, טוֹחַ; talm. (טוֹחַ) Sabb. 57^a and ^b) *an ornament for the forehead*, whose knot on the high point of the forehead was called *קֶטֶף* (מֵאֵן לְאֵן, Sabb. ibid.) and was commonly worn by women. We see from this the universality of its original signification. The LXX translate it *ἀσάλευτος* (the *immovable, firmly sitting*), Aquila *ἀτινακτά* (nearly the same), which was in use perhaps at that period for this forehead-ornament; like the later *תְּפִלִּין* because worn at prayer (תְּפִלָּה), and the *σταλτήρια* because applied as an amulet; which, however, do not really correspond to the true sense of the word before us.

טוֹל I. (not used) *intr. to totter, to reel, to move, to stir, to move forward*, of persons walking; cognate in its organic root טוֹל with that in טוֹל I., טוֹל &c. Targ. the same; and therefore there we have the *Pael* טוֹל *ambulare*, whence טוֹל *ambulacrum*.

Pih. (redupl.) טוֹל (part. טוֹל) to fling forward, to throw about, to cast about Is. 22, 17, assuming the accus. טוֹל by way of strengthening the idea, where the adverb to it is *גָּבַר*

(mightily). Targ. טלל the same, whence the noun טלל a wandering about, Talm. מְטַלְטְלִים moveable goods, oppos. to מְשֻׁקְצִים; Samar. for הַקִּיץ and Zab. טלל (out of טלל) in a like sense. Deriv. טלל.

Hif. הטייל (fut. הטייל, apoc. הטייל) to cast, with accus. of the object, מַעַל out of and עַל to JER. 16, 13; 22, 26; to throw about EZ. 32, 4, with אֵל JON. 1, 12 15; to throw 1 SAM. 18, 11, with עַל to or at 20, 33; figurat. הִי הַיּוֹם אֵל JON. 1, 4 to cast forth a storm upon a thing, i. e. to set in motion by a storm (of the μελαμβόριος in the country about the Mediterranean Sea).

Hof. הוטל (fut. הוטל, once הוטל) to be tossed about, with עַל whither JER. 22, 28, with הַשָּׂדֶה; of a lot, to be cast, with הַ PROV. 16, 33; of men, to be prostrated PS. 37, 24; JOB 41, 1 [9] will he not be cast down even at (אֵל) the sight of him?

טל II. (not used) tr. 1. to heave (on high), to lift up, to remove, to bear, cognate in sense with נָטָא, and conseq. identical in its organic root טל with that in נָטָא (which see). — 2. Metaph. to rock, the same metaphor being in סָלָא, סָלָא, שָׁקַל; to be weighty, heavy, as also in נָטָא, שָׁקַל. Deriv. הטייל.

טון i. e. טון (not used) Aram. intr. same as טון I. (out of which it is enlarged by the addition of n; as טון III., i. e. טון to adorn, Ar. زَان, is enlarged from (ה) to be soft, kneadable, viscous, like the Hebr. and Aram. טון (which see), from טון. Deriv. טון.

טוף (not used) tr. to bind about, to cover around, to fold about, identical in its organic root טוף with that in טוף, טוף II.; Ar. طاف the same. Deriv. the proper name fem. טוף (ornament); comp. טוף as a proper name fem.

Pih. (redupl.; not used) טוף to wind strongly about.

Puh. טוף (not used) passiv. Deriv. טוף.

טור I. (not used) intrans. to wait, to wait for, to hope, to hope for, identical in its organic root טור with that in טור (Targ. טור, Syr. نَظَر, Ar. نَظَر), &c. Deriv. perhaps טור (expectation, hope), which, however, probably comes from the stem טור enlarged out of טור, as טור (belonging to טור), טור (belonging to טור), טור (belonging to טור), טור (belonging to טור), טור (belonging to טור). See טור, טור.

טור II. (not used) tr. to surround, to turn around, to enclose around, spoken of a fence, a wall, and so the noun developed out of the part. pass. is used of circular tents, enclosed courts, folds &c. The organic root טור is identical with that in טור I. (טור), טור, טור, &c., Arab. طار, where the fundamental signification is to surround, to enclose; besides, to fly in a circle, to make a circular flight, spoken of birds. Deriv. the noun טור 1, טור, the proper name טור.

טור III. (not used) trans. same as טור III. to arrange, to put in a row, to dispose, identical in the organic root טור with that in טור. Deriv. טור 2.

טור m. 1. (from טור II.) a circle, a round thing, for holding kettles, belonging generally to the kitchen-department of the priests EZ. 46, 23; Ar. طور, limes. — 2. (from טור III.) a row, series, of precious stones EX. 28, 17, or applied to a row of טור in a building 1 KINGS 6, 36, of טור 7, 4, &c.

טור (def. טור) Aram. m. a mountain, a height, DAN. 2, 35 45, Ar. طور of Sinai, taken from the Aramaean. The stem is טור = Hebr. טור, and טור has arisen out of טור = טור (Hebr. טור); טור (= Hebr. טור) also occurring in the Targ.

טוש (fut. יטוש) intr. to fly, to fly forward, prop. to push, to push down, spoken of the eagle's pushing flight

JOB 9, 26; comp. Syr. ܬܫܬ for the Hebr. ܬܫܬ, Targ. ܬܫܬ the same, whence ܬܫܬ for ܬܫܬ, Arab. ܬܫܬ (Kamûs p. 773). The organic root ܬܫܬ lies not only in ܬܫܬ, ܬܫܬ, but also in ܬܫܬ (whence ܬܫܬ, prop. pusher).

ܬܫܬ see ܬܫܬ.

ܬܫܬ (from ܬܫܬ, like ܬܫܬ, ܬܫܬ, ܬܫܬ) *Aram. f. fasting*, and in the accus. as an adverb *fasting* DAN. 6, 19, interpreted by the ancients as ܬܫܬ (Ephrem), ܬܫܬ (Saadja, Ibn Esra); the noun being also found in a saying preserved in the Talmud.

ܬܫܬ I. (Kal unused) *tr. to draw, to draw up, to extend, the bow* (ܬܫܬ, i. e. *to stretch* (cognate in sense ܬܫܬ, which is also used of stretching the bow); Ar. ܬܫܬ (to stretch out), ܬܫܬ (to extend) with the same fundamental signification; comp. ܬܫܬ and ܬܫܬ. The organic root ܬܫܬ is therefore connected with that in ܬܫܬ I., ܬܫܬ.

Pih. ܬܫܬ (arising from a duplication of the last original radical and changing one into ܬ, as in ܬܫܬ, ܬܫܬ) *to stretch, a bow, hence ܬܫܬ GEN. 21, 16 bowmen, who stand at a certain distance from the mark.*

ܬܫܬ II. see ܬܫܬ.

ܬܫܬ (only *pl.* ܬܫܬ) *f. usually the reins* (Targ., *Kinchi* and others, *Vulg.* and LXX in part) i. e. what is over-spread with fat, consequently *the fat of the reins* (from ܬܫܬ) PS. 51, 8, JOB 38, 36, the reins also being elsewhere brought into combination with fat DEUT. 32, 14; like ܬܫܬ and ܬܫܬ (in Arabic *usus loquendi*) to be explained agreeably to the same view. But the reins are not the seat of ܬܫܬ, but of the feelings (PSALM 16, 7; PROV. 23, 16; JOB 19, 27), and the context (JOB 38, 33-38) requires another noun. We should assume, therefore, that the word signifies 1. *the concealed, the closed, the hidden* PS. 51, 8,

i. e. the heart (*Ibn Esra*), parall. to ܬܫܬ, LXX *τὰ ἄδελφα*, comp. ROMANS 2, 29, conseq. from ܬܫܬ II. = Ar. ܬܫܬ to be darkened, veiled, whence ܬܫܬ (a cloud). — 2. *a dark cloud* JOB 38, 36, parall. to ܬܫܬ (meteor, phenomenon).

ܬܫܬ *m. prop. a mill, then a mill-stone* LAMENT. 5, 13.

ܬܫܬ see ܬܫܬ.

ܬܫܬ see ܬܫܬ.

ܬܫܬ (3 *p. perf.* ܬܫܬ) *intr. same as ܬܫܬ* (ܬܫܬ) IS. 44, 18.

ܬܫܬ (*part.* ܬܫܬ, *inf. abs.* ܬܫܬ, *fut.* ܬܫܬ) *tr. to crush, to beat small* (with a hand-mill), with ܬ of the place JUDGES 16, 21 and *by which* NUM. 11, 8; ܬܫܬ ECCLES. 12, 3 *the grinders*, i. e. the teeth. Grinding was the employment of slaves IS. 47, 2, EX. 11, 3 (JOB 31, 10), comp. MATTH. 24, 41; HOM. OD. 20, 105-8; *fig. to allow to be a concubine, to be given up to that* JOB 31, 10; and *to crush, bruise* = ܬܫܬ, i. e. *to maltreat* IS. 3, 15. Ar. ܬܫܬ, *Aram.* ܬܫܬ, the same. Deriv. ܬܫܬ, ܬܫܬ.

ܬܫܬ *f. a mill, only metaph.* ECCLES. 12, 4 *of the internal work of the mouth.*

ܬܫܬ (not used) *intr. to glow, to burn, to kindle, of sores and inflammations*, from the organic root ܬܫܬ, coinciding in its original signification with ܬܫܬ, ܬܫܬ I. &c. and in part also with ܬܫܬ. Deriv. ܬܫܬ. The Syr. ܬܫܬ, Ar. ܬܫܬ (to snort, to pant) have nothing in common with our stem.

ܬܫܬ (only *pl.* ܬܫܬ) *m. carbuncle of a disease, a diseased ulcer* DEUT. 28, 27, named with ܬܫܬ ܬܫܬ; ܬܫܬ 1 SAM. 5, 6 12 *to smite with ulcers, buboes or boils*, spoken of God doing so, ܬܫܬ being so used (GEN. 19, 11; NUM. 14, 12; DEUT. 28, 22 27 28), and conseq. ܬܫܬ can only be the name of a disease and not of the member; ܬܫܬ 1 SAM. 5, 9 *the boils broke out in one*. The disease of ܬܫܬ was infectious 5, 9; but if the disease broke out in boils, it was

less dangerous 5,12; described in general as כִּמְחָה 6, 4. The K'tib has for it commonly קִפְלִים (from קָפַץ) *heights, blisters, boils*. In his τὸ τῆς φαγεδαίνης ἔλκος Aquila understood sores eating about themselves. By way of expiation the Philistines made golden images in the shape of hemorrhoids for the temple 1 SAM. 6, 4 5 11 17. In addition to these infectious sores the plague of the field-mice also entered 1 SAM. 6, 1 (where after חֲרָשִׁים in the LXX stood חֲרָשִׁי אֲרָצָם אֲנִי, as often happened, probably; and so the figure of a mouse symbolised a pestilence (Herod. 2, 241, also in the hieroglyphics).

פח see **פח** II. in Pih.

טִיחַ *m. plaster* Ez. 13, 12, from **טָיַח**.

חֵיט (from חָדָה I.) *m. loam, clay, potter's material* Is. 41, 25; NAB. 3, 14; *slime* Is. 57, 20, JER. 38, 6, Ps. 18, 43, always applied to the soft, kneadable mass into which one sinks, or which can be worked at pleasure. The Ar. صَوِيطة (*mire*) may be connected with it. See חֵיט.

כֶּיִן (*des.* כִּינָא) *Aram. m. loam, clay*, DAN. 2, 41 43, Syr. כִּינָא, Ar. طين the same. From the latter comes the denominative طَانَ to form out of clay, to bespread with clay, طينَه (swamp) n. p. for *Pelusium* (a city in marshes Strab. 17. p. 802). The Hebrew כֶּיִן (a proper name, which see), Targ. כִּיִן, Syr. כִּינָא is just the same.

טִירָה (*constr.* טִירָה, with *suffix* טִירָתָם
 (*טִירוֹתֵיהֶם*, with *suffix* טִירָתָם, *pl.* טִירוֹת, with *suffix* טִירָתָם, *f.* a habitation, hut, tent, of shepherds,
 Ez. 25, 4 to pitch a tent, parall. to מִשְׁכָּן; an encampment, a hamlet, which
 was commonly circular GEN. 25, 16, NUM. 31, 10, 1 CHR. 6, 39, Ar. טִירָה (see
 Burckhardt on the Beduins, p. 26); generally a dwelling Ps. 69, 26, parall. to
 טִירָה; a rustic village with all belonging to it, SONG OF SOL. 8, 9. — 2. same as טִיר
 1, Ez. 46, 23.

טָל (with *suffix* טָלִים, טָלָה; from טָלל I.)
 m. 1. *dew*, prop. moisture, supposed to drop from the heavens (שָׁמַיִם), the clouds (שָׁחִים) or (מַעַל) from above GEN. 27, 28 39, DEUT. 33, 28, PROV. 3, 20, ZECH. 8, 12, coming only from God, who begets its drops (מַזְלִיקִים) JOB 38, 28. טָל is an image of the blessings of heaven and called מִקְרֵי שָׁמַיִם DEUT. 33, 13. As a sign of little fertility the expression מִטָּל שָׁמַיִם טָלָה HAG. 1, 10 *the heavens are stayed from dew*, i. e. they give none, is used; and sometimes טָל is combined with מִקְרֵי 2 SAM. 1, 21; 1 KINGS 17, 1. Dew quickens the branches which it moistens JOB 29, 19, the dew-cloud refreshes the vines IS. 18, 4, causes the plants to sprout forth with new life, and animates generally 26, 19. It is, therefore, an image of quickening HOS. 14, 6, MIC. 5, 6, and refreshing PROV. 19, 12, or of freshness and vigour; coupled with יִלְחָה Ps. 110, 3. On the contrary the early disappearing dew (טָל מִשְׁקִים הָרָךְ) is a figure of prosperity that vanishes quickly HOS. 6, 4; 13, 3. Elsewhere it is applied to quickening speech DEUT. 32, 2. Ar. طَل fine rain. — 2. (from טָלל II.) *a protection, screen*; only in the proper names אֶזְרָאֵל, חֲמוּסֵל, חֲמוּסֵל.

לָאֵל אֲרָמ. m. the same, DAN. 4, 12 20
22 30; 5, 21; = Hebr. לָאֵל 1.

טָלָא prop. intr. *to be rent in pieces*, *to hang down in tatters*, spoken of clothes, probably connected in the organic root with **לָל** I. and **זָל**; then tr. 1. *to put into tatters*, *to stitch on or together torn pieces*, *to furnish with shreds* (the remains of garments, pieces of stuff) **בָּצֹר טָלְאוֹר** Ez. 16, 16 i. e. **בָּצֹר** covered with pieces of tapestry or garments; generally *to patch*. — 2. *to shew spots*, i. e. *to be variegated, spotted*, spoken with relation to colour; cognate in sense with **נָקַד**, and therefore applied to the colour of sheep and lambs GEN. ch. 30. In the Talmud **טָלָא** and **טָלָה** is to patch, whence the nouns **טִילָא**, **טִילָא**, **טִיל**, **מְטִיל** tatters.

Puh. טָלָא *to be clouted, patched, of* נְקֻלֹּת JOSH. 9, 4.

טָלָא see טָלִי.

טָלָא (not used) *intr.* same as טָרָה *to be fresh, blooming, young*, Greek θάλλω, particularly applied to young and tender cattle, Arab. طال generally to the young of other animals; Syr. and Targ. טָלָא applied also to men. Deriv. טָלָא, טָלִי, and the proper names טָלָאִים, טָלָא, טָלִי, טָלָא, and the proper names טָלָאִים, טָלָא, טָלִי.

טָלָא (*constr.* טָלָא; *prop. part.* of טָלָא) *m.* *prop.* the young, the tender, hence a lamb Is. 65, 25; טָלָא a sucking lamb 1 SAM. 7, 9. Comp. Targ. טָלִי, טָלִי, טָלִי (def. טָלִי) a boy, טָלִי a maiden &c., Ar. طال a young gazelle.

טָלָא see טָלִי.

טָלָא *f.* a casting about, a throwing about, a casting Is. 22, 17, where טָלָא is an adv. (*forcibly*).

טָלִי (only *pl.* טָלָאִים; comp. טָלִי, *pl.* טָלָאִים) *m.* 1. same as טָלָא Is. 40, 11. The Rabbins have also taken טָלָא 1 SAM. 15, 4 for the same, which is incorrect. — 2. (for טָלָאִים) *place of lambs* *n. p.* of a place in Judah near the Edomite border 1 SAM. 15, 4, for which the LXX have טָלָא; but whether it be identical with טָלָא JOSH. 15, 24 (*Kimchi*), is still questionable.

טָלִי I. (not used) *intr.* *to drop, to leak, to pour gently*, cognate in its organic root טָל with טָלָה, טָלָה *to be juicy, moist*, as also with the organic root in טָל; Ar. طال the same, Aram. טָל, טָל. Deriv. טָל 1.

טָלִי II. (Kal unused) *tr.* *to shade, to cover, to conceal*, metaphor. *to protect, to screen* (like other verbs of covering). The organic root טָל is a collateral form of טָל; and the Ar. طال, Targ. טָל, Syr. טָל express the same thing; comp. Greek σέλο-ος. Deriv. טָל 2.

Pih. טָלָל (*fut.* טָלָל only in the later,

Aramaëising language) *to cover, to put the beams or rafters upon*, cognate in sense with טָרָה NEH. 3, 15; comp. GEN. 19, 8 טָרָה. Targ. טָלָל and טָלָל the same, hence טָלָל a roof, טָלָל, טָלָל, טָלָל a sheltering tent, a cover, טָלָל a covering.

טָלָל (Peal not used) Aram. *tr.* same as טָלָל II. *to overshadow, to give a shade.*

Af. טָלָל *to find shade, to enjoy shade* DAN. 4, 9; comp. טָלָל (with Dagesh) in the proper name טָלָל; comp. Targ. טָל, טָל shade, טָל shadowy spirit.

טָלָל (not used) *tr.* *to do violence, to oppress*, Targ. טָלָל, Syr. طلم, Arab. طلم the same; comp. טָלָל II. in an intrans. sense *to be bold, stout-hearted, courageous*. Deriv. the proper name טָלָל.

טָלָל (formed from טָלָל with the termination טָלָל, comp. טָלָל, טָלָל; *place of lambs*) *n. p.* of a city in Judah JOSH. 15, 24, perhaps identical with טָלָל 1 SAM. 15, 4.

טָלָל (*oppressor, violent*) *n. p. m.* EZR. 2, 42; NEH. 7, 45; comp. the *n. p.* טָלָל.

טָמָא (*fut.* טָמָא; *inf. constr.* טָמָא, on the contrary MIC. 2, 10 = טָמָא as a noun) *intr.* *prop.* *to be muddy, dark, obscure, black*, oppos. to טָרָה *to shine*; Ar. the same, hence طما (a dark, black colour), اظمى (dark, black); comp. Sanskr. tam, *prop.* *to be dark* (also to mourn), tamas darkness; Pers. tem. Metaphor. *to be dirty, rancid, stinking, sordidum esse*, identical with the organic root in טָרָה (which see), and then, because it constitutes the essence of uncleanness, *to be unclean*, in a Levitical sense, spoken of men LEV. 11, 1-31, animals 22, 5 or things 11, 24-30; 15, 4-26. Figurat. *to be desecrated, to be spiritually unclean* EZ. 43, 8, Ps. 79, 1 &c., in particular Ps. 106, 39, EZ. 22, 4 with טָ of the thing by which. Deriv. טָמָא, טָמָא, טָמָא.

Nif. טָמָא (2 *p.* טָמָא omitting the *n*; *part. pl.* טָמָאִים) *to defile oneself*, with טָ LEV. 11, 43 or לָ of the thing

Ez. 20, 31 *by which*; especially in a spiritual sense, *to be profaned, defiled* Hos. 5, 3, Ez. 23, 7, of the pollution of a woman by adultery Num. 5, 29. **יִטְמָא** from Hithp. stands for the future.

Pih. **יִטְמָא** (2 p. f. **יִטְמָא**; *inf.* c. **יִטְמָא**, with *suff.* **יִטְמָאֶם**; *fut.* **יִטְמָא**) in the widest sense: *to desecrate, profane, to make unclean* (spiritually or Levitically) what before was holy, **יִיכַל קָדֵשׁ** Ps. 79, 1, **מִקְדָּשׁ** Ez. 5, 11, **יִיכַל מִקְדָּשׁ** Num. 19, 13, **יִיכַל מִקְדָּשׁ** Ez. 43, 8, **יִיכַל מִקְדָּשׁ** 2 Chr. 36, 18, **יִיכַל מִקְדָּשׁ** 9, 7, **יִיכַל מִקְדָּשׁ** 14, either by Levitical uncleanness; or by idolatry and wickedness as **יִיכַל מִקְדָּשׁ** Is. 30, 22, **יִיכַל מִקְדָּשׁ** 2 Kings 23, 13, **יִיכַל מִקְדָּשׁ** 23, 10 i. e. *to repudiate, to treat as an abomination* (**יִיכַל מִקְדָּשׁ**), *conseq.* = *to be daub, to tear off, to destroy*. Farther, *to defile, a woman* GEN. 34, 5 13; Ez. 18, 6 11; 33, 26; *to pronounce unclean*, spoken of the priest Lev. ch. 13, **יִיכַל מִקְדָּשׁ** Num. 6, 9, which was otherwise holy; Ez. 20, 26 *and I declare them unclean by their own gifts, inasmuch as they are offered in a heathen manner*.

Puh. **יִטְמָא** *pass.* Ez. 4, 14, of **יִיכַל מִקְדָּשׁ**.

Hithp. **יִיכַל מִקְדָּשׁ** (only the *fut.* **יִיכַל מִקְדָּשׁ**, supplying the place of Nifal) *to make oneself unclean*, by touching a dead body Lev. ch. 21, Num. 6, 7, by idolatrous worship Ez. 20, 7 18, by the bread of mourners Hos. 9, 4, with **בְּ** or **לְ** of the object by which one is defiled, or absol.

Hothp. **יִיכַל מִקְדָּשׁ** (in a purely passive sense) *to be defiled* DEUT. 24, 4; comp. **יִיכַל מִקְדָּשׁ**.

טָמֵא (*constr.* **טָמֵא**, *pl.* **טָמֵאִים**) *adj.* *m.*, **טָמֵא** (*constr.* **טָמֵא**) *f.* *unclean*, in a Levitical sense, spoken of men Lev. 13, 44, of animals 5, 2; 7, 21, or of things 5, 2; 14, 40; 27, 11, whether by seminal flux, contact with the heathen Ez. 4, 13, or other things which were regarded unclean, as **טָמֵא** 22, 10, animals Lev. 5, 2, meats JUDGES 13, 4; opposed to **טָהוֹר**. **טָמֵא** **לְנֶפֶשׁ** Num. 5, 2 or **טָמֵא לְנֶפֶשׁ** Lev. 22, 4 *unclean by touching a corpse* (**טָמֵא לְנֶפֶשׁ** = **טָמֵא לְנֶפֶשׁ** Num. 6, 6, oppos. to **טָהוֹר** Job 12, 10). Figurat. as a subst.

an uncircumcised one, along with **טָמֵא** Is. 52, 1, because circumcision was a symbol of purity; *a heathen* 35, 8; 64, 5; **טָמֵא** **הָאֲרָצָה** Ez. 22, 5 *of an unclean* i. e. heathen, name or calling; and therefore a heathen land (AM. 7, 17) and the food of a strange country (Hos. 9, 3) were reckoned *unclean*. **טָמֵא שְׂפָתַיִם** Is. 6, 5 *unclean of lips*, i. e. sinning with them. In a moral sense, *guilty, sinful*, JOB 14, 4.

טָמְהָה (after the form **יִצְמָה**) *f.* *uncleanness*, MIC. 2, 10.

טָמְהָה (*pl.* **טָמְהָה**) *f.* *impurity*, in a Levitical sense Lev. 5, 3, of a menstruating woman Ez. 36, 17, of idolatry Ezr. 6, 21, of whoredom Ez. 24, 13, of adultery Num. 5, 19, of sinfulness Ez. 39, 24; **רוּחַ טָמְהָה** ZECH. 13, 2 *a lying spirit*, i. e. a strange, godless spirit (Is. 52, 11; EZR. 6, 21), proceeding from unclean gods (JER. 23, 13), comp. **רוּחַ ἀνάθαρτον** (LUKE 11, 24; REVEL. 16, 24).

טָמֵא a weak form of **טָמֵא**, which see.

טָמִין (*pl.* **טָמִינִים**) *m.* 1. *a hiding-place, a prison*, figurat. darkness, JOB 40, 13 *enclose their face in darkness*. — 2. Only *plur. goods, treasures*, cognate in sense with **טָמִינִים**, DEUT. 33, 19 *and treasures, (precious) goods of the sand*, i. e. glass.

טָמֵן (*inf. constr.* **טָמֵן**, *fut.* **יִטְמֵן**) *tr.* *to conceal, to hide*, יִיכַל PROV. 19, 24, **יִיכַל** JOB 18, 10; *to conceal*, **יִיכַל** JER. 13, 7, **יִיכַל** 43, 10, **יִיכַל** (guilt) i. e. to dissemble JOB 31, 33, with **בְּ** of the object; with accus. of the object JOSEPH. 7, 21 and **בְּ** of the place JER. 13, 4; *to make invisible, to cause not to come forth into sight*, hence **יִיכַל טָמֵן** JOB 3, 16 *an abortion which has not come forth*; then *to keep, to preserve*, **יִיכַל** (calamity) JOB 20, 26; *to enclose* 40, 13 **יִיכַל**, i. e. to withdraw from the light of the world; *to sink*, **יִיכַל** JER. 43, 9. **טָמֵן** Ps. 140, 6 or plur. **טָמֵן** JER. 18, 22 *to lay a snare*; **טָמֵן** PSALM 9, 16 and 31, 5 *to set a net*; **טָמֵן** 35, 7 *to make a pit*, being

concealed, prepared, and laid for one. Deriv. *נִתְּמָן*, *נִתְּמָן*.

Nif. *נִתְּמָן* to hide oneself, to conceal oneself, with *נ* of the object Is. 2, 10.

Hif. *נִתְּמָן* to keep, to preserve 2 KINGS 7, 8.

According to the usual interchange of consonants the stem *נִתְּמָן* is closely connected with *נִתְּמָן*, and then with *נִתְּמָן* (at DEUT. 33, 21), *נִתְּמָן* (DEUT. 33, 19); and by an interchange of *נ* and *ר* the Targumic *נִתְּמָן* = *נִתְּמָן* (Syr. and Sam. in the same manner), Ar. *نطم*; Phenice. *נִתְּמָן* the same, and therefore *נִתְּמָן* comes out of *נִתְּמָן* = *נִתְּמָן* (which see); but the organic root is *נִתְּמָן* with the fundamental signification to hold firmly together, to keep together, related to the Persian *mān-dēn*, Lat. *man-ere*, Greek *μαίνω*.

נִתְּמָן (Kal not used) intrans. prop. to be gloomy, obscure, dark; metaphor. to be dirty, figur. sinful; conseq. = *נִתְּמָן* in its fundamental signification, as is also the Targumic *נִתְּמָן*, *نطم*, Arab. *طعم*; also like *נִתְּמָן* to be poor, low, helpless (see *נִתְּמָן*).

Nif. *נִתְּמָן* (only 1 person pl. *נִתְּמָנוּ*) for *נִתְּמָנוּ*, after *נִתְּמָן* has been softened into *נִתְּמָן* to become helpless, to become poor JOB 18, 3, which suits the parallelism; in Targumic it is represented by *נִתְּמָן*.

נִתְּמָן (not used) tr. to knot, to twist, to twist together, e. g. willows, twigs (for a basket), whose organic root *נִתְּמָן* is also found in *נִתְּמָן*, *נִתְּמָן* (which see), *נִתְּמָן* (belonging to *נִתְּמָן*, *נִתְּמָן* (to fetter), *נִתְּמָן* (to weave cunning), Aram. *נִתְּמָן*, Ar. *نطن* (to twist), *نطن* (to bind) &c. In Phenice. *נִתְּמָן* (fut. *נִתְּמָן*) denotes to set, to erect, a memorial, to place, to set up (Kit. 2, 2; 3, 1; 8, 1; 23; Athen. 4), and is closely connected with *נִתְּמָן* I. and the organic roots in *נִתְּמָן* II.; consequently it

belongs to quite another stock of roots. Derivative

נִתְּמָן (with suff. *נִתְּמָן*) m. a basket (of twisted work) DEUT. 26, 2 4; 28, 5 17;

Targ. *נִתְּמָן*, Talm. *נִתְּמָן*, Ar. *ميصنة*, the same.

נִתְּמָן (Kal unused) intr. to be dirty, soiled, after the Aram. *נִתְּמָן*, *نطم*; prop. to be enveloped with dirt, to be covered with it; identical with the organic root in *נִתְּמָן*, *נִתְּמָן*, *נִתְּמָן* in its original meaning. It is possible, however, that it has in Hebrew only the signification to be enveloped, covered, since *נִתְּמָן* is a parallel to its use in Pihel.

Pih. *נִתְּמָן* (fut. *נִתְּמָן*) to soil, to defile, SONG OF SOL. 5, 3 (LXX, Vulg.), perhaps better to wind about, to envelop, parallel *נִתְּמָן*.

נִתְּמָן (Kal unused) intrans. = *נִתְּמָן* to wander about, to wander hither and thither, to go astray, Targ. *נִתְּמָן*, Syr. *نطم*, Ar. *طغا* and *طغى* the same. The organic root *נִתְּמָן*, which is also in *נִתְּמָן*, *נִתְּמָן*, has for its fundamental signification to reel to and fro, to waver, in walk, discourse, or actions. See *נִתְּמָן*.

Hif. *נִתְּמָן* to conduct or lead astray Ez. 13, 10. Adopted from the Aramaean.

נִתְּמָן (inf. abs. *נִתְּמָן*; fut. *נִתְּמָן*) intr. to take food, to taste, *נִתְּמָן* 1 SAM. 14, 24, 2 SAM. 3, 35, *נִתְּמָן* JOB 12, 11, i. e. to perceive by the gums (*נִתְּמָן*) or the sense of taste, to try food by the latter, JOB 34, 3, therefore to taste 1 SAM. 14, 29 43; JON. 3, 7; different from *נִתְּמָן* and *נִתְּמָן*, which express the biting and consumption of food. — 2. in a metaphor. sense, to feel, to perceive, to understand Ps. 34, 9; PROV. 31, 18. Derivat. *נִתְּמָן*, *נִתְּמָן*.

The stem is more frequently used in the Semitic dialects (Targ. *נִתְּמָן*, Syr. and Zab. *نطم*, Ar. *طعم*, Ethiop. the same) both in a physical and mental acceptance; but the fundamental meaning appears to be to sting, to prick, to press,

spoken of the sharp feeling connected with food tasted, of the strong irritation of the feeling of taste, as sentire (to feel) is connected with sentis a thorn (comp. תָּךְ); and so the word in its first conception is essentially related to טָעַן I. (to prick).

טָעַם (with suff. טָעַמְתִּי, טָעַמְתָּ) *masc.*
1. *taste*, of food Ex. 16, 31; Num. 11, 8; Jer. 48, 11; *flavour* Job 6, 6 (comp. מִטָּעַם). — 2. *Metaphor. feeling, perception, understanding*, 1 Sam. 25, 33; Job 12, 20; *discreet judgment* Prov. 11, 22; 26, 16; *knowledge* Ps. 119, 66; *a judicial decree, a public sentence* Jon. 3, 7.

טָעַם *Aram. m. decree, determination*, spoken of God Ezr. 6, 14; 7, 23; מִן טָעַם according to the decree, command = מִשְׁפָּט 6, 14.

טָעַם (Peal unused) *Aram. intr. same* as Hebrew טָעַם, appearing frequently in Targumic.

Pah. טָעַם (fut. יִטְעַם) to give to taste, to give to eat, Dan. 4, 22; 5, 21.

טָעַם (*def. טָעַמָּה*) *Aram. m.* 1. *taste, flavour, sapor*, מִטָּעַם דְּמִיָּה Dan. 5, 2 at the flavour of the wine, i. e. in a proud wine-freak. — 2. *an intellectual decree, hence a royal sentence, command*, טָעַם לְטָעַם to command, to order Dan. 3, 10; Ezr. 5, 3; 6, 12; pass. טָעַם לְטָעַם 7, 21, with מִן Dan. 3, 29 or מִן־טָעַם of the person who commands 6, 27, and עַל 6, 14 or לְ of the person who is commanded Ezr. 5, 3. Rarely, *a reason, an account*, טָעַם לְטָעַם to make account of Dan. 3, 12; יִקְבֹּץ טָעַם 6, 3 to render an account; discretion, טָעַם לְטָעַם 2, 14 to speak discreetly, like the Hebr. הִשְׁתַּיֵּב טָעַם Prov. 26, 16; בָּעַל טָעַם Ezr. 4, 8 9 17 *lord of counsel, of decree*, i. e. *counsellor, royal prefect*, rendered by Jewish interpreters מְזַכֵּר or סֹפֵר, but more correctly = פָּחוּה Ezr. 5, 3; 6, 6; Phœnician טָעַם (Numid. 3, 3) the same.

טָעַן I. (Kal unused) *tr. to bore through, to pierce*, Arab. طَعَن the same, Targ. טָעַן for Hebrew דָּקַה, דָּקִיחַ, דָּקִיחַ; con-

nected in its organic root partly with טָעַם, partly with טָעַן, טָעַן, and modifying in various ways the original meaning.

Puh. טָעַן (part. מְטָעֵן) to be pierced, thrust through, by a קָרֵב Is. 14, 19.

טָעַן II. (only Kal) *to load, to put on luggage, to burden*, with accus. of the object Gen. 45, 17, consequently same as טָעַן; Targ. טָעַן, Syr. طَعَن in an intransitive sense: to bear. In Ar. طَعَن has also had this meaning, hence طَعُون a loaded camel.

טָפַח (with suff. טָפַחְתִּי, טָפַחְתָּ; only sing., for טָפַחְתִּי Gen. 43, 8 stands for טָפַחְתִּי) *m.* collect prop. a heap, a crowd, hence a troop of children, children, Gen. 34, 29; 43, 8; 45, 19; 46, 5; Ex. 12, 37, coupled with women Jer. 40, 7, Esth. 3, 13, different from youths and maidens Ez. 9, 6, seldom embracing a whole family Gen. 47, 12; Ex. 10, 10; Num. 32, 16; 2 Chr. 20, 13. In itself it does not denote the quick and tripping (in gait), but the heaped together, a multitude, mass, heap; and therefore the LXX put for it λαός, ὄχλος (אִיכְלוּס), οἰκία, συγγένεια; conseq. it is from טָפַח II. = Arab. صَفَّ to heap together, to collect, and so صَفَّ a mass of men, صَفِيف coetus &c.

טָפַח (Kal unused) *tr. to spread out, to stretch out, expanders, of the hand, of a mantle &c.; cognate in sense טָפַח*. The organic root טָפַח is also found in פָּחוּה II.; Arab. طَفَح to be full to redundancy, therefore to overstep the limit, to rise, to swell, to overflow &c. Deriv. טָפַח, טָפַח, טָפַח, מְטָפַח.

Pih. טָפַח to stretch out, to spread out, to extend (as a tent) Is. 48, 13; figurat. to extend = to grow, to cause to thrive, i. e. to bring up, to educate, to nurse (spoken of children) Lament. 2, 22, parallel גָּדַח. It is unsuitable to take it as a denomin. from טָפַח (Kimchi). Deriv. טָפַח.

טָפַח (only sing.) *m. prop. the flat, spread hand, as a measure a hand-*

breadth (expansio manus), palmus, *παλαιστή* 1 KINGS 7, 26; 2 CHR. 4, 5. A טפח is equivalent to four fingers'-breadth = $\frac{1}{6}$ of an אמה; elsewhere טפח stands for it.

טפח (only pl. טפחים) *m.* abstract, *bringing up, education* LAMENT. 2, 20.

טפח *m.* same as טפח a measure Ez. 40, 5 43; 43, 13.

טפחה (only pl. טפחות) *f.* 1. *a hand-breadth*, but only figur. *measured out* Ps. 39, 6. — 2. In architecture, *the pinnacle-like fence* (of flat roofs), *a roof-enclosure* (in the form of fingerless palms) or *corbel*, 1 KINGS 7, 9.

טפל (fut. יטפל) *tr.* prop. *to fasten, to fix to, to paste upon, to spread over* (plaster), therefore in part equivalent to טפל to *overspread, to smear over*, in part to טפר (which see). The Ar. طغل, which is the same word, is applied to artificial arrangement of a discourse. ט is only used figurat. *to impute, to fasten upon, to charge with*, שטפר, with טל of the person Ps. 119, 69; שטפלי Job 13, 4 *liars, imputers of falsehood, devisers of falsehood*; טל על דון 14, 17 *to stitch upon an iniquity others besides*, i. e. to fabricate iniquity against one. Comp. the Aramaean טפל to spread over, to besmear, Syr. to soil, to spot, Talm. טפלי plaster, clay, to which meaning is akin that of entering upon or joining in a thing, to take part in it (Arab. طغل), to belong to &c. See טפל.

טפם the stem perhaps of טפסר.

טפסר (pause טפסר, pl. טפסרים) *m.* *a commander, leader*, JER. 51, 27, NAH. 3, 17 (Targ., Rashi, Kimchi), in which sense it has been taken sometimes like the Persian تاوس dux bellicus, or the Persian تابسر princeps altus, sometimes as transposed from the Persian ستراب satrap. In both passages, however, the meaning *heap, troop, army* suits better. The LXX have correctly συμμιχτός (a mixed company or army). The word seems to come either from טפס = טפס

to put together, to bring together, with the rare noun-formative syllable טפ, or to be Assyrian.

טפ I. (inf. absol. טפ) *tr.* *to turn hither and thither* (the hinder parts, the hips), spoken of the dishonourable movement and gait of coquettish females Is. 3, 16, and therefore the Targ. has at the place טפסר, טפסר, Saad. *they waddle*, Luther *sie schwänzen* (i. e. wag the tails), which is tantamount to turning their hips about; the Ar. طاف, طاف has originally the same meaning.

טפ II. (not used) see טפ.

טפר (not used) *Aram. tr.* same as Hebr. צפר (belonging to צפר) *to point, to cut in, to scratch into*, identical in the organic root טפר with that in טפר, טפר, &c. The Arab. طفر proceeds from the same sense. Derivative

טפר (with suff. טפרה, טפריה, plur. טפרין, with suff. טפרודי) *m.* properly a point, a prick, hence a nail (of men), a claw (of animals) DAN. 4, 30; 7, 19; Syr. نعل, نعل, Ar. ظفر the same.

טפש (only Kal) *intr.* properly *to be slimy, viscous, fat*, applied to a mass of fat, metaphor. *to be without feeling, obdurate*, Ps. 119, 70; שטפן (Is. 6, 10), Greek παχύς, Lat. pinguis, being metaphor. used in the same manner. Targ. טפש, Syr. طعم the same, hence טפש *to be very foolish, to be dull*, טפש a fool, טפש folly &c. The stem is closely connected with טפש.

טפת (from טפ; ornament) *n. p. f.* 1 KINGS 4, 11; comp. עטרה.

טרר (part. טרר) *trans.* *to drive, to press, to thrust*, טרר a pressing, driving drop, i. e. one drop thrusting the other forward PROV. 19, 13; 27, 15; Ar. طرد the same, Targ. טרר, Syr. طرد for טרר to drive forward; perhaps the same stem may be in trud-ere. Talm. טרר or טרר to press, טרר pressed, i. e. employed in various ways.

Hif. דְּתָרִיד (not used) *to drive forward, to push forward.* Deriv. the proper name מְתָרִיד.

טָרַד (*part. pl. m.* תָּרִידִין; *pass.* תָּרִיד) *Aram. tr. to thrust forth, drive forth, with מן from DAN. 4, 22 29 30; 5, 21.*

טָרָה (not used) *intr. prop. same as טָלָה to be fresh, tender, young, blooming, juicy, but here only to be fresh, juicy of לָחִי; to suppurate, to be fresh, of מִכְּדָה; Ar.*

טָרָה the same; on the contrary טָרָה is not connected with it. Derivat. טָרָה.

טָרוֹם (from טָר I.) *m. prop. expectation, hope; hence בְּטָרוֹם as an adv. in expectation (that something will take place), before, coupled with the future RUTH 3, 14 K'tib; in K'ri the usual בְּטָרוֹם stands for it. The noun comes from טָר (טָר) I. with the termination יוֹם, the same ending as the usual יוֹן appearing also in words from verbs טָרַע and לָרָה, e. g. דָּרוֹם טָרַע, טָרַע טָרַע, טָרַע טָרַע.*

טָרַח (Kal not used) *intr. to exert, to tire oneself, with work, Targ. טָרַח, Ethiop. טָרַח (interchanging ט and ש) the same; comp. the modern Hebr. טָרַח with its derivatives. The signification "to throw, to press, to drive" in the Ar.*

טָרַח lies in its connection with טָרַח, as may be seen from the derivatives. Derivat. טָרַח.

Hif. דְּתָרִיד (*fut.* דְּתָרִיד) *to load, to burden, e. g. the clouds with moisture (רָגִי-רָגִי), i. e. with rain-water, JOB 37, 11; Symm. ἐμβρῖναι. See רָגִי.*

טָרַח (with *suff.* טָרַח־מִן) *m. a burden, charge, trouble, DEUT. 1, 12; IS. 1, 14.*

טָרִיד (*after the form טָרִיד*) *adj. m., f. moist, suppurating, of מִכְּדָה IS. 1, 6; fresh, of לָחִי JUDGES 15, 15; comp. Syr. ܬܪܝܬܐ wet, fresh.*

טָרַם a stem assumed for טָרַם, according to some, in the signification to interrupt, to stop, like the Ar. طَرِمَ; but see טָרַם.

טָרַם (from טָר I. or טָרַם = טָר) *m. prop. expectation, hope, same as טָרוֹם, consequently like טָרוֹם from טָר (טָר), out of טָר with the termination יוֹם; but merely as an adverb, in expectation, expectanter, hence before, not yet, coupled with the fut. as the sign of what is unfinished, either in a clause expressing state, with the subject preceding GEN. 2, 5, 1 SAM. 3, 3, JOSH. 2, 8, or without a subject before it, e. g. EX. 10, 7 dost thou not yet know? or subordinated to a preceding statement, and translated before EX. 12, 34, JOSH. 3, 1, but for which טָרַם stands usually 2 KINGS 2, 9, JER. 1, 5; seldom strengthened by a subordinate negative (לֹא) ZEPH. 2, 2. It is rarely coupled with the perfect, as טָרַם (PROV. 8, 26) or מְרַמֵּה (Ps. 129, 6), and used of the past with the meaning while not yet, GEN. 24, 15; 1 SAM. 3, 7; PS. 90, 2; PROV. 8, 25. מְרַמֵּה HAGG. 2, 15 from not yet, i. e. before, coupled with the infinitive, and compounded like מְרַמֵּה.*

טָרַף (*part. טָרַף; inf. abs. טָרַף; constr. טָרַף, before Makkeph טָרַף; fut. יִטְרַף, once יִטְרַף GEN. 49, 27 tr. 1. to pull in pieces, to tear in pieces, spoken of wild beasts (טָרַף, טָרַף) PS. 7, 3; 17, 12; 22, 11; metaphor. to strike, to inflict disastrous strokes HOS. 6, 1, parallel to טָרַף; to be greedy of booty, to be fond of war, GEN. 49, 27; figurat. of destroying, lacerating anger (טָרַף) AM. 1, 11; JOB 16, 9; 18, 4. — 2. to tear off, to pluck off, from a tree. מְטָרַף GEN. 8, 11 stands for מְטָרַף and belongs to Puhā; but see also מְטָרַף adj. Deriv. מְטָרַף. 1.*

Nif. יִטְרַף *to be torn in pieces, lacerated* EX. 22, 12; JER. 5, 6.

Puh. טָרַף the same GEN. 37, 33; 44, 28; *to be plucked off, torn off, GEN. 8, 11, where טָרַף stands for טָרַף out of טָרַף; see, however, the adj. טָרַף.*

The stem is manifestly connected with טָרַב, טָרַב (in the meaning "to tear up, to cut up"), and in Arab. the stem طَرَف must also have had the meaning "to cut off" (طَرَف); hence the noun طَرَف

margin, extremity (= קֶץ), Greek *θρῦν-τω*; but the organic root is טֶרֶף, existing also in תֶּרֶף, תֶּרֶף.

טֶרֶף (from טָרַף I.) *adj. m. fresh-sprouting, green*, GEN. 8, 11, and so relating to צֶלֶה. See also טָרַף in *Puhal*.

טָרַף I. (not used) *to shoot forth*, spoken of the leaves of a plant, like צֶלֶה belonging to צֶלֶה, generally *to sprout forth, to germinate, to break forth*, of fresh plants; metaphor. *to be fresh, new*, Ar. طَرَف. Deriv. טָרַף 2, טָרַף.

טָרַף II. (Kal unused) *intr. to be satiated, nourished, connected with the Sanskrit trip, Greek τρέφειν*. Deriv. טָרַף 3.

Hif. טָרַף to feed, to nourish, with accus. of the person PROV. 30, 8.

טָרַף (with suff. טָרַפְךָ, טָרַפְנוּ) *m. 1. prey, booty, prop. the lacerated*, JOB 4, 11; 38, 39, the torn away GEN. 49, 9; טָרַף הַרְרֵי Ps. 76, 5 *mountains of prey*, i. e. the strongholds out of which incursions are made; comp. 1 MACC. 5, 5. — 2. (only pl. constr. טָרַפִּי) *a leaf*, Ez. 17, 9 *all its leaves will wither*. — 3. *food, nourishment*, Ps. 111, 5; PROV. 31, 15; MAL. 3, 10.

טָרַף *f. what is torn, by wild beasts* GEN. 31, 39; forbidden for food like נֶבֶלָה LEV. 17, 15; *booty, of wild beasts* NEH. 2, 13, in a figurat. sense.

טָרְפָל *n. p. of an Assyrian land*, mentioned with the Assyrian provinces דִּין (which see), אֶפְרַס (which see), דָּד (which see), שִׁישְׁנָה, בָּבֶל, אֶרְכוּ, אֶפְרַסְתָּן, עֵלָם, out of which together the great and powerful ruler *Osnapar* had transplanted colonists to Samaria. These colonists were called טָרְפָלִיָּה (a Gentile pl. from a sing. טָרְפָלִי) from their former Assyrian country Ezr. 4, 9; and being imported, foreign, and heathen inhabitants who had adopted Judaism in part, they endeavoured to calumniate the Jews in the eyes of the Persian king אֲרִיחֶשְׁתָּר. The territory *Tarpel* has been supposed to be found in *Tapur* of Ptolemy (p. 148), east of *Elam*, with which it is mentioned; more correctly perhaps, the territory *Tarpel* is at the Maeotic swamp, whose inhabitants *Tap-πῆτες* are mentioned in Strabo (I. p. 757). In no case can it be the Phenician *Tripolis*.

טָרְפָלִי see טָרְפָל.

י, called יֶד (a Phenician pronunciation for יָד, comp. עֵינָיו 2 CHR. 33, 7 = עֵינָם; עֵינָם = חֵיָם = חֵיָם), *Yōd*, as a letter signifies *the hand*, because it is alleged that in old writing its figure presented the rude image of a hand spread out, with its fingers; comp. the Phenician י, י, י, &c., whence *Yōd* in the old Hebrew, Samaritan, Aramaean-Egyptian and Palmyrene writing originated. It is more correct, however, to assume, that the name was selected merely on account of the initial sound, as in the case of the other names of alphabetical letters. In the Greek name *Ἰωτα* (יֹוֹטָא), י has been changed into ι, because of its similarity of sound to *Ἡτα*, *Θῆτα* &c. The Ethiopic name

Yaman (= יָמָן) leads to the same initial sound. As a numeral י being the tenth letter of the alphabet denotes 10, י 10,000; it is pronounced *yōd*.

With respect to the pronunciation of *Yōd*, a threefold course may be distinguished in it: 1. as a final development of the *k*-sound, arising as it were out of *g* (*dsh*), *Yōd* is connected in part with the *k*-sounds. Hence a) its interchange with י, e. g. יָד II. with יָדָה; יָדָה with יָדָה; יָדָה I. with יָדָה I., יָדָה II. with יָדָה II.; יָדָה perhaps with יָדָה, out of the root יָדָה, expressing the idea of relationship; comp. Talm. יָדָה Ar. جواهر (precious stone), Arab. يهرج Pers. -ج (Judah), יָדָה Ar. جيدر (Ituraea), יָדָה Armen.

see), where the fundamental idea may also be seen.

יָאֵר see יָאֵר.

יָאֵר (Jah is hearer; יָאֵר is originally an old part. fut. of Hifl from the stem יָאֵר and became a noun in the formation of proper names) *n. p. m.* JER. 35, 3; Ez. 11, 1; comp. יָאֵר.

יָאֵר (the same) *n. p. m.* 2 KINGS 25, 23; Ez. 8, 11. But for this proper name there is in JER. 40, 8 and 42, 1 יָאֵר, which may be contracted from it.

יָאֵר (*enlightener*, viz. Jah is) *n. p. m.* NUM. 32, 41, JUDGES 10, 3, ESTH. 2, 5; in the New Test. *l'auqos* (MARK 5, 22). *Patr.* יָאֵר 2 SAM. 20, 26, where, however, it is better to read with the Syr. יָאֵר (belonging to Jattir, in the mountains of Judah).

יָאֵר I. (i. e. יָאֵר; Kal not used) *intr.* to be slack, feeble, weary, lazy, cognate in sense יָאֵר and יָאֵר with a similar fundamental signification; metaphor. to be foolish, dull, bad, slackness and weariness being transferred to foolishness and badness, as vice versa vigour and power (יָאֵר) are applied to honesty and virtue. The organic root (יָאֵר) is the same as in יָאֵר (which see), יָאֵר, Aram. יָאֵר; with a harder initial sound in יָאֵר, יָאֵר; and here belongs too the Ar. יָאֵר to be slack, weak.

Nif. יָאֵר (3 *pl.* יָאֵר, 1 *pl.* יָאֵר) to act as a fool JER. 5, 4, to appear as a fool 50, 36, to be foolish (sinful) NUM. 12, 11, to dote Is. 19, 13. In putting it with יָאֵר, we may look upon יָאֵר as arising out of יָאֵר, consequently from יָאֵר (see p. 37), but that is not necessary.

יָאֵר II. (i. e. יָאֵר; Kal unused) *intr.* to will (*Kimchi*), identical in its org. root with the Sanskrit *wal*, Greek *βούλωμαι*, Latin *vol-o*, Gothic *vil-jan* &c. To put it with יָאֵר II. (יָאֵר) is incorrect, since that is only a softened form of יָאֵר (which see).

Hif. יָאֵר (*imper.* יָאֵר, *pl.* יָאֵר)

יָאֵר; *fut.* יָאֵר, *apoc.* יָאֵר, יָאֵר) to manifest the will, to undertake, to venture, GEN. 18, 27, to make a determination JOSH. 17, 12; JUDGES 1, 27 35; 1 SAM. 17, 39; to be content 2 KINGS 5, 23; to be pleased JUDGES 19, 6; to execute the will JOB 6, 9. In all these and similar significations the idea of a resolution arising out of one's own free-will lies; and it is construed with יָאֵר before the infinitive, or with the finite verb with or without a copula. The meaning to begin, which the LXX and Vulg. have eleven times, can only be explained by the idea of making a determination, and should be looked upon as a periphrasis. In 2 KINGS 5, 23 the LXX read יָאֵר for יָאֵר.

יָאֵר III. (not used) *intr.* same as יָאֵר II. to be before, first, forward, to begin; deriv. perhaps partic. Hof. יָאֵר (which see), contracted יָאֵר, יָאֵר (which see).

יָאֵר (not used) *intr.* prop. to glitter, to shine, with quick motion; therefore metaphor. partly to lighten, to shine, like the Samar. adj. m. יָאֵר, fem. יָאֵר, shining, beautiful; partly to bloom, to sprout, like the Samar. יָאֵר for יָאֵר, comp. יָאֵר after a similar metaphor; partly to bubble, to flow, a similar metaphorical application taking place in יָאֵר, with which it is identical, agreeably to the interchange of Yod and Nun (comp. יָאֵר and יָאֵר, יָאֵר and יָאֵר, יָאֵר and יָאֵר). It is possible, however, that the organic root יָאֵר is connected with יָאֵר and with that in יָאֵר, which would lead to the same fundamental meaning. Deriv. יָאֵר.

יָאֵר, rarely יָאֵר (with יָאֵר and יָאֵר, once יָאֵר Am. 8, 8 eliding Yod quiescent, which orthography has been in Ben-Sira 24, 37, causing the incorrect rendering *as pas*; with a of motion יָאֵר, with *suff.* יָאֵר; *pl.* יָאֵר, *constr.* יָאֵר) *m.* 1. generally a river, occurring with יָאֵר (a stream) and יָאֵר (a pond) Ex. 8, 1, Is. 33, 21, sometimes distinguished from these, sometimes identical with them; metaphor. יָאֵר the

wet passages in mines, shafts JOB 28, 10, identical with נְדָדוֹר 28, 11. On this general meaning comp. the Zab. יֵאֵרֶא a river. — 2. Specially, the river of Egypt, the Nile (as Ganga prop. means a river, then Ganges; *Rhenus, Rhine*, prop. a river) GEN. ch. 41; Ex. ch. 2. 4. 7. 8; Is. 19, 7 8; Ez. 29, 3; whose canals and arms are sometimes called יֵאֵרֶים 29, 3; 30, 12, sometimes נְדָדוֹר Is. 19, 6. In full form the Nile is styled יֵאֵרֶא מִצְרַיִם Am. 8, 8; 9, 5, and its arms מִצְרַיִם יֵאֵרֶא or מִצְרַיִם 2 Kings 19, 24; Is. 37, 25. or מִצְרַיִם קִצְרִיר the harvest of the Nile Is. 23, 3, i. e. the corn of Egypt. As the river at the time of its overflowing spread over Egypt to a wide extent (Am. 8, 8; 9, 5), the Nile is used as an image of unlimited enlargement Is. 23, 10. — 3. the Tigris DAN. 12, 5 6.

The noun יֵאֵרֶא, whose appellative signification both in Hebrew and Greek is apparent, seems to have come out of the Semitic into Egyptian, where the Copt. εἰσοπ (river), εἰσο, εἰσο, εἰσο (Thebaic), εἰσο (Bashmuric), εἰσο, εἰσο (Memphitic) denote river, stream, valley-stream, Nile; especially as no clear derivation for it is to be found in Egyptian. The other names of the Nile too bear a Semitic stamp. The Greek name Νεῖλος, Nilus, Nile, is the Phenician נִיְלוֹ = Hebr. נִיְלוֹ (a bed with flowing water) prop. Nile-valley, for according to a tradition (Plut. de Is. et Osir. 66) the whole land was so called, comp. Ar. نَول river-bed; נִיְלוֹ for the Nile is probably identical with نَول river-bed and نَول. The old Ethiopic name too Νῆλ-ῖς for Nile and sir on the Rosetta stone (lines 14 and 15) is nothing but the Semitic נִיְלוֹ. The explanation from the Sanskrit which has been attempted, as if Νεῖλος = Sanskrit Nilas, black, יֵאֵרֶא Sanskr. Jaras flowing, is to be rejected.

יֵאֵשׁ (Kal not used) intr. to forsake, to give up, a thing, to desist from a thing, Ar. يَتَسَّ together with يَتَسَّ desperavit

de aliqua re; in Talmudic this stem is frequent.

Nif. נִיְאֵשׁ (part. נִיְאֵשׁ) giving up to desist from (מֵן) one 1 SAM. 27, 1; to despair, part. נִיְאֵשׁ one in despair JOB 6, 26, who gives up; then as an adverb in vain, there is no hope JER. 2, 25; 18, 12; Is. 57, 10.

Pih. יֵאֵשׁ (inf. constr. יֵאֵשׁ) to cause to despair or to give up, with accus. of the object, ECCLES. 2, 20. Talm. יֵאֵשׁ abandonment.

יֵאֵשִׁי (Jah is supporter, moulded together out of יֵאֵשׁ [from יֵאֵשׁ and יֵה] n. p. m. ZECH. 6, 10.

יֵאֵשִׁי (the same) n. p. m. 2 Kings 23, 23; 2 CHR. 34, 33. The proper names יֵאֵשׁ and יֵהֵאֵשׁ have the same meaning, from יֵאֵשׁ = יֵהֵאֵשׁ.

יֵאֵתֶרִי (for יֵאֵתֶרִי out of יֵאֵתֶרִי with the adj. termination יֵ, following the track of one, from יֵאֵתֶר, Aram. יֵאֵתֶר; more correctly from יֵאֵתֶר = יֵאֵתֶר to be firm, steadfast, Ar. أَثْبَن belonging to أَثْبَن firmus, stabilis, hence יֵאֵתֶרִי is interchanged with יֵאֵתֶרִי n. p. m. 1 CHR. 6, 6 [21], for which verse 26 has יֵאֵתֶרִי.

יֵבֵב a stem incorrectly adopted for יֵבֵב Ez. 43, 11, 2 SAM. 3, 25 K'ri, but which occurs with יֵבֵב for יֵבֵב only on account of the resemblance of the two. Besides, if such a stem were to be assumed. יֵבֵב could only be an enlargement of יֵבֵב.

יֵבֵב I. (i. e. יֵבֵב; Kal unused) intr. to cry aloud, to call, to sound afar, to resound, Ar. أَبَب originally to cry aloud, with יֵבֵב to howl (of the beasts of a desert), only in

Pih. יֵבֵב (fut. יֵבֵב) to cry out painfully, to complain (Vulg.) JUDGES 5, 28, an interpretation implying joy finding no place in it, according to 5, 29. See יֵבֵב II.

The stem יֵבֵב (יֵבֵב) is closely connected with the Ar. يَب (to bellow), Yod being

often interchanged with *Nun* as an initial sound; but on the other hand the interchange of *Yod* with *Alef* also existed in this stem, as is shewn by the Arabic, and by **אָבָב** in modern Hebrew in the sense of, to flute. In Targumic **יָבַב** stands for the Hebrew **רָבָן**, and the Syr. **ܡܚܒܐ** has the meanings to exult, to cry aloud, to trumpet &c. The stem **יָבַב** II. appears to be lengthened out of **יָב**. Deriv. the proper name **יֹבָב** 1.

יָבַב II. (not used) *intr.* to wind, to turn, to turn back, *conseq.* from **יָב** = **יָבַב** (יָבַב), **יָבַב** (יָבַב), Ar. **أَبَّ** (from **أَبَّ** reversus est), and connected moreover with **יָבַב**. Deriv. the proper name **יֹבָב** 2.

יָבַב (after the form **יָבַב**, **יָבַב**; with *suff.* **יָבַב**, **יָבַב**) *m.* produce, hence *fruit*, of **יָבַב** JUDGES 6, 4, **יָבַב** HAB. 3, 17, *prop.* what is moved in, brought into the barn, from **יָבַב** I. to move into, to be brought in; *figurat.* goods, riches, of a house JOB 20, 28. More probably, however, from **יָבַב** I. in *signific.* 3. to sprout, to grow, whence also come **יָבַב**, **יָבַב**, *conseq.* what is brought forth, grown, produce.

יָבַב (after the form **יָבַב**; *ground trodden down*, from **יָבַב**; but according to others from **יָבַב** = **יָבַב**) *n. p.* of the city which was afterwards called Jerusalem JUDGES 19, 10 11; 1 CHR. 11, 4; *Gentile* **יָבַב** or **יָבַב**, i. e. the Phenician tribe that dwelt in and about Jebús and the neighbouring mountains NUM. 13, 30; JOSH. 11, 3. Rarely is the city called **יָבַב** JUDGES 19, 11 or simply **יָבַב** JOSH. 15, 8 and 18, 16, *poët.* **יָבַב** ZECH. 9, 7, and mentioned with the half-Benjamite half-Judaic cities **יָבַב** and **יָבַב** (= **יָבַב** ZECH. 9, 7) JOSH. 18, 28. **יָבַב** as an insignificant Phenician tribe of the mainland is always enumerated last GEN. 15, 20, JOSH. 3, 10; and perhaps they would not have been distinguished as a separate tribe, had they not been the only one in southern Palestine that maintained their independence

till the time of David 2 SAM. 5, 6 seq. They seem to have belonged to the leading race of the Amorites.

יָבַב (*chooser, selector*, viz. Jah is) *n. p. m.* 2 SAM. 5, 15.

יָבַב (*intelligent*; from **יָבַב**) *n. p.* of the Phenician kings of northern Palestine JUDGES 4, 2, who resided commonly at Hazor JOSH. 11, 1 10 11; 12, 19. The name appears to have become a general title, since it always recurs. The stem **יָבַב** was also peculiar to the Phenician dialect, as appears from the phrase **יָבַב** (it is clearly known) Plaut. Poen. 5, 1, 9, rendered by the Latin text "monstratum est".

יָבַב see **יָבַב**.

יָבַב (not used) *intr.* to be condensed, tight, strong, proceeding from the idea of being wound together, verbs of winding and binding being generally applied metaphor. to strength; Phenician **יָבַב** the same. Deriv. **יָבַב** 1.

The organic root **יָבַב** is closely connected with that in **יָבַב** I., **יָבַב**, particularly with that in **יָבַב**, where the idea of strength, thickness, firmness, lies in the corresponding Arabic stem. In this sense of *to be strong, firm*, the stem **יָבַב** (for the noun **יָבַב** (1 KINGS 6, 38, Is. 44, 19) is also to be presupposed; since the two significations of the noun, a) *the strong one, the powerful one*, = **יָבַב**, b) *block, log*, are only explicable from this fundamental meaning; the stem **יָבַב** too being probably referrible to it.

יָבַב I. (not used) *intr.* 1. to well, to flow, to stream, Arab. **وَجَلَّ** (to flow copiously, to stream, to rain); deriv. **יָבַב**, **יָבַב**, perhaps **יָבַב**, and **יָבַב** as an Aramaeised form for **יָבַב**. — 2. to well up, to spring up, therefore to suppurate, to ulcerate, especially so in Pihel (see **יָבַב**). — 3. to be moist, wet, metaphor. to be fresh, green, fruitful, to shoot forth, to grow, the same metaphor being also found in **יָבַב**, **יָבַב**, **יָבַב**; deriv. **יָבַב**, **יָבַב**, proper name **יָבַב**; comp. Phenician **יָבַב** to sprout, whence **יָבַב** (*Isβάλ, ἀγρωστίς*

Diosc. 4, 30) a sprout, Syr. *ܚܒܠ* grass.
— 4. *to move, to move forward, to walk along gently*, a meaning often derived metaphor. from that of flowing; comp. *אָזל* in connection with *הָלַךְ*, *הָלַךְ* with *הָלַךְ* 1 SAM. 14, 26; the French *aller* with the German *wallen*. Hifil and Hofal are to be explained by this fact. Deriv. the proper name *יָבֵל* (2).

Pih. *יָבֵל* (not used) *to fester, to suppurate*, spoken of a wound; deriv. *יָבַל*, *יָבֵלָה*.

Hif. *הוֹבִיל* (fut. *יֹבִיל*, *יֹבֵל*) prop. *to make go, then to lead, to conduct* JER. 31, 9, with *הוֹלִיךְ*, with the accus. of place *whither* Ps. 60, 11; 108, 11; *to lead along, to bring forward, to offer*, *שָׂר* 68, 30 and 76, 12, *מִלְּחָמָה* ZEPH. 3, 10, with *ל* of the person; figurat. *to carry afar off*, of the feet Is. 23, 7.

Hof. *הוֹבֵל* (fut. *יֹבֵל*) *to be carried, led*, with *ל* to a place JER. 11, 19, JOB 21, 32, Is. 53, 7, and *מִן* from JOB 10, 19; *to be offered* (as a gift) Hos. 10, 6, *שָׂר* Is. 18, 7, *שָׂרָן* (as produce of the land) Hos. 12, 2; *to be led or conducted away*, i. e. *to be rescued* Is. 55, 12; JOB 21, 30 *on the day when the floods of wrath descend*. The nouns *יֹבֵל*, *יֹבֵלָה* are Aramaeising forms out of *Kal*, for *אֵבֵל*, *יָבֵל*; conseq. they must be derived from *Kal*.

The transitive idea of this stem appears to have been to *drive, to drive on*, conseq. *to lead*, which is connected with *moving, walking*, in which sense the organic root *יָבַל* may be related to that in *יָבַל* III., *יָבַל* (to roam about, to wander) belonging to the proper name *הָבֵל* (prop. the wanderer, the nomad, comp. Syr. *ܚܒܠ* to rove).

יָבַל II. (not used) intr. *to shout in joy and triumph*, an ulterior development of *יָב* (see *יָבַב* II.), hence *to sound*. Deriv. *יָבַל* 2 and the proper name *יָבֵל*.

יָבַל (pl. constr. *יָבָלִי*) m. 1. *a brook, a stream, a river*, coupled with *מַיִם* Is. 30, 25; 44, 4. — 2. (*mover, wanderer, nomad*) n. p. of the first son of Lamech,

the father of nomadic life and of moving about with flocks GEN. 4, 20. From *יָבַל* I.

יָבַל (Peal unused) Aram. intr. same as Hebr. *יָבַל* I.

יָבַל (inf. *יָבֵלָה*) same as Hebr. *יָבַל* *to bring, to lead* EZR. 5, 14; 7, 15.

יָבַל (out of Pih. from *יָבַל* I.) adj. m., *יָבֵלָה* fem. *festering, suppurating*, of a wound, *having sores* LEV. 22, 22.

יָבַל or *יֹבֵל* (pl. *יֹבֵלִים*) m. 1. (from *יָבַל*) *a he-goat, ram, aries* (so named from its strength like *אֵיל*), hence *יֹבֵל* *קֶרֶן הַיֹּבֵל* Job 6, 5, *שֹׁפָר* *הָיֹבֵל* 6, 4 6 8 13, and with the omission of *קֶרֶן* Ex. 19, 14, *ram's-horn*, a wind-instrument. This explanation is already in the Targ. (*יֹבֵלָה*) and the Jewish interpreters, agreeably to tradition (Rosh ha-Shana 3), from which we learn that the word *had* the same sense in old Arabic; Phenic. *יָבַל* (Mass. 7) the same; comp. *Munk*, l'inscription phén. de Marseille p. 34. — 2. (from *יָבַל* II.) *a cry of joy, a joyful noise* (connected with the proper name *יֹבֵל*), a designation of the great jubilee-feast on the 10th of the 7th month of every 50th year, announced by trumpets (*שֹׁפָר*) through the whole land LEV. 25, 8. It was a year in which agriculture rested 25, 11, and Hebrew slaves without distinction had to be set free (*קָרָא יְרוּר*) 25, 10; JER. 34, 8; in which alienated pieces of land reverted to their original possessors or their heirs LEV. 25, 8-17 39-41 54; 27, 17 seq.; and according to *Josephus* (Antt. 3, 12 13) even all debts were remitted. In full form they said *שָׁנָה הַיֹּבֵל* LEV. 15, 13 28 40 50 52 54; 27, 17 18 23 24; but *שָׁנָה* is also omitted LEV. 25, 31, and therefore *יָבַל* in this respect is sometimes masc. NUM. 36, 4, sometimes fem. LEV. 25, 10.

יָבֵלָה (as the name of a person *conqueror of a people*, as the name of a place *place of victory*, compounded of *יָבַל* *יָבֵלָה*) n. p. of a city between *יָבֵלָה*

(afterwards *Legio*) and יִזְרְעֵאל, mentioned with נֶגֶב, consequently situated in the territory of Manasseh JOSH. 17, 11 (21, 25); JUDGES 1, 27. In 1 CHR. 6, 55 בִּלְיָם stands for it, as the LXX have Βαλαάμ JUDGES 1, 27. Another city in the same neighbourhood was גִּרָּה (see p. 275), where there was also a height (מַעְלֵה).

יִפְּעֵל see **יִפְּעֵלִית**

יָבַם (not used) *intr.* usually to be *bellicid*, *thick*, *extensive*, therefore to be *pregnant*, consequently = **בָּמָה** (בָּמָה, see p. 187), **בָּמָה**, **בָּמָה**, **בָּמָה**; deriv. **פִּיחָם** (not a denominative) to *impregnate*, spoken of marrying the wife of a brother to perpetuate his name by means of children. Probably, however, the fundamental idea is to be *allied*, *related*, *joined in affinity*; **חֵמָה** II. belonging to **חָמָה** and **חָמָה** &c. also proceeding from the same point of view; except that it is specially applied here to a *brother-in-law*. Accordingly the verb stands for **חָמָה**, **חָמָה** (ʿ changing with ח or ג, *Yod* generally being related to *k*-sounds) = **חָמָה**, **חָמָה** which see; but the general use of it is lost in this very old word. Deriv. **יָבַם**, **יָבַמָה**, and the denomin. **יָבָם**.

יָבֵם (prop. part. Kal; with *suff.* יָבֵמָה, **יָבֵמָה**) *m.* brother-in-law, i. e. brother of the husband, who had to marry by law the wife of his brother that had died childless DEUT. 25, 5-9. Only in such a case does Scripture employ this primitive word. The Aramaean dialects (Targ., Syr., Samar.) preserve the archaic Hebrew expression. Deriv. the denomin.

Pih. יָבַם (*inf. constr.* יִבֹּם) to fulfil the duty of the יָבַם DEUT. 25, 5 7, i. e. to marry the widow of a brother (after his decease); transferred to the time before the revelation of the law GEN. 38, 8.

יְרֵמָה (only with a *suff.* יְרֵמָהּ; from a masc. יָרֵם *f. sister-in-law*, DEUT. 25, 7 9; RUTH 1, 15.

יִבְנֶה־אֱלֹ (El is builder) 1. n. p. of a

city in Judah JOSH. 15, 11, according to the usual account one hour northwest of *Akar*, i. e. אַקָּר. But though on the Philistine border, its situation cannot be determined exactly; since it cannot be identified with יִבְנָה — 2. n. p. of a border city of Naphtali JOSH. 19, 33, on the south shore of יַם כְּנָעַן; which *Josephus* (*Jewish wars* 2, 25, 6) calls *Jamnia* (יִבְנָה) or *Jamnith* (יִבְנִית) in upper Galilee. In the time of the Talmud it was called יִמְנָה (Jer. Megilla 1, 1).

יָבְנָה (*builder* viz. *El is*) *n. p.* of a primitive Philistine city between יָבֵץ and אֶזְרָדָר, which Uzziah was the first to conquer 2 CHR. 26, 6; afterwards it was called *Jamnia* or *Jamneia*. It was 240 stadia from Jerusalem (2 MACC. 12, 9), 12 Roman miles from Diospolis (according to Euseb.), situated on the Mediterranean Sea, having a good harbour (Ptol. 5, 16), a large Jewish as well as heathen population (*Josephus*, Jewish war 1, 7, 7; Philo II. 575), playing a part in the Maccabean wars (1 Macc. 4, 15; 5, 58; 10, 69), and was subdued by Pompey to Syria (*Jos.* l. l.). At the time immediately before and after the destruction of Jerusalem it was celebrated as being the seat of the Sanhedrim and the academy (Rosh ha-Schana 29^b); comp. *Sperbach*, diss. de academia Jabhnensi etc. Wittenb. 1740, 4. At the present day the place is called *Yebna*, to the west of Ekron, 1 hour from the sea (*Robinson's Bibl. Res.* III. p. 22). In Phenic. יָבְנָה (*Jomnium*) is the name of a Mauritanian city.

יָבִנָּה (*Jah is builder*) n. p. m. 1 CHR.
9. 8.

יְבִיָּה (the same) *n. p. m.* 1 CHR.
9, 8.

יָבִים belonging to **יָבִים** see **יָבִים**.

יָצַץ (not used) intr. same as **צָצַץ** to shine, to glitter, to be beautiful, Arab. **وَبَّصَّ**. Deriv. n. p. **צִצְצָה**.

יִבֵּק (not used) *intr.* to break forth,
to flow forth, to stream out, to pour out,

of a river; the organic root is יִבֵּק, Ar. *ib̄q* the same, and is also found in יִבֵּק, Ar. *ib̄q*, in *ib̄q* &c.

Pih. (not used) יִבֵּק to pour out strongly; derivative

יִבֵּק (formed from the Pihel of יִבֵּק after the form קָלַח; the running, flowing forth) *n. p.* of a river beyond Jordan, which takes its rise in the mountains of צִמְחֹן, forming the border of צִמְחֹן towards the Hebrews Num. 21, 24, Josh. 12, 2, Judges 11, 13, over against שָׂרְכָה, and after a course of one and a half hours (*Burckh.* II. 597) falling into the יִבְרֵן. At present it is called *Sarka* (blue river), *سركا*, dividing el-Belka from another territory. The Targ. has יִיבֵק; written in Greek it is *Ἰαβώχ*, *Ἰάβυχος*, *Ἰαβάκκος*, *Ἰαβόκ* &c., all which refer to the Hebrew name. Scripture (Gen. 32, 25) seems to have considered יִבֵּק = אִבֵּק and the river to have been named from wrestling or struggling.

יִבְרֵכִיהָ (*Jah is blesser*) *n. p. m.* Is. 8, 2. יִבְרֵכִי is an abridgment of 'יִבְרֵכִי, and even יִבְרֵכִיהָ originated from the same.

יָבֵשׁ I. (*inf. absol.* יָבֵשׁ, *constr.* יָבֵשׁ and in a feminine form יָבֵשָׁה; *fut.* יָבֵשׁ or יִבֵּשׁ, *pl. in pause* יָבֵשׁוּ) *intr. to be dried, withered, parched*, by loss of the juices and fluids of life, hence a) of plants, יָבֵשׁ Is. 15, 6, צֶמַח Lament. 4, 8, נֶאֱמָר JER. 23, 10, עֵשֶׂב Ps. 102, 12, שֶׁרֶשׁ Hos. 9, 16, רֹאשׁ הַכַּרְמֶל (of the wood-crowned Carmel) Am. 1, 2, טֶרֶף (the leafy sprouts) Ez. 17, 9, צֶמַח (bough) Is. 27, 11, מִזְרֵעַ (crop) 19, 7; parallel מִזְלֵל, מִזְלֵל, מִזְלֵל &c. b) to dry up, of wet, moist, fresh, juicy objects, of יָבֵשׁ Josh. 9, 5, אֶרֶץ Gen. 8, 14, עֵצִים Ez. 37, 11. c) to wither, of זֶרַע Zech. 11, 17, יָד 1 Kings 13, 4. d) to be drained, to subside, of נָהָר Is. 19, 5, מַיִם Jo. 1, 20, מַיִם Gen. 8, 7, נָהָר 1 Kings 17, 7, מִקְוֵה Hos. 13, 15, where, however, the form יָבֵשׁ should be referred to יָבֵשׁ. e) figur. of יָבֵשׁ

(the vital fluid of the body) Ps. 22, 16 (= לֵשׁ 32, 4), לֵב 102, 5 &c.

The stem יָבֵשׁ is closely connected with יָבֵשׁ I. (see pp. 189, 190), the organic root in both standing in primitive relationship to יָבֵשׁ, Sanskrit *ush*, Latin *fusco*, *bus-to* &c. The idea of *paleness, dunness, whiteness*, applied to the colour of the face, is only a drying up, or withering of the juices, and the other metaphorical uses should also be referred to the same origin. Targ. יָבֵשׁ, Syr. *ܝܒܝܫ*, Ar. *يَبَسَ* the same; but whether יָבֵשׁ and יָבֵשׁ belong to the same root is questionable. Deriv. יָבֵשׁ adj. (יָבֵשׁ the name of a person is from יָבֵשׁ).

Pih. יָבֵשׁ (*fut.* יִיבֵשׁוּ for יִיבֵשׁ) to make dry, to dry up, יִיבֵשׁוּ Job 15, 30, by שֶׁלֵּהֶבֶת (fire) = קָדִים (Gen. 41, 6) or יִיבֵשׁוּ (Ps. 11, 6); to make exhausted, יָבֵשׁ Nah. 1, 4; figurat. to dry, יָבֵשׁ Prov. 17, 22. Deriv. יָבֵשׁ and יָבֵשׁ.

Hif. יָבֵשׁ (*fut.* יִיבֵשׁ) to make dry, יָבֵשׁ 5, 1, מִי הַיָּרְדֵּן Josh. 2, 10, מִי הַיָּרְדֵּן Ps. 74, 15, מִי הַיָּרְדֵּן Jer. 51, 36; to make to wither or to be without juice, יָבֵשׁ Ez. 19, 12, עֵץ 17, 24, עֵשֶׂב Is. 42, 15; to cause to disappear, יָבֵשׁ Jo. 1, 10. To these meanings may be referred some forms of the Hifil of יָבֵשׁ e. g. Jo. 1, 12, since the intrans. signification is not necessarily to be assumed there, because a Hebrew thought of every thing in nature as operative.

יָבֵשׁ II. in the signification of יָבֵשׁ (which see), and so for the *n. p. m.* יָבֵשׁ, see יָבֵשׁ I.

יָבֵשׁ 1. *adj. m.* (pl. יָבֵשִׁים) *fem. dry, parched, sapless*, spoken of קֶשֶׁת Job 13, 25, עֵץ Is. 56, 3; withered, of עֵצִים Ez. 37, 4; dried, of עֵצִים Num. 6, 3, oppos. to לֵחַ; figurat. dried up, perished, of נֶפֶשׁ 11, 6. — 2. (from יָבֵשׁ = יָבֵשׁ I. in Hif.; having paleness, dunness) *n. p. m.* 2 Kings 15, 10-13 14. — 3. (a dry place, from יָבֵשׁ I.; with a of motion יָבֵשׁ 1 Sam. 31, 12 which occurs even after the pre-

position ב 31, 13, often written, however, יבש; comp. Phen. יבשת in יבשת Tebeste the proper name of a Numidian town) n. p. of a city in Gilead, fully יבש גלעד JUDGES 21, 8 seq. or יבש גלעד 1 SAM. 11, 1, perhaps to distinguish it from another Jabesh. It lay the distance of a night's journey from בית שן (Scythopolis) 1 SAM. 31, 11, on a river called Jabesh (יבש), at the present day Wady Jabes (Burckhardt's travels p. 451), which flows not far from Betshean into the Jordan. Eusebius (Onomast. s. v.) relates, that a small village of this name still existed in his day, six Roman miles distant from Pella towards Gerasa (גרסא). Comp. Robins. new Bibl. Res. p. 415 &c. This city was also poet. termed merely גלעד Hos. 6, 8, characterised by the prophet as a city of blood; and גלעד 1 KINGS 17, 1 the abode of Elijah (who was born in יבשה) is, according to Tosaphot (Taanit 3^a) our Jabesh-Gilead, as also הגלעד 2 SAM. 24, 6 according to the Midrash on the place; and since גרסא, i. e. Gerasa, was in the neighbourhood, the Midrash and afterwards Saadia had the name of the place גרסא for this Gilead. At the present day, four hours east of Jordan, there is still a village יבש, on Wady Jabis (Schwarz, Palästina p. 186).

יבש (not used) Aram. intr. = Hebr. יבש I.

Pael יבש same as Hebr. יבש; deriv. יבשת.

יבשה f. the dry, i. e. dry land, dry ground, opposed to ים Jon. 1, 9; Ps. 66, 6; so too Ar. يَبْس; יבש Ex. 14, 16 on the dry ground, dry-footed.

יבשם (the lovely one, from יבשם) n. p. m. 1 CHR. 7, 2; comp. מְבִשֵּׁם, מְבִשֵּׁם.

יבשת f. same as יבשה Ex. 4, 9; Ps. 95, 5.

יבשת (def. יבשת) Aram. f. same as Hebr. יבשת DAN. 2, 10.

יבשאל (from יבשאל; a deliverer, revenger viz. El is) n. p. m. NUM. 13, 7; 2 SAM. 23, 36; 1 CHR. 3, 22.

יגב (part. יגב) trans. to dig, to dig through, e. g. arable land, with hoe and mattock; יגב a husbandman JER. 52, 16 (Targ., Rashi), along with פָּרֵם vine-dresser; different from יגב, a labourer with the plough. The organic root יגב lies also in יגב I., which is used in the parallel passage 2 KINGS 25, 12 K'tib.

יגב (contracted from יגב, like פָּקֵט, יגב; pl. יגבים) m. cultivated land, a field, along with פָּרֵם JER. 39, 10, which the Vulg. has singularly interpreted cistern (יגב).

יגבדה (from יגבה; high-place) n. p. of a city in Gad, in the neighbourhood of יגב JUDGES 8, 11, formerly called קִנְחָה NUM. 32, 42, and still preserved in the modern قنوات Kauuat (see Burckhardt, p. 157, and 504 of the German translation); elsewhere named with יגב 32, 35.

יגבירה (Jah is a great one) n. p. m. JER. 35, 4.

יגה I. (Kal unused) intr. to feel pain, to suffer pain, doluit, as also יגב, Arab. وَجَعَ and يَجْعَب have the same fundamental signification; therefore to grieve, to be fatigued, to be pained, troubled, melancholy, other cognate verbs being metaphorically applied in a similar manner; comp. Arab. وَجَى. Deriv. יגון.

Nif. יגה (for יגה, as מוֹסֵר for מוֹסֵר; part. m. יגה, pl. constr. יגה, fem. pl. יגה) to be afflicted, ZEPH. 3, 18 the afflicted remote from (יגה) the solemn assembly (Kimchi); LAMENT. 1, 4 their maidens are afflicted.

Pih. יגה (fut. יגה for יגה; see יבש) to afflict, to prepare grief for LAMENT. 3, 33.

Hif. יגה (with suff. f. יגה; part. m. יגה, 2 plur. יגה) to afflict, to grieve, with accus. of the person JOB 19, 2, LAMENT. 1, 5, or absol. 3, 32; to torment, מוֹגֵד Is. 51, 23 thy tormentors, without any necessity for reading with some mss. and agreeably to 49, 26 מוֹגֵד (from יגה). Deriv. יגה (after the form יגה).

יגה II. (Kal unused) *tr.* to push away, to impel forward, to remove, to separate, to put away, identical with the Ar. **يَجِّ**, **يَجَا** and **وَجِي**, Talm. **הגה**, Syr. **ܝܓܐ**, as also with **הגה** II. (page 348).

Hif. **הגה** to remove, to put away, with מן of the place 2 SAM. 20, 13, where, however, the suffix is wanting (for **הגהו**), as 20, 12 proves. So the Targ., Syr., Vulg. &c. Syr. **ܝܓܐ** to expel.

יגון (with suff. **יגונם**) *m.* affliction, grief, sorrow, Ps. 13, 3; 31, 11; coupled with **אנחה** Is. 35, 10, **רעה** Ps. 107, 39, **צרה** 116, 3, **עמל** JER. 20, 18, opposite to **שמחה** ESTH. 9, 22; **שמח** JER. 31, 13 to cause sorrow to be followed by joy; comp. **מַעֲמַל** Is. 53, 11. **שָׁכְרוֹן יִגְוֹן** Ez. 23, 33 = **שָׁכְרוֹן יִגְוֹן** drink of sorrow (instead of **יין**, comp. Is. 51, 21, and **שָׁכְרוֹן** = **שָׁכַר** or **אָשַׁכַּר** according to the LXX 2 SAM. 6, 19).

יגור *adj. m.* fearing, fearful, JER. 22, 25; 39, 17; in Phenic. a subst., where the fem. **יגרא** means having reverence, serving God, in n. p. f. **אֲמַחֲיִגְרָא** (Amp-sigura) PLAUT. POEN. V, 2, 105. 108.

יגיר (*dwelling-place*, from יגר I.) *n. p.* of a city in Judah JOSH. 15, 21; comp. **גיר** 2 KINGS 9, 27, **גיר בצל** 2 CHR. 26, 7; Phenic. **גיר** and **גיר בצל** (= **גיר בצל**).

יגיע (prop. part. pass.; plur. constr. **יגיעי**) 1. *adj. m.* wearied, tired, coupled with **בָּקָה** and substantively JOB 3, 17: *who strains his strength*, i. e. wastes it = an oppressed, persecuted, pious one. — 2. (constr. **יגיע**, with suff. **יגיעה**, pl. with suff. **יגיעי**) concrete *what is gained by work, procured by wearisome labour, gained by effort*, often coupled with **בָּסִיִּים**, i. e. what is worked for, and procured by physical labour, Ps. 128, 2, especially *corn raised by cultivation* HAGG. 1, 11; *goods* Is. 45, 14 with **סָהַר**, *produce of the field* JOB 39, 11, *produce of cattle* JER. 3, 24, GEN. 31, 42, DEUT. 28, 33, *property* Ps. 109, 11, *riches* JER. 20, 5, *possession* Is. 55, 2, *field* Ps. 78, 46, in short all that one has acquired by effort

Hos. 12, 9; figurat. of God, *a work* JOB 10, 3. — 3. Abstract, *labour, work*, JOB 39, 16.

יגיעה (constr. **יגיעה**) *f.* weariness, exhaustion, ECCLES. 12, 12 *exhaustion of the flesh* (the body).

יגלי (out of the Hofal of **גלה**; *exiled, carried away*) *n. p. m.* NUM. 34, 22.

יגן a stem assumed for **גן** and synonymous with Ar. **وجن**; but see **גתן**.

יגע (*fut.* **יגע**, **יגע**) *intrans.* same as **יגה** I. (Ar. **وجع** the same) *to grieve, to be weary, to be uneasy*, therefore *to be wearied or weak with toil*, coupled with **יָקָה** Is. 40, 28 30 (or **יָקָה** DEUT. 25, 18), *to exert oneself, to strive*, **הָקָל** (adv.) *in vain* JOB 9, 29, **לָקִיךְ** prop. *for what is empty* i. e. in vain Is. 65, 23, for which **בְּדִירִיקִי** stands in JER. 51, 58; *to torment oneself*, followed by an infin. PROV. 23, 4, but elsewhere with an object *where-with or upon which one toils*, with **בָּ** JOSH. 24, 13; Is. 47, 12. Figurat. *to work with toil in a thing* 43, 22, i. e. to consider it as a yoke, as burdensome. Seldom with the accus. 47, 15 or absol. in the sense *to be weary, weak* LAMENT. 5, 5. Deriv. **יגע**, **יגע**, **יגע**, **יגיעה**.

יגע (*fut.* **יגע**) *to weary, to make faint*, with accus. of the object JOSH. 7, 3; *to exhaust* ECCLES. 10, 15.

Hif. **היגיע** *to weary, to oppress*, with **בָּ** of a thing Is. 43, 23 24; MAL. 2, 17.

יגע *m.* *what has been got by labour, earnings, goods*, JOB 20, 18; Phenic. **יגער** (*place of earnings*; comp. Hebr. **דִּמְשָׁק**, **עָתָר**) *n. p.* of a Tangier city Ptol. 4, 1.

יגע (*pl.* **יגעים**) *adj.* weary, weak, exhausted, coupled with **עָתָה** DEUT. 25, 18 or **רָפָה יגעים** 2 SAM. 17, 2; *wearying* ECCLES. 1, 8; Phenic. **יגע** old (Trip. 2, 3).

יגר (**יגרתי**, **יגרתי**; after the form **עָקָה**, **יָקָה**) *intr. prop.* to turn, to withdraw timidly, therefore *to be afraid*, **מִפְּנֵי** of a thing DEUT. 9, 19; 28, 60, like **גר** II. (page 275) also construed with **מִפְּנֵי**; seldom with accus. JOB 3, 25; *to shud-*

The following metaphor. meanings in peculiar phrases have arisen out of this literal signification: a) *assistance, help, support*, in the phrases *יָרָה יְיָ פָּ' עַם-ס'* 1 SAM. 22, 17 or *יָרָה-ס'* 2 KINGS 15, 19, more rare is the same meaning in the formula *יָרָה יְיָ פָּ' בָּק'* 2 CHR. 30, 12; *screen, sheltering power*, Is. 25, 10, particularly so of the guarding hand of God EZR. 7, 6 &c. in the most various phrases; where, however, sometimes *הִשְׁוּבָה* יְיָ 7, 9 or *לְשׁוּבָה* 8, 22 is employed for perspicuity. In like manner the signification *human help, human cooperation* belongs here, opposed to *יְיָ*, e. g. *יִשְׂרָאֵל לֹא בָקָה* JON

according to the direction of one; also pattern 29, 27.

Akin to this יָד is coupled with prepositions, as ג in the sense of *possession*, therefore בְּיָד with *suff. in possession of*, after verbs of carrying, leading &c. 1 SAM. 14, 34, JER. 38, 10; אֵין בְּיָדוֹ ECCLES. 5, 13 *he possesses not*; so too in the ARAM. EZR. 7, 25. — h) *power, might*, after verbs of giving over, giving up ($\text{שָׁלַח, שָׁיוּ, מָנָן, נָתַן}$) GEN. 9, 2, 2 SAM. 18, 2, where בְּיָד may be translated *into the power of*. In this sense is also to be taken מִיָּד מִי after verbs of demanding, taking, liberating ($\text{בָּקַשׁ, הָדַשׁ, לָקַח, נָקַח}$), viz. (to *tear*) *out of the power, might, or also out of the possession &c.* Farther עַל-יָדוֹ upon the hands of one, i. e. into the power of one, after נָתַן GEN. 42, 37, 2 KINGS 10, 24, הִגִּיד (prop. to pour out, i. e. to *expose*) e. g. PS. 63, 11 *he will be abandoned to the power of the sword*, JER. 18, 21; JOB 16, 11; farther יָד מִי GEN. 16, 9; 41, 35; JER. 3, 6; בְּיָד with power IS. 28, 2 i. e. powerfully. In IS. 20, 2 the LXX, Saadia and many expositors have unnecessarily rendered בְּיָד into the power (i. e. to give over to one); but better in signif. i. — To the meaning *might* belongs the phrase קָצֵר יָד short in hand i. e. *impotent, powerless* IS. 37, 27, comp. 50, 1, a mode of expression usual among the Arabians and Persians too (see קָצֵר). On the contrary, אָרְךָ יָד , אֶרְךָ-יָד μακρόχρῳς, longimanus (a surname of Artaxerxes) means *powerful*. For this meaning comp. manus with μέγας strength; AR. اَلْايد power, victory, with اَلْايد hand. — i) *mediation*, hence בְּיָד מִי by means of, by, per, spoken of revelations, commands, promises of God, or used also after verbs of sending a message NUM. 15, 23; 1 KINGS 12, 15; JER. 37, 2; PROV. 26, 6. — k) *holding, catching, seizing*, hence בְּיָדָם 1 SAM. 21, 14 *while they held him*, i. e. among their hands, in their presence. In JOB 15, 23 בְּיָד stands in the sense of לְיָד (1 SAM. 19, 3) *at the side*, and נָכוֹן לְצִלְקוֹ = נָכוֹן בְּיָדוֹ JOB 18, 12. — l) the hand considered as bestow-

ing, hence *קִידָר* according to the bounty i. e. the liberality of one 1 KINGS 10, 13; ESTH. 1, 7.

Besides this original signification and the metaphorical ones, *יד* has still the following figurative meanings, 1. (in the pl. *יָדוֹת*) an artificial hand, i. e. a hold or support, an axle 1 KINGS 7, 32 33, a stay 10, 19; Targ. *אֲשָׁרָא* fulcrum, sustentaculum, comp. Ar. *جَد* manubrium and similar figur. designations in Aram., Pers. &c. (see *פָּקוֹד*). — 2. *side*, i. e. where the hands of men are, e. g. *יָד הַיָּמָנִית* Ex. 2, 5 a side i. e. bank of the Nile, and interchanged with *שָׂפָה* DEUT. 2, 37. Therefore with prepositions, *לִיד* at the side, at 1 SAM. 19, 3; PROV. 8, 3 at the side of the doors; *בְּיָד* 1 SAM. 4, 18 by the side, since Eli sat *מִצַּדָּה* (LXX) 4, 13 (K'ri); *אֶל-יָד* 2 SAM. 14, 30 at the side of; *עַל-יָד* the same 15, 2, or also in the pl. *עַל-יָדָיו* at NUM. 34, 3, JUDGES 11, 26, *יָדָיו עַל-יָדָיו* 1 CHR. 6, 16 [31] to appoint to, in or by the temple-music. The Samar. cod. at DEUT. 33, 12 has translated *יָד יָד* at the side, the side of God will he dwell, which is far-fetched, according to our text. For another meaning of *עַל-יָדָיו* see above. In this sense also stands the dual *יָדָיִם* the two sides, coupled with *רָחֵב* wide towards both sides, i. e. stretching right and left GEN. 34, 21; IS. 33, 21; PS. 104, 25. Comp. the same application in the Aram. *ܡܢܝܢ*, Lat. *manus*, Greek *χεῖρ* &c. — 3. (from *יָדָה* IV.) a place DEUT. 23, 13; *אֵישׁ עַל-יָדוֹ* every one in his place NUM. 2, 17; spot JER. 6, 3; dual room, space JOSH. 8, 20, but where one would have expected *לָהֶם* instead of *בָּהֶם*, and therefore it is better to take *יָדָיִם* there in the meaning of capability, power to act, power. *יָדָיִם* in the phrases *יָדָיִם רָחֵב* & *יָדָיִם רָחֵבָה* may belong to this signification. — 4. (from *יָדָה* IV.) prop. a projecting thing, hence a monumental pillar 2 SAM. 18, 18, a trophy 1 SAM. 15, 12, a way-mark, a characteristic sign, Ez. 21, 24 and choose out for thee a way-mark (*צִיּוֹן*) JER. 31, 21) at the beginning of the road;

then a tooth, a point, *יָדִי סָלַע* Ps. 141, 6 rock-points; in a figurat. sense Is. 56, 5 remembrance; trop. the pin, penis erectus, Is. 57, 8 thou pointest the pin (see *חֲזוֹה*), which suits *אֲדָבָה מְשֻׁבָּבָה* (the Targ., Syr. and Kimchi have taken it less properly in signific. 3). — 5. (from *יָדָה* III.) prop. gripe, hence a part, only in pl. *יָדוֹת* GEN. 43, 34; 47, 24; 2 KINGS 11, 7; NEH. 11, 1; thence times DAN. 1, 20. On the contrary *יָד* DAN. 12, 7 has the usual meaning might, as in DEUT. 32, 36; and *יָדָה* Is. 57, 10 means animation of power.

יָדָה (def. *יָדָה*, with suff. *יָדָהּ*, *יָדָהָם*; pl. *יָדָהֶם*) Aram. f. same as Hebr. *יָד* hand DAN. 2, 34; 5, 5; then possession EZR. 7, 25 &c., power, *יָדָה בְּיָד* to invest with power 5, 12; might DAN. 6, 28.

יָד see *יָדָה*.

יָדָה (from *יָדָה*; Peal not used) Aram. intr. same as Hebr. *יָדָה* I. (which see), prop. to name, to utter, to express; hence a) to confess, b) to praise; only

Af. *יָדָהּ* (part. *יָדָהּ*, contracted *יָדָהּ*) to thank, to praise, to celebrate, with *שִׁבְחָהּ* DAN. 2, 23; 6, 11. Targ. the same; also to confess, like Peal; Syr. *ܝܕܐ* the same. The proper name *יָדָה* and the Gentile *יָדָה* are from the same stem; but they come only through the medium of the Hebrew.

יָדָהּ (memorial-stone of El) n. p. of a city in Zebulun JOSH. 19, 25. *יָד* is an old pronunciation for *יָד*, as is still found in the Syr. and Samarit., and *יָדָה* is elsewhere also a fem. form of *יָדָה*, being in the proper names *יָדָהּ*, *יָדָהּ* (see *יָדָה*). In Phœnician *יָד* is compounded with the epithet of God *עֲלִיָּן* (*Ελιὺν καλούμενος* "Υψιστος in Sanchon. p. 24) in proper names, e. g. *Idalion* (*יָדָהּ* memorial stone of Elyon) n. p. of a Cyprian city. In such Phœnic. compounds the construct state frequently seems to be pronounced *יָדִי* (*idi*, *iddi*), as in *יָדִיקָרָה* (place of the city) Idicara, n. p. of a city in Numidia; *יָדִיקָר* (the same), n. p. of a Phœnician colony in

Babylonia; יִדְּבַל (*strength of Baal*) Iddibal, n. p. of a Punic suffete.

יִדְּבַשׁ (from יָדַשׁ; *a stout, fat one*) n. p. m. 1 Chr. 4, 3.

יָדָר I. (i. e. יָדָה, from יָדָה, as may be seen from the Arabic; not used) *intr. to be bound, to be united, to be in close friendship; to be attached to, therefore to love; to be faithful to, a friend, beloved.* Deriv. יָדָרָה, יָדָרָה, the proper names יָדָה, יָדָה, יָדָה, יָדָה and יָדָה.

The stem יָדָר should be properly written יָדָה, and has originated from יָדָה (softening the initial sound *v* into *y*, as is always done in Hebrew stems, Ar.

יָדָה to love). But יָדָה has been probably transposed from יָדָה forming the basis of the reduplicated form יָדָה. Under יָדָה and יָדָה we have given the connexion of it with the organic roots of other stems, and a comparison with similar roots in the extra-Semitic languages.

יָדָר II. a stem assumed for יָדָה, יָדָה; but see יָדָה II.

יָדָה I. (out of יָדָה, by changing the initial *v*-sound, as usual, into *y*; Kal unused) *intr. to pronounce, to utter, to name, hence metaphor. a) to confess, acknowledge, to announce in words, b) to praise, to celebrate, in poems and songs;* Ar. يَدَى, Aram. יָדָה, the same; but the *י* appears there in the Pael and Afel forms, as may be seen from יָדָה and אָדָה. Deriv. perhaps the nouns יָדָה, יָדָה, and יָדָה in the proper names יָדָה, יָדָה, יָדָה, יָדָה in the proper name יָדָה.

Hif. יָדָה (part. מְיָדָה; inf. c. יִדְּדָה; fut. יִדְּדָה, but also יִדְּדָה Ps. 28, 7; 45, 18; Neh. 11, 17) 1. *to express, therefore to admit, acknowledge, confess, with accus.* Prov. 28, 13 or עַל of the object Ps. 32, 5, as in Hithp. (Neh. 1, 6; 9, 2); the same meaning is found in יָדָה, and in Aramaean. — 2. *to give thanks, to praise, to celebrate, to glorify, i. e. to name aloud, to celebrate, with accus. of the object* Ps. 7, 18; 9, 2, אָדָה GEN. 29, 35,

JER. 33, 11, or paraphrastically אָדָה 1 Kings 8, 33, also frequently with ל 1 Chr. 25, 3; Neh. 12, 46 &c., coupled with הָלַל 2 Chr. 5, 13 and הָלַל 1 Chr. 16, 4. Deriv. הָלַל 1 (after the form הָלַל). From the Aram. אָדָה (הָלַל) there are derived the nouns אָדָה (def. אָדָה), אָדָה (def. אָדָה), אָדָה (def. אָדָה), אָדָה (def. אָדָה). — 3. *to tune together, of a choir, to sing in concert, prop. to make a loud sound; deriv. הָלַל 2, whence הָלַל (denomin.) to lead a choir (הָלַל) Neh. 11, 17. In this meaning, as probably in signific. 2 also, יָדָה may be identical*

with יָדָה I., Ar. يَدَى, as well as with יָדָה (הָלַל) belonging to הָלַל, the initial *י* being interchanged with הָ (as יָדָה IV. is with הָדָה I. and יָדָה with an old יָדָה Ar. أَدَى); hence it would be better perhaps to fix a separate stem יָדָה V., unconnected with יָדָה I. The noun הָלַל is to be derived from the Pual of יָדָה (הָלַל) = יָדָה, these stems coinciding in their meanings; and so it is used besides הָלַל 2. Deriv. possibly יָדָה, יָדָה, יָדָה in the proper names יָדָה, יָדָה, יָדָה.

Hof. (not used) הָלַל (fut. יִדְּדָה) *to be praised, celebrated.* Deriv. the proper name יָדָה, the Gentile יָדָה, Aram. יָדָה, Gentile יָדָה; the proper names יָדָה, יָדָה, and the denom. יָדָה; perhaps also יָדָה (see יָדָה).

Hithp. הָלַל (part. מְיָדָה, pl. מְיָדָה; inf. מְיָדָה; fut. מְיָדָה) *to confess, hence to make confession of sin, absol.* DAN. 9, 4, Neh. 9, 3, or with accus. of the object חַטָּאת Num. 5, 7, עָוֹן Lev. 26, 40; seldom with עַל, prop. *to make a confession about a thing* Neh. 1, 6; 9, 2, or with עַל in the thing sinned in Lev. 5, 5, or upon a thing (laying the hands upon) 16, 21, rarely with ל of the person 2 Chr. 30, 22. In the Targ. and Talm. appears also Pa. יָדָה in this sense; whence יָדָה confession.

The stem יָדָה I. i. e. יָדָה (as plainly appears from Hithp., Aram. Pael and Ar. يَدَى) may be easily perceived in its fundamental signification from the

organic root יד-ה, cognate with יד-ה, בן-ה, בן-ה, Sanskrit *wad* (loqui, dicere), Greek *αὐδ-η*, *αὐδ-ειν*, *αὐδ-ειν*, and Sanskrit *wand* to praise (from *wad* with *n* inserted) &c. In a wider development of meaning, יד-ה coincides with יד-ה (יד-ה; comp. Sanskrit *id* laudare), whence יד-ה, without their being radically connected. On יד-ה in יד-ה, יד-ה, and יד-ה in יד-ה, see the words themselves.

יד-ה II. (imp. pl. יד-ה) *tr.* same as יד-ה (on the interchange of *d* and *r* see p. 305) to cast, to hurl JER. 50, 14 (Targ., LXX, Syr.), where יד-ה is to be supplied out of the following, and יד-ה is found as a various reading; yet the idea is also implied in יד-ה; Arab. *دحى*, the same. Comp. Sanskrit *judh* (pugnare). Ethiopic the same.

Ph. יד-ה (inf. constr. יד-ה; 3 pl. fut. יד-ה for יד-ה) to throw away, מְקִנֹת הַגִּזְיִם (the horns, i. e. the powers or kingdoms of the heathen) ZECH. 2, 4; to cast, אָבֵן LAMENT. 3, 53, גִּזְרֵל JO. 4, 3; NAH. 3, 10; OB. 11.

יד-ה III. (not used) *tr.* to take, to lay hold of, a collateral form of יד-ה I.; the organic root lies also in the Lat. *hend* in pre-hend-ere, and in the Gothic *had* in hand &c. Deriv. יד-ה, and יד-ה in proper names.

יד-ה IV. (not used) to stretch, to extend, of space or place, then to project, to be prominent, spoken of a monument, way-mark &c., consequently = יד-ה I., which has the same sense transitively. Deriv. יד-ה 3 and 4. — Under יד-ה I. we have conjectured that it may be a denomin. from יד-ה = יד-ה; which must be retracted.

יד-ה (יד-ה = יד-ה) *n. p.* m. EZR. 10, 43 K'tib; 1 CHR. 27, 21.

יד-ה (judging, viz. Elis) *n. p. m.* NEH. 3, 7; comp. יד-ה, מְקִנֹת, אֲבִירִין (see p. 181) and מְקִנֹת, מְקִנֹת, מְקִנֹת, &c. Phenician מְקִנֹת, מְקִנֹת, &c.

יד-ה (from יד-ה; much-knowing, wise, prophesying) *n. p. m.* NEH. 10, 22; 12,

11; comp. the proper names יד-ה and יד-ה (out of יד-ה), מְקִנֹת, מְקִנֹת, &c.

יד-ה see יד-ה.

יד-ה or יד-ה (from יד-ה I. after the form יד-ה ECCLES. 5, 10 K'ri, מְקִנֹת Prov. 28, 10; not used) *f.* praise, thanksgiving, to God, concrete a choir praising; יד-ה 2, מְקִנֹת (NEH. 11, 17) a choir of praise, signif. 3 of יד-ה to conduct a choir of praise (NEH. ib.), and מְקִנֹת (12, 8), which may have also arisen from יד-ה, referring to this signification; if יד-ה = יד-ה I. not should be adopted for the meaning in question. Only in the following proper name

יד-ה (in use with יד-ה 2 CHR. 35, 15 and יד-ה NEH. 11, 17 K'tib, 1 CHR. 16, 38 K'tib, Ps. 39, 1 and 77, 1 K'tib; belonging to a choir of praise; the termination יד-ה bearing an adjective character in the proper names formed by it) 1. *n. p.* of a Levite distinguished under David as a chorister in the temple-music along with יד-ה and מְקִנֹת, 1 CHR. 16, 41, upon מְקִנֹת and מְקִנֹת, giving the tune and music to others (לְמַשְׁמִיעִים), performing (מְקִנֹת, comp. 25, 1, and מְקִנֹת 15, 22 in the same sense) beautifully and fine upon the מְקִנֹת 16, 42, or also upon (מְקִנֹת) the מְקִנֹת in (מְקִנֹת) songs of praise to God 25, 3. His children practised the art of sacred music under their father in part 25, 1-3 6, and in part were porters 16, 42. As מְקִנֹת, מְקִנֹת and מְקִנֹת are also applied to the execution of musical pieces, it is easily explained why Jeduthun was also called מְקִנֹת 2 CHR. 35, 15. — 2. *n. p.* of one of the 24 (1 CHR. ch. 25) musical choirs (יד-ה NEH. 12, 31) left by David, which bore the honorary title Jeduthun or Jeduthun, perhaps from him, as its founder, Ps. 62, 1 and 77, 1 to the director (מְקִנֹת) president, overseer, leader) of the choir Jeduthun (comp. מְקִנֹת). The use of מְקִנֹת before יד-ה shews plainly that it is the name of a choir, over which a מְקִנֹת was set, to whom the psalm was assigned for performance. A choir of this

name may have been employed still later, even after the exile 2 CHR. 35, 15; NEH. 11, 17. — 3. *n. p.* of a supposed post-exile poet from whom Ps. 39 proceeds, the author being always distinguished from the מְנַצְּחִים by ל. In Arabic the writer is also denoted by ج.

ידי (a very old participial form from ידָה I.) see ידָה.

ידי (from ידָה I. after the form יחַי; a favourite, friend) *n. p. m.* EZR. 10, 43 K'i ri.

ידיד (constr. ידיד, with suff. ידידו; pl. ידידים) *adj. m.*, ידידה (pl. ידידות) *f.* prop. lovely, friendly, befriended; but commonly a *subst. a friend*, applied to God Is. 5, 1, in his relation to the Israelite people, or vice versa to the people JER. 11, 15 in their relation to God; in the pl. Ps. 60, 7; 108, 7; elsewhere ידיר means the pious 127, 2, spoken of Benjamin DEUT. 33, 12. The pl. fem. is frequently used in an abstract sense, as is common in language, loveliness, delight, hence שִׁיר ידידות Ps. 45, 1 = דְּבַר טוֹב 45, 2, ידידות מְשַׁקְּנֹת 84, 2 the loveliness of the temple (pl. מִשְׁ also in Ps. 132, 6 of the temple).

ידידה *adj.* and *subst.* see ידיר.

ידידה (a beloved one) *n. p. f.* 2 KINGS 22, 1.

ידידות see ידיר.

ידידות *fem. loveliness, delight*, with נָפֶשׁ applied to the Israelites JER. 12, 7.

ידידיה (Jah is a friend) *n. p. m.* 2 SAM. 12, 25.

ידיה (contracted from ידי and יָה, Jah is praise) *n. p. m.* NEH. 3, 10, 1 CHR. 4, 37, formed in the later period of the language after אֹדָה יָה (Ps. 118, 19).

ידיע see

ידיעאל (El is intelligent; ידיע, constr. ידיע, lengthened out of ידע) *n. p. m.* 1 CHR. 7, 6.

ידיית (from ידָה I. after the form שְׁבִית NUM. 21, 29, בָּקִיחַ GEN. 50, 4) *f.* same as ידיה; only in the proper name

ידייתון see ידייתון.

יִדְלָה (melting away, languishing person, from יָדָה) *n. p. m.* of a Nahorite GEN. 22, 22, then of a Nahorite-Aramaean tribe, named with the races יִזְוִי, שְׁלִיט, קָטֹר.

ידע I. (out of ידע; *inf. absol.* ידע, constr. ידע, with suff. ידעתי, once ידעה Ex. 2, 4; *imper.* ידע, once ידעה Prov. 24, 14 for ידעה, a of motion being blunted off into e; *fut.* ידע, once ידע Ps. 138, 6, like ידע Job 24, 21, יִדְלָה JER. 48, 31, the radical Yod being firmly retained) prop. *trans.* then *intrans.* 1. to see, to perceive by the organs of sight, and in this sense to mark, to perceive, alternating with ידָה in phrases DEUT. 34, 10 compared with GEN. 32, 31, for ידָה יָדָה in GEN. 37, 14 ידע being put in ESTH. 2, 11; comp. שָׁמַע prop. to perceive by hearing, ידע to know by the taste. According to this primitive physical signification ידע is applied with שָׁמַע Is. 40, 21 28, is conceived of as the result of ידָה Is. 6, 9, particularly 44, 18, ECCLES. 6, 5, 1 SAM. 23, 23, rarely the reverse 23, 22; and so ידע is to be taken in many other places where it might almost be translated by to see GEN. 3, 7; Ex. 2, 4. The LXX frequently render ידע by ιδειν (1 SAM. 10, 11; Job 28, 13; ECCLES. 3, 21). — 2. to perceive, to mark, to experience, first, it is true, by sight Is. 6, 9, 1 SAM. 22, 3, Job 5, 24, but then by hearing also GEN. 9, 24, LEV. 5, 1, or by feeling GEN. 19, 33, so that it might be translated by to hear, to feel. Here belongs the signification of feeling and experiencing by the senses, particularly in the case of threatenings, promises &c., as far as punishment, promise &c. are said to be felt by the senses Ex. 6, 7; Ez. 6, 7; 7, 4; 11, 10; Hos. 9, 7; similarly the Ar. علم. Hence to feel, punishment Ps. 14, 4; on the contrary it is better to take ECCLES. 8, 5 and 9, 1 according to signification 3. Metaphorically from this, to lie with, spoken of a man GEN. 4, 1 and 24, 16, or a woman GEN. 19, 8, JUDGES 11, 39, in which latter case the addition

of the different meanings of Kal, *to be seen, perceived, observed*, GEN. 41, 21, *to be known*, 1 KINGS 18, 36, *to appear* i. e. *to be recognised* Ps. 74, 5, *to be well-known, celebrated*, with לְ of the person RUTH 3, 3 and בְּ of the thing Ex. 33, 16, or בְּ Ps. 76, 2 where or by which one is famous; or כִּי or מִי follow in the apodosis Ex. 21, 36; DEUT. 21, 1. נִדְעָתִי in Ex. 6, 3 was not read נִדְעָתִי by the Targ. and LXX, but the original passive sense was changed into an active, in order to express the contrast, to Moses, more sharply. See יָדַע II.

Pih. יָדַע (2 pers. יִדְעָתָהּ) 1. *causat.* *to cause to know*, with a double accusat., *to show, to point out*, JOB 38, 12, where the K'ri reads יִדְעָתָהּ הַשָּׁמַיִם. — 2. (not used) an intensive of Kal, *to be very knowing*, i. e. *to be wise, prudent, skilled in enchantment*; deriv. יִדְעָנִי (out of יִדְעָן), n. p. יִדְעָנִי.

Puh. יָדַע (part. m. מִיָּדָע, f. מִיָּדָעָה Is. 12, 5 K'tib, if it be not a noun מִיָּדָעָה after the form מִיָּפְעָה from יָפַע) *to be known*, Is. 12, 5, hence partic. *an acquaintance, a friend*, Ps. 31, 12; 55, 14; 88, 9; parallels אֶקֶב, אֶלִּיָּה, שָׁכֵן יָדַע.

Poel יָדַע see יָדַע III.

Hif. הִדְעָה (imp. הִדְעָה, fut. יִדְעֶה) *causat.* of Kal in all the different senses of it, *to cause to know or experience*, i. e. *to show*, with לְ of the person and accus. of the thing Ex. 18, 20; *to make to feel*, with a double accusat. JER. 16, 21; *to announce, to inform, to relate*, with an accusat. of the person and thing GEN. 41, 39; or with accusat. of the thing and לְ of the person DEUT. 4, 9, 1 SAM. 10, 8, or with לְ of the person and אֵל of the thing Is. 38, 19 in the sense of *respecting*; or with accus. of the person and an apodosis JOB 10, 2, or with omission of the accusat. of the pronoun JER. 11, 18, or simply with accusat. of the thing Is. 12, 4, or with כִּי of the thing of which the announcement takes place, Is. 47, 13 *the new-moon prognosticators announce of the things that shall come*; then *to give an answer*, with accus. of the person JOB 38, 3; *to*

teach, with לְ of the person PROV. 9, 9 or accusat. of the thing Ex. 18, 16, or a double accusat. Is. 40, 14; *to communicate*, דָּבָר 1 SAM. 14, 12 (ironically), and so in the most varied senses.

Hof. הִוָּדַע (for הִוָּדַע; part. m. מוֹדֵעַ or מוֹדֵעַ as a subst., fem. מוֹדֵעָה or מוֹדֵעָה) 1. *to become known, manifest*, with אֵל of the person LEV. 4, 23 24, Targ. אֲתִוָּדַע. Part. fem. known, revealed Is. 12, 5 K'ri. — 2. *to be acquainted, befriended*; derivat. subst. מוֹדָע, מוֹדָעָה, מוֹדֵעַ.

Hithp. הִתְוָדַע *to make oneself known* GEN. 45, 1; *to reveal oneself*, with אֵל of the person NUM. 12, 6.

The fundamental signification of the stem יָדַע i. e. יָדַע (Aram. יָדַע, Phenice. יָדַע the same, hence the Phenice. in *Nifal* אֲתִדְעָ Plaut. Poen. 5, 1, 16 *I will obtain knowledge*, נִדְעָ [בִּין] ibid. 5, 1, 9 *it is intelligently perceived*, in Itpeal אֲתִדְעָ ibid. 5, 1, 8 *to be perceived*, and so in the proper name יִדְעָקֶס, *Idamachus*) appears to have been "to see", to which may be attached the idea of "coming to know" inasmuch as the basis, *to distinguish, separate, divide*, may belong to *seeing*, as in the case of הִזָּה (see pag. 430); conseq. prop. *to separate sharply by the eye*; comp. *cernere, idēir, videre and dividere, Idus &c.* The same organic root in the meaning *to see, know, perceive*, exists in the extra-Semitic languages also, e. g. Sanskrit *wid*, to know, Greek *id-sir* out of *Fid-sir* and the basis of *oldā*, Lat. *vid-ere* and *di-vid-ere*, connected with *fid* in *fando* (to divide, separate), Gothic *wit-an* (to know and see), *vait*, to know &c. From this development of the idea, we can explain the Ar. عَضَّ to lay aside, prop. to divide off, to separate, to remove, عَضَّ to stop up, to check &c., which could not be united with יָדַע otherwise. And so the original idea is given in יָדַע II. which is here treated separately, because it appears but seldom in Scripture.

יָדַע II. (part. pass. יִדְעָה, fut. יִדְעֶה) tr.

יָהָב (*imp. sing. m.* יָהַב, but also retaining, and at the same time lengthening the vowel, i. e. with *a* of motion יִהְיֶה, rarely יִהְיֶה, *f.* יִהְיֶה, *pl.* יִהְיֶה) *tr.* 1. to *give* GEN. 29, 21; to *reach forth, present, as a gift* JOB 6, 22, omitting the accusat. of the object; to *ascribe* DEUT. 32, 3; to *procure* מְנַחֵם GEN. 30, 1, מְנַחֵם 2 SAM. 16, 20. — 2. to *set, appoint, to put* DEUT. 1, 13; 2 SAM. 11, 15; to *lay, to lay upon, a burden, always proceeding from the fundamental signification to give*. The imper. יָהָב is used, moreover, as an exclamation: *come! come on!* like יָהָב (which see); and in this sense it stands also for the fem. GEN. 38, 16 and the pl. masc. Ex. 1, 9. Deriv. יָהָב. For יָהָב Hos. 4, 18 see under אָהָב.

Pealal יִהְיֶה (not used) to give wholly, i. e. to bestow, whence, according to Kimchi and others, הִנֵּה (from יָהִ) a present; but see הִנֵּה, which is derived from הִנֵּה (to roast, burn, torrefere), the simple stem of which is הָה (הוּב) to sting, to burn, of the nettle, comp. the Targ. הוּבא the nettle Is. 7, 23 (see הוּב p. 353).

The fundamental signification of the stem יָהַב, though the Hebrew and Phœnician have usually נָתַן for it, is sufficiently established by the Semitic dialects (Ar. وَهَبَ, Targ. יָהַב, יָב, Syr. ܝܬܝܒ, Sam. יָהַב); and every other explanation comparing it with יָאָב, יָאָה is to be decidedly rejected. But the organic root is גַּב = יָב (by interchanging י and ג) and as such it is already found in extra-Semitic languages (see *Fürst's Lehrgeb.* p. 42).

יָהֹב (after the form **מָהֹב**, **כָּהֹב**; with *suff.* **יָהֹבָה**) *m.* *what is given, allotted* (*Kimchi*), hence *fate, lot*, in the phrase **יָהֹב הַשָּׁמַיִם** Ps. 55, 23 *leave to God the lot, entrust God with it*. On the use of **יָהֹב** see Ps. 22, 11 or the cognate in sense **גָּל** (to roll) 37, 5, where the general word **הַדָּר** (way, opportunity, fate) stands for **יָהֹב**; comp. too **מָנָה** (from **מָנָה** to apportion, to give) *what is allotted, gift, lot* (Ps. 11, 6; 16, 5; Jer.

13, 25), translated by the Targ. in the passages in question מִדְּהָבָא, מִדְּהָבָא. According to the Talmud (Meg. 18^a) יָדוֹ is said to mean *possession, goods*, as in the Aramaean phrase שָׁקֵל יְהִיֶּדְךָ וְיִשְׁרִי אֶתְּמָלְךָ (take thy property and throw it on my camel), which coincides with *given, allotted*. According to another meaning of יָדָה (to give up, to impose) יָדָה may signify *a burden*, in which sense the Targumic כְּבִרָה on Ps. 55, 23 may be understood. But it is probable that the Targ., LXX and Vulg. had merely the figurative use of the word in their mind while employing סָבַר, cura, μέριμνα.

יָהֵב, *part. pass.* יֹהֵב, which is united with a pers. pron.; *imper.* יָהֵב; on the contrary *fut.* and *inf.* from יָתַן *Aram. tr.* same as Hebrew יָתַן and more frequent; with the dative of the pers. and accus. of the thing DAN. 2, 21; EZR. 5, 14; יָהֵב בְּיָד פ' to give into one's power DAN. 2, 38; to deliver over, to give up to 7, 11; to put, i. e. to lay a foundation, אֲנִיִּן EZR. 5. 16.

Ithpe. אֶחְיָהּ (*fut.* יִחְיָהּ) *to be delivered over*, with ל of the person DAN. 4, 13.

יָדָר denom., see **יְהוּדָה** and **יְהוּדִי**.

יָהִר (*place of renown*, from יָהַר) *n. p.*
of a Danite, formerly a Phenician, town
Josh. 19, 45, mentioned along with
עִיר שֹׁמֵר, בְּעֵל, אֶלְתָּקָה &c.

יהי (from יהי II., *leader, guide, viz.*
Jah is) *n. p. m.* 1 CHR. 2, 47.

יְהוָה (abridged from יְהוָה = יְהוָה, but with the first syllable preponderating, therefore *Milel*) *m.* a characteristic name of God among the Hebrews, applied perhaps even at a very early period, but frequently used *only* in post-Mosaic proper names, e. g. יְהוֹנָדָב, יְהוֹשָׁפָט &c. For this older יְהוָה, added to proper names, there often appears in later orthography with the same names the shorter יה e. g. for יְהוֹלָה 2 KINGS 15, 2 יְהוֹלָה 2 CHR. 26, 3; sometimes it is also interchanged with יְהוָה at the commencement of proper names, e. g. יְהוֹזָבָב 2 KINGS

8, 24 for יהוה 2 Chr. 21, 17. See יהוה or יהוה.

The very ancient name of God *Yáho*, which is preserved only in proper names as an enclitic, written in Greek *Iaó*, appears, apart from its derivation, to have been an old mystic name of the supreme deity of the Semites. In the old religion of the Chaldeans, whose remains are to be found among the new Platonists, the highest divinity, enthroned above the seven heavens, representing the spiritual light-principle and also conceived of as demiurge, was called *Iaó*, יהוה (*Lydus*, de mens. IV. 38. 74. 98; *Cedrenus* I. p. 296), who was like the Hebrew *Yáho* mysterious and unmentionable (*Proclus* in 'Tim. p. 11), and whose name was communicated only to the initiated (*Julian*, Orat. V. in matrem deor. p. 172). The Phenicians had a supreme god, whose name was trilateral (litera trina) and secret; invented (*Sanchon.* p. 40 ed. Orelli) as is alleged by the hierophant Istris, the brother of *Chna*, קנז (i. e. since the origin of the Phenician people), and he was *Iaó* (*Lydus* l. c.; *Cedrenus* l. c.). This Phenician *Yáho*, a knowledge of whom spread farther, represented the sun-god (Sol, *Hlios*) in a fourfold variety of senses, agreeably to the oracle of Apollo Clarius (*Macrobius*, Saturn. I. 18), i. e. he represented *Baal* according to an account in *Eustathius* (see *Münter*, Religion der Karth. p. 40), whose image was set up in the temple by Manasseh (*Suidas* sub v. *Μανασσης*); he represented also Dionysos, Adonis &c. The identification of the *Iaó* of the heathen Semites with *Yáho* or *Jehovah* of the Hebrews is already in *Tacitus* (Hist. V. 5), *Plutarch* (Symp. I. IV. quaest. 5 seq.), *Julian* (see *Cyrril*. adv. Jul. p. 145. 148) &c. which makes it necessary to seek a Semitic origin alone for the name. In the proper names יהוה, אֱלִיהוּה, אֱלִיהוּה, יהוה, קְלִיָּהוּ (K'ri), the last constituent is either יהוה, יהוה, which does not belong here, or it has originated in יהוה = יהוה. See יהוה.

יהוה *m. God*, same as יהוה, but only placed at the commencement of human

names, e. g. יהוה, יהוה; yet the abridged form יהוה occurs 3 times instead of it in יהוה 1 Chr. 3, 18, יהוה Num. 13, 8 16, and יהוה Josh. 10, 3; very often the contracted form יהוה, e. g. יהוה, יהוה &c. is interchanged with יהוה. Elsewhere it is also interchanged with יהוה, יהוה, e. g. יהוה 2 Chr. 21, 17 with יהוה and יהוה 22, 1; 2 Kings 8, 24; 9, 16; with יהוה, e. g. יהוה 2 Kings 24, 6 with יהוה Ez. 1, 2 and יהוה Jer. 27, 20 and יהוה 24, 1; farther with יהוה, e. g. יהוה Jer. 1, 3 and יהוה 2 Kings 18, 18, with יהוה e. g. יהוה Ex. 17, 9 and יהוה Neh. 8, 17. See יהוה.

יהוה (contracted from יהוה and יהוה = יהוה; *Jah is God*) *n. p. m.* 1 Kings 16, 1; 2 Kings ch. 9; 1 Chr. 2, 38; 4, 35; 12, 3. יהוה is lengthened out of the first syllable of the original name of Deity יהוה, viz. from יהוה, according to the usual laws of the language, and יהוה in signification 3 (see p. 353, as in the proper names אֱלִיהוּה, אֱלִיהוּה &c.) means *God*. See יהוה.

יהוה (*Yehó is preserver or helper*) *n. p. m.* 2 Kings 10, 35, 2 Chr. 36, 1, for which יהוה also stands in 36, 2; 21, 17, for which יהוה in 22, 1; יהוה in 22, 6 and יהוה in 2 Kings 9, 16 occur; 2 Chr. 34, 8. See יהוה.

יהוה (*Yehó is supporter; שׂ part.* of אִשׁ III. page 45 = אִשׁ) *n. p. m.* 2 Kings 12, 1, for which יהוה stands in 11, 2; and 13, 10, for which is יהוה 13, 9. See יהוה.

יהוה (abridged from the Hebrew יהוה, like יהוה out of יהוה) *Aram. f.* same as יהוה the name of Jewish Palestine, *Judea*, DAN. 2, 25 the sons of the captivity of Judea, i. e. the Jewish exiles; 5, 13; 6, 14; Ez. 5, 1 8; Syr. ܝܗܘܕܐ the same. It does not occur as a name for a Judean. In Ar. ܝܗܘܕܐ and ܝܗܘܕܐ means Jews collect. abridged from the Hebrew. In יהוה, אֱלִיהוּה, אֱלִיהוּה is יהוה = יהוה.

יהוה (a participial noun from the

fut. Hophal of the verb יָדָה I.: *praised*, viz. is Jah, but Scripture gives other allusions to this proper name GEN. 29, 35 and 49, 8) 1. *n. p. m.* of the fourth son of Leah and the patriarch Jacob GEN. 29, 35; 43, 3 8. After him the name of one of the twelve tribes, fully יְהוּדָה NUM. 1, 27, more rarely יְהוּדָה 2 SAM. 2, 4 or יְהוּדָה JER. 7, 30; in the prophets יְהוּדָה alone Hos. 4, 15; 5, 5; a tribe that already exceeded the others at an early period, in numbers, distinction, and fame GEN. 49, 8; NUM. 1, 27; 2, 3 &c.; JUDGES 1, 2 seq. As the designation of a tribe יְהוּדָה is commonly masc. Is. 3, 8; Hos. 4, 15; 5, 5 13; 6, 4; but as collective it is also construed with the pl. JER. 31, 24; or with the fem. NAH. 2, 1; LAMENT. 1, 3; MAL. 2, 11. A usual name among the later Jews also, as *Ioudas* the Maccabee, *Ioudas Aspbaios* (יְהוּדָה אֲסַפְּיָא), *Ioudas Isakariotes* (יְהוּדָה אִסְכָּרְיֹת), *Ioudas the Galilean* (יְהוּדָה הַגָּלִילִי), *Ioudas Barsabbas* (יְהוּדָה בָּרִשְׁבַּת) &c. — 2. *n. p. f.* of the district allotted to the tribe of Judah in the south of Palestine, and described in JOSH. 15, 1 sq. and 19, 1-9; fully יְהוּדָה RUTH 1, 7; therefore it is added to certain parts of the land, e. g. יְהוּדָה JOSH. 15, 61, יְהוּדָה RUTH 17, 7. After the division of the kingdom, יְהוּדָה denoted the new kingdom, contrasted with that of Israel, which consisted of Judah, Benjamin, and in part Simeon and Dan, with Jerusalem for metropolis; opposed to יִשְׂרָאֵל and אֲחֵרִים, in which sense we must take יְהוּדָה JOSH. 11, 21 (oppos. to יִשְׂרָאֵל or יְהוּדָה), 1 KINGS 14, 21, אֲחֵרִים 1, 9, poet. יְהוּדָה Is. 5, 3, יְהוּדָה JER. 7, 30, יְהוּדָה Is. 22, 21, poet. יְהוּדָה LAMENT. 2, 2, יְהוּדָה Is. 26, 1, אֲחֵרִים 19, 17, יְהוּדָה JER. 4, 16 &c. יְהוּדָה 2 CHR. 25, 28 is a designation of Jerusalem. In the standing expression יְהוּדָה the connecting Vau has an appositional character. In the post-exile period יְהוּדָה denoted the whole Jewish land HAGG. 1, 14; 2, 2. — Here belongs accordingly the denomin. verb *Hithp.* הִתְיַדְּדָה to turn to Judaism, to make oneself a Jew, ESTH. 8, 17. —

3. *n. p. m.* of several persons EZR. 3, 9; NEH. 11, 9; 12, 8 34 36, interchanged with other cognate names in the appellative signification.

יְהוּדִי (from יָדָה; only pl. יְהוּדִיִּים, def. pl. יְהוּדִיָּא or יְהוּדִיָּא (Aram. Gent. m. a Jew, DAN. 3, 8, EZR. 4, 12, like יְהוּדִי Hebrew.

יְהוּדִי (pl. יְהוּדִיִּים, sometimes in K'tib Gent. m., יְהוּדִיָּא fem. (on the contrary יְהוּדִיָּא in another sense) 1. a member of the kingdom of Judah, a *Judahite*, so far as יְהוּדָה forms the antithesis of אֲחֵרִים or יִשְׂרָאֵל 2 KINGS 16, 6; 25, 25. But usually — 2. in the post-exile sense of יְהוּדִיָּא (HAGG. 1, 14; 2, 2) a Jew, one who professes Judaism; consequently in opposition to a heathen, especially so in the books of Esther and Nehemiah ESTH. 3, 10; 5, 13 &c., NEH. 1, 2; 3, 33. The pl. has sometimes the meaning *the Jewish people* JER. 52, 28 30, put along with יְהוּדִיָּא or יְהוּדִיָּא NEH. 2, 16; and probably in this sense also JER. 32, 12 &c. But it may also be taken otherwise, in signif. 1, though not constantly so, in Jeremiah, e. g. 34, 9. Instead of יְהוּדִי occurs elsewhere אִישׁ יְהוּדִי ESTH. 2, 5 besides. It is uncertain whether יְהוּדִיָּא 1 CHR. 4, 18 should be taken in signif. 1 or 2. — 3. *n. p. m.* JER. 36, 14 21 23. The meaning of this proper name "converted to Judaism" cannot be intended, because his father (אֲבִי) and grandfather (אֲבִי אֲבִי) have already Jewish names, and, moreover, יְהוּדִיָּא appears as a Hittite (i. e. a Phœnician) proper name. Probably the name should be taken as יְהוּדִיָּא in signif. 1.

יְהוּדִיָּא 1. *adj. fem.* from יְהוּדָה, but used only as an adv. in Jewish, i. e. in Hebrew, in the Hebrew language 2 KINGS 18, 26 28; Is. 36, 11 13; 2 CHR. 32, 18; also opposed to אֲשֻׁדּוּרִיָּא i. e. in the dialect of Ashdod NEH. 13, 24. The word may have arisen after the ten tribes were carried into exile. — 2. *n. p. f.* of a Hittite GEN. 26, 34, whence the name seems to have been used in Phœnician also. Probably it has the meaning of

יהודי as a proper name. 'Ιουδία, the name of the heroine in the apocryphal book called after her, is the same.

יְהוָה (from יְהוּה) *m.* a pre-Mosaic old Semitic name of the supreme God, which was specially revealed for the older אֱלֹהִים at the establishment of the Mosaic religion, as an abstract of all divine greatness and holiness in the view of the Hebrews, Ex. 6, 2-6 (comp. 3, 13-15); who is therefore described as the God of the עֲבָדָיו 3, 18. Hence the forms that are abridged from it, יְהוּ (which see), יְהִי (יְהִי, יְהִי, יְהִי, יְהִי, יְהִי), and are found appended or prefixed in the formation of the proper names of men, did not come into use till the time of Moses Num. 13, 16 (with the sole exception of יִרְבָּקָה); while those with אֱלֹהִים and שְׁמִי existed before. This explains the fact, a) that in the Pent. from Ex. 6, 8 and onward the name אֱלֹהִים ceases to be characteristic of whole sections (except Ex. 13, 17—19 and ch. 18); and the indiscriminate use of both appears; b) that God e. g. appeared to Abraham only as אֱלֹהִים or אֱלֹהֵי GEN. 17, 1 seq., 28, 3; 35, 11; 48, 3, and that up to the Mosaic time only אֱלֹהִים is used in the ground-document of the Pentateuch, which, called the Elohim-document, has been supplemented and worked upon by a later writer who employed the name יְהוָה as the appellation of Deity, and has been hence called the Jehovist. This writer accordingly either prefixed יְהוָה to אֱלֹהִים, or used יְהוָה alone, or regarding the holiness of both, used them interchangeably, GEN. 7, 16; 27, 27 seq.; Ex. 3, 4. See *Knobel*, die Genesis p. I-XVIII.; *Astruc* (physician to Louis XIV.), Conjectures sur les Mémoires originaux, dont il paraît que Moïse s'est servi pour composer le Livre de Genèse, Brüssel 1753. Except in the transition from the one to the other in GEN. ch. 2 and 3, the compound name appears only in Ex. 9, 30; 2 SAM. 7, 22 25; Ps. 72, 18; 84, 9 12; 1 CHR. 17, 16 17; 28, 20; 29, 1; 2 CHR. 6, 41 42; 26, 18; unless אֱלֹהִים has the article 1 SAM.

6, 20 or stands in the genitive GEN. 24, 7, Ex. 7, 16, DEUT. 1, 21; to account for which, reasons have been sought either mystical, or rational (*Böttcher*, *Jena Critical Review* 1847, 273 p. 1092), but always unsatisfactory ones. Elsewhere appear יהוה אל עליון GEN. 14, 22, where the writer makes Abraham prefix the name יהוה in his oath to the God of Melchizedek; אל אלהים יהוה JOSH. 22, 22; יהוה קדוש ישראל Is. 42, 5; יהוה האל Is. 45, 11 in solemn speech. On its combination with אדני or אֲבֹהָו, see my Concordance at אֲדֹנִי and אֲבֹהָו.

Like יהוה, יהוה, &c. the full name is also employed by the Jehovist for forming proper names. Thus 1. יהוה יראה (*Jehovah sees*, i. e. provides) *n. p.* of the temple-mountain, given by Abraham GEN. 22, 14, and accordingly explained by the author as an old saying. The other name יהוה יראיה should therefore be interpreted in accordance, מראה יהוה (*revealed or shown by Jah*). — 2. יהוה נס (*Jehovah is a banner*) *n. p.* of an altar so named by Moses Ex. 17, 15. — 3. יהוה צדק (*Jehovah is righteousness*) *n. p.* of a promised Davidic king JER. 23, 6, who in agreement with this name is named צדק יהוה, and is described as practising צדקה 23, 5. The name, which was looked upon as a fortunate prognostic, is said to refer to king צדקיהו. The same appellation was to belong to Jerusalem also 33, 16. — 4. יהוה שלום (*Jehovah is peace, salvation*) *n. p.* of an altar so called by Gideon, JUDGES 6, 24. — 5. יהוה שמה (*Jehova there*) *n. p.* of the future city of Jerusalem Ez. 48, 35.

This very sacred name of God which was made known to Moses, may have been regarded even in the most ancient times as mysterious, secret, and unmentionable, as an ἀσέκρον (comp. GEN. 32, 30; JOSH. 5, 14 15; JUDGES 13, 18; *Philon*, vita Mosis ed. Col. III. p. 519; *Josephus*, Ant. II, 12, 4; see *von Coelln*, Bibl. Theol. I. p. 99); mysterious names of deities being used generally in the religions of the East (see *Jamblichus*, de mysteriis, and *Gale* on the same

p. 290). Thus the Egyptian Hermes had a name which durst not be uttered (*Cicero*, de nat. deor. 8, 16); according to some even its correct pronunciation was punishable with death (see Ex. 20, 7; Lev. 24, 16), comp. *Malala* p. 61. Accordingly the name יהוה was pronounced אֱלֹהִים, for which the Samaritan translation substituted שִׁינָא (equivalent to the שִׁינָא of the later Jews), the LXX ὁ αὐτός; and when the vowel points were introduced (6th century), it received those of אֱלֹהִים, except that the simple ה was put for the compound ו. In this manner our vowelled יהוה originated, written with prefixes לַיהוה, בַּיהוה, מִיהוה, נִיהוה &c.; the Dagesh lene following in the בנדרסס letters being always directed by אֱלֹהִים; but where אֱלֹהִים itself follows in the text Is. 28, 16, the vowels of אֱלֹהִים are assigned to it, hence יהוה.

As to the etymological derivation, meaning, and exact grammatical determination of the name in question, which are closely connected with the original pronunciation, we remark 1. that according to the view of the Jehovist in Scripture, the name should be expressed as יהוה (or יהוה) and the signification of יהוה given to it; God calling Himself אֱלֹהִים Ex. 3, 14. Hence it is to be derived from a stem יהוה, which was tantamount to יהוה with an Aramaean impress during the pre-Mosaic time, having the meaning *the existing*, i. e. he who has come into existence by nothing outside Himself, *the continuing, permanent, everlasting*; its antithesis or opposite being *the non-real, the transitory, the nought* (אֵלֵּיל). According to this explanation are to be taken: a) the expressions of Scripture to the effect, that יהוה does not change MAL. 3, 6, and that *the being* constitutes the essence of God (אֵלֵּיל or אֵלֵּיל) Ex. 3, 15, Hos. 12, 6 &c.; b) the designation of יהוה in the LXX, ὁ ὢν (Ex. 3, 14) *the existing*, which Philo (quod deter. potiori insid. p. 184) explains more exactly by saying, that the condition of existence lies in himself, and existence itself is his inner neces-

sity; c) the designation of the Apoc. 1, 4 8 *who is, as he will be*, i. e. the unchangeable, eternal; comp. the inscription of the temple at Sais (Plut. de Isid. ch. 9): ἐγὼ εἰμι τὸ γεγονός καὶ ὃν καὶ ἐσόμενον. Accordingly the word, which is the 3 pers. of fut. of Kal made into a noun, can neither be vowelled יהוה nor יהוה, since this form does not exist in Kal. The abridged forms יהוה and יהוה are best explained according to this acceptance; the preformative ה passing into ו in other instances in the stem, e. g. יהוה ECCLES. 11, 3 out of יהוה; and ו might easily become o after the last ה has fallen away. Out of יהוה in the first syllable of יהוה first arose יהוה, as in the apocopated יהוה; and this was farther changed into יהוה, lengthened in proper names into יהוה, e. g. יהוה, יהוה; as in יהוה (fut. Kal) — originated from —. — 2. According to the traditions of the ancients, the name is said to have been pronounced יהוה or יהוה. *Epiphanius* (I. p. 296 Petav.) mentions among the Hebrew names of God 'Iaβē (יהוה) together with 'Iā (יהוה), which *Theodoret* (quaest. 15 on Ex.) marks as a pronunciation of the Samaritans; *Jerome* (on Ps. 8) has also expressed יהוה viz. *Jahvo* (as we should there read in the text for *Jaho*), the ה being uttered according to the vulgar and Phenician method like o; so too *Irenaeus* (adv. haer. 2, 66) has *Jaoh* i. e. *Javoh* (as we should read there); *Porphry* (in Eus. Praep. Ev. 10, 11) has 'Ievō, i. e. יהוה (יהוה becoming 'Iev, as elsewhere ה becomes ev). Even the form existing in Greek orthography 'Iaov (*Clemens Alex. Strom.* 5. p. 666 Oxon.) is יהוה, *ov* standing for *vo* (יהוה). This form, out of which the shorter יהוה, יהוה, יהוה and the general Semitic name 'Iaw may be explained, can only be a noun developed out of the fut. Hifil of יהוה; and if יהוה always stands in the usual signification of יהוה, יהוה can be nothing else than *the existence-giving, the one calling into existence, the creator*, like the Sanskrit *dhātri*. The difference between the two

יְהוֹדָהֻן (*Yehô is good*) n. p. m. 2 CHR. 17, 15; 28, 12; 1 CHR. 26, 3; his brother was **זְבַדְיָהוּ**; NEH. 6, 18; 12, 13; EZR. 10, 6, for which NEH. 12, 22 has **יְהוֹדָהֻן**, and 12, 11 **יְהוֹדָהֻן**; EZR. 10, 28; NEH. 12, 42. In the New Test. *Ἰωάννης* (MATTH. 3, 1) or *Ἰωαννᾶς* (LUKE 3, 27); on the contrary, the form *Ἰωάννα* (LUKE 8, 3) is according to the form **יְהוֹדָהֻן**. See **חֲנָן**.

יְהוֹעֵדָה (*Yehō is the unveiling*, i. e. he unveils, **עֵדָה** a noun from **עָדָה** II.) *n. p. m.* 1 Chr. 8, 36, for which **יְעֵדָה** (a noun from **עָדָה** I. in Hif., *unveiler*) stands in 9, 42. It is possible that **יְעֵדָה** may have stood in 9, 42 and become **יְהוֹעֵדָה** by the interchange of **ד** and **ר** (see **רָד**).

יָרַד (not used) *tr. to tread down with*

the feet, to stamp down, Arab. **وَقَصَّ**. Hence

יִרְחָן (a place firmly trodden down) *n. p.* of a Moabitish city, on the former border of the Amorite kingdom, mentioned with **עַר מוֹאָב**, **קִיר מוֹאָב**, **בְּיָרְחָן**, **קִיר מוֹאָב**, **חֶשְׁבֹן**, **נָבֹן**, **אֶלְעָזָה** Is. 15, 4, JER. 48, 34, formerly belonging to the tribe of Reuben NUM. 21, 23, JOSH. 13, 18, and also called **יִרְחָזָה** (cod. Sam. **יִרְחָזָה**).

יִרְחָזָה (place trodden down, threshing-floor, Arab. **وَهْصَة**, threshing-floor) see **יִרְחָן**.

יָרֵב (not used) *intr.* 1. to be high, to rise up, to be prominent, spoken of a hill, mountain; cognate in sense **עָסַל**. — 2. Figurat. to be arrogant, high-minded, proud, as the Aram. **יָרֵב** and **אֲחִיָּרֵב** (whence **יִרְיָה**, **יִרְיָה**) shew; and the Ar. **يَرَب** may have likewise proceeded from the same fundamental signification. Derivat. **יָרֵב**. The organic root **יָרֵב** is probably connected with **יָרָה** (**יָרָה**), **יָרָה**.

יָרֵב (contracted from **יָרֵב**) see **יָרֵב**.

יֹאבָב (see **יָבֵב** and **יָבֵב**) *n. p. m.* 1 SAM. 26, 6; EZR. 2, 6; 1 CHR. 4, 14; comp. **אֲבִיָּאֵל**, **אֲבִיָּהוּא**, **אֲבִיָּהוּ**, **אֲבִיָּהוּ**. Hence **יֹאבָב** a family of Joab, well known at that time, from which a city **עֲשִׂיָּהוּ** (which see) got its name 1 CHR. 2, 54.

יֹאחָז (see **יָחֹז** 7 and **יָחֹז**) *n. p. m.* 2 KINGS 18, 18; 1 CHR. 6, 6; 26, 4; 2 CHR. 34, 8. On the name comp. **אֲחִיָּהוּ**, **אֲחִיָּהוּ**, **אֲחִיָּהוּ** &c.

יֹאחָז (see **יָחֹז**) *n. p. m.* 2 CHR. 34, 8; 36, 2; comp. **אֲחִיָּהוּ**.

יֹאחָז (see **יָחֹז** and **יָחֹז**) *n. p. m.* 1 SAM. 8, 2, for which 1 CHR. 6, 13 has **יֹאחָז**, if we should not read there **יֹאחָז** **יֹאחָז** (see **יָחֹז**); 6, 21 (where it has been proposed to read **יֹאחָז** [from **יָחֹז** II.] i. e. a wished one; for which **יֹאחָז** stands in 6, 29); Jo. 1, 1 &c.; **יֹאחָז** Acts 2, 16; comp. **אֲחִיָּהוּ**, **אֲחִיָּהוּ**.

יֹאשָׁבָב (see **יָשָׁב**) *n. p. m.* 1 KINGS 22, 26; 2 KINGS 11, 2; 13, 9; JUDGES 6, 11; 1 CHR. 4, 22; 12, 3; comp. **אֲשָׁבָב** and **אֲשָׁבָב**.

יָבֵב (not used) *intr.* to turn back, to turn about, Ar. **أَب** (i. e. **أَب**) the same; then = Hebr. **יָבֵב**. Hence

יָבֵב (returner, returner home) *n. p. m.* 1. GEN. 46, 13, for which occurs, in the same sense, **יָשָׁב** NUM. 26, 24 or **יָבֵב** K'tib 1 CHR. 7, 1. — 2. (converted) according to the LXX, Vulg. and New Test. (JAMES 5, 11) for **יָבֵב**, which may come from **יָבֵב** = **יָבֵב**.

יָבֵב 1. (from **יָבֵב** I., howling, i. e. a desert [see **יָבֵב**], as a proper name inhabitant of the desert) *n. p. m.* of an Arabian tribe belonging to the family of Joktan, and called after him GEN. 10, 29, of whose dwelling-place nothing definite can be given. — 2. (from **יָבֵב** II., same as the proper name **יָבֵב**) *n. p. m.* among the Edomites GEN. 36, 33, Phenicians JOSH. 11, 1, and Hebrews 1 CHR. 8, 9 18.

יָבֵב see **יָבֵב**.

יָבֵב (after the form **יָבֵב**, from **יָבֵב** I.) *n. p. m.* a river, JER. 17, 8, the Aramacised form of which is **יָבֵב**.

יָבֵב (a participial form from **יָבֵב** II.; playing) *n. p. m.* GEN. 4, 21, ancestor of such as play on the harp and pipe. Probably there is an allusion in the name to **יָבֵב** I., according to which **יָבֵב** signifies *rover*, *nomad*, music being thought an accompaniment of pastoral life, among all nations. See **יָבֵב** 2.

יָבֵב (see **יָבֵב**) *n. p. m.* EZR. 8, 33; 10, 22; 2 CHR. 31, 13; **Ἰωσάβηθ** 4 EZR. 8, 63; comp. **יָבֵב**.

יָבֵב (**Yō** is worthy of remembrance, comp. the proper names **Diomnestes**, **Mne-** or **Mnasitheus**, **Theomnestus**) *n. p. m.* 2 KINGS 12, 22, for which 2 CHR. 24, 26 has **יָבֵב** (out of **יָבֵב**?); comp. the proper names **יָבֵב**, **יָבֵב**, **יָבֵב**.

יָבֵב (**Yō** is living; **חַיָּה** stands for

יוֹזֵף, as there was also at a later time a name יוֹזֵף, from a stem יוֹז to live = יוֹז, whence in part יוֹז, constr. יוֹז, like יוֹז, constr. יוֹז from יוֹז; partly constr. יוֹז in יוֹזֵל, as פִּי n. p. m. 1 CHR. 8, 16; 11, 45.

יוֹזֵן (see יוֹזֵן) n. p. m. NEH. 12, 22, for which יוֹזֵן in 12, 11; 1 CHR. 3, 15; 5, 35; 12, 4 12; 1 CHR. 3, 24; EZR. 8, 12; 2 KINGS 25, 23; 4 EZR. 9, 1 (LUKE 3, 30 'Iowan'; afterwards there was a n. p. f. יוֹזֵן LUKE 8, 3); comp. יוֹזֵן.

יוֹזֵן see יוֹזֵן.

יוֹזֵן (see יוֹזֵן) n. p. m. NEH. 3, 6; 12, 10; comp. יוֹזֵן.

יוֹזֵן (see יוֹזֵן) n. p. m. EZ. 1, 2; comp. יוֹזֵן.

יוֹזֵן (see יוֹזֵן) n. p. m. NEH. 12, 10; comp. יוֹזֵן.

יוֹזֵן (see יוֹזֵן) n. p. m. EZR. 8, 16; NEH. 11, 5 10; in 1 MACC. 2, 1 'Iowaß.

יוֹזֵן (Yō is glory) n. p. f. EX. 6, 20, the only pre-Mosaic name compounded with יוֹ; comp. the Greek proper names Athenocles, Diocles, Dionysocles, Heracles, Metrocles, Pythocles &c.; Germ. Theutbrecht, i. e. glory of Theut, and in Hebrew too the proper name יוֹזֵן (= יוֹזֵן).

יוֹזֵן (see יוֹזֵן) n. p. m. JER. 38, 1, for which יוֹזֵן stands in 37, 3; the Masoretes have considered יוֹזֵן Prov. 30, 1 as an Aramaean form of this name. But see יוֹזֵן.

יוֹזֵן (i. e. יוֹז; not used) intr. 1. to shine, to glitter, to be clear, to lighten (e. g. of the day), which stem suits the deriv. יוֹז very well (comp. Gothic dag-s, German Tag, from the stem dag = Sanskrit dah, urere); Ar. יוֹז the same, Targ. יוֹז and יוֹז, Syr. יוֹז and יוֹז the same. Deriv. יוֹז, יוֹז. On the other hand, יוֹז = יוֹז (יוֹז) should be assumed as the stem for יוֹז, יוֹז and the proper names יוֹז, יוֹז. — 2. to be hot, warm,

a transition from signific. 1, as is the case with other verbs of shining, lightening (see יוֹז, יוֹז &c.). Deriv. יוֹז.

The stem יוֹז (יוֹז) is preserved in Semitic only in derivatives; and יוֹז, יוֹז, יוֹז can only be explained by means of the word not being used as a verb יוֹז, Aram. יוֹז and יוֹז. From יוֹז have originated in Arabic the denominative verbs יוֹז to be hot, to glow, יוֹז to glitter, to shine (whence יוֹז wilderness, comp. the derivatives of יוֹז). The organic root יוֹז is obviously connected very closely with יוֹז, יוֹז, with יוֹז in יוֹז (to be hot) &c.; as also the Hebrew יוֹז (to shine) is = Ar. יוֹז (to shine), and יוֹז (to glitter) is = יוֹז.

יוֹז (used only in the sing., with suff. יוֹז, יוֹז, and the dual יוֹז, יוֹז, and from this form the adv. יוֹז; from יוֹז 1) m. (fem. Ez. 7, 10, יוֹז ECCLES. 12, 14, and יוֹז JER. 17, 18 being nouns) prop. brightness, splendour, shining, light, hence 1. the day (for only light, יוֹז, was originally called יוֹז GEN. 1, 5, like the Latin dies compared with the Sanskrit div to lighten; Ar. יוֹז day), opposed to night GEN. 1, 14; 7, 4; 8, 22; 29, 7. — In this sense יוֹז 18, 1 means the time of mid-day, prop. the heat of the day, for which a poetical paraphrase is יוֹז Prov. 4, 18 the fixedness or steadiness of the day, i. e. mid-day (see יוֹז); יוֹז SONG OF SOL. 2, 17 the day cools, i. e. a cooling wind blows at the departure of the day; יוֹז Prov. 7, 9 the evening of the day, i. e. the twilight following the day, for which יוֹז לא-יוֹז וְלֹא-לֵילָה stands in ZECH. 14, 7; יוֹז (from יוֹז) JOB 3, 5 darkenings of the light of day, i. e. obscurations of the sun, and so it is explicable that יוֹז stands for it in ZECH. 14, 7. — 2. the civil day, including night GEN. 7, 24; 50, 3; JOB 3, 6. In this sense are used the expressions יוֹז EX. 20, 8, יוֹז LEV. 23, 28, יוֹז NUM. 29, 1, and so in various applications. Me-

taphor. derived from the present meaning are a) *birth-day* Job 3, 1, as appears from 3, 2; Hos. 7, 5 according to some. b) *crowning-day* Hos. 7, 5 (Targ.). c) *festival day* 2, 15. d) *day of slaughter* 2, 2, comp. Is. 9, 3. e) *day of punishment, of downfall, of misfortune* Ps. 37, 13; 137, 7; Job 18, 20; Ob. 12; *day of death* 1 SAM. 26, 10; Ez. 21, 30; *day of defeat* Is. 9, 3; *the judicial day* (of God) 2, 12; 13, 6; Jo. 1, 15. f) *the present time*, hence *from this day onward* Is. 43, 13; Ez. 48, 35; *לפני יום* Is. 48, 7 *before now, before this hour*. g) *final time, end*, of life, thus *לֹא-יום* Job 15, 32 *the not-end*, i. e. remote from the end of life. h) *the time of life*, *קשה יום* Job 30, 25 *who has a heavy time of life*, i. e. one oppressed. i) any time fixed by a more definite statement JUDGES 18, 30 (see pl. יומים). j) *the time or duration of a day*, hence *a day's journey* DEUT. 1, 2, fully *יום הדרך* NUM. 11, 31. k) *a short space*; particularly so *מיומם* Hos. 6, 2 *from two days onward*, i. e. after two days, after a short interval. l) Adv. = יומם *by day*, opposed to *בַּלַּיְלָה* Ps. 88, 2, where *אֶעֱקְרֵהוּ* is to be supplied in the second member, and *נִגְדָה* in the first. *יום יום every day*, i. e. *daily* GEN. 39, 10; *at every time, constantly* Ps. 61, 9; *יום ויום day by day* ESTH. 3, 4, for which *בְּכָל-יוֹם וְיוֹם* stands in 2, 11; *יום ב' day by day* 1 CHR. 12, 22, for which is also used *בְּיוֹם בְּיוֹם* 2 CHR. 24, 11, or also in the sense *every day* (see *דְּבָר*); *יום ב' one day as another* 1 SAM. 18, 10; *מִיוֹם אֶל-יוֹם from day to day*, i. e. *daily* NUM. 30, 15. The Ar. *يوم* is also used in manifold ways, as for day of slaughter, time of life &c.; *اليوم to-day &c.*

The following formulas belong to the adverbial character of יום, where it is coupled with the article or with prepositions prefixed, a) *this day, to-day, hodie* (= hoc die) GEN. 4, 14, *עַד-הַיּוֹם* 19, 37 *till to-day, till now*, fully *הַיּוֹם* 1 SAM. 17, 10, *עַד-הַיּוֹם הַזֶּה* GEN. 26, 33, *while הַיּוֹם* 1 KINGS 14, 14 should be otherwise taken (see *זֶה*); *by*

day, during the day = יומם Hos. 4, 5, opposed to *בַּלַּיְלָה* NEH. 4, 16; *at that time, then* 1 SAM. 12, 17; *about the* (fore-mentioned) *time* 2 KINGS 4, 8. — b) *יום* followed by an infin. *on the day when* GEN. 2, 17, *at the time when* 2, 4, *after that* 2 SAM. 21, 12, *when* Ex. 32, 34, seldom with the perfect following LEV. 7, 35; sometimes ב' alone stands for it GEN. 2, 4. — c) *בְּיוֹם in the day, at the time of the day* GEN. 31, 40; *on the same day*, i. e. *immediately* PROV. 12, 16; *to-day* JUDGES 13, 10, where, however, it is better to translate *these days*, i. e. recently. — d) *בְּיוֹם about this day*, i. e. *at present, now* GEN. 25, 31, which never has the meaning *before, formerly*; *בְּיוֹם הַיּוֹם* or *בְּהַיּוֹם הַזֶּה* as *at this time*, i. e. *as at present, as just now* GEN. 50, 20, DEUT. 2, 30, 1 SAM. 22, 8, even if the subject to which allusion is made be already past, the formula being specially used in fulfilled prophecies, with the meaning, *as it is now, as is the case at present* JER. 11, 5; 25, 18; EZR. 9, 7; yet sometimes *about this day*, i. e. the day the author has in his mind GEN. 39, 11. — e) *מִיוֹם from the day when, since* Ex. 10, 6; DEUT. 9, 24. — f) *בְּכָל-הַיּוֹם all the day*, i. e. *daily* Ps. 42, 4; 73, 14, parallel *בְּכָל-הַיּוֹם*; *the whole day* 32, 3, parallel *בְּכָל-הַיּוֹם* Is. 62, 6; *at all times, constantly, always* Ps. 52, 3, PROV. 21, 26, with *תָּמִיד* sometimes added for perspicuity's sake Is. 51, 13; in like manner *בְּכָל-יוֹם* Ps. 7, 12, and probably also 88, 10, where, however, some take *יום* = *עָנִי misfortune*. — For supplementing the meanings and applications of יום comp. the other noun-form *יָמָה*, pl. *יָמִים*, constr. *יָמָיו*, and *יָמָיו*, constr. *יָמָיו*.

יום (def. יומה; pl. יומיו, constr. once יומי Ezr. 4, 7, def. יומיה; from the pl. with a feminine ending comes the constr. pl. יומיה) Aram. m. same as Hebrew יום in all its variety of senses DAN. 6, 11; EZR. 6, 15.

יומם (out of יום with the old termination -ם, which was originally an accusative form) adv. 1. *by day, in the day-time* Ex. 13, 21, Is. 4, 5, oppos. to *בַּלַּיְלָה*,

hence לַיְלָה *day and night*, i. e. *always* Ps. 1, 2, more rarely the reverse לַיְלָה *day* DEUT. 28, 66; in the later usage of the language and with an Aramaean colouring בַּיּוֹמִים NEH. 9, 19 occurring instead of it; comp. Syr. *ḥamḥam*. — 2. *daily, day by day* Ps. 13, 3, hence without the opposite לַיְלָה. — 3. *by the light of day*, Ez. 30, 16 and *Memphis will have enemies by the light of day*; comp. JER. 15, 8 שָׁרֵי לַיְלָה and the opposite שָׁרֵי בַּיּוֹמִים OR. 5.

יוֹן (not used) *tr.* probably same as יוֹן (interchanging *g* and *v* or *b*, as יוֹר IL i. e. *יוֹר* changes with יוֹר, Pers. *kerm* = Germ. *Wurm*, Greek *κωρ* = *κωρ*, comp. p. 249) *to stamp, to push, to press*, deriv. perhaps יוֹן; figurat. *to subdue, oppress*, deriv. יוֹנָה 3, and according to some the noun יוֹן.

יוֹן *n. p. m.* 1. the fourth son of Japhet GEN. 10, 2, conseq. the fourth Japhetic leading race. By it is principally meant the Hellenic race, the *Ionians*, then all the Greeks in Greece Is. 66, 19; next the *Greek-Macedonian empire*, whose first king was Alexander DAN. 8, 21. — In Daniel's prophetic symbols the continuators of יוֹן are: Seleucus I. Nicator, Antiochus I. Soter; Antiochus II. Theos; Seleucus II. Callinicus; Seleucus III. Ceraunus; Antiochus III. the Great; Seleucus IV. Philopator; Heliodorus; Demetrius I. Soter, DAN. 7, 24. — Gradually יוֹן came also to mean the Greeks in Asia Minor, or the south-eastern ones at the Black Sea, dwelling beside the Tiberanians and Moschites, or those called the *Achaean*s in classical authors Jo. 4, 6, ZECH. 9, 13, who dealt in slaves; the Phenicians often being the mediums of barter Ez. 27, 18, Is. 66, 19. — The form of the name יוֹן is closely connected with the Greek *ἰών*, *ἰών*, *ἰών*; &c.; for the basis of all seems to have been *ἰάω*, with the digamma *ἰάω*. As to the meaning, that of "the young" has been adopted (Pott, Etym. Forsch. I. p. XLI), opposed to the *Γραικοί*, the old; the Greeks themselves relating (*Aristot.*,

Meteorol. 1, 14), that the Hellenes were formerly called *Γραικοί*; comp. Sanskr. *juvan*, Zend. *jawan* i. e. *juvenis*. — 2. *n. p.* of a city in Yemen, called in Ar. *يُون* or *يوان* (probably = *يَمَن*), then taken for the territory of Yemen generally JOEL 4, 6, adduced along with *יָבֵן* 4, 8 and *יָבֵן* (= *יָבֵן*) and *יָבֵן* (an old name for the metropolis of Yemen *Sanaa*) Ez. 27, 19. Deriv. *יָבֵן* (*pl.* *יָבֵן*) a *patronym*. *m.* from יָבֵן Jo. 4, 6.

יוֹן (not used) *intr.* 1. *to be soft*, of a mass, hence like *יוֹן* I. (to *יוֹן*) *to be clammy, viscous*, of a mass of dung (the Arab. *يُونِي* [יָבֵן] has the same meaning taken figurat.); deriv. the noun יוֹן (see *יוֹן*). — 2. Figurat. as in the Arab. stem, *to be lax, soft, weak*, and therefore *to be tender, mild*, spoken of the dove. Deriv. *יוֹנָה* 1 and 2.

יוֹן (*constr.* יוֹן) *m.* *mud, dung, swamp*, cogn. in sense with *יוֹן*; *יוֹן* combined Ps. 40, 3 *dung of mire*, i. e. dirty slime, an intensifying of the simple idea, like *יוֹן* ib. *יוֹן* Is. 38, 17; *יוֹן* *swamp of the depth*, i. e. deep swamp Ps. 69, 3. The stem of this noun is יוֹן in the meaning just given; but others derive it from יוֹן, and regard יוֹן as lengthened out of יוֹן in the sense of *trodden down, bruised*, which is less appropriate, because יוֹן is thought of as liquid.

יוֹן (i. e. יוֹן; not used) *tr.* *to press the vine, to tread or to press out the grapes*. The organic root יוֹן is identical with that in יוֹן, יוֹן (interchanging *Yod* and *Gimel*). According to this etymology one might take the noun יוֹן to mean *a pressed or trodden thing*, if such were not too general, and if it were not improbable that the word should have come to extra-Semitic peoples under that name.

יוֹנָה (see יוֹנָה) *n. p. m.* 2 SAM. 13, 3; JER. 35, 6.

יוֹנָה (*pl.* *יוֹנָה*; *constr.* *יוֹנָה*) *f.* 1. (from יוֹן 2, conseq. formed out of יוֹנָה) *prop.*

a tender, mild bird, therefore *the dove* GEN. 8, 8, the dove being also called among the Romans *avis Cytheriaca*; פִּנְיָ a young dove LEV. 12, 6, pl. פִּנְיָ 12, 3. The dove is an emblem of purity and innocence SONG OF SOL. 1, 15; 4, 1; 5, 12, is used on account of its loveliness and mildness as an epithet for dear, beautiful, beloved 5, 2; 6, 9, and is conceived of generally as full of simplicity Hos. 7, 11 (comp. MATTH. 10, 16), as cooing with dull and melancholy tones (הִנָּה) Is. 38, 14; NAH. 2, 8; EZ. 7, 16, and as flying quickly, like (the clouds) homewards to the אֲרִיבוֹת Is. 60, 8; Ps. 55, 7; Hos. 11, 11. It is said of the wild dove that it flies shyly to the mountains Ez. 7, 16, directs its course by its wings (אֲכָר) to far distant parts in order to settle there Ps. 55, 7; and makes its nest in the hidden clefts of rocks SONG OF SOL. 2, 14, or on the margins of yawning precipices JER. 48, 28. פִּנְיָ יוֹנָה the wings of a dove Ps. 68, 14, a symbol of the timid and fleeing wings of an army (see פִּנְיָ). Hence too symbolically *the timid, fugitive Jewish people*, specially so in an old poem יוֹנָה אֶלֶם רִחֲקִים (Ps. 56, 1), which words should be read יוֹנָה אֶל מִרְחֲקֵיהֶם (*dove of God from the far sea*), after which poem the 56th psalm was sung. — 2. *n. p.* of a prophet 2 KINGS 14, 25; JON. 1, 1. — 3. (only in sing. and that from יוֹנָה, from יוֹן) *f. violence, a trampling down, oppression, wrath of down-treading*, i. e. oppressive or cruel wrath JER. 25, 38, translated by the LXX *great, violent*; חֶרֶב הָיָה sword of violence, i. e. the murderous sword 46, 16; 50, 16, where the LXX read הִינָּה and translate μάχαιρα Ἑλληνιστῶν, as they explained the chapter of Alexander's march, at whose approach the Persians cleared away in the hasty flight of בָּבֶל and מִצְרַיִם "before the Greek sword" (Curt. 4, 7; Arr. 3, 1, 16). In הִינָּה ZEPH. 3, 1 הִינָּה is in apposition and = עִיר הִינָּה, spoken of יוֹנָה. In every case the acceptance of יוֹנָה as a part.

fem. should be rejected on account of JER. 25, 38.

יוֹנָק or יוֹנֶק (*pl. יוֹנָקִים, constr. יוֹנָקִי, prop. a part. of יוֹנֶק*) *m. 1. a sucking babe, who becomes a זָקוּל* Is. 11, 8, coupled with עוֹלָל (which see) Ps. 8, 3, LAMENT. 2, 11, opposed to שִׁיבָה DEUT. 32, 25, in full form יוֹנֶק שָׁרִים Jo. 2, 16. — 2. *a young twig, a shoot, a sucker, as it were, of a tree* Is. 53, 2, opposed to שָׁרֵשׁ (comp. Greek μόσχος and κόπος). Usual, however, in this meaning is

יוֹנָקִית (with *suff. יוֹנָקִית*; *pl. with suff. יוֹנָקִיתִי*) *f. same as יוֹנֶק 2: twig, shoot, Ez. 17, 22, where יוֹנֶק should be supplied to רֶדֶד (a tender twig); a branch* Hos. 14, 7; יוֹנָקִית הָעֵץ the shoot runs over a thing Job 8, 16; a sprout 14, 7; a bough Ps. 80, 12.

יוֹנָתָן (see יוֹנָתָן) *n. p. m. 1 CHR. 2, 32, NEH. 12, 11, for which occur also יוֹנָתָן or יוֹנָתָן, Greek Ἰωνάθαν (Tob. 5, 13).*

יוֹסֵף (a noun from the fut. Kal of יָסַף; *increaser, viz. Jah is; comp. אֱלִיָּסָף, יוֹסֵפִיָּה*) *n. p. m. GEN. 30, 24 (where the name is interpreted); 30, 23 (where the name is derived from יָסַף); CHA. 37-50. Instead of it there is in Ps. 81, 6 יוֹסֵף, the ה of the Hif. being also in fut. retained in יוֹסֵף (Ps. 45, 18), יוֹסֵף (116, 6), and יוֹסֵף (Is. 52, 5). As his two sons Ephraim and Manasse were the heads of separate tribes, both together were also called יוֹסֵף, or in full form יוֹסֵפִיָּה, בְּנֵי יוֹסֵף 2 SAM. 19, 21. And as they were the leading tribes in the kingdom of Israel, יוֹסֵף also meant the kingdom of the ten tribes AM. 5, 6; ZECH. 10, 6. More rarely does it mean the whole nation of Israel Ps. 80, 2, AM. 5, 15, for which in Ps. 77, 16 יוֹסֵף יוֹסֵף is put. יוֹסֵף does not appear as a proper name belonging to others, till a later period of the language, EZR. 10, 42; NEH. 12, 14; 1 CHR. 25, 2.*

יוֹסֵפִיָּה (*Jah is increaser*) *n. p. m. EZR. 8, 10.*

יוֹעָלָה (compounded of יוֹעַל and הָלָה fut. Hif. of יָעַל; *El is snatcher*;

comp. יוצאֵל, יוצֵאֵל, and see too יוצֵאֵל (page 93) *n. p. m.* 1 CHR. 12, 7.

יוצר (*Yō is powerful*; עֵר from עֵר which see) *n. p. m.* NEH. 11, 7.

יוצֵאֵל see יוצֵאֵל.

יוצֵר (*Yō is help*) *n. p. m.* 1 CHR. 12, 6; comp. יוצֵר.

יוצֵר see יוצֵר.

יוצֵר (*Yō is hastener to*, see עֵשׂ I.) *n. p. m.* 1 CHR. 7, 8; 27, 28.

יוצֵר (see יוֹדֵה) *n. p. m.* EZR. 3, 2. In Ben-Sira 49, 12, 4 EZR. 5, 5, and in the LXX, the form was יוצֵר *Ἰωσεδέα*.

יוצֵר see יוצֵר.

יוצֵר or יוצֵר (with suff. יוצֵר, plur. יוצֵרִים, constr. יוצֵרִי; a participial noun from יוצֵר) *m.* 1. prop. fashioner, former, hence a potter, who treads clay Is. 41, 25 (רָמֵס טִיט), works in loam (חֲמֵר, חֲמֵר) 29, 16; 45, 9; 64, 7; JER. 18, 4; 19, 1, and makes earthen vessels 2 SAM. 17, 28; Ps. 2, 9. כָּבֵל יוצֵרִים Is. 30, 14 *pitcher of the potter*, i. e. an earthen pitcher. הַיוצֵרִים 1 CHR. 4, 23 is the designation of a corporation of potters, who sprung from the tribe of Judah, from שִׁלָּה, and are spoken of as the inhabitants of לָחֶם (לָחֶם) יוֹשְׁבֵי לָחֶם should be read there for לָחֶם, according to the Midrash on Ruth ch. 1, with which opinion agrees *El. Wilna* in his commentary on Chronicles), a city of Judah (whence perhaps the Gentile לָחֶם 1 CHR. 20, 5), into which came also the inhabitants of the cities of Judah נְטָעִים and גִּרָה (see Josh. 15, 36, 1 CHR. 12, 4), for the purpose of working for the king. — 2. a former of the מַסְכֵּל Is. 44, 9, HAB. 2, 18, i. e. a *statuary*. It is applied to a carver in wood (the verb is also used of forming in metals). — 3. a *creator*, i. e. former, spoken of God, and therefore coupled with בָּרָא JER. 10, 16, AM. 4, 13, and so used generally without regard to the form or figure of what is created. — 4. Figurat. a *framer*, one who forms and creates in his mind, spoken of men Ps. 94, 20, or of God

JER. 18, 11. — 5. = יוצֵר same as יוצֵר (if we should not read יוצֵר), *treasure*, ZECH. 11, 13, particularly of the temple, where there was such (1 KINGS 14, 26; comp. MARK 12, 41 seq.).

יוצֵר see יוצֵר.

יוֹקִים (a noun developed out of the fut. Hif. into a proper name, the Hif. הוֹקִים, fut. יוֹקִים, being formed in the Aramaean manner; a *setter up*, viz. Yō is) *n. p. m.* 1 CHR. 4, 22. The later pronunciation of יוֹקִים (*Ἰωκεῖμ* LUKE 3, 29) is analogous, earlier יוֹקִים.

יוֹר see יוֹר.

יוֹרָה (*harvest-born*) *n. p. m.* EZR. 2, 18, for which NEH. 7, 24 חֲקִירָה; comp. יוֹרִי.

יוֹרָה (*part. of יוֹרָה II. i. e. from יוֹרָה = יוֹרָה*, the cognate stem יוֹרָה being actually interchanged with יוֹרָה PROV. 11, 25) *m.* the *fructifying seed-rain*, the *autumnal rain*, different from מִלְקָשׁ DEUT. 11, 14; JER. 5, 24.

יוֹרִי (same as יוֹרָה) *n. p. m.* 1 CHR. 5, 13.

יוֹקִים see יוֹקִים.

יוֹרָם (see יוֹרָם) *n. p. m.* 1 CHR. 26, 25, *Ἰωράμ* MATTH. 1, 8; 2 SAM. 8, 10, for which 1 CHR. 18, 10 has יוֹרָם (an interchange between יוֹר and יוֹרָה, see יוֹרָה).

יוֹשֵׁב הַסֵּד (*grace is returned*) *n. p. m.* of a son of Zerubbabel 1 CHR. 3, 20, the hopes and consolations of the returning Israelites being mirrored in the names of his other sons also.

יוֹשְׁבִיהָ (*Jah causes to dwell*; יוֹשֵׁב is fut. Hif. of יוֹשֵׁב) *n. p. m.* 1 CHR. 4, 35.

יוֹשֵׁה (*Yō is a gift*; יוֹשֵׁה = יוֹשֵׁה) *n. p. m.* 1 CHR. 4, 35.

יוֹשְׁוִיָּה (*Yō is correspondence*, i. e. is self-satisfying; שְׁוִיָּה a noun from יוֹשֵׁה, the proper names יוֹשְׁוִי and יוֹשְׁוִיָּה coming from the same stem also) *n. p. m.* 1 CHR. 11, 46.

יוֹשֵׁעַ (*Ἰωσῆς* MATTH. 13, 55; LUKE 3, 29) see יוֹשֵׁעַ.

יִשְׁפֹּט (see יָדָה) *n. p. m.* 1 CHR. 11, 43; 15, 24.

יִתְּם (*Yd is perfect*; comp. Ps. 18, 26 31) *n. p. m.* JUDGES 9, 5 7; 2 KINGS 15, 32-38; in the LXX and N. Test. (MATTH. 1, 9) *Ἰωάννου*, which seems to imply a form יִתְּמָם.

יִתְּר see יִתְּרָר.

יִתְּרָר see יִתְּרָר.

יָז see יָזָה.

יָזַב (Peal not used) *Aram. to flee from, to slip out of, to escape, danger*; Ar. *زَب* the same. Hence the further Shafel-form *שִׁיזַב*. See *שִׁיזַב*.

יָזַח (not used) *intr. same as יָזַח II. (see י) to be collected, to be united, to join, i. e. to betake oneself to the protection of a person*; Ar. *زَحَى* the same. Derivative

יָזַחַל (*El is the uniting* = יָזַחַל; יָזַחַל a noun from יָזַח) *n. p. m.* 1 CHR. 12, 3.

יָזַח see יָזַח.

יָזַח see יָזַח.

יָזַחַה (*Jah unites or assembles*; יָזַחַה from יָזַח II. = יָזַח) *n. p. m.* EZR. 10, 25; comp. for the appellative meaning יָזַחַח &c. מְכַצָּחַל, יָזַחַח.

יָזַח (from יָזַח III.; *shining, viz. Jah is*) *n. p. m.* 1 CHR. 27, 31; comp. יָזַח.

יָזַחַה (*Jah is a deliverer*; יָזַחַה = יָזַחַה) from יָזַח or יָזַח = יָזַח) *n. p. m.* 1 CHR. 8, 18.

יָזַח a stem adopted for יָזַח (for יָזַח from יָזַח) GEN. 11, 6, see יָזַח.

יָזַח (not used) *tr. same as יָזַח I. (see page 51); deriv. יָזַח (constr. יָזַח) in the proper names יָזַח, יָזַח.*

יָזַח (constr. יָזַח), see יָזַח.

יָזַחַה (either contracted from יָזַחַה, or from יָזַח = יָזַח I. with the meaning "to weigh, to determine", and so יָזַח is construct of יָזַח; *Jah is determiner*) *n. p. m.* JER. 42, 1, elsewhere יָזַחַה.

יָזַחַה (the same) *n. p. m.* JER. 40, 8, instead of which occurs elsewhere יָזַחַה.

יָזַח (not used) *intr. same as יָזַח II. to run, to trickle, to drop, to drop out*; hence figurat. *to sweat*; comp. Ar. *زَح* (to run, to flow) and Ethiopic, the same, = *زَح* and *زَح* (to flow out). The stem is connected with יָזַח, יָזַח, יָזַח, יָזַח, the *y* initial sound being frequently interchanged with the initial *n* elsewhere. The organic root יָזַח lies also in יָזַח II.; and *ז* is usual for it in Aramaean. Derivative

יָזַח *m. same as יָזַח sweat, Ez. 44, 18 they shall not gird themselves with sweat, i. e. where they are easily exposed to sweat (Targ., Talm.), or while they sweat (Aquila, Symm., Jerome), or so warmly that they shall sweat (perspiration being considered as unseemly in holy persons).*

יָזַח (a native, see יָזַח) *n. p. m. same as יָזַח (1 KINGS 5, 11) or יָזַח (GEN. 38, 30; 46, 12), the head of a family in the tribe of Judah; hence יָזַח the Izrahite, one belonging to the family of יָזַח 1 CHR. 27, 8. In this form the fifth of David's twelve heroes is designated, as being descended from Izrah; the eighth and tenth (יָזַח) being likewise traced back to the same head of the family, 1 CHR. 27, 11 13. The right name of this princely leader (יָזַח) was יָזַח (which see) or יָזַח (= יָזַח) or יָזַח (= יָזַח) son of Agee (יָזַח) of the place יָזַח (יָזַח), or יָזַח (יָזַח) or יָזַח (יָזַח); according to another account of יָזַח (which see) 1 CHR. 11, 27; 2 SAM. 23, 25.*

יָזַחַה (*Jah is appearing*) *n. p. m.* 1 CHR. 7, 3; NEH. 12, 42.

יָזַח (from יָזַח I.; *planter, founder*) *m. only in the proper name יָזַח or יָזַח.*

יָזַח or יָזַח (*El is founder, see יָזַח; with a of motion יָזַח* 1. *n. p.* of a city in the tribe of Issachar JOSH. 19, 18, though belonging to Manasseh 17, 16 (as Eusebius and Jerome already

rightly observe), in the north of Palestine, where the Israelite king Ahab (1 KINGS 18, 45 46; 21, 1; comp. 21, 18) had his favourite place of residence, and which Jehu made his dwelling place altogether (2 KINGS chs. 9 and 10). Both drew on themselves there the guilt of shedding much blood (the latter by murdering Ahaziah and his brothers 2 KINGS 9, 27; 10, 14, and by the other massacre which he caused there 10, 11), to which Hos. 1, 4 alludes in 'דְּמֵי י'. This blood-guiltiness, as Hos. 1, 5 prophesies, was to be avenged in the plain of יִזְרְעֶאל by a decisive day of slaughter ('יָדֹם'), on which the kingdom of Israel was to be exterminated 2, 2; as Naboth's blood was formerly avenged there 2 KINGS 9, 25 26. The plain, in which the city of Jezreel lay, is called 'צֶמֶק י' JOSH. 17, 16, JUDGES 6, 33, Hos. 1, 5; in the Apocrypha and Josephus τὸ μέγα πεδῖον Ἐσδρηλῶν (JUDITH 1, 8), or simply τὸ πεδῖον μέγα (1 MACC. 12, 49); but the district belonging to the city was styled 'הַלֵּק י' 2 KINGS 9, 10 36 37; for which 'הַלֵּק occurs once 1 KINGS 21, 23 (הַלֵּק = הַלֵּק according to all the versions). In other places י' alone also denotes a great territory lying around the city of Jezreel 2 SAM. 2, 9, mentioned along with גִּלְגָּד, אֶשְׁדֹּד (see page 158), אֶסְמֶרֶם, as a chief one of the places that held to the dynasty of Saul; or also named with תַּעֲנָק (now Taanak on the south-eastern slope of mount Carmel), מִגְדוֹ (now el-Legūn, but a little to the north-west of the preceding), and בֵּית שֶׁאֲנָן (now Beisan, where the plain of Jezreel opens into the Jordan-valley) &c. 1 KINGS 4, 12. At a later period it was even a designation of the kingdom of the ten tribes generally Hos. 2, 24; and accordingly this prophet calls his son symbolically Jezreel 1, 4, alluding to the appellative meaning 2, 25; for it was never the name of a person; י' in 1 CHR. 4, 3 as well as צִיִּתָּם &c. being nothing else but names of places. According to Eusebius, Jezreel lay between Legio (מִגְדוֹ) and Scythopolis (בֵּית שֶׁאֲנָן); and the mountain of גִּלְגָּד

was also in its vicinity from which a fountain (עֵין) reached to the city 1 SAM. 29, 1, on which lay also the town עֵין-טוֹב. This fountain was also called עֵין-טוֹב Tubania (William of Tyre 22, 26). At the present day traces of this city are found in Zerin or Serin from Seril (Robinson III. pp. 162. 173. 227 seq.), to which the founder of the sect Serini belonged. — Gentile m. יִזְרְעֶאלִי 1 KINGS 21, 1, fem. יִזְרְעֶאלִית or יִזְרְעֶאלִית 1 SAM. 27, 3; 30, 5. — 2. n. p. of a city in Judah JOSH. 15, 56.

יָחֹד (formed out of the Hif. of חָבַה I.; protector) m. only in the proper name אֶלְיָחָב.

יָחַד (fut. יִחָד) intr. to be united, to be bound together, with one, אָחַד Is. 14, 20; to associate oneself, to attach oneself, to one, with בָּ GEN. 49, 6, i. e. to participate in a thing; conseq. only a collateral form of אָחַד, which is a denom. from אָחַד; Ar. وَحَدَّ, وَحَدَّ the same; in Phenice. אָחַד (hence בְּאָחַד for one, Mass. 3), its denomin. אָחַד and its collateral form יָחַד also existing; and from the latter come יָחַד (together with, besides, Plaut. Poen. V. 1, 3) and יָחַד (una cum, ib. III, act. V. sc. 3 v. 22), יָחַד, 'Ιεούδ (Philo Bybl. 42 Orell.) = Hebrew μονογενής. Deriv. יָחַד, יָחַד and יָחַד, יָחַד, with the proper name יָחֹד.

פִּל. יָחַד (imp. יָחַד) to unite, i. e. to collect, לָב Ps. 86, 11; in modern Hebr. often meaning, to express or recognise oneness, to unite, from which comes יָחֹד.

יָחַד (pause יָחַד) m. 1. subst. communion, oneness, 1 CHR. 12, 17 I will have towards you a heart for oneness, i. e. I will have one heart with you (לָב אָחַד 12, 38). — 2. adv. conjointly, together, with one another, junctim, a) of united action Ps. 2, 2; 31, 14, to the exclusion of others, with the personal pronoun: only we, you, they together, EZRA 4, 3; coupled with נִלְחָם to contend (1 SAM. 17, 10), נִשְׁפָּט to plead (Is. 43, 26), צָמַד to step forth into debate (Is. 50, 8), it expresses mu-

tual and hostile action; while in other places, joined with *יחד* Job 16, 10, *יחד* Ps. 41, 8 &c. it denotes community of action. b) of place or persons: *una, together, in one place*, 1 SAM. 11, 11; 2 SAM. 10, 15. *יחד* Ps. 133, 1 is probably nothing but a strengthening of the idea. c) of time: *at the same time*, simul Job 6, 2, or referring to place and time at once 2 SAM. 21, 9. d) it expresses the closer union of two persons Ps. 49, 3 (parall. *יחד* - *יחד*) or agencies Is. 42, 14; 44, 11; Ps. 40, 15; Latin *pariter*. e) it denotes all individual things put together in one, the comprehension of a whole, and is therefore to be translated by *entirely, all together*, Ps. 62, 10; 74, 8; Job 40, 13; in this sense with *כל* 34, 15, or even for *כל* 38, 7; with a negative (*יחד לא*) none Hos. 11, 7; *יחד סביב* Job 10, 8 *all together round about*, i. e. totally, without aught being wanting. From this meaning has arisen the rare one: *wholly, unhurt, unscathed*, Ps. 141, 10 (the wicked may fall into its [the *יחד*] nooses) *I remain unscathed, I escape continually*.

יחד see *יחד*.

יחד see *יחד*.

יחד (in three later passages *יחד* JER. 46, 12 21 and 49, 3, as if *יחד* were the suff. pl.; but the proper form is *יחד* = *יחד* from *יחד*, which is an old accusative form, besides *יחד*; *יחד* also existing as such a form together with *יחד*, used adverbially) *adv. together, with one another, una*, but by virtue of its signification it is only applied to a number DEUT. 33, 17, or with verbs in the plural 2 SAM. 2, 16. As an *adv.* it refers also to verbs or pronouns of the 1 pl. masc. Is. 41, 1, Ps. 34, 4, or fem. 1 KINGS 3, 18, or to the 2 pers. pl. Is. 45, 20, or to nouns with a collective idea Ex. 19, 8, Is. 40, 5, where *כל* precedes in order to strengthen the expression. The meanings are similar to those of *יחד*, and express united action, *together, all together*, Is. 11, 14, Ps. 34, 4; therefore it is joined to reciprocal verbs (e. g. *יחד*, *יחד* &c.) Ps. 55, 15; Job

2, 11; Is. 41, 1; *together, with one another*, GEN. 13, 6; 22, 6; JUDGES 19, 6; JOSH. 9, 2; *at the same time, simul* Is. 1, 31; Ps. 4, 9; *in like manner, pari modo* 1 SAM. 30, 24; DEUT. 12, 22; *as well... as also, pariter ac* JER. 6, 12; *entirely, embracing a number of single things in one* JER. 5, 5, Job 24, 17, and so after *כל* Is. 22, 3; or *כל* is omitted Is. 10, 8; Ps. 37, 38. Phenix. *יחד* the same.

יחד (out of *יחד*; *union, viz. of El*) n. p. m. 1 CHR. 5, 14; comp. *יחד*, *יחד*; see *יחד*.

יחד (compounded of *יחד* and *יחד*; *union of El*) n. p. m. 1 CHR. 5, 24; see *יחד*.

יחד (the same) n. p. m. 1 CHR. 24, 20; 27, 30; comp. *יחד*. *יחד* comes from *יחד* = *יחד*.

יחד see *יחד*.

יחד (*El is the animating*; *יחד* from *יחד* [from *יחד* I.] = *יחד*) n. p. m. 2 CHR. 29, 14 Ktib.

יחד see

יחד (*El is revealer*; *יחד* is a noun from the fut. Hif. of *יחד*; comp. the proper names *יחד*, *יחד*, *יחד*, *יחד*) n. p. m. 1 CHR. 12, 4; 16, 6; 23, 19; 2 CHR. 20, 14; EZR. 8, 5; see *יחד*.

יחד (*Jah is a revealer*) n. p. m. EZR. 10, 15.

יחד see *יחד*.

יחד (out of *יחד*; *El is mighty*, as *יחד* arose out of *יחד*; the Syrian, Greek and Latin translators in forming the name followed the model *יחד* *El is strength*) n. p. of the great priestly prophet, who lived and prophesied in Mesopotamia, among the Jewish exiles, at the river Chaboras Ez. 1, 3; 24, 24. The word also occurs as a proper name masc. in 1 CHR. 24, 16.

יחד (see *יחד*) n. p. m. Hos. 1, 1, Mic. 1, 1; for which in other places stands *יחד* Is. 1, 1, or *יחד* 2 KINGS 18, 1 10; EZR. 2, 16.

יחזקיהו (the same) *n. p. m.* 2 CHR. 28, 12; Is. 1, 1. The form *Eṣexias* is developed after יחזקיה.

יחזק see

יחזרה (out of יחזר *Jah is the Protecting*, or *Jah is the home-bringer*, from יחזר L) *n. p. m.* 1 CHR. 9, 12; for which NEH. 11, 13 has יחזר (which see).

יחזר see יחזרה.

יחיה (El is the Living; comp. יחי) *n. p. m.* 1 CHR. 15, 18, for which 15, 24 has יחיה; 27, 32; 2 CHR. 21, 2; 29, 14, where the K'tib has יחיה; 35, 8; EZR. 8, 9. The abridged form is יחיה (which see). *Patr.* יחיה 1 CHR. 26, 21.

יחיד (pl. יחידים) *adj. m., f.* 1. *only*, of בן GEN. 22, 2, but also a subst. without בן, *an only son*, יחיד JER. 6, 26 and AM. 8, 10 *mourning for an only son*, i. e. great mourning; in ZECH. 12, 10 יחיד refers to the mourning for יחיד. Sometimes *an only beloved* PROV. 4, 3, LXX ἀγαπώμενος. Fem. יחידה JUDGES 11, 34 referring to בנה. — 2. *alone, forsaken, unfortunate*, coupled with עני Ps. 25, 16, comp. 27, 10; and to this meaning belongs the pl. יחידים Ps. 68, 7 *solitary, wandering, left behind* (in campaigns); parallel יחידים (prisoners of war).

יחידה *fem. prop.* the only, the best, what cannot be replaced, unicum, i. e. *the life, the soul*, Ps. 22, 21; 35, 17; comp. יחיד.

יחיה (Jah is the Living) *n. p. m.* 1 CHR. 15, 24, for which יחיה stands in 15, 18.

יחיל (extended from יחל) *adj. m.* *hoping, trusting*, LAMENT. 3, 26.

יחל I. (Kal not used) *intr.* same as יחל 5 *to be intent upon something, to wait for, to hope, to trust, to bear*; cognate in sense יחל. Deriv. the *adj.* יחיל; perhaps too יחל in the proper name יחל; if it be not derived from יחל II.

Nif. יחל (3 fem. יחלה; fut. יחלה, apoc. יחלה, out of יחלה; יחלה) *to wait*

GEN. 8, 12; 1 SAM. 13, 8 (according to the K'tib); *to be kept in suspense* EZ. 19, 5. Perhaps the adoption of a Nifal form should be entirely discarded; for יחל GEN. 8, 12 should either be read by the analogy of 8, 10 יחל (fut. Hif. of יחל), where in the unpointed text the dageshed Yod was compensated by duplication (comp. יחלה JER. 37, 13 for יחלה); or יחל after the form of יחל (1 SAM. 1, 23, which is the fut. Hif.); or lastly יחל after the form יחל (fut. Kal) GEN. 28, 16; as also יחל GEN. 24, 33 and 50, 26, ואישם JUDGES 12, 3 should either be expressed (יחל) or יחלה. As for יחלה Ez. 19, 5, either יחל should be taken here as = יחלה I, which suits יחלה; or with the LXX the reading ought to be יחלה. The former is preferable.

Pih. יחל (3 pl. יחלו, in pause יחלו, with Dagesh forte after the accented vowel in the liquid consonants, JOB 29, 21, as in יחלו, יחלו, יחלו; part. יחל; imp. יחל; fut. יחלה, 3 pl. יחלו) 1. *to wait, to long for*, a thing with ל Is. 42, 4; *to hope in* (אל) a thing 51, 5; frequent in the psalms, e. g. in God Ps. 31, 35; 130, 7, his goodness 33, 18, his judicial procedure 119, 43, his promise 119, 74; seldom absol. 71, 14; MIC. 5, 6; *to wait for* JOB 30, 26. — 2. *to continue, to persevere, to be patient*, therefore absol. JOB 6, 11, parall. יחל = יחל (to be patient), which sense it probably has in 13, 15: *behold, he slays me, I will not be patient any more*, which suits the context; 14, 14 *all the time of my service will I wait*. — 3. Causat. *to cause to hope, to excite hope, to console*, with על of the thing and the accus. of the person Ps. 119, 49; followed by the infin. with ל Ez. 13, 6.

Hif. יחל (fut. יחל, cohort. יחל, apoc. יחל K'ri) *to wait, to tarry*, absol. 1 SAM. 10, 8; 13, 8 K'ri; *to hope*, absol. LAMENT. 3, 21, but usually with ל *for a thing* JOB 32, 11; 2 KINGS 6, 33; *to wait for* JOB 32, 16. In JER. 4, 19 K'ri and 2 SAM. 18, 14

יחל stands for יחל (fut. Hif. of יחל) in the sense of, *to quake, to tremble*, and does not, therefore, belong to our verb. Along with the Hifil form יחל another may have existed, viz. יחל; by which the K'tib יחל 1 SAM. 13, 8 is to be explained. Deriv. יחל.

The stem יחל is connected in its organic root (יחל) with חל (חול), and also with חל (חיל); as the Arab. وَكَل (I. IV.) *to trust* is connected with יחל.

יחל II. = חלה I. see יחל I. Nif.

יחל (El is pacifier; from יחל out of חלה, a noun from the fut. Hif. of חלה II., or from חל continuance, eternity, and חל) n. p. m. GEN. 46, 14; Patron. יחל Num. 26, 26.

יחל see יחל.

יחם (fut. יחם = יחם, but for which occur also יחם = יחם; יחם, יחם; on the contrary יחם, יחם belong to Pihel) intr. same as חם, חם III., חם (חם) *to be warm, to have or feel warmth* 1 KINGS 1, 1; ECCLES. 4, 11; *to be hot, boiling, warm*, Ez. 24, 11; figurat. (of the heat of feeling) *to be excited* DEUT. 19, 6; *to be in the rut, to conceive* GEN. 30, 38, where the old general form יחם is used for the feminine, as 1 SAM. 6, 12. Ar. حَم, *to be hot, to rut*. All the forms here reckoned as belonging to יחם may also be referred to יחם (which see).

Pih. יחם (3 pers. fem. יחם Ps. 51, 7, 3 p. pl. יחם for יחם, as יחם for יחם; inf. constr. יחם, with suff. יחם) *to be very warm, hot, to be in the rut, stronger than Kal*; hence applied to the begetting of sheep GEN. 30, 39 41; 31, 10, and to the conception of woman Ps. 51, 7. These forms, however, may also be referred to יחם.

יחם (from יחם) m. the name of an animal belonging to the hart-species, constituting with יחם and יחם the commonest game of Palestine DEUT. 14, 5;

1 KINGS 5, 3; LXX *νύαγρος*, Vulg. *bulbus*; probably a species of deer of a red colour, like the buck; Ar. *يحمور*.

יחם (from חם I. in Hif.; *protecting*, viz. *Jah is*) n. p. m. 1 CHR. 7, 2.

יחם see יחם.

יחם (not used) intr. *to be bare, naked*, of the feet, connected in its organic root יחם with יחם, and with that in יחם; Ar. *حفي* VIII. *to uncover oneself*; Syr. the same; Targ. יחם, Pa. יחם, Ithpa. יחם the same. The fundamental signification proceeds from the idea, *to be rubbed off, peeled off*. Hence

יחם adj. m. *bare, naked*, of the feet, *bare-footed*, 2 SAM. 15, 30, along with יחם (applied to the body) Is. 20, 2 3, and יחם (applied to the pudenda) 20, 4; but also as a subst. and so coupled with a femin. noun JER. 2, 25, like יחם Is. 37, 29.

יחם (El is an apportioner; יחם is from יחם, a noun from the fut. Hif. of יחם in the sense of חלק) n. p. m. GEN. 46, 24; for which 1 CHR. 7, 13 has יחם. Patronym. יחם Num. 26, 48.

יחם see יחם.

יחם see יחם.

יחם (= יחם) n. p. m. 1 CHR. 7, 13.

יחם (3 p. fut. יחם 2 SAM. 20, 5, and 1 p. fut. יחם GEN. 32, 5 for יחם) intr. *to delay*, same as יחם, to which also the two forms יחם and יחם may be referred; though the stem יחם (יחם) may have existed in Semitic, as appears from the Maltese *wachar*.

Hif. יחם, only fut. apoc. יחם 2 SAM. 20, 5 K'ri; it is better, however, to read it as the future Kal יחם (like יחם from יחם), and so refer it to יחם.

יחם see יחם.

יחם (Kal not used) intr. *to sprout, to shoot forth, to grow*, of plants, corn;

figurat. of men, to arise or descend from, prop. to be born or begotten; cognate in sense with יָלַד (comp. Hithp.); Aram. יָחַס. Deriv. יָחַשׁ.

Hithp. הִתְיַחֵשׁ (inf. constr. הִתְיַחֵשׁ, with suff. הִתְיַחֵשְׁ) same as הִתְיַלֵּד (NUM. 1, 18), to announce oneself according to descent, origin, family (לְחֻלְדָּתוֹ GEN. 10, 32), to be registered or to cause oneself to be enrolled in a חֻלְדָּתוֹ (see GEN. 5, 1). At a later period of the language הִתְיַחֵשׁ was used for הִתְיַלֵּד. Passively, to be enrolled according to descent EZR. 8, 3, e. g. לְיֹצְרֵיהֶם (according to males, in the male line) 2 CHR. 31, 16, fully לְחֻלְדָּתוֹ 1 CHR. 5, 7; 7, 9; but also absolut. to be enrolled genealogically 1 CHR. 5, 17; 9, 1. הִתְיַחֵשׁ 1 CHR. 5, 1 to be registered genealogically e. g. לְבִכְרָהּ (according to the rank of the first-born); NEH. 7, 5 in order to be registered; 2 CHR. 31, 19 and to every one who was registered (אֲשֶׁר הָיָה לְחֻלְדָּתוֹ) among the Levites. הִתְיַחֵשׁ (inf. constr.) also as a noun expressing an act, enrolment, registration (according to genealogical descent) 2 CHR. 31, 17; concr. the register, 1 CHR. 4, 33 and their genealogical register was to them, i. e. they had their own; 1 CHR. 7, 5 their register in relation to all, i. e. the sum total of the enrolled; 7, 7; 7, 40 and their list is according to the army (בְּצִבְאָה), i. e. according to what they contribute to the army setting out; 9, 22 their register is in their villages. חֻלְדָּתוֹ EZR. 2, 62 and NEH. 7, 64 the genealogical table, for which חֻלְדָּתוֹ occurs 7, 5.

The stem יָחַשׁ is identical with the Targ. יָחַס (in a figurat. sense), Arab. حَسَّ (interchanging ח and י) to spring, to descend from (whence حَسْر sprout, origin, root); and the organic root יָחַשׁ is also found in יָחַשׁ (to shoot forth out of the root-stock), יָחַשׁ (which see), and others. In Syriac חַשׁ to sprout, to grow (whence חַשְׁ = חַשְׁ), is cognate with it in sense, and the stem shreb is connected with the Hebrew חַשׁ to shoot up high Ps. 122, 6,

חַשׁ to sprout, to grow, to grow after Ps. 90, 5 (comp. חַשְׁ sprout, חַשְׁ pasture).

יָחַשׁ m. prop. descent, lineage, סֵפֶר יָחַשׁ NEH. 7, 5 a book in which descent is registered, therefore like חֻלְדָּתוֹ race, family, stem, Targ. יָחַס the same.

יָחַד (same as the proper name יָחַד = revival, comfort, viz. Jah is) n. p. m. of a descendant of Judah, whose families and offshoots dwelt in צִיְדָה 1 CHR. 4, 2; also as a Levitical family 6, 5 28; 23, 10; 2 CHR. 34, 12. Any derivation of the word from יָחַד, out of יָחַד, or from יָחַד, developed out of יָחַד, is unsuitable.

יָחַת an assumed stem for the proper name יָחַת which see.

יָחַת see יָחַת.

יָיִט I. (only fut. יֵיטֵב, once יֵיטֵב NAH. 3, 8, which future or imperfect forms may be also referred to יָיִט (which see) though the existence of the stem יָיִט is well founded in other ways) intr. same as יָיִט (see p. 514) prop. to shine, then 1. to be beautiful, lovely, pleasing, of the aspect ESTH. 2, 49, with יָיִט of the person. — 2. to be cheerful, joyous, and then glad, merry, of לֵב JUDGES 18, 20, RUTH 3, 7, to be pleasant, יָיִט 1 SAM. 18, 5, or יָיִט NEH. 2, 6, ESTH. 5, 14, לֵב Ps. 69, 32, to please, יָיִט GEN. 34, 18. — 3. to go well with, to receive good, with לֵב of the person GEN. 12, 13; generally in all meanings of יָיִט, whose supplement it is. Deriv. יָיִט.

Hif. יָיִט and יָיִט, see Hif. of יָיִט p. 515^a, where is also to be found the etymological investigation of the present word. Deriv. the proper name יָיִט (which see) = יָיִט.

For the organic root יָיִט comp. also the Sanskr. div, dūp, prop. to shine, then to be cheerful.

יָיִט II. (not used) intr. to flow copiously, of water-brooks, cognate in its organic root יָיִט with יָיִט (which see). Deriv. the proper names יָיִט, יָיִט, and perhaps also יָיִט.

יִטְבָּ (only fut. יִטְבֵּ) *Aram. intr. same as Hebr. יִטְבֵּ* I. Ezr. 7, 18.

יִטְבָּה (rich in rivers, see יִטְבֵּ II.) *n. p.* of a city in Judah (Jerome) 2 KINGS 21, 19; prob. identical with יִטְבָּה or יִטְבָּה (out of יִטְבָּה = יִטְבָּה), which is mentioned along with בִּרְמֶל and יִרְה Josh. 15, 55, and is still preserved in the modern village *Jatah*, an hour south of Hebron, and half an hour north west of el-Kirmil (בִּרְמֶל).

יִטְבָּת (only with *a* of motion יִטְבָּתָה) *n. p.* of a station of the Israelites in the desert Num. 33, 33, DEUT. 10, 7, which was rich in water. The Targ. writes יִטְבָּת; and so it is different in form from יִטְבָּה.

יִטְבָּה (also יִטְבָּה, see יִטְבָּה) *n. p.* of a city in Judah, south of Hebron Josh. 15, 55, which was assigned to the priests 21, 16. Comp. *Robins. Pal. II. p. 190. 195. 628.*

יִטְוֹר (from יִטְוֹר II., *protector, or circle, district*) *n. p.* of the 10th son of Ishmael, and so the name of one of the Ishmaelite races, the *Itureans*, mentioned along with נִבְיָהוּ, נִבְיָהוּ, &c. GEN. 25, 15; 1 CHR. 1, 31. They carried on an unfortunate war with the two and half Israelite tribes beyond the Jordan, in which they were defeated, as well as the הִנְיָאִים, נִדְבָּ and נִפְיָשׁ 1 CHRON. 5, 20. The territory inhabited by this race was likewise called יִטְוֹר; and was still known in later times under the name of *Iturea* (Ar. جِيدُر *G'idūr*) LUKE 3, 1. It lies between Hermon and the pilgrims' road separating it from Haurān (*Robins. Palest. III. p. 901 seq.*), east of the sea of Tiberias (*Münter, de rebus Ituraeorum, Hafniae 1824, 4^{to}.*).

יִין (from יִין i. e. יִין, after the form יִין, if the noun be of Semitic origin; *constr. יִין*, once יִין SONG OF SOL. 8, 2, with *suff. יִינִי m. wine*, a favourite noble drink JOB 1, 13, Is. 22, 13, from עִנְיָהוּ or תַּאֲנִיָּהוּ NEH. 13, 15, coupled with שִׁכָּר LEV. 10, 9, שִׁמְרָן Prov. 21, 17, חֶלֶב Is. 55, 1; but also *bunches of grapes*, with

יִין JER. 40, 10; *intoxication* GEN. 9, 24. The application of this expression to wine in the Hebrew language, is very frequent in prose; in poetry the Aramaeising חֲמֵר (which see) stands. — As to the derivation, a Semitic verb-stem has been adopted for the word, יִין = יִין to tread the grapes, *conseq. יִין is trodden out*. The Greek *olros*, Lat. *vin-um*, German *Wein*, English *wine*, Armenian *gini* &c. are obviously without any clear etymology in the Indo-Germanic; but they are identical with יִין, and seem to have come from the East. Ar. وَنٍ a bunch of grapes, Ethiopic (wain) wine. See יִין.

יִיָּה see יִיָּה.

יִיָּה 1 SAM. 4, 13 K'tib, for which the K'ri and several mss. read correctly יִיָּה; and after the latter (according to 4, 8) יִיָּה has dropped out, which the LXX express.

יִיָּח (Kal not used) *intr. 1. to be strong, firm, powerful*, identical with the Arab. بَقَعَ and بَقَعَ (firmus, stabilis fuit); and the organic root יִיָּח may be also the basis of יָח (which see) to be powerful, Ar. حَاك (firma est res); the organic roots in יָח-יָח, יָח-יָח being of cognate import. — 2. *Figurat. to be established, strengthened, i. e. to be proved, justified*, a meaning that comes out more clearly in Nif., Hif., Hof. and Hithp.

Nif. נוֹכַח (part. f. נוֹכַחַת) to act rightly to one another, to dispute with one another, therefore mutually to arrange a dispute Is. 1, 18, to put forth a cause mutually, with עַם of the person JOB 23, 7; or passively, to be set to rights, to have one's right secured (according to mutual arrangement), GEN. 20, 16 right has been obtained with regard to all. נִכְחִים see נִכְחִים.

Hif. הוֹכִיחַ (הוֹכִיחַ; inf. abs. הוֹכִיחַ, constr. הוֹכִיחַ, הוֹכִיחַ; fut. הוֹכִיחַ, ap. הוֹכִיחַ) 1. to decide, between disputants, to judge, with ל of the person Is. 2, 4, coupled with שָׁפַט; to determine, בְּמִשְׁפָּר (with equity, impartiality) 11, 4; to appoint

GEN. 24, 14; מוֹקִיחַ *a mediator, umpire* JOB 9, 33; 32, 12; with ל of the person in whose favour one decides, and עַם of the opponent JOB 16, 21; to *prove, to shew*, חָרַפָּה (reproach), with עַל of the person, i. e. to demonstrate it against one JOB 19, 5. — 2. *reprove, rebuke* JOB 40, 2; AMOS 5, 10; to *punish, chastise, blame, chide*, i. e. to set right to one's disadvantage 2 SAM. 7, 14; EZ. 3, 26; IS. 37, 4 &c. Deriv. הוֹכִיחַ and הוֹכִיחָה.

Hof. הוֹכִיחַ *to be chastened, punished* JOB. 33, 19.

Hithp. הִתְחַוָּה *to dispute*, with עַם of the person, MIC. 6, 2.

A comparison of this word with the Ar. **وَحَم**, to tread, which has been attempted, does not suit.

יָכִיל (*constr.* יָכִיל) *m.* 1. a noun from the fut. Hif. of כָּוִל, *the persevering, strong*, only in the proper name יָכִילִיָּה. — 2. *measure*, cognate in sense with מָדָה in this signification, 1 KINGS 7, 26 *a thousand baths as a measure*, 7, 38; 2 CHR. 4, 5. Comp. מְכִילָא, מְכִיל, in Aramaean. The stem is כָּוִל.

יָכִילִיָּה (*Jah is the Strong, Enduring*, see יָכִיל) *n. p. f.* 2 CHR. 26, 3 K'tib, for which the K'ri is יָכִילִיָּה. But יָכִילִיָּה and יָכִילִיָּה may also spring from יָכִיל.

יָכִין (*an Establisher, Founder*, viz. Jah is) *n. p. m.* 1. GEN. 46, 10, elsewhere יָרִיב; NEH. 11, 10; 1 CHR. 24, 17. — 2. (*the Holding firm, Protecting*, prob. referring to God and not to the pillar; the name was merely the dedication which was given to the pillar by means of it) *n. p.* of one of the two pillars before Solomon's temple 1 KINGS 7, 21. That the pillars יָכִין and בָּצֵן (which see) were symbols of the sun's rays (*Bauer, Relig. des Alten Test. II. 92*) or of Saturn (*Movers, Relig. der Phöniciers I. 293*) or emblems of the Tyrian Hercules (*Vatke, Relig. des Alten Test. I. 324. 336*) is improbable.

יָכִיל (3 times יָכִיל, 3 *pers. fem.* יָכִילָה, 2 *p. m.* יָכִילָה, 1 *pers.* in pause יָכִילָה, elsewhere יָכִילָה; 3 *pl.* יָכִילוּ, in pause יָכִילוּ; *inf. abs.* יָכִיל, *constr.* יָכִילָה; used

in Kal only in the perf., while the imperfect is borrowed from Hofal, as in יָכִיל, יָכִיל, and יָכִיל &c. the forms supplement one another) *intr. prop. to be wide-embracing, roomy* (after which יָכִיל is to be explained), *to put together, to hold together, to receive* (into self), *to contain in self* (as is seen from the derivative מִיָּכִיל); therefore figurat. *to bear* (see IS. 1, 13), i. e. to take up what is laid upon one, a burden; *to refrain* GEN. 37, 4, i. e. to hold together the forces or passions of one, in order not to allow them to break out. But usually a) *to be able, I can*, an auxiliary verb, as it were, followed by an infin. with ל GEN. 45, 1, EX. 40, 35, or also without ל 2, 3, JUDGES 8, 3; seldom absolutely EX. 8, 14, JON. 1, 13; *to dare, I may*, i. e. to be empowered NUM. 9, 6; and in this general meaning even לְהָכִיל *to be able to hold* 2 CHR. 7, 7, לְשִׂאת *to bear* GEN. 36, 7, an idea which lies originally in יָכִיל alone. b) *to prevail, to overcome*, i. e. *to have power over a thing*, with accus. of the object PS. 13, 5, or with ל OB. 7; JER. 38, 22. Deriv. מִיָּכִיל, מִיָּכִיל.

The organic root of the stem יָכִיל, agreeably to the development of the significations just given and to the similar meaning of the Aram. כָּוִל (which see), is closely connected with כָּוִל (כָּוִל), whence יָכִיל; as the nouns מִיָּכִיל, מִיָּכִיל derived from the present stem already set forth. The present root also exists in יָכִיל, if the latter be adopted as the stem for יָכִיל (which see), Targ. יָכִיל (to be strong, firm, enduring), Arab.

وَكَلَّ, عَكَلَ, عَقَلَ (to have a firm support in a thing, to trust in), and in כָּוִל (כָּוִל). It is possible, however, that יָכִיל is connected with חָל (חָל), Ar. *to be firm, strong*, which appears likewise in יָחִיל (which see).

Hof. הוֹכִיל (only fut. יוֹכִיל) *to be enabled*, therefore *to be able, I can*, and in all the meanings of Kal generally (supplementing the imperfect of Kal in this manner) GEN. 19, 19, followed by the infin. with ל 31, 35 or without ל NUM. 22, 38, and also absolutely in many modifications,

e. g. *not to prevail* JOB 31, 23, i. e. to be powerless. Instead of the inf. with or without ל, sometimes the accus. of the thing follows JOB 42, 2, or a finite verb, in the same number and tense, LAMENT. 4, 14 *they cannot touch*; or the accompanying verb stands in another number NUM. 22, 6; or the latter has ו prefixed ESTH. 8, 6. Deriv. the proper names יוכל, יוּכַל; (on the contrary יוכלה, יוכלה are to be referred to (קול).

יָכַל (or יָכַל, 2 pers. יָכַלְתָּ; part. m. יָכֹל, pl. יָכֹלִים; imperf. יִכָּל with יָכַל) Aram. intr. same as Hebrew יָכַל to be able, I can, followed by the infin. with ל DAN. 2, 47; 3, 17; 4, 34; to overcome, to prevail, with ל of the object 7, 21.

Af. יָכַלְתָּ to be able, I can, DAN. 6, 21 followed by the infin. with ל.

Of. יָכַלְתָּ (fut. יָכַלְתָּ) like the Hebrew Hof. DAN. 2, 10; 5, 16 K'tib.

יָכַל (constr. יָכַל) m. see יָכַלְתָּ.

יָכַלְתָּ (Jah is the Strong; יָכַל is abridged from יָכַל = קוּל from יָכַל, like יָכַל in יָכַלְתָּ out of the fut. Kal of יָכַל) n. p. f. 2 CHR. 26, 3 K'ri, for which also occurs

יָכַלְתָּ (the same) n. p. f. 2 KINGS 15, 2.

יָכַלְתָּ (constr. יָכַלְתָּ) m. see יָכַלְתָּ.

יָכַלְתָּ (Jah is Establisher) n. p. m. JER. 27, 20; 28, 4; ESTH. 2, 6; 1 CHR. 3, 16 sq., for which יָכַלְתָּ 2 KINGS 24, 6 or יָכַלְתָּ were used at an earlier period of the language. Comp. the proper name יָכַלְתָּ.

יָכַלְתָּ (the same) n. p. m. JER. 24, 1, for which the abridged form יָכַלְתָּ is in 22, 24. See also יָכַלְתָּ, יָכַלְתָּ, יָכַלְתָּ, יָכַלְתָּ.

יָלַד (prop. יָלַד, pause יָלַד, with suff. יָלַדְתָּ) 3 pers. fem. with suff. יָלַדְתָּ; 2 fem. יָלַדְתָּ, once יָלַדְתָּ Ez. 16, 20; but along with יָלַד having a medial, the form יָלַד (comp. Aram. יָלַד) existed, by which

are to be explained the forms יָלַדְתָּ, יָלַדְתָּ, יָלַדְתָּ; part. f. יָלַדְתָּ Is. 7, 14, and where the second person is

spoken of יָלַדְתָּ GEN. 16, 11 and JUDGES 13, 5, on account of the similarity of the second person fem. sing.; inf. absol. יָלַד, constr. יָלַדְתָּ [out of יָלַדְתָּ] after the form יָלַדְתָּ, but which is already a subst. in Is. 37, 3 &c., usually יָלַד after the form יָלַדְתָּ, with suff. יָלַדְתָּ, with lengthened form of the suff. for יָלַדְתָּ like GEN. 42, 36, but also a subst.; in 1 SAM. 4, 19 once contracted יָלַד as יָלַד is abridged from יָלַדְתָּ; fut. יָלַדְתָּ, eliminating the radical י after the personal sign י, apoc. (יָלַד) trans. prop. to break through, to press through, coinciding in its organic root יָלַד with that in יָלַד I., and therefore by a usual figure 1. (comp. בָּקַע to cleave, to open, to bear) to bear, spoken of women LEV. 12, 2 or of beasts GEN. 30, 39; even to lay eggs, of birds JER. 17, 11; comp. Lat. ova parere, Greek ὠὰ τίττειν. As a transit. verb it has with it the accusat. of the object, e. g. בָּן GEN. 19, 38, זָכָר 30, 23, בָּנִים Is. 51, 18, זָכָר LEV. 12, 2, נָקְבָה 12, 5, often too with the dative of the father to whom the offspring is born GEN. 17, 21; 21, 3. Elsewhere too יָלַד stands absol. expressing the bearing of children GEN. 17, 17, 1 KINGS 3, 17, or the capacity of bearing (opposite עָקְרָה JUDGES 13, 2), or the time of bearing ECCLES. 3, 2 (opposite מוֹרָה), also with the dative of the father GEN. 16, 1. Once יָלַד stands for יָלַדְתָּ 1 CHR. 2, 48, which latter is found in some mss. יָלַדְתָּ one who bears, conceived of as in the act of bearing Is. 21, 3, Hos. 13, 13, but יָלַד is either a mere participle GEN. 17, 19 for which יָלַדְתָּ 16, 11 and JUDGES 13, 5 also occurs; or it is = יָלַדְתָּ LEV. 12, 7; seldom poetically for mother, PROV. 23, 25 יָלַדְתָּ the mother of seven (children) i. e. of very many JER. 15, 9, comp. 1 SAM. 2, 5, and for the number seven compare RUTH 4, 15; PROV. 26, 25. Part. pass. m. יָלַדְתָּ he that is born, natus, i. e. a son, a boy, 1 KINGS 3, 26, 1 CHR. 14, 4, in the latter place, however, יָלַדְתָּ = יָלַד 2 SAM. 5, 14. The phrase יָלַדְתָּ born

of a woman, a man, occurs only in Job 14, 1; 15, 14; 25, 4. — 2. Figurat. to bring forth, e. g. שָׁקַר, אָנַן, רָיַח (as הָרָה expresses to be pregnant with a plan, to brood over it) Job 15, 35; Ps. 7, 15; Is. 33, 11; generally to make appear, בָּרַךְ Job 38, 29, to bring Prov. 27, 1, of יָרֵם; to cause to take place, of חָק Zeph. 2, 2, generally in a subjective, figurative sense Is. 49, 21. — 3. Also applied to the father, to beget (as the Arab. لَدَّ, Greek τίττειν, γερνᾶν, Lat. parere are applied to the father) Gen. 4, 18; 10, 8 &c. (where the cod. Sam. has often and unnecessarily the Hif. הוֹלִיד for יָלַד). יֻלְּדִים, parents Zech. 13, 3, explained by אָב וְאִמָּה; Greek οἱ τεκόντες (parents). Figurat. to create, produce, Deut. 32, 18; to appoint, (of God) the son as king Ps. 2, 7; comp. create regem, γερνάω 1 Cor. 4, 15. Deriv. לָדָה, לָדָה, יָלַד, יָלַד, יָלַד, יָלַד in the proper name אֶחָדִילִיד.

Nif. נוֹלַד (3 p. pl. נוֹלְדִים; part. נוֹלֵד, pl. נוֹלְדִים; inf. נוֹלֵד, and with the accent drawn back הוֹלֵד; fut. (יֻלְּד) to be born, with the dative of the father Job 1, 2, Gen. 10, 1 &c., but the subject is often omitted Gen. 17, 17, as the object is in Kal. — Peculiarities are the following: a) the subject occurs in this conjugation with אָחַד Gen. 4, 18; 21, 3; 46, 20, as is sometimes the case in Nifal elsewhere. b) The verb stands in the sing. even where it refers to plurality 1 Chr. 2, 9; 3, 4. נוֹלַד to be born as a poor man Eccles. 4, 14. Figurat. עָם נוֹלַד Ps. 22, 32 a new and later generation; comp. דָּוִד אֶחָדוֹן, עָם נִבְרָא comes the noun הוֹלְדוֹן (= הוֹלְדוֹן) Eccles. 7, 1 = הוֹלְדוֹן origin (oppos. מְנוּחָה); i. e. the termination יֵי sometimes arises out of יֵי after rejecting יֵי, as רָבִי from רָבִיּוֹת Eccles. 5, 16 from רָבִיּוֹת; seldom יֵי merely e. g. בְּלֵי Prov. 26, 7 = בְּלֵיּוֹת.

Nif. and Hof. נוֹלַד (3 pl. נוֹלְדִים) to be born, 1 Chr. 3, 5; 20, 8. The form has arisen from a fluctuation between Nif. and Hof.

Pih. יָלַד (inf. constr. יָלֵד, part. fem.

מַיְלֵדָה) 1. to make to bear, to help to bring forth, spoken of a midwife, with accus. of the object Ex. 1, 16; hence מַיְלֵדָה a midwife Gen. 35, 17; Ex. ch. 1. — 2. intens. of Kal, to bear, whence the noun יָלֹד with a passive sense.

Puh. יָלַד (twice יוֹלַד, sometimes also יָלַד without a pause; part. יוֹלֵד JUDGES 13, 8 without מָה) to be born Gen. 10, 21, also with the omission of בְּנִיּוֹת; to be created, Ps. 90, 2; in Job 5, 7 some read יוֹלַד, man is the begetter of צֶמַח.

Hif. הוֹלִיד or הוֹלִיד (part. מוֹלִיד, pl. מוֹלִידִים; inf. abs. הוֹלִיד, constr. הוֹלִיד; fut. יוֹלִיד, apoc. (יֻלְּד) 1. to make bear, to cause to bring forth, spoken of God, i. e. to bestow the faculty of bearing Is. 66, 9. — 2. to beget, of a father Gen. 11, 27, with accusat. of the child, בֶּן Ez. 18, 14; more rarely to fructify, with accus. of the woman 1 Chr. 2, 18, figur. of the earth Is. 55, 10; to produce, to execute 59, 4; to create, אֲנִי יוֹלֵד Job 38, 28. — 3. to propagate, to give origin to. Deriv. מוֹלֵדָה, מוֹלֵדָה, the proper names מוֹלֵד, מוֹלֵד in אֶלְהוֹלֵד, מוֹלֵד, מוֹלֵדָה (מולדת).

Hof. הוֹלֵד (inf. הוֹלֵד, constr. הוֹלֵד) to be born, hence יוֹם הוֹלְדוֹ Gen. 40, 20 the day of birth; then birth Ez. 16, 4, prop. the being born, like the Nif. with אָחַד.

Hithp. הוֹלִידָה to announce oneself as having been born, i. e. to cause oneself to be enrolled in הוֹלְדוֹת Num. 1, 18, for which הוֹלִידָה (which see) was used at a later period of the language.

יָלַד (pl. יָלְדִים, constr. יָלְדִי Is. 57, 4, usually יָלְדִי; with suff. יָלְדִיּוֹ, therefore m. prop. what is born, natus, therefore a child, without respect to sex Ex. 2, 3 6 8 9 &c., though as a rule it is used in the sing. only of a male child, but in the plur. it is always applied to both sexes, children 1 Sam. 1, 2, Ezr. 10, 1, Neh. 12, 43 &c., if יָלְדוֹ does not stand beside it Zech. 8, 5; transferred to the young of animals Is. 11, 7; Job 38, 41. יָלַד is used of newly-born children Ex. 1, 17, or of such as are carried by the

nurse GEN. 21, 8, as also of larger boys that play 2 KINGS 2, 24, of youths GEN. 4, 23; 42, 22; DAN. 1, 4; 1 KINGS 12, 8; especially ECCLES. 4, 13. It is figurat. applied to Ephraim who, after conversion, was to be a ילר i. e. son of delight JER. 31, 20. It is also used to describe some nouns intensively, e. g. ילרי נכריים Is. 2, 6 *strangers* (apostates, heathen), comp. *vies* Ἀχαιῶν; ילרי-פסע 57, 4 i. e. (vicious) פסעים; ילרי יעקב Is. 29, 23 i. e. *the (pious) sons of Jacob*. Parallel with it is ילש GEN. 4, 23, opposite *an old man* 1 KINGS 12, 8.

ילר see ילוד.

ילדה (pl. ילדות) *f. a maiden* ZECH. 8, 5, but also = נערה *a virgin* GEN. 34, 4; Jo. 4, 3.

ילדות (a late word like שחריות) *fem. childhood, youth*, ECCLES. 11, 9 10; metaphor. *young men* Ps. 110, 3; comp. ילודים JER. 15, 8; Ez. 30, 17.

ילה (fut. apoc. ילה, after the form ילך, ילך) *intr. prop. to gape from dryness, or better to gasp for a thing (from the excitement of hunger), languere, then to be starved, exhausted, enfeebled*, GEN. 47, 13 and the land of Egypt was exhausted by reason of famine. — The stem ילה (which was already assumed by Schultens and Michaelis) has for its organic root ילח (Kimchi comparing it with לה in the reduplicated form of the Hithp. יהלך, though another radical signification lies at the basis of this), Ar. لع (redupl. لعلع II. to be weak, languishing, exhausted); out of which root the stem ילח (which see) has been developed. The latter form has also been assumed as the stem here by the Targ., LXX, Ibn G'andach, Ibn Chay-jûg, Saadia &c., inasmuch as they considered ילח to arise from ילח. The Sam. cod. has even ילח in the text. See ילח and ילה.

ילר (after the form ילר, unused) *m. prop. birth, only in the proper name ילר* (which see).

ילר (pl. ילרים, out of ילר) *m. born, i. e. a boy, a child*, JER. 16, 3, 2 SAM. 5, 14; sometimes an apposition to בן Ex. 1, 22, 2 SAM. 12, 14, where, however, it appears to be an ulterior development of ילר.

ילר (from ילר; the abiding, continuing one, viz. Jah is) *n. p. m.* 1 CHR. 4, 17.

ילר (constr. ילר, pl. constr. ילרים) *m. born, i. e. a child, ברת ילר GEN. 14, 14 a domestic, i. e. (applied to slaves male and female) one born and brought up in the house, looked upon as faithful and attached; opposed to such as were bought 17, 12; elsewhere used only in an archaic manner for offspring; of the descendants of giants NUMB. 13, 22, 2 SAM. 21, 16 18, 1 CHR. 20, 4, for which בן also stands in other places.*

ילר (only inf. constr. לך, with and without a suff.; imper. m. לך, with He opt. לך, in pause לך, three times לך; imp. f. לך, pause לך, pl. לך, pause לך, pl. f. לך and לך; fut. לך, pause לך, apoc. לך, once written לך with י Mic. 1, 8, and this like "ס" in all forms of the future) *intr. same as הלך (which see) to go, to walk along, see the very various applications and senses under הלך. In Phenice. הלך and הלך the same, hence הלך course, journey (helicot, elychoth, elicos, Plant. Poen. 1, 8 12), הלך (hulec, a guest ibid. 1, 13; 2, 20); and from Hif. הלך (ibid. 1, 5) a place where one turns in, hospitium.*

Hif. I. הלך (part. מלך, fem. pl. מלכות; inf. constr. הלך; imp. הלך, pl. הלך; fut. הלך, apoc. הלך) *to conduct, to lead, with accus. of the person DEUT. 8, 2 and of the place where Is. 48, 21, Prov. 16, 29; or the accus. of the place whither Hos. 2, 16, 2 CHR. 36, 6; more rarely with לל of the person NUM. 17, 11 or of the thing JER. 31, 9, or לל 2 KINGS 25, 20, Ez. 36, 12 (where the LXX read incorrectly להלך); with מן of the place whence 2 KINGS 24, 15; to cause to flow Ez. 32, 14, to carry abroad ECCLES. 10, 20.*

Hif. II. הִלִּיךְ (only in *imper. fem.* (הִלִּיכִי) to carry off, take away Ex. 2, 9.

The stem הִלִּיךְ, in which Yod appears sometimes as original, sometimes as arising out of *Vau*, is closely connected with הִלִּיךְ, according to a well-known interchange of verbs הִלִּיךְ and הִלִּיךְ (comp. הִלִּיךְ and הִלִּיךְ, הִלִּיךְ and הִלִּיךְ &c.). The Arabic stems هَلَقَ (to go quickly), وَلَجَ (to hasten) and وَلَجَ (to go into), lead to the fundamental signification. The organic root הִלִּיךְ, הִלִּיךְ, also found in הִלִּיךְ, הִלִּיךְ, הִלִּיךְ, leads to the same, and is given in הִלִּיךְ.

יָלַל (Kal not used) *intr.* to wail, to lament, identical with יָלַל II. if it forms the stem of the interjection יָלַל; identical with יָלַל II. Jo. 1, 8, Ar. أَلَّ (to sigh), وَلَّ (= לל) redupl. وَلَّل (ululavit), Syr. and Targ. יָלַל, and אָל, Greek οὐλοῦμαι. Lat. ululare &c. The fundamental signification, however, appears to be to howl, yell, cry, cry out, which is also that of أَلَّ; and therefore יָלַל I. in the sense "to halloo, to utter clear sounds" may be connected with it. Other verbs of complaining and wailing proceed from the same fundamental signification (see יָלַל I., יָלַל, יָלַל, יָלַל, יָלַל, יָלַל &c.). Deriv. יָלַל, יָלַל.

Hif. הִלִּיךְ (fut. יִלְכֵּךְ Mic. 1, 8, oftener pushing the vowel forward יִלְכֵּךְ, יִלְכֵּךְ, יִלְכֵּךְ, see יָלַל; once in the original sense הִלִּיךְ Is. 52, 5 keeping the *h* of the perfect) 1. to shout triumphantly, Is. 52, 5 their rulers (the Babylonians) triumphantly shout. This is best suited to the radical sense of the stem, especially as the Syr. أَلَّ is also used of the cries of warriors. The Targ. and Rashi, followed by others, saw here a different meaning from the usual one, and took יָלַל as = יָלַל I. in the sense of "to boast, to brag", which is unnecessary. — 2. to break out into cries of woe, to lament, absol. Jer. 47, 2, coupled with

סָפַד 4, 8, מָשַׁךְ רִיחַ Is. 65, 14 from the breaking of the spirit, i. e. because of a broken heart; or with עַל of the person for whom Jer. 48, 31, or לְ of the thing which one bemoans Is. 16, 7, or עַל of the place where one wails Hos. 7, 14. Also figurat. of inanimate objects, e. g. מָשַׁךְ Zech. 11, 2, מָשַׁךְ Is. 14, 31, מָשַׁךְ 23, 1. The original signification is still perceptible from the fact that it is coupled with זָעַק Ez. 21, 17, Jer. 48, 20, and that it means also to utter complaining, sorrowful sounds; Am. 8, 3 and the joyous songs of the palace utter sorrowful sounds (comp. 8, 10; Jer. 25, 10; 1 Macc. 9, 41). In Ps. 78, 63 some read הוֹלִיל (as a collateral form of הִלִּיל), and translate in parallelism with verse 64: and their virgins made no lamentation, which seems to have been intended by the LXX. But Targ., Rashi, Ibn Esra, Kimchi and others too have rightly left הוֹלִיל untouched, and referred it to הוֹלִיל I. (which see). As no Hifil or Hofal form הוֹלִיל, הוֹלִיל occurs, the derivation of הוֹלִיל Ps. 137, 3 from יָלַל (Mos. Chequitilla, Kimchi) should also be rejected. There is no reason for assuming a noun הִילָל to Ez. 21, 17 and Zech. 11, 2.

יָלַל (after the form יָלַל) *m.* a howling (of wild beasts), Deut. 32, 10 howling of the wilderness, i. e. a frightful wilderness; Arab. يَبَاب (howling) for خراب wilderness of howling.

יָלַל (constr. יָלַל) *f.* wailing, cry of sorrow, lamentation, Is. 15, 8; Jer. 25, 36; Zeph. 1, 10.

יָלַע I. (only used in *perf.*) *intr.* to speak inconsiderately, rashly, particularly in vowing, Prov. 20, 25 the snare of a man (is he who) rashly vows as holy (Kimchi), which suits the context; and therefore the organic root יָלַע would be = Ar. لَغِيَ (to swear inconsiderately) Sura 2, 225; لَغِيَ the same. It comes to the same sense if we read יָלַע קָדֵשׁ, by which the sentence is only made less hard. The fundamental meaning appears

to be to *stammer*, to *prattle* (thoughtlessly), to *speak foolishly*, like לָעָה Job 6, 3 (where the accent is drawn back on account of the pause, see Ps. 37, 20; 137, 7) and OBAD. 16 (as in Is. 28, 11 לָעַג is supposed to be a consequence of drinking wine), or לָעַע = לָעָה, if we adopt this as a stem for those places. In putting the accents the Masoretes wavered between לָעַע (3 perf. Kal) and לָעַע (3 fut. apoc. Kal of לָעַע), and therefore they appended both accents; a difference which does not alter the sense.

לָעַע II. (not used) *tr.* to eat, to gnaw at a thing, to eat up, to lick up, prop. same as לָעַע to swallow, to destroy, to annihilate; the ancients already adopting in לָעַע I. the meaning of לָעַע. Deriv. לָעַע, לָעַע, לָעַע to designate a worm, as the noun לָעַע is derived from the cognate stem לָעַע or לָעַע (לָעַע), and לָעַע (which see) from לָעַע = Arab. (ف) comedīt, voravit. Accordingly the organic root לָעַע exists also in לָעַע (לָעַע), לָעַע &c. See לָעַע.

לָעַע *m.* see לָעַע I.

לָעַע (not used) *intr.* same as לָעַע to stick fast, to cling, to cleave to, particularly of scurf or tetter, which sticks fast to the skin; Ar. لف III. to be attached to, united, Targ. לָעַע, לָעַע *tr.* to bind together; and even the organic root of לָעַע II. is connected with it. The Targumic לָעַע is used in the 2^d signif. of לָעַע.

לָעַע (not used) *intens.* to stick very fast, of scab and tetter. Hence

לָעַע *f.* an itching scab, tetter, LEV. 21, 20, from לָעַע (Gittin 70^a); LXX λειχήν.

לָעַע (not used) *trans.* to lick up, off, away, to eat off, to graze on (spoken of a locust that eats away the grass) according to Ibn Esra (as לָעַע is applied to oxen NUM. 22, 4); hence לָעַע. — The organic root לָעַע exists also in לָעַע, לָעַע, לָעַע II. &c. But לָעַע may also pass for the stem of לָעַע.

לָעַע *m.* the name of a grass-eating locust (as לָעַע devours the corn DEUT. 28, 38 and לָעַע the fruit AM. 4, 9) JO. 1, 4; 2, 25, which bears the epithet of לָעַע JER. 51, 27 on account of its rough horn-like membranes in which the wings stick, and which are put off when receives its last skin, a process that fits it for flight. לָעַע לָעַע the yelek strips off (the wing-covering) and flies away NAB. 3, 15. Yet לָעַע Ps. 78, 46 also stands in poetry for לָעַע 105, 34, and both for לָעַע Ex. ch. 10, without their being identical on that account. The LXX have sometimes βροῦχος, sometimes ἀνὰ; the Trg. has לָעַע (flying), the Syr. ܠܥܥܝܠ.

לָעַע (from לָעַע) *m.* a shepherd's pocket or bag 1 SAM. 17, 40, distinct from לָעַע.

יָם I. (from the stem יָם I. = יָם), in the sing. = יָם, as an epithet of Jah only in the proper name יָם; *c.* יָם in the proper name יָם; *pl.* יָם from יָם or יָם, once יָם, constr. יָם, with *a* of motion יָם; more rarely and poetically the *plur.* יָם, constr. יָם DEUT. 32, 7, Ps. 90, 15, after the analogy of the Aramaean, where the *pl.* is יָם, which is even the reading of the Sam. cod. DEUT. 32, 7) *m.* 1. clearness, light, like יָם originally. In this sense יָם is weakened into יָ in the proper name יָם, which see. — 2. only in the *pl.* The signification of it is the same as that of יָם, day (including the night) GEN. 8, 10, LEV. 8, 33 &c., whence יָם יָם GEN. 27, 44 some days, i. e. a very short time, as vice versa יָם יָם DAN. 8, 26 means a long time. Elsewhere יָם alone denotes a) days, i. e. a short time 8, 27; NEH. 1, 4; b) an indefinite time GEN. 40, 4; c) a long time NUM. 9, 22; 1 SAM. 29, 3; in which cases some have incorrectly understood an exact and fixed period of time. In such senses יָם is found where the meaning becomes stronger, and in phrases of the signification a) יָם יָם GEN. 24, 55: days or a tenth, i. e. a few days

or a whole tenth of days, so that עָשׂוֹר is more than the mere יָמִים, אֵין in other instances also introducing the greater; 1 SAM. 29, 3, where יָמִים is less in relation to the following שָׁנִים. שָׁנִים a suckling of days Is. 65, 20 i. e. who is not yet a full year old. מִיָּמָיו JUDGES 11, 4 and 14, 8 after days, i. e. after not very long a time (for which 2 CHR. 21, 19 has מִיָּמָיו מִיָּמָיו, (לְיָמָיו מִיָּמָיו, JOSH. 23, 1 standing for the reverse. So too are to be understood יָמִים מִקֵּץ GEN. 4, 3 and לְקֵץ נֶחֱ. 13, 6, the opposite of which is רִבְּיָם JER. 13, 6. Lastly we find יָמִים applied to larger periods, introduced by אֵין, in signif. c NUMB. 9, 22: two days or a month or a considerable time (יָמִים).

The pl. יָמִים is more used than the sing. יוֹם in the sense of time, without respect to days, single or in groups, e. g. אֵין-יָמִים DEUT. 4, 40 all time, i. e. always, omni tempore; דְּבָרֵי יְהוָה הִיסְתִּירִים of times 1 KINGS 14, 19, i. e. annals; הַתְּחִלָּה הַבְּרִיָּה the time following, the future GEN. 49, 1, Is. 2, 2 (in prophetic, promising, and Messianic discourses); בְּיָמֵי in the times of ... GEN. 26, 1; 1 SAM. 17, 12; 1 KINGS 10, 21; particularly as comprehending in itself the following groups of years 1 KINGS 2, 11, and therefore immediately preceding שָׁנִים GEN. 47, 8, or placed after definite times, e. g. after שָׁנִים GEN. 41, 1, שָׁנִים DAN. 10, 2, הָרִשׁ NUM. 11, 20, יָרַח DEUT. 21, 13, as an adverbial accusative, for the purpose of generalising, as it were, the fixed time which is previously put, somewhat like the common saying: two years' time. In threatening prophecies יָמִים is also used of terrible times that are coming on Is. 39, 6; JER. 7, 32 &c. — Other applications of יָמִים are these: a) a definite cycle, which may include many years, GEN. 29, 21 my years of service (יָמֵי) are full. b) time of life, age; hence the phrases בְּיָמֵי GEN. 24, 1 to come into days, i. e. to be advanced in age; עָבִיר very aged Job 15, 10, opposite to קָצֵר 14, 1; יָמֵי אָנוּשׁ 10, 5 the period of human life &c. &c.; figur.

great age = רַב יָמִים Job 32, 7, parallel רַב שָׁנִים; continuance, of inanimate things GEN. 8, 22. c) a year, 1 SAM. 27, 7 a year and four months; LEV. 25, 29, when שָׁנָה is past; לְיָמָיו yearly JUDGES 17, 10; זֶבַח יְהוָה 1 SAM. 2, 19 yearly sacrifice; מִיָּמָיו יָמִים Ex. 13, 10 from year to year (Saadia); 1 SAM. 1, 3; for which 1, 7 has שָׁנָה בְּשָׁנָה; שָׁנִים שָׁנִים two years 2 CHR. 21, 19 = שָׁנִים יָמִים (2 SAM. 13, 23), as the Vulg., Syr. and others have also taken it; יָמִים עַל יָמִים 2 CHR. 21, 15 year by year, comp. Is. 29, 1. There is uncertainty in the passage AM. 4, 4 (and bring) your tithes every three days, which should be translated, according to Kimchi, every three years, with reference to DEUT. 26, 12; but Ibn Ezra takes it literally and in irony. Rashi also takes it literally, and as an antithesis to the appointments of the true worship. Comp. for this signification the Targumic עָרָן, and many expressions for "time" in Arabic, which denote a year. See יוֹם.

יָם II. (from יָמָם I.; constr. יָם retaining Kametz, and יָם only in the combination יָם-סוּף; with a of motion יָמָה; with suff. יָמָה; pl. יָמִים, which is also used collectively for the sing.) m. prop. a heap of water, a conflux, a collection of water, a mass of water, cognate in sense with מִקְוֶה (Is. 22, 11); hence sea, GEN. 1, 10 and the collection of water he called sea (יָם). יָם is used in poetic language for the sing. יָם, as הוֹל יָם Job 6, 3, הוֹל יָם GEN. 49, 13, יָם Ps. 46, 3, for which formulas יָם stands in prose GEN. 32, 13; JOSH. 9, 1; PROV. 23, 34. יָם is the opposite of יָבֵשׁה Ps. 66, 6 or הַרְבֵּה HAGG. 2, 6. It is also used a) for a sea of clouds, thunder-clouds, Job 9, 8, perhaps also 36, 30; יָם also being so employed Ps. 29, 3. b) for great rivers, e. g. the Nile Is. 18, 2; 19, 5; NAB. 3, 8, the pl. for the Nile-canal Ez. 32, 2; the Euphrates Is. 27, 1, מִיָּם צְרִיִּים AM. 8, 12 and ZECH. 9, 10 from the Nile to the Euphrates, as far as the promised territory was to reach (GEN.

like the Targumic ימא, Syr. يَمَن; hence the noun מוֹמֶה (with suff. מוֹמֶה DEUT. 32, 5) after the form מִקְנֶה, מִקְנֶה. Probably the fundamental signification is *to make clear, manifest, certain*, so that it is the subjective and figurat. meaning of ימֶה I. A farther development of this stem by means of *n* is ימֶן, Ar. يَمَن *to swear*; but ימֶה should not be considered, reversely, as an abridgment of ימֶן.

ימֶה (El is light, splendour; ימֶה constr. of ים I.) *n. p. m.* GEN. 46, 10, for which NUM. 26, 12 has ימֶה (which see), and to which perhaps the proper name ימֶה also belongs.

ימֶה see ים I.

ימֶה see ים I.

ימֶה see ים I.

ימֶה (from ימֶה II., *the pure*, as day-light, comp. Diana from *dies*, and so the Arab. يَمَامَة, *dove*; according to others = ימֶה *the fortunate*, which is improbable) *n. p. f.* JOB 42, 14.

ימֶן (from ימֶן; constr. ימֶן, with suff. ימֶן) *f. (masc. in Prov. 27, 16, Ex. 15, 6, but where ימֶן may also be taken as fem.)* 1. *a light, clear region, the day-side*, i. e. *the south* (= ימֶן) Ps. 89, 13, oppos. to צֶפֶן (dark, covered, gloomy region, i. e. *the north*); JOB 23, 9 *he veils himself in the south* (צֶפֶן like all verbs of clothing with the accus.), and *I see not*, opposite שְׂמָלִית (north); as in the passage just cited קָדִים (east) and אַחֲרֵי (west) appear; Is. 54, 3 *for thou wilt spread thyself out towards the south* (ימֶן) and *towards the north* (שְׂמָלִית), i. e. southwards in the direction of Edom, northwards in the direction of Phenicia, while no extension towards the east and the west is possible, because in the former case the desert is an obstacle, in the latter the sea; GEN. 13, 9; JOSH. 17, 7 &c. Hence in the construct state ימֶן *south of*... 1 SAM. 23, 24, 2 SAM. 24, 5; ימֶן *on the south*, on the south-side of 1 SAM. 23, 19; 2 KINGS 23, 13; comp. נֶגֶב *south*, prop. heat, dry-

ness or clearness; Arab. يَمَن (Yemen), prop. southern Arabia. — 2. *the right, the right hand*, making departure from the east the standard (hence קָדִים or קָדִים east, אַחֲרֵי west, שְׂמָלִית north). To describe the members belonging to the body of a human being or of an animal more definitely ימֶן is put in the genitive, e. g. with ימֶן 1 SAM. 11, 2, שֹׁדֵק Ex. 29, 22, ימֶן Ps. 73, 23, ימֶן JUDGES 3, 16, for which, however, the adj. ימֶן or ימֶן also stands. ימֶן alone is often used for the hand as a symbol of help and protection SONG OF SOL. 2, 6, of good or bad action Ps. 26, 10; JUDGES 5, 26; hence we find it applied to God, e. g. ימֶן Ex. 15, 6, ימֶן Ps. 77, 1, as a helping Ps. 60, 7, supporting 63, 9, strong Ex. 15, 6 12, holding Ps. 139, 10, beneficent and beatifying 16, 11 or threatening and crushing power LAMENT. 2, 4; and so in the very various significations of ימֶן and ימֶן generally. Hence the following phrases are to be explained in accordance with this idea: ימֶן Ps. 80, 18 *man of the right hand of one*, i. e. whom one's right hand supports; ימֶן Ps. 16, 8 *at the right hand of one*, i. e. at his side; ימֶן יֹשֵׁב לִי to sit at the right hand of one Ps. 110, 1, i. e. to be his administrator, friend &c. Also applied to other objects: ימֶן at the right hand GEN. 24, 49, ימֶן to the right hand NUM. 22, 26, for which also ימֶן GEN. 13, 9 or ימֶן NEH. 12, 31 &c. occurs. Sometimes ימֶן stands along with ימֶן Ps. 73, 23 or ימֶן 44, 4 tautologically, or to strengthen the idea. Figur. = *right, correct, proper*, ECCLES. 10, 2 *the heart of a wise man is at his right*, i. e. in the right place, just as the Germans apply *linkisch*, meaning by it "unfit, unskilful". — 3. *prosperity*, the right side and south being regarded as natural symbols of good fortune; whereas on the contrary a dark, gloomy region, the left- or night-side is an image of misfortune (see שְׂמָלִית, שְׂמָלִית); comp. Ar. يَمَن good fortune, שְׂמָלִית (hebr. שְׂמָלִית) to be on the left side

and unfortunate &c. This meaning of יָמִין is found GEN. 35, 18 in the name בְּנֵי יָמִין (*son of prosperity*), which name is also written בְּנֵי יָמִין NUM. 1, 36 (see בְּנֵי יָמִין); separately בְּנֵי יָמִין 1 SAM. 9, 1 K'tib; besides יָמִין-יָמִין, whence the patronym. יָמִין-יָמִין 1 SAM. 2, 1. יָמִין alone appears as a proper name (comp. Felix) GEN. 46, 17; NUM. 26, 12; 1 CHR. 2, 27; NEH. 8, 7. To יָמִין in this sense belong also the proper names יָמִין (from בְּנֵי יָמִין = מְנוּ יָמִין) EZR. 10, 25, NEH. 10, 8, 1 CHR. 24, 9, and מְנוּ יָמִין (= בְּנֵי יָמִין) NEH. 12, 17; 2 CHR. 31, 15. See יָמִין. — 4. an oath Ps. 144, 8 11, to which meaning יָמִין is suitable as an epithet, and according to the requirement of the first member of the verse. *Ibn-Balam* has already compared here the Ar. يمين (swearing), יָמִין 4 (see too יָמִין II.) and Ar. يمين X. (to swear) confirming the same sense fully; though the meaning "right hand" might be retained, agreeably to Is. 62, 8. — 5. same as יָמִין the name of a district in Edom, DEUT. 33, 2 from his Yamin-region to Eshdot (i. e. to Ashdot ha-Pisga) he came to them (see אֶשְׁדּוֹת p. 157), יָמִין actually appearing in the parallel passage HAB. 3, 3. In this sense יָמִין like יָמִין may properly denote a dry, scorched, sunburnt land, as in Arab. تيمنا = تيمنا wilderness, and as from مَآ (= مَآ) appears the noun مَوْسَا (desert). Deriv. יָמִין, יָמִין, and the denominative יָמִין (a denomin. from יָמִין; Kal not used), whence

Hif. יָמִין, also in the forms יָמִין, יָמִין (inf. c. יָמִין; imp. f. יָמִין; fut. יָמִין, 2 pl. תִּמְיִן) to use the right hand, e. g. to sling stones, to send arrows from a bow 1 CHR. 12, 2, oppos. to יָמִין; 2 SAM. 14, 19 if any thing is to be done to the right or left, of all that my lord the king has spoken, i. e. on no side is his command to be departed from; then to direct the course toward the south GEN. 13, 9; to lead to the right Ez. 21, 21, where יָמִין (see יָמִין denom.), יָמִין (see יָמִין), are applied to other quar-

ters; to turn to the right (or the straight way) Is. 30, 21. In all these meanings the opposite is יָמִין (יָמִין).

יָמִין (from יָמִין) 1. *adj. m. the right*, e. g. עָמִיד 2 CHR. 3, 17 K'tib; עָז Ez. 4, 6 K'tib, for which the K'tib has the usual יָמִין. — 2. *Gent. m. from the proper name יָמִין* (in the appellative meaning *prosperity*) = בְּנֵי יָמִין, in the phrase יָמִין אִישׁ אֶחָד a Benjaminite 2 SAM. 20, 1, ESTH. 2, 5, for which יָמִין אִישׁ אֶחָד 1 SAM. 9, 1, or בְּנֵי יָמִין 9, 21, Ps. 7, 1, or בְּנֵי יָמִין 2 SAM. 16, 11, pl. יָמִין, also occur. Once with יָמִין there is merely יָמִין Yamin-land 1 SAM. 9, 4, which appears to have been the name of a piece of land in a territory which was not Benjaminite; though the meaning "Benjaminite" is also probable in the passage.

יָמִין *Patronym. m. from the proper name masc. יָמִין* NUM. 26, 12.

יָמִין (*fulfiller*, viz. Jah is, from יָמִין) *n. p. m.* 2 CHR. 18, 7 8.

יָמִין (the same) *n. p. m.* 1 KINGS 22, 8.

יָמִין (*the Ruling one*, viz. Jah is) *n. p. m.* 1 CHR. 4, 34.

יָמִין I. (i. e. יָמִין; not used) *intr. to be collected or heaped together in a mass, to flow together* (in heaps), hence יָמִין II. — The organic root יָמִין (יָמִין) is completely identical with that in יָמִין (whence יָמִין 1 and יָמִין I. יָמִין) and יָמִין (יָמִין) &c., Ar. جَم (whence جَم a collection of water), جمع (to collect); but especially قَم, redupl. قَمَقَم (to gather together), whence قَمَقَم (sea); since the interchange of the k-sound with Yod is certain (see p. 249 and 528). In Ar. there was also a stem יָמִין, whence יָמִין sea; only this was less used.

יָמִין II. (not used) *intr. same as יָמִין* (יָמִין) to be clear, pure; figur. to be lovely, innocent. Deriv. the proper name יָמִין

יָמִין (not used) *intr. 1. to be luminous*

clear, spoken of a region or quarter of the globe, like יָם (ים), יָמָה, out of which the stem seems to be enlarged by means of *n*. Deriv. יָמָן 1. — 2. *to be southerly*, the south side being considered the clear, bright one; the north the reverse (see יָצוֹן), as dark and clouded; *to be on the right*, an oriental being accustomed to make the east his standard or starting point, and therefore the south serves to denote the right, while the opposite side is the left. Deriv. יָמָן 1 and 2, יָמָן, יָמָי, יָמָי, 1, denom. יָמָי, for which there is also יָמָי, without יָמָן being on that account = יָמָן (see יָמָן II.). — 3. *to be prosperous*, brightness (see signific. 1) being a sign of prosperity, the clear, the right, and the day-side being considered the fortunate one, but the gloomy, the dark, the left (see יָמָה) belonging to יָם (יָמָה) being the unfortunate one; Ar.

יָמָן the same. Deriv. the proper names יָמָן 3, יָמָי, יָמָי. — 4. *tr. to make clear, bright, manifest, to swear*, conseq. transferred from the fundamental signification; or *to lift up the right hand, to swear by means of the right hand* (see Is. 62, 8). Deriv. יָמָן 4. — 5. *to glow, to burn, to be hot*, of a desert. Derivat. יָמָן and יָמָן 5.

Hif. יָמָן, and יָמָן 2 SAM. 14, 19, יָמָן Is. 30, 21, יָמָן 1 CHRON. 12, 2, denom. from יָמָן (which see).

יָמָן (not used) *m.* same as יָמָן in signific. 2, Ar. יָמָן the same. Hence the adj. *m.* יָמָי, *fem.* יָמָי.

יָמָה (*prosperity*, from יָמָן 3; comp. Arab. *يمنية* felicitas) *n. p. m.* GEN. 46, 17; 2 CHR. 31, 14.

יָמָי (from יָמָן = יָמָן, Ar. *يمين*) *adj. m.*, *f.* *right*, 1 KINGS 7, 21, 2 KINGS 11, 11 (used of inanimate things), particularly of members that are in pairs, as אֶזְרָא Ex. 29, 20, רֶגֶל Lev. 8, 23, 24, 24. *יָמָי* alone, a *subst.*, the right hand Lev. 14, 16.

יָמָה (*a holder back, a keeper*, viz. Jah is) *n. p. m.* 1 CHR. 7, 35. Comp. יָמָה.

יָמָר I. (Kal not used) *tr.* same as יָמָר (יָמָר which see) *to change, to alter*, identical in its organic root with יָמָר II. But in this meaning it occurs only in the

Hif. יָמָר *to change, to exchange* JER. 2, 11, if it be not better to take יָמָר for יָמָר (see יָמָר in Hif.).

Hithp. יָמָר *to change oneself*, with יָמָר *with a thing*, i. e. *to enter into the place of, to take one's place*, Is. 61, 1 *into their splendour ye shall enter* (Saadia, Rashi), the Ar. *جاءل* (to exchange) having this sense also in conjug. V. It is not necessary to assume a peculiar stem יָמָר for this conjugation; since the Hithp. may be formed so from simple stems in the Aramaean fashion (comp. Targ. *מס* from *מס*). The Targ., Syr. and Vulg. take it as = יָמָר Ps. 94, 4 in the meaning "to glory", an assumption which is unnecessary. But see יָמָר II.

יָמָר II. (Kal not used) *intr. to stretch upwards*, hence *to be elevated, high*, same as יָמָר (which see); deriv. the noun יָמָר in the proper name יָמָר, יָמָר in יָמָר. According to this fundamental signification is the explanation of

Hithp. יָמָר *to glory*, with יָמָר of the object, Is. 61, 6 *ye shall glory in their splendour* (Targ., Syr., Vulg., *Kimchi, Ibn Ezra* &c.), conseq. = יָמָר Ps. 94, 4, which is = יָמָר in the passage.

יָמָר see יָמָה.

יָמָר see יָמָה and יָמָר.

יָמָה, *Yamēh*, see יָמָה and יָמָה.

יָמָה (out of יָמָה *height of Jah*; יָמָר from יָמָר II. = יָמָר, the same stem lying also in the proper name masc. יָמָר i. e. *Yamēh* 1 MACC. 9, 36, originating in יָמָר from יָמָר, for which Josephus has *Yamēh*, i. e. *Yamēh*, the Syr. *Yamēh* = *Yamēh* in a like sense) *n. p. m.* 1 CHR. 7, 36. The proper names יָמָר (out of יָמָה) and יָמָר (above p. 117 seq.) may be better taken in the sense of יָמָה here; on the contrary another proper name יָמָה i. e. *Yamēh* (2 TIM. 3, 8), in the Talmud *Yamēh*, is

derived from מָרָא, מָרָה = מָרָא meaning *to prophesy, to announce* (Ethiop. מרי), and should therefore be taken in the signification of *magician, enchanter &c.*, after which manner מְרִיָּה and מְרִיָּו are also to be explained.

יִמְרִי, 'Iαμβρί, from יָמַר II. see יִמְרָה.

יִמְרִיה see יִמְרָה.

יָמַשׁ (Kal not used) *intr.* same as מָשַׁשׁ *to touch, to feel; only in*

Hif. מִיָּמַשׁ *to let feel, hence imper. with suff.* מִיָּמַשְׁנִי JUDGES 16, 26 K'tib, *let me feel, for which the K'ri has מִיָּמַשְׁנִי, as if from מָשַׁשׁ (מִיָּשׁ) = מָשַׁשׁ.*

יָנַאץ ECCLES. 12, 5 should be referred to נָאָץ and נָאָץ, the signification of both verbs being purposely expressed in the word. See נָאָב.

יָנָה (*fut.* יִנְהָה, *with suff.* יִנְהָם; יִנְהָה JER. 25, 38; 46, 16; ZEPH. 3, 1 is not the part. of יָנָה, but a noun from יָנָן which see) *tr.* to tread down, to oppress, to suppress, to extirpate, Ps. 74, 8 *we will crush them entirely* (Ibn Ganch, Ibn Parchon), a verb being really necessary there. The organic root of the stem יָנָה would accordingly be identical with that in יָנָן, יָנָן, according to the well-known and proved interchange of י and נ, as well as of נ and י; Targ. יָנָה, יָנָה the same. But as יָנָה does not appear elsewhere in Kal, other ancient expositors (Targ., LXX, Kimchi) take יָנָם as a subst. יָנָן (which see) with the suff., *their whole brood* (will we destroy); so that the verb has dropped out. יָנָה is a subst. which see.

Hif. מִיָּנָה (3 pl. מִיָּנָה, *part. pl. m.* מִיָּנָה, *with suff.* מִיָּנָה; *inf. c.* מִיָּנָה, *with suff.* מִיָּנָה; *fut.* מִיָּנָה, 3 pl. מִיָּנָה) *to maltreat, to oppress, with the accus. of the object* Ez. 18, 12 16; *to overreach* 22, 7; *to deceive, by extortion* DEUT. 23, 17; *to torment, of enemies* Is. 49, 26; *to thrust or push away, with accusat. of the object and מִן* Ez. 46, 18, comp. 45, 8. The Targumic מִיָּנָה has the same meaning. With the stem יָנָה may be also compared יָנָה II.

יָנָה (with *a* of motion יָנָה, *resting-place, from יָנָה*) *n. p.* of a city on the confines of Ephraim and Manasseh JOSH. 16, 6 7; on the contrary, another city of the same name is meant in 2 KINGS 15, 29, situated in the extreme north of Palestine, west of the lake Merom, probably יָנָה; a city of that name being indicated in that district.

יָנָה (from יָנָה = יָנָה; *propagation*) *n. p.* of a city in Judah JOSH. 15, 23 K'tib, for which the K'ri has יָנָה (*place of flight*).

יָנָה see יָנָה and יָנָה.

יָנָה see יָנָה.

יָנָה belonging to יָנָה see יָנָה.

יָנָה (from יָנָה = יָנָה) *a sucker, sprout*, Ez. 17, 4, = יָנָה 2. and יָנָה 17, 22; Phenice. יָנָה (Diosc. 3, 121) *a kind of geranium.*

יָנָה (*part. m.* יָנָה; *fut.* יִנְהָה) *tr.* to moisten, to wet the lips (see יָנָה), then *to suck, with accus. שָׁדַיִם* (the breasts) Job 3, 12, particularly in the *part. m.* יָנָה Song of Sol. 8, 1, Jo. 2, 16, where it is used as a subst.; *figurat. intr.* to enjoy in abundance Is. 60, 16; *to receive or take in rich abundance* 66, 11 12; DEUT. 33, 19; Phenice. יָנָה the same. Deriv. יָנָה, יָנָה, יָנָה.

Hif. מִיָּנָה (once מִיָּנָה LAMENT. 4, 3; *part. f.* מִיָּנָה, *with suff.* מִיָּנָה, and *pl.* מִיָּנָה as a subst., but the latter also adjectively GEN. 32, 16; *inf. constr.* מִיָּנָה; *imp. with suff.* מִיָּנָה; *fut.* מִיָּנָה, *apoc.* מִיָּנָה) *to suckle*, GEN. 21, 7; 32, 16; 1 KINGS 3, 21; applied to animals too LAMENT. 4, 3. *Part. m.* מִיָּנָה *a wet-nurse* GEN. 24, 39; also in a *figur. sense* Is. 49, 23; מִיָּנָה, *to cause or let enjoy, being also applied thus in* DEUT. 32, 13.

יָנָה (once יָנָה, after the form יָנָה) *m.* the name of an unclean water-bird LEV. 11, 17, DEUT. 14, 16, which frequents solitary marshes and lakes Is. 34, 11; coupled with other animals that shun the presence of man, such as יָנָה and יָנָה (ZEPH. 2, 14; Ps.

102, 7). According to the Targ. (קָפֹה), Syr. and *Kimchi*: the night-owl, conseq. from נָשָׂה; according to the LXX and Vulg. the ibis (an Egyptian bittern or heron), conseq. from נָשָׂה to blow.

יָסַד (part. יָסֵד, inf. constr. יִסְדֵּךְ, also with לְ, יִסְדֵּךְ 2 Chr. 31, 7, because even in the fut. Kal Yod the first radical is resolved into the second Is. 28, 16; fut. יִסְדֵּךְ according to some) trans. to set, like סָדַר (סִיד) intr. to sit; metaph. to found, בָּרַךְ Ezr. 2, 12, i. e. to build up, usually spoken of God, the earth Is. 48, 13; 51, 13; Job 38, 4, with עַל upon Ps. 24, 2; 104, 5; to found (the vault of heaven) Am. 9, 6; to create (the world) Ps. 89, 12. Figur. to pile up in strata, עֲרָמָה 2 Chr. 31, 7, such piling resembling the building of a house; to prepare, to appoint, i. e. to assign Ps. 104, 8, like שָׂם elsewhere (Ex. 21, 13); to constitute, always with לְ for a thing, לְהוֹכִיחַ for punishment Hab. 1, 12, parallel שָׂם לְמִשְׁפָּט (to appoint as a judge); Is. 23, 13 *Ashûr constituted this people* (the Chaldeans, אֲשֻׁרִי as in Is. 11, 4; 66, 8) into inhabitants of the steppes; then to establish, עָרַךְ Ps. 119, 152. For the etymology see under סָדַר. Deriv. יָסַד, יִסְדֵּךְ, יִסְדֵּרָה, מִיִּסְדֵּרָה, מִיִּסְדֵּר, מִיִּסְדֵּרָה, מִיִּסְדֵּרָה, מִיִּסְדֵּרָה.

Nif. הִיִּסְדֵּךְ (inf. constr. הִיִּסְדֵּךְ, with suff. הִיִּסְדֵּךְ; fut. הִיִּסְדֵּךְ) 1. to be planted, applied to a people who settle down Ex. 9, 18; to be built up, of הִיִּסְדֵּךְ Is. 44, 28. — 2. to sit down together, for consultation (see סָדַר), hence to take counsel together, with עַל of a person Ps. 2, 2; 31, 14.

Pih. יִסְדֵּךְ (inf. constr. יִסְדֵּךְ; fut. יִסְדֵּךְ) 1. to found, to build, a city Is. 14, 32, a temple Zech. 4, 9; to lay the foundation-stone, with בָּ of the cost Josh. 6, 26, with accus. of the material 1 Kings 5, 31. — 2. Figur. to prepare, לְ, to praise Ps. 8, 3, to appoint Esth. 1, 8, to ordain 1 Chr. 9, 22.

Puh. יִסְדֵּךְ (part. מִיִּסְדֵּךְ) to be grounded, set, upon (עַל) something 1 Kings 6, 37, Song of Sol. 5, 15, with accus. of the material out of which 1 Kings 7, 10.

Hof. הוֹסִיד (part. מוֹסִיד, inf. הוֹסִיד, also

used as a subst.) to be established 2 Chr. 3, 3; Ezr. 3, 11. Is. 28, 16 an established foundation, i. e. a firm foundation. — מוֹסִיד is a subst. with an irregular Dagesh forte in ס, and stands for מוֹסִיד. — Comp. Phenice. יָסַד to set, to fix, a monumental grave-stone; part. pass. יָסֵד (Kit. 23, 3).

יָסַד m. foundation, act of laying the foundation-stone, only metaph. beginning Ezr. 7, 9.

יָסֵדָה (only pl. יָסֵדָה) f. same as יָסַד; foundation, cognate in sense with שְׁחִיחַ; figur. Lament. 4, 11; Ez. 30, 4.

יָסֵדָה (with suff. יָסֵדָה, plur. יָסֵדָה, with suff. יָסֵדָה) m. ground, foundation, on which a thing rests, e. g. of an altar Ex. 29, 12, Lev. 4, 7, of the temple 2 Chr. 24, 27, but also in a figur. sense Hab. 3, 11 making the foundation naked (by the swelling flood) which reaches up to the neck (i. e. the depth of a man), spoken of the Chaldean empire (uncovering or laying bare the foundation, הִגְלָה, צָרָה, is a sign of destruction) Ez. 13, 14; Mic. 1, 6; Ps. 137, 7; יָסֵדָה foundation of eternity Prov. 10, 25, i. e. eternal duration (comp. 10, 30; Ps. 125, 1); that on which something is founded, basis, Job 4, 19; firm position 22, 16. שַׁעַר הַיָּסֵד 2 Chr. 23, 5 the name of a gate of the palace, which is called שַׁעַר הַיָּסֵד in 2 Kings 11, 6; see קָדַר. יָסֵדָה see יָסֵדָה.

יָסֵדָה (with suff. יָסֵדָה) f. foundation Ps. 87, 1.

יָסֵדָה (plur. יָסֵדָה, with suff. יָסֵדָה) K'tib, where, however, it is better to read יָסֵדָה as an old plural; from קָדַר m. one drawing back, an apostate, Jer. 17, 13 K'tib the apostates (יָסֵדָה = יָסֵדָה) are written in earth (not in stone Job 19, 24), i. e. their memory will be soon extinguished. The K'ri reads יָסֵדָה = יָסֵדָה, where קָדַר has the same sense. See קָדַר. יָסֵדָה or יָסֵדָה stands parallel to יָסֵדָה.

יָסֵדָה (after the form שָׁקַר, גָּבַר, from יָסַר) m. a reprover, Job 40, 2 shall

the reprovor contend with the Almighty? יִסְדַּ is an infin. absol. (JUDGES 11, 25); and יִסְדַּ is parallel with מוֹכִינָה.

יִסְדַּ (only fut. יִסְדַּ) intr. to pour, with עַל upon, Ex. 30, 32 it shall not be poured on the flesh of a man. It is unnecessary to take it passively and יִסְדַּ as = יִסְדַּ; יִסְדַּ also is not passive.

יִסְדַּ (contracted out of יִסְדַּ, from יִסְדַּ; *Jah is a looking one*) n. p. m. GEN. 11, 29.

יִסְדַּ m. see

יִסְדַּ (Yah is Supporter) n. p. m. 2 CHR. 31, 13; comp. יִסְדַּ, יִסְדַּ.

יִסְדַּ (usually in the perf., יִסְדַּ, in pause יִסְדַּ; יִסְדַּ, יִסְדַּ, יִסְדַּ; in pause יִסְדַּ; יִסְדַּ; part. pl. m. יִסְדַּ; inf. constr. יִסְדַּ instead of יִסְדַּ, the termination of sometimes appearing also in verbs לָא and עָל e. g. יִסְדַּ ZECH. 13, 4, קָנָה PROV. 8, 13, שָׁמַר EX. 36, 3, without its being necessary on that account to assume a stem יִסְדַּ = יִסְדַּ; imp. יִסְדַּ, but only in the pl. יִסְדַּ; fut. יִסְדַּ, יִסְדַּ, יִסְדַּ, apoc. יִסְדַּ, after the form יִסְדַּ, יִסְדַּ, the stem יִסְדַּ coinciding with יִסְדַּ in form and idea, as vice versa יִסְדַּ has also יִסְדַּ in the fut.; on the contrary the forms יִסְדַּ, יִסְדַּ, יִסְדַּ belong to *Hifl* which coincides in meaning, in the case of this verb, with *Kal*) 1. to bring together, to bring to, hence to add, with accus. of the object and עַל of the thing to which the addition is made LEV. 5, 16, seldomer with אֶל 2 SAM. 24, 3; but the accus. is ofteneat omitted entirely DEUT. 13, 1, PROV. 30, 6, the addition being merely considered by itself; to increase, hence followed by an infin. with לִ expressing the increase of an action following, GEN. 38, 26 and he added not to know her, i. e. and he knew her no more. In this case יִסְדַּ is like an auxiliary verb, which, in combination with the verb-idea belonging to the infin. following, and changed thereby into a finite verb, may be translated farther, more, thenceforth, in future,

once again, again, longer, still more, just according to the context, GEN. 8, 12 and it returned not again; 2 SAM. 2, 28 and they fought no longer; LEV. 26, 18 and will punish you in the future still farther. Instead of the infin. with לִ following our verb, as is usual, the former follows occasionally even without לִ GEN. 4, 12; 37, 5; or the finite verb too in the same form GEN. 25, 1, JUDGES 11, 14, HOS. 1, 6, more rarely in another tense, number and form; all being then taken as a collective idea, e. g. Is. 47, 1, where לִ יִסְדַּ stands for לִ יִסְדַּ. To heighten still more the adverbial intensifying of the conception in the verb יִסְדַּ, יִסְדַּ is sometimes added GEN. 37, 5; 1 SAM. 18, 29; 2 SAM. 3, 34. Sometimes the verb which has to follow יִ, is omitted, when it can be supplied from the preceding context, JOB 20, 9 the eye sees him and not farther, conseq. (לִ יִסְדַּ); in the same manner 34, 32; 38, 11; 40, 5 32; EX. 11, 6; NUM. 11, 25; DEUT. 5, 19; 25, 3; JO. 2, 2; in which sense the formula יִסְדַּ מְלִיכִים וְכֹה יִסְדַּ 1 SAM. 3, 17 and 14, 44 is also to be explained, the latter for יִסְדַּ לִ יִסְדַּ. In Is. 11, 11 the verb לִ יִסְדַּ is omitted, the seer having conceived of the first exodus out of Egypt as being already mentioned. — 2. to increase, to give abundantly, with עַל of the person, EX. 5, 16 I have given you numerous plagues; besides, to do good to, with לִ of the person Ps. 120, 3; to exceed, to surpass, with עַל 2 CHR. 9, 6 or אֶל of the thing 1 KINGS 10, 7, and the accusat. of the material in which 1 KINGS ibid.; and so too יִסְדַּ ECCLES. 1, 16; to enhance, with עַל of the object, Ps. 71, 14 and I enhanced all thy praise, i. e. I praised thee more; then to multiply, enlarge, extend, to make more abundant, more numerous, with עַל Ps. 115, 14, EX. 10, 10, אֶל EX. 23, 14, לִ Is. 26, 15 or accus. of the object LEV. 19, 25; to augment, with the accus. PROV. 1, 5; JOB 17, 9; Is. 29, 19; to become richer, in a thing 2 KINGS 19, 30; לִ יִסְדַּ JOB 42, 10 to increase double. Deriv. the proper names יִסְדַּ

(identical with יִסְרָאֵל from Hifl), יִסְרָאֵל. The noun יִסְרָאֵל (increaser) in יִסְרָאֵל 1 Chr. 6, 8, יִסְרָאֵל Num. 1, 14, does not probably belong here, but to יִסְרָאֵל.

Nif. יִסְרָאֵל (part. יִסְרָאֵל) to be added, with עַל Num. 36, 3; to be appended Jer. 36, 32; to join oneself, with עַל Ex. 1, 10; to be increased Prov. 11, 24. *Part.* f. pl. יִסְרָאֵל subst. additions, something new, a new mishap Is. 15, 9.

Hif. יִסְרָאֵל (throughout the whole perfect; part. יִסְרָאֵל; inf. constr. יִסְרָאֵל; fut. יִסְרָאֵל) same as יִסְרָאֵל in Kal (which see), the two being even interchanged, 1 Kings 10, 7 and 2 Chr. 9, 6; sometimes also interchanged with יִסְרָאֵל, without having another signification Ex. 5, 7. *Deriv.* the proper name יִסְרָאֵל.

Hof. יִסְרָאֵל (only in fut. יִסְרָאֵל) 1 Sam. 27, 4 K'tib, same as יִסְרָאֵל.

יִסְרָאֵל (increaser) assumed to be in the proper names יִסְרָאֵל, יִסְרָאֵל, but see them.

יִסְרָאֵל (Pe. not used) *Aram. tr.* = Hebr. יִסְרָאֵל.

Hof. יִסְרָאֵל (fem. יִסְרָאֵל) to be added, Dan. 4, 33 [36].

יִסְרָאֵל (Kal only in the part. יִסְרָאֵל; fut. יִסְרָאֵל after the form יִסְרָאֵל Gen. 28, 18, 10, therefore with suff. יִסְרָאֵל Hos. 10, 10) *trans. prop.* to bind, to tame, to restrain, connected with יִסְרָאֵל; יִסְרָאֵל being also put in combination with the taming of a bullock (Jer. 31, 18); then to administer discipline, and generally to chastise, to instruct Prov. 9, 7; to admonish by reproof Ps. 94, 10, parallel יִסְרָאֵל; to correct, punish Hos. 10, 10, with an alliteration to לְיִסְרָאֵל. *Deriv.* מוֹסֵר, מוֹסֵר and מוֹסֵר. Usually the

Nif. יִסְרָאֵל (imp. יִסְרָאֵל, fut. יִסְרָאֵל) to be chastened, instructed, admonished, to allow oneself to be corrected, to be brought to understanding Ps. 2, 10; to learn reproof, to be amended Jer. 6, 8; 31, 18; to be chastised, restrained Prov. 29, 19.

Pih. יִסְרָאֵל (part. יִסְרָאֵל; inf. abs. יִסְרָאֵל, constr. יִסְרָאֵל and יִסְרָאֵל; imp. יִסְרָאֵל; fut. יִסְרָאֵל) to chastise, to punish, with accus.

of the object and ה of the instrument 1 Kings 12, 11; 2 Chr. 10, 11; proceeding from God Lev. 26, 18, or from men Prov. 19, 18; figurat. to stir up, to excite Ps. 16, 7, where לִיָּדוֹר is an adv. of time; to admonish Prov. 9, 7; לְמַשְׁפָּט to admonish to right Is. 9, 26; לְעַלְעֵן to chastise on account of sin Ps. 39, 12; to exercise Hos. 7, 15; יִסְרָאֵל to dissuade from a thing Is. 8, 11. *Deriv.* יִסְרָאֵל.

Hif. יִסְרָאֵל (for יִסְרָאֵל; fut. יִסְרָאֵל) to admonish, to threaten, Hos. 7, 12 agreeably to what is heard . . . will I threaten them.

Nithp. יִסְרָאֵל (3 p. pl. perf. יִסְרָאֵל) to be instructed, corrected, Ez. 23, 48, consequ. after the form יִסְרָאֵל (Deut. 21, 8); if we should not read יִסְרָאֵל, since no Hithp. of יִסְרָאֵל appears.

The organic root of the stem יִסְרָאֵל, which also lies in יִסְרָאֵל (where are to be found its other comparisons and combinations), signifies originally to bind, to tame, to restrain, from which fundamental signification the rest are developed. This connection is still perceptible partly from the different applications of the verb, and partly from מוֹסֵר and מוֹסֵר, so that it cannot be doubted.

יִסְרָאֵל belonging to יִסְרָאֵל see יִסְרָאֵל.

יַעֲבֹץ (out of יַעֲבֹץ from יַעֲבֹץ; pl. יַעֲבֹצִים) m. a shovel, for removing ashes from the altar Ex. 38, 3; 1 Kings 7, 40; Jer. 52, 18 (Targ., *Kimchi*). The LXX and many interpreters have wished to explain it otherwise, in consequence of its being put with other utensils; but that is not necessary.

יַעֲבֹץ (height, high place, from יַעֲבֹץ = יַעֲבֹץ, יַעֲבֹץ, as from the latter come the names of places יַעֲבֹץ, יַעֲבֹץ, and from the cognate in sense יַעֲבֹץ, the names יַעֲבֹץ and יַעֲבֹץ 1. n. p. of a place, where the families of the learned or Soferim (מְשֻׁפָּרוֹת קוֹסְטָרִים) dwelt at a later period 1 Chr. 2, 55. It lay probably in Judah, since the Judah-territory alone is spoken of in the whole geographical appendix (1 Chr. 2, 42-55) to the 70 descendants of Judah (1-41).

Hence its identity with *אֶבֶן* (*Rashi*) in Issachar must be rejected. — 2. (*a Shining one* viz. is Jah) *n. p.* of a celebrated family-head of the race of Judah, descended from קִיץ, and farther back from אֶשְׁחָזִיר, viz. from his first wife אֶלְנָה, 1 CHR. 4, 9 compared with 4, 5-8. The conclusion of the 7th and beginning of the 8th verse may have been: אֶלְנָה וְקִיץ: וְקִיץ הוּלִיד אֶת-קִיץ וְאֶת-אֶלְנָה. יֶעֱבֶץ הוּא אֲבִי יֶעֱבֶץ וכו'. Two verses about the history of this *Jabez* are inserted in 1 CHR. 4, 9-10, taken from an old source; in which יֶעֱבֶץ is derived from עֶבֶב.

יָעַר I. (*fut.* יֵעֶר) *tr.* to appoint, to fix, spoken of a place JER. 47, 7, of time 2 SAM. 20, 5; to order, מִשְׁפָּה (the rod of chastisement, i. e. a hostile army) MIC. 6, 9; elsewhere also to appoint or cite (before a tribunal), on a definite day; to promise, to determine beforehand &c. — The organic root יָעַר lies also in עָר (עִיר) and עָר with a cognate fundamental meaning, Ar. عَد, Syr. ع, and is connected with עָר; see also יָעַר III. Deriv. מוֹעֵד 1. Phenix. יָעַר the same; hence Plautus Poen. 1, 9 בִּין נוֹדֵעַ it is intelligently appointed, if we should not read בִּין נוֹדֵעַ.

Hif. הוֹעִיר (*fut.* יוֹעִיר) to appoint, to cite (before a tribunal), on a certain day JER. 49, 19; 50, 44; JOB 9, 19.

Hof. הוֹעִיר (*part. m. pl.* מוֹעִירִים, *f. pl.* מוֹעִירוֹת) to be fixed, appointed, JER. 24, 1; to be ordered, directed EZ. 21, 21 [16].

יָעַר II. (*fut.* יֵעֶר) *tr.* 1. to bring together, to collect, congregare, hence עָרָה 1, מוֹעֵד; to bind, to unite single parts, hence the proper names מוֹעִדִּיהָ, מוֹעִדִּיהָ. — 2. Figur. to marry, i. e. to contract an engagement EX. 21, 8; to give in marriage, with accus. of the woman and לְ of the person to whom 21, 9. Also according to the derivatives, to agree, to concert, whence מוֹעֵד 2; to come together, at a place or a definite time, to meet together, hence מוֹעֵד 3.

Nif. נִיעַר (*fut.* יִנָּעַר) to resort, with accus. of the place to which and לְ of

the person to whom EX. 25, 22; to repair to 29, 42 43 (see יָעַר III.); to make one's appearance, with אֵל to one NUM. 10, 4; יָעַר עַל-פְּנֵי to gather together against one, to conspire NUM. 16, 11, and also to collect about one 1 KINGS 8, 5; 2 CHR. 5, 6; to agree upon, unite PS. 48, 5; to join with one another, to gather together, with בְּ NEH. 6, 2 or אֵל of the place 6, 10; with the adv. יָעַר to agree entirely, followed by the infin. with לְ JOB 2, 11; to meet AM. 3, 3.

Hof. הוֹעִיר (not used) to be collected, brought together, united, in a place of refuge; therefore like the passive of אָקַע to be received. Deriv. מוֹעֵד.

The fundamental significations of יָעַר I. and II. to appoint, to fix and to collect cannot be doubted, both because of the usage of the verbs and their radiations in derivatives; and though these ideas can be apparently separated, yet both seem to have united in one primitive conception. The organic root יָעַר appears to be connected with that in יָעַר II. (page 263), whence יָעַר, with יָעַר II. (page 270), אֶ-יָעַר (page 18), אֶ-יָעַר, and יָעַר, אֶ-יָעַר, and in numerous identical terms in Aram. and Arab. Hence the fundamental signification was to bind, to put together, to unite, to gather together, cognate in sense with קָנַה &c. From such radical meaning proceeded that of appointing, establishing; the same sense being developed out of other verbs of binding or uniting. On the other hand, יָעַר I. may be connected with עָר and יָעַר.

יָעַר, *m.* feast, prop. an established time, whence יָעַר and יָעַר.

יָעַר (out of יָעַר from יָעַר, which comes from יָעַר; born on a festival) *n. p. m.* 2 CHR. 9, 29 K'ri, for which the K'tib has יָעַר. Elsewhere יָעַר and יָעַר (which see) from עָר with a like sense, stand for it.

יָעַר see יָעַר.

יָעַר (only 3 *p. perf.*) *tr.* to snatch away, to sweep away, to beat away, of hail IS. 28, 17 (Vulg., Saadia, Kimchi &c.), as שָׁפַת is applied to water; generally, to

יָצֵר (a place hedged about, from יָצַר; twice יָצֵר 1 CHR. 6, 66 and 26, 31) n. p. of a city in Gilead 2 SAM. 24, 5, which was wrested from the Ammonites NUM. 21, 32, and allotted to the tribe of Gad 32, 3 35; JOSH. 13, 25. It was appointed a Levitical city 21, 37; 1 CHR. 6, 66. In the times of the great prophets Isaiah and Jeremiah it belonged to Moab, and was celebrated for its wine Is. 16, 8 9; JER. 48, 32. The fruitful district about *Jaser*, abounding in wine, was called יָסֵר NUM. 32, 1. יָם יָם JER. l. c. may have been a brook or pool at יָם, since a sea of the name is not known to exist; and under יָם Is. l. c. this pond may likewise be intended. According to Euseb. (Onom. s. v. *laʿṣe*) the place is six hours from הַשְׁבִּיב, four hours from יָבֵד; and it still existed at the beginning of the 14th century (Estori ha-Farchi). But now there are only ruins there under the name of *Szir* (*Seetzen*).

p. 430; *Burckh.* p. 622) or *Seir* (*Buckingham*, Syria II. p. 109). A spring Wady Seir rises there, from which perhaps יֵסִיר is to be explained. There is also a mountain יֵסִיר, which the Targ. calls מִכְרִיר (see J. Shebi'it ch. 9. 3), lying in southern Belka, Ar. *Gibl Asora*, 3¹/₂ hours south west of Heshbon, belonging to the Jazer-district. The Phenice proper name *Jader* is not יֵסִיר but יֵסִיר (a *Glorious one*, viz. El is).

יֵסִיר (only 3 pers. perf. with suff. יֵסִיר) *tr.* same as יֵסִיר I. to cover, to clothe, with a double accus. Is. 61, 10. Perhaps יֵסִיר is a mixed form of the perf. and imperf. Kal from יֵסִיר I.

יֵסִיר (part. יֵסִיר, pl. with suff. יֵסִיר) *Aram. trans.* same as Hebr. יֵסִיר, prop. to make firm, hence to determine, to form a determination. Part. counsellor Ezr. 7, 14 15. Deriv. יֵסִיר.

Ithpa. יֵסִיר to consult together, to come to a united resolution DAN. 6, 8, = Hebr. נִסִּיךְ Ps. 83, 6.

יֵסִיר see

יֵסִיר (same as יֵסִיר) *n. p. m.* 1 CHR. 5, 7; 15, 18; 2 CHR. 35, 9; EZR. 10, 43; and elsewhere in the K'ri.

יֵסִיר (an inhabitant of the forest) *n. p. m.* 1 CHR. 20, 5 K'tib, for which the K'ri has יֵסִיר; and 2 SAM. 21, 19 יֵסִיר.

יֵסִיר see יֵסִיר.

יֵסִיר (from יֵסִיר = יֵסִיר; afflicting) *n. p. m.* 1 CHR. 5, 13.

יֵסִיר (Kal not used) *intrans.* same as יֵסִיר (which see) 1. to ascend, to climb (a mountain), applied to the goat, the chamois, or also men; Ar. *وَعَل* the same. Deriv. יֵסִיר 1 and 3, יֵסִיר 1, the proper name יֵסִיר. — 2. to be prominent, to be conspicuous, of a mountain, *وَعَل* the same. Deriv. the proper name יֵסִיר 2. — 3. Fig. to be high, to have worth, to be profitable, useful, to be mentally prominent as it were, a cognate sense existing in יֵסִיר also. Deriv. יֵסִיר in בְּלִיַּעַל, the proper name יֵסִיר (יֵסִיר).

Hif. יֵסִיר (*part. m.* מוֹסִיר; *fut.* יוֹסִיר) to be of use, to serve (cognate in sense יֵסִיר), with א of the thing Job 15, 3, or absol., and קִי in the apodosis 21, 15; with לְ JER. 23, 32 or the accus. of the person Is. 57, 12; לְהֵרֵץ יֵסִיר JOB. 30, 13 they help my fall, comp. ZECH. 1, 15 יֵסִיר לְהֵרֵץ; to have value JER. 16, 19, יֵסִיר לְהֵרֵץ to be of more use than, to be more advantageous than, Job 35, 3; לֹא-יֵסִיר an idol, JER. 2, 8. In modern Hebrew the deriv. מוֹסִיר use.

יֵסִיר (from יֵסִיר 3, or from יֵסִיר, like יֵסִיר from יֵסִיר) *m.* height, in a concrete sense; figur. worthiness, height, excellence, in the compound בְּלִיַּעַל (which see).

יֵסִיר (only in signif. 1. plur. יֵסִיר, constr. יֵסִיר; from יֵסִיר) *m.* 1. properly a climber, hence a chamois, which climbs rocks or high mountains Job 39, 1; Ps. 104, 18. The rocks of the wild goats 1 SAM. 24, 3 were situated in the desert of En-gedi. Ar. *وَعَل*, *وَعَل* the same.

— 2. (a prominent one, figur. a prince, as in Arab.) *n. p. m.* of a judge otherwise unknown, to whom there is a reference in JUDGES 5, 6. — 3. (chamois) *n. p. f.* of a Kenite woman JUDGES 4, 17 18; 5, 24.

יֵסִיר see יֵסִיר 2.

יֵסִיר (constr. יֵסִיר) *f.* 1. same as יֵסִיר 1. PROV. 5, 19, hence יֵסִיר *chamois* of grace, a flattering address to a woman. — 2. (elevation) *n. p. m.* EZR. 2, 56, for which NEH. 7, 58 has יֵסִיר.

יֵסִיר (from יֵסִיר with the termination יֵסִיר, the ending יֵסִיר or יֵסִיר being also found in other stem-names of the Edomites, e. g. in יֵסִיר, יֵסִיר, יֵסִיר, &c.; ascender of the mountains) *n. p. m.* of an Edomite GEN. 36, 5 14, the head of a race.

יֵסִיר (not used) *intr.* same as יֵסִיר I. in its variety of significations: 1. to howl, to complain, to screech complainingly, of animals of the desert, prop. to raise a cry (as יֵסִיר I. is used of a rejoicing cry JER. 51, 14 or a shout of victory

Ex. 32, 18, of a howling complaint Is. 13, 22, of a song of praise and response Ex. 15, 21; 1 SAM. 21, 12). Deriv. יענה (which see). — 2. *to utter, say, teach aloud, clearly, openly*; of God, *to hear*, this second meaning being also unfolded in ענה with great varieties. Deriv. יען and the proper name יעני.

In the organic root יען, also found in יענה I, יענה, יען, יען &c., the significations follow one another in the way now given; *sagen* and *singen* being also connected in German.

יען (prop. part. m.; only in pl. יענים; LAMENT. 4, 3 K'ri) *m. the ostrich* LAMENT. 4, 3 K'ri, prop. a screeching, lamenting animal of the desert (*Kimchi*, whom *Aurivillius*, *Oedmann* &c. follow); and in reality, the ostrich has become proverbial for its screeching, doleful cry (MIC. 1, 8; JOB 30, 29); as the Samar. version puts ענייתא for ענייתא. In like manner, the other name of the ostrich, יעני (screech, the plural form denoting the abstract) JOB 39, 13, and the Ar. name (سار) for the female ostrich point to the etymology given. The K'tib reads עני, עני, for they are screechers (ostriches) of the desert.

יען (from יען 2, or from the synonymous יענה I, whence also יען, just as יעל and יער may be referred to יעל and יער) *m. an exact account, an exact expression*, given according to purpose, aim, intent, attestation (in a judicial sense), *proof*, i. e. correspondence to judicial investigation, *the act of having in view*, by means of utterance (see ענה); therefore *plan, aim, intent*, יען and יענה also proceeding from the idea of *answer, correspondence* (the answer corresponding to the question). Hence 1. *a preposition: on account of, propter*, i. e. where a result corresponds to a past cause, with a noun following Ez. 5, 9; יעני HAGG. 1, 9 *on account of my house* (which lies waste); יעני *on account of what?* HAGG. 1 c.; followed by an infin. with the suffix Is. 30, 12 *because of your despising*, where יען

stands in the apodosis at the introduction of the conclusion or consequence 30, 13, as יען also follows in the case of signif. 2. 29, 13 14; JER. 23, 38 39; Ez. 5, 7 10; 13, 8. Sometimes as a conjunct. *because* (see signif. 2) with the finite verb it is omitted in the course of the sentence, and must be repeated Is. 37, 29; but usually the apodosis of consecution is introduced by the finite verb merely JER. 7, 13 14; 48, 7. — 2. *A conjunction, although, albeit*, Ez. 5, 7 *although ye have become richer* (דמיון) *than the nations round about you, yet* ... Accordingly it forms together with the apodosis the ground of a result, *because, eo quod, quia*, with the relative אשר following, always at the beginning of a clause or a new address; while למען with אשר following, expresses the aim itself GEN. 22, 16; DEUT. 1, 36; also with כי following NUM. 11, 20, 1 KINGS 13, 21, which is sometimes omitted NUM. 20, 12. The perfect always follows Is. 3, 16, and in the apodosis of consequence or consecution יען or יען sometimes stands 8, 6 7; 29, 13 14, which is also frequently omitted. It is occasionally doubled in solemn judicial style: יען יען *because yea because* LEV. 26, 43; Ez. 13, 10; 36, 3; once with the imperf. following Ez. 44, 12, where יעל-יען stands in the apodosis. — 3. *in order that, so that, ut*, with the imperf., Ez. 12, 12 *he shall cover his face that he may not see the land with his eyes*; elsewhere למען stands instead of it (GEN. 18, 19). — 4. (*singing, playing*, the pipe, applied to the Phenic. god דן *judge, ruler*, who is also called יען, corresponding to the Pan of the Greeks) *n. p. an epithet of Baal or Dan playing on the pipe*, therefore in the proper name יען דן 2 SAM. 24, 6. See דן 4.

יענה (after the form יעלה, from יען, prop. *howl, cry*) *f. the ostrich*, always coupled with ענה, plur. ענה, because יענה alone expresses nothing but the abstract idea of a doleful cry. The ostrich is represented as dwelling in waste places Is. 13, 21; 34, 13; 43, 20;

JER. 50, 39, wailing and awfully crying
MIC. 1, 8, JOB 30, 29; and is reckoned
among the unclean animals LEV. 11, 16;
DEUT. 14, 15. The Targ. has for it
נַעֲמָה, נַעֲמִיָּה, the Syr. נַעֲמָה, Ar. نَعَام
and نَعَامَة, a word which is also in the
Talmud, and comes from נָעַם, to
utter a wailing cry, Ar. نَعَم = نَعَم to
utter melancholy sounds.

יַעֲנִי (answerer, i. e. hearer, viz. Jah
is) n. p. m. 1 CHR. 5, 12.

יָעַץ (3 p. pl. in pause יָעֲצוּ JER. 51, 58
64; fut. יַעֲצֶה, יָעֲצוּ, 3 p. pl. יַעֲצוּ, in pause
יָעֲצוּ) intr. to be weary, faint, to
exert or fatigue oneself, Is. 40, 28 30 31,
coupled with יָגַע, as in German *lass*
und matt, *matt und müde*, in English
faint and weary; oppos. to be vigorous,
powerful, strong. The being fatigued
is conceived of as arising from active
exertion, internal weakness, exhausting
walking or running Is. l. c., JER. 2, 24;
יָגַע יָעַץ HAB. 2, 13 to be weary in
vain; יָגַע יָעַץ JER. 51, 58 to be wearied
for the fire (where the Vau must be
erased); then to faint, with thirst Is. 44,
12 (as also יָעַץ), to be exhausted, with
hunger (see יָעַץ); figur. to perish JER.
51, 64; to yearn for (consolation), see
יָעַץ. Deriv. יָעַץ, and according to some
יָעַץ.

Hof. הוֹעֵץ (only part. m. מְעֵץ) to be
wearied, exhausted, DAN. 9, 21 exhausted
with a wearisome course, i. e. with haste
(Ibn Esra, and perhaps the LXX). See
יָעַץ.

The organic root יָעַץ lies also in יָעַץ
(עֵץ) 1 SAM. 14, 28 31 (to be exhausted
or faint, with hunger) and in יָעַץ; and
the fundamental idea seems, as in the
stems יָעַץ, יָעַץ, יָעַץ (which see), to
proceed from that of veiling, covering,
enwrapping, according to a usual figure;
so that the other meanings in יָעַץ, יָעַץ,
יָעַץ are clearly connected; Ar. وَعَف IV.
to walk wearily.

יָעַץ (plur. יָעֲצִים; from יָעַץ) adj. m.
wearied, faint, spoken of a hard pursuit

JUDGES 8, 15; subst. a weak, powerless
one Is. 40, 29, faint 2 SAM. 16, 2; in a
spiritual sense Is. 40, 4. Phenice. יָעִי =
יָעַץ (Kit. 23, 2) weak with old age.

יָעַץ (transposed from יָעַץ; Kal not
used) intrans. 1. to shine, to glitter, this
sense being usual in יָעַץ, יָעַץ. Deriv.
יָעַץ. — 2. Figurat. to be high, i. e. to
shine or appear at a distance; comp.
נָ II., יָעַץ, יָעַץ &c. where the same
metaphor. transference appears.

Hof. הוֹעֵץ (only part. m.) to shine, to
glitter, DAN. 9, 21 shining in splendour.

Hif. הוֹעֵץ (= הוֹעֵץ; not used) to
make to shine forth, to make appear,
figurat. to be very high. Deriv. הוֹעֵץ
(which see).

יָעַץ (from יָעַץ after the form יָעַץ)
m. splendour, glitter, DAN. 9, 21. The
LXX, Vulg., Syr. and Kimchi, Ibn Esra
&c. have derived the noun from יָעַץ.

יָעַץ (part. m. יוֹעֵץ, part. f. with suff.
יוֹעֵצָה; part. pass. f. יוֹעֵצָה; fut. יוֹעֵץ)
tr. 1. to make firm, to establish, to sup-
port, since the organic root יָעַץ is
identical with that in יָעַץ I (whence
יָעַץ), only that the latter is intrans. (to
be strong, hard); comp. Ar. عَصَى and
عَصَّ (to be firm, strong), Syr. خَصَا (the
same), and the Hebrew עָז (עָז), Arab.

יָעַץ I. to walk along quickly &c.,
but especially יָעַץ. From this we can
explain the signification to fasten, i. e.
to make fast, עָז (the look), upon one
(עַל-פֶּן), Ps. 32, 8 I will fasten mine eyes
upon thee, as the Targ., LXX and Vulg.
already understood it. The stems, Tar-

gumic יָעַץ, Ar. وَعَظ (to admonish, to
advise), وَعَز (to decide), وَعَد (to sup-
port), are concentrated in the Hebr. יָעַץ.

— 2. Figur. to resolve firmly, to decide,
absol. Is. 14, 24 27; MIC. 6, 5; followed
by the infin. with לְ Ps. 62, 5; 2 CHR.
25, 16; oftenest with the accus. of the
object, as יָעַץ Is. 32, 7, יָעַץ 8, 10,
יָעַץ Ez. 11, 2, יָעַץ Is. 7, 5, with עַל
19, 12, JER. 49, 30 or אֶל of the person

against whom one determines 49, 20; to bring on, to bring about, to prepare, to ground, with accus. of the object and ל of the person HAB. 2, 10; PROV. 12, 20. — 3. to counsel, with accus. of the person and of the thing 2 SAM. 17, 15, or in the sense of exhorting, with accus. of the person Ps. 16, 7, parall. to יסר; to advise, עצה 2 SAM. 17, 7, with על against one 17, 21, or ל for one JOB 26, 3, or also with accus. of the person EX. 18, 19, 1 KINGS 1, 12; or the object is expressed in a special clause 2 SAM. 17, 11. Even in this sense, the language does not refer to pondering on all sides of a question; but it is a mental urgency and support, which is closely connected with the fundamental signification. Hence יעץ as an official designation, counsellor, mentioned along with kings, judges &c. IS. 1, 26; 19, 11; MIC. 4, 9; 1 CHR. 27, 32, or with other supporters of the state IS. 3, 3; spoken of one who can always determine wisely and therefore firmly, by his possessing wisdom; and so it is a quality of the future offspring of David, the Messiah IS. 9, 5; comp. מלך to determine, to advise, whence מלך (which see). Seldom to counsel generally 2 CHR. 22, 3. Deriv. עצה, מועצה. Phenic. יעץ the same, hence יעץ a royal counsellor (Kit. 33, 4), imp. עץ with ל of the person (Trip. 2, 1).

Nif. נועץ (part. m. נועץ, pl. נועצים; fut. ינועץ) to consult, with one, נועץ-אח IS. 40, 14, or נועץ 1 CHRON. 13, 1, seldomer נועץ-אל in the sense to give one's decision to a person (for the purpose of judging it) 2 KINGS 6, 8; to admonish, the people 2 CHR. 20, 21; to be advised PROV. 13, 10; to decide or to fix upon mutually 1 KINGS 12, 6 9; 2 CHR. 10, 6; with יחדו to consult together IS. 45, 21, NEH. 6, 7, יחדו לך to consult together with one heart PS. 83, 6, parall. כרת ברית על.

Hithp. יתועץ (fut. יתועץ) to decree, 'עץ against one PS. 83, 4.

יעקב (heel-holder according to GEN. 25, 26, from עקב a denom. from עקב heel, comp. Hos. 12, 4; a cunning one, a

deceiver, according to GEN. 27, 36; but the name seems to be derived, more correctly, from עקב meaning to be after, to follow, denoting successor, one born after; comp. the proper name עקיב, Ar.

עקיב successor) n. p. m. of the famous Jewish patriarch and progenitor, also called ישראֵל (which see), whose life and fortunes are described in GEN. 25, 26-ch. 49. Hence it is used for the whole Jewish people NUM. 23, 7; DEUT. 32, 9; IS. 27, 6; JER. 10, 25; AM. 6, 8 &c.; יעקב in the Jewish people GEN. 49, 7, retaining the image of Jacob's personality IS. 44, 1; OB. 10; poet. for י in this sense י ביר IS. 2, 5, זרע י 45, 19, י ביר 1 KINGS 18, 37, קהלת י DEUT. 33, 4. In the same sense should also be taken י אלֵהֵי EX. 3, 6 and י אביר PS. 132, 2 of the God of Israel; and in PS. 24, 6 mss., the LXX, Syr. read י אלֵהֵי; see also יצחק, אברהם with the same usage. Elsewhere it is used for the kingdom of the ten tribes IS. 9, 7; 17, 4; MIC. 1, 5; and after its destruction, for the whole kingdom of Judah NAH. 2, 3; OB. 18. — Probably it was owing to reverence for the name that it was never given to another person during the life of the Hebrew language; just as אברהם and יצחק too, never appear as the names of other persons.

יעקבה (from יעקב with a of motion, to Jacob, i. e. reckoned; comp. אשֶׁר־אֵלֶּה 1 CHR. 25, 2, אשֶׁר־אֵלֶּה 25, 14 to Asarel, to Jesharel) n. p. m. 1 CHR. 4, 36. The form of proper names with an accentless ה appended, did not originate till a later period of the language.

יעקן (from עקן = עקל; a Sagacious, Intelligent one, viz. Jah is) n. p. m. of an Edomite chief 1 CHR. 1, 42, one עקן also appearing among the dukes of Edom (GEN. 36, 27). The whole race bore the name of עקן NUM. 33, 31, which became also the name of a pasture in the wilderness, where many springs existed DEUT. 10, 6.

יער (not used) intr. same as ערה III.

(whence עָרוֹת and perhaps מַעְרָה) and עַר II. (עָרָה, whence עָרָה 2 and עָרוֹת 2) to sprout thickly, to grow, to grow green, particularly applied to the thick branches of a forest intertwined with one another, or to the bushes of a forest; cognate in sense אָבָה (page 5), Aram. אָבָה, whence אָבָה forest; in like manner חָרַשׁ I. (to grow green, to grow), whence חָרַשׁ forest, חָרָה, whence חָרָה forest. Deriv. יַעֲרָה, יַעֲרֶה, יַעֲרֶה, the proper names יַעֲרִי, יַעֲרִי, יַעֲרִי.

יעַר (from יַעֲרָה or עָרָה III.; with a of motion יַעֲרָה, with suff. יַעֲרִי, יַעֲרֶה; pl. יַעֲרִים) *m. sprouts, a thicket*, i. e. a thick plantation of trees, in a garden or park Eccl. 2, 6, בְּרִמְלָה a thick garden-wood 2 Kings 19, 23, Is. 37, 24, of the thick, richly-planted places of Lebanon. Usually a forest, where there is a growth of wild trees, in opposition to בְּרִמְלָה Is. 29, 17, in which sense עֲצִים are specially marked Is. 7, 2; 44, 23; Ps. 98, 12; where a fruit-tree seldom grows Song of Sol. 2, 3; whose wood is better for use than that of the vine Ez. ch. 15; where the wild beasts dwell Ps. 50, 10, Is. 56, 9, Am. 3, 4, and which is seldom traversed Deut. 19, 5. סִבְכֵי הַיַּעַר Is. 9, 17 and 10, 34 the thickets of the forest, which יַעַר means also by itself. הַיַּעַר הַרְבִּיבָה the steep Lebanon-forest, situated on the highest summit Zech. 11, 2. Then a wilderness covered with shrubs, Is. 21, 13 ye caravans of the Dedanites, ye must lodge at evening (בַּעֲרֶב = בַּעֲרֶב) in the wilderness covered with shrubs, instead of in the accustomed places of shelter; generally a wilderness, Hos. 2, 14 (parall. עָרִי Is. 56, 9); בְּמִדְבַּר מִיֶּרֶק Mic. 3, 12 wilderness-hills. Figurat. a thick, wood-like mass, e. g. בֵּית הָיִי Is. 22, 8, elsewhere בֵּית הַיַּעַר 1 Kings 7, 2 and 10, 17 21 forest-house of Lebanon, a great armoury built by Solomon at Jerusalem, so called either because its pillars were made out of cedars, or because it was erected of cedar-wood; with which, however, הַנֶּשֶׁק Neh. 3, 19 is not identical. Still further, a city thickly studied with houses Jer. 21, 14; a forest

of men 46, 23; a strong, thick, warlike army Is. 10, 18 19 33; 32, 19; הַיַּעַב Ez. 21, 3 or הַיַּעַב 21, 2 forest of the south, forest of the field in the south, i. e. the thick population of Judah (נֶגֶב is the south of Palestine generally, poet. the kingdom of Judah; שְׂדֵה post. land, like אֶרֶץ 21, 7). — In this appellative sense pl. יַעֲרִים (viz. קָרִית, city of forests, forest-town) *n. p.* of a city on the border between Judah and Benjamin Josh. 9, 17; 18, 15; Judges 18, 12, formerly called בִּעְלָה 15, 9 or קָרִית Josh. 15, 60, elsewhere also קָרִי עָרִים Jer. 26, 20, abridged עָרִים Ezr. 2, 25, or קָרִית alone Josh. 18, 28. Poetic. שְׂדֵי יַעַר (fields of the forest) stands once for קָרִית יַעֲרִים (comp. 1 Sam. 7, 1 &c.) Ps. 132, 6. — Metaph. a thicket of reeds, where the wild bees abide, and which they cover with honey 1 Sam. 14, 25 (where דָּבַשׁ should be supplied before יַעַר); honey-copse, while דָּבַשׁ יַעֲרָה 14, 27 is a single honey-shrub, Targ. קָנָה. — יַעֲרִי עֵם-דָּבַשׁ Song of Sol. 5, 1 poetically for דָּבַשׁ יַעֲרִי. On the noun comp. the Ar. transposed יַעַר and יַעַר a thicket of reeds, a shrubbery of rushes, وَغَر a forest-like, rugged place (whence the denom. وَغَرَ to be difficult of access), Syr. نَحْلَا a thorn-thicket for the Hebr. עֲרִי and שִׁיר, Targ. עֲרִי myrica, Arab. عَرِين thorn-bushes, &c., whence the connection of the senses comes out clearly. Phenice יַעַר wood.

יַעֲרָה (pl. יַעֲרוֹת; after the form מַלְכָּה) *f.* 1. same as יַעַר, forest Ps. 29, 9, of the forests of Lebanon and Sirion. — 2. same as יַעַר in a metaphor. sense, honey-twig 1 Sam. 14, 27. — 3. (from עָרָה I.; unveiler, viz. Jah is) *n. p.* m. 1 Chr. 9, 42, for which 8, 36 has יַעֲרָה (which see).

יַעֲרִי (inhabitant of the forest, derived from יַעַר) *n. p. m.* 2 Sam. 21, 19, where אֲרִי came up out of the following line, in consequence of which יַעֲרִי was read. For this name, יַעֲרִי stands

in K'tib 1 Chr. 20, 5, the K'ri having יָעִיר.

יָעִיר as a proper name see יָעִיר.

יָעִיר (constr. יָעִיר, a noun from the fut. Hif. of עָרַשׁ, Ar. عَرَس II., to settle, to abide; *habitation-giver*) *m.* only in

יָעִירָה (*Jah is the procurer of a habitation i. e. a home-giver*) *n. p. m.* 1 Chr. 8, 27; see יָעִירָה and עָרַשׁ.

יָעִירָה (from עָרַשׁ) *m. making*. It is a noun formed from the fut., existing in the proper names יָעִירָה, יָעִירָה.

יָעִירָה (= יָעִירָה maker, viz. Jah is) *n. p. m.* Ezr. 10, 36 K'ri, for which the K'tib has יָעִירָה (which see).

יָעִירָה (abridged from יָעִירָה, *Jah is the making one*) Ezr. 10, 36 K'tib, for which the K'ri has יָעִירָה.

יָעִירָה (= יָעִירָה) see

יָעִירָה (*El is a creating one*) *n. p. of* one of David's heroes 1 Chr. 11, 47, called יָעִירָה = יָעִירָה, i. e. sprung from a city יָעִירָה (which see); comp. יָעִירָה.

יָעִירָה (*liberator*) *m.* Hence

יָעִירָה (*Jah is freer*) *n. p. m.* 1 Chr. 8, 25; comp. יָעִירָה, יָעִירָה, יָעִירָה.

יָעִירָה (2 *p. fem.* יָעִירָה; fut. יָעִירָה, *ap. היי*) *intr.* same as יָעִירָה (comp. יָעִירָה I. and יָעִירָה, *היי*) to shine, to glitter, to be bright (see

יָעִירָה Song of Sol. 4, 10 and יָעִירָה), hence 1. to be beautiful, to be comely, of the form Ez. 16, 13, of the individual parts of the body Song of Sol. 7, 2; abstr. of love (יָעִירָה, יָעִירָה) 4, 10; 7, 7; cognate in sense יָעִירָה. In its derivatives, to be good, distinguished, right, able; cognate in sense יָעִירָה. — 2. According to a usual figure, to be prominent, to appear afar, applied to a tall cedar Ez. 31, 7 &c., the same metaphor being in יָעִירָה also. Deriv. יָעִירָה, יָעִירָה, מוֹרָה (which see), the proper name יָעִירָה (יָעִירָה), and perhaps יָעִירָה.

Ph. יָעִירָה (fut. יָעִירָה) to beautify, adorn, with יָעִירָה of the thing Jer. 10, 4.

Ph. (redupl.) יָעִירָה (2 *pers. m.* יָעִירָה) to be very beautifully formed, with יָעִירָה (more than) Ps. 45, 3. The irregularity of this

reduplicated form merely consists in this, that it stands for יָעִירָה, the second Yod not being the first radical repeated, but arising out of the third (יד); and יָעִירָה being put by the punctuators after the analogy of Kal. An active form to it would be יָעִירָה, contracted יָעִירָה, or יָעִירָה, whence the adj. יָעִירָה is actually derived.

Hithp. יָעִירָה to beautify oneself Jer. 4, 30.

The organic root of the stem is also found in יָעִירָה, Targ. פָּעִי whence the redupl. פָּעִי, Ar. ضَلَا (to shine, glitter, *y* being changed into the *k*-sound), ضَلَا (eminuit); and the Sanskr. *bhā* (to shine), the Greek φαίνω, φαός, contracted φαός &c. is the same root. The Ar. وَفَى (to be perfect, to be complete) may have also come from it.

יָעִירָה (constr. יָעִירָה) *adj. m.*, יָעִירָה (constr. יָעִירָה; *pl.* יָעִירָה, constr. יָעִירָה) *f.* 1. beautiful, applied to the form of men Song of Sol. 1, 16, 2 Sam. 14, 25, and women Gen. 12, 14, 1 Kings 1, 3; usually with the addition of יָעִירָה Gen. 39, 6, Deut. 29, 17 or מְרָאָה 1 Sam. 17, 42, Gen. 29, 17; even to animals Gen. 41, 2 18. Used also of single members of the human body 1 Sam. 16, 12, or of inanimate things Ez. 31, 3; agreeable 33, 32. — 2. high, overtopping, of קוֹף (a hill) Ps. 48, 3. — 3. Figurat. suitable Eccles. 3, 11, useful, excellent 5, 17.

יָעִירָה (after the last two radicals are reduplicated to shew that the idea is made stronger, the adjective-ending is regularly formed as in יָעִירָה, יָעִירָה, יָעִירָה) *adj. m.*, יָעִירָה (which alone occurs) *f.* very beautiful, well-looking, of עֵגְלָה (cow); a figure of Egypt Jer. 46, 20, as its god is called מְרָאָה (bullock, *Apis*) 46, 15 (which the gloss of the LXX and Theodoret have here already).

יָעִירָה (once יָעִירָה Ezr. 3, 7 according to a later orthography, comp. יָעִירָה with יָעִירָה; high-town, i. e. which projects to a height above the sea) *n. p.* of an old (Plin. 5, 14) Philistine maritime city on

the Mediterranean Sea, at the border of Dan, but belonging to פֶּלֶשֶׁת JOSH. 19, 46, a port in Solomon's time 2 CHR. 2, 15 (comp. 1 KINGS 5, 23), but especially celebrated as such in the Persian period EZR. 3, 7. In the Maccabean period *Japhô* was taken by Simon (1 MACC. 14, 5); and from the time of Jonathan (ibid. 10, 76) it was recovered by the Israelites. It lies 150 stadia from Antipatris (*Josephus*, Antt. 13, 15, 1), six miles west of Rama (Abulf.), and above ten hours from Jerusalem; at the west end of the mountain-road. After undergoing manifold fortunes since the time of the Macabees, it is still called by the Arabs يَافَا (*Jafa*) or يَافَا (*Jaffa*), by the Syrians جُفَا (*Jopi*), in Greek (after the Syriac form) Ἰόπη or Ἰόππη; which names all come from the Hebrew form (יָפֹה, יָפוּ, or יָפִי). The Phenician pronunciation may have been יָפֹה (= יָפֹה); and *Strabo* already describes it as being ἐν ὕψει (16, 2, 28). The Phenician פֶּפֶצָה *Phannôa*, the name of a mountain near Hippo regius (Procop. 5, 2, 4), and Paphos, פֶּפֶצָה, have a similar meaning.

יָפֹה see יָפוּ.

יָפֹה (Kal not used) intr. prop. to breathe, to puff, to blow, same as נָפַח; hence to pant after something, to press, to drive, to hasten, cognate in sense with נָפַח (ECCLES. 1, 5); fig. to sigh, to gasp, other verbs of puffing or blowing taking the same course of consecutive meanings. Deriv. יָפֹה. — The organic root is יָפֹה, יָפֹה, with a like signification also found in פָּחַח (פָּחַח).

Hithp. יָפֹה to pant, to sigh, perhaps to sob, prop. to breathe violently Jer. 4, 31.

יָפֹה (constr. יָפֹה) adj. m. puffing, with accus. of the object הָמָס (violence) Ps. 27, 12; elsewhere פָּחַח is frequently used for it in the sense of pressing, driving. With לְ after which HAB. 2, 3 (according to some). The signification to utter words, to speak, which the old interpreters gave to the verb and derivative, is unproved.

יָפִי (once constr. יָפִי, in pause יָפִי, with suff. יָפִי, יָפִי) m. splendour, majesty Is. 33, 17; beauty, corporeal PROV. 31, 30, ESTH. 1, 11, of a city Ps. 50, 2; בְּיָפִי LAMENT. 2, 15 and EZ. 27, 3 the perfection of beauty; comp. בְּיָפִי 28, 12; figur. prosperity ZECH. 9, 17, parallel קִיב.

יָפִי see יָפִי.

יָפִי (hill-place, from יָפֵה) 1. n. p. of a place in Zebulun JOSH. 19, 12, according to *Eusebius* the city *Sykaminos* (בְּבָתְרָה Baba Bathra 119*), which, as *Josephus* already states, lay upon the Mediterranean Sea in the vicinity of צֶדֶד between צֶדֶד and Caesarea (צֶדֶד), and was called *Hqá* in his time. But though not exactly identical with *Sykaminos*, it was situated in the very neighbourhood, and is the same that is called in Arab. جَيْفَا *Chaija* (*Golius* on Alfarag. p. 132), in Talmudic יָפִי (Sabb. 26*), in *Pliny* (5, 18) *Jebba* (Jeba), different from *Sykaminos*. — 2. (distinguished) n. p. m. in Phenician JOSH. 10, 3, as well as in Hebrew 2 SAM. 5, 15; 1 CHR. 3, 7; 14, 6.

יָפִי (a deliverer, viz. Jah is) 1. n. p. m. 1 CHR. 7, 32; comp. יָפִי, יָפִי and יָפִי. — 2. (place of refuge) n. p. of a place, perhaps identical with יָפִי (which see); and hence the Patron. יָפִי one belonging to *Japhlet* JOSH. 16, 3.

יָפִי adopted for the noun יָפִי; but see הָיָה.

יָפִי (a noun from the fut. *Pahal* of יָפִי; prop. who becomes visible, an appearing one, viz. Jah is) n. p. m. NUM. 13, 6; 1 CHR. 7, 38.

יָפִי I. (Kal not used) intr. prop. same as יָפִי 1. to shine, to glitter, to appear, whence יָפִי; metaphor. to appear, i. e. to become visible; applied to persons, to be distinguished. Deriv. יָפִי 2. — 2. to appear afar off, to be prominent, of localities, i. e. to be situated high. Deriv. the proper names יָפִי 1, מִיפֶצֶה, מִיפֶצֶה; perhaps הוֹפֶצֶה also, transposed from

הוֹפֵקֵר, should be referred to it; see too מוֹפֵק. Comp. Ar. يَفَع in both senses, *وَفَع* to be high.

Hif. הוֹפֵקֵר (fut. יוֹפֵקֵר) 1. same as הוֹאִיר to cause to shine, אֶרֶץ עֲנָן (lightning) JOB 37, 15, with עַל upon a thing 3, 4. On JOB 10, 22 see יָסַע II. — 2. to appear, to come to (as also זָרַח) DEUT. 32, 2; Ps. 50, 2; 94, 1. — 3. Figur. to enlighten, i. e. to favour, with עַל of the object JOB 10, 3.

יָסַע II. (Kal not used) *tr.* to envelop, to veil, connected in its organic root יָסַע-יָסַע with הָסַח.

Hif. הוֹפֵקֵר (fut. ap. יָסַע) to envelop, to veil, JOB 10, 22 and it (אֶרֶץ) veils like darkness, i. e. this land of Sheol veils in deepest darkness.

יָסַע *f.* splendour, beauty, majesty EZ. 28, 7 17.

יָסַח (not used) *tr.* to select, to mark out, proceeding from the idea of separating, splitting (cognate in sense פָּלַח); particularly to make into something extraordinary, distinguished, wonderful. The organic root יָסַח-יָסַח would accordingly be that in בָּרַח, פָּרַח (which see) &c. Derivat. the noun מוֹפֵת; the partly cognate פָּלַח and the Aramaean פָּרִישָׁא, פָּרִישָׁי proceeding from the same view. But see מוֹפֵק.

יָסַח (formed out of יָסַח, fut. apoc. *Hif.* of פָּרַח, after the analogy of segolate nouns; extender, spreader, viz. Jah is, the Scripture itself GEN. 9, 27 pointing to this derivation) *n. p.* of the third son of נֹחַ GEN. 6, 10; 10, 1; afterwards represented in the ethnographical table as the most distinguished next to שָׁם 9, 27; 10, 2 21. In that table GEN. 10, 2-5 Japhet is given as the progenitor of 14 peoples, to which are added the inhabitants of the lands (10, 5) washed by the sea; so that geographically the name comprehends all Europe, Asia Minor, with the exception of the south of Taurus and of Asia between the Black and Caspian seas. As to the name, it has been brought into

connexion with *Tantrós* of the Greek mythology (Bochart, Geogr. sacra; Hasse, Entdeckungen II. p. 131), and explained accordingly (Buttmann, Mythol. I. p. 222), or with other parts of the Greek myth. But such comparisons are very insecure; and if we take the passage GEN. 9, 27 not as an explanation but a bare assonance, יָסַח may be derived from יָסַח (after the form פָּסַח, דָּלַח) denoting the white-coloured race distinguished for its beauty; after the analogy of חָם and שָׁם. In modern Hebrew the proper name حسان (beauty) Hassan was translated by it.

יָסַח (from פָּתַח; a breaker through, i. e. causing to bear, viz. Jah is, if it be not already in itself an epithet of the supreme deity, like the Egyptian *Ptah* and Phenic. *Pataik* from the same stem) 1. *n. p. m.* JUDGES 11, 12; 1 SAM. 12, 11; Greek *Ἰεφθάς*. — 2. *n. p.* of a place in Judah JOSH. 15, 43.

יָסַח-אֵל (El is a begetter) *n. p.* of a valley on the borders of Asher and Zebulun JOSH. 19, 14 27. It is conjectured to be the present *Jefât* (Robinson, new Bibl. Researches p. 135 seq.).

יָצָא (once, with the elision of א, יָצָאִי JOB 1, 21; *inf. abs.* יָצָא, *constr.* יָצָאִי contracted from יָצָאִי; *imp.* יָצָא, with א of motion יָצָאִי JUDGES 9, 29, *pl. f.* יָצָאִי SONG OF SOL. 3, 11, because with יָצָאִי; *part. m.* יָצָאִי, *f.* יָצָאִי Ps. 144, 14 or יָצָאִי DEUT. 28, 57 or יָצָאִי out of יָצָאִי ECCLES. 10, 5; *fut.* יָצָא) *intr.* 1. expressing self-activity, to go out, to go forth, from a place, oppos. יָבֵא, usually א) with כֵּן of the place whence GEN. 8, 19, JOB 3, 11, yet also (comp. the Latin *egredi urbem*) with the accus. EX. 9, 29, 2 KINGS 20, 4, therefore in the participial construction יָצָאִי דִּקְרִי GEN. 32, 23 those going out of the city, יָצָאִי הַחֲבֵרָה 9, 10, יָצָאִי שְׂעֵר 34, 24. In going out of a door or gate, the place is usually joined with תָּ (through), because it is also a going through, JER. 17, 19, NEH. 2, 13, but also with כֵּן JUDGES 11, 31, and with the accus. of the object JOB 30, 24; GEN.

34, 26. — b) without regard to place, expressing mere agency, hence absol. GEN. 24, 11; EX. 16, 4; JUDGES 3, 24. To b) belongs the signification to *walk*, where also no stress is laid upon the act of going out; with accus. *whither*, AM. 4, 3 and *ye shall go to the breaches*; 'פ' אחרך ' to follow 2 SAM. 11, 8; to go out to war IS. 42, 13; 'פ' ללפני ' to march before, to war 1 SAM. 8, 20; 'פ' לקראח ' to go to meet JOB 39, 21 &c.; 'פ' אל- ' to come to one IS. 36, 16; to travel, in order to trade DEUT. 33, 18; to go out free, of slaves EX. 21, 3, fully חספשי ' 21, 5 or ללפני ' 21, 2; נצ even of inanimate things, which revert free to their first possessors LEV. 25, 28. — 2. to go away, to go forth, from a person, construed with נצ EX. 8, 26, נצ 5, 20, מלפני GEN. 41, 46, ESTH. 8, 15, with little distinction in the meaning, according as the being with one is expressed by נצ, נצ or ללפני. Going away from God stands with מלפני GEN. 4, 16, נצ JOB 2, 7, seldom with the accus. in the meaning to forsake JER. 10, 20. — 3. Metaphor. in a variety of applications as to withdraw, remove, with נצ from IS. 49, 17 (parall. רחוק 49, 19); JER. 43, 12; LAMENT. 1, 6; to march off, with the accus. of time 2 KINGS 11, 7 9; to wander forth, absol. PS. 144, 14, with נצ to a place JER. 29, 16 and נצ whence, but also generally to wander, to go, with נצ whence and נצ whither JER. 9, 2; 25, 32; to go to hunt 1 SAM. 17, 35; to go to till the fields PS. 104, 23; to go forth, from the mother's womb, to be born, GEN. 25, 25; 38, 28, frequently with the addition of מלפני JOB 1, 21, מלפני 3, 11, מלפני JER. 1, 5; seldom מלפני DEUT. 28, 57; of animals, with מלפני IS. 14, 29; to arise, with נצ (out of) JOB 38, 29; to spring from, to be begotten, with מלפני GEN. 35, 11, מלפני 46, 26, מלפני 15, 4, once מלפני IS. 48, 1, the progenitor being elsewhere compared to a spring (PROV. 5, 16 18; PS. 68, 27); to proceed GEN. 10, 11; 17, 6; 1 CHR. 2, 53; to go out, from prison ECCLES. 4, 14, distress PROV. 12, 13, danger JER. 11, 11,

slavery 2 KINGS 13, 5, i. e. to be liberated, sometimes with נצ; to escape, with accus., an evil ECCLES. 7, 18; to go forth, by lot 1 SAM. 14, 41, from trial JOB 23, 10; נצ ' ל, נצ ' to go out, of the mind of a person GEN. 42, 28; SONG OF SOL. 5, 6; to proceed from, grow, sprout, bloom, of plants 1 KINGS 5, 13; JOB 14, 2; to bear DEUT. 14, 22; to grow out, of a horn DAN. 8, 9; to appear, become visible, of the sun GEN. 19, 23, the stars NEH. 4, 15, the morning-dawn HOS. 6, 3, figur. of salvation IS. 51, 5; to move along, to move down, of fire NUM. 26, 35, lightning EZ. 1, 13, wind ZECH. 6, 5; to gush out EX. 17, 6, comp. מלפני; to be drawn, of lots JOSH. 16, 1, with נצ of the person; to be shot, of an arrow ZECH. 9, 14; to be brought out of, of wares 1 KINGS 10, 29 (comp. מלפני vs. 28); to spend, pay away, with נצ for a thing 2 KINGS 12, 13; to run on, to extend, to pass on, of a boundary NUM. 34, 9; JER. 31, 39; to project, of מלפני, with נצ out of NEH. 3, 25; with נצ to bring forth words, to speak IS. 6, 10; to speak forth = to command ESTH. 7, 8; to promise IS. 45, 23; to issue, of a decision PS. 17, 2; to flow out JUDGES 13, 14, and so in the same manner other applications. Deriv. נצ, מלפני, מלפני, מלפני.

Hif. נצ (fut. נצ, ap. נצ; imp. נצ, once נצ IS. 43, 8; part. נצ, once נצ PS. 135, 7) caus. to cause to go out or forth, hence to lead out, with accus. of the person and נצ of the place EX. 13, 3; EX. 11, 7 &c.; to lead away, with נצ of the person GEN. 45, 1; to lead to, with נצ of the person or place 19, 5, EX. 46, 21, or also with נצ of the place 2 CHR. 29, 16; to carry through, with נצ of the place EX. 12, 5. In fig. applications as in the case of Kal, to free, from slavery EX. 13, 14, from prison IS. 42, 7, from trouble PS. 25, 17, from an enemy's power (מלפני) 2 SAM. 22, 49 (for which the PS. 18, 49 has מלפני); to lead to war IS. 43, 17; to drive forth EZR. 10, 3; to cause to arise, to be born JOB 10, 18; to bring forth, by art IS. 54, 16; to put forth, plants, fruits GEN. 1, 12; PS. 104, 14; to cause to ap-

pear, to make visible Is. 40, 26; JOB 38, 32; to make clear, to bring to light Ps. 37, 6; JOB 28, 11; to take forth, to separate, with מִפְּנֵי Lev. 26, 10 or כִּן out of JER. 15, 19; to bring out, i. e. to spread, a report, with עַל of the person respecting one NUM. 14, 37; to announce, with לְ of the person NEH. 6, 19; to draw out Ex. 4, 6; Ez. 21, 8; 24, 6; to exact, or to impose a tribute, with עַל 2 KINGS 15, 20.

Hof. הוֹצֵא to be brought out, led forth, GEN. 38, 25; to flow out, i. e. to be sent forth from a spring Ez. 47, 8, if we should not take מוֹצְאִים here as a noun in the sense of mouths.

The stem יִצֵּא has been preserved pure only in the Aramaean יִצֵּא, יָצָא (to shoot forth, to grow) and in the Ethiopic ወረዳ wazéa; elsewhere it is = נָסַע and then = נָצַח (to go out), נָצָא (the same), Yod and Nun being interchanged in the initial sound. The organic root is יִצֵּא, which exists also in יִצֵּא belonging to יִצֵּא, יִצֵּא, יִצֵּא (Aram. יִצֵּא belonging to יִצֵּא, יִצֵּא, see יִצֵּא), in יִצֵּא &c. In the dialects نَعَم, نَعَم, خَرَج are in use for it. Phenice. יִצֵּא (part. pl. m. יִצֵּא [iusim Plant. Poen. 1, 10]) the same.

יָצַב (Kal not used) tr. same as יָצַב (which see) to set, to put, to place, a signification usually assumed to explain the Hithp. But neither this Hithp. nor the collateral form יָצַב (necessarily to be assumed as a Kal to Hif., Nif., Hof., and as a stem for the nouns יָצִיב, יָצִיב, יָצִיב, יָצִיב) render the assumption of a transitive signification for Kal necessary; rather do the identity of the stem with the Ar. وَصَب (to stand, to stand fast, to endure), وَصَب (to stretch or lay upon the ground), وَصَب (to be constant, enduring) and its manifest connection with יָצַב, as well as all the stems compared at יָצַב point to an intrans. meaning: to be firmly in a place, to stand firm or sit, to lie firmly

in a place &c. Phenice. יָצַב tr. to place, part. יָצַב.

Hithp. הִתְיָצַב (fut. הִתְיָצַב; 3 fem. once הִתְיָצַב for הִתְיָצַב Ex. 2, 14 imp. in pause הִתְיָצַב) to stand forth, JOB 38, 14 they stand there like a garment, i. e. as if dressed out; Ex. 2, 4 and his sister stood afar off; JER. 46, 4 shew yourselves standing forth with your helmets; with עַם to stand against one Ps. 94, 16, but also to stand with or on the side of one NUM. 11, 16; to stand firm, in opposition, to withstand 2 CHR. 20, 6; 2 SAM. 21, 5; to take a stand 1 SAM. 17, 16; to set oneself, with הָ Ex. 19, 17 or עַל of the place HAB. 2, 1. The combination with עַל of a person or thing is most frequent in these applications: a) to stand with a person or thing NUM. 23, 3; to take up a position with one 2 CHR. 11, 13; b) to stand against one, to rise up against Ps. 2, 2; c) to stand before one, to do service JOB 1, 6, but in the last sense it is also construed with לְקִדְּרִי Ex. 8, 16, in which manner עֲמַד also appears Prov. 22, 29.

יָצַב (Peal not used) Aram. intr. same as Hebrew יָצַב; comp. יָצַב.

Pah. יָצַב (inf. constr. יָצַב) to make sure, determinate, clear, certain, DAN. 7, 19 with עַל: then I wished that he would give me assurance respecting . . . (the reading יָצִיב from יָצִיב does not at all give a good sense). Deriv. יָצִיב.

יָצַג (Kal unused) tr. prop. same as יָצַע to lay down, to set down; the Ar. وَصَعَ (to put, to lay) also pointing to this transitive signification.

Hif. הִצִּיג (part. מִצִּיג; inf. constr. הִצִּיג; fut. יִצִּיג, ap. יִצִּיג) to place, persons GEN. 43, 9 or things DEUT. 28, 56, 1 SAM. 5, 2, also with the accusat. to JER. 51, 34, more frequently with לְ JOB 17, 6; with עַל upon DEUT. 28, 26; fig. to establish, determine, set up firmly, מִשְׁפָּחָם AM. 5, 15; with עַם of the person to make to stand with one JOB 33, 15.

Hof. הוֹצִיג to be left, to remain, Ex. 10, 24.

The organic root of the stem should

be compared chiefly with that in יצַע, partly also with יצַק (see Hif.); but not with יצַב, since the latter is intrans.

יצַרר (a noun from the fut. Kal of יצַר) *m.* 1. what shines or gives light, hence oil, coupled with חֵירוֹשׁ NUM. 18, 12; DEUT. 7, 13; 28, 51; fig. בְּנֵי הַיָּצָרִים ZECH. 4, 14 those anointed with oil, the two heads (the spiritual and the civil). — 2. (a Shining one, viz. Jah is) *n. p.* of a Levite EX. 6, 18, who became head of a family; patr. יצַררִי NUM. 3, 27.

יצַרַע (with suff. יצַרְעִי; plur. constr. יצַרְעִי, with suff. יצַרְעִי; prop. part. pass.) *m.* 1. spread out, hence a couch, a bed, either a marriage-bed GEN. 49, 4, one of the dead JOB 17, 13, or a couch to rest upon PS. 63, 7; sometimes appended to עָרַשׁ 132, 3; the spreading of it is denoted by רָפַד JOB l. c. — 2. (*f.* only in 1 KINGS 6, 6) an expression in architecture 1 KINGS 6, 5 6 10 K'tib, which has sometimes been explained story (contignatio = stratum), sometimes floor (Symm., Joseph.); probably it means the (extended) lower building, substructure, except that both single stories or floors 6, 6 10, as well as the whole building are denoted by it. The K'tib has another form יצַרְעִי, to give a form for the technical application of the word.

יצַחֵק (mock, laughter; in GEN. 17, 17 and 18, 12, the laughter, sometimes of Abraham, sometimes of Sarah, sometimes that of people at the birth 18, 6, is assumed as the occasion of the name; it is best explained by the joy of the parents at his being born in their old age) *n. p. m.* of the great progenitor Isaac, whose life is described at length in GEN. ch. 21-28. Like יצַקב and אֶבְרָהָם, יצַחֵק is also put for all Israel. Sometimes יצַחֵק (which see) is put instead AM. 7, 9; JER. 33, 26; PS. 105, 9. LXX *Isaías*.

יצַחֵי (constr. pl. יצַחֵי) *m.* shoot, son, 2 CHR. 32, 21 K'tib, prop. those come forth, born, therefore with the addition of מְצִיִּים; the K'tib reads מְצִיִּים מִן־הָאֲשֵׁר; prepositives at a later period at-

taching themselves to the perfect without the relative מִשֵּׁר.

יצַיִב (def. יצַיִב) *adj. m.*, יצַיִבָּה *f.*, sure, irrevocable, DAN. 6, 13; faithful, exact, 2, 45; 7, 16; יצַיִבָּה *adv.* certainly, surely, 3, 24, for which 2, 8 has יצַיִב מִן־יִצַיִב.

יצַיִע see יצַיִע 2.

יצַע (Kal not used) *tr.* same as יצַנ (which see), to put, to set, to place, usually to spread out, a bed, a bed-like building; whence יצַע (modern Hebrew pl. מַצְעוֹת), יצַיִע and יצַיִע.

Hif. הִצַּעַע (*fut.* יִצַּעַע) to spread out, for a couch, to make as a bed, with accusat. of the material, שֵׁאוֹל (as object) PS. 139, 8, i. e. to make the couch in Sheol; to spread sackcloth and ashes IS. 58, 5, as penitents do.

Hof. הִצַּעַע (*fut.* יִצַּעַע) to be spread underneath as a bed, מִן־תַּחַת ESTH. 4, 3; with תַּחַת, and יִצַּעַע spread under IS. 14, 11; yet it is better to take יצַע as a noun in the last passage signifying cushion, on account of the parallel מִכְסֵּה.

יצַע *m.* cushion IS. 14, 11, see יצַע.

יצַק I. (*part. pass. m.* יצַקִּים, *pl.* יצַקִּים, *fem.* יצַקוֹת; *inf. constr.* יצַקִּי; *imp.* יצַק; and יצַק; *fut. I.* יצַק after the form יִלְכֵּךְ, *ap.* יצַק 1 KINGS 22, 35, *fut. II.* יצַק = יִצַק, therefore *pl.* יצַקִּי 1 KINGS 18, 34, 2 KINGS 4, 40, more frequently *fut. III.* יצַק, יצַק, before Makkeph יצַק; *fut. I.* occurs only in an intrans. sense) 1. *tr.* same as יצַק II. (יצַק) to pour, to pour out, a liquid, as חֵם LEV. 8, 15, מֵיִם 2 KINGS 3, 11, שֶׁמֶן GEN. 28, 18, with עַל of the person or thing on which LEV. 2, 1; 1 KINGS 18, 34; hence יִשְׁמֵן עַל־רֹאשׁ 1 SAM. 10, 1 to anoint, also with omission of the object or accus. 2 KINGS 4, 4; seldom with אֵל for עַל 2 KINGS 9, 6. With אֵל to pour in EZ. 24, 3; to pour out, a liquid food, with לֵב of the person 2 KINGS 4, 41 or with לֵבָי 2 SAM. 13, 9. Figur. with עַל to pour out, on the thirsty, desert land, i. e. to refresh and make it fruitful IS. 44, 3; to pour the spirit of life upon a thing, i. e. to in-

vigorate, to elevate Is. l. c. Here belongs the *part. pass.* יָצַק Ps. 41, 9; *an evil is poured upon him* (i. e. sickness penetrates him); as one says of anger, it is poured forth Jer. 42, 18. — 2. In a metallurgical sense: to cast, to melt, metals, with accus. of the object Ex. 38, 5 and לְ of the person for whom 25, 12 and בְּ of the place where they are cast 1 Kings 7, 46. יָצַק Job. 28, 2 and 29, 6 belongs to יָצַק II. (which see); while יָצַק 41, 15 16 belongs to יָצַק III.; on the contrary, the forms יָצַקוּ 1 Chr. 7, 24, 2 Chr. 4, 3, and יָצַקוּ 1 Kings 7, 30 belong here to the meaning to found or cast metal, as also the infinitive constr. יָצַקוּ Ex. 38, 27; while in Job 38, 38 it belongs to יָצַק II. — 3. *intr.* to flow out, of the blood of a wound 1 Kings 22, 35. Deriv. יָצַקוּ.

Ph. יָצַק (only *part. fem.* מִיָּצַק K'tib) to pour out continuously, oil 2 Kings 4, 5, where the K'tib has מִיָּצַקוּ (*part. Hif.*).

Hif. יָצַק (after the form מִיָּצַק; only *part. f.* מִיָּצַקוּ) to pour out 2 Kings 4, 5 K'tib; the K'tib has מִיָּצַקוּ. (The Hifil-form of יָצַק III. is יָצַקוּ, after the analogy of יָצַקוּ.)

Hof. יָצַק (*fut.* יִצַּק; on the contrary *part. m.* מִצַּק, *constr.* מִצַּק, as a *subst.*) 1. to be poured out Lev. 21, 10; to become fluid, נָהַר into a river Job 22, 16; yet יִצַּק may be taken in the latter place as a *part.* = מִיָּצַק in the sense of to be poured out, i. e. to leave no trace. We might read still better יִצַּק (*fut. Hif.*) and translate with the Vulg. a river washes away their foundation. — 2. In a metallurgical sense, hence מִצַּק 1 Kings 7, 16 a molten work of brass. Deriv. מִצַּק, מִיָּצַק 1 and 2.

The stem in its first signif. coincides exactly, as to its organic root, with that in יָצַק, יָצַק, יָצַק, and in signification 2 also with יָצַק, יָצַק.

יָצַק II. (*part. pass. m.* יָצַק; *inf. constr.* יָצַקוּ) *intr.* 1. same as יָצַק III. (יָצַק) to be firm, condensed, hard, hence יָצַק hardened, i. e. very firm Job 41, 16, of

the hardness of a stone, especially of the lower millstone. Hence too 41, 15 = מִצַּק 11, 15 a firm mass. יָצַק Job 29, 6 and perhaps also 28, 2 belongs to יָצַק I. — 2. to become thick, to thicken Job 38, 38.

Hof. יָצַק (*part. m.* יָצַק) to become firm, thick, strong, hence the *part. firm, strong*, Job 11, 15. Deriv. מִיָּצַק.

The organic root of this stem is closely connected with that in יָצַק, יָצַק, יָצַק &c.

יָצַק III. (Kal not used) *tr.* same as יָצַק (which see), whose collateral form it is.

Hif. יָצַק (*fut.* יִצַּק) to set, with accus. of the object 2 Sam. 15, 24, and with לְ of the person Josh. 7, 23.

יָצַקוּ (with *suff.* יָצַקוּ, from יָצַק I.) *f.* a casting, of metal 1 Kings 7, 24.

יָצַר I. (*fut.* יִצַּר after the form יָצַר, *ap.* יָצַר; 2 *p. fem.* יָצַרְתִּי, 3 *pl. m.* יָצַרְנוּ, which may also be referred to יָצַר *intr.* same as יָצַר I. (יָצַר) and יָצַר I. (יָצַר) to be narrow, pressed together, from the fundamental signification "to be enclosed, fenced about". Hence *figur.* to be straitened, in step (יָצַר), i. e. not to be free in his movement Prov. 4, 12; Job 18, 7; to have no room, for dwelling, Is. 49, 19 thou wilt be narrower than the inhabitants, i. e. too narrow for the inhabitants; metaphor. to be in distress (parallel יָצַר), trouble, sorrow, misfortune, and used impersonally like יָצַר and נָחַס Gen. 32, 8; 1 Sam. 30, 6; 2 Sam. 13, 2; Judges 2, 15; 10, 9; Job 20, 22. יָצַר belongs to יָצַר I.

The stem יָצַר in this signif. is identical in its organic root (יָצַר) with that in יָצַר, יָצַר, יָצַר, in all which lies the fundamental meaning of hedging about, enclosing; Ar. صَرَّ to straiten.

יָצַר II. (*part. m.* יָצַר, most frequently used as a noun, which see; *fut.* I. יָצַר, יָצַר, with *suff.* יָצַרְתִּי Is. 42, 6; 49, 8, K'tib יָצַרְתִּי; also the *o* is lost, as יָצַרְתִּי Is. 44, 12; *fut.* II. יִצַּר, יָצַר, *ap.* יָצַר, יָצַר) *tr.* prop. to cut, secure,

cognate in sense with **בָּרָא** (= **בָּרָה**), hence to form, to fashion, of a carver in wood, a joiner Is. 44, 9 12, but also of a smith 54, 17, oftenest of a potter 64, 7. Phenic. **יִצֵר** a potter. Hence figur. to create, of God, supplementing **בָּרָא** and **עָשָׂה** Is. 43, 7; 45, 7; JER. 33, 2; AM. 4, 3; with accus. of the object and accus. of the material GEN. 2, 19; but the latter is frequently omitted Ps. 104, 26; AM. 4, 13. The idea is, however, only applied generally, and in such a way as that the original meaning to form is entirely in the back-ground Is. 45, 7; ZECH. 12, 1. Metaphor. in general to make into something, to destine, to appoint, with accus. of the object and ל to Is. 42, 6; 49, 5; to devise, where **עָשָׂה** or **הִבִּיא** denotes the execution and completion Is. 22, 11; 37, 26; 46, 11; 2 KINGS 19, 25; with **עַל** of a person or thing to plot against one or a thing JER. 18, 11; Ps. 94, 20 devising mischief against (**עַל**) the law. For **יִצֵר** or **יִצֵר** as a noun, in its variety of senses, see under **יִצֵר**. Deriv. **יִצֵר**.

Nif. **נִיצַר** prop. to be formed, fashioned, therefore to exist, to be, Is. 43, 10 before me there was no God, parall. **הָיָה**.

Puh. **יִצֵר** to be preformed, predestined, **יָמִים** (days of life) Ps. 139, 16.

Hof. **יִצֵר** to be made, **כָּלִי** Is. 45, 17.

The organic root of this stem **יִצֵר** with the fundamental meaning "to cut" is also in **צַר** II. (**צָוִר**), whence the noun **צָוִר** edge, and image, form. This root is moreover in **צָר** I. (Targ. **צָר**, Syr. **صَرَّ**, Ar. **صَرَّ** II.), **צָר** (which see), **צָר** (intrans.), Ar. **صَرَّ** (prop. to cut) &c., where the same fundamental meaning is found. Hence the metaphor is just as in **בָּרָא**; and in actual usage there is no distinction between the two verbs. See **צָוִר** II.

יִצֵר (with suff. **יִצְרֵנוּ**, **יִצְרֵנוּ**) m. 1. concr. formation, frame, of a **יִצֵר**, particularly of man as a weak creature of the dust Ps. 103, 14; the clay-work, of the potter Is. 29, 16; an idol HAB. 2, 18. — 2. Figur. the formation of the thought, the inclination

and endeavour, after evil, usually coupled with **לֵב** GEN. 8, 21, or **מַחְשְׁבוֹת לֵב** 6, 5; 1 CHR. 29, 18; seldom without **לֵב** DEUT. 31, 21; but also generally purpose, in a good sense, Is. 26, 3 thou preservest those that are staid in purpose, where **יִצֵר** is the accus., standing for **יִצְרֵנוּ**. — 3. (creation, viz. of Jah) n. p. m. GEN. 46, 24; patr. **יִצְרֵנוּ** NUM. 26, 49.

יִצֵר (only pl. **יִצְרֵנוּ**) m. the form, of the members, the bodily structure Job 17, 7.

יִצְרֵנוּ (from **יִצְרֵנוּ** creation, i. e. a creator is Jah) n. p. m. 1 CHR. 25, 11, for which 25, 3 has **יִצְרֵנוּ**, with Yod rejected at the beginning.

יָצַח (only fut. **יִצָּח**, **יִצָּח**, **יִצָּח**, where Yod the first letter of the root instead of quiescing is assimilated to the following sound by Dag. forte, as in **יָצַח**, **יִצָּח**, conseq. for **יִצָּח** or **יִצָּח** &c.; 3 p. pl. in pause **יִצָּחוּ** doubling the last radical, as in **יָרָחוּ**, **יָרָחוּ**, **יָרָחוּ** &c.) intr. to burn, to be set on fire, to kindle, with **ב** in a thing, Is. 9, 17 and it kindles in the thickets of the forest; to be burned, **בָּאֵשׁ** in fire, i. e. to perish in the fire 33, 12; JER. 49, 2; 51, 58.

Nif. **נִיצַח** (after the form **נִצָּח**, like **נִצַּב** and **נִצַּב**; used only in the perfect) to be burned, consumed, of a country JER. 9, 11; with **בְּמִדְבָּר** or also without any addition, of pastures 9, 9; generally to be desert, waste 46, 19, where the LXX read **נִצָּח**, from **צָוִר**, Ar. **صَات** (to call, comp. the Phenic. n. p. **صَات** invocation of Baal); in the later period of the language like Kal, to be consumed, with **בָּאֵשׁ** to perish in fire NEH. 1, 3; 2, 17. Figur. of burning anger, with **ב** of the person in whom 2 KINGS 22, 13, or of the object in which it flames up 22, 17; for which the usual **יָצַח** stands in the parallel passage 2 CHR. 34, 21 25. In JER. 2, 15 the K'ri has the pl. **נִיצָּחוּ** (from **נִצָּח** in an objective meaning), while the K'tib reads **נִיצָּחוּ** in the sing.; in no case should a stem **נִיצָּח** be thought of.

Hif. הִזְעִיר (after the form הִזְעִיג, הִזְעִיךְ, הִזְעִיר, from הִזְעַג, הִזְעַךְ, הִזְעַר; *part.* הִזְעִיר; *fut.* הִזְעִיר, *ap.* הִזְעִיר; but also once regularly the *perf.* הִזְעִיר 2 SAM. 14, 30 K'tib) to burn, to set on fire, to kindle, with accus. of the object kindled, הִזְעִירָה 2 SAM. 14, 30, מִשְׁפָּן JER. 51, 30, צִיר 32, 29; but when הִזְעִיר stands with it to supplement the idea of the verb, and the meaning accordingly is to set fire to, the object wherein stands with הִזְעִיר JER. 17, 27; 21, 14; 33, 12; 50, 32; AM. 1, 14; LAMENT. 4, 11, where הִזְעִיר may also be put after Ez. 21, 3; twice הִזְעִיר stands for הִזְעִיר JUDGES 9, 49, JER. 11, 16, as vice versa הִזְעִיר (הִזְעִיר) for הִזְעִיר 9, 8. הִזְעִיר הִזְעִיר to cause to perish by fire, with accusat. of the object 2 SAM. 14, 30, where the K'tib reads הִזְעִיר. Another form, הִזְעִיר after the analogy of הִזְעִיר (from הִזְעִיר), whence comes the *fut.* with *suff.* הִזְעִירָה Is. 27, 4, belongs also to our stem; but we should read הִזְעִיר.

The organic root of the stem הִזְעִיר lies also in הִזְעִיר belonging to the Nifal הִזְעִיר and in הִזְעִיר (הִזְעִיר) or הִזְעִיר, if this be the stem.

יָקַב (not used) *intr.* to be hollowed out, to be deep, of a tub, hole, pit. The org. root יָקַב is also found in יָקַב I, יָקַב II. (יָקַב), (יָקַב), (יָקַב), Aram. יָקַב II, whence יָקַב, Hebr. יָקַב I, יָקַב II, softened in the initial sound into יָקַב (יָקַב), Aram. יָקַב (יָקַב), Hebr. יָקַב III. &c., as well as in numerous stems in the Aramaean and Arabic. The Arab. وَقَب to be hollow, deep, spoken of a pit, a hole, is specially to be compared. Derivative

יָקַב (with *suff.* יָקַב; *pl.* יָקַב, *constr.* יָקַב, with *suff.* יָקַב) *m.* 1. the vat (cupa) of the press, into which the new wine flowed Jo. 2, 24; 3, 18; HAGG. 2, 16, Greek *σπολήσιον*; figur. conceived of as a main dispenser of drink 2 KINGS 6, 27, without its being = הִזְעִיר on that account. It stands in poetry, however, for הִזְעִיר (the trough, in which the grapes lie to be trodden); hence יָקַב JOB 24, 11 or יָקַב Is. 16, 10, יָקַב standing elsewhere

(Is. 63, 2). יָקַב הִזְעִיר ZECH. 14, 10 the king's wine-presses, which were situate at the royal garden within the double wall at Jerusalem. — 2. (depth, hollow) *n. p.* of a celebrated battle-field where the Midianites suffered a defeat; called יָקַב JUDGES 7, 25 because the Midianite king יָקַב succumbed there. Whether the place should be looked for in a district east or west of the Jordan, is uncertain.

יָקַב (from יָקַב) *m.* gatherer, see

יָקַב (El is gatherer) *n. p.* of a city in the south of Judah on the Edomite border NEH. 11, 25; on the other hand, in JOSH. 15, 21 and 2 SAM. 23, 20 יָקַב stands for it.

יָקַד (part. f. הִיָּקַד; part. pass. m. הִיָּקַד; *inf. constr.* יָקַד; *fut.* יָקַד and יִיָּקַד) *intrans.* to glow, to burn, to flame, spoken of fire, burning anger Is. 65, 5, DEUT. 32, 22; of annihilation and destruction Is. 10, 16. יָקַד has become a noun, prop. anything kindled, hence a burning log Is. 30, 14. Deriv. הִיָּקַד, הִיָּקַד, הִיָּקַד, and יָקַד in the proper name יָקַד.

Hof. הִיָּקַד (only *fut.* יִיָּקַד) to be kindled, to be burned, with הִיָּקַד of the place in which Lev. 6, 2 5, seldom with הִיָּקַד; to flame up, to burn, like Kal, of anger, absol. JER. 17, 4, or with הִיָּקַד of the person 15, 14.

The stem יָקַד is identical with הִזְעִיר, since ז is interchanged with ק in stems (comp. הִזְעִיר and הִזְעִיר, הִזְעִיר and הִזְעִיר, and הִזְעִיר &c.); Ar. وَقَد, Syr. هَمَم and هَمَم the same. But the organic root is הִזְעִיר, which is also in הִזְעִיר (הִזְעִיר).

יָקַד (part. f. def. הִיָּקַד or הִיָּקַד) *Aram. intr.* same as Hebrew יָקַד DAN. 3, 6 15 17 21 23 26. Deriv. יָקַד.

יָקַד (constr. יָקַד) *m.* the glow of anger, see יָקַד.

יָקַד (constr. יָקַד, def. הִיָּקַד) *Aram. f.* a conflagration DAN. 7, 11.

יָקַד (wrath of the people) *n. p.* of a locality in the mountains of Judah JOSH. 15, 56.

יָקַד (not used) *intr. prop.* to keep, to

hold fast, to guard; particularly in a religious sense, *to be pious, God-fearing*, i. e. *to hold to God, to keep him for oneself*, Ar. *وَقَى* V. VIII. Comp. the stem *יקה* connected with the present, *to be obedient*, prop. *to hold to one, to resort to one, to attach oneself to him*, Hebr. *קָהָה* (to collect), whence the proper names *קָהָה*, *תִּקְהָה*, Targumic and Talmudic *קָהָה* (to collect), Ar. *نَقَا* (the initial *y* and *n* interchanged) *to be bound*, i. e. firm, strong, and *to apprehend*, a discourse. Yet it is probable that *יקה* is also said of God, *to keep* (a man), *to protect, to hold to him*. From all these verbs (*קָהָה*, *תִּקְהָה*, *נָקָה*, enlarged *קָהָה*, Ar. *وَقَى*, *نَقَا*, Aram. *קָהָה* &c.) it is evident that the organic root *קד* is altogether identical with the root *קד* in the sense *to gather* to a thing or person, *to hold firmly* by one, *to comprehend thoroughly, to trust* (*קָהָה*), *to be strong, firm*, with which may be compared the Sanskrit *kad*, *to be mighty*, the Zend *kavi* a king, the Pers. *kav* firm, valiant &c. Deriv. *יקיר* in the proper name *יְקִיחָאֵל* and the name *יקָה*; on the other hand the K'tib *תִּקְהָה* 2 Chr. 34, 22 belongs to *יקָה*.

יקָה (prop. part. m. of *יקָה*, *one holding by the assembly of the wise*) n. p. m. Prov. 30, 1, a name that appears to be symbolic like that of the son *אֲנָדִיר*; the superscription here having necessarily to be interpreted symbolically.

יקָה (not used) intr. to obey (Ar. *وَقَى*, the same, whence *وَقَى* obedience) prop. *to hold to one, to be attached to one, to hope, to trust*, which ideas have been already unfolded under *יקָה*. Derivat. *יקָה*, and the proper name *תִּקְהָה* K'tib.

יקָהָה (constr. *יקָהָה* with Dagesh in *ק* in the construct state as in *עֲבָדִי*, *עֲבָדוֹת*, *יְקָרֹת*, *הַלְלָקָה* (from *יקָה*) fem. obedience, reverence, respect GEN. 49, 10 (Targ., *Ibn Ganāch* who compares the Arab., *Künchi* and others); Prov. 30, 17. It is true that the Vulg., Syr., LXX (in

the Genesis passage) take it to mean expectation, hope = *תִּקְהָה*, which the word may also signify; that *Rashi*, the cod. Sam. (see *תִּקְהָה*), *Levi ben Gershom* &c. suppose it to denote attachment to, a sense which also lies in the verb; and that the LXX, Targ. and *Rashi* on Prov. understand it to mean old age, from *תִּקְהָה* *to be weak*; but the first signification is preferable because of its naturalness.

יקָדִיר m. a burning log JER. 30, 14.

יקָדִיר m. a burning Is. 10, 16.

יָקוּט (in mss. *יָקוּט*; from *קָט*) masc. a thing to be rejected or cast away JOB 8, 14. See *קָט*.

יָקִים (a noun from the fut. Kal of *קָם*) m. the existing substance, i. e. the living things of the earth GEN. 7, 4 23; DEUT. 11, 6; perhaps from *קָם* *to live*, so that *יָ* would denote a living thing.

יָקִישׁ (after the form *עֲצָיוֹם*, *שָׁלִים* 2 Sam. 20, 19, from *קָשׁ*, and = *יָקוּשׁ* Hos. 9, 8, being in signif. = part., see *יָקִישׁ*; pl. *יָקִישִׁים*) m. an ensnarer, a net-layer, a fowler, Prov. 6, 5, usually with *נֶפֶשׁ* (which see) laid by the *יָקִישׁ* Ps. 91, 3; Hos. 9, 8; *יָקִישׁ* JER. 5, 26 the stooping (*שָׁךְ* infin. of *שָׁכַךְ*) of the fowlers.

יָקִישׁ see *יָקִישׁ*.

יָקִירָה (from *יקָה* after the form *יָקִירָה* Eccl. 5, 10 K'ti, *שָׁבִירָה*, *שָׁבִירָה*) fem. might, only in

יָקִירָהּ (*El is almightiness*) n. p. m. 1 Chr. 4, 18, formed from *יָקִיר* and *יָקִירָה* with the vowel of union *יָ*.

יָקִטָן (a noun formed from the fut. Hof. of *קָטַן*, prop. a curtailed, shortened one, i. e. a little one, comp. the proper name *קָטָן*; the LXX and Vulg. read *יָקִטָן*, from the fut. of Kal; the Arab. was spoken and written *Kachtān*, *نَحَطَان* n. p. of a son of Eber, of the fifth generation after Noah, from Shem, and therefore to be considered a Semitic progenitor GEN. 10, 25. The thirteen tribes de-

scended from *Joktan* viz. *אֶלְמוֹרָד*, *שֵׁלָף*, *דִּקְלָה*, *אִוֶּזֶל*, *יְהוּרָם*, *יִרְחָ*, *חֲצִירְמָנוֹת*, *יֹבָב*, *חֲנִיֵּלָה*, *אִיפֶר*, *שָׁבָא*, *אֲבִימָאֵל*, *טִבְכַּל* had their abode in southern Arabia, and gave their names to the countries there 10, 25-30. According to 10, 30 the Joktanites dwelt from *מִצְפָּה* till where one comes to *סָפָר*, even to the east-mountain, i. e. from *Bisha* on the great road of *Negd*, called the key of Yemen, to *Safar*, the metropolis of the kings of Saba and Himyar, and as far as the eastern mountain-territory. Comp. *Po-cocke*, spec. Hist. Arabum p. 338.

יָקִים (*A setter up*, viz. *Jah* is, from *קָם*) *n. p. m.* 1 CHR. 8, 19; 24, 12.

יָקִיר (formed from the *Pihel* of *יָקָר*) *adject. m.* dear, costly, valuable, JER. 31, 20.

יָקִיר (*def. יָקִירָא*) *Aram. adj. m.* weighty, important, DAN. 2, 11; distinguished, noble EZR. 4, 10.

יָקִם (not used) *intr.* same as *קָם* (*קָם*), out of which it is lengthened (in its application to proper names); as it is also elongated at the end into *קָמָה*. Derivat. the noun *יָקִם* (*constr. יָקִם*) in the proper names *יָקִמָה*, *יָקִמָם*, and *יָקִם* (*constr. יָקִם*) in the proper name *יָקִמָם*.

יָקִם (*constr. יָקִם*) *masc.* see *יָקִמָה*, *יָקִמָם*.

יָקִם (*constr. יָקִם*) *m.* see *יָקִמָם*.

יָקִמָה (*Jah is the Continuing, Enduring*, see *יָקִם*) *n. p. m.* 1 CHR. 2, 41; 3, 18.

יָקִמָם (*continuance of the congregation*; *יָקִם* *constr. state of יָקִם*) *n. p.* of a Levitical city in Ephraim, south-west of *אֶבֶל מְחֻלָּה* on the mountain that rises rugged above the plain of the Jordan, nearly opposite to the mouth of the *יָבֵק* 1 KINGS 4, 12, 1 CHR. 6, 53; for which another Ephraimite city *קִבְצִים* is mentioned in JOSH. 21, 22.

יָקִמָם (*continuation of the family*) *n. p. m.* 1 CHR. 23, 19. The reference of *יָקִם* to *יָקִם*, *constr. יָקִם*, is not sufficient; rather see *יָקִם*.

יָקָה (from *יָקָה* I.) *masc. possession*, see

יָקָה (from *יָקָה* *עָם* *possession of the congregation*; *יָקָה* is a noun from the *Hofal* of *יָקָה* I.) *n. p.* of a Levitical city in Zebulun JOSH. 21, 34, situated at mount Carmel, and therefore called *לְפָרְמֶל* 12, 22, where a brook rising in Carmel flowed by 19, 11. It was formerly the residence of a Canaanite king 12, 22. There appears to have existed also another city of this name; because the addition of *לְפָרְמֶל* was put to ours.

יָקָע I. (only *fut. יָקָע, יִקָּע*, while the synonymous *נָקָע* is used in the *perf.* EZ. 23, 18 22 28) *intr.* same as *נָקָע* to be taken away, removed, struck off, as the Ar. *نَكَع* (to strike away, to knock off, to drive away) has the same fundamental signification when *trans.* Hence figurat. a) to be dislocated (of a limb) GEN. 32, 26; b) to stand off, from a thing, to turn away from, with *בֵּן* JER. 6, 8 or *מִפְּנֵי* of the person EZ. 23, 17 18, therefore to be tired of. Cognate in sense is *יָקָע, יָקָע* (to withdraw from a thing, to feel disinclination to it). The organic root *יָקָע*, as a collateral form of *יָקָע*, lies also in *יָקָע* (*קָע*), *ע* and *צ*, as also *צ* and *ס* being frequently interchanged in the formation of roots; in the Arab. only the above-mentioned *نَكَع* and also *بَقَص* (to loosen, to break off, to put away) are connected with it.

יָקָע II. (Kal not used) *tr.* to stick in, to fix firmly to a thing, Arab. *وَقَعَ* (to push or stick into a thing, figurat. to curse, to reproach); with which *نَقَعَ* (to cut into) and *لَقَعَ* (to pierce) are also connected. The organic root *יָקָע* is closely related to *קָע* (which see), *יָקָע* II. &c.

Hif. *יָקָע* (*imp. יָקָע, fut. יָקָע*) to fasten, to a stake, to impale, to nail to, i. e. to crucify, as the Vulg. rightly translates; while to hang or hang upon is expressed by *תָּלָה* NUM. 25, 4, 2 SAM. 21, 6 9; with *לְ* or *לְמִי* of the person for

whose satisfaction the punishment takes place.

Hof. דוּקַע (part. מוּקַע) pass. to be impaled 2 SAM. 31, 13.

יָקַר (in Kal is used only the 3 p. fut. pl. יִקְרֶה for יִקְרֶה from יָקַר after the form יִשָּׁר, יִשָּׁק, with Dagesh resolved) *intr. to be bent, to be round or shaped like a circle, to move in a circle*, Is. 29, 1 *the feasts may revolve*, i. e. make their circuit, go from one passover to another. In its organic root יָקַר it is identical with that in יָבַד, יָבַד I, יָבַד &c., where the same fundamental signification is found, with greater or less modification. The same meaning is borne by the Ar. **وَقَف**, whence **وَقَف**, limbus, armilla; and especially by the simple stem **קָרַח** (קָרַח) belonging to **קָרַח**, but which may also be derived from יָקַר, like **קָרַח** from יָקַר. The organic root in יָקַר (which see), whence **יָקַר**, **יָקַר**, written with initial נ in Arab. and Targ. also, and coinciding with **נָקַר**, belongs to a quite different group.

Hif. דִּקְרָה (after the form **דִּקְרָה**, **דִּקְרָה** from **דִּקְרָה**, **דִּקְרָה**; *inf. absol. דִּקְרָה*; *fut. דִּקְרָה*) *to do in a circle, to surround, to encircle*, with accus. of the object Ps. 22, 17, sometimes with the addition of **כָּרַב** *round about* 1 KINGS 7, 24, and fig. Is. 15, 8; but also with **עַל** of place 2 KINGS 6, 14, Ps. 17, 9, parall. to **כָּרַב** 88, 18, or together with **כָּרַב** 2 KINGS 11, 8; *to encompass*, **כָּרַב**, with **עַל** of a person Job 19, 6, yet figuratively **עַל** is sometimes omitted LAMENT. 3, 5; *to go round in a circle*, **יָקַר** **דִּקְרָה**, Job 1, 5; *to cut round* LEV. 19, 27, to leave a tuft in the middle of the head. **דִּקְרָה** Josh. 6, 11 or **דִּקְרָה** 6, 3 is used adverbially for *round about, circumcirca*.

יָקַר (only fut. **יִקְרֶה**, **יִקְרֶה**, once **יָקַר** 1 KINGS 3, 15 after the form **יָקַר**, *apoc. יִקְרֶה*) *intr. to stir, to move*, opposite to rest, hence *to awake* GEN. 41, 21, opposite to **יָשָׁן** 1 KINGS 18, 27; sometimes with the addition of **מִשְׁכָּה** *out of sleep* JUDGES 16, 14, or **מִיָּד** *from intoxication*

GEN. 9, 24. The stem **יָקַר** is in Arab. **يَقَرُّ** with a similar fundamental signification; but the organic root is **يָקַר**, which is also in **יָקַר** (יָקַר); the Hif of **יָקַר** is very common in prose for **יָקַר**.

יָקַר (fut. **יִקְרֶה**, **יִקְרֶה** and **יָקַר**) *intr. prop. to be heavy, weighty*, like the Targumic **יָקַר**, Syr. **يَقَرُّ**, Ar. **يَقَرُّ** &c., which make this fundamental sense clear; and here it is even active in part, *to make heavy, to burden*. Hence metaphor.: *to be distinguished, famous*, **יָקַר** 1 SAM. 18, 30, *unattainable, dear* Ps. 49, 9, *costly, valuable* 72, 14; *to be dear, precious*, usually with **יָקַר** of the person 1 SAM. 26, 21; Is. 43, 4; 2 KINGS 1, 14; *to be difficult to comprehend*, with **ל** Ps. 139, 17 (comp. DAN. 2, 11). Only in appearance is **יָקַר** construed with **מַעֲלָל** of the person ZECH. 11, 13, since **מַעֲלָל** here refers rather to **דִּקְרָה** (which is construed with **מַעֲלָל** of the person 2 KINGS 13, 23; 24, 20; EZ. 18, 31; DEUT. 9, 17), the sense of the passage being: *cast into the treasury (of the temple) the costly prophetic mantle, from which the figure is taken, then the honorary reward for it, with which I was honoured*. In derivatives also, *to be dear, splendid, shining, distinguished, honourable, composed, meek, mild*. Deriv. **יָקַר**, **יָקַר**, **יָקַר**.

Pih. יָקַר (not used) *to be very dear, very valuable*. Deriv. **יָקַר**.

Hif. דִּקְרָה (*imp. דִּקְרָה*; *fut. יִדְקֶר*) *to make precious or dear, with מִן more than* Is. 13, 12; figurat. *to make rare, with מִן to withdraw from* ... PROV. 25, 17.

The original signification of the stem **יָקַר** is, as already mentioned, sufficiently and unquestionably confirmed by the Targumic **יָקַר** *to be burdened, charged, obdurate, hardened, weighty, heavy*; Syr. **يَقَرُّ** partly trans. *to burden, make heavy*, partly intr. *to be oppressed by a burden*, Pael *to honour, reckon worthy* &c., Sam. **יָקַר** *to be burdened and to be honoured, valued*; Arab. intr. **يَقَرُّ** *to be earnest, steadfast, calm, dignified, mild,*

tame, and trans. *וָקַר* to *burden*, to *make heavy* &c.; especially as the development of the meanings in the cognate (in sense) *קָבַר* forms a complete analogy; and also in the Latin stem *grav* the same connexion of signification exists. Both the noun *קָבִיר* (ZECH. 14, 6) in the sense of the noun *קָרָה* (NAH. 3, 17), and the adj. *יָקָר* (constr. *יָקָר*) PROV. 17, 27 K'ri, interchanged with *קָר* (ibid. K'tib), and the analogy of the cognate (in sense) *קָבַר* in its organic root, point to the original conception of the organic *קָר*, which is therefore, to be drawn or pressed closely together, to be pressed thickly or closely, to be heavy, weighty, the heavy, weighty, thick and dense appearing as a mass firmly bound and drawn together; manifestly connected with *קָר* (*קָרָה*), Ar. *قَرَّ* to draw together, to stiffen (with frost), to freeze (the same figure being also in *קָפָא* = *קָבָא*, *קָרָה*, to be cold, *קָר* III. (*קָר*) to knot to, to bind to. The same is the case with *קָבַר*. The Ar. *كَبَد* means to be drawn together, to be thick, of the belly (*كَبَد* belly), to be thickened in a point into a knot; of curdled milk (comp. *קָפָא*, *קָבָא* II., *קָבָן*), to be drawn together, to be stiffened, by severe cold (*קָבַד* cold). The organic root of *קָבַר* is also in *בָּר* II. i. e. *בָּרַד* (which see).

יָקָר (constr. *יָקָר*, with *קָ*, *יָקָר*; pl. *יָקָרִים*) adj. m., *יָקָרָה* (constr. *יָקָרָה*; pl. *יָקָרוֹת*) f. 1. prop. contracting, hence fig. reserved, thoughtful, of *רִיחָה* PROV. 17, 27 K'ri, for which the K'tib has *קָר* (which see). — 2. weighty, heavy, large, of building stones for the purpose of strengthening 1 KINGS 5, 31; 7, 9 10, explained by the appended *גִּלְיוֹת* *גִּלְיוֹתִים* *גִּלְיוֹתִים* (*freestone*) 2 CHR. 3, 6. In Is. 28, 16 it is better to take *יָקָרָה* as the constr. state of the noun *יָקָרָה* (which see). — 3. great, powerful, considerable (in number), an adjective to *הָיוּ* PROV. 1, 13; 12, 27; 24, 4 = *זָקַק* 8, 18, *כָּב* 13, 7. — 4. Fig. dear, costly, precious, spoken of precious stones

2 SAM. 12, 30; 1 KINGS 10, 2 10; 1 CHR. 20, 2; EZ. 27, 22; JOB 28, 11; of men LAMENT. 4, 2; PROV. 6, 26; valuable Ps. 36, 8; JER. 15, 19 (opposite *זָלָל*); PROV. 3, 15; rare (comp. Hif. of *יָקָר*) 1 SAM. 3, 1; Ps. 116, 15; splendidly, majestically, adverbially JOB 31, 26; subst. splendour, hence *יָקָר* *בָּרִים* Ps. 37, 20 beauty of the meadows, i. e. grass.

יָקָר (with suff. *יָקָרִי*) m. preciousness, i. e. treasure JOB 28, 10; dignity, honour EZ. 22, 25; ESTH. 1, 20; splendour 1, 4; costliness PROV. 20, 15; dignity, high position ESTH. 6, 9; riches Ps. 49, 13 21.

יָקָר Aram. intr. = Hebrew *יָקָר*. Deriv. *יָקָר*.

יָקָר (not used) to be extraordinary, singular, very distinguished. Deriv. *יָקָר*.

יָקָרָה (constr. *יָקָרָה*, def. *יָקָרָה*, *יָקָרָה*) Aram. m. riches, treasures, DAN. 2, 6; dignity, coupled with *מַלְכִּי*, *שְׁלִיטָן* 7, 14; authority 5, 20.

יָקָרָה (after the form *רִשְׁעָה*, *יָרָה*, *יָרָה*, an infinitive noun, constr. *יָקָרָה*; pl. with suff. *יָקָרָהִי*) f. 1. weight, of a stone, Is. 28, 16 a stone of the corner, of weight, of an established foundation, i. e. a weighty foundation-stone suitable for a corner, for which purpose the heaviest and largest were taken. — 2. preciousness, valuable possession, Ps. 45, 10 daughters of kings are among thy valuable possessions (in *יָקָרִי* the Dagesh is to be explained as in *לִישָׁרִי* above p. 579).

יָקָשׁ (1 pers. in pause *יָקָשְׁתִּי*, 3 pl. *יָקָשׁוּ*, once in pause *יָקָשְׁוּ* Is. 29, 21, where in appending a Nun the preceding vowel *־* is lost; part. *יָקָשׁ* tr. prop. to knot, to ensnare, to wind, to lay snares, with accusat. *פָּהוּ* Ps. 141, 9, the nouns *יָקָשׁ* and *יָקָשׁ* being usually also coupled with *פָּהוּ*; but also without *פָּהוּ*, and merely with *לְ* of the person to lay snares, spoken of fowlers, and metaphor. Is. 29, 21, JER. 50, 24, which is followed by *נִלְכְּדוּ* the effect. Deriv. *יָקָשׁ*, *יָקָשׁ*, *יָקָשׁ*, *יָקָשׁ*, and the proper name *יָקָשׁ*.

Nif. *נִקְשׁוּ* (fut. *יִקְשׁוּ*) reflexive, to be

snared, to be caught, coupled with *נִלְכַּד* Is. 8, 15; 28, 13; construed with *ב* by Deut. 7, 25; Prov. 6, 2. — *נִקַּשׁ* Ps. 9, 17 stands for *נִקַּשׁ* (3 pers. perf. sing.), since the reflexive signification alone suits here.

Hof. הִיקַשׁ (part. m. plur. *הִיקַשִּׁים* = *מִיִּקְשִׁים*) *to be snared, caught*, Eccles. 9, 12 *like them* (birds) *are men snared*.

The fundamental signification of the organic root of this stem *קִשׁ*, which is also found in *קִישׁ*, *קִשׁ*, *קִשׁ*, and many others, is *to knot, to bind, to intertwine*; and is copiously unfolded under *קִשׁ* with comparison of the cognate Semitic stems.

קִשׁ m. see

קִשְׁשׁוֹן (from *קִשׁ* with the termination *שׁוֹן*; *fowler*) n. p. of a son of Abraham by Keturah Gen. 25, 2, from whom the Arabian tribes *קִשְׁשִׁי* and *קִשְׁשִׁי* were derived 25, 3.

קִשְׁרָה (not used) tr. *to reward* (combatants), *to give the reward of victory*; the Ar. *كش*, and Ethiop. have the same meaning. Deriv. the noun

קִשְׁרָה (constr. *קִשְׁרָה*) m. *reward of victory*, only in

קִשְׁרָה (usually explained, from *קִשְׁרָה* *subdued by El*, Hof. of *קִשְׁרָה*, Ar. *كش* to serve; better from *קִשְׁרָה* *El's reward of victory*, from *קִשְׁרָה*) n. p. of a city in Judah Josh. 15, 38. With regard to the signification of this name, Amaziah had given it to the city *קִשְׁרָה* (Petra) after he had got a great victory in the valley of salt, south of the Dead Sea (el-Ghôr) 2 Kings 14, 7.

קִישׁ I. (only inf. constr. *קִישׁ*) trans. same as *קִישׁ* I.

Hif. הִקִּישׁ (only part. m. pl. *הִקִּישִׁים* and 3 p. fut. pl. *יִקְשׁוּ*) in a similar sense to *קִישׁ* from *קִישׁ* I.

קִישׁ II. (not used) same as *קִישׁ* III., only

Hof. הִקִּישׁ (fut. *יִקְשׁוּ* = *יִקְשׁוּ*), like the Hof. of *קִישׁ* III.

קִישׁ III. see *קִישׁ*.

קִישׁ (1 p. perf. *קִישׁ*, 2 p. *קִישׁ* &c., but also *קִישׁ* Josh. 4, 24, as if the ground form were *קִישׁ* after the type of *קִישׁ*; part. m. *קִישׁ*; inf. constr. *קִישׁ*, but with *ל* for *לִישׁ* = *לִישׁ*, more frequently *קִישׁ*; imp. *קִישׁ*, pl. *קִישׁ* with Alef quiescent by an Aramaeism; fut. *קִישׁ*, *קִישׁ*, pl. *קִישׁ*, *קִישׁ* intr. 1. *to tremble, to quake*, for fear or also from faint-heartedness Ps. 76, 9, coupled with *קִישׁ* Judges 7, 3 or *קִישׁ* Deut. 20, 3, but also with joyous surprise (*Ibn Esra*) Is. 60, 5: *then wilt thou tremble and beam* (with joy); *קִישׁ* also, which stands as a parallel to *קִישׁ* (or *קִישׁ*, as mss. have it), being taken in the same sense. Comp. *קִישׁ* and *קִישׁ* Jer. 33, 9 in this signification; and if *קִישׁ* sometimes appears in the expression of joy (Is. 66, 14; Zech. 10, 7), it only describes the idea of joy at seeing a thing, without there being an identity with the present passage. — 2. *to be afraid, to tremble, to be fearful*, either absol. appearing only as a consequence of what has preceded Gen. 3, 10; 18, 15; Jer. 3, 8; or that of which one is afraid, follows in the apodosis Ps. 46, 3, Jer. 51, 46, but always circumstantially; and when the act of fear has relation to a person or thing, *קִישׁ* follows (Ps. 3, 7; Job 5, 21) or *קִישׁ* (2 Kings 1, 15; 19, 6) or *קִישׁ* (1 Sam. 18, 12) of, or in addition to of the person or thing for whom one fears Prov. 31, 21; Josh. 9, 24. When the thing of which one is afraid follows in a verb, the infin. and *ל* are put Gen. 19, 30, or the infin. and *קִישׁ* Gen. 46, 3, 1 Sam. 3, 15; or an apodosis follows, introduced by *קִישׁ* Gen. 31, 31; 32, 12. Sometimes *קִישׁ* is put to have an assonance with *קִישׁ*, without another meaning, e. g. Job 6, 21; 1 Sam. 28, 13; Ps. 40, 4; 52, 8 &c. — 3. *to fear*, with accus. of the person Num. 14, 9, Job 9, 35, or of the thing Ps. 23, 4, as an active verb. — 4. in a noble sense: *to feel awe*, hence *to reverence, esteem highly, honour*, parents Lev. 19, 3, a king 1 Kings 3, 28, leaders Josh. 4, 14, prophets 1 Sam. 12, 18, the sanctuary Lev. 19, 30, an oath

1 SAM. 14, 26. For the most part applied to religious awe and the fear of God, where the object אֱלֹהִים, or אֱ, or אֱשֶׁם, stands in the accus. Ps. 33, 8; 102, 16; Is. 59, 19, seldom with מִלִּפְנֵי ECCLES. 8, 12; or אֱ is omitted JER. 44, 10. Hence it means directly *to be pious, faithful, God-fearing* Ps. 40, 4; 52, 8; 64, 10; Is. 41, 5; MIC. 7, 17, i. e. to have an awe of God who does mighty deeds 1 SAM. 12, 18, who reveals Himself by His servants Ex. 14, 31, who avenges injustice Ex. 1, 17; PROV. 3, 7; JOB 1, 9. Then generally, *to worship, God* 1 KINGS 18, 12; idols 2 KINGS 17, 7; DEUT. 3, 22. Deriv. נִרְאָה, נִרְאָה, נִרְאָה and perhaps the proper names נִרְאָה, נִרְאָה. — 5. proceeding from the fundamental signification, *to turn or bend back*, like the Arab. نَوَّأَ, and therefore also *to refrain*. Derivat. נִרְאָה.

Nif. נִרְאָה (only *part. m.* נִרְאָה, *f.* נִרְאָה, *pl.* נִרְאָה, and *sut.* נִרְאָה) *to be feared*, hence *to be fearful, terrible, dreadful*, of a people Is. 18, 27, HAB. 1, 7, a wilderness DEUT. 1, 19, Is. 21, 1, the day of judgment Jo. 2, 11; 3, 4; *to be revered*, of God Ps. 130, 4. *Part.* נִרְאָה *awe-inspiring, exciting astonishment, wonderful, stupendous*, an epithet of God DEUT. 10, 17, DAN. 9, 4, of the name of God DEUT. 28, 58, MAL. 1, 14, of angels JUDGES 13, 6, of a holy place GEN. 28, 17, of mighty deeds Ps. 66, 35, of praise Ex. 15, 11. נִרְאָה also appears once for נִרְאָה, as an epithet of God, Ps. 76, 5, as well as 76, 8; though one may also abide by the textual reading. נִרְאָה subst. *wonderful acts*, deeds of kings or heroes Ps. 45, 5, or of God DEUT. 10, 21; as an adv. *in a wonderful way* Ps. 65, 6; 139, 14, like נִרְאָה as an adverb.

Pih. נִרְאָה (*part. m.* נִרְאָה, *inf.* נִרְאָה, with *suff.* נִרְאָה) *to terrify, to make afraid*, with נִרְאָה, with the accus. of the object 2 SAM. 14, 15; NEH. 6, 9; 14, 19; 2 CHR. 32, 16.

Hithp. נִרְאָה (according to the cod. Sam. GEN. 42, 1, which the Targ., Syr. and others follow in translating) *to be mutually afraid*, therefore *to be helpless*; but it is neither necessary to write

נִרְאָה, nor to regard נִרְאָה as נִרְאָה, since the Hithp. of נִרְאָה suits very well.

The original signification of the stem is clear from נִרְאָה (which see), Ar. نَزَّ (to tremble, to be afraid), יָרַע (which see), Ar. يَرَعَ and يَرَعَ (to be afraid, to quake, to retreat timidly); and the transition to *to retreat timidly, to be timorous, fearful*, and *to be pious* with relation to God, is indicated both by the Ar. نَزَّ, and the stems in Arab. and Syr. cognate with the original conception.

נִרְאָה (*constr.* נִרְאָה, *plur.* נִרְאָה; *prop. a part.*) *adj. m.*, נִרְאָה (but only *constr.* נִרְאָה) PROV. 31, 30 for נִרְאָה *f. fearing, anxious, faint-hearted*, in a worldly sense DEUT. 20, 8, JER. 42, 16, but usually in a religious meaning; in which case אֱ 2 KINGS 4, 1 and 17, 32, or אֱלֹהִים JON. 1, 9 follow sometimes in the accus., sometimes in the genitive Ps. 15, 4; PROV. 31, 30; ECCLES. 7, 18; so also joined with נִרְאָה PROV. 13, 13, אֱ דָבָר Ex. 9, 20, שְׂבִיעָה ECCLES. 9, 2, אֱשֶׁם MAL. 3, 20 in the accus.; it is seldom with מִלִּפְנֵי DEUT. 7, 19 or מִלִּפְנֵי of the person; or the infin. with ל follows JUDGES 7, 10. For נִרְאָה (אֱ) אֱלֹהִים ECCLES. 8, 12, MAL. 3, 16, נִרְאָה never stands alone to denote the pious.

נִרְאָה (an infin. noun; *constr.* נִרְאָה, with *suff.* נִרְאָה, נִרְאָה) *f.* 1. *prop.* an infin. substantively, *reverence*, construed with accus. אֱ DEUT. 4, 10; 5, 26; נִרְאָה 2 SAM. 3, 11 also belonging to it. — 2. *a quaking*, coupled with רָעַד Ps. 55, 6, *a fright* Ez. 30, 13, יָרַע JON. 1, 10 *to have a terror*, to be seized with terror; *terror-exciting* Ez. 1, 18 (but see נִרְאָה); *fear* JOB 22, 4, where the suffix is to be taken objectively (*fear of thee*), just as in the meaning *fear of God, piety*, the suffix sometimes stands objectively JER. 32, 40. נִרְאָה is sometimes a *preposition: from fear of* Is. 7, 25, nouns in the construct state being so used elsewhere, e. g. נִרְאָה 2 SAM. 21, 9. — 3. *piety, fear of God*, in the constr. with אֱ (PROV. 1, 7; 9, 10) or אֱלֹהִים (GEN. 20,

11; 2 SAM. 23, 3), אֱלֹהֵי Job 28, 28; the supplement is but seldom omitted Job 4, 6; 15, 4. יִרְאַתָּם אֹתִי Is. 29, 13 *their reverence for me*, i. e. their fear of me.

יִרְאָה (see יָרָא 5) *f. the under side, hind-side*, Ez. 1, 18 (as may be read for יִרְאָה) *and they have a hind-side*, opposed to יִרְאָה *upper side*; comp. Ar. *qā'ā* (what is behind).

יִרְאָה (a noun formed from the fut. Kal of יָרָא; *seeing*) *m.* only in the proper name יִרְאָה and in יִרְאָה (see יִרְאָה).

יִרְאָוֹן (*place of terror*) *n. p.* of a city in Naphthali Josh. 19, 38, now *Jarān*; see *Seetzen* II, 123.

יִרְאָה (*Jah is the Seeing*) *n. p. m.* Is. 37, 13 14.

יָרֵב (properly = יָרִיב Hif. of יָרָב, as Jerome actually read it; *one fighting, an adversary, enemy*) a symbol. *n. p.* of the warlike Ashur Hos. 5, 13; 10, 6, and therefore standing as a parallel to מִצְרַיִם; comp. יָרֵב for Egypt. It is also possible that it is an old Assyrian word. Vulg. *ultor*. Others take *Jareb* to mean *great, powerful* from יָרֵב = יָרָב, which the Syr. *ܝܪܝܒ* actually signifies.

יָרֵב (prop. fut. Kal of יָרָב, made into a noun for יָרֵב, constr. יָרֵב) *m. disputer, fighter*, only in the proper names יָרֵב, יָרֵב; for the sense comp. the proper names יָרֵב, יָרֵב, יָרֵב.

יָרֵב (constr. יָרֵב) a noun from the fut. Kal of יָרָב I. *m.* only in the proper name יָרֵב.

יָרֵב (from יָרָה) *m. multitude*, K'ri 2 Chr. 24, 27.

יָרֵב (contracted from יָרֵב, *Baal is contender, disputer*; in JUDGES 6, 32 another turn is given to the signification of the name, which does not at all seem to have been the original one) *n. p.* of the judge known elsewhere by the name of יָרֵב JUDGES 6, 32. Inasmuch as יָרֵב is identical with יָרֵב = יָרֵב in the religious views of the ancient Hebrews, he is called in 2 SAM. 11,

21 יָרֵב (which see). LXX *Ἰεροβαλ*, Sanchoniathon (Eus. Praep. Ev. 1, 10) *Ἰερόμπαλος* (termed a priest of Jehovah). The name was at first an epithet of the Phenician Archal, i. e. Hercules, in Palmyrene יָרֵב (Palmyr. Denkmäler IV, 5); and Gideon may have received this surname as a warrior.

יָרֵב (God is enlarger, see יָרָא) *n. p.* of the first king of the ten tribes 1 KINGS ch. 12-14, and then of another king 2 KINGS 14, 23-29.

יָרֵב see יָרֵב and יָרֵב.

יָרָא (3 *p. perf.* once יָרָא JUDGES 19, 21 abridged from יָרָא; in the old triumphal song of Deborah, which has much Aram. colouring, יָרָא 5, 13 occurs twice, since the perf. is necessary here on account of יָרָא compared with verses 11 19 22, as the old translators also take it; *inf. abs.* יָרָא, constr. יָרָא [with suff. יָרָא] and once יָרָא GEN. 46, 3 [elsewhere with the first vowel יָ, e. g. יָרָא, once even יָרָא, with suff. יָרָא Ps. 30, 4 K'ri; *imp.* יָרָא or lengthened יָרָא; *fut.* יָרָא omitting the first radical, *apoc.* יָרָא, in pause (יָרָא) *intr.* properly to fall from or down, to go, run, flow down, to which fundamental signification all the meanings and all comparisons lead. Hence to move downwards, to descend, to come down, from a higher place to a person or thing Ex. 19, 11 18, Ps. 144, 5; with יָרָא of the place whence 2 KINGS 1, 10, DEUT. 28, 24; and with יָרָא to, if it be an elevated place Ex. 19, 18; MRC. 1, 3; to descend, come down, go down, travel down &c. with יָרָא of a place Ex. 19, 14, Ex. 27, 29; but with יָרָא, if the verb to be supplied before יָרָא must be coupled with יָרָא, JUDGES 4, 15; 1 SAM. 25, 23; Ez. 26, 16; seldom with יָרָא JUDGES 9, 37. The place to which stands with יָרָא, when it is an elevated point Ez. 47, 8, but otherwise with יָרָא 2 SAM. 11, 10 or לִי SONG OF SOL. 6, 2, or with an accus. with or without a of motion Ps. 55, 16, JOB 7, 9, GEN. 12, 10; which accus. with a partic. is so expressed as that יָרָא stands in construct state with the follow-

ing noun, e. g. יִרְדַּי עֲפָר, יִרְדַּי בּוֹר Ps. 22, 30, *going down into the pit, into the dust*; seldom with בָּ Ex. 15, 5, Is. 63, 19, which usually means *to come down by or on a thing* GEN. 28, 12, JUDGES 7, 11, 2 KINGS 20, 11, *to descend into something* Is. 5, 14; JON. 1, 3. With אֶל of a person Ex. 11, 8. Very often יִרְדַּ stands absol. GEN. 43, 20; Ex. 19, 24; Is. 47, 1; and to supplement the idea a verb in the infin. with לְ follows 2 KINGS 8, 29, 1 CHR. 7, 21, JUDGES 15, 12, or without לְ 1 SAM. 17, 28; or also a finite verb 2 SAM. 23, 20; NUM. 11, 17. The applications of יִרְדַּ are very numerous, and may be grouped under the following significations: *to be brought down*, יִרְדַּ in the hand 1 SAM. 23, 6, *to fall down* JER. 13, 18, *to be precipitated down* Ex. 9, 19, *to run downwards*, of a boundary NUM. 34, 11, JOSH. 18, 16, *to lead down*, of a way PROV. 7, 27, *to sink, perish (fig.)* Ez. 30, 6, *to go down*, of the shadow on the hands of a sun-dial 2 KINGS 20, 11, Is. 38, 8, *to come down, to descend*, at the manifestation of God Is. 63, 19; 64, 2, *to rush down*, to battle JUDGES 5, 13, *to incline*, of the day JUDGES 19, 11, *to enter*, when the thing is conceived of as lying lower, e. g. into a ship JON. 1, 3, into a well 2 SAM. 23, 20, *to walk down*, to the sea or to a port JON. 1, 3, to a spring GEN. 24, 16, to a garden SONG OF SOL. 6, 2; *to put to sea* Is. 42, 10; *to come down from a city* (because cities were usually on heights) RUTH 3, 3, 2 KINGS 6, 18, from the citadel 1 SAM. 9, 25, from the temple to the citadel JER. 22, 1; 26, 12; *to go into the combat*, because fights were usually on a plain 1 KINGS 18, 44; *to go to the slaughter-bench* JER. 48, 15; *to travel*, to a country lying lower JUDGES 7, 24, 1 SAM. 25, 1, so from Jerusalem to Egypt GEN. 12, 10, to Philistia and the lands on the coast JUDGES 14, 1, 1 SAM. 13, 20, into the Jordan-valley 10, 8; it is even coupled with עַל-הָהָרִים JUDGES 11, 37, when the country out of which one goes to the mountains lies still higher; *to flown down* DEUT. 9, 21; *to fall down*, of rain, of dew NUM. 11, 9,

and so in a great variety of applications. Like other words of flowing, overflowing, יִרְדַּ (likewise Ar. يَرَدُّ) has with it an accus. of the thing which descends, e. g. *the eye flows with* מַיִם פִּלְגִי מַיִם LAMENT. 3, 48, מַיִם 1, 16, דְּמָעָה JER. 9, 17, seldom with בָּ Is. 15, 3. Deriv. מוֹרֵד and the proper names יִרְדֵּן, יִרְדֵּן.

Hif. הוֹרֵד (part. מוֹרֵד, fut. יוֹרֵד) prop. to cause a thing to go down, to bring down JUDGES 7, 4; 1 SAM. 30, 15; to let down JOSH. 2, 15; to send down Ez. 26, 20; to cast down Ps. 56, 8; to put down Is. 10, 13; to subdue, chastise 2 SAM. 22, 48, for which יוֹרֵד stands in the parallel place of the Psalm; to let flow down, shed, tears LAMENT. 2, 18; to sink, the head 2, 10; to cause to flow down Is. 63, 6.

Hof. הוֹרֵד pass. of Hifil: to be led down GEN. 39, 1, to be taken down NUM. 10, 17, to be cast down Is. 14, 15.

The original idea of יִרְדַּ is both a motion downwards and a motion forwards, to proceed, to proceed descending, to fall forwards, to which the same stem in Ethiopic, and usage in Arabic (يَرَدُّ to go down) point. Hence it is cognate with יִרְדַּ (which see) to throw headlong, to precipitate, with לָקֵד to run to meet, to precipitate before, and Pih. יִרְדַּ trans. The organic root יִרְדַּ, יִרְדַּ is identical with that in יִרְדַּ, יִרְדַּ &c.

יִרְדַּ (according to some low ground, water, comp. יִרְדֵּן) n. p. m. GEN. 5, 15, the sixth in the series of the patriarchs GEN. ch. 5; and if we assume that the fathers before the flood only denoted a very old circle of gods, we may understand by this the god of low ground, of water, somewhat = the Indian Varuna. As a designation of a certain circle of time יִרְדַּ may denote a marching down, i. e. the going down to the plain to carry on the cultivation of the soil. In any case יִרְדַּ appears to be identical with יִרְדַּ of the other narrator. A name of later times 1 CHR. 4, 18.

יִרְדֵּן (prop. river, from יִרְדַּ, as in

Syr. from the same stem comes the noun יָרֵא lake, sea; comp. יָאֵר the Nile, prop. river, stream, שְׁחָר, and the Nile itself [see יָאֵר], also Ganges from ganga, prop. river, Lat. *Rhenus*, German *Rhein*, prop. flowing, river, &c. &c. The termination יָרֵא, as already remarked by *Hiller* in his *Onomast.* p. 194, is a very old Aramaeising dual form [comp. Aram. יָרֵין], because the river is divided by the Sea of Genesareth, comp. יָרֵין = קָרִיתִים *n. p.* of the great river of Palestine, the *Jordan*, usually with the article on account of its easily observable appellative signification GEN. 13, 10; 32, 11; 50, 10; IS. 8, 23; JER. 12, 5 &c.; the article is omitted only in Ps. 42, 7, where the poet calls all Palestine יָרֵין, and Job 40, 23, where יָרֵין denotes stream, river generally. In Phenice יָרֵין was also the name of a river in Crete (Hom. *Odyss.* γ', 292). The *Jordan* has its different springs at the foot of Antilibanus, and comes forth from a hollow (Pan's hollow) south of the city יָרֵין (Phenic. יָרֵין i. e. Paneas, Banjas), for which reason the Talmud (Bechoroth 55) looked upon the name as moulded together from יָרֵין (river of Dan). נָאֵין see עָבֵר דֵּי; עָבֵר דֵּי see עָבֵר דֵּי; נָאֵין see עָבֵר דֵּי. As to the orthography of the name, there was in addition to יָרֵין (whence the Targ. יָרֵין, Phenice יָרֵין) a יָרֵין (from יָרֵין), from the latter of which arose the Greek *Ἰορδάνης*, Lat. *Jordanes* and *Jordanis* (Plin. H. N. 5, 15), Syr. *Jurdon*, Arab. *el-Urdan* (it is, however, so called only as far as the lake of Tiberias, for south of that it is named *el-Sahriat*, الشريعة i. e. the ford), Pers. *Hordum*. The derivation of it from יָרֵין, Ar. رَجَن, to rush, should be rejected.

יָרֵה (only fut. pl. יָרֵהוּ, which should be read יָרֵהוּ, as some mss. have יָרֵהוּ) intr. same as יָרֵה to be terrified, afraid Is. 44, 8, coupled with פָּחַד; Ar. وَرَّه the same. See יָרֵה.

יָרֵה I. (1 p. perf. יָרֵהוּ; part. m. יָרֵהוּ,

pl. יָרֵהוּ; inf. abs. יָרֵהוּ, c. יָרֵהוּ, with pl. יָרֵהוּ, once יָרֵהוּ 2 CHR. 26, 25; imp. יָרֵה; fut. יָרֵה, which does not, however, occur) tr. 1. to throw with a sling, with א of the shooting-engine 2 CHR. 26, 15; to shoot, arrows (יָרֵהוּ, יָרֵהוּ) 1 SAM. 20, 36 37, Prov. 26, 18, omitting יָרֵה 2 KINGS 13, 17, Ps. 64, 5, with א at one Ps. 11, 2; יָרֵה (pl. יָרֵהוּ) an archer 1 CHR. 10, 3; 2 CHR. 35, 23. On יָרֵה see יָרֵה II. — 2. to lay, the foundation- or corner-stone JOB 38, 6; to erect, a memorial stone GEN. 31, 51; generally to found; the Aram. יָרֵה, Syr. يَرَّه, Greek βάλλεισθαι, Lat. *jacere* being also used in the same sense. Derivat. יָרֵה (for יָרֵהוּ), יָרֵה (for יָרֵהוּ) in proper names; perhaps also the proper name masc. יָרֵה (from יָרֵהוּ *Jah is founder*). See יָרֵהוּ and יָרֵהוּ.

Nif. נִירָה (only in fut. יָרֵהוּ for יָרֵהוּ) to be struck with arrows EX. 19, 13.

Hif. הִירָה (with suff. הִירָהוּ; part. m. מִירָה, plur. מִירָהוּ, but also מִירָהוּ; fut. יָרֵהוּ, apoc. יָרֵה, 3 pl. יָרֵהוּ) to cast, to throw, JOB 30, 19 he has cast me into the dust; to shoot, arrows 1 SAM. 20, 20, 2 KINGS 13, 17, as in Kal also with the omission of הִירָהוּ or מִירָהוּ archers 2 SAM. 11, 24; 1 CHR. 10, 3. Fig. to hurt, to injure Ps. 64, 5. יָרֵה Prov. 11, 25 see Hof. of יָרֵה II. = יָרֵה and יָרֵה III.

יָרֵה II. (in Kal only fut. יָרֵהוּ, 1 pl. with suff. יָרֵהוּ) intr. same as יָרֵה II. (page 141), יָרֵה (page 145), Ar. أَرَى, and وَرَى, comp. Sanskrit ar, Latin ur) 1. to glow, to burn, in which latter sense once trans. NUM. 21, 30 we burnt them (עָר, בָּמֹה, = בָּעַל בָּמֹה, Heshbon is destroyed unto Dibon, we desolated them) fut. Hif. of נָשָׂה = נָשָׂה JER. 4, 7) as far as Nofach (Nobach), the fire (אֵשׁ for אֵשׁ, as the LXX read) reacheth unto Medeba. — 2. to shine, to glitter, to light, hence to see, which is an illumination (comp. λυσιμω); as יָרֵה (which see), is also capable of being referred to this primitive idea;

and the redupl. אָלָה comes back to the signification just given. See Hifl.

Hif. הִירָה (*part.* מוֹרֶה; *inf.* מוֹרֶה; *sonstr.* הוֹרֶה; *fut.* יוֹרֶה) 1. *to shew, to point out*, i. e. to cause to see, with accusative of the person and also of the thing, as עַץ Ex. 15, 25, הָרָה Ps. 27, 11, seldomer with בָּ to point to a thing, as בְּהָרָה 1 SAM. 12, 23, בְּיָרָה Job 27, 11, or with אֵל 2 Chr. 6, 27, but also with the omission of הָרָה GEN. 46, 28; with מִן of the thing out of which, Is. 2, 3 and he will shew us (one) of his ways, in a fig. sense; sometimes also with בָּ of the instrument Prov. 6, 13. — 2. *to teach, to instruct*, prop. to point out a way, an outlet or expedient, with accus. of the person Job 6, 24 or accus. of the thing Is. 9, 14, or with a double accus. Ps. 27, 11; 86, 11 &c.; seldomer with ל of the person DEUT. 33, 10, Hos. 10, 12; or absol. HAB. 2, 19; Job 36, 22. Hence מוֹרֶה a teacher, master, prop. instructor Is. 9, 14; once מוֹרֶה stands for it Ps. 9, 21, as the LXX and Syr. have taken it. On the meaning "lord, ruler" see under מָרָה; and מוֹרֶה in proper names see under מוֹרֶה. — Derivat. מוֹרֶה and perhaps מוֹרֶה 1.

יִרְה III. (i. e. יִרְה, transposed from יִרְה; in Kal only *part. m.* יוֹרֶה) *intr.* to flow abundantly, to stream over, *part.* יוֹרֶה as a noun the early rain, as that which pours in abundance DEUT. 11, 14; JER. 5, 24; on the contrary יוֹרֶה Hos. 6, 3 is the fut. Hif. for יוֹרֶה and has therefore the accus. with it. The noun יוֹרֶה as a proper name is only a collateral form of יוֹרֶה; and perhaps the proper name יוֹרֶה also belongs here.

Nif. נוֹרָה (only fut. יוֹרָה Prov. 11, 25, which stands perhaps for יוֹרָה) to be moistened, see Hof.

Hif. הוֹרָה (*part.* מוֹרָה, *inf.* מוֹרָה) 1. *to water, to fructify*, with the accus. אֶרֶץ Hos. 6, 3; *part.* מוֹרָה = יוֹרָה the richly-fructifying early rain Jo. 2, 23, along with מִלְקֶשׁ, as יוֹרָה in JER. 5, 24; on the other hand מוֹרָה Ps. 84, 7 is the proper name of a parched and fruitless

valley, through which the pilgrims had to go, as well as through that of Baca. Other places were also designated more exactly by מוֹרָה, as מוֹרָה GEN. 12, 6, מוֹרָה JUDGES 7, 1; a point which will be explained under מוֹרָה. — 2. *to fructify, to beget*, of a man, Job 3, 3 and the night, which said, a man has begotten. But see הוֹרָה.

Hof. הוֹרָה (*part.* יוֹרָה = יוֹרָה, which, however, is better taken as Nif.) *pass.* to be moistened, quickened, Prov. 11, 25.

יָרָה (an old form for יָרָה from יָרָה I.) *f.* foundation, place, only in the proper names ירושלים, ירושלים.

יְרוּשָׁלַם (*foundation of El*) *n. p.* of a desert, the south-eastern continuation of the desert מִקְדָּשׁ, 2 Chr. 20, 16 compared with 20, 20; and probably the large flat territory which is now named el-Husāsah (הוֹסָסָה) from a נַחַל (Wady) on its northern side (Robinson, Palest. II. p. 480).

יָרִיחַ (perhaps denom. from יָרָה; *born at the new moon*) *n. p. m.* 1 Chr. 5, 14. Comp. מוֹלִיךְ (see מוֹלִיךְ), מוֹלִיךְ (see מוֹלִיךְ), מוֹלִיךְ (modern Hebrew מוֹלִיךְ = מוֹלִיךְ).

יָרוֹק *m.* same as יָרוֹק green thing, green herb Job 39, 8.

יְרוּשָׁה (*possession, viz. of Jah*) *n. p. f.* 2 Kings 15, 33, for which 2 Chr. 27, 1 has יְרוּשָׁה.

יְרוּשָׁה *n. p.* see יְרוּשָׁה.

יְרוּשָׁלַם (originating in יְרוּשָׁלַם, according to the Masora on JER. 26, 18 written fully five times as יְרוּשָׁלַם, as it was at a later period on Maccabean coins and in modern Hebrew; with *a* of motion יְרוּשָׁלַם 1 Kings 10, 2 or fully יְרוּשָׁלַם 2 Chr. 32, 9; with prefixes יְרוּשָׁה, יְרוּשָׁה, &c.) *n. p. f.* (Is. 3, 8; 10, 11; 37, 10 &c.), the metropolis of the Israelite kingdom from David onward 2 SAM. ch. 5. 6, after having been previously merely a royal city of the Canaanites Josh. 10, 1 5; 15, 8, called at first only יְרוּשָׁלַם (which see) GEN. 14, 18, afterwards יְרוּשָׁה JUDGES 19, 10, or יְרוּשָׁה 19, 11, or simply

ZeCH. 9, 7. The name שָׁלֵם was sometimes also used later by poets Ps. 76, 3, as well as יְבוּסִי ZeCH. I. c. According to Jewish tradition (Beresh. rab. ch. 43) Jerusalem had also the name צָרֶק, interpreted by the prophet Isaiah Is. 1, 21; for which reason its kings were called מְלִכֵי צָרֶק (GEN. 14, 18), אֲלֵנֵי-צָרֶק (JOSH. 10, 1). It had also the names אֶל־הַיָּם (Ps. 46, 5, צִיר יָם צִבְאוֹה, Ps. 48, 9, צִיר יָם צִבְאוֹה, NEH. 11, 18). The inhabitants of Jerusalem were called יְשֻׁבֵי יְרוּשָׁלַם Jer. 4, 4; 8, 1; 11, 12, or יוֹשְׁבֵי יְרוֹ (collect.) Is. 5, 3; 8, 14; 22, 21, or בְּחַ יְרוֹ 37, 22 and finally יְרוּשָׁלַם alone 4, 4; by which even the Jews in exile were designated 40, 2 9; 41, 27. Poetically as an image of beauty SONG OF SOL. 6, 4. The city lay on the confines of Judah and Benjamin (JOSH. 15, 63 comp. with JUDGES 1, 21; and so Joma 12, Sebachim 53).

As to the derivation of the name, the last part of the compound שָׁלֵם (i. e. שָׁלֵם) obviously originated as a dual form from the double city (upper and lower); and the almost painfully defective orthography, with the appearance of שָׁלֵם as a complete name of the city (GEN. 14, 18; Ps. 76, 3), the Arabic orthography سَلَام (= שָׁלֵם), and the Greek Σόλυμα (Joseph. Antt. 1, 10, 12) as well as the Latin Solyma (Mart. 10, 65, 5) = שָׁלֵם, point unmistakeably to the primitive form שָׁלֵם (which see) = שָׁלֵם. This שָׁלֵם is like שָׁלֵם (in אֲבִי שָׁלֵם) an epithet of the supreme deity, with which the very ancient city was invested. The first part of the compound (יְרוֹ) has been taken since Reland, and even earlier and better in Beresh. rabb. c. 56, for יְרוֹ = יְרוֹ = vision, from יְרוֹ with relation to the name יְרוֹ in Abraham's history GEN. 22, 8-14; or for יְרוֹ (from יְרוֹ), so that the sense would be "Shalem's veneration", or for יְרוֹ (from יְרוֹ) possession, conseq. "Shalem's possession" (Simonis, Ewald), so that the Shin is represented as excluded by the following שָׁלֵם; in which case a Dagesh forte rather should have been expected. Lastly, and altogether unsuitably, it has been

referred to יְרוֹ (Kaplan, Hitzig). As יְרוֹ appears in the name of the wilderness near Jerusalem, and יְרוֹ, יְרוֹ appear generally in proper names, it is better to take יְרוֹ so here also; whence the appellative meaning would be *foundation* (or place, abode), an interpretation which Saadia had in his mind (on Is. 44, 28; 51, 17; 60, 1; 62, 1 6) in his دار السلام and (Is. 40, 2) مدينه السلام. The later Arabic name *el-Kuds* or *Beit el-Mukaddas* (بيت المقدس) is only a paraphrase like *Ir ha-Kodesh* in Hebrew (NEH. 11, 18). The name of reproach given by the emperor Hadrian, Aelia Capitolina, written by the Arabs أيليا, was never generally adopted.

יְרוֹשָׁלַם *Aram.* the same Ezr. 5, 14; 6, 9; also יְרוֹשָׁלַם Ezr. 4, 20 24; 5, 1; Syr. ܐܪܫܠܡ.

יְרוֹשָׁלַם see יְרוֹשָׁלַם.

יְרוֹ (not used) *intr.* prop. same as יְרוֹ to go about, to wander, same as יְרוֹ, prop. to turn, to go about, here to make a circuit, spoken of the moon, the moon being generally celebrated for her majestic walking (Job 31, 26). Deriv. יְרוֹ, יְרוֹ, the proper names יְרוֹ and יְרוֹ.

The fundamental signification of the stem יְרוֹ to shine, does not lie in to shine, to glitter, even if לְבָנָה (which see), Ar. قمر, Latin luna, proceed from that; but in the regular monthly circuit; and the Ar. أَرَحَ (to run through a cycle of time), together with وَرَحَ, whence أَرَحَ a section of time, تَارِيخَ a chronicle, and وَرَحَ II. to describe a monthly date, confirm this fundamental meaning, which can only be in the organic root יְרוֹ, found also in יְרוֹ, יְרוֹ, &c.

יְרוֹ (prop. a particip. noun; with suff. יְרוֹ) *m.* prop. that which makes a circuit (monthly), hence the moon, a heavenly body determining times Ps. 104, 19; in

prose with the article GEN. 37, 9; DEUT. 4, 19; 17, 3; 2 KINGS 23, 5, seldom in poetry Ps. 136, 9; rather is it omitted there JOB 25, 5; 31, 26. לְקַיִי Ps. 72, 5 *before the moon*, i. e. as long as the moon endures, *always*, like לְקַיִי *till there is no more moon*, i. e. *always*; 89, 38 confirming this manner of expression. In Targumic, Syr., Zab. and Arab. are used for "moon", like the Hebr. לְקַיִי in poetry, such nouns as have stems denoting to *shine*, Aram. שִׁיחָא, Syr. שִׁיחָא, Ar. قَمَر (from قَمَر to be white); but the use of the word for "month" is a sure proof of the derivation given. The Arab. رَاح to come at evening, of the new moon, is a denom.

ירח (pl. ירחים, constr. ירחי) *m.* 1. prop. time of the cycle of the moon, i. e. a *lunar month*, DEUT. 33, 14; JOB. 3, 6; 7, 3 &c., used in poetry as well as prose, though the later חֹדֶשׁ (which see) is more frequent. יָמִים DEUT. 21, 13 and 1 KINGS 15, 13 a *month of time*, i. e. a month long. יָרֵשׁ DEUT. 33, 14 *fruit of months*, i. e. what the months bring; poet. קָדָם יָרֵשׁ JOB 29, 2 *months of the past*, i. e. earlier days. — יָ is related to ירח as *moon* to *month*, חֹדֶשׁ to *month*; Aram. ירחא, Zab. transp. ירחא the same; and the noun may also have been in Arab., as is to be seen from رَاح II. — 2. (perhaps = חֹדֶשׁ *new moon*, and then like it applied to proper names) *n. p.* of the fifth son of Joktan GEN. 10, 26; 1 CHR. 1, 20; afterwards the name of a tribe related to the Hadramautites, and of a region, by which is understood the moon-coast (غَب القَمَر) and moon-mountains (جبل القَمَر) with their inhabitants in the neighbourhood of Hadramaut.

ירח (not used) Aram. same as Hebr. ירח, hence

ירח (pl. ירחין) Aram. *m.* month DAN. 4, 26; EZR. 6, 15.

ירחון (the usual orthography, elsewhere יריח also, in the book of Joshua, and once יריחה; formed from the fut.

Hifl of ירח to *smell*, to be *fragrant*; the termination י- or י- stands for י-; the *fragrant with spices*) *n. p.* of a celebrated city of Palestine in the neighbourhood of the Jordan and the Dead Sea, in Benjamin Josh. 18, 21, whose abundance in palms (therefore called also יריח which see), roses, balsam and honey was much famed (Ben Sira 24, 18; Justin. 36, 3; Jos. Ant. 4, 6, 1; 14, 4, 1; 15, 4, 2), now called by the Arabs Richa (ريحا). LXX 'Ιερμα, in Strabo Ιερμα.

ירחם *m.* mercy, see ירחמאל.

ירחם (formed from the fut. Puh. of ירחם; a *beloved, favoured one*, viz. is El) *n. p. m.* 1 SAM. 1, 1; NEH. 11, 12; 1 CHR. 8, 27; 9, 8 12; 12, 7; 27, 22; 2 CHR. 23, 1.

ירחמאל (El is *pitier*, from ירחם אל) *n. p. m.* 1 CHR. 2, 9; 24, 29; JER. 36, 26. Patr. ירחמאלי 1 SAM. 27, 10.

ירחע (Egyptian) *n. p.* of an Egyptian slave 1 CHR. 2, 34 35, who had become a citizen in the tribe of Judah.

ירח (only perf.) *intr.* to go forward, to rush or run forward, with לְקַדֵּם against one, NUM. 22, 32 for the journey ran against me, i. e. I was compelled to it against my will. The stem is connected with ירח (which see); and the Arab. رَحَط also proceeds from the same fundamental signification.

Pih. ירח (only 3 p. perf. with suff. ירחני as ירחני Is. 8, 11, conseq. ירחני for ירחני to hurl, ירחני על ידיו into the hands of one, JOB 16, 11 he hurled me into the hands of the wicked, as the LXX, Symm., Vulg. have already taken it; Ar. رَحَط.

Puh. ירח (part. מורח) to be swift, nimble, as ירח (HAB. 1, 8) of the Chaldeans, hence מורח, coupled with מורח, Is. 18, 2 7; describing the bold and warlike Ethiopians at Meroë. But see מרח.

ירי (an old form for יריה from ירה I.) *f.* foundation, same as ירי, only in the proper names יריאל, יריה, יריהי.

יריאל (foundation or possession of El) *n. p. m.* 1 CHR. 7, 2.

יריב (a noun developed out of the fut. Hif. of יריב) *m.* 1. *an opponent, adversary, enemy* Is. 49, 25; JER. 18, 19; Ps. 35, 1. — 2. *(a leader of combat, viz. Jah is) n. p. m.* EZR. 8, 16. The proper names ירויב, ירויב are compounded with it.

יריב (contracted from יריבה; *Jah is a leader of combat*) *n. p. m.* 1 CHR. 11, 46. The proper name יריב is abridged from it.

יריב (contracted from ירי; *foundation of Jah*) *n. p. m.* 1 CHR. 26, 31.

יריב (= יריב) *n. p. m.* 1 CHR. 23, 19; 24, 23.

יריב see יריב.

יריב see יריב.

יריב (elevation, see יריב) *n. p. m.* 1 CHR. 7, 7; 12, 5; 25, 4; 27, 19; 2 CHR. 11, 18; 24, 30; 31, 13.

יריב see יריב.

יריב (pl. יריבות, from ירע which see) *f.* *the curtain* (from its tremulous motion) of the tabernacle Ex. ch. 26-36; NUM. 4, 25; *the hanging*, of a tent Ex. 26, 12; metaph. *tent* Ps. 104, 2, parallel to אהל JER. 4, 20; 10, 20; 49, 29; SONG OF SOL. 1, 5; therefore coupled with יריב 2 SAM. 7, 2, תחת 1 CHR. 17, 1, יריב being the chief parts of the tent. Poet. יריבות HAB. 3, 7 *the tents of the earth* i. e. the nomadic peoples of the earth. Syr. *also a tent.*

יריב (shyness, timidity; pl. for the abstract) *n. p. f.* 1 CHR. 2, 18.

ירב (not used) *intr.* same as רבב *to be soft*, especially applied to the soft flesh of the loins or flanks; hence ירב, ירב, the proper name רבב. According to the Ar. *ربب*, would mean *to bend towards, to lean to*, and the noun ירב might well be derived from that; but the Ar. *ربب* is obviously a denom. from *ربب* signifying prop. *to bend to a side*, so that the fundamental signification *to be soft* remains.

ירב (constr. *ירב* GEN. 24, 9, Ex. 1, 5,

LEV. 1, 11, comp. *ערל*, constr. *ערל*, with *suff.* *ירב*, *ירב*; *du.* *ירב*, with *suff.* *ירב*; cod. Sam. *ירב* Ex. 25, 31; 37, 17; from *ירב* *f.* *the thigh*, i. e. the fleshy mass which arches out at the end of the loins (*מחנה*), called in animals *leg*, *מחנה* Ex. 28, 42 *from the loins even to the thighs*; SONG OF SOL. 7, 2 *the roundings of thy thighs*, i. e. the beautiful archings of them; *קנה* GEN. 32, 26 *the socket of the thigh*, i. e. the hollow between the thigh-bone and the loins. Peculiar phrases are: *ירב* JUDGES 15, 8 *to smite the hip together with* (על so employed also in GEN. 32, 12; Ex. 12, 9; JOB 38, 32) *the thigh*, a proverbial phrase for, *to smite violently, fearfully even to maiming*, partly the same in Arab. too (see Hamasa ed. Freytag p. 250). *ירב* (or *ירב*) JER. 31, 15, Ex. 21, 17 *to smite violently on the thigh*, a gesture of pain and aversion, comp. Hom. Il. 16, 125; Od. 13, 198. *ירב* GEN. 46, 26, Ex. 1, 5 = *ירב* GEN. 35, 11 signifying *to be descended from*, *ירב* as well as *ירב* being thought of as organs of generation; hence *to put the hand under the thigh* GEN. 24, 2 and 47, 29 equivalent *to take a solemn oath*, the organs of the generating power of nature having in the view of the ancients a certain sanctity (Herod. 2, 48, 1; Plut. de Isid. 18). Metaphor. *nates* (buttocks) NUM. 5, 21 27; *the flank*, JUDGES 3, 16 21, Ps. 45, 4, in animals *the leg, ham* Ex. 24, 4, in inanimate things *the side* Ex. 40, 22 24, *the bending, turning*, i. e. the lower side Ex. 25, 31; 37, 17; but *ירב* as a peculiar form stands for this more frequently.

ירב see ירב and ירב.

ירב (only with *suff.* *ירב*) *Aram.* *f.* *thigh, side*, of inanimate things DAN. 2, 32.

ירב (from a masc. *ירב*, with *suff.* *ירב*, *ירב* K'tib; *dual* *ירב*, but constr. *ירב* with Dagesh lene in Kaf) *fem.* *the side*, hence *dual*, *the two hinder sides* of a thing, e. g. of *משבן* Ex. 26, 23 27; 36, 27, i. e. the hindmost, last.

ish yellow, golden colour; comp. Sanskrit *hiraṇja* green, gold, Greek *χρῆστος*, with the Sanskrit *harita* green. See Pih. I. and II. Deriv. the proper name יִרְקוֹן.

Pih. I. יִרְקֶק (a redupl. form; not used) *to be greenish yellow, gold-coloured, shining*, designations of *yellow* and *green* being often derived from the vegetable kingdom; comp. Greek *χλωρός* from *χλόη*, Syr. *عصفا* flavus from *عصف*, Ar. *يرقان*

the yellowing of corn, from a stem יִרְק = *וֹרֵק*; and from another stem of the same root *וָרַס* to be green, to grow, comes יִרְקִישׁ yellowish red, *וָרַס* yellowish. Derivat. the adj. יִרְקֶק.

Pih. II. יִרְק (not used) *to be very pale, to be fawn-coloured*, i. e. to be of a pale yellow; of the yellowish colour of the face, of the yellowing of corn &c. Deriv. יִרְקוֹן.

As to the stem, it is usually separated from יִרְק; but if one keeps in view the organic root of both (יִרְק, יִרְקֶק), and puts it with that in יִרְק II., יִרְקֶק II., יִרְקֶק II., there appears as a common fundamental signification the intr. *to be moist, juicy*; hence of plants, *to sprout, to be green, to grow, or to be fresh, tender, green* (יִרְק); of food, *to be fluid, thin* (יִרְק II., יִרְקֶק II.); of a fluid, *to flow, to pour*; of mud, *to flow out*, hence act. *to spit out* (יִרְקֶק); of a fluid material, *to wet, moisten* (יִרְק); and lastly, of earthy or firmer parts *to be soft, thin, tender*, so far as that expresses the fluidity of them. From *to sprout, to be green*, has arisen the verb of colour *to be green*, of the bright green of plants; then *to become yellow, to be yellow*, taken from the ulterior progress of plants; and even *to be reddish yellow*, of the glitter of gold, and accordingly *to shine*; ideas of *shining, glittering* being elsewhere connected with that of *blooming, sprouting*, and thus יִרְק I. and II. would coincide. Hence in Arab. there is a radical connection between the stems *وَرَق* (to sprout, to be green), *وَرَق* (to put forth leaves), *يَرَق* (to be yellow, yellowish green), *وَرَق* (to

wet, to moisten), *رَق* (to be thin, tender, weak), *مَرَق* (to be fluid, of soup; the usual *مَرَق* is a denom.). See the derivatives of the single stems.

יִרְק (constr. יִרְקֶק) *m. the tender, fresh sprout*, of the *רָשָׁה* 2 Kings 19, 26, Is. 37, 27, which has no continuance *לְכַרְיָם* (קִמְדָּה) should be read for *קִמְדָּה*. יִרְקֶק *a garden of green*, e. g. of herbs &c. Deut. 11, 10; 1 Kings 21, 2; *אֶרְבֶּתְךָ* a portion of herbs, i. e. cabbage Prov. 15, 17. Comp. Ar. *ورقة* leaf, *ارک* a kind of fodder, from *ارک* = *رָק* (to be green, tender), Syr. *عصفا* (cabbage, herbs), *زهرا* (green, from *زهرا*) (to be moist, to sprout), Ar. *مرج* (meadow) from *م-ر-ج* &c. &c.

יִרְק *m. greenness, verdure*, coupled with *עֶשֶׂב* Gen. 1, 30; 9, 3, *רָשָׁה* Ps. 37, 2, *הַשָּׂדֶה* Num. 22, 4, *עֵץ* Ex. 10, 15. See יִרְקֶק.

יִרְקוֹן (from Pih. II. of יִרְק) *m. pale yellow, the colour of the face* Jer. 30, 6, comp. Greek *χλωρός*, *ώχρος*; then *yellowness*, of corn Deut. 28, 22, Am. 4, 9, Hag. 2, 17, coupled with *שָׁדֶקוֹן* (a disease of grain); Ar. *ارقي*, *يرقان* the same.

יִרְקֶק (*pale yellow*, as a colour of water, from יִרְק) *n. p. of a city in Dan*, coupled only with *בְּנֵי*, perhaps because it lay upon a river named *בְּנֵי יִרְקוֹן* Josh. 19, 46, not to be identified with יִרְקוֹן.

יִרְקֶק (constr. יִרְקֶק) *m. see*

יִרְקָעַם (from *עָם* and יִרְקֶק fut. Hof. of יִרְקֶק; *spreading of the people*) *n. p. of a city in Judah* 1 Chr. 2, 44.

יִרְקֶקֶת *adj. m., plur. f. יִרְקֶקֶת*, 1. *greenish, greenish yellow*, of the colour of the leprosy in clothes Lev. 13, 49; 14, 37. — 2. *greenish yellow*, of gold, or *reddish yellow*, of the colour of *הָרִדִּיץ* Ps. 68, 14, in Ethiopic *gold* itself, Ar. *وَرَق*

money), *crocus*, Sanskrit *hiranja*, greenish and gold &c.

ירש I. (*inf. constr.* יִרְשֶׁה; *fut.* יִרְשֶׁה) *trans.* same as **נָרַשׁ** I. to drive, to drive forth, to chase away, to take away, with accus. of the person DEUT. 2, 21 22; 9, 1, coupled with **הִשְׁמִיד** 2, 12; but always with the additional idea of taking possession of what belongs to the expelled DEUT. 11, 23; 12, 2; 18, 14; 19, 1; 31, 3; JER. 49, 2; PROV. 30, 23. The LXX and other translators have for the most part the translation of **נָרַשׁ** I. **מִפְּנֵי פ'** to drive one away from the face of a person, i. e. that he should see him no more DEUT. 12, 29, JUDGES 11, 24, = **נָרַשׁ** **זָמַרְתִּי** EX. 34, 11; but the Hif. **הִרְשִׁיתִי** JUDGES 11, 23 or **הִשְׁמִיד** DEUT. 31, 3 are usually employed in this sense; and then **ירש** follows in signification II., as a supplement.

Nif. **נִרְשָׁה** (*fut.* יִרְשֶׁה) to be robbed, of possessions, to be taken away, hence to become poor GEN. 45, 11; PROV. 20, 13; 23, 21; 30, 9, identical with **רָשָׁה** (רש), which means, in its fundamental sense, the same as **רָס**, to snatch away.

Hif. **הִרְשִׁיתִי** (*part.* מִרְשִׁית; *fut.* יִרְשֶׁה) to snatch away, to carry away, to destroy, by pestilence NUM. 14, 12; to root out EX. 15, 9; to expel, drive away JUDGES 1, 29 30 31 33; 11, 23; JOSH. 3, 10; 17, 13; NUM. 33, 52; PS. 44, 3, and like **Kal** in this sense coupled with **מִפְּנֵי פ'** EX. 34, 24; NUM. 32, 21; 1 KINGS 14, 24; 21, 26; 2 KINGS 16, 3; metaphor. to rob, hence to make poor 1 SAM. 2, 7, opposite to **הִקְשִׁיר**, and fig. to drive out, tear away, unrighteous property, JOB 20, 15 God drives out of his belly (the unjust property).

This signification of **ירש** I. and its connexion with **נָרַשׁ** I. (according to an interchange of **נ** and **י** existing elsewhere in the language), is unquestionable; and in fact most of the places just quoted cannot be taken otherwise. The organic root is **יִרְשֶׁה**.

ירש II. (also **ירש** in **יִרְשָׁה** DEUT. 30, 5, **יִרְשָׁה** 4, 1, **יִרְשָׁה** Is. 34, 11;

imp. **רָשׁ** and **רָשׁ**, also **יִרְשֶׁה**; *inf. constr.* **יִרְשֶׁה**, with *suff.* **יִרְשָׁה**, also **יִרְשֶׁה** JUDGES 14, 15 according to the acceptance of Norzi in the *Minchath Shay*; *fut.* **יִרְשֶׁה**, *pl.* **יִרְשֶׁהוּ** together with **יִרְשֶׁהוּ** *tr.* 1. to take, to seize, to snatch to oneself, particularly by force, rapere, 1 KINGS 21, 15 16 18; to take possession of, with accus. of a place GEN. 15, 7, LEV. 20, 24, NUM. 13, 30, JOSH. 1, 11, spoken of a land, house, riches &c. EZ. 7, 24, PS. 105, 44; to conquer Is. 14, 21, PS. 83, 13, but seldom absol. DEUT. 2, 24. **יִרְשֶׁה** he who takes possession, a conqueror JER. 8, 10, MIC. 1, 15 (with an allusion here to the word **מִרְשָׁה**). Here belongs also the expression **יִרְשֶׁה אֶבֶר** GEN. 22, 17 to conquer the gate of the enemy, i. e. his cities. — 2. Like the cognate in sense **נָרַשׁ** to possess, to inhabit, to hold in possession, spoken of lands, regions &c. LEV. 25, 46; EZ. 36, 12; Is. 60, 21. Also trop. of inanimate things HOS. 9, 3, or of animals Is. 34, 11. Here belongs the passage JUDGES 18, 7: and the possessor of the dominion (**יִרְשֶׁה עֵצֶר**) injured nothing in the land. — 3. to inherit, to take possession of as an inheritance, absol. GEN. 21, 10, or with accus. of the thing NUM. 36, 8; to be heir of, with accus. of the person GEN. 15, 3 4. **יִרְשֶׁה** an heir 2 SAM. 14, 7. Deriv. **יִרְשָׁה**, **יִרְשָׁה**, **יִרְשָׁה**, **יִרְשָׁה**, **יִרְשָׁה**, **יִרְשָׁה**, and the proper names **יִרְשָׁה**, **יִרְשָׁה**, **יִרְשָׁה**.

Pih. **יִרְשֶׁה** (*fut.* יִרְשֶׁה) to hold in possession, to receive, figurat. DEUT. 28, 42.

Hif. **הִרְשִׁיתִי** (*fut.* יִרְשֶׁה) to give in possession, with a double accus. JUDGES 11, 24, 2 CHR. 20, 11, hence figurat. JOB 13, 26: thou leavest me in possession of the sins of my youth (i. e. the punishment of them); to leave for an inheritance, with **ל** of the person EZR. 9, 12.

As to the stem **יִרְשֶׁה** II. which is in Arabic **رَسَّ**, in Syr. **رَسَّ**, it is identical with **נָרַשׁ** II., **נָרַשׁ** &c. in the organic root; whence we see that the fundamental signification is to bind, to unite, to comprehend.

יִרְשָׁה *f.* an object of possession, of conquest (of enemies) NUM. 24, 18.

יָשַׁב (*part. m.* יוֹשֵׁב, *f.* יוֹשֵׁבָה and יוֹשֵׁבָה *NHB.* 3, 8, with the very old annexed י before the genitive יוֹשְׁבֵי *Ps.* 123, 1 and יוֹשְׁבֵי *sem.* *JER.* 10, 17; 22, 23; *LAMENT.* 4, 21; *inf. absol.* יֹשֵׁב, once יוֹשֵׁב with Yod thrown away *JER.* 42, 10, and the reverse once יֹשֵׁב 2 *SAM.* 15, 8 K'ri for יוֹשֵׁב from יוֹשֵׁב; *inf. constr.* יֹשֵׁב, with *suff.* יוֹשְׁבֵי, once יוֹשְׁבֵי [according to some] *Ps.* 23, 6; *imp.* יֹשֵׁב, before Makkeph יֹשֵׁב, and יֹשְׁבָה; *fut.* יֹשֵׁב, *apoc.* יֹשֵׁב, once יוֹשְׁבָה *Ez.* 35, 9 K'tib, while the K'ri like 1 *SAM.* 7, 14 has יוֹשְׁבֵי, but *Ez.* 36, 33 is in favour of the K'tib) *intr.* to be firm in a place, to hold it fast, to possess, hence 1. to sit, comprehending with קום (to rise up) *Ps.* 139, 2 or יָצָא וְבֵּן *Is.* 37, 28, all doings and transactions. With א of a place when it is of such a kind that one sits in it *GEN.* 19, 1, 2 *SAM.* 7, 1; elsewhere with ל, when one sits upon 1 *KINGS* 1, 35, 2 *KINGS* 13, 13 or at something 1 *SAM.* 20, 24; also with ל and the infinitive following *PROV.* 23, 1; seldom with ל of a place *Ps.* 132, 12; *Is.* 47, 1. With ע of a person to sit along with one, i. e. to be on terms of communion with Pa.

26, 4 5; JER. 15, 17. To this belongs the signification *to sit down*, i. e. to enjoy the rest of sitting GEN. 27, 19, with ל of the place Ps. 9, 5; לִימִין לִי *to sit at one's right hand* Ps. 110, 1, which is a seat of honour (1 KINGS 2, 19), or with על Is. 47, 1; 1 KINGS 2, 19. With מִנְּגֵד GEN. 21, 16 *to sit over against*, where לֵה is inserted in order to express self. לֵה has often the secondary sense a) *to sit in judgment, to judge* (comp. Lat. sedere, Ar. جلس V.), applied to God and men Ps. 9, 5; 9, 8 יִשָּׁב לְעוֹלָם *will judge for ever*; MAL. 3, 3; hence the phrase עַל-הַמִּשְׁפָּט Is. 28, 6, because judges usually sat on high chairs; sometimes it is the case that even שָׁפֵט follows in the infin. as a supplement Jo. 4, 12; of God, who sits for judgment לְמַבּוּל i. e. *in order to bring a flood* Ps. 29, 10. b) *to be enthroned*, of kings Ps. 61, 8, Is. 14, 13, along with מָשָׁל ZECH. 6, 13; of God Ps. 2, 4; 55, 20; 102, 13; in which sense it is construed with על, ב, &c.; יוֹשְׁבֵי *enthroned ones*, i. e. princes Is. 10, 13. To this belongs the signification *to rest upon a thing*, = רָכַב, *the act of being enthroned*, as it were, *above a thing*, with accusat. יִשָּׁב הַכְרִיבִים *enthroned on the Cherubim* 1 SAM. 4, 4; 2 SAM. 6, 2; 2 KINGS 19, 15; 1 CHR. 13, 6; parall. with עָלֵי-כְרִיב יִשָּׁב Figurat. יוֹשְׁבֵי הַתְּהִלֹּת יִשְׂרָאֵל *enthroned over Israel's songs of praise*; Ps. 22, 4 יִשָּׁב Ps. 55, 20 *enthroned or riding along upon the east wind*, in order to punish. c) *to sit in ambush, to lurk*, Ps. 17, 12; though יִשָּׁב in this sense is usually combined with other words, e. g. אָרַב JUDGES 16, 9, אָרַב לְמִן JOB 38, 40, בְּמִתְאַרֵב Ps. 10, 8; comp. Greek λοχεύω from λεγω. On the contrary לֵי JER. 3, 2 has only the meaning *to abide*, so far as the harlot was accustomed to tarry in the ways (PROV. 7, 12). d) *to sit as an expression of being bowed down, struck down and forsaken*, with לְאֶרֶץ Is. 3, 26; JOB 2, 13; עַל-עָקָר Is. 47, 1; בָּדָד LAMENT. 1, 1; 3, 28; מְשִׁימָם EZR. 9, 3; לִמְקָה GEN. 38, 11; Is. 47, 8. e) *to sit*

in inactivity Is. 30, 7, quietly waiting for something (עַל) JER. 8, 14, hence *to lie in rest and idleness* JUDGES 5, 16, elsewhere רָבַץ GEN. 49, 14; to this head belongs also לֵי 1 SAM. 13, 16. f) *to sit* spoken of inanimate things, i. e. *to be put, placed*, Ps. 122, 5 *for there are set thrones for judgment* (Targ., LXX, Syr.); *to stand there* 125, 1 (Targ.), parallel יָקוּם לֵי; *to be firmly established*, ZECH. 12, 6 *and Jerusalem shall be firmly established in its own place at Jerusalem*, i. e. just where it stands at present; 14, 10; JER. 30, 18 *the palace shall stand at the proper place*, parall. עַל-מְלָה; *to lie there*, ZECH. 2, 8 *Jerusalem shall lie there as פָּרִיזוֹר* (an open place), i. e. be no מְבָצָר. — 2. *to abide, to remain*, with ב 2 SAM. 10, 5, על 1 SAM. 25, 13, and the accus. of the place RUTH 2, 7; with ל of the person for whom one tarries Ex. 24, 14, NUM. 22, 19 (where this dative is omitted), Hos. 3, 3; and also with a pleonast. dat. GEN. 22, 5. Figur. of inanimate things, GEN. 49, 24 *and his bow remained in strength*, i. e. it always continued firm and strong. — 3. *to inhabit*, with the accusative GEN. 4, 20; 25, 27; Is. 44, 13; 42, 11; יוֹשְׁבֵי *inhabitants* Ez. 26, 17, in which sense we frequently find such combinations as יוֹשְׁבֵי יְרֵיכָה JER. 51, 12, יוֹשְׁבֵי בָבֶל JER. 51, 12, יוֹשְׁבֵי שְׁמֶרֶן Is. 9, 8 &c. Then *to possess*, i. e. *to have* GEN. 4, 20; *to dwell*, with ב of the place GEN. 13, 12, על on or in LEV. 25, 18, אֶל, ל, עִם and אִתָּה *with, at a thing or person* GEN. 27, 44; 34, 16; JUDGES 5, 17; Ez. 3, 15. בְּבֵחוֹ *to dwell in safety*, see בְּבֵחוֹ. Also, *to be inhabited* JER. 17, 25; Jo. 4, 20; ZECH. 7, 7; Is. 13, 20; which is the sign of a prosperous state, hence = *to flourish*, oppos. to עָם JER. 50, 13; Jo. 4, 20; ZECH. 14, 10. Deriv. מוֹשָׁב, מוֹשָׁב, מוֹשָׁב, in proper names the parts יִשָּׁב, יִשָּׁב, יִשָּׁב, יִשָּׁב, יִשָּׁב, יִשָּׁב, יִשָּׁב.

Nif. נוֹשָׁב (part. fem. נוֹשָׁבָה) *to be inhabited*, of אֶרֶץ Ex. 16, 35; עִיר Ez. 26, 19; נוֹשָׁבָה מִיָּמִים (of עִיר) Ez. 26, 17 *inhabited out of the seas*, i. e.

projecting above the surface of the water, and inhabited. According to *Rashi*, however, מְיָמִים is to be taken here as = מְיָמִים (viz. מְיָמִים), with reference to the appellation of Tyre מִיָּמִי עֲלִיָּהּ Is. 23, 7.

Pih. יָשַׁב to pitch (a dwelling), Ez. 25, 4 and they (בְּנֵי קָדֶם) pitched their בְּתֵרוֹת (huts) in thee.

Hif. הוֹשִׁיב (1 person with suff. once הוֹשִׁיבִים Zech. 10, 6, a flexion borrowed from יָשַׁב, which was not carried out; as in שִׁיבָה Num. 10, 36, שִׁיבָה Jer. 42, 10, שִׁיבָה Ps. 23, 6 the flexion is borrowed from יָשַׁב, and vice versa perhaps 2 Sam. 15, 8; part. מוֹשִׁיב, fut. יוֹשִׁיב) to set, to cause to sit 1 Sam. 2, 8, to cause to dwell Ps. 4, 9, with accusat. of the place and of the person 113, 9 or with בְּ GEN. 47, 6, עַל of the object Hos. 11, 11; to make a dweller Ps. 68, 7; Hos. 11, 11; to cause to be inhabited Is. 54, 3; Ez. 36, 33. From the fundamental signification has then arisen, as in the case of יָצַד II. the meaning to marry, with the accus. Ezr. 10, 2 10 14 17 18; Neh. 13, 27. Derivat. the proper name יוֹשִׁב־יָהּ.

Hof. הוֹשִׁיב (fut. יוֹשִׁיב) to be inhabited, to become flourishing Is. 44, 26; to be made to dwell, to be settled in 5, 8. יוֹשִׁיב in a proper name belongs to יָשַׁב.

The fundamental signification of the stem is not, as has been falsely assumed after the Arabic, to draw the feet together, to squat; but it is identical with יָצַב, in its organic root (יָצַב), to keep firmly in a place, to hold it firmly, to possess it, and therefore to sit, or still more correctly figere (sedem), to fix in the tent-pegs, to make a habitation, comp. سَبَّ to stick, Aram. שָׁב מַסְּ to dwell near, hence מַסְּ accola, neighbour. In Arab. وَثَبَ had the same meaning (hence وَثَاب seat, chair), a verb in the Himyaritic dialect also; so also وَثَب, and here again the organic root is وَثَب (comp. Aram. יָרָב), therefore also وَثَب,

redupl. קָבַט (to set oneself firmly); Phen. יָשַׁב the same, whence שִׁיבָה (si-bit, sibt, dwelling) Plaut. 1, 9 in מְשִׁבָּהוּ (place of his dwelling), שִׁיבָהוּ = שִׁיבָהוּ syptu (dwelling place) n. p. of a place in Mauritania; and also שִׁיבָהוּ כוֹב the proper name of a city there. The meaning "to spring forth, from a lair, to lie in wait" is derived, as in the Hebrew, from the idea of sitting (in ambush); and the Arab. قَعَد has the same metaphor. transference, though the fundamental meaning be "to sit", as in יָשַׁב.

יָשַׁב (constr. יָשַׁב) masc. dweller, see יָשַׁבִּים.

יָשַׁב see יָשַׁב.

יָשַׁב (constr. יָשַׁב) m. see יָשַׁבִּים.

יָשַׁב m. see יָשַׁבִּים, יָשַׁבִּים and יָשַׁבִּים בְּנָב.

יָשַׁב see יָשַׁבִּים.

יָשַׁב see יָשַׁבִּים.

יָשַׁבִּים (thrones of God, see יָשַׁב) n. p. m. 1 Chr. 24, 13.

יָשַׁבִּים (dwelling in the [people's] habitation; שִׁיבָה for שִׁיבָה n. p. m. of one of David's heroes 2 Sam. 23, 8, descended from a family מְשִׁבָּהוּ or מְשִׁבָּהוּ (which see), therefore named מְשִׁבָּהוּ 2 Sam. 1. c. or מְשִׁבָּהוּ 1 Chr. 11, 11. Instead of שִׁיבָהוּ the parall. 1 Chr. 1. c. has יָשַׁבִּים, which would have the same appellative sense, if we read יָשַׁבִּים (= יָשַׁבִּים).

יָשַׁבִּים see יָשַׁבִּים.

יָשַׁבִּים (dwelling on the mountain; שִׁיבָה from יָשַׁבִּים from יָשַׁב) n. p. m. of a giant 2 Sam. 21, 16 K'tib, for which the K'ri has יָשַׁבִּים בְּנָב.

יָשַׁבִּים (an appeaser, viz. is Jah) n. p. m. 1 Chr. 4, 17.

יָשַׁבִּים see יָשַׁבִּים.

יָשַׁבִּים see יָשַׁבִּים, יָשַׁבִּים see יָשַׁבִּים.

יָשַׁבִּים (= יָשַׁבִּים בְּנָב) n. p. m. 2 Sam. 21, 16 K'ri.

יִצְחָק see **יִשְׁחָק**.

יִשְׁט (Kal unused) *intr.* to be extended, stretched out, wide, identical in its organic root יִשְׁט with that in שָׁט, קָטַט, הִשְׁט, Ar. سَدَا (to extend, spread out). Targ. יִשְׁט, Af. אִשְׁט the same.

Hif. הִשְׁט (fut. יִשְׁט) to stretch, to extend, with accusat. of the object and לְ of the person ESTH. 4, 11; 5, 2; 8, 4.

יִשְׁט (from יִשְׁט *Jah is existing, living*) *n. p. m.* of David's father 1 SAM. 16, 1 seq., and therefore David is also called יִשְׁט, denoting his descent, 20, 27; 22, 7; 2 SAM. 20, 1; 1 KINGS 12, 16. יִשְׁט Is. 11, 1 is the Davidic royal family; יִשְׁט 11, 10 the Messiah. Once the form אִשְׁט (which see) stands for יִשְׁט 1 CHR. 2, 13. LXX 'Ιεσσαί (יִשְׁט).

יִשְׁט (*requiter*) *n. p. m.* 1 CHR. 7, 1 K'tib, where the K'ri has יִשְׁט; elsewhere called יִשְׁט GEN. 46, 13. See also אִשְׁט.

יִשְׁט (formed from יִשְׁט and יִשְׁט Pihel of יִשְׁט, *Jah is existing, living*) *n. p. m.* 1 CHR. 7, 3; 23, 20; EZR. 10, 31.

יִשְׁט (the same) *n. p. m.* 1 CHR. 12, 6.

יִשְׁט *adj. m.*, יִשְׁט *f.* see יִשְׁט and יִשְׁט.

יִשְׁט (*establisher*, from the Hifil of שָׁט) *m.* only in

יִשְׁט (*El is founder*) *n. p. m.* 1 CHR. 4, 36, compounded of אֵל יִשְׁט.

יִשְׁט see יִשְׁט.

יִשְׁט (formed like יִשְׁט from an *adj.* יִשְׁט) *m.* a waste, desert, Is. 43, 19; Ps. 107, 4; with the article a desert specified by the context NUM. 21, 20; the desert of Judah 1 SAM. 23, 19; also poet. without the article, e. g. of the Sinaitic desert DEUT. 32, 10. The proper name יִשְׁט belongs to the stem שָׁט.

יִשְׁט (from a sing. יִשְׁט) *f. pl.* 1. *desolation, destruction* Ps. 55, 16 K'tib, comp. מְבוֹאָה שְׁוֹאָה 35, 8. — 2. (joined with בֵּית in בֵּית יִשְׁט place of desolations) *n. p.* of a Moabite city NUM. 33,

49. But it is possible that יִשְׁט has another meaning in names of places.

יִשְׁט (only in the book of Job, lengthened out of שָׁט; *pl.* יִשְׁט) *m.* an old man, JOB 12, 12; 15, 10; 29, 8; Targ. קְשִׁי the same.

יִשְׁט (from יִשְׁט *Jah is an aged one*) *n. p. m.* 1 CHR. 5, 14; comp. DAN. 7, 9.

יִשְׁט (*ful.* יִשְׁט Ez. 6, 6, and יִשְׁט, GEN. 47, 19; Ez. 12, 19) *intr.* same as שָׁט to be waste, desert, GEN. 47, 19; Ez. 6, 6; to be terrified Ez. 19, 7, generally in all the significations of שָׁט. Deriv. יִשְׁט, יִשְׁט, and the proper name יִשְׁט.

Hif. הִשְׁט (after the form הִזְעִיג, *ful.* יִשְׁט) to make an astonishment of JER. 49, 20; 50, 45 surely (see אִשְׁט d) he shall make their fold an astonishment on account of them (i. e. on account of their fate). יִשְׁט NUM. 21, 30 should be referred to יִשְׁט = יִשְׁט.

יִשְׁט (*ful.* יִשְׁט, אִשְׁט, *ap.* יִשְׁט) *tr.* to put, to lay, same as שָׁט (שָׁט), with 'ק' לִפְנֵי ק' or put before one GEN. 24, 33 K'tib; וְאִשְׁט JUDGES 12, 3 K'tib and I put. In the former place the K'ri has וְיִשְׁט (*ful.* Hof.), in the latter וְאִשְׁט (*ful.* Hif.); an alteration which is unnecessary. Without a K'ri יִשְׁט stands in GEN. 50, 26, where a passive meaning is not necessary. See יִשְׁט.

יִשְׁט (from יִשְׁט = יִשְׁט; a high, elevated one, viz. El is) *n. p. m.* 1 CHR. 4, 3.

יִשְׁט (or יִשְׁט, from the *ful.* Kal of יִשְׁט) *m.* a hearer, only in the three following proper names.

יִשְׁט (*El is hearer*; comp. אֱלִישְׁט) *n. p.* of a son of Abraham by Hagar, the ancestor of many tribes GEN. 25, 12-18; *patr.* יִשְׁט (eliminating the א 1 CHR. 27, 30) *pl.* יִשְׁט, the name of an Arabian people, who carried on a caravan traffic with Egypt, to whom in particular the Nabathaeans and Kedarenes belonged; and whose territory sometimes extended from Egypt to Assyria GEN.

25, 18; 37, 25; 39, 1; JUDGES 8, 24; Ps. 83, 7. Also *n. p. m.* of other persons in later times JER. 40, 8; 1 CHR. 8, 38; 2 CHR. 23, 1; EZR. 10, 22.

יְשַׁמְעִיָּה (*Jah is hearer*; comp. **יְשַׁמְעִיָּהוּ**) *n. p. m.* 1 CHR. 12, 4.

יְשַׁמְעִיָּהוּ (the same; comp. **יְשַׁמְעִיָּהוּ**) *n. p. m.* 1 CHR. 27, 19.

יְשַׁמְרִי (from the fut. Kal of **יְשַׁמֵּר**) *m. keeper, guardian*, only in

יְשַׁמְרִי (contracted from **יְשַׁמְרִיָּה**, *Jah is keeper*) *n. p. m.* 1 CHR. 8, 18; comp. **יְשַׁמְרִיָּה**, **יְשַׁמְרִי**.

יָשַׁן I. (not used) *intr. to be juiceless, weak, fading, old*, oppos. **יָחַד**; derivat. **יָשַׁן** and the proper name **יָשַׁן**. The organic root **יָשַׁן** is also found with this meaning in extra-Semitic languages.

Nif. **יָשַׁן** (*part. m. נוֹשֵׁן, f. נוֹשֶׁת*) *to be old, sapless*, spoken of grain of a former year LEV. 26, 10; *to be dried up, old*, of leprosy 13, 11; figurat. *to dwell long in a place* DEUT. 4, 25.

יָשַׁן II. (not used) *intrans. to shine, glitter, light*, same as **הָשַׁם**, **הָשִׁים**, **הָשִׁיחַ** (which see). Derivat. the proper name **יָשַׁן**.

יָשַׁן (*perf. יָשַׁן, inf. constr. יָשַׁן*) (*perf. יָשַׁן, inf. constr. יָשַׁן*) *intr. properly to sink down, from exhaustion and weariness; to be languid, inactive, weary*; hence *to sleep* JOB 3, 13, with **יָשַׁן**; *to fall asleep*, a consequence of **שָׁקַב** Ps. 3, 6; 4, 9, and stronger than **נָח** Is. 5, 27, oppos. to **יָרַח** Ps. 44, 24; of men 1 KINGS 19, 5 and animals EZ. 34, 25; metaphor. of inactivity Ps. 121, 4 and the sleep of death JOB 3, 13; the latter fully **יָשַׁן** **יָשַׁן** JER. 51, 39 or **יָשַׁן** Ps. 13, 4. Deriv. **יָשַׁן** (**יָשַׁן**), **יָשַׁן** (**יָשַׁן**).

Ph. **יָשַׁן** (*inf. constr. יָשַׁן*) *to cause to sleep* JUDGES 16, 19.

The organic root of the stem **יָשַׁן** (*Targumic יָשַׁן, Ar. وَسَنَ*) with its fundamental signification of rest and inactivity is also found in **שָׁאָן** (*to be at rest, inactive*), **שָׁן** I. (**שָׁן**); and even the stem **שָׁאָן** (*to lean or rest upon*) belongs

to this root; as the Syr. **ܫܡܚܐ** to support oneself, to rest, denotes "to sleep" also.

יָשַׁן (*pl. יָשַׁנִּים*) *adj. m., f. 1. old, belonging to a former year*, spoken of grain LEV. 25, 22, of fruit SONG OF SOL. 7, 14, metaphor. *old*, of an aqueduct in Jerusalem Is. 22, 11, out of the upper Gihon 2 CHR. 32, 30, which is also called the upper pool Is. 7, 3; 36, 2, made by Hezekiah; of a gate NEH. 3, 6; 12, 39. — 2. Only in **בֵּית יָשַׁן** abridged from **בֵּית כּוֹר יָשַׁן**, which the Syr. and Arab. have (1 SAM. 7, 11), i. e. old Beth-Cor, which is identical with old Mizpeh 1 SAM. 7, 11. **יָשַׁן** may also be read for **יָשַׁן** 7, 12.

יָשַׁן (*prop. part.; pl. יָשַׁנִּים, constr. יָשַׁנִּי*) *adj. m., f. 1. (from יָשַׁן) sleeping*, as a consequence of **שָׁקַב** 1 SAM. 26, 7, oppos. to **מָקַיץ** 26, 12 or **צָר** SONG OF SOL. 5, 2; **יָשַׁן אֶרְמֵת עָפָר** DAN. 12, 2 *the dead*. In **דּוֹבַב שְׁפָתַי יָשַׁנִּים** SONG OF SOL. 7, 10 (see **דּוֹבַב**) five versions read **יָשַׁן שְׁפָתַי**, which yields no sense; others wish to read **שְׁפָתַי שְׁנִים** (their purple lips) or **שְׁפָתַי יָשַׁנִּים** (lips of age); but it is not necessary to depart from the usual reading. — 2. (from **יָשַׁן** II. *a Shining one*, viz. El is) *n. p. m.* 2 SAM. 23, 32, for which 1 CHR. 11, 34 has **יָשַׁם** (which see).

יָשַׁן (*the old*) *n. p.* of a city in the neighbourhood of **בֵּית לָאֵל** (which see) and **עָפְרַיִן**; all which the Judean king Abijah wrested from Jeroboam 2 CHR. 13, 19. As Bethel lay on the border of Benjamin, and Ephraim (**קִרְיָה** = **אֶפְרַיִם** 2 SAM. 13, 23 and *Ἐφραίμ* JOHN 11, 54) or Ephron (**קִיב**, LXX, Vulg.) according to *Josephus* (Jewish War 4, 9, 9) was in the neighbourhood of Bethel (see **אֶפְרַיִם**), **יָשַׁן** may have also been situated in their vicinity. According to this, **יָשַׁן** cannot be identified with **יָשַׁן** (which see). At first **יָשַׁן** may have been merely an epithet or adjective to the proper name of the city, as it is still in the Mishna (Erachin 32^a); but subsequently it was put alone like **יָשַׁן** (which see).

יָשַׁע (Kal not used) *intr. prop. to be wide*, the Ar. **سَع**, and the preceding **יָשַׁע** having the same fundamental signification; cognate in sense **רָחַב**, **רָחֵב**, opposite **צָר**. Hence metaphor. *to be free, fortunate, unrestrained, delivered* (from oppression); the ideas of *wide* and *strait* being elsewhere transferred in the language to *fortunate* and *unfortunate*. **שָׁע** II. (**שָׁע**) has the same meaning, whence come **שָׁע**, **שָׁעָה**, **שָׁעָה**, and the proper names **שָׁעָה**, **שָׁעָה**, **שָׁעָה** — Derivat. **שָׁעָה**, **שָׁעָה**, **שָׁעָה**, and the proper names **שָׁעָה**, **שָׁעָה**, **שָׁעָה** in **שָׁעָה**.

Nif. **נִשְׁעָה** (*part. נִשְׁעָה, fut. יִנְשָׁע*) *to be delivered*, with **מִן** of the person or thing *from whom* or *which* NUM. 10, 9, 2 SAM. 22, 4, JER. 30, 7, and **בָּ** *by which* DEUT. 33, 29; Ps. 33, 16; *to be saved* JER. 8, 20; *to be happy* PROV. 28, 18; *to be victorious* ZECH. 9, 9.

Hif. **הִנְשִׁיעַ** (*retaining הִנְשִׁיעַ, apoc. יִנְשָׁע*; once with *suff.* in the short form **יִנְשָׁע** for **יִנְשָׁעֶם** Is. 35, 4) *prop. to make wide*, i. e. free, hence 1. *to deliver, to save*, with accus. of the object Ps. 3, 8; 20, 7, with **מִן** of the person or thing *from whom* or *which* 7, 2; 34, 7; 44, 8; 59, 3, and **בָּ** *whereby* Hos. 1, 7; 1 SAM. 17, 47. **הִנְשִׁיעַ** Ez. 36, 29 *to free from the power of impurities* (i. e. sins); **הִנְשִׁיעַ** JER. 30, 10 *to bring deliverance from afar*; seldom absolutely Is. 45, 20 *a God that does not deliver*. In this sense a *deliverer* or *saviour* is called **מִנְשִׁיעַ**, spoken of God Is. 19, 20, ZECH. 8, 7; or of men NEH. 9, 27. — 2. *to help, to support*, with accusat. of the person Ex. 2, 17, 2 SAM. 10, 19; applied also to God Ps. 12, 2; seldom with **לְ** of the person Ps. 72, 4; 86, 16; or absol. 2 SAM. 14, 4; metaphor. *to give victory* DEUT. 20, 4, JOSH. 22, 22, 2 SAM. 8, 6; also with an accusat. **הִנְשִׁיעַ** 1 CHR. 11, 14. A peculiar expression is **יְדִי הִנְשִׁיעָה לִּי** *my hand helps me*, i. e. *I conquer only by myself* JOB 40, 9; for **יְדִי** occur also **יְדִי** Ps. 98, 1 or **יְדִי** Is. 59, 16. 1 SAM. 25,

26 and 33 is to be taken otherwise: *to support by a violent measure*.

יָשַׁע (only five times) *m. deliverance, rescue* HAB. 3, 13, where it has the accusat. with it, like an infinit.; elsewhere as a construct to **יְמִין** Ps. 20, 7 or **אֱלֹהִים** Ps. 50, 23, to denote the help of God or of his omnipotence. **יָשַׁע** Ps. 12, 6 *to set at liberty, to put into a state of victory*. **יָשַׁע** stands for the pause-form.

יָשַׁע (only in pause; with *suff.* **יָשַׁעִי**, **יָשַׁעִי**, once **יָשַׁעִי**) *m. freedom, and the gloomy* (i. e. those in distress) *are strong in freedom*; hence of God **יָשַׁע** 2 SAM. 22, 47, **יָשַׁע** 18, 3, **יָשַׁע** Ps. 18, 47, or **יָשַׁע** alone 27, 1 *as the bringer of salvation* Is. 62, 11. Figur. *blessing* (of fruitfulness) 45, 8, *prosperity* 61, 10, *salvation* Ps. 132, 16. — Deriv. the proper name **יָשַׁעִי**.

יָשַׁע (*constr. יָשַׁעִי*) *m. helper*, only in **יָשַׁעִי**.

יָשַׁעִי (from **יָשַׁע** *Jah is salvation*) *n. p. m.* 1 CHR. 2, 31; 4, 20; 5, 24.

יָשַׁעִיהָ (*Jah is helper*) *n. p. m.* EZE. 8, 7 19; NEH. 11, 7; 1 CHR. 3, 21.

יָשַׁעִיהָ (the same) *n. p.* of the famous prophet of the Old Testament, whose name is borne by a collection of oracles Is. ch. 1-66; 2 KINGS 19, 20; and of other persons besides 1 CHR. 25, 3; 26, 25.

יָשַׁח (not used) *intrans. to be hard, firm*, Ar. **يَشَفَّ**, **يَشَبَّ**, **يَظَلَّ**, which must likewise proceed from this fundamental signification. The org. root is **יָשַׁח**. Deriv. **יָשַׁח**, **יָשַׁח**, and the proper names **יָשַׁח**, **יָשַׁח**.

יָשַׁח (or **יָשַׁח** according to mss.) *m. jasper*, a very hard half-precious stone which is wrought in order to make jewels and ornaments Ex. 28, 20; 39, 13; Ez. 28, 13; Ar. *jashm*, *jashb*, *jashf* the same; Greek *ἡ ἰάσμις*. It seems that the name was spread abroad by the Phenicians.

יָשַׁח (for **יָשַׁח** from **יָשַׁח**; a *firm, strong one*, viz. *Jah is*) *n. p. m.* 1 CHR. 8, 16.

יָשַׁח (a *firm, strong one*, from **יָשַׁח**) *n. p. m.* 1 CHR. 8, 22.

יָשָׁר (*fut.* יִשָּׁר, once in a form that does not appear again יָשָׁר 1 SAM. 6, 12) *intr.* prop. same as יָשָׁר, יָשָׁר (which see), *conseq.* 1. *to be straight*, of a way that deviates neither to the right nor left, *to go straight*, 1 SAM. 6, 12 *and the kine went straight* (i. e. the straight way) *forward*; then *to be even, level*, of a country, opposite עָקָל Ar. يَسِي to be easy. Derivatives יָשָׁר 1, יָשָׁר, יָשָׁר 1, מִיָּשָׁר 1, שָׁרוֹן 1, שָׁרוֹן 1. — 2. *Figur. to be right, good, pleasing*, יָשָׁר also being used in a moral sense; hence in the phrase 'מִיָּשָׁר יָשָׁר לְעֵינֵי אֱלֹהִים *to be right in one's eyes* NUM. 23, 27; JUDGES 14, 8; of the soul, *to be even, tranquil, composed*, HAB. 2, 4, i. e. not to be overbearing, not to overstep הָק, *oppos. to עָקָל*; *comp.* שָׁרוֹן Is. 38, 13. *Deriv.* יָשָׁר 2, יָשָׁר 2, מִיָּשָׁר 2, מִיָּשָׁר 2; the proper names יִשְׂרָאֵל, יִשְׂרָאֵל; and יִשְׂרָאֵל in יִשְׂרָאֵל. On יִשְׂרָאֵל 1 SAM. 6, 12, see the analytical part at the end.

Pih. יָשָׁר (*part.* מִיָּשָׁר, *fut.* יִשָּׁר, once יִשָּׁר 2 CHR. 32, 30 for יִשְׂרָאֵל) *to make straight*, אָרָה PROV. 9, 15, לָכֶה 15, 21, of moral conduct; *to make even or level* (i. e. to remove all obstructions), in a physical and spiritual sense, הָרָה Is. 45, 13, אָרָה PROV. 3, 6, הָרָה Is. 45, 2; *to direct, to lead straightly* 2 CHR. 32, 30, *metaph.* JOB 38, 3; *to approve, to esteem as right* Ps. 119, 18.

Puh. יָשָׁר (*part.* מִיָּשָׁר) *to be made right, prepared*, spoken of a thin plate of gold which is cut into ornaments 1 KINGS 6, 35.

Hif. הִיָּשִׁיר and הוֹשִׁיר (*fut.* יִהְיֶה יָשָׁר) *to make even*, הָרָה, with לָפָנֶיךָ of the person Ps. 5, 9; *to keep a straight direction* PROV. 4, 25, without הָרָה.

יָשָׁר (*constr.* יָשָׁר; *pl.* יִשְׂרָאֵל, *c.* יִשְׂרָאֵל) *adj. m.*, יָשָׁר (*pl.* יִשְׂרָאֵל) *f.* 1. *straight*, i. e. not bent, but upright EZR. 1, 7; of a way 1 SAM. 12, 23; *even, plain* JER. 31, 9, then *figur.* EZR. 8, 21; on the contrary יִשְׂרָאֵל in DAN. 11, 17 should be derived from יָשָׁר; *straight*, in a moral sense JOB 33, 27, MIC. 3, 8, where the doing of the opposite is expressed by עָקָל, הָרָה — 2. *to be right, good,*

pleasing, particularly in the combination 'פִּלְסָהּ *pleasing to one, beloved by one* JOSH. 9, 25, JUDGES 17, 6, *well-pleasing* DEUT. 12, 25, *agreeing with* 2 SAM. 19, 7, in which sense לָפָנֶיךָ sometimes occurs PROV. 14, 10; *just, righteous*, either of God DEUT. 32, 4, his judgments Ps. 119, 137 and his word 19, 9; or of men, *honest, upright, just, morally good* 1 SAM. 29, 6; JOB 1, 1; 8, 6, for which is also יָשָׁר PROV. 29, 27; *pl.* יִשְׂרָאֵל JOB 4, 17; 17, 8, for which are also יִשְׂרָאֵל לֵב Ps. 7, 11 (once in the sense, *of an honest, willing mind*, 2 CHR. 29, 34) and יִשְׂרָאֵל הָרָה Ps. 37, 14 or יָשָׁר בָּלֵב 125, 4; *upright* in acting PROV. 20, 11. As a subst. *the best* MIC. 7, 4, *pious* Ps. 37, 37 &c.; hence plur. *the Israelites* NUM. 23, 10; Ps. 111, 1 (where יִשְׂרָאֵל is to be taken for יִשְׂרָאֵל). For the use of יָשָׁר in יִשְׂרָאֵל (according to the reading of many mss.) 1 CHR. 25, 14, see under יִשְׂרָאֵל. The acceptance of יָשָׁר in the phrase סֵפֶר הַיָּשָׁר JOSH. 10, 13 and 2 SAM. 1, 18 is difficult. According to the Syr. and Ar. versions followed by Lowth, Michaelis, Herder and others. it is said to be equivalent to הַיָּשָׁר (*book of the poem or poems*); or according to the Ar. حِصَاص (valour, ability) *the book of heroes*; but יָשָׁר is better taken as a collect. for *Israelites* according to the tradition in the Talm., like יִשְׂרָאֵל NUM. 23, 10, Ps. 111, 1; and so translated *book of the Israelites*, i. e. national book.

יָשָׁר (= יָשָׁר) *m. honest*, see יִשְׂרָאֵל.

יָשָׁר (only *pl.* יִשְׂרָאֵל after the form יִשְׂרָאֵל, יִשְׂרָאֵל from יָשָׁר) *m. accommodation, settlement*, prop. a making smooth, DAN. 11, 17 יִשְׂרָאֵל יִשְׂרָאֵל (according to the reading of the LXX, Theod., Vulg.) *and he will bring about a settlement with him*, *conseq.* = יִשְׂרָאֵל 11, 6, and like δίκαια 1 MACC. 7, 12. But if we abide by יִשְׂרָאֵל, we must at least erase the copulative ן, as being repeated out of עָמָד.

יָשָׁר (*righteousness*, viz. of El) *n. p. m.* 1 CHR. 2, 18.

יָשָׁר (with *suff.* יִשְׂרָאֵל) *m.* 1. *straightness*, of a way PROV. 2, 13; 4, 11; *right,*

uprightness, truth, JOB 6, 25; duty 33, 23; honesty, piety 1 KINGS 9, 4, also with the addition of לב or לִבָּב DEUT. 9, 5, 1 CHR. 29, 17; JOB 33, 3 עַל-יִשָּׁר (according to Norzi (עֲלִי-) against right. In this sense יִשָּׁר stands once adverbially = בְּיִשָּׁרִים ECCLES. 12, 10 and to note down rightly (if we read וְנִכְחָב), or and rightly noted down (if we read וְנִכְחָב). — 2. = עֲשָׂר, with which it is connected by its root, property, substance PROV. 11, 24.

יִשְׂרָאֵל (from יִשְׂרָה אֵל El is ruler; but in GEN. 32, 29 and Hos. 12, 4 it is explained wrestler with God; with the emphasis on El GEN. 32, 31; 28, 17 20; 35, 10) 1. n. p. m. the patriarch Jacob, which name he bore afterwards in addition, and whose origin is told in GEN. 32, 29; 35, 10; Hos. 12, 4. He has the name in GEN. 35, 21 22; 37, 3; 43, 6, and in many other passages of Genesis, in accordance with which his sons are called יִשְׂרָאֵל 42, 5; 45, 21. See יַעֲקֹב. — 2. יִשְׂרָאֵל in the historical books from Exodus onward = the Israelite people, for which בְּיַד יִשְׂרָאֵל Ex. 16, 31; 40, 38 and עַד יִשְׂרָאֵל Ex. 12, 3 &c. stand. But יִשְׂרָאֵל alone is most frequently used to express this Ex. 5, 2, NUM. 21, 1, JOSH. 4, 22; which with עַם or עַד to be supplied, is sometimes construed with the sing. masc. JOSH. 4, 22, or the sing. fem. JER. 3, 11; sometimes with the pl. masc. JOSH. 3, 17. In this sense we should take the combinations יִשְׂרָאֵל Ex. 3, 16, יִשְׂרָאֵל NUM. 7, 2, יִשְׂרָאֵל Ex. 24, 4, יִשְׂרָאֵל JOSH. 9, 7, יִשְׂרָאֵל DEUT. 23, 18, יִשְׂרָאֵל Ex. 5, 1, יִשְׂרָאֵל 1 SAM. 13, 19 (for which also יִשְׂרָאֵל merely stands as a fem. Is. 19, 24); and יִשְׂרָאֵל with this meaning is frequently conceived of as a single person and figur. represented accordingly Ex. 4, 22; NUM. 20, 14; Is. 41, 8; 42, 24; 43, 1 &c. — 3. Emphatically, the true, pious, faithful Israel, and so a title of honour for the select of the people Is. 49, 3, Ps. 73, 1 (parallel לִבָּב), Hos. 8, 2; as also יַעֲקֹב Ps. 24, 6 (parallel לִבָּב); comp. JOHN 1, 48; ROMANS 9, 6. — 4. In the period when the king-

dom was divided, יִשְׂרָאֵל is the name of the ten tribes, in opposition to the kingdom of Judah 2 SAM. 2, 9; 19, 40-43; 1 KINGS 12, 1, because the majority of the people attached themselves to it; in which sense we must take יִשְׂרָאֵל 1 KINGS 14, 19; 16, 5 (opposite יְהוּדָה). In the same sense stands also יִשְׂרָאֵל Hos. 1, 4; 5, 1, or יִשְׂרָאֵל alone Hos. 4, 15; 5, 3. As Ephraim took the lead among the ten tribes, יִשְׂרָאֵל JOSH. 11, 16 is = יְהוּדָה. Sometimes the two kingdoms are called יִשְׂרָאֵל Is. 8, 14; and the kingdom of Judah alone, after the ten tribes were exiled, יִשְׂרָאֵל Is. 10, 20. — 5. After the exile יִשְׂרָאֵל was again used for the whole kingdom (in Ezer., Neh., Chr. &c.), even when an earlier time and Judah specially is spoken of 2 CHR. 12, 1; 15, 17; 19, 8; principally in the psalms Ps. 14, 7; 22, 4 &c. — Gent. m. יִשְׂרָאֵל Israelite 2 SAM. 17, 25, where it should be read, however, as in 1 CHR. 2, 17, יִשְׂמַעֲאֵל; fem. יִשְׂרָאֵלִית Israelitess LEV. 24, 10.

יִשְׂרָאֵל s. יִשְׂרָאֵל. יִשְׂרָאֵל (a ground-form to יִשְׂרָאֵל; El is a true, honest one) n. p. m. only with a of motion 1 CHR. 25, 14, for which, however, mss. read יִשְׂרָאֵל = יִשְׂרָאֵל (which see) 1 CHR. 4, 16.

יִשְׂרָאֵל (from יִשָּׁר, constr. יִשָּׁר, and אֵל with a of motion, belonging to Jesharel, see יִשְׂרָאֵל) n. p. m. 1 CHR. 25, 14, interchanged with יִשְׂרָאֵל 25, 6. But as many mss. read יִשְׂרָאֵל, it is better to compare יִשְׂרָאֵל (constr. יִשָּׁר) with אִשְׂרָאֵל (constr. יִשָּׁר) in יִשְׂרָאֵל (which see).

יִשְׂרָה (from the fut. Kal of יִשָּׁר) m. usually wrestler, struggler. But as the verb means in Hebrew nothing but to rule, to govern = שָׁר (which see); it is better to render it ruler. Only in the proper name יִשְׂרָאֵל.

יִשְׂרָה (constr. יִשְׂרָה) f. honesty, piety, 1 KINGS 3, 6.

יִשְׂרָוֶן (from יִשָּׁר = יִשָּׁר, like קָטָן = קָטָן, with the diminutive termination יִוֶּן, to express affection) m. a poetical

(and rare) name for the people of Israel DEUT. 32, 15; 33, 5 26; Is. 44, 2, prop. *the good little people*, just as Israel is elsewhere termed יִשְׂרָאֵל in poetry, in opposition to the heathen NUM. 23, 10; Ps. 111, 1 (Aq., Symm., Theod., Saadia, Ibn Ezra, Kimchi). The view of Grotius that it is a diminutive from יִשְׂרָאֵל, cannot be justified by the form. Ἰσραηλίσκος in the Gr. Venet. version has no etymological warrant; more correct is the translation εὐθὺς (Aq., Symm., Theod.).

יָשִׁי (not used) intr. same as שָׁשׁ (שָׁשׁ) to be white, to shine, metaphor. to be gray, to be white, of the hair, to be old, conseq. of a similar fundamental signification to that of שָׁב (שָׁב which see); and even the assumption of an organic root יִשׁ = שָׁ, identical with שָׁב, שָׁשׁ, leads to the same radical meaning. But as the same stem is in Aram. שָׁב, שָׁשׁ, Ar. شَش, and as the interchange of י with ח or פ (which see) is possible in Hebrew, it is better to compare יִשׁ with שָׁב and שָׁשׁ, meaning to be sapless, dry, which suits the idea of being old very well; Maltese jass the same. Deriv. יִשְׁשִׁי, the proper name יִשְׁשִׁי and

יִשְׁשִׁי m. an old man, one gray-headed, along with שָׁב 2 Chr. 36, 17. From יִשְׁשִׁי in a proper name we see that it is also an epithet of Jah, because wisdom is in him as in old men (Job 12, 12), which quality belongs to the judicial office; besides, the primitive Deity is so called in opposition to the newly originated unreal gods (DEUT. 32, 17; JER. 23, 23); on which account Daniel calls him יִשְׁשִׁי (7, 9 13 22); comp. πεπαιδωμένος ἡμερῶν (Sus. 52).

יִשְׁשִׁי (contracted from יִשְׁשִׁי שָׁב, he, i. e. El, brings reward) n. p. m. GEN. 30, 18, comp. v. 16. As the pronunciation varied between יִשְׁשִׁי and יִשְׁשִׁי, the singular orthography יִשְׁשִׁי arose.

יָשָׁה (Kal unused) intr. to dry up, to become exhausted, of water, by heat and drought, identical with יָצָה in its organic root, except that the latter is applied to

combustible materials. יָשָׁה is just the same stem (Is. 41, 17; JER. 51, 30); as יָצָה and יָצָה, יָצָה and יָצָה mutually supplement one another.

Nif. יָשָׁה (after the form יָצָה; 3 pl. יָשָׁה) to become dry, of water (by means of heat), Is. 19, 5 and the waters of the Nile (יָם the Nile Is. 18, 2 comp. נַחַם. 3, 8, now called el-Bahr, i. e. the sea) become dry, parallel יָצָה, יָצָה. The versions (Targ., Symm., Aq., LXX, Syr. &c.) have more or less paraphrased this meaning; but Ibn Ezra has already taken it rightly. Of the collateral form יָשָׁה the Nifal יָשָׁה appears once JER. 18, 14 for יָשָׁה.

יָרָה or (weakened) יָרָה (with suff. יָרָה, in Targ. יָרָה) Aram. m. prop. person, body, essence, being, as Bar Ali explains the Syr. ܝܪܐ, identical with the Hebr. יָרָה (page 45) or יָרָה (page 168); as it is derived either from יָרָה = Hebr. יָרָה, or from יָרָה = יָרָה. In usage only as a sign of the accusative DAN. 3, 12. The original form may have been יָרָה (from יָרָה, יָרָה = יָרָה), as is still perceptible from the compounds יָרָה, יָרָה, the syllable יָרָה = יָרָה being attached to יָרָה, יָרָה.

יָרָה see יָרָה.

יָרָה (Targ. יָרָה; part. pl. m. יָרָה) Aram. intr. same as Hebr. יָרָה to sit, יָרָה to judgment DAN. 7, 10 26, also without any addition 7, 9; to dwell EZR. 4, 17.

Af. יָרָה (Targ. יָרָה and Itaf. יָרָה) to cause to dwell, to plant, with accus. of the person and יָרָה of the thing EZR. 4, 10.

יָרָה (not used) tr. to pierce into, press into, identical in its organic root with יָרָה (which see), Targ. יָרָה, יָרָה, Phenic. יָרָה, Ar. ܝܪܐ. Deriv. יָרָה, and according to some יָרָה.

יָרָה (constr. יָרָה; pl. יָרָה, constr. יָרָה, but with suff. יָרָה, יָרָה) comm. a peg, nail, driven into the wall Is. 22, 25, Ez. 15, 3; a tent-pin, to which

pure, guiltless, free, irreprehensible, pious, Ps. 19, 14. Deriv. יָתוּם 2.

Hif. יִתְּמָה (only the *inf.* with *suff.* יִתְּמָה Is. 33, 1, as we should read for (יִתְּמָה) *to make an end of, to have done with*, which is a cutting off, a concluding Is. 33, 1.

The org. root of the stem (Arab. يَتَمَّ, يَتَمُّ) is expressed in תָּמַם (תָּמַם), where also a copious explanation may be found.

יִתְּמָה (*purity, guiltlessness*, see תָּמַם 2) *n. p. m.* 1 Chr. 11, 46.

יָתוּם (not used) *intr. to continue, to endure, to hold on, to be constant* (with reference to time), hence *to be old*, of peoples that always continue; of rivers, *to be ever-flowing, inexhaustible*, oppos. to קָצוּב, hence also *to flow*; of continuance as a sign of firmness and strength, hence *to be firm, strong, powerful*, figur. *to be distinguished*; in a bad sense *to be severe, rough, hard, violent*, oppos. to חֲנֻן. The noun יָתוּם derived from it (which see) appears in all these meanings; and the Ar. وَتَن has likewise the same multiplicity of significations; just as the stem יָתַן belonging to יָתַן has perhaps the same fundamental signification of strength and continuance. The organic root is יָתַן. Deriv. the proper name יָתַן.

יָתַן (from the fut. *Hif.* of יָתַן II.) *m. bestower, communicator*, only in the proper name

יָתַן (El is bestower) *n. p. m.* 1 Chr. 26, 2.

יָתַן (*fortress, strengthened place*, from יָתַן) *n. p.* of a city in Judah Josh. 15, 23.

יָתַר I. (Kal unused) *intr. prop. same* as יָתַר (page 172) *to extend, to spread, to stretch afar*, hence *to go beyond or exceed* (what is usual), *to project, to overtop*, of an extended space; of a number, *to be over and above, to exceed* (the common measure), *to be more, to be redundant, to overflow*; in a moral aspect, *to be prominent, worthy, noble, distinguished* &c. Deriv. יָתַר, יָתַר, יָתַר 2,

יָתַר, יָתַר, יָתַר, the proper names יָתַר (also in יָתַר), יָתַר, יָתַר; יָתַר in יָתַר.

The organic root of the stem יָתַר appears clearly, in its original signification, from that in יָתַר II. (whence יָתַר and the proper name יָתַר), Arab. يَتَرُ V. (to spread, extend) &c.; and we may see that the root יָתַר may be connected with יָתַן and יָתַן.

Nif. יָתַר (*fut.* יָתַר, *apoc.* יָתַר) *to remain, to be left remaining*, of a number or mass of persons or things Ex. 10, 15, Josh. 11, 22, with מֶן of the whole of which somewhat remains Num. 26, 65, 2 Sam. 13, 30; and לְ of the person 1 Sam. 25, 34; 2 Sam. 9, 1; or also with אֶן of the whole Neh. 6, 1, Ex. 14, 22, or where something still remains behind Lev. 8, 32; seldom with a number of persons for מֶן 2 Sam. 17, 12, where the versions express יָתַר *to be left after*, i. e. after the death of a person 1 Kings 9, 21; *to be left* Gen. 32, 25; *to remain* 1 Kings 18, 22; *to abide* Dan. 10, 13, where it is not necessary to take יָתַר in the sense *to obtain the preeminence*, comp. נִשְׁאָר Num. 11, 26. The *part. m.* יָתַר Ex. 29, 34, 2 Kings 4, 7, and יָתַר *fem.* Lev. 2, 3 are used as substantives, *the remainder, remnant*. In 1 Sam. 30, 9 we should read יָתַר for יָתַר.

Pih. יָתַר (not used) *to extend or spread out strongly*, hence *to be roomy*, of a place; Aram. *to be distinguished, pre-eminent, violent*. Derivat. the proper name יָתַר.

Hif. יָתַר (*inf. absol.* יָתַר, *constr.* יָתַר; *imper.* יָתַר; *fut.* יָתַר) 1. *to let remain, to leave*, with accus. of the thing Ex. 10, 15, Ruth 2, 18, with מֶן of a person or thing of which one leaves some Ex. 16, 19, Lev. 22, 30, Num. 33, 55, Ex. 39, 28, and לְ of the person to whom it is left Is. 1, 9; Jer. 44, 7; more rarely does יָתַר stand absolutely, 2 Kings 4, 43; Ruth 2, 14. The passage Ex. 6, 8 יָתַר בְּדִיּוֹת לָכֶם is difficult;

where we must either suppose that בְּדִיּוֹת has been incorrectly taken out of the 13 verse, or that יָדוּ should be taken in signif. 2. Figur. to preserve, to spare Ps. 79, 11. — 2. to give a preference to, prop. to make higher, superior, distinguished, with accus. of the person, DEUT. 28, 11 and God shall give thee a superiority for good, with בָּ wherein; but also with לְ of the person, Ez. 6, 8 and I will give you a preeminence (וְהִדְחֵתִי לָכֶם), while you will have among the nations the escaped of the sword (בְּדִיּוֹת לָכֶם, the first לָכֶם being dropped). GEN. 49, 4 is Hof.

Hof. דִּוְתָר (fut. יִתָּר, for which, however, יִתָּר stands), to be exalted; GEN. 49, 4 thou shalt not be exalted, where there is an assonance with יִתָּר. As Hif. does not at all suit here, it is better to take דִּוְתָר for דִּוְתָר, as דִּוְתָר stands for דִּוְתָר.

יִתָּר II. (unused) tr. same as קָטַר I., אָטַר 2. and others (from the organic root יִתָּר) to knot, to bind, cognate in sense with קָבַל; deriv. יִתָּר 1, מִיִּתָּר and יִתָּרָה.

יִתָּר Aram. same as Hebr. יִתָּר I.

Pael יִתָּר (not used), deriv. יִתָּר.

יִתָּר m. a distinguished, noble one, see אֲבִינָתָר.

יִתָּר (with suff. יִתָּרִי, יִתָּרָם; pl. יִתָּרִים) m. 1. (from יִתָּר II.) a rope, to bind with, JUDGES 16, 7; a cord by which a tent is held together, like מִיִּתָּר (Is. 54, 2), and metaphor. the thread of life Job 4, 21, so that it is not necessary to read יִתָּרָם; the string of a bow Ps. 11, 2; the girdle of a common man Job 30, 11 K'tib, for which the K'ri has יִתָּרִי from יִתָּר in the sense of bridle. Arab. وَتَر, Syr. ܐܬܪ the same, and also lute-string. — 2. (from יִתָּר I.; with suff. יִתָּרִים) a) the remainder, the rest, e. g. of הַבְּיָאִים JUDGES 7, 6, עַמִּים HAB. 2, 8, הַבְּיָאִים NEH. 6, 14, שְׁבוּת Is. 38, 10, where יִתָּר may be rendered by the adj. remaining; but sometimes the noun following is in the genitive, e. g. Jo. 1, 4 that which is

left by the אֲרֵבָה; the residue Is. 44, 19; what remains of DEUT. 3, 11, hence יִתָּרִי Num. 31, 32 what remained after יִתָּר, i. e. besides the יִתָּר; so יִתָּרִי פ' the acts of one that are still to be narrated 1 KINGS 11, 41. b) that which exceeds what is necessary, i. e. superabundance, riches, substance Ps. 17, 14; JOB 22, 20. c) preeminence, GEN. 49, 3 the preeminence in height, and the preeminence in strength, for the concrete excellent, distinguished; excellence, PROV. 17, 7 a lip of excellency i. e. commanding speech. d) as an adverb more than, besides, valde, satis superque DAN. 8, 9, like יִתָּר (ECCLES. 2, 15); יִתָּרִי richly, above all measure Ps. 31, 24; with an adj. coupled with מְאֹד, much more abundant Is. 56, 12. e) (preeminence i. e. preeminent, viz. is El) n. p. m. Ex. 4, 18, otherwise called יִתָּרִי; JUDGES 8, 20; 1 CHR. 2, 32; 4, 17; 7, 38, elsewhere יִתָּרִי; 1 KINGS 2, 5, elsewhere יִתָּרָה. f) n. p. of a city = יִתָּר, whence the Gentile יִתָּרִי 2 SAM. 23, 38.

יִתָּר (or יִתָּרִי) m. prop. (a part.) what stands out, the remaining, therefore the remainder 1 SAM. 15, 15, preeminence, advantage, gain ECCLES. 6, 8. As an adv. superfluously, quite too much, ECCLES. 2, 15; 7, 16, parallel יִתָּרִי; more ESTH. 6, 6; better ECCLES. 7, 11; moreover, 12, 12 moreover instruct thyself out of them; 12, 9 moreover (it is to be said), that Koheleth was a wise man.

יִתָּרָה (excellence is El) n. p. m. 2 SAM. 17, 25, for which יִתָּר stands in 1 KINGS 2, 5.

יִתָּרָה f. usually what is saved, acquired, hence property, fortune Is. 15, 7 (conseq. like יִתָּר Ps. 17, 14), to which belongs עָשָׂה to acquire = קָנָה (GEN. 12, 5). Better, remnant, rest of the people, according to which we should translate: therefore (i. e. on account of this great misfortune) they possess but a remnant, i. e. they keep only a יִתָּר. See יִתָּרָה.

יִתָּרִי (= יִתָּרוֹן preeminence) n. p. m. Ex. 3, 1; 4, 18; elsewhere termed יִתָּר and יִתָּרָה.

יִתָּרוֹן masc. excellence, preeminence,

COOLES. 2, 13; *advantage, gain, use* 2, 11; 3, 9. It is a late Hebrew word, used only by the author of Ecclesiastes.

יתרן (the *Excellent one*, viz. Jah is) n. p. m. 1 CHR. 7, 37, for which יתֶר stands in 7, 38.

יתרֶם (from יתֶר and עָם, *remnant of the people*) n. p. m. 2 SAM. 3, 5; 1 CHR. 3, 8.

יתרתֶם *fem. the net-like covering of the liver*, fully עֲלֵי־הִקְבֶּד Ex. 29, 13, יִקְבֹּד 29, 22, מִן־הִקְבֶּד LEV. 9, 19, either from יתֶר I. to be prominent, to cover over; or better from יתֶר II. to bind, to knot, so that יתרתֶם properly means *a net* (see רֶשֶׁת).

יתרת only in JER. 48, 36, prop. constr. state of יתרתֶה, for which the parallel

passage in Is. 15, 7 has יתרתֶה; but possibly it is conceived of as an adv. to עָשָׂה, the construct state being used adverbially elsewhere; and in general Jeremiah modifies and alters considerably the expressions of Isaiah. It might be translated: *for he has lost all that has been done with respect to the remainder*.

יתר (not used) *tr.* same as דִּיתָר and the similar דָּתָר, Arab. فَتَّ (comp. הִלָּךְ and הִלָּךְ) to *press upon one, to thrust into, to overthrow* (see דָּתָר); hence to *subjugate, to subject*; fundamental signification the same in Arabic. Derivative

יתרת (after the form דִּיתָר; *subjugation, subjection*) n. p. m. GEN. 36, 40. According to Simonis contracted from יתרתֶה (pin), which is improbable.

כ

כ, called כָּף (which see), *Kaf*, as a letter of the alphabet means *the hollow of the bent hand* (palma cava, the hollow palm), because, as is alleged, the letter represented the rough form of the palm, in old writing, as is still visible in the Phœnician *Kaf* (כּ, כַּ, כֶּ); in old Hebrew, Samaritan, old Aramaean, Palmyrene, as also in the later square character, it is said that this was the model; and the Greek Κάππα (כַּפָּא), *K*, is only a reversed Phœnician figure. But here also as in other letters, the name has been selected only on account of the initial sound. As a numeral כ signifies 20, being the second letter in the series of tens. When כ stands at the end of a word, the lower and bent part is stretched out downwards, i. e. as is done in the case of כ, ס, צ (ן, ה, ץ). It is pronounced *ka*.

As to the pronunciation of *Kaf*, it is usually hard like *k*, being a *litera muta*; but like the letters בִּגְדָשׁ it has an inclination towards the stronger aspirated *kh*, for which reason the LXX sometimes represent it by *χ*. The aspirated pronunciation afterwards became

the usual one, the harder being designated by Dagesh lene. In Phœnician a twofold pronunciation of *Kaf* must have existed likewise; as it is represented in the Punic of Plautus sometimes by *ch*, sometimes by *c*; and one sees plainly from the difference between his older and more recent text, that *Kaf* was not aspirated at an early period. When Semitic words passed into Greek through the Phœnicians, whether they were originally Phœnician or not, we find sometimes *κ*, sometimes *χ*, e. g. כַּדֹּס *κάδος*, כַּנֹּר *κινύρα*, כַּסֶּה *κύπερος*, כַּחֲנֹךְ *καλδαῖος* &c. (כַּחֲנֹךְ) *χίτων*, כַּשְׂדִּים *Χαλδαῖοι* &c.

As a hard and aspirate *k*-sound *Kaf* is interchanged chiefly 1. with ג, as כָּבֶד and גָּבֶל, כָּבֵל and גָּבֵל, כָּסֶן and גָּסֶן; 2. with ח, as כָּסֶה and חָסֶה, כָּשֶׁל and חָשֶׁל; 3. with ק, as כָּבֵד and קָבֵד, כָּקֵב and קָקֵב, כָּדָה and קָדָה, כָּקֵב and קָקֵב. Since י and ע also belong in part to the *k*-sounds, we also find 4. an interchange with י, as כָּשֶׁר and יָשֶׁר, יָם I. and כָּם; 5. with ע, as כָּזֵב and עָזֵב II., כָּתֹר and עָתֹר, כָּלֵם and עָלֵם &c. As an aspirated sound it is also interchanged 6. with ה, as

[illegible]

כָּבֵב (i. e. כָּב, not used) *intr. to be round, circular, of a level thing or an*

arched body. The organic root **כב** is identical with that in **גב**, **גז**, **קב**; Ar. **كَب**, so also Ethiopic, Syr. **כב** the same, of coiling up, and of what is round, of lumps &c.; comp. Ar. **كَبَة** a coil, **كَبُوب** balls, Syr. **ܟܒܐ** glomus. Deriv. the proper name **כבון**; on the contrary **כובב** is not from **כב** (**כבב**), but is to be derived from **כב** (**כויב**).

כָּבֵד (3 *fem.* in pause **כְּבֹדָה**; once **כְּבֹד** Is. 24, 20; *inf. abs.* **כִּבְד**; *fut.* **יִכְבֹּד** *intr.* prop. to shrink (into a dense, thick mass), to become dense, thick, to be pressed closely together, the Ar. **كَب** having the same original signification. Then to be dense, thick, weighty, heavy, the heavy being conceived of as a dense, thick mass; cognate in sense **יָקָר** (which see). Hence 1. to be heavy, weighty, Job 6, 3; to be a heavy burden upon, e. g. **יד** spoken of superior power, preponderance JUDGES 1, 35, as **עַל יָד פֶּלֶא** 3, 10; of the punitive omnipotence of God Ps. 32, 4; of the oppressive power of sin Is. 24, 20; of labour NEH. 5, 18; to be troublesome, burdensome 2 SAM. 13, 25, always with **עַל** of the person, and only in 1 SAM. 5, 6 with **עַל** for **עַל**; with **עַל** of the person to be too heavy for Ps. 38, 5. Comp. Ar. **כבד** (to be troublesome), and the Ethiopic, of burden, weight. — 2. Metaphor. a) to be sore, severe, of **מִלְחָמָה** JUDGES 20, 34, with **עַל** of the person 1 SAM. 31, 3; b) to be numerous Job 6, 3 (comp. Hithp.); c) to be rich, abundant in, with **ב** in (what) GEN. 13, 2, like **יָקָר**, Greek **βαρύς**; Germ. *gewichtig*; d) to be exalted, renowned, honoured, valued, worthy, majestic Is. 66, 25; Job 14, 21; Ez. 27, 25, opposite **קָל** (**קָלִיל**); e) to be heavy, spoken of members of the body, i. e. stiff and immovable as to activity, hence to be dim, dull, of the eyes GEN. 48, 10; of the ears, to be hard of hearing Is. 59, 1; of the mind, to be obdurate, Ex. 9, 7. For the derivatives to be hard, applied to sluggishness in speech (Ex. 4, 10), comp. Arab. **جَبَس** (to be heavy; of the tongue, stammering), the Arab.

כָּבֵד, Syr. **ܟܒܐ** are used for it. — The significations of the stem present themselves in the derivatives in greater variety than in the verb. Deriv. **כָּבֵד**, **כְּבֹד** (adj.), **כְּבֹד**, **כְּבֹדָה**, **כְּבֹד**; in proper names **כְּבֹד** (in **אֵי-כְּבֹד**) and **כְּבֹד** (in **יֹכְבֹד**).

Nif. **נִכְבֵּד** (*part.* **נִכְבֵּד**, *pl.* **נִכְבְּדִים**, but *constr.* **נִכְבְּדִי**, with *suffix* **נִכְבְּדִיָּהּ** and once **נִכְבְּדִיהֶם** Ps. 149, 8, *pl. f.* **נִכְבְּדוֹת**; *inf. constr.* **הִכְבֵּד**; *fut.* **יִכְבֵּד**) *reflex.* and *pass.* of the signific. of **כב**, to be heavy-laden, to make oneself great, mighty, many Is. 26, 15; to shew oneself great, mighty 2 SAM. 6, 20; Ez. 39, 13; 2 KINGS 14, 10 shew thyself great and remain at home, i. e. shew thy greatness at home; to be distinguished Is. 43, 4; to be highly esteemed, glorified LEV. 10, 3; Ez. 28, 22; to be brought to honour Is. 49, 5, with **ב** of the person in or by whom Ex. 14, 4; to feel oneself honoured HAGG. 1, 8; to be honourable, eminent GEN. 34, 19, 1 SAM. 9, 6; to be famous 2 SAM. 23, 19 23; hence **נִכְבֵּד** is opposed to **נִקְלָה** Is. 3, 5; **נִכְבְּדִי** Is. 23, 8 9 the honoured i. e. princes or nobles of the earth, also **נִכְבְּדִים**, **נִכְבְּדִים** alone NAH. 3, 10; Ps. 149, 8. **נִכְבְּדוֹת** as a subst. glorious things, Ps. 87, 3.

Pih. **פִּיחַ** (*part.* **פִּיחַ**, *fut.* **יִפְחַד**) to honour, to hold in honour, with accus. of the object Ex. 20, 12; to favour, with a double accus. Is. 43, 23; seldomer with **עַל** Prov. 3, 9 or **ב** of the thing with which one honours DAN. 11, 38; to shew honour, with **עַל** of the person Ps. 86, 12, also with the accus. 22, 24; Is. 24, 15; to esteem holy or high Is. 58, 13; 60, 13; to glorify, with **ב** in a thing JUDGES 9, 9.

Puh. **פִּיחַ** (*part.* **פִּיחַ**, *fut.* **יִפְחַד**) to be honoured, to be esteemed Is. 58, 13; Prov. 13, 18.

Hif. **הִכְבִּיד** (*part.* **הִכְבִּיד**; *inf. abs.* **הִכְבִּיד**, *constr.* **הִכְבִּיד**; *fut.* **יִכְבִּיד**, *ap.* **יִכְבִּיד**) 1. to make heavy, oppressive, **עַל** 1 KINGS 12, 10 14; **נְחֹשֶׁת** (the fetter) LAMENT. 3, 7; **עֲבָדִים** HAB. 2, 6 with **עַל** of the person; with the omission of **עַל** NEH. 5, 15. — 2. Fig. to bring to honour Is. 8, 23, op-

posite הָקֵל (to bring to disgrace); *to acquire renown* 2 Chr. 25, 19 (for which the Nif. stands in 2 Kings 14, 10); *to make numerous, to increase* JER. 30, 19, opposite יָצַר; *to make heavy, the ears* Is. 6, 10; *to harden, לב* Ex. 9, 34.

Hithp. הִתְכַּבֵּר (*part.* מִתְכַּבֵּר) 1. *to make oneself many, to be numerous*, NAH. 3, 15, with an assonance to הִתְכַּבֵּר and אֲרָבָה, אֲרָבָה 2, 10. — 2. *to glory, to honour oneself* Prov. 12, 9, opposite נִתְלָה.

כָּבֵד (*constr.* כָּבֵד, once כָּבֵד Is. 1, 4; *pl.* כָּבֵדִים, *constr.* כָּבֵדִי) I. *adj. m.* 1. *heavy, weighty, large* (in extent and weight), of לֵל 1 Kings 12, 11, מִשָּׁה Ps. 38, 5, סָלַע Is. 32, 2; *clumsy, of an old man* 1 SAM. 4, 18, of the hands Ex. 17, 12; *thick, of עֵנָן* 19, 16. Hence figur. *oppressive, grievous, of עֵנָן* Is. 1, 4, יָצַר 2 SAM. 14, 26, רָעָב GEN. 43, 1, כִּסֵּס Prov. 27, 3. — 2. Metaphor. *numerous, much, great* (in number), of מִלְחָמָה GEN. 50, 9, עָרָב Ex. 8, 20, מִקְרָה 12, 38, חֵיל 1 Kings 10, 2, עָם 3, 9; *rich* GEN. 13, 2; *vehement, of אֲבֵל* 50, 11, רָבָר Ex. 9, 3, מִסְפָּר GEN. 50, 10; *awkward, sluggish, of פָּה* Ex. 4, 10, לִשְׁוֹן ib. v. 16; *hardened, of the לב* 7, 14; *difficult, of דָּבָר* 18, 18. — II. *subst.* (with *suff.* כָּבֵדִי, כָּבֵדִי) *m.* prop. a mass of blood thickened (into a firm body), hence *the liver*, as the thickest part of the viscera (Galen. de usu partium 6, 17) Ex. 29, 13 22; Lev.

3, 4; 8, 16; Ar. كَبِد the same. רָאָה בֶּכֶ' Ez. 21, 26 *to look into the liver*, a kind of sacred augury among the Chaldeans (Diod. 2, 29), Etrurians (Cic. de divin. 1, 42; 2, 13) and other ancient peoples. *The liver is poured out on the ground* LAMENT. 2, 11, i. e. the gall, the emptying of the gall being looked upon as a result of injury to the liver (see JOB 16, 13), and that being regarded as dangerous to life; figur. *for the heart is wounded*.

כָּבֵד *m.* 1. *fame, majesty*, only in the proper name יִזְכָּכֵד. — 2. as a stat. constr. of כָּבֵד, which see.

כָּבֵד (after the form אֲרָךְ, אֲרָךְ) *adj. m.*,

כָּבֵדָה (fluctuating between כָּבֵדָה and כְּבוֹדָה) *f.* prop. *splendid, shining* Ez. 23, 41; *much, rich*; but the masc. as well as the fem. only substantively *riches* NAH. 2, 10, possession JUDGES 18, 21, splendour, magnificence Ps. 45, 14. For כָּבֵד as a subst. see כָּבֵד.

כָּבֵד *m.* *heaviness, weight* Prov. 27, 3, metaphor. *a multitude* NAH. 3, 3, *violence* Is. 21, 15, *slowness, of a slowly approaching thunderstorm* 30, 27.

כָּבֵדוּת *f.* *heaviness* Ex. 14, 25, i. e. *slowness*.

כָּבֵה (fut. יִכְבֶּה) *tr.* prop. *to cover, to conceal, to veil, to envelop*, conseq. in its fundamental signification = חָבֵה, חָבֵה I, חָבֵה, חָבֵה, חָבֵה &c.; usually metaphor. *to put out, quench*, spoken of fire Lev. 6, 6, Prov. 26, 20, of light 31, 18; figur. of God's burning wrath JER. 7, 20, of a wick going out, as the figure of a weakened, perishing enemy Is. 43, 17 (comp. 42, 3). Ar. كَبَا *to cover the fire* (with ashes), خَبَا *to be quenched*. — The organic root is כָּבֵה (see חָבֵה).

כָּבֵה (*inf. constr.* כָּבֵהוּ, fut. יִכְבֶּה) *to quench, with the accus.* 2 Chr. 29, 7, the burning יִקְרָה Is. 1, 31, פִּשְׁתָּה 42, 3, אֵשׁ Am. 5, 6; figur. חָמָה JER. 4, 4, אֲהַבָה SONG OF SOL. 8, 7, שָׁמִים Ez. 32, 7. כָּבֵה אֶת-הַחֵלֶקֶת 2 SAM. 14, 7 *to quench the coal*, i. e. *to destroy the last shoot*; כָּ' אֶת-הַנֵּר 21, 17 *to put out the light of Israel*, i. e. *to destroy all its best things*.

כָּבֹד (*constr.* כָּבֹד, כָּבֹד, with *suff.* כָּבֹדִי; written sometimes fully, sometimes defectively) *m.* (fem. only in GEN. 49, 6, but in the Sam. cod. masc. there also) 1. *a weight, a burden*, Prov. 25, 27 *and the searching out of their* (i. e. of divine things) *interior* (כָּבֹד 2, c.) *is a burden* (כָּבֹד), i. e. *the minute examination of divine things is burdensome* (comp. Ben-Sira 3, 21-25); see תִּקְרָה. — 2. Metaphor. a) *riches, substance*, particularly what has been brought together GEN. 31, 1; Is. 10, 3; 66, 12, coupled with חֵיל 61, 6; Ps. 49, 17, frequently with עָשָׂר 1 Kings 3, 13; Prov. 3, 16;

8, 18, or נְכֻסִים ECCLES. 6, 2. — b) *honour, fame, renown*, partly as a consequence of riches 2 CHR. 1, 11, partly as the opposite of קִלְיוֹן, in a moral sense. Then, *dignity* PROV. 11, 16; 20, 3, with דָּוָר Ps. 8, 6; a *crown of glory*, parall. עֲנָנִית JOB 19, 9. Figur. *the ark of the covenant* 1 SAM. 4, 22. Of God, *glory*, i. e. *renown-deserving agency* Ps. 19, 2; *magnificence, majesty* Is. 42, 8; hence God is called מְלֹךְ הַכְבוֹד Ps. 24, 7. לְתֹתֵךְ כְּבוֹד לְתֹתֵךְ to give honour, to hold in honour, to esteem honourable PROV. 26, 8; to celebrate, to praise, God, JER. 13, 16, for which also לְתֹתֵךְ Is. 42, 12 or לְתֹתֵךְ Ps. 29, 1 sometimes occur. לְתֹתֵךְ to give an honourable burial 2 CHR. 32, 33. Still farther, *high position* GEN. 45, 13; *splendour*, of a residence Is. 11, 10, of fine chariots 22, 18, of a throne 22, 23; *ornament, beauty*, of לְבָבוֹ 35, 2, hence לְתֹתֵךְ לְבָבוֹ 4, 2 to adorn one; especially the *majesty, glory, renown, excellency*, of God in his manifestation on mount Sinai, shining with fire, surrounded by clouds, and sending forth lightnings EX. 16, 7 10; in the tabernacle; in the temple of Solomon; or in prophetic revelation Is. 6, 3, EZ. 1, 28; called in the New Test. δόξα κυρίου (LUKE 2, 9). Hence God is termed יְשׁוּעָה לְבָבוֹ JER. 2, 11, Ps. 106, 20, poet. כְּבוֹד alone Is. 3, 8; also of God in the proper name יְהוֹשֻׁעַ (which see). So too כְּבוֹד יְהוֹשֻׁעַ (which see). — c) Concrete *the noble, the best*, either collectiv. for *the temple and Jewish people* Is. 4, 5, *the nobility, nobles* 5, 13; 8, 7; 17, 3, *the honoured, honoured relations* 22, 24, or conceived of individually for נְכֻסִים GEN. 49, 6, חַיִּים Ps. 30, 13. — d) adv. *with honour, gloriously*, Ps. 73, 24 and at last thou shalt receive me gloriously.

כְּבוֹד see כְּבוֹד.

כְּבוֹל (from כָּבַל II.; a dry, parched, sandy place) 1. n. p. of a border-city of Asher in the north-east of Palestine, adduced with דְּמֵק (Talm. דְּמֵק) and נְדִיָּה JOSH. 19, 27. It was still in existence during the time of the second temple; and after the destruction of the latter a Jewish congregation was there,

since mention is made in the Midrash rabba (LEV. ch. 21) of the great ones of Cabul (גְּדוֹלֵי כְבוֹל). This Cabul is called by Josephus (Vit. §. 43. 44; B. J. 3, 3, 1) Χαβαλώ; and is said to be in the vicinity of צֶקֶי, viz. two hours north of it, in which district there is at the present day a village Cabul (Robins. New Bibl. Researches p. 113), where the graves of Ibn Esra and Ibn Gebirol are shewn; in the Talmud (Pesach 51^a) it is mentioned with בִּירְיָה (Birya, 1/2 an hour north of צֶקֶי) and צֶקֶי; and this may also be the כאבול in the eparchy of צֶקֶי, mentioned by Edris in his description of Syria. — 2. n. p. of a district in Galilee comprising twenty towns 1 KINGS 9, 11; which was called אֶרֶץ כְּבוֹ according to the etymologising narrative 9, 12-13, because it was unfruitful, sandy and dry. According to Josephus this territory bordered on that of Tyre, formed a barren sandy mountain-basin, and may have received its name at an earlier period from the city כְּבוֹל in Asher, to which the district probably belonged; the appellation being merely interpreted afterwards. As to the signification of the name, the Targ., Syr. and Vulg. have not attempted to give any, but merely retained the word. The LXX identify it with גְּבֹל, גְּבֹל; Josephus explains it (Antt. 8, 5, 3), like the Phœnician Χαβαλόν (corruption, uselessness, unprofitableness) and therefore describes it by οὐκ ἀρέστος; Jerome (on Amos ch. 1) derives it from כָּ as and בֹּל = בָּל; the Talmud (Sabb. 54^a) from בָּל = בָּל belonging to חֹל (sand); Rashi, Kimchi and others from כָּבַל (to entwine, interlace); Hiller (Onom. p. 435) from כְּבוֹל (as nothing, חֶבֶל = חֶבֶל); others from כָּ as and בֹּל = בָּל (nothing). But it is best to suppose that the application of the word alludes simply to the signification of the name. See כָּבַל II.

כְּבוֹן (circle of tents, hamlet, from כָּבַב; comp. חֲדָר 1. and חֲדָר with a like fundamental signification) n. p. of a city in Judah JOSH. 15, 40. But as in all probability the same city is called 1 CHR.

2, 49 מִכְבֵּנָה; and since מִכְבֵּנִי elsewhere appears as the proper name of a person, it is safer to refer it to the stem כִּבֵּן (which see).

כִּבִּיר (pl. כִּבִּירִים) prop. *adj. m. great, much, mighty*, spoken of masses of waters Is. 17, 12 as a figure of the Assyrian army; *violent*, of רִיחַ (a storm) Job 8, 2, a figure of rushing, stormy speech; *subst. a mighty or great one* Job 34, 17 24, and therefore an epithet of God 36, 5, or supplemented and determined by לֵב and כֹּחַ ibid. i. e. כֹּחַ לֵב and לֵב כֹּחַ; with יָמִים of *great age* 15, 10. As a neuter, *anything mighty, great, much* 31, 25; Is. 16, 14. Comp. Phœnician כִּבְרִים (in Sanchoniathon pages 22, 38 Κάβειροι, Κάβηροι), a name of the seven sons of צֹדַק (= צִדְקִים) in the Phœnician mythology, who symbolised the seven planets. So the planet Jupiter was called, according to a gloss in Hesychius, מִלְכָּד כִּבִּיר.

כִּבִּיר *m. a texture, covering*, of goat's hair 1 SAM. 19, 13 16, for which the LXX and Josephus read כִּבְרִי (liver) understanding by it a goat's liver still moving, which Michal put into the bed, to make the messengers believe that a breathing sick man was lying there.

כִּבֵּל I. (not used) *trans.* same as כָּבַל to bind about, to wind around, to twist about, hence to bind, to fetter, to entangle &c.; deriv. כִּבֵּל. The fundamental signification is sufficiently clear from the stems חָבַל, קָפַל, & אָבַל Arab. كَبَلَ (whence كَابِل a hunting-net), Aram. כִּבֵּל the same. The offshoots of this fundamental idea are a) to knot into one another, to mix with one another, to intertwine (comp. Aram. אָבַל to knead); b) to be closely or firmly twisted together, metaphor. to be firm, dense, thick, great (see אָבַל). The organic root is כִּבֵּל, also lying in בָּל I.

כִּבֵּל (not used; with ר inserted) to veil around, to enwrap, arising out of כִּבֵּל.

כִּבֵּל (part. מְכַבֵּל) to be clothed

about 1 CHR. 15, 27, with כָּ wherewith; comp. כִּבֵּל DAN. 3, 21.

כָּבַל II. (not used) *intrans.* to be dry, parched, like the Arab. قَفَلَ; hence to be unfruitful. Derivative the proper name כָּבִיל.

כָּבַל (pl. constr. כָּבֵלִי) *m. a fetter*, Ps. 105, 18; 149, 8; Arab. and Syr. the same.

כָּבַן (not used) *tr.* usually to bind, to draw together, to intertwine firmly, cognate in sense אָבַל; Syr. حَبَّ the same. It is better, however, to take it = אָבַן 3. to be heaped together, to be contracted, into a mass; hence to be hilly, uneven, spoken of places; to be thick, fat, of persons. Deriv. the proper names מִכְבֵּנָה, מִכְבֵּנִי, and perhaps כָּבִין.

כָּבַס (in Kal only part. *m.* כָּבֵס) *tr.* prop. to tread (with the feet), to stamp upon, clothes (in order to clean them); hence to full, to wash; רָחַץ applying only to the washing of the body. Comp. Greek λύνειν as distinguished from λούειν. Part. כָּבֵס 2 KINGS 18, 17, Is. 7, 3 a washer, a fuller; Phœnic. כָּבַס the same.

כָּבַס (more frequently כָּבַס; part. כָּבֵס fut. יִכְבֹּס) to wash, to clean, clothes Ex. 19, 10, LEV. 11, 25, NUM. 19, 7, for which purpose כָּבִיתוּ MAL. 3, 2 or כָּבִיתוּ JER. 2, 22 was applied. To wash the garments in wine is a poetical figure of fulness GEN. 49, 11. Figur. to purify, from sin JER. 4, 14; MAL. 3, 2; Ps. 51, 4 9.

כָּבַס to be washed, purified, LEV. 13, 58; 15, 17.

כָּבַס (arising from כָּבַס) to be purified, from leprosy LEV. 13, 55 56.

The organic root of the stem כָּבַס exists also in כָּבַס (כָּבַס), כָּבַס, and is connected with כָּבַשׁ I.

כָּבַע (not used) *intr.* to be high, to be hill-shaped or dome-shaped, prop. to be highly bent, highly rounded, hump-shaped, identical with כָּבַע, כָּבַע I. The

כָּבַשׁ I. (*part. pl.* כְּבֻשִׁים, *inf. constr.* כִּבְּשׁוּ, *fut.* יִכְבְּשׁוּ) *trans.* properly to tread (under foot), upon a thing, as כָּבַשׁ makes clear; to tread down, metaphor. to oppress, suppress, i. e. not to regard, to disregard, to leave unnoticed, כְּוָזוּ Mic. 7, 19; to subdue, לְעַבְדֵּם Neh. 5, 5; 2 Chr. 28, 10; Jer. 34, 16; to force, a woman Esth. 7, 8; poet. to conquer, tread down, אֲבָנֵי קָלֶעַ (sling-stones) Zech. 9, 15, a figure of the heathen; while the Israelites are called אֲבָנֵי נֶזֶר 9, 16. Derivative כָּבַשׁ.

Nif. נִכְבְּשׁוּ to be conquered, taken possession of, אֲרָץ, with לְסִכְּרִי of the person Num. 32, 22; Josh. 18, 1; to be subdued Neh. 5, 5.

Ph. כָּבַשׁ to subdue, a people 2 Sam. 8, 11.

Hif. הִכְבִּישׁוּ (*fut.* יִכְבְּשׁוּ) to subdue, into slaves and handmaids Jer. 34, 11 K'tib, while K'ri has Kal.

The stem כָּבַשׁ, identical with כָּבַס, is in Targumic כְּבַשְׁ (deriv. כְּבַשְׁ a trodden way, כְּבִישׁ and כְּבִישׁ foot-stool), Syr. כַּבַּשׁ, Ar. كَبَسَ; and has for its organic root כָּ-בַשׁ, as mentioned above under כָּ-בַס and כָּ-בַשׁ.

כָּבַשׁ II. (not used) *intr.* to glow, to burn, to be hot, cognate in sense with חָם, חֵם (which see), especially of a kiln for burning lime; metaphor. to be heated, burnt, blackened; then to be black, dark-coloured, חָם also being so applied. Deriv. כְּבֻשָׁן, the proper names קִישׁ (Gentile כִּישִׁי), כִּישִׁי, כִּישִׁי.

For the stem כָּבַשׁ II. we have chiefly to compare the Arab. كَبَسَ (*trans.*) to kindle, set fire to; next the stem of כִּישׁ, which was manifestly = כָּבַשׁ, and is also represented in Arab. by كَبَشَ, where the fundamental signification can only be that which is given, since the same metaphor. application is found in חָם and in כְּבִישׁ. The stem כָּבַשׁ (כ changed into מ) belonging to the proper name קִישׁ (which see) proceeds from the same fundamental meaning, so that there can-

not be any more doubt about the signification of the stem. A farther development of the idea "to glow, to burn, to be hot" is to dry up, to wither, the same development of meaning being found in other verbs of burning (see חָרַב, חָרַר), whence we see that the organic root כָּ-בַשׁ, כָּ-בַשׁ stands in primitive relationship to that in בֹּשׁ I., בָּשָׁ, Sanskrit ush, Latin bus-tum, fus-co &c.

כָּבֵשׁ (not used) *intr.* either same as חָפֵשׁ to be thin, lank, of a lamb; or = חָפֵס to be weak, weakly, more or less after the analogy of כָּלָה from כָּלָה (which see). But as the derivative nouns of our stem denote a sheep which is strong, advanced in age and firmness; and as even the Arab. كَبِش and Syr. قَصَا denote a ram which is elsewhere characterised by its strength (comp. אֵיל), it is better to adopt for the fundamental signification to be strong, powerful, stout, especially of sheep, and conseq. it is equivalent to the verb חָמַשׁ (p. 460), Ar. حَمَش, Deriv. כְּבֻשָׁה, כְּבֻשָׁה, transposed כְּבֻשָׁה, כְּבֻשָׁה.

כָּבֵשׁ (= כָּבֵשׁ) see under בֹּשׁ.

כָּבֵשׁ *m.* prop. a tread, hence footstool, for a throne 2 Chr. 9, 18, Talm. the lowest step (of stairs), Syr. قَصَا. But as in the text of 1 Kings 10, 19 which entirely agrees with 2 Chr. 9, 18 רָאשׁ עֲגֹל stands for כָּבֵשׁ, and the LXX read עֲגֹל רָאשׁ, we may perhaps read כָּבֵשׁ as a periphrasis of עֲגֹל in the passage.

כָּבֵשׁ (*pl.* כְּבֻשִׁים) *m.* a young sheep, after it has ceased to be כָּלָה (a lamb) and has become stronger, usually till three years old, and if it be of one year, the fact is expressly given Num. 7, 15 17; 29, 13. In other respects כָּבֵשׁ is described as feeding in meadows Is. 5, 7, Hos. 4, 16, yielding wool Prov. 27, 26, Job 31, 20, and characterised by tameness and patience Jer. 11, 19; Arab. and Syr. a ram, which suits well the idea of the derivation, being from a

stem denoting force and strength. For it we have also כָּשֵׁב Lev. 3, 7; 4, 35, plur. כְּשָׁבִים GEN. 30, 32. Arab. كَبَش a lamb of one year.

כְּבִשָּׁה *f.* same as כְּבִשָּׁה Lev. 14, 10; NUM. 6, 14.

כְּבִשָּׁה (*constr.* כְּבִשָּׁה; *plur.* כְּבִשָּׁוֹת, *constr.* כְּבִשָּׁוֹת) *f.* the same GEN. 21, 28 29, 2 SAM. 12, 3 4, without distinction of gender, probably applied at first to other small animals likewise. Instead of this form is also used כְּשָׁבָה Lev. 5, 6.

כְּבִשָּׁן (from כָּבַשׁ II.) *m.* an oven, a furnace, for burning lime or smelting metals, and for the preparation of glass, out of which, while it is heated, a thick smoke ascends GEN. 19, 28, and in which ashes and soot rest Ex. 9, 8 10; not different in fundamental signification from תַּקְוֹר (from קָוַר to burn). See קִישׁ.

כֶּד (from כָּדָר I.; *pl.* כְּדִים) *comm.* a bucket, a pail, a vessel (for holding meal) GEN. 24, 14, 1 KINGS 17, 14, JUDGES 7, 16, coupled with גִּלְדָּה (a bowl) ECCLES. 12, 6. The word which is the most common of all for pail or bucket came from the Phenicians to other peoples also; comp. Sanskrit *ghada* (an earthen pitcher, see Bopp, Glossar. p. 60), Greek *κάδος*, *κάδος*, Latin *cadus*, Slavon.

Kad &c. In Arab. the denomin. كَدَّ to draw, comes from it.

כָּדַר (not used) *Aram. tr.* prop. to spin, to bind, to bind together; metaphor. to lie, to dissemble, like the Hebr. כָּזַב. Derivat. כְּדָב. The Pael is commonly used in the Targ., Syr. &c.

כָּדָה (*def.* כְּדָה) *adj. m.*, כְּדָה *f.* lying DAN. 2, 9, like שְׁחִיתָה an adjective to מְלִי, and not a subst. In the Targ. כְּדָה, *pl.* כְּדָהִין (Is. 57, 11) and כְּדָהִין (Ez. 13, 19), is a subst., like כָּזַב in Hebrew.

כָּדָר I. (i. e. כָּד; not used) *tr.* same as כָּדָה (pag. 305) to deepen, a vessel, in order to put something in, hence like כָּדָה identical with the Targumic כָּדָה, Syr. ܟܕܐ &c. The root exists also in the extra-Semitic languages. Deriv. כָּדָר.

כָּדָר II. (not used) *intr.* to glow, to burn, to blaze, to sparkle; metaphor. to be of a sparkling, red colour. The organic root כָּד is closely connected with that in יָדָר (which see). Comp. Arab.

كَاد to give fire. A farther development of the signif. of the verb is the same as in יָדָר to stick, pierce, bore; the ideas of burning and pricking being conceived of alike, particularly in the piercing of thorns (comp. קָמַשׁ, קָמַשׁ belonging to קָמַשׁ, קָמַשׁ, cognate with כָּדָר II., יָדָר from יָדָר, יָדָר to burn and to prick); on which account we have

to compare with it the Ar. كَدَّ to pierce, of thorns, to torment, whence كَدَّان Coluthea spinosa &c. In the latter signif. it is the verb-root of כִּידֹן 1, which is to be derived from כָּדָר II.

Pih. I. כָּדָר (not used) to spread heat, to emit flames. Deriv. כִּידֹר.

Pih. II. כָּדָר (redupl.; not used) to lighten, to sparkle, spoken of a clear, red colour. Deriv. כִּידֹר.

כָּדָר (after the form אָלִיף) *m.* 1. a clue, ball, Is. 22, 18, governed as an accus. by צָנָה, and in apposition with צָנָה, whence we should translate: *he will roll thee together like a coil, like a ball.* But as the verb is wanting to the following words, we may more suitably read כָּדָר. — 2. same as כִּידֹר a surrounding besieging line of troops, like the Latin corona (*Cassar*, B. G. 7, 72; *Virg. Aen.* 9, 508; *Liv.* 4, 47) Is. 29, 3, parallel מַצֵּב (a military post), and חָדָה there denotes actively to set up about a thing, with the accus. כָּדָר; like צָר to erect by way of siege about a thing, with accusat. מַצֵּב. Hence the *Kaf* in כָּדָר can only belong to the stem, in this passage. Talm. כָּדָר a round disk, a circle.

כָּדָר see כָּדָר.

כָּדָר see כָּדָר.

כָּדָר *m.* the name of a shining, sparkling precious stone, prob. a carbuncle (*Ibn Koraish*), so called from its

red-sparkling colour Is. 54, 12; Ez. 27, 16; Targ. כְּדִיּוֹן, כְּדִיּוֹן or כְּדִיּוֹן; for Hebrew כְּדִיּוֹן or כְּדִיּוֹן; Ar. كَدَكْدَكَة rubedo maxima, and كَرَكَنْد. The Greek καρχηδόνιος may be corrupted from this word.

כְּדִיּוֹן see כְּדִיּוֹן.

כָּרַר I. (*inf. abs.* כָּרַר Is. 22, 18, as one may read, parallel to צָנְחָה *tr. prop.* same as כָּתַר, עָתַר, חָתַר to enclose, surround, encircle, the same meaning being decidedly expressed in חָתַר I., חָתַר, חָתַר &c., hence 1. to swing forward in a circle, to toss forward, Is. 22, 18 — כָּרַר אֶל-חָתַר תֹּסֵס circularly into a distant land; but we may also retain כָּרַר. — 2. to circle, to make a round motion, of a ball, a coil. — 3. to besiege or storm, a place, consisting in surrounding it, כָּתַר appearing in the same use. The application of this word in Arab. (كَدَر) to be disturbed, troubled, of water, to be mixed together, of an army, has arisen from the fundamental signification just given, properly to be turning, whirling, circling. כָּתַר also seems to belong here.

Pih. כָּרַר (not used) to enclose in a circle, to besiege, to press upon round about, a slight addition to the force of Kal. Deriv. כָּרַר 2, כָּרַר.

כָּרַר II. to bind, to plait together, the same idea being also expressed in the cognate verbs כָּתַר, קָתַר II., without there being any connection with signif. I. on that account; Ar. كَدَر the same, whence كَدَرَة a bundle. The signif. to be much in Arab. is to be explained by כָּרַר in the sense of the Hebrew כָּתַר. Deriv. כָּרַר 1, כָּרַר (*constr.* — כָּרַר) in the proper name כְּדִיּוֹן.

כְּדִיּוֹן see כְּדִיּוֹן.

כְּדִיּוֹן (binding of a sheaf) *n. p.* of a king of עֵלָם i. e. Elymais or Susiana on the east side of the lower Tigris GEN. 14, 1 9. As the form of the proper name before us is Hebrew; and the

Aryan language, as is well known, prevailed in Susiana, we must either assume that the name is translated or Hebraised.

כָּה a verb-root to the noun כִּי I.

כָּה a particle demonstrative referring to quality; sometimes to express a comparison, *thus, so*; sometimes pointing to time, place or manner, *now, here, there, in this or that way*. It is closely connected with כָּ. In Hebrew it is only met with in the compounds אֵיכָה, אֵיכָה, אֵיכָה, and abridged in אֵי, in Aram. also in כָּה; but it is a primitive form which is still preserved in Aramaean. See כָּה.

כָּה Aram. the same, hence כָּה-צֵר hitherto DAN. 7, 28; Hebrew צֵר-כָּה.

כָּה *adv. thus, so, ita, οὕτως*, referring either to the preceding by way of comparison GEN. 15, 5, EX. 5, 15, 1 SAM. 17, 27, or still oftener to something that follows next GEN. 31, 8, DEUT. 7, 5; hence when the words of others are quoted exactly EX. 5, 10, JUDGES 11, 15, JER. 2, 2; and in the formula of swearing, *God do so and more also* (on the phrase itself see עֵצָה), where the particular of comparison is almost imperceptible 1 SAM. 14, 44; 1 KINGS 19, 2. כָּה is used besides 1. as a particle of time, *now*, prop. *so far*, 1 KINGS 18, 45 *till so far*, i. e. not long; EX. 7, 16 *till now*. — 2. a particle of place: *here* NUM. 23, 15, RUTH 2, 8, 2 SAM. 18, 30, after verbs of motion *hither* GEN. 31, 37; NUM. 23, 15; כָּה — כָּה *here* — *there* 11, 31; כָּה וְכָה *hither and thither* EX. 2, 12; כָּה וְכָה *to that place, yonder* GEN. 22, 5. — 3. as a particle of manner: *in this manner, of this sort*, Is. 20, 6 *behold, of such kind is our hope*; כָּה — כָּה *in this — in that way* 1 KINGS 22, 20. In all the three meanings the demonstrative fundamental signification prevails. — As to the derivation, כָּה is abridged from כָּה, and belongs to the family of the pronominal roots כָּ, כִּי, כֵּי &c.; it is also found in the compound אֵיכָה (which see).

כָּהֵן (*inf. abs.* כָּהֵה; *fut.* יִכָּהֵה, *ap. (יִכָּה)* *intr. prop.* same as כָּהֵה *to be feeble, weak, hence to be quenched, of the eye, to become blind* ZECH. 11, 17, *to be dim* GEN. 27, 1, DEUT. 34, 7, JOB 17, 7; also in derivatives *to be quenched, of a burning wick, a figure of being weak, faint, dying; to become pale, of inflammations; fig. to despair, to fail* Is. 42, 4.

Pih. כָּהֵה (3 *fem.* כָּהֵהָ) 1. *intr. to be very dull; of the mind, to despond* Ez. 21, 12. — 2. *tr. to make timid, dejected, desponding, i. e. to chide, to admonish, with כָּ of the person* 1 SAM. 3, 13, like כָּרַךְ (ZECH. 3, 2), this being a dampening and weakening of the excesses of others; Targumic כָּהֵה. The Syr. כָּהֵה has already this meaning in Peal. Ar. כָּהֵה *to be weak.* The form כָּהֵה can only be taken as an adjective feminine, not as the 3 pers. of perfect of *Pih.* Deriv. כָּהֵה, כָּהֵה.

כהה *f. mitigation, alleviation, of a wound* NAH. 3, 19, different from כָּהֵה (PROV. 17, 22), which has another fundamental signification.

כהה (from the *Pihel* of כָּהֵה) *adj. m.* (not used), כָּהֵה (*pl.* כָּהֵהִים) *f. dim.* of a burning wick Is. 42, 3; *pale, faint, of* נָנֵעַ LEV. 13, 6 &c., where נָנֵעַ is always construed as a *fem.*; כָּהֵהִים LEV. 13, 39 *palish-white; dim.* of the eyes, 1 SAM. 3, 2; *fig. dejected, despairing, of* רִיחַ Is. 61, 3.

כָּהֵן (only *part. m.* כָּהֵן, *pl.* כָּהֵנִים) *Aram. intr. prop.* to catch, to hold, hence like the Hebr. יָכַל *to be able, I can*, with לָ and the infin. following DAN. 2, 26; 6, 8; or a noun in the accusat. follows 6, 15. — The *Aram.* stem, found elsewhere only in *Ethiopic*, is enlarged out of the organic root כָּל by extending the fundamental vowel into He, as is also the case in כָּהֵן. See יָכַל (Hebrew).

כָּהֵן (not used, only *part.* כָּהֵן, which is given below as a substantive) *trans. to perform, execute, prepare*, e. g. the offices of worship, conseq. enlarged out

of **כָּהֵן** (כָּהֵן), except that the latter is intrans.; the Arab. كَهَنَ and كَهَنَ have also, partly as verbs, partly in derivatives, the meaning *to stand by, to support, to be the medium of executing a business &c.*, whence have then arisen "to perform a divine service; to be a priest, prophet; to prophesy, to divine". In the Syr. כָּהֵן, which, in the very various forms of the verb and in its derivatives, likewise began with the fundamental signification here given, there is the same ground-sense, enlarged into "to be prepared, dressed; (of a country) to be fruitful, cultivated; to procure, to obtain (property, goods), therefore to be rich, fortunate"; כָּהֵן, for the Hebrew שָׁכַן and נָכוֹן, denotes to be firmly-grounded, calm, secure, rich; Ar. كَاهِنَ a counsellor, helper; comp. Latin *facere* for "to sacrifice". To this belongs in Hebrew the meaning *to serve, to do service* (cognate in meaning with שָׁכַן) in a spiritual and secular sense; therefore spoken also of persons who were not priests, as is seen below under כָּהֵן. Deriv. כָּהֵן, כָּהֵן.

Pih. כָּהֵן is to be regarded as a *denom.* from כָּהֵן which see.

כָּהֵן (*def.* כָּהֵנָה; *pl.* כָּהֵנִים, *def.* כָּהֵנִים) and 'כָּ, with *suff.* כָּהֵנִים and 'כָּ) *Aram. m.* same as Hebr. כָּהֵן *a priest*, e. g. of Ezra EZR. 7, 12 21; coupled with Levites and Israelites 6, 16; 7, 13.

כָּהֵן (*plur.* כָּהֵנִים, *c.* כָּהֵנִי, with *suff.* כָּהֵנִי; *prop. part.*) *m. 1. a servant (in a higher dignity), a minister, a counselor performing service* (which originally the word means, according to *Kimchi*, in accordance with the stem) 2 SAM. 8, 17 (for though Zadok and Ahimelek were of priestly descent, the author intended to relate in this passage a kingly official dignity only, as in the case of עֶלֶז, סוֹפֵר, מִזְבִּיחַ, especially as two high priests would not have performed their functions at the same time); 8, 18 of the כָּהֵן דָּוִד, which the Targ. renders by כָּהֵן דָּוִד and 1 CHR. 18, 17 by כָּהֵן דָּוִד, the LXX by ἀνάρχαι, ἡγε-

τοι διαδοχοι του βασιλεως, similarly the Syr. and Ar.; 2 SAM. 20, 26, where עֵירָא as an officer is merely put on a par with the preceding; 1 KINGS 4, 4; *house-officer* 4, 5, explained by רָעָה; JUDGES 17, 10, like נָא there, *counsellor*, where Kimchi already renders it עֲצָה; 2 KINGS 10, 11 coupled with מִיָּדָע, where Kimchi explains it by רָאשׁ; 11, 9, according to the LXX also JOB 12, 19, same as יוֹעֲצִים 12, 17; in the passages GEN. 41, 45; EX. 3, 1; 18, 1; PS. 110, 4 we have to suppose at least a union of spiritual and secular dignity, according to the Targum. — 2. *a servant of God*, who had charge of the sacrificial worship LEV. 1, 9 13 15, the expiations 5, 13; 6, 19 and cures 13, 3 6 seq., the mediations 27, 12 23; NUM. 5, 15 &c.; *a priest*, spoken of Aaron of the tribe of Levi, who was set apart to the service by a divine covenant NUM. 3, 6, 1 SAM. 2, 27 28, who had a knowledge of the law and its interpretation EZ. 44, 15-31; MAL. 2, 7; HAGG. 1, 12 14; JER. 18, 18 &c. The priests were also designated according to their office by the expressions מִשְׁרָתִי יְהוָה Jo. 1, 9, מִשְׁרָתִי הַמִּקְדָּשׁ EZ. 45, 4, שְׁמִי מִשְׁרָתִים בְּבֵית 40, 45, מִשְׁמֶרֶת הַבַּיִת NEH. 10, 37 or מוֹרִים 2 CHRON. 15, 3. As a rule one understands by כֹהֵן *a priest of Jehovah* EZR. 9, 7, NEH. 10, 1, PS. 78, 64; but sometimes the genitive יְהוָה stands with it 1 SAM. 14, 3, or לֵאלֹהִים LEV. 23, 20, 1 KINGS 2, 27, or לְאֵלֵינוּ GEN. 14, 18 (in the mind of the writer). כֹהֵן is also frequently used of heathen priests who were devoted to idolatry in certain places (2 CHRON. 13, 9) e. g. הַבַּעַל 2 CHR. 23, 17, כֹהֵן דָגֵן 1 SAM. 5, 5, אֵן GEN. 41, 45, מִדִּן EX. 3, 1, בֵּית אֵל AM. 7, 10, כֹהֵן אֱלֹהִים 1 KINGS 13, 2, כֹהֵן הַבַּמּוֹת 2 CHR. 13, 9; also כֹהֵנִים alone ZEPH. 1, 4, distinct from כַּמְרִים which appear rather to describe heathen prophets (1 KINGS 18, 40); for the Targumic כֹהֵן is a free paraphrase. The Israelite priest appears along with כֹהֵן JER. 8, 10; 14, 18; LAMENT. 2, 20, מִלֵּךְ 2, 6, Is. 24, 2, JER. 23, 34, Hos. 4, 9, הָאֲרָץ ZECH.

7, 5, כֹהֵן JER. 34, 19, כֹהֵן NEH. 10, 1, לְכֹהֵן 2 KINGS 10, 19, according as he is associated or put in contrast with a class in society. As to the designations of the different gradations of Jehovah's priests, we have to remark, that the high priest is named הַכֹהֵן LEV. 21, 10, JOSH. 20, 6, 2 KINGS 22, 4, כֹהֵן הַבַּיִת 25, 18, 2 CHR. 19, 11, הַכֹהֵן הַגָּדֹל EZR. 7, 5 or lastly הַמִּשְׁכֵּן LEV. 4, 3 5 16; while he that takes the lowest or second rank is called הַמִּשְׁכֵּן. In Arabic and Aramaean the idea is much more widely extended, كاهن denoting a heathen soothsayer, revealer of secrets, administrator, mediator, assistant, authorised agent &c., as is given under the stem; in Phenic. כֹהֵן is applied to the Cabiri-priests, comp. Hesyeh: Κοῖης (Koîns) ἱερεὺς Καβιρῶν ὁ καθάιστον πορεύα, οἱ δὲ Κοῖς; כֹהֵן may therefore, perhaps, denote on a Cilician coin (A) כֹהֵן נָדָל; elsewhere the high priest is called כֹהֵן רֵשׁ (Kit 11, 1) or רֵשׁ כֹהֵן (Athen. 4). Derivat. the denominative

כֹהֵן (inf. constr. כֹהֵן, fut. יִכְהֹן) *to perform the office of* כֹהֵן 1 CHR. 5, 36; *to do priestly service* EX. 28, 41; 29, 1; EZ. 44, 13; *to be a priest* Hos. 4, 6; 2 CHR. 11, 14; figur. *to make priestly*, i. e. ornamented, much adorned Is. 61, 10, if the passage should not be translated agreeably to the fundamental signification, *to prepare, to make*.

כֹהֵן (constr. כֹהֵן, with suff. כֹהֵנִי, pl. כֹהֲנִים) *f. priesthood, the priest's office* EX. 29, 9, NUM. 16, 10, particularly that of Jehovah, fully כֹהֵן JOSH. 18, 7. כֹהֵן NEH. 13, 29 is the law of the priesthood. The pl. in 1 SAM. 2, 36 denotes the sacerdotal functions.

כֹהֵן (Targ. def. כֹהֵן, fem. כֹהֵנָה, constr. כֹהֵן) in Scripture only the pl. (כֹהֲנִים) Aram. *f. a window* DAN. 6, 11, prop. a hole; as (כֹהֵן) from כָּן, so כֹהֵן from כָּן, identical with the organic root in כָּן, קָן, &c. Ar. كَوْه, كَوْه, Syr. حَمَلَا the same. On the passage in DAN. l. c. "and his windows were open in his upper cham-

ber toward Jerusalem" we have to remark, that suppliants in a foreign land turned their face toward the holy city (Tob. 3, 11; comp. 1 Kings 8, 33 35 38 44 48); as in Jerusalem itself the person praying turned his face to the temple (Ps. 28, 2). Among the Islamites Jerusalem was likewise their Kibla at first.

כָּר, same as כָּה, is only met with in the compound אֶיכָּ (which see), 2 Kings 6, 13 K'ri.

כָּר (not used; i. e. כָּב) *intr.* to shine, to glitter, to appear, Ar. خفا, in Hebr. only as an organic root in the enlarged and altered stems זָהַב, זָהָב, זָהָב, זָהָב, זָהָב, זָהָב (comp. Sanskr. *śubh*, Pers. *khūb*, to shine, glitter), the *k*-sound being interchanged with sibilants (see p. 409). Deriv. out of the reduplicated root, כִּכָּב, a star, considered in the first instance as a light-giving, shining body. According to this assumption, the organic root כָּב would be the same as כָּה (p. 353), כָּה, Syr. ܟܗܐ, where the fundamental signification is to glow, burn, then to enlighten. According to others the fundamental signification of this verb is either to be round, disc-formed, ball-shaped, Ar. كَبَّ, and Ethiopic the same, Syr. ܟܒܐ glomus, Ar. كَبَّه coil, and therefore the noun כִּכָּב derived from it would be named from its disc-form; or to be pointed, i. e. of many rays, put along with כָּאָב. But the etymology first given is the most probable.

Pih. (redupl.) כִּכָּב to shine strongly, to glitter or appear in a strong light; deriv. כִּכָּב.

כֹּב n. p. of a people and country who hired troops to the Egyptians, and therefore shared Egypt's fate Ez. 30, 5. As *Kub* is mentioned here along with פֹּת and לִיד (which see) as well as עֶרֶב (which see), it is to be looked for either in the great territory of north Africa, where *Puth* and *Lud* are also found, belonging to the Libyan race (comp. *Coba* a Mauritanian city, in Itin. Anton. p. 18);

or *Nubia* is meant, which belonged to כִּיב in old times, whether we read with the Arab. version כִּיב, or translate it by לִיב, which signifies Nubia in Nah. 3, 9 and 2 Chr. 16, 8. Possibly it should be brought into connection with *Cobe*, now the name of a harbour in Ethiopia, formerly perhaps the name of a whole territory; or it is a part of the district *Mareotis*, where was a place *Cobium*.

כֹּבֶב m. same as כֹּבֶב 1 Sam. 17, 5; in a figur. sense Is. 59, 17.

כֹּבֶב (from כָּבֵב, like עֵלֶם from עָלַם, but once in the middle of a clause כֹּבֶב Ez. 27, 10; pl. כֹּבֶבִּים m. a helmet, of the warrior, coupled with מָגֵן Ez. 27, 10 and 38, 5, רֶמֶחַ 2 Chr. 26, 14, and כֶּרֶךְ Jer. 46, 4, so called from its round, projecting form; while the German Helm is derived from *helen* = *celare* (to conceal, protect). The double form and accentuation of the word is founded in its traditional, fluctuating pronunciation. See כֹּבֶב.

כֹּר (not used) *tr.* to pierce, into a thing; to wound, by a pointed thing; metaphor. to injure, to corrupt, to hurt; comp. Sanskr. *kad*, *kath*, dolere, *kad* findere. Conseq. the org. root כָּר exists also in כָּר I, כָּר &c. Deriv. כָּרִי, while כִּידֹן is to be derived perhaps from כָּרִי II.

כֹּר (Kal not used) *tr.* to pierce into, to burn into, the skin; to scratch into. Deriv. כָּר (= כָּרִי), כִּידֹן, כִּידֹן; yet כָּר may also be derived from a stem כָּה = כֹּר. — The stem is found in the Syr. ܟܪܐ, Ar. كَرى (to bore or to pierce into a thing, to burn into, figur. to taunt, to chide), Greek *καίω*, *καύω*, Koptic ܟܪܐ (flame); but the ground-form of this organic root has perhaps nothing in common with כָּה belonging to the reduplicated form כִּכָּב.

Nif. כִּידֹן (fut. יִכְרֹד) to be burned Is. 43, 2; Prov. 6, 28.

כֹּן (not used) *Aram.* *tr.* to hollow out, to deepen, identical with כָּב in many stems; deriv. כָּר.

Puh. (redupl.) *כָּלְכָל* pass. to be nourished, sustained 1 KINGS 20, 27.

Hif. *הִכִּיל* (infinit. constr. *הִכִּיל*, fut. *יִכִּיל*, with suff. *יִכִּילְנִי*) 1. usually to hold, to contain, with a measure adduced 1 KINGS 7, 26 38. But as in 2 CHR. 4, 5 *יִכִּיל* at the close would be quite otiose, the idea of holding, containing being already in *מִחֲזִיק*, and as besides in 1 KINGS 1. c. *יִכִּיל* as the 3 pers. imperf. (where one expects the part.) would be partly otiose, partly incorrect, it is better to take *יִכִּיל* as a noun = *מִדָּה*, like the Aram. *כִּיל*, *מְכִילָא*, *מְכִיל*, *מְכִילָא* &c., and accordingly we ought to translate 1 KINGS 7, 26, two thousand baths in measure; 7, 38, forty baths in measure; 2 CHR. 4, 5, containing three thousand baths in measure. The usual meaning, however, occurs in 2 CHR. 7, 7 it could not hold; Ez. 23, 32 which makes much or multiplies (*מְכַבֵּד* is to be read here for *מְכַבֵּד*) to hold, i. e. which holds and contains much, of a כֹּס which is deep and broad. Then, to hold in, to keep JER. 2, 13. — 2. Figur. to bear, to hold out JER. 6, 11; 10, 10; Jo. 2, 11; AM. 7, 10; of the sword, to be hardened, made firm, Ez. 21, 33 it is whetted for endurance, where others incorrectly refer the word to *אָכַל*. — 3. to appear strong or firm, to be able. Deriv. *יָכִיל* as a noun; and in another sense the constr. in the proper name *יִכְיִיאֵה*, and *יָכִיל*, constr. *יָכִיל*, in the proper name *יִכְיִיאֵה*.

כָּוֶם (not used) tr. to bring together, to heap up, to heap together, to collect, in its fundamental signific. being identical

with *אָם* (*אָמַם*), *גָּם*, *עָם*, Ar. *جَم*, *كَام*, and the organic root in *אָגַם*; comp. Sanskr. *jam*, *gam*, Greek *γαμ-εἶν*, *γαμ-βη*, Lat. *gem-inus* &c. Ar. *كَوْمَة* heap, of corn, *كَوْم* troop. Deriv. *יָכִימָה*.

כִּוְּמָן (after the form *עִינָב*) m. prop. lock, hence buckle, bracelet, a kind of ornament Ex. 35, 22, NUM. 31, 50, conseq. from *כָּמַן* = *כָּמַם* to conceal, to close; in Arab. a sort of jewel, round like a ball.

כָּוֶן (i. e. *כָּן*; in Kal only part. m. act. *כָּן*, a noun, adj. and particle; part. pass. *כָּוֶן*, only as a proper name; fut. [according to Jewish interpreters] *יִכְוֶן*, with suff. *יִכְוֶנִי* Job 31, 15, for which the text has *יִכְוֶנִי* or *יִכְוֶנִי* 1. intr. same as *כָּן* (*כָּוֶן*) prop. to stand, to stand upright, to stand firm, therefore to be, to exist, like the Arab. *كَانَ* to be, to exist, to happen, Ethiop. to have happened, Syr. *ܟܢ*, Phe- nic. *כָּן* (*כִּוֶּן*) the same, where the perf. *כָּן* (Mass. 4. 6. 8. 10. 11), and fut. *יִכְוֶן* (ibid. 3. 7 &c.) appear in the signif. to be, and fut. apoc. *יִכְוֶן* (Plaut. Poen. 1, 12) in the meaning to happen, to come to pass. The org. root is conseq. identical with *קָם* and *כָּן*. — 2. tr. to prepare, to create, Job 31, 15, according to Jewish interpreters = *כִּוֶּן*. Deriv. *מְכִוֶּן*, *מְכִוֶּה*, *מְכִוֶּה*, 1. *מְכִוֶּה* Ez. 43, 10; *נְכִוֶּן* = *מְכִוֶּן* Job 18, 12, the proper name *מְכִוֶּה*.

Nif. *נִכְוֶן* (3 p. fem. *נִכְוֶנִי*, 3 p. pl. *נִכְוֶנִי*; part. m. *נִכְוֶן*, pl. *נִכְוֶנִים*, fem. *נִכְוֶנִי*; imp. *נִכְוֶן*; fut. *יִכְוֶן*) 1. to stand firm, of a base, therefore part. *נִכְוֶן* basis, centre, highest point, of the day, i. e. noon PROV. 4, 18 (comp. Greek *σταθερὸν ἥμαρ*, *σταθερὰ μεσημβρία*, τὸ σταθερὸν τῆς μεσημβρίας, Arab. *قايمة الظهر*); to be set up, raised up, to be arched, of the שְׁרָיִים Ez. 16, 7 (LXX, Syr.); to be raised on high, of the temple-mountain Is. 2, 2, Mic. 4, 1 (in a spiritual sense); to be founded JUDGES 16, 26; to be firm, to be established, *מְלָכִיחַ* 1 KINGS 2, 12, *כָּפָא* 2, 45, *תָּבֵל* Ps. 93, 1; *נִכְוֶן* with *כָּ* Job 15, 23 or *לָ* 18, 12 to stand firm on or at; to exist, of *יָרַח* Ps. 89, 38; to continue, to remain, to endure Job 21, 8; PROV. 12, 3; to abide PROV. 16, 3; 20, 18; and so in the most various applications. — 2. in a moral sense, to be firm, steadfast, enduring, of *יָרַח* Ps. 51, 12, *לֵב* 78, 37; to be faithful, full of trust, of *לֵב* 57, 8; to be determinate, fixed GEN. 41, 32, certain DEUT. 13, 15, sure Hos. 6, 3, true, honest, reliable Ps. 5, 10; Job 42, 7; to be right, equitable, fit Ez. 8, 22. — *אֶל-כָּוֶן* 1 SAM. 23, 23 and 26, 4 for certain, i. e.

certainly; to be ready, determined, with ל of the person PROV. 19, 29; NEH. 8, 10; to be conducted, managed 2 CHRON. 8, 16; 35, 10; also with ל of time EX. 19, 11; JOSH. 8, 4; to prepare oneself AM. 4, 12. כּוֹן in the proper name 2 SAM. 6, 6 is a noun, and is found under כּוֹן.

Pih. I. כּוֹן (imp. כּוֹן, with -ah, כּוֹנֶה, and with suff. כּוֹנֶה; fut. יִכּוֹן) 1. to set, i. e. to make a thing to exist PS. 9, 8; to make firm or sure 7, 10; to set up, to set forth 9, 8; to support 90, 17; to found EX. 15, 17; PS. 119, 90; to build up HAB. 2, 12; to create, to make ready DEUT. 32, 6; PS. 119, 73; and so in the greatest variety of applications. — 2. to direct (to an object), חָץ PS. 11, 2, to aim 7, 13; 21, 13, with עַל at a thing; metaphor. to direct the mind to a thing, with ל JOB 8, 8; IS. 51, 13; omitting לַב (conseq. = לַב, for which also שִׁים stands alone) JOB 8, 8.

Pih. II. כּוֹן (not used) prop. to make firm, to ground, cognate in sense שָׁטַח 2; metaphor. to spread out, to make broad, flat, of a cake; the same transference of idea taking place in אֶשְׁרֵי and אֶשְׁרֵי; also. According to others, to form, to fashion, which *Pih. I.* and *Hif.* also mean. After the Aramaean usage to prepare beforehand, to direct, aim at a thing (to direct the attention, the purpose). But our explanation suits the Hebrew derivative better. Deriv. כּוֹן.

Pih. III. כּוֹן (not used) to set up, erect, a pillar. Deriv. כּוֹן.

Puh. כּוֹן to be firmly directed, of the steps PS. 37, 23, so that they do not totter or deviate from the straight path; to be formed, prepared EZ. 28, 13.

Hif. כּוֹן (1 p. perf. pl. כּוֹנֵנוּ 2 CHR. 29, 19; part. כּוֹנֵן; inf. absol. כּוֹן constr. כּוֹנֵן, on the contrary the כּוֹנֵן in כּוֹנֵן 2 CHR. 1, 4 is not at all the infin. constr. but the 3 pers. perf. standing for כּוֹנֵן; because the demonstrative ה in Chronicles as in the Vulgar dialect generally stands for the relative אֲשֶׁר

1 CHR. 26, 28; imp. כּוֹן; fut. יִכּוֹן, apoc. (יִכּוֹן) 1. to set, to put, to set up, erect, PS. 103, 19; JOB 29, 7; to found JER. 10, 12; PROV. 8, 27; to constitute, appoint JOSH. 4, 4; to appoint as JER. 51, 12; to establish, with ל to a thing 2 SAM. 5, 12; to set up 1 SAM. 13, 13; IS. 9, 6; to cause to endure PS. 89, 5; to raise up, לַב (the spirit) 10, 17; to restore 2 CHR. 35, 20. כּוֹן and כּוֹנֵן (infin.) also adverbially, with firm footing JOSH. 3, 17; 4, 3. — 2. to prepare, to make ready GEN. 43, 25; ZEPH. 1, 7; to institute IS. 14, 21, with ל for; to arrange, settle 1 KINGS 6, 19, with ל for EX. 23, 20; to arm, for war EX. 7, 14, put with Nif. 38, 7 or Hithp. JER. 46, 14; to execute, מְרַמֵּה JOB 15, 35, prop. to bear, therefore also בְּרַמֵּה; to procure, to provide, NUM. 23, 1; 1 CHR. 22, 3; to bring about JUDGES 12, 6; to furnish with JOB 38, 41; 2 CHR. 26, 14; to take charge of, to transact PROV. 24, 27; to create, to cause to spring up, of God PS. 65, 10; 74, 16; 147, 8. — 3. to point, to aim, a shot, with ל to or against PS. 7, 14, the face towards a thing, with אֶל EZ. 4, 3; to direct, the steps JER. 10, 23, PROV. 16, 9, the way 21, 29, the heart (לֵב), followed by the infin. with ל 2 CHR. 12, 14; 19, 3; also with the omission of ל 1 CHR. 28, 2 (Targ. ל כּוֹן the same); לַב 1 SAM. 7, 3 to direct the mind to Jehovah i. e. to pray to him, comp. 2 CHR. 20, 33, also אֶל-יְיָ being omitted JOB 11, 13; PS. 78, 8; sometimes with לַב omitted in the sense to give heed 1 SAM. 23, 22. Deriv. the proper names כּוֹן, כּוֹנֵן, כּוֹנֵן, כּוֹנֵן.

Hof. כּוֹן (part. כּוֹנֵן) to be firmly set, founded IS. 30, 33; to be prepared, made ready ibid., to be equipped PROV. 21, 31; to be set in order ZECH. 5, 11; generally as the pass. of *Hif.*

Hithp. כּוֹנֵן (fut. יִכּוֹנֵן), more frequently כּוֹנֵן (fut. יִכּוֹנֵן, with the assimilation of ר) to be set up, built, established NUM. 31, 27; IS. 54, 14; PROV. 24, 3; to prepare oneself (for battle), to make oneself ready PS. 59, 5.

כּוֹן (prop. establishing, founding of the

world, then *Saturn*) *n. p.* of a city in *Aram-Zobah*, along with *טְבִיחָה* or *טְבִיחָה* = *טְבִיחָה*, lying on the high road toward the Euphrates 1 *Chr.* 18, 8; called *בְּרִיתִי* (which see) in 2 *Sam.* 8, 8. It is difficult to decide whether *Kūn* be identical with the city *Conna* (*Itin. Ant.* p. 199 ed. *Wesseling*) between *Laodicea* and *Helopolis* (אֵן in Syria) on the Lebanon-height, and whether *Berothai* be identical with *Barathena* (in *Ptolem. Geogr.* 5, 19) in the same latitude as *Damascus*, only nearer the Euphrates. The Phenician *בְּרוֹתָה* (*Ezek.* 47, 16), *Berytus*, was alleged to be founded by *Saturn* (*Stephan. Byz.* s. v.), and the almost wholly homophonous *Syr. בְּרִיתִי* (2 *Sam.* 8, 8), for which *כּוֹן* stands, can only be considered as meaning *Saturn-city*, from which the explanation of this local name is to be derived, which existed perhaps along with *בְּרִיתִי*. On Numidian inscriptions *Saturn* is called *בַּעַל כֶּן*, Phenic. and Babylonian *כּוֹן*, *כֶּן* and *כֶּן*; hence the proper names *כֶּן-אֶל-אֶדָן* i. e. *Kyn-El-Adan*, predecessor of *Nabopolassar* (*Adan* is found in *Bal-Adan*, *Nabu-sar-adan*, *el* corresponds to *bal* i. e. *Baal*, and *sar* is *Asar*, Persian *aser* in those names), *כֶּן-אַצֶּר* *Chynserus*, the name *כֶּן-אַצֶּר* i. e. *Kyn-asym* in Punic, *רֶסֶן* (i. e. *Rus-con*) the name of a Lybian cape &c. &c. From these remarks one sees clearly that the city, elsewhere called *בְּרִיתִי*, was so named either from the worship of *Saturn*, or because *Saturn* was supposed to be its founder. How it came to pass that the supreme deity *Saturn* got the name *כּוֹן*, is either to be explained by *כּוֹן* anything founded, a pillar, as *אֶקוֹן* (see above), a pillar symbolising the firmness and continuance of the deity (*Clemens Alex. Strom.* 1, 25. p. 418), comp. *יְקִין* (in the book of *Enoch* *יְקִין*); or *כּוֹן* signifies foundation, firmness, continuance, then concrete, the world-founding and world-upholding Deity Himself.

כֶּן (*pl.* *כֶּנִּים*) *m.* a cake, a sacrificial wafer, which was prepared for the god-

dess *מְלֶכֶת הַשָּׁמַיִם* (*queen of heaven*) *JER.* 7, 18; 44, 19, which goddess was called *Ougarti*, (*Herod.* 3, 8) by the Greeks; the *Nīd* (Phenician *תִּנְיָה*, *Taniā*: *Taniā*) of the Phenicians and Egyptians. The cake is the Egyptian confection *Neideh* (*de Sacy*, *Chrest. Ar.* II. p. 25 seq.), offered as a *כֶּנֶּה* to the goddess, and coupled with *כֶּנֶּה*. The LXX retain the word (*κυνώρας*, *anōras*), which the *Etym. Magn.* and *Suidas* explain *bread mixed with oil*; *Theodoret* a cake seasoned with pine-nuts, raisins; and *Jerome* has *placentas*.

כֶּסֶם (not used), *כֶּסֶם*, *tr.* to conceal, to receive, to keep, of something deepened out, connected with the idea of bringing together, collecting into a thing; identical in its organic root *כֶּסֶם* partly with *כָּר* (belonging to *כָּרוֹז*), partly with that in *כָּרֶס*; comp. *Syr.* *حَمَم* to collect (*Peshito* on *Prov.* 11, 29), *Arab.* *كَبَت* to fill; and *كاس* appears to have had the meaning to receive, since its derivative *كَمَس* (purse) is used; also *كاس* a cup. *כֶּסֶם* is not connected with *כֶּנֶּם* (נָנִי), *Aram.* *כֶּנֶּשׁ*, or with *כֶּכֶן* &c.; neither is it connected with *כָּרֶס* (which see). *Deriv.* *כֶּסֶם* and *כֶּסֶם*.

כֶּזֶב (with *sup.* *כֶּזֶבִּי*, *pl.* *כֶּזֶבוֹת*) *fem.* prop. receiving, concealing, gathering into itself, hence 1. a cup, a wine-vessel *Gen.* 40, 11 13 21, particularly the circling social cup. To drink out of one's cup 2 *Sam.* 12, 3, is to live in intimate association with one; the overflowing of it is expressed by *כָּרַה*; to make eyes in the cup, of wine *Prov.* 23, 31, i. e. to form pearls. — 2. a portion, distributed in the cup, a part contained in it; fully *כֶּזֶב* (*Ps.* 11, 6); then lot, portion, fate, a natural figure of *μοῖρα*. The destiny and allotments of God, such as salvation *Pa.* 116, 13, divine wrath *Is.* 51, 17, consolation *JER.* 16, 7 &c. are represented as poured out in a cup to men. God reaches out to men the wrath-cup *Is.* 51, 22, *HAB.* 2, 16, *Ez.* 23, 31; and there

arise as consequences of the drinking, what happens in the case of strong drinks, viz. intoxication and reeling, vomiting and fainting JER. 25, 16 27; EZ. 23, 33. Conseq. *lot, fate*, generally PS. 11, 6; 16, 5; cogn. in sense with חָלַק, גִּוְרָל, נִחֲלָה, נִחֲלָה, נִחֲלָה. — 3. *craw, pouch* (which is capable of receiving a thing into it), hence *the pelican*, so called from its pouch, like *truo* from *trua*, an unclean bird living among ruins LEV. 11, 17; DEUT. 14, 16; PS. 102, 7; comp. Aram. בִּי-כֶסֶיָּא a part of the entrails (Midrash), in the Talm. בִּירוֹ הַבּוֹקִיֹת, in the Mishna בִּירֵס *chuck-hole*. Aram. בִּוּזָא, בִּוּזָא, בִּוּזָא, בִּוּזָא, Syr. بُوْز. In Ar. كُوس cup, كُوس pouch, are from the same stem; but the Pers. کور is commonly used for cup.

כּוּף (not used), see כּוּף.

כּוּר I. (not used) *trans.* 1. *to bore, pierce, dig through*, in its organic root כּוּר equivalent to כּוּר I, כּוּר, כּוּר (?), כּוּר, כּוּר, כּוּר, Arab. كَار to hollow out, to deepen, a vessel; like the cognate root in כּוּר, belonging to כּוּר. Another כּוּר means to twist around, to wind about, to bind. — 2. *Figurat. to dig out*, i. e. *to derive origin from, to descend from*; Arab. the same, designated as dialectic, whence כּוּר character, i. e. what is impressed. Deriv. מְכוּרָה, מְכוּרָה, כּוּר 1, מְכוּרָה (the name of a measure), and also according to some כּוּר belonging to כּוּר, and מְכוּרָה.

Pih. כּוּר (not used, from כּוּר, like כּוּר from קָרַם) *to hollow out, to deepen*, a vessel or cup; deriv. כּוּר, כּוּר. There may have been also a Pihel-form כּוּר, Aram. כּוּר, hence Syr. کَور (kawro) basket, modern Hebrew כּוּר bees-skep, Ar. كُور and مَكُور a basket-shaped camel's saddle.

כּוּר II. (not used) *intr.* *to glow, to burn*, of an oven or hearth, for cooking food or melting metals, conseq. cognate in sense with כּוּר to כּוּר, כּוּר II. to

כּוּר; Syr. ܟܘܪ the same, whence Ethpa. ܟܘܪ to be heated, to glow; Arab. كَار the same, whence كُور (a furnace, hearth). The organic root כּוּר is accordingly identical with that in כּוּר IV. (to glow with heat, to cook, to seethe), כּוּר III. (which see), Arab. غَار, حَر, حَرِي, Syr. ܟܘܪ; and perhaps also with that in כּוּר I, כּוּר II, כּוּר II. On the nouns כּוּר, כּוּר, כּוּר, see the words themselves. Derivat. the nouns כּוּר, כּוּר, כּוּר, and the proper name מְכוּרָה.

כּוּר (after the form כּוּר, from כּוּר II.) *m. prop. smelting*, hence *a furnace, crucible*, to purify metals from the dross, either gold PROV. 17, 3, parallel מְצִיבָה; 27, 21; or silver EZ. 22, 18 20 22; figur. כּוּר DEUT. 4, 20, 1 KINGS 8, 51, JER. 11, 4 *furnace of iron*, i. e. in which iron is melted, for which the greatest heat is necessary, and therefore a figure of fearful slavery and oppression, which כּוּר Is. 48, 10 also means. Arab., Syr., Ethiop. the same. Comp. מְכוּרָה as a proper name.

כּוּר (not used) *m.* 1. same as כּוּר *furnace*, only in the proper name כּוּר. — 2. same as כּוּר (a measure), which see.

כּוּר-עֵשֶׁן (*smoking furnace*, comp. כּוּר-עֵשֶׁן GEN. 15, 17 and the proper name עֵשֶׁן) *n. p.* of a city on the border of Judah and Simeon 1 SAM. 30, 30, probably named from a smelting place there. Instead of it is also used the abridged form עֵשֶׁן JOS. 15, 42; 19, 7; 1 CHR. 4, 32; 6, 44. The Vulg. and Syr. incorrectly read כּוּר.

כּוּשׁ (contracted from כּוּשׁ, from כּוּשׁ II., like כּוּשׁ from כּוּשׁ, hence pl. כּוּשִׁים; *black, dark-coloured*, as the proper name חָם) 1. *n. p.* of the oldest son of חָם, whose brothers were מִצְרַיִם and פּוּט GEN. 10, 6; and who, according to the ethnographical table, was the head of the great Ethiopian race that dwelt

farthest towards the south in north Africa. Scripture and the classics also understand by the name the dark-coloured people who lived in southern India (*Ctesias*, Ind. 9. p. 176 ed. Lion; *Arrian*, Ind. 6, 9), in upper Egypt (*Sync.* I. p. 286), in southern Arabia (2 Chr. 21, 16) and elsewhere. — 2. (like חָם 2. southern land) *n. p. f.* (Ps. 68, 32), by which are understood a) *Meroe* often mentioned along with Ethiopia (from the Ethiop. רִיר = Hebr. רִירָה the rich in water, conseq. = מִרְרָה), enclosed by the two rivers (נְהַרִים), the Astapus (Nile of the moderns) and Astaboras (Atbar; see *Plin.* 5, 10; *Diod.* 1, 37), ZEPH. 3, 10; b) Ethiopia proper, i. e. Abyssinia, which the Arabs call حَبَش (which also signifies southland only, and is not connected with حَبَش "to collect"), mentioned with מִצְרַיִם Is. 11, 11, and with upper Egypt 43, 3; 45, 14; c) the land south of Ethiopia 18, 1, adduced with פְּוִת and לִיר (which see) JER. 46, 9; d) the land of the Cossaeans or Cussaeans in Susiana and partly in Media GEN. 2, 13, which is also designated by classical writers as a seat of Ethiopians; e) the land east of Babylonia, called by the ancients *Κουσία* *ἡ χώρα*, by the later Hebrews אֶרֶץ כּוּשׁ — 3. *n. p. m.* of a Benjaminite Ps. 7, 1.

כּוּשִׁי I. (*pl.* כּוּשִׁים or כּוּשִׁיִּים, from *כּוּשׁ*) *Gent. m.*, כּוּשִׁיָּה *f.* an Ethiopian man or woman, i. e. he or she of Cush, hence a) a real, dark-coloured Ethiopian, a *moor*, JER. 13, 23; b) one who is employed as the guardian of a harem 38, 7 10 12; 39, 16 (comp. *Terent. Eun.* 1, 2, 85), who assumed the name כְּכַר־מֶלֶךְ, if the name be not Hebraised from an Ethiopic one, like that of the Ethiopian זֶרְחָ 2 Chr. 14, 8, who invaded Judah and was prop. named *Osorkhon*, the second Egyptian king of the 22^d dynasty, following *Shishak*; c) an Ethiopian and Libyan in foreign service DAN. 11, 43; d) a Philistine and Aramaean AM. 9, 7; e) a Midianite NUM. 12, 1.

כּוּשִׁי II. (*black*) *n. p. m.* ZEPH. 1, 1.

כּוּשִׁן (*a collateral form of כּוּשׁ*) *n. p. f.* Ethiopia HAB. 3, 7, a designation of Midian, which stretched as far as Sinai (Ex. 3, 1); as Moses's wife is called a Midianitess כּוּשִׁיָּה.

כּוּשָׁן רִשְׁעָתִים *n. p.* of a Mesopotamian king, JUDGES 3, 8 10. The Targ., Pesh., Ar. and ancient interpreters have explained the name *Cushan of twofold wickedness*, i. e. the horrible; more correctly, perhaps, כּוּשָׁן רִשְׁעָתִים may be explained from the Ar. الرياستين (ذو) i. e. *president of two governments* (*Abulf. Ann.* II. p. 100), out of which it may be Hebraised. Josephus writes *Xovσαρθός*; the LXX *Xovσαρσάταιμ*.

כּוֹשֶׁרֶת (*pl.* כּוֹשֶׁרוֹת only in later Hebrew out of Aramaean, from the stem כָּשַׁר *f.* prosperity, prosperous state, only in the pl. Ps. 68, 7, i. e. freedom.

כּוֹתֶת (*not used*) *tr.* same as כּוֹס *to conceal, to keep*, of goods, treasures, cognate in sense כָּפֶן, כָּפֶן; deriv. part. *m.* Nif. נָכַתָּה (which see), after the form נָכַז as a noun, *the kept, concealed, treasure*, like מִתְמָן, צֶפֶן. See נָכַתָּה.

כּוּתָּה and כּוּתָּה *n. p.* of an Assyrian district, whence Shalmaneser brought colonists into depopulated Samaria 2 KINGS 17, 24 30. A locality and river Kuta (کوئي, کوئي) are mentioned by Arabian geographers in the district of Kocha (*Istachri* p. 54; *Kasvin*, *Cosmogr.* II. p. 301), which is termed *Kushân* in Masudi, because an Ethiopian settlement was there. Besides, a territory at the Persian gulf, in Susiana, bears the name *Kuta*, according to which fact the Cutheans would be identical with the Cossaeans, and the Persian province *Jutiya* in the Darius-inscription at Behistûn (see *Benfey*, *die pers. Keilinschriften* p. 18. 32) should be identified with it; especially as this country is now called *Khusistan*. On account of the Samaritan colonists having come from Cuta, the Samaritans are called *Xovθαῖοι* by Josephus; in the Talmud כּוּתָּה, Targ. כּוּתָּה.

כּוֹתֶרֶת see כּוֹתֶרֶת.

כָּזַב (only part. **כָּזֵב**) prop. *tr.* to spin together, to bind together, cognate in sense **זָכַם**; metaphor. *intr.* 1. to lie, to speak falsehood (conseq. to spin something), to deceive Ps. 116, 11. — 2. to dry up, to become exhausted, of water, as it disappoints. Deriv. **כָּזַב**, **כָּזֵב**, **כָּזֵב** (in the proper name), **כָּזֵב** in **אֶכְזֵב**, the proper names **אֶכְזֵב**, **כָּזֵב**, **כָּזֵבָה**, **כָּזֵבִי**.
Nif. **כָּזַב** to be found a liar, Prov. 30, 6; to be false, deceitful Job 41, 1.

Pih. **כָּזַב** (*infin.* with suff. **כָּזֵבְכֶם**, *ful.* **כָּזֵבְךָ**) prop. to bring together, to spin together, hence with the object **שָׁקֶר** to spin lies Mic. 2, 11; usually to lie, to deceive, absol. Prov. 14, 5, or with ל of the person to whom one lies Ez. 13, 19, and with ב of the member with which lies are told Ps. 78, 36; metaphor. to become faithless, with ל of the person Ps. 89, 36, or also with ב 2 Kings 4, 16; of inanimate things, not to be confirmed, not to prove true, not to be fulfilled Hab. 2, 3; fig. of water, to dry up Is. 58, 11, comp. Kal and the Latin "spem mentita seges" (Hor. epist. 1, 7, 87), Greek *αναταω* (Hesiod).

Hif. **הִכְזִיב** (*ful.* **יִכְזִיב**) to give one the lie, with accus. of the person Job 24, 25.

The stem **כָּ** (Arab. **كذَّب**), only in Pihel, and in Aram. nearly altogether in Pael, has for its fundamental signification to spin, to knot; so that the organic root is **כָּ-זַב**, identical with that in **הִזְכֵּב**, **הִזְכֵּב** II. (which see).

כָּזָב (after the form **קָהַל**, **שָׁכַר**, **אָכַם**; *pl.* **כָּזָבִים**, with suff. **כָּזָבֵיכֶם**) *m.* 1. abstract: a lie, falsehood, deception, nothingness, Is. 28, 15, like **שָׁקֶר** (Ps. 33, 17); **הִזְכִּיב** **כָּזָבִים** to breathe out lies, i. e. to speak lies Prov. 6, 19; 14, 5; 19, 5, elsewhere **כָּ** **דָּבָר** DAN. 11, 27, **כָּ** **דָּבָר** Ps. 5, 7; falsity, hence **כָּ** **אִישׁ** Prov. 19, 22 a deceiver; **כָּ** **קָדָם** a false oracle Ez. 13, 6; 21, 34; **לֶחֶם כָּזָבִים** Prov. 23, 3 disappointing bread, i. e. whose enjoyment is only apparently agreeable. — 2. concrete: any deluding thing, e. g. of idols Am. 2, 5; Ps. 40, 5.

כָּזֵב see **כָּזַב** and **כָּזָבָה**.

כָּזֵב (not used) *m.* a lie, deception, only in the proper name **כָּזֵבִי**.

כָּזֵבָה (*drying up of water*) *n. p.* of a place in the plain of Judah 1 Chr. 4, 22, otherwise called **כָּזֵבִי** (Gen. 38, 5), also **אֶכְזֵבִי** (which see). The well-known Jewish hero under Hadrian may have been named from this place **כָּזֵבָה**; changed into **כָּזֵבָה**, because he was the pretended Messiah.

כָּזֵבִי (abridged from **כָּזֵבִי**, as the cod. Samar. actually has it, and this from **כָּזַב**; deception) *n. p. f.* Num. 25, 15.

כָּזֵבִי (*lying stream, false brook*, comp. **כָּזֵבִי**, opposite **אֶתֶר**) *n. p.* of a locality in Judah Gen. 38, 5, elsewhere named **אֶכְזֵבִי** Josh. 15, 44; Mic. 1, 14 (where there is an allusion to the name), and **כָּזֵבָה** 1 Chr. 4, 22.

כָּזַר (not used) prop. *trans.* to break in, to press in, to something, Ar. **كَسَر** and **كَسَر** to injure, cognate in sense with **כָּרַץ** (= **רָצַץ**) and **כָּרַץ**; but only figur. and *intrans.* to be bold, valiant, spirited, audacious; in a bad sense, to be wild, hard, barbarous, destructive, of men and things. Derivat. **אֶכְזָרִי**, **אֶכְזָרִי**, **אֶכְזָרִי**. — The organic root **כָּ-זַר** is also found in **צָר**; Syr. **כִּי** the same, hence **כִּי** valiant.

כֹּחַ (DAN. 11, 6 **כֹּחַ**; with suff. **כֹּחֵי**, **כֹּחִים**; from **כָּ**) *m.* 1. strength, power, of vital strength Ps. 22, 16; 31, 11; 38, 11, arising from the juice and marrow of life; but also of war-like, heroic force Judges 16, 5, Is. 63, 2, manly strength; and in the latter sense taken for the first-born Gen. 49, 3, like the strength i. e. the fruit of the earth Gen. 4, 12; also of the strength of animals Job 40, 16; DAN. 8, 7; fig. of the might of God Jer. 10, 12, Job 26, 12, which is also called once **כֹּחַ** i. e. strength of understanding, the highest understanding Job 36, 5. Besides, exertion, striving, Gen. 31, 6; substance, possessions, wealth, riches Job 6, 22; 36, 19; Prov. 5, 10; violence Eccles. 4, 1; in phrases ability, power to do 1 Sam. 28, 20; 30, 4;

Is. 50, 2. *לֹא-כֹחַ* Job 26, 2 *weakness*. In *נִבְּרָר* Job 9, 4, *נִבְּרָר* 37, 23, *נִבְּרָר* Ps. 103, 20 *ק* there is merely a closer defining of nouns or adjectives. — 2. *the slimy*, hence a sort of lizard Lev. 11, 30; according to the LXX and Jerome the chameleon; according to the Ar. a kind of land-crocodile, which appears to be only a conjecture.

כָּחַד (Kal not used) *tr. prop. to remove, to separate, to divide, to sunder, to put aside; therefore to conceal, to cover, to hide, fig. to deny, to deceive, to lie, or to corrupt, to destroy, to cause to disappear.* — With the stem *כָּחַד* are identical the Ar. *خَدع* (to divide, to sunder, to cover, to deceive), *خَدَّ* (to separate, disjoin), *جحد* (to deny), Ethiop. *kacheda* (to deny); whence one sees that the organic root is *כָּ-חַד*, with which is to be compared the Ar. *كاد* (to hinder); comp. also the Greek *καθ-, κάλ-, κατα-*.

Nif. *נִכְחַד* (part. f. *נִכְחַדָּה*, pl. *נִכְחַדָּה*; fut. *יִכְחַד*) *pass. 1. to be concealed, hidden, with כָּן of the person* 2 SAM. 18, 13; Ps. 69, 6; 139, 15; *to be unknown, with a negative = יָדע* Hos. 5, 3. — 2. *to be destroyed, cut off, of men, as יָשָׁרִים* Job 22, 20, 4, 7, or animals ZECH. 11, 9 16; *to be demolished, of יָרִים* Job 15, 28.

Pih. *כָּחַד* (3 p. pl. *כָּחַדוּ*, paus. *כָּחַדוּ*; fut. *יִכְחַדוּ*) 1. *to hide, conceal, to withhold, יָבִיר*, with *כָּן* of the person 1 SAM. 3, 18; JER. 38, 14; with the omission of *יָבִיר* JOSH. 7, 19, or with *כִּי* in the apodosis GEN. 47, 18. — 2. *to deny, Job 15, 18 and they deny not what is from their fathers, i. e. they proclaim aloud what has been handed down, as the object is to be supplied here; elsewhere the accus. of the object is put* Ps. 40, 11; Job 6, 10; 27, 11 *that which is with the Almighty will I not deny.*

Hif. *יִכְחַד* (fut. *יִכְחַד*) 1. *to destroy, to kill, ZECH. 11, 8; PSALM 83, 5; with יִשְׁמַד* 1 KINGS 13, 34. — 2. *to keep back, תָּחַד לְשׁוֹן* Job 20, 12.

כָּחַח assumed to *כָּח* (see *כָּח*), be-

cause in Syr. *ܚܚܐ* appears in the sense of *to blow*; and that idea coincides or coexists with strength. But *ܚܚܐ* is there merely a collateral form of *ܚܚܐ*, agreeably to the interchange of *כ* and *ב*.

כָּחַל (2 f. *כָּחַלָּה*) *tr. to paint, the eyes* (עֵינַיִם) Ez. 23, 40, *prop. to make dark or black, the eye-brows, in order to heighten the expression of the look; cognate in sense* *יָשָׁרִים בְּשׂוּד עֵינַיִם* 2 KINGS 9, 30;

JER. 4, 30; Ar. *كحل* (from which different conjugation-forms and noun-derivatives come), Aram. *כָּחַל*, the same, Maltese *kahhal*, to cover a wall with cement; Ethiop. as in Arabic. The *intr. signif. of the stem is to be black, dark-coloured, Ar. كحل* (nigris palpebris fuit), still preserved in the transposed forms *חָכַל* (which see), Ar. *حلك, حلك*. The organic root is *כָּ-חַל*, which lies also in *חָלָה*.

כָּחַשׁ (Kal rarely) *intr. 1. to decrease, to lessen, to fail, יָשָׁרִים כָּחַשׁ* Ps. 109, 24 *my flesh decreases in fatness, i. e. becomes lean. Hence כָּחַשׁ 1. — 2. (not used) to lie, prop. to lessen the truth; to dissemble, to deceive (see Pihel). Deriv. כָּחַשׁ 2.*

Nif. *יִכְחַשׁ* (fut. *יִכְחַשׁ*) *prop. to lessen oneself, to shew oneself small, i. e. to submit oneself* DEUT. 33, 29; comp. Hithp.

Pih. *כָּחַשׁ* (inf. constr. *כָּחַשׁ*, fut. *יִכְחַשׁ*, before Makkeph *יִכְחַשׁ*) 1. a stronger expression of Kal: *to become very lean, to decline much, to lessen much, to cease, HAB. 3, 17 the growth (נִצְחָה) comp. עָשָׂה (פָּרִי) of the olive ceases, therefore parallel to the intransitive לֹא-תִקְרָה* Hos. 9, 2 *and new wine shall fail in it, i. e. in the vat; בָּהּ refers here to יָקֵב, which is fem. along with גֶּרֶן. — 2. to deny, the truth* GEN. 18, 15; *to lie, coupled with גָּבַר* JOSH. 7, 11, *שָׁקַר* LEV. 19, 11, *אָלָה* Hos. 4, 2; *to renounce or deny, God* PROV. 30, 9. With *כָּ* of the person JOSH. 24, 27, Is. 59, 13, JER. 5, 12 i. e. not wholly to deny, or to disbelieve entirely in his existence, but to diminish his

personality, as it were, *to begin to deny*, i. e. to hold the Deity to be really less than he is. This is clear from LEV. 5, 21: *and he denies to (כִּי) his neighbour a (כִּי) possession entrusted to him*, where person and thing are both construed with *כִּי* in order to denote a part in which the diminution or denial is. With *ל* of the person prop. *to lie to one* 1 KINGS 13, 18, JOB 31, 28, i. e. *to pretend, to deceive*. — 3. *to feign*, with *ל* of the person Ps. 18, 45; 66, 3; 81, 16, i. e. *to shew submission*, conseq. identical with Nif. and Hithp. merely in sense. Deriv. כִּחַשׁ.

Hithp. הִחַשְׁתָּ (fut. הִחַשְׁתָּ) *to submit oneself* 2 SAM. 22, 45, for which Nif. is used elsewhere.

The development of the idea here given being indisputable, the primitive conception belonging to the meaning *to lessen, to decrease, to disappear* is prop. *to be separated, cut off*. The organic root is כִּחַשׁ, which lies also in the Ar. کَاس (to lie), حَاش (to lessen). Otherwise the Ar. كَحَط "defecit" is used to express the same idea.

כִּחַשׁ (with suff. כִּחַשְׁתִּי; pl. כִּחַשְׁתִּים, with suff. כִּחַשְׁתֶּם) *m.* 1. *leanness*, i. e. prolonged sickness JOB 16, 8, as כִּחַשְׁתִּי in Aram. — 2. *a denial*, of God Hos. 10, 13, *deceit, a lie*, i. e. idolatry 12, 1, for which the pl. also occurs 7, 3; *flattery* i. e. faithlessness NAH. 3, 1; with אֱלֹהִים Ps. 59, 13.

כִּחַשׁ (for כִּחַשׁ; only pl. כִּחַשְׁתִּים) *adj.* *m.* *lying, false*, to God Is. 30, 9. In the Sam. cod. in GEN. 3, 2 we have הִכַּחֵשׁ for הִכַּחֵשׁ, which is either a mistake in orthography, or the effect of a dogmatic view.

כִּי I (probably contracted from כִּי, as *כִּי* from *כִּי*; otherwise it might be derived from כִּי = כִּי) *m.* *a prick, mark*, like στίγμα, stigma; *a brand*, Is. 3, 24 *a brand instead of beauty*, i. e. scratchings in the face from pain and mourning (JER. 16, 6; Cyrop. 3, 1, 13). Ar.

כִּי the same. Comp. the Talm. saying formed according to it (Sabb. 62^b) חֲלִיפֵי שְׂמֵרָא בְּרָאָה.

כִּי II. (a pronominal root, with which *כִּי* is closely connected) *conj. relat.* in the widest sense, whose meanings are unfolded in the following order: 1. usually *a relative particle, that, quod, ὅτι*, to denote the relation of the preceding to the following clause, a) *in indirect speech*, after the verbs רָאָה GEN. 1, 10, JOB 2, 13, שָׁמַע GEN. 14, 14; 43, 15, יָדַע GEN. 20, 6, 1 SAM. 14, 3, הֶאֱמִין GEN. 3, 11, אָמַר 21, 7, הֶאֱמִין Ex. 4, 3, זָכַר Ps. 78, 35, JOB 7, 7, שָׁכַח 39, 15, שָׁכַח JOB 31, 25, Ps. 58, 11, נָחַם GEN. 6, 7 &c., where the apodosis with *כִּי* is conceived of as a sort of object in the accusative. When a double apodosis follows, *כִּי* is repeated, so that both are introduced by וְכִי... כִּי GEN. 3, 6; 29, 12; Ex. 3, 11. After a protasis to which no accusat. of the object is to be supplied, e. g. in כִּי כֹחַ *it is good that* 2 SAM. 18, 3, LAMENT. 3, 27, the apodosis is to be supposed in the nominative, in which case *כִּי* is sometimes omitted GEN. 2, 18. b) *in direct speech* (arising like ὅτι out of the proper use in indirect discourse, Syr. *ܝܝ*, and not to be translated as a demonstr. = *כִּה* ita, sic), where we do not at all expect *that* in English, and therefore *כִּי* may be omitted in translating, e. g. in quoting a direct expression, GEN. 29, 32 *she said*, (כִּי) *God has seen my affliction*, 29, 33, Ex. 3, 12, JOSH. 2, 24, 1 KINGS 11, 22, in which case also *כִּי* is occasionally omitted Ex. 4, 23; after formulas of swearing, e. g. after חִי אֱלֹהֵי JOB 27, 2, חִי אֱלֹהֵי Is. 49, 18, חִי ה' 1 SAM. 2, 27, חִי ה' 1 SAM. 20, 3, כִּה יִעֲשֶׂה אֱלֹהִים וְכִה יִזְכֶּר, 14, 44, where one has to supply a verb *to swear, to aver*; or after נִשְׁבַּע GEN. 22, 16, where the discourse is direct only in appearance, because of the elliptical manner of speaking. c) as a wider introduction to direct discourse even at the beginning of new sections Is. 8, 23; 15, 1; JOB 28, 1; arising from its usage after אֲמַר, and not to be translated. d) after particles (adverbs, prepositions, interjections), which are conceived of as including a whole proposition in themselves, e. g. after אֲמַר JOB 12, 2, כִּהֵּן

Ps. 128, 4, הֲלֵא 1 Sam. 10, 1, הֲאֵן 1 Sam. 21, 6, Hab. 2, 5, GEN. 3, 1, whether הֲאֵן is to be considered an exclamation, a question, or an emphatic confirmation; after אֲנִי Amos 9, 8, אֲנִי Num. 11, 20, 1 Kings 13, 21; after the interrogative הֲ in הֲכִי, whether there be a mere question 2 Sam. 9, 1, Job 6, 22, or whether an affirmative answer be expected GEN. 27, 36; and so after other particles, where כִּי may sometimes remain untranslated, or if beginning an apodosis may be sometimes rendered *that*. See כִּי, כִּי־כֵן, כִּי־אֵשׁ, חֲזוֹן עַל &c. In all such cases כִּי is a vocable of relation, whether a direct or indirect protasis exist; whether we have to suppose the protasis under the preceding noun or under the particle; or finally whether we must entirely supply the protasis, of whose apodosis כִּי is the commencement. It is always a conjunct. relat. connecting clauses and propositions. — 2. *a relative particle of time*, if time past be spoken of, *when, since, as*; when the present and future are referred to, *when*; and where an abiding past is spoken of, *as often as*, *conseq.* a) *when*, quum, *as long as*, dum, Hos. 11, 1 (where the verb *to be* should be supplied); Ps. 32, 3 *when I kept silence*, i. e. did not confess guilt; Judges 2, 18 *and when God appointed for them judges*; so also Jer. 44, 19; if Ez. 3, 19 &c.; particularly in the narrative phrase כִּי יָדָהּ it came to pass when GEN. 6, 1. In this sense כִּי stands with the perf. when the past is spoken of. b) *when, as soon as*, quando, ubi, when the future or present is spoken of, in which case it is mostly coupled with the imperfect, GEN. 4, 12 *when thou tillest the ground*; 24, 41; 30, 33; 32, 18, where the imperfect may also stand in the sense of time present Is. 8, 19; Ps. 8, 4; Job 22, 2. Seldom does כִּי occur in this meaning with a participle, to denote time present Jer. 44, 19, which is omitted in Job 39, 24. c) *as often as*, with a continuing, possibly ever-returning time (imperf.), e. g. Judges 21, 22 *as often as their fathers or their brethren shall come*; Is. 16, 12; Jer. 5, 19; *as*

soon as, when a definite time is indicated 1 Sam. 10, 7. In all such cases the conditional idea is often incorporated with the clause of time; but for that very reason כִּי is quite distinct from the purely conditional אִם, as is clearly seen from Ex. 21, 2 3 5 14 18 &c. It is but rarely that a coincidence between them is observable, whether the perf. Ex. 22, 25 or the imperfect follows GEN. 46, 33; 2 Kings 4, 29. As a particle of time it also stands d) as the consequence of a preceding proposition, and should be translated *so, then*, whether one of the conditional particles, e. g. אִם (Job 8, 6; 37, 20), אִם לֹא (Is. 7, 9), לִי (Job 6, 2), לִיכִי (GEN. 31, 42; 43, 10), אִיכִי (Num. 22, 33), אֲשֶׁר (meaning *when* Eccles. 8, 12), אֲשֶׁר יֵצֵא (GEN. 22, 16 17), or a noun absolute, stand in the protasis, e. g. GEN. 18, 20 *as to the cry &c., so ...*; Ps. 128, 2. [Here we omit *so* or *then* in English, and leave the כִּי untranslated. The Germans put *so* for it.] — 3. *a causal particle*, to be rendered a) *because*, quia, οτι, when a causal proposition with כִּי precedes, e. g. GEN. 3, 14 *because thou hast done this*, 3, 17. b) *for*, nam, γαρ, where the causal proposition comes after, which is a more frequent case GEN. 2, 3 23; 3, 20; also where the causal clause appears only as an intermediate one GEN. 2, 5. c) When various causes follow one another, we find, where the causal positions stand in close relation to one another, כִּי ... כִּי *for ... and*, Lat. nam ... et, quia ... et quia Is. 6, 5; Ps. 22, 12; or also where the causal clauses are but loosely connected Is. 9, 3-5; 15, 6 8 9; Job 3, 24 25; comp. γαρ ... γαρ MATTH. 6, 32; 18, 10 11. But כִּי ... כִּי is also used either where a causal clause is subordinate to the preceding context GEN. 33, 11, Is. 65, 16, Job 38, 20, or where one is dependent on the preceding; in which case we have sometimes כִּי ... כִּי nam ... quia (GEN. 26, 7; 43, 32; 47, 20), sometimes also כִּי ... כִּי 1 Kings 18, 27. d) The signification *for, nam*, is indeed the usual one of כִּי, but the causal relation does not come out openly and clearly, and must be looked for,

either in the preceding context Is. 5, 10, where כִּי attaches to לִמְהָרָה vs. 9, likewise 7, 22 where כִּי refers to vs. 21, and Job 5, 23; or in the following Ps. 22, 10, where כִּי is supposed to be the consequence of vs. 12; or in the remote preceding Is. 10, 25, where כִּי gives the cause of the admonition in vs. 24. —

4. A mixture of the causal signification with other applications of כִּי takes place, either by means of the consecution of clauses, or by dependence on preceding negations, antitheses, comparisons &c., a) where opposition also is meant to be expressed by כִּי along with its causal sense, i. e. where the causal statement is so dependent as to exclude the first statement, and here it may be translated by aa) *but*, sed, German *sondern*, when a negative (ne, non) precedes, e. g. GEN. 24, 4, where כִּי refers to אֵל vs. 3 (instead of כִּי is also used אֵלֶּיךָ vs. 38; 45, 8); sometimes אֵלֶּיךָ alone forms the protasis 19, 2, or וְכִי 1 KINGS 21, 15. Instead of כִּי in this sense we have also אֲכִי after a negative, also meaning *but* GEN. 15, 4; 32, 29; JOSH. 17, 3 &c., the אֲכִי alone remaining untranslated; vice versa sometimes כִּי alone stands for אֲכִי unless, 1 SAM. 27, 1. bb) *nay but*, *nay for*, *but no* (in contrast with the preceding), when an open and clear negation does not precede, but the negative force appears from the position of the protasis in relation to what follows it, e. g. MICAH 6, 3 *no, for (כִּי) I brought thee*; JOB 31, 18 *but no*, minime vero; 2 SAM. 19, 23 *nay but*. cc) *but yes*, *but indeed*, *but yet*, ἀλλὰ γάρ, where the antithesis is expressed without a negation Is. 28, 28; JOB 23, 10 &c.; but in all these clauses כִּי may also be taken in another sense. dd) *but now*, in a comparison, where opposition is introduced by כִּי , JOB 14, 16 *but now thou numberest my steps*. ee) *although*, where the opposition is much weakened, Ps. 49, 11 *though he sees*. b) where כִּי announces the consequence of a ground not specially mentioned, and should be translated *for which reason*, conseq. prop. quae causa est

quod, non est quod, nihil est quod, GEN. 40, 15 *I have done nothing why* (i. e. that is a reason for) *they have put me into the prison*, where *that* might be substituted for *why*; so also 20, 9; Is. 36, 5; Ps. 8, 5; Hos. 1, 6. On כִּי עַל כֵּן see עַל כֵּן .

In all these meanings, of which several sometimes occur even in *one* passage JOSH. 17, 18, the original one, namely that of a relative conjunction, is still perceptible in כִּי ; and by it the etymological analysis and establishment of the fundamental idea is to be sought. In the first place we look upon כִּי (כִּי), simplified out of *kvi*, *qui*, as correlative of the demonstrat. *ta*, *ti*, i. e. originally an interrogative, as in the western tongues (comp. Sanskr. *kva* *where?* Lat. *quis*, and also *ka* in its very diversified forms; the Syr. ܕܝܢ is also still an interrogative particle, see Schaaf s. v.); secondly as a relative pronoun used in mutually related clauses, like the Latin *qui* beside *quis*, except that it remained impersonal, and has therefore the quality of a conjunction, Greek οτι , οτις , Lat. *quod*. Amid the mutual relation in which *like* is compared to *like* (for which the Greek is οτι . Lat. *quam*, Sanskr. *jatha* and the appendage *-vat*, Germ. *wie*), כִּי is weakened into כִּי (which see); which latter appears again in the greatest variety of compounds, e. g. כִּי מִן (out of מִן כִּי), כִּי הֵן , כִּי הֵן &c. The Persian and Zabian کي , کي (*who*) is nothing but a weak form of כִּי , כִּי being pronounced like *qu*; comp. *guerre* and *war*, Gothic *hwas*, *hwa*, German *wie*. The relation of this pronominal root to the Coptic κα , κω , κε *ponere*, cannot be shewn farther.

כִּי אֲכִי (both vocables being fused into one idea) unites in itself the above-mentioned peculiarities of כִּי and אֲכִי , except that in translating sometimes the one and sometimes the other recedes into the background, and is omitted in English. The significations are divided into 1. those in which both meanings appear, viz. a) *but (כִּי) if (אֲכִי)*, *but when*, *unless*, where a negative precedes, and either a verb

follows, כִּי being translated by nisi quod, praeterquam quod, GEN. 32, 27, AM. 3, 7, JUDGES 2, 16; or a noun follows, כִּי being translated by non, nihil, nemo GEN. 39, 9; LEV. 21, 2; JER. 7, 23. For the negative which falls away, there is sometimes a dependent question with a negative force Is. 42, 19, MIC. 6, 8, where, however, we may also translate only. b) but only, sed, GEN. 15, 4; 32, 29; JOSH. 17, 3; JER. 3, 10; 39, 12 (where the K'ri omits כִּי); here too the preceding negation is sometimes omitted, and should perhaps be supplied 1 SAM. 26, 10; 2 SAM. 13, 33. — 2. cases where the idea of כִּי prevails so much that that of כִּי entirely disappears, particularly a) in the signific. of the causal for, nam JOB 42, 8, after formulas of swearing and asseverations, for which כִּי alone stands elsewhere 2 SAM. 15, 21 (the K'ri expunges כִּי, as in other places in a similar case the כִּי is expunged by the K'ri e.g. RUTH 3, 12; 2 SAM. 13, 33; JER. 39, 12); 2 KINGS 5, 20; JER. 51, 14; after אֲמַנְתָּ RUTH 3, 12, where the formula of swearing is seldom omitted, and כִּי is to be translated by yea, certainly JUDGES 15, 7; 1 SAM. 21, 6; 1 KINGS 20, 6. b) in the meaning but GEN. 40, 14; NUM. 24, 21. — 3. cases where the כִּי goes into the back-ground, and the meaning of כִּי only is perceptible 1 SAM. 25, 34; 2 SAM. 3, 35.

כִּיר (not used) a stem assumed for the noun כִּיר, and compared with the Ar. كَر (med. Ye) to violate; hence to combat, to destroy, to cheat; but from comparison within the language itself כִּיר should be assumed as the stem (which see).

כִּיר (from כִּיר) masc. prop. violation, hence destruction, misfortune, JOB 21, 20. See כִּיר 2.

כִּיר (extended from כִּיר; constr. pl. כִּירִים; from כִּיר II. m. a spark, a flame, JOB 41, 11 (Targ., Kimchi), parallel לִפְתִּיחַ. The Vulgate, which translates firebrand, did not read כִּיר, but took כִּיר = כִּיר

כִּיר (out of כִּיר, from כִּיר II. in the sense of to pierce) m. 1. a javelin, a spear, borne upon the shoulder 1 SAM. 17, 6 7, to the point of which a flag was sometimes fastened JOSH. 8, 18, thrown after brandishing JOB 39, 23; 41, 21, and common as a weapon among the Babylonians and Persians JER. 6, 23; 50, 42. — 2. same as כִּיר (from כִּיר) destruction, death, only in כִּיר (threshing-floor of death) n. p. of a place between Jerusalem and Kirjath-jearim 1 CHR. 13, 9, for which כִּיר stands in 2 SAM. 6, 6 (see כִּיר).

כִּיר (= כִּיר) m. circumvallation, siege, storming, of a fortress, JOB 15, 24 as a king equipped for storming, i. e. like an enemy's assault; comp. for the figure the כִּיר מִן מִן PROV. 6, 11. The versions have rendered the sense freely. See כִּיר.

כִּיר (from Pih. III. of כִּיר), masc. (like the noun כִּיר which see) n. p. of a deity, whose image was worshipped and carried about by the Israelites in the wilderness, AM. 5, 26 and Kiygún, your god (כִּיר is used here like כִּיר, consec. &c. as a sing. for idol, conseq. כִּיר is only an apposition to כִּיר; the Syr., translating كَحْمَن, had nothing but this explanation of the passage in view). This deity is nothing but Saturn who is called in Ar. كيوان (Kiwán, see Golius and Freitag; Pococke, Spec. p. 103; Bochart, Hieroz. I. p. 864); in Zabian כִּיר (Norb. Lex. Nasar. p. 54); among the Syrians كَاف (Ephrem. Tom. II. App. p. 458), and so too among the Rabbins (Buxt. s. v.), all which forms proceed from the present stem; the Phenicians, Babylonians, Numidians and Egyptians (see כִּיר) had also an appellation of Saturn almost the same. This explanation is confirmed by Ag. and Synm. (who retain the word on that account), by the LXX (who translate it Παγάρ, Παγάρ, or Πεμφάρ, Πεμφάρ ACTS 7, 43, which was the name of Saturn in the Egyptian language, comp. Copt. πηφαν Saturn in Kircher, Ling. Aegypt. rest. p.

49. 527, *πομφεξ* or *ρημφεξ* *king of heaven* apud *Jablonski*, by *Jerome* (who translates, however, *Lucifer*) as well as by *Ibn Esra* and *Kimchi* who appeal to the use of *Keiwán* in Arab. and Persian.

כִּיּוּר (with **כִּיּוּר**; *pl.* **כִּיּוּרִים** 2 **CHR.** 4, 6 and **כִּיּוּרוֹת** 1 **KINGS** 7, 38 40; to be derived from the Pihel of **כִּיּוּר** I.) *m.* 1. *a pot*, for cooking 1 **SAM.** 2, 14 (different from **כִּיּוּר**, *pl.* **כִּיּוּרִים** and **כִּיּוּרִי**); with **אֵשׁ** *a fire-pot*, *a fire-pan* **ZECH.** 12, 6; also *a water-basin*, for washing **EX.** 30, 18, **LEV.** 8, 11, 1 **KINGS** 7, 30, 2 **KINGS** 16, 17, 2 **CHR.** 4, 6, and therefore rendered by the Vulg. *luter* i. e. *λουτήρ*, by *Josephus* *λουτήρ στρώγγυλος*, *χυτρογάυλος*, by the LXX *γαύλος*, (according to Hesychius a round-built Phenician merchant-ship was so called, from **גָּל** = Hebrew **גָּלָה**, which the Targ. translates *cup*), by the Syriac **ܕܡܢܐ**. — 2. Metaphor. a basin-shaped gallery, *a pulpit*, set up in Solomon's temple before the altar 2 **CHR.** 6, 13 (comp. 1 **KINGS** 8, 22); therefore it is not necessary to read **כִּיּוּר**, and regard it as = **כִּיּוּרִין**. The derivation from **כִּר** = **כִּר** to be round should be rejected if for no other reason than because other words too for cup and basin are derived from verbs having the meaning to be deep, to be deepened out.

כִּיּוּלִי (from **כִּיל** with an old termination **י**, as in **דִּיּוּלִי**, *m.* prop. keeping or holding together, hence *avaricious*, one that closes his hand against the poor; *hard-hearted* **IS.** 32, 5; opposite **שׂוֹפֵר** *noble, liberal*, who is still more than **נָדִיר**. There is no reason for deriving the word from **נָכַל** and taking it for **נָכִילִי**, or for regarding it as = **כִּילִי** (destroyer, consumer) from **כִּילָה**; especially since all the ancients except *Jerome* have correctly derived it from **כִּיל**.

כִּיּוּלָה (from **כִּילָה** after the form **כִּילָה**, a rare Aramaeising form, as for example **קִיּוּס**, a collateral form of the nouns **קִיּוּס**, **קִיּוּסִין**; *pl.* **כִּיּוּלָהוֹת**) *m.* usually *a club*, *a hammer*, prop. *striker*, **PS.** 74, 6, coupled with **כִּיּוּל** as a weapon of destruction; *Aram.* **כִּיּוּלָה**, **כִּיּוּלָה**, **כִּיּוּלָה**, **כִּיּוּלָה**.

כִּיּוּלָה, Syr. **ܕܡܢܐ** the same. Better, *a hoe*, *a mattock*, and so according to the LXX *a sledge-hammer*, Vulg. *ascia*, Symm. *a double-pointed instrument*. The Coptic **κελεθιν** *axe*, like the *Aram.* **כִּיּוּלָה** *bidens* and the Arab. **كَلَاب** *a pointed instrument*, *hoe*, *sting*, *thorn*, point to the latter signif. alone. See **כִּיּוּלָה**.

כִּיּוּמָה (from **כִּיּוּם**) *fem.* prop. a little crowd, a group, hence the *Pleiades*, **AM.** 5, 8, **JOB** 9, 9, the Greek *Πλειάδες* also proceeding from the same etymology. In Arab. the seven stars or *Pleiades*, at the back of the bull, are called **كُرَيَّا**, which means *group*. The *Hyades* of the Vulg. expresses a cluster of stars similar to the *Pleiades*. Arab. **كُرْمَة**, Syr. **ܕܡܢܐ** *heap*.

כִּיּוּס (with *suff.* **כִּיּוּסָה**) *m.* 1. = **כִּיּוּס** *a cup* **PROV.** 23, 31 **K'tib.** — 2. *a purse*, for money **PROV.** 1, 14, **IS.** 46, 6; or for weights **PROV.** 16, 11; **DEUT.** 25, 13; **MIC.** 6, 11. Arab. **كيس**, Syr. **ܕܡܢܐ**.

כִּיּוּר (*dual* **כִּיּוּרִים**) *m.* *a cooking furnace*, *a fire-hearth*, probably consisting of two ranges of stones which met together in a sharp angle, **LEV.** 11, 35. *Talm.* **כִּיּוּרָה** the same. On the contrary the *Talm.* **כִּיּוּר** may be derived from **כִּיּוּר** I., signifying *a trough*, in which olives were pressed.

כִּיּוּר (*pl.* **כִּיּוּרִים**, **כִּיּוּרוֹת**) see **כִּיּוּר**.

כִּיּוּשׁוֹר (after the form **קִיּוּשׁוֹר**, *conseq.* for **כִּיּוּשׁוֹר**, **קִיּוּשׁוֹר**; formed from the Pihel of **כִּיּוּשׁוֹר**) *m.* *a distaff*, about which flax was wound for spinning **PROV.** 31, 19; Targ. **כִּיּוּשׁוֹרָה**, **כִּיּוּשׁוֹרָה** the same.

כִּיּוּכָה (with the accent on the penult, also in **EX.** 12, 11 not on the last syllable, on which see the *Masorah* there; fused together out of **כִּיּוּכָה**, **כִּיּוּכָה**, **כִּיּוּכָה** being a collateral form of **כִּיּוּכָה**) *a relative particle*, used for comparing similar things, like **כִּיּוּכָה**, except that it strengthens, *conseq.* so, thus, referring sometimes to what is past and known **EX.** 29, 35; **NUM.** 8, 26; 11, 15; **DEUT.** 29, 35; **HOS.** 10, 15, sometimes to what follows **EX.** 12, 11;

1 KINGS 1, 48. It is stronger than כָּן, and always stands alone, as well as after כָּן, as, like an apodosis 1 SAM. 2, 14; 19, 17. In Aram. it is abridged again into כָּן. A farther compound is אֵיכָכָד (which see), SONG OF SOL. 5, 3.

כָּכָר (contracted from כָּרָכָר from כָּרָר; constr. כָּכָר; dual כָּכָרִים, somewhat more closely united 1 KINGS 16, 24 כָּכָרִים; pl. 1 כָּכָרִים, constr. כָּכָרִי; pl. 2 כָּכָרוֹת, constr. כָּכָרוֹת) f. (כָּכָרוֹת in signif. 2. also masc. 1 SAM. 10, 3) prop. round, circular, hence 1. a circuit, a circumjacent tract, the environs, of a city, e. g. of Jerusalem NER. 12, 28; but commonly the circuit of the Jordan, i. e. the valley on both sides of the Jordan from the Sea of Tiberias to the Dead Sea, now called el-Ghur (الغور), i. e. the plain; sometimes designated כָּכָר הַיַּרְדֵּן GEN. 13, 10 11, 1 KINGS 7, 46, 2 CHR. 4, 17, sometimes κατ' ὅλην τὴν κοιτὴν GEN. 13, 12; 19, 17, to which the valley of שְׁוֹיִים also belonged at an earlier period GEN. 14, 3; called by the LXX and MATTH. 3, 5 ἡ περιχωρος τοῦ Ἰορδάνου. Comp. קָלִיל and פֶּלֶךְ (circle, circuit) of similar fundamental meaning. — 2. Prop. round-shaped, hence a round loaf or cake, fully כָּכָר לֶחֶם Ex. 29, 23, 1 SAM. 2, 36, to denote a thing of insignificant value PROV. 6, 26; pl. כָּכָרוֹת לֶחֶם JUDGES 8, 5; 1 SAM. 10, 3. Comp. Syr. قَحْلَة (cake), where r is changed into l; in Armenian an n is inserted for Dagesh. — 3. a round, circular weight, i. e. a mass of metal melted in a round form, as the Greeks similarly speak of φθοίδης χρυσίου; commonly a talent, the greatest weight of the Hebrews, consisting of 3000 שֶׁקֶל of the sanctuary (Ex. 38, 25 27), the shekel according to tradition = 320 average (i. e. great and little mixed together) barley-corns, so that in strict computation a כָּכָר = 83 1/3 Dresden pounds. In order to designate a definite mass of metal formed into a weight the noun is followed by זָהָב (2 SAM. 12, 30; 1 KINGS 9, 14; 10, 10 14), or כֶּסֶף (Ex. 38, 27; 2 KINGS 5, 22), or לַפָּרָה (ZECH.

5, 7) as a supplement; but in later Hebrew the supplement precedes, e. g. זָהָב 1 CHR. 22, 14; 29, 7; 2 CHR. 3, 8; EZR. 8, 26.

כָּכָר (pl. כָּכָרִין) Aram. fem. same as Hebr. כָּכָר in signif. 3. EZR. 7, 22.

כָּל (once כָּל JER. 33, 8 K'tib, where one expects כָּל; with Makkeph and without an accent כָּל, but twice without Makkeph and with Merka Ps. 35, 10; PROV. 19, 7; with suff. כָּלִי Mic. 2, 12 and כָּלִי Is. 14, 29, כָּלִי and כָּלִי Is. 15, 3, כָּלִי, כָּלִי, כָּלִי, and with כָּלִי, 2 SAM. 23, 6 appears once the primitive form in pause כָּלִי; for כָּלִי there is in GEN. 42, 36 כָּלִי and once כָּלִי 1 KINGS 7, 37; from כָּלִי m. prop. all, whole, totality, in the construct state prefixed to the noun which is supposed to be genit., and then 1. to be rendered all, whole, i. e. adjectively (totus, a, um, ὅλος), GEN. 9, 19 all the earth, 19, 4 all the people &c. &c., prop. "the totality of the earth, the allness of the people," where the reference is to one subject, embracing it, so to speak. The following noun in the genitive is put sometimes with the article GEN. 31, 8, Ex. 29, 18 (comp. nāsa ḥ' ḡḡ), sometimes without it 2 KINGS 23, 3; Ps. 111, 1; but it is always absent in combinations, where the article is otherwise wanting, especially when the genitive is followed by another GEN. 13, 10; 17, 8, or when a suff. is united with the genitive 41, 40; DEUT. 4, 29, or lastly before proper names 1 CHR. 11, 1. כָּל is seldom put after the noun in apposition, e. g. חֲזִיוִן כָּלִי Is. 29, 11 the prophecy, the whole, i. e. the sum total of the prophecies (comp. כָּלִי in this usage Is. 2, 18); more usually the noun is repeated in its suffix with כָּל (also in Aramaean, where כָּל is prefixed), e. g. יִשְׂרָאֵל כָּלִי all Israel 2 SAM. 2, 9, מִצְרַיִם כָּלִי all Egypt Ez. 29, 2, הַכָּל כָּלִי the whole world JOB 34, 13; also with the suffix alone כָּלִי, כָּלִי thou whole Is. 22, 1; Mic. 2, 12. — 2. It describes plurality of individual persons or things, and should be translated all.

The subst. following in the genitive is either in the plur. with or without the article, GEN. 5, 5 *all the days of Adam*; IS. 18, 3 *all the inhabitants of the world*; 2, 2 *all peoples*; 13, 7 *all hands*; or as a collective noun in the sing., also with or without the article, GEN. 7, 21 *all men*, EX. 1, 22 *all sons*, GEN. 46, 15 *all souls*; or lastly the plur. is paraphrased, e. g. רָדָר בְּכָל־דָּר רָדָר Ps. 45, 18 *in all ages*. For the noun in the plur. there is often put the suff. plur., as בָּלִי GEN. 42, 11 *we all*, בָּלִים DEUT. 1, 22 *ye all*, בָּלִים IS. 14, 10 *they all*, the latter also as an apposition to a clause, where the discourse is in the second person MIC. 1, 2; seldom does the demonstr. feminine pronoun occur as a neuter and plur. e. g. בְּלִיָּהּ IS. 5, 25 *all this*. — 3. It describes plurality as a whole and as individual separate objects, therefore *every*, *quavis*, *quaevs*, *quodvis*. In this application, the noun following stands in the sing. and without the article, e. g. בְּלִיָּהּ ESTH. 3, 8 *every people*, בְּלִיָּהּ 2 CH. 32, 15 *every nation*, בְּלִיָּהּ JOB 21, 33 *every man* &c. &c.; while בְּלִיָּהּ GEN. 19, 4 means *the whole people*, בְּלִיָּהּ *the whole nation*; seldom do both coincide, as בְּלִיָּהּ IS. 9, 17 and בְּלִיָּהּ 1 KINGS 19, 18. The verb is usually regulated, when this is the meaning, by the noun governed Ps. 150, 6, seldom by that governing GEN. 8, 29. — 4. It makes a single one prominent from among a plurality, hence *any one*, *any thing*, or *something*, *ullus*, *a*, *um*, *quicunque*, and the sing. commonly follows, as בְּלִיָּהּ RUTH 4, 7 *anything whatever*, בְּלִיָּהּ NUM. 35, 22 *any vessel*, בְּלִיָּהּ EX. 12, 16 *any work*; rarely the plural, as בְּלִיָּהּ LEV. 4, 2 *any commandments*. With a negative it is naturally to be rendered *none at all*, *nullus*, whether the negation (לֹא) coupled with the verb precedes EX. 20, 4, or follows 12, 16; or whether אֵין goes before, ECCL. 1, 9. — 5. It comprehends a plurality of individualities of different kinds, and should be translated *of all kinds*, *of every kind or sort*, e. g. בְּלִיָּהּ

LEV. 19, 23 *every kind of trees*, בְּלִיָּהּ NEH. 13, 16 *all manner of wares*. — 6. בְּלִי also frequently stands as a subst., absolutely in all the five signific. e. g. בְּלִי 1 CH. 7, 5 *in all*, i. e. with respect to the sum total of those reckoned; בְּלִי GEN. 16, 12 *his hand against all*; בְּלִי JOB 24, 24 *as all*, coupled with the sing. Ps. 14, 3; בְּלִי 49, 18 *anything*. — 7. *Adverb*: *wholly*, *altogether*, בְּלִיָּהּ Pa. 39, 6 *wholly vanity*; בְּלִיָּהּ 45, 14 *altogether glorious*; or coupled with other particles, e. g. בְּלִיָּהּ just as, in all points like as, ECCL. 5, 15; בְּלִיָּהּ JOB 27, 3 *wholly as long as*.

בְּלִי (united by Makk. בְּלִי, and defin. בְּלִיָּהּ, with suff. בְּלִיָּהּ, בְּלִיָּהּ) Aram. m. same as Hebrew בְּלִי in the sense of *whole* EZR. 6, 11; *all* DAN. 3, 2; 4, 9; *every* 2, 38; *any one* 6, 24 &c. It is followed either by sing. EZR. 7, 16, or the pl. DAN. 3, 7; either by בְּלִי 2, 10 as a negative, or by a relative בְּלִי 2, 38; absol. בְּלִי 2, 40 is = Hebr. בְּלִי. Besides, it is coupled, as in Hebrew, with other particles, where it assumes an adverbial character. See בְּלִי and בְּלִי and בְּלִי.

בְּלִי I. (part. pass. בְּלִיָּהּ, inf. בְּלִיָּהּ, constr. בְּלִיָּהּ, imp. בְּלִיָּהּ, fut. בְּלִיָּהּ, but many forms are moulded after בְּלִיָּהּ = בְּלִיָּהּ, others fluctuate between both) tr. 1. *to close*, *to bar*, *restrain*, hence *to enclose*, *to shut up*, with accus. of the person JER. 32, 3; Ps. 88, 9; NUM. 11, 28; of the earth, *to stay*, בְּלִיָּהּ HAGG. 1, 10 (בְּלִיָּהּ is not to be taken intrans. with בְּלִיָּהּ שְׂמִיָּהּ, but the accus. of the object is left out, and מִן denotes from a thing, as NUM. 24, 11); *to keep off*, *to hinder* 1 SAM. 25, 33; *to withhold* Ps. 119, 101; *to restrain* Ps. 40, 12; metaphor. probably *to protect*, *to guard around*. Deriv. בְּלִיָּהּ 1 (and the first part in the proper name בְּלִיָּהּ which see), בְּלִיָּהּ, בְּלִיָּהּ, בְּלִיָּהּ. — 2. (not used) *to separate*, *divide*, hence *to make individual*, *to make distinct*, i. e. so that a thing does not coincide with others. Deriv. בְּלִיָּהּ 2.

The signification of the stem is suf-

ficiently clear, partly by means of the Semitic dialects (Targ. כלב, Syr. כל, Ar. كل, Ethiop. the same, Phenice. כלב), partly by the cognate stems still preserved in extra-Semitic tongues (Latin cel-o, cul in oculo, enlarged in claudo, Greek in κλειώ, κωλύω, κολούω &c.). The organic root is כלב, also found in other stems.

Nif. כלב (fut. יכלב) to be restrained, hindered, with כן from a thing Ex. 36, 6; of things to cease GEN. 8, 2; Ex. 31, 15.

Pih. כלב (only inf. constr. כלב) to withhold, to keep off, to shut up, פשט DAN. 9, 24, along with חסדו חסדו (according to the K'tib) as its parallel, which meaning Theod. has already, without reading כלב on that account. To shut up sin means to wrap it up and not to seek it out any more, as in JOB 14, 17. But see כלב in Pihel.

כלב II. in some forms for כלב II. which see.

כלב (with suff. כלב; pl. כלבים; only in signific. 2. dual כלבים) m. 1. prop. seclusion, separation, hence as a genit. to בית a prison, 1 KINGS 22, 27; 2 KINGS 17, 4; Is. 42, 7; JER. 37, 15; but also without בית 2 KINGS 25, 29; JER. 52, 33; Phenice. כלב=כלא (Melit. 2, 2) the grave. — 2. anything separated, single, different from another thing, hence dual כלבים two things separated and different, heterogeneous, of stuffs or animals LEV. 19, 19, DEUT. 22, 9, a word common in modern Hebrew (Talmud), out of the vulgar language. The idea of duality also lies in the Ethiopic *k'la* two, of two sorts, Ar. كلا, dual كلان both.

כלב (moulded together out of כלב and אב; Ab, i. e. God, is protection) n. p. m. of a son of David 2 SAM. 3, 8, for which the parallel place in 1 CHR. 3, 1 has כלב (El is judge), while the LXX have Αλολία i. e. כלב (Jah is deliverer).

כלב see כלב.

כלב I. (not used) tr. same as כלב II.

to weave, to plait together, out of willows, Ar. كلب (to plait), Syr. كل the same. The verb may also be connected, in its organic root, with that in πλέω, plico, plecto. Deriv. כלב 1 and 2.

כלב II. (not used) prop. tr. same as כלב to press or pierce into something, to attack, to lay hold of with violence, to fall upon, e. g. of the wild, ill-natured dogs of the East which are greedy after flesh and seize upon men in their fury; of bold, valiant heroes &c. According to form and derivatives however, it may also mean to be violent, audacious, pressing, raging. In Arab. both forms exist, viz. כלב (to be violent, furious, to fall upon, to attack, to lay hold of) and כלב (to pierce, of a sting or thorn); Syr. كل (to lay hold of, to pierce). The assumption of an onomatopoeia to yelp, to bark, for which the Hebrew has כלב, must be rejected, because the manifold applications of the verb in Semitic point only to the fundamental signification given; comp. the Ar. كلب violence (of cold), wickedness, כלב tongues (comp. λαβίς tongues, from λαμβάνειν to lay hold of), כלב (an animal attacking, e. g. a lion), כלב a pointed instrument, a hook, thorn, claw, tongs, כלב thorn-bush, dual tongs; Syr. كلصا tongs; and many others. Deriv. כלב, proper names כלב, כלב.

כלב see כלב II.

כלב (the bold, the valiant, i. e. a hero, viz. is Jah) 1. n. p. m. NUM. 13, 6, 1 CHR. 2, 18, for which כלב stands in 2, 9; 2, 50. Patr. כלב 1 SAM. 25, 3 K'ri a Calebite, Targ. כלב, Jerome de genere Caleb, Caleb having actually had his portion in the territory there meant. The LXX, Syr. and Arab. have here taken כלב as = כלב incorrectly, and translated כלב doggish. The K'tib has כלב (secundum cor suum i. e. stubborn, from לב), but the reading of the

K'ri is preferable. — 2. *n. p.* of a territory in Judah (probably inhabited by Calebites), whose south part is called **נֶגֶב קָלֵב** 1 SAM. 30, 14, the Philistine district there (inhabited by Cretans) being named **נֶגֶב הַקְּרִיתִי**. Another part of this territory was called **קָלֵב אֶפְרָתָה**, i. e. *Caleb of Ephrath* or Bethlehem 1 CHR. 2, 24, in the neighbourhood of which the town lay. Yet it is better there to read (instead of **קָלֵב אֶפְרָתָה**) **בָּא קָלֵב אֶפְרָתָה** (*Caleb came to (his wife) Ephrath*, for so his wife was called 1 CHR. 2, 19. Perhaps **קָלֵבִי** 1 SAM. 25, 3 should be referred to this place.

קָלֵב (*pl. קָלֵבִים*, *constr. קָלֵבִי*, with *suff. קָלֵבִיךָ*) *m.* 1. prop. an attacking, violent and furious beast (Ar. **كلب** also a lion), hence a dog, particularly the wild, greedy animal that runs about without a master, and eats even corpses (1 KINGS 14, 11; 16, 4; 21, 23; JER. 15, 3; PS. 22, 17 21; 59, 7 15), such as is found in the East, and, as the nomad-dog is described, vicious and furious (Strabo XVII, 821). Hence it is a figure of raging enemies PS. 22, 17. **קָלֵב** was also reckoned an unclean Is. 66, 3, despised creature ECCLES. 9, 4; 1 SAM. 17, 43; the latter is still more fully expressed by **קָלֵב מָה** 1 SAM. 24, 15; 2 SAM. 9, 8; 16, 9, once **קָלֵב רָאשׁ** 2 SAM. 3, 8, which means, however, according to some dog-keeper, dog-feeder = *κυραιογός* (Germ. Hundsfott i. e. a whipper in), the existence of so low an office being perceptible from JOB 30, 1. — 2. Figur. a male prostitute, therefore **קָלֵב מְהִיר** the hire of sodomy DEUT. 23, 19, as **קָרֵשׁ** 23, 18; comp. *κύρες* REVEL. 22, 15.

קָלֵב אֶפְרָתָה see **קָלֵב** 2.

קָלָה I. (2 *p. perf.* with *suff. קָלָהִי* 1 SAM. 25, 33; 3 *pl. קָלִי* 6, 10; *fut. יִקְלֶה* GEN. 23, 6) *tr.* same as **קָלַל**, of which it is a collateral form; as *vice versa* forms are developed after **קָלָה**, e. g. **קָלָה** 1 KINGS 17, 14 from **קָלָה** II. (which see); and, according to some, the infin. **קָלַל** DAN. 9, 24.

קָלָה II. (*fut. יִקְלֶה*, but in 1 KINGS 17, 14 **קָלָה** after the manner of verbs **לָא**)
1. *tr. to make ready, to prepare* (conficere, *τεύχειν*, old German *zeugen*, whence the noun *Zeug*), i. e. to accomplish or complete a thing by manual work, e. g. a vessel, a garment, a ship, an utensil, an instrument, armour &c.; deriv. **קָלִי** and **קָלִיָּה**. Figur. with the accus. of the object, PROV. 22, 8 and the *rod of chastisement (שֶׁבֶט)* **קָלָה** (*preparates*) **קָלָה** (*his punishment*) (**קָלָה**), like **קָלָה** 16, 30 to *prepare or do evil*; with **קָלָה** of the person Ez. 5, 13 to *practise against one*. — 2. to complete, bring to an end, finish (as *fertigen* is connected with *fertig*), in which sense it differs from **קָטַף**, which expresses merely the objective idea of work and treatment. But only *intr.*, and either objectively *to be completed, ready*, **קָלָה** Ex. 39, 32, **קָלָה** 1 KINGS 6, 38, **קָלָה** 2 CHR. 29, 34, or figur. *to be at an end or past*, **קָלָה** Is. 24, 13, **קָלָה** GEN. 41, 53, **קָלָה** JER. 8, 20, parallel **קָרַץ**; *to be determined, resolved upon*, with **מִיָּה** of the person by whom ESTH. 7, 7, or with **מִיָּה** 1 SAM. 20, 7, and with **אֵל** of the person upon whom it is determined; *to be fulfilled*, of a prophecy, promise, or threatening DAN. 12, 7; EZR. 1, 1; 1 CHR. 36, 22; comp. *τελείν υπόσχεσιν*. — 3. Metaphor. *to come to an end, to be done*, this being thought of as a state of completeness, coupled with **קָלָה** 1 KINGS 17, 16, also with **קָן** of the vessel in which a thing comes to an end, GEN. 21, 15; *to be destroyed, to be consumed, to perish* Is. 1, 28; JER. 16, 4; MAL. 3, 6; PS. 39, 11; *to vanish, to pass away, to disappear*, of a cloud JOB 7, 9, of time 7, 6, of smoke PS. 37, 20; *to pine away*, of the strength PS. 71, 9; *to languish, to melt away, to waste away* (from longing, unfulfilled hope), of the **בָּשָׂר** JOB 33, 21, **בָּשָׂר** PROV. 5, 11, **בָּשָׂר** LAMENT. 2, 11, JOB 11, 20 and 17, 5, **נָפֶשׁ** PS. 84, 3, **רִיחַ** 143, 7, **קָלָה** SONG OF SOL. 19, 27, and even of animals JER. 14, 6; hence **נָפֶשׁ** **קָלָה** to long, with **ל** after a thing PS. 84, 3.

Derivat. *כלה* (*fem.* *כלה*), *מכלה*, *מכלה*, *תכלה*, and the proper name *בְּלִיָּה*.

The organic root of the stem *כלה* has obviously for its fundamental signification only to *make ready, prepare*, and is closely connected with the organic root in *עלל* (*על*), *עלל* (*על*) &c.; but this idea itself proceeded from that of "to wind a thing, to move round and round, to carry on", the conception of *winding, turning about appearing to exist still in בְּלִיָּה* (Is. 32, 7 *serpentine motions, crookednesses, crooked plans*); conseq. connected with the organic root in *עלל*, *עלל*, so that it is still in union with *עלל*, *עלל*, as may be seen from *עלל*. "To make ready, to conclude, to complete" is merely a farther development of the original idea "to do repeatedly till the completion", as is still to be perceived from *עלל*. The Syr. *ܥܠܐ* a binding about the head, and the Ar. *عَلَّ* the banks enclosing a river, point to the original meaning.

Pih. *כלה* (1 *p.* *כליתי* Ez. 6, 12 and *כליתי* Num. 25, 11; *inf. abs.* *כלה*, once *כלה* Dan. 11, 24, *inf. constr.* *כלה*; *fut.* *כלה*, *ap.* *כלה* 1. to do, to transact, to effect, e. g. *כלה* Prov. 16, 30; to execute Gen. 6, 16; *כלה* (אף) (Ez. 6, 12; 7, 8; 13, 15; 20, 8; LAMENT. 4, 11) to make one's wrath act against a person, i. e. to pour it out upon one. Accordingly it is cognate in sense with *עשה*, of which it is a stronger expression; and almost of the same sense with *עלל*, with which it is identical in root. — 2. to complete, to end, *מלאכה* Gen. 2, 2; to accomplish, *חק* Ex. 5, 14, *דבר* Ruth 3, 18, expressing, along with the infin. following, the additional idea of completeness, e. g. *כלה לקצר* to reap to the end (i. e. wholly) Lev. 19, 9; to fill up, *הפסע* (the measure of sin) Dan. 9, 24, with *התם*; hence to end, to cease, oppos. to *החל* Gen. 44, 12; 1 SAM. 3, 12; to intermit 1 Chr. 27, 24, usually followed by an infin. with *ל*, which receives by that means the adverbial ac-

cessory idea of *being at an end, completed, entirely*, e. g. *כלה לדבר* GEN. 18, 33, *כלה לשתח* 24, 19, *כלה לאכל* 43, 1; more rarely followed by an infin. with *מן* Ex. 34, 33; to make an end of, to cause to cease NUM. 17, 25. — 3. to cause to pass away, to make vanish, time Ps. 78, 33; to make disappear, days Job 36, 11; to use, to spend Is. 27, 10, strength 49, 4; to use up, DEUT. 32, 23; to destroy, to consume, GEN. 41, 30; NUM. 25, 11; 2 SAM. 21, 5; to cause to fail, the eyes of one Lev. 26, 16, i. e. to make them pine away in anxiety and hope; on the contrary *כלה עד* 2 Kings 13, 17, *כלה עד* 2 Chr. 24, 10 is merely an adverbial expression, *entirely, completely, fully*, prop. even to completion, where *כלה* has more the character of a noun than that of an inf. absol., since the infin. construct stands elsewhere 1 SAM. 15, 18. Deriv. *בְּלִיָּה*.

Puh. *כלה* (3 *p.* *כלה* or *כלה* (3 *p.* *כלה*) to be completed, finished, GEN. 2, 1; Ps. 72, 20.

כלה (after the form *שנה*) *f.* 1. *consumption, total destruction*, *עשה* to make a complete destruction, JER. 4, 27; 5, 10; NEH. 1, 8; ZEPH. 1, 18; *כלה* *נחרצה* DAN. 9, 27 *destruction and decree*, i. e. decreed destruction. Sometimes also with *ב* JER. 30, 11 and *אח* (אח or אח) of the person 5, 18; Ez. 11, 13; *כלה בידו* DAN. 11, 16 and *destruction is in his power*. — 2. *completion*; therefore as an adverbial accusative, *completely, wholly, altogether*, prorsus, plane, joined to the verbs *עשה* GEN. 18, 21, *גש* Ex. 11, 1; for which *כלה* also stands 2 Chr. 12, 12; Ez. 13, 13.

כלה (not used) *intr.* same as *כלה* (which see) to be robust, firm. The final sound *ח* is interchanged with *ה*, as in *זכה* and *זכה*. Deriv. the proper names *בְּלִיָּה* and *בְּלִיָּה*.

כלה (prop. part.) *adj. m.*, *כלה* (*pl.* *כלה*) *f.* *pinning*, of the eye DEUT. 28, 32, i. e. looking with longing desire.

כלה (from *עלל*; *pl.* *כלה*) *f.* *prop.*

adorned, crowned, hence 1. *a bride*, sponsa, who adorns herself with קְשָׁרִים, צִדִּי, פָּלִים Is. 49, 18; 61, 10 &c. &c.; Syr. حُلَا. — 2. *a daughter-in-law*, properly בִּלְהָ of the son GEN. 38, 11; LEV. 18, 15; RUTH 1, 6; but in Ar. كَتَا.

בִּלְהָ *m.* (see בִּלְהָ in Pih.) *completion, completeness*, hence בִּלְהָ עַד 2 KINGS 13, 17; בִּלְהָ עַד 2 CHR. 24, 10 *even to completion, i. e. completely, fully.*

בִּלְהָ (only *pl.* פָּלִים, with *suff.* בִּלְהָ) *m.* prop. serpentine motion, writhing, therefore *a crooked plan, a cunning purpose*, Is. 32, 7, if we should not take it here as = בִּלְהָ in the meaning *instrument, medium*; see בִּלְהָ II. (in its etymological development)

בִּלְהָ (prop. *part. pass.*) *m.* *confinement, a prison*, JER. 37, 4 K'ri, which is explained by בִּלְהָ in vs. 15; 52, 31 K'ri. In both places the K'tib has בִּלְהָ, which arose out of the other. Phenice. בִּלְהָ enclosure; hence בִּלְהָ-מָקָם Columacuma (Ptol. 4, 3) a fortress, *n. p.* of a city in Byzacene.

בִּלְהָ (from בִּלְהָ I.) *m.* prop. plait, wicker-work, of wood or willows, therefore 1. *a trap for birds*, in which are many birds JER. 5, 27 and a מַשְׁחִירָה 5, 26 i. e. a wooden bar set upright, the falling of which causes the cover to fall, and effects a capture; comp. Ben-Sira 11, 31 (37); perhaps also originally *a bird-cage*, like the Phenice. בִּלְהָ, בִּלְהָ, which word, along with the thing, passed over to the Greeks (κλωβός, κλωβός, κλωβός). — 2. *a basket*, of wicker work, to put fruit in, AM. 8, 2, Syr. حَبَا the same. — 3. *heroic courage, boldness* (see בִּלְהָ II.), only in the proper name בִּלְהָ.

בִּלְהָ (heroic; from בִּלְהָ II.) *n. p. m.* 1 CHR. 2, 9, for which 2, 18 has בִּלְהָ.

בִּלְהָ (= בִּלְהָ; *robustness, strength*) *n. p. m.* EZR. 10, 35 K'ri, for which the K'tib is

בִּלְהָ (*strong, robust*) *n. p. m.* EZR. 10, 35 K'tib.

בִּלְהָ *f. pl.* the bridal state, JER. 2, 2, in the first instance a denom. from בִּלְהָ.

בִּלְהָ (not used) *intr.* same as Aramaean בִּלְהָ, to be robust, firm, stiff, of a shaft, stem, trunk; metaphor. to be firm, sound, of the body; to be powerful, of the state of the body. This explanation must have been followed by the Syriac interpreter, who translates בִּלְהָ (Job 30, 2) by حَمَلَا (strength); and Ibn Chiquitilla (see Beiträge by Ewald and Dukes I. p. 84) also approves of it, except that he identifies the noun with בִּלְהָ. Deriv. בִּלְהָ.

Many have been the attempts to explain this stem. According to the Targ. and LXX בִּלְהָ is = בִּלְהָ (comp. בִּלְהָ and בִּלְהָ) with the meaning to be completed, complete, of the time of life; but this signification does not at all suit the noun בִּלְהָ Job 30, 2, where one rather expects a noun with a meaning similar to that of בִּלְהָ. According to Saadia and Kimchi same as Arab.

בִּלְהָ with its cognate, enlarged and transposed stems, which signify to dry up, to shrink together, to be decaying, to be old &c., but this too does not suit Job 30, 2. Our explanation seems the best.

בִּלְהָ *m.* 1. same as Aram. בִּלְהָ, a trunk, shaft, stem, hence fig. robustness, firmness, soundness, Job 5, 26 thou shalt go to the grave in robustness (i. e. healthy and strong), viz. unweakened and unbent by old age; 30, 2 their strength has vanished, i. e. they are weakly, miserable, sick, without vital strength; parallel בִּלְהָ. — 2. *n. p.* of a city built by Nimrod in Assyria (אֲשִׁיר) with three others (בִּלְהָ, בִּלְהָ, בִּלְהָ) on the east side of the Tigris, after he had left Shinar (שִׁנָּר) i. e. Babylonia GEN. 10, 11 12 (Onk., Jer. Targ. I., and so later writers). This בִּלְהָ appears to have lain farther north than בִּלְהָ, in a territory of the same name, which Strabo (XI. 530) reckons to the plain about Ninus (בִּלְהָ), and which is described by Pto-

כֶּלִי (*in pause* כְּלִי, with *suff.* כְּלִיָּהּ, as in כְּרִי, וְשִׁבְרִי, *pl.* כְּלִים with the prefixed vowel - from a sing. כֶּלִה after the form שָׁמֹר, כְּצִים, *constr.* however again כְּלִי, with *suff.* כְּלִיָּהּ, כְּלִיָּכֶם, כְּלִיָּי &c.) *m. prop.* anything made, prepared (see כֶּלִה II.), hence generally a vessel, implement, comp. Germ. *Zeug* from *zeugen* = τεύχειν i. e. to make. Spec. a seat, put on a camel's saddle, a palanquin GEN. 31, 37, for travelling or sitting 45, 20; LEV. 15, 4; כְּלִי גֹזֶה JER. 46, 19 travelling equipage, i. e. tapestry- or carpet-seats of this kind; a vessel, vas, made of silver, gold or clay GEN. 24, 53; EX. 3, 22; LEV. 11, 33; JER. 19, 11; of the vessels of the temple IS. 52, 11; EZEK. 1, 7; NUM. 4, 15; belonging to a thing EX. 27, 19; 31, 7; 38, 3; garments DEUT. 22, 5; ornaments, of a bride IS. 61, 10; the things belonging to oxen, as the yoke, threshing implements 2 SAM. 24, 22; a boat, a skiff (made from the papyrus) IS. 18, 2, comp. *oxenos*, German *Gefäss*, applied to a ship; an instrument, of music 1 CHR. 15, 16, with the instrument itself in apposition PS. 71, 22; instruments of war, weapons, arms, 1 SAM. 14, 1, בֵּית כְּלִים armoury IS. 39, 2, fully מְלֻחָמָה JUDGES 18, 11; כְּלִי מָוֶה deadly weapons PS. 7, 14; figur. means, instrument, plan

GEN. 49, 5 (see פֶּלֶא). In Aram. כְּחָן,
 , is used for it.

פְּלִיאָה *m.* see **פְּלִיאָה**.

שָׁרִיָּה (from *masc.* בָּרִי, like שָׁרִיָּה from שָׁרִי, comp. too שָׁרִיָּה, בָּרִיָּה; only *pl.* שָׁרִיָּה, constr. בָּרִיָּה, with *suff.* בָּרִיָּה &c.) *f.* 1. *the reins*, which are double Ex. 29, 13 22; Lev. 3, 4 (adduced with קָרֶב, יָחִיד &c. in sacrificial animals 3, 4; 9, 19), whose fat, as being the finest and tenderest, was offered up Lev. 3, 10, Is. 34, 6; and therefore the fat of the reins is applied metaphor. to fat wheat Deut. 32, 14. — 2. Metaphorically *the interior*, = לֵב, with which it is often put, or the place of which it occupies. The reins, like the heart, were looked upon as a part of the body, an injury to which is painful and dangerous Ps. 73, 21, Job 16, 13, LAMENT. 3, 13, as the seat of feeling and longing Job 19, 27, of counsel, passion Ps. 16, 7, and of determination Jer. 12, 2. Being thus a seat of resolve, God proves and examines them Jer. 11, 20; 20, 12; Ps. 7, 10. The word, which exists also in the other Semitic dialects (Targ. בָּרִיָּה, Syr. مَحَنَة, Ar. كَلْبَة &c.), should be placed, as to form, along with בָּרִי, of which it is the feminine; and then it would either mean *vessel* in a medical sense, or denote some peculiar form of a specific vessel; especially as the names of many members of the body are taken from those vessels, in the language. More appropriate seems to me the fundamental signification *cartilage, excrescence*, like *Niere* in German, the reins being a thickened, fleshy mass, interwoven with a sort of hard little bodies. The stem בָּרִי might accordingly be = נָבֵל (Ar. عَقْل) *to be firm, strong, hard, thick*, a signification which lies also in הָל (page 426) no. 4, from which we may infer its connexion with the original meaning of בָּרִי (to wind together, to twist together, then to be stout, to be tight).

כְּלִיּוֹן (*constr.* בְּלִיּוֹן) *m.* 1. *a pining, of the eyes, i. e. unfulfilled hope, restless longing* DEUT. 28, 65. — 2. *con-*

sumption, destruction Is. 10, 22 = כָּלָה, hence כָּלָה וְנִחַרְצָהּ כָּ' same as חָרַץ (which see).

כָּלִיוֹן (*longing desire*) *n. p. m.* RUTH 1, 2.

כָּלִיל (*constr.* כָּלִיל) 1. (from כָּל I.) *adj. m.*, כָּלִילָה (*constr.* כָּלִילָה) *f.* complete, finished, perfect Ez. 27, 3; 28, 12 complete in beauty; 16, 14 it is perfect in my splendour. — 2. *subst.*: the whole, Is. 2, 18 and the idols — the whole (of them) perish, where חָלָה can only refer to כָּלִיל; JUDGES 20, 40 the whole of the city, i. e. the whole city; חָלָה כָּלִיל Ex. 28, 31 the whole of purple blue, i. e. all blue; also an *adv. wholly* LEV. 6, 15. — 3. (from כָּל II.) *prop.* the burnt, hence *sacrifice* = עֹלָה, applied both to corn and animals, provided they were burnt LEV. 6, 16; DEUT. 13, 16; 33, 10; it is also occasionally an apposition to עֹלָה 1 SAM. 7, 9; Ps. 51, 21. The LXX have *όλοαύτωμα*, where *όλο-* is merely an explanatory addition; Phenic. כָּלִיל *sacrifice* in general, כָּלִיל שֶׁלֹּם an offering (Mass. 3), כָּלִיל עֹלָה a sacrifice of oxen (ib.). Coptic ⲉⲗⲁⲗ = עֹלָה.

כָּלִים Is. 32, 7 see כָּלִה.

כָּלִיל (*maintainer, supporter, viz. God* is; *prop.* an abstract) *n. p. m.* of a wise man before the age of Solomon, otherwise unknown 1 KINGS 5, 11; but of the tribe of Judah 1 CHR. 2, 6. Tradition considers him a prophet, who lived in Egypt (Seder Olam rabba).

כָּלִל I. (3 *p. pl.* כָּלִלִי) *tr. prop.* to turn, to wind, to wind about, to make circular, conseq. in its organic root כָּל same as גָּל (intr.), גָּל (intr.), חָל II. (חָל II.), חָל (intr.), חָל I. (intr.) &c. Hence 1. to crown, to encircle with a garland, to adorn, other verbs of the same fundamental signification having a similar

enlargement of idea; Arab. كَلَّ, Syr. כָּל, Targ. כָּל, particularly in the intensive form (in derivatives in Hebrew), the same. Comp. Arab. لكليل chaplet, diadem, Syr. כָּל. — 2. same as

כָּלִה II. to handle, practise, do, carry on, transact, properly to turn a thing, to move round and round, of the performance of a thing; the same metaphorical application of the fundamental idea taking place in כָּלִל I. Hence to accomplish a thing, to complete, to finish, to make perfect; Ez. 27, 4 11 thy builders have made thy beauty perfect. Comp. also the Aram. כָּלִל and the pass. כָּלִל. Derivat. כָּלִל 1 and 2; כָּלִל, כָּלִל, and the proper name כָּלִל.

כָּלִל (not used) to encircle with a crown or chaplet, to adorn; deriv. כָּלִל, and hence the denom. כָּלִלִי.

כָּלִל II. (not used) *intr.* to glow, to burn, of animal or other constituents, identical in its organic root כָּל with כָּל II. belonging to עָלִי (Ps. 12, 7)

according to the Targ.; Ar. عَال to glow, to burn; with כָּל (כָּל II.) belonging to the noun כָּלִל, and perhaps also in כָּלִל (Eccles. 10, 10); also connected

with כָּל I. (Ar. كَلَّ, Targ. כָּל for שָׁרָה and כָּבֵשׁ), כָּל II. belonging to עָלִי (comp. Coptic ⲁⲗⲉ to kindle), and with כָּל, Ar. جَهَلَ, جَهَلَ &c., comp. καλ-ειν, cal-ere. Deriv. כָּלִל 3. This primitive idea of "glowing, burning" is sometimes applied to smelting (metals by heat), sometimes to that of shining, sparkling, as of colour to be bright red, clear blue, of violet or red purple; the idea of a bright colour proceeding in other cases in the language from that of glittering, shining. Deriv. כָּלִל (interchanged with כָּלִל, and interpreted in the Targ. by גָּמַר, from גָּמַר to glow, to burn, comp. גָּמַר a coal) and מְכָלִים. See also כָּלִל.

כָּלִל (3 *p. pl.* כָּלִלִי) to make red or shining, עֲרִיבִים, only in the Sam. cod. GEN. 49, 12.

כָּלִל (Peal unused) Aram. *tr.* same as Hebr. כָּל I., to complete, to perfect, to finish. Deriv. כָּל.

כָּלִל (with suff. כָּלִלָה; 3 *p. pl.* כָּלִלִי; *inf. constr.* כָּלִלָה) to complete, to finish, to bring to an end, a building,

a wall, EZR. 4, 12 K'ri; 5, 3 9 11; 6, 14; also in the Syr. to adorn, to ornament.

Ishṭaf. אִשְׁתַּחֲוֶה (3 p. pl. אִשְׁתַּחֲוֶה; fut. אִשְׁתַּחֲוֶה) *pass.* EZR. 4, 12 K'tib; 4, 13.

כָּלֵל (*perfection, completeness*) n. p. m. EZR. 10, 30.

כָּלַם (Kal unused) *trans. prop. to cut in, to prick, to pierce, to wound*, hence (like other stems of a similar fundamental signification, e. g. נָקַב, נָקַח &c.) *to hurt, to injure, to grieve, to revile, reproach, insult, proscindere.* Derivat. כְּלָמָה, כְּלָמָה.

The fundamental signif. of the stem is still preserved, unquestionably, in the Ar. כָּלַם (to wound, to cut in, whence כָּלַם a wound), cognate with قَلَم (to cut off) and with the Hebr. כָּלַם; and the meaning *to speak* (Hebr. דָּבַר) in Ar. כָּלַם has proceeded from the fundamental signification given, *prop. to make incisions* (in tones or sounds), to articulate; the same metaphor being supposable in מָלַל also.

Nif. נִכְלַם (*part.* נִכְלָם, *pl. m.* נִכְלָמִים, *f.* נִכְלָמָה; *inf. constr.* הִכְלַם; *fut.* יִכְלַם) *to be insulted, reviled, mortified*, 2 SAM. 10, 5; 1 CHR. 19, 5; *to be ashamed*, with בָּשׁ JER. 31, 19; Is. 55, 16; EZR. 9, 6; with מִן of a thing *to feel shame of a thing* EZ. 16, 27; 36, 32; *to be put to shame* JER. 22, 22, with בָּ of the person by whom one is put to shame Ps. 69, 7; *to be made ashamed* 2 SAM. 19, 4, hence נִכְלַם with דָּךְ Ps. 74, 21.

Hif. הִכְלַם and הִכְלִים (*part.* הִכְלָם, *inf. constr.* הִכְלִים, *fut.* יִכְלִים) *to reproach, to revile*, 1 SAM. 20, 34, where the LXX, Arab. and Syr. appear to have read הִכְלִים אֲבִירִי instead of הִכְלִים אֲבִירִי; *to hinder* 25, 7, so that it is not necessary to read הִכְלִים אֲבִירִי; *to shame* JOB 11, 3, i. e. to contradict; with the accusat. of the person PROV. 25, 8; RUTH 2, 15; *to put to shame* Ps. 44, 10; seldom *intrans.* *to feel shame* JER. 6, 15. As to the passage JUDGES 18, 7 מִקְלִים וְאִין מִקְלִים, the LXX (cod. Alex.) have looked

upon מִקְלִים as a participle of יָקַל (to be able); the Vulgate and other translators did not understand it; *Tanchum* has got no more suitable sense by transposing into וְאִין דָּבַר מִקְלִים (and nothing offended); it is therefore better to take מִקְלִים as a noun with the fundamental signification of the stem, viz. meaning a cutting off, abridgment, want (see מִקְלִים), so that the sense of the passage would be, and there was no want of anything, for which 18, 10 has מִקְלִים קָל־דָּבַר. Deriv. מִקְלִים.

Hof. הִקְלַם *to be shamed* JER. 14, 3; *to be hurt* 1 SAM. 25, 15.

כְּלָמָר n. p. of a land mentioned with אֲשִׁיּוּר, which had intercourse with Tyre, and is adduced with צֶרֶן, חֶרֶן, and שֶׁבַח as a Tyrian trading place Ez. 27, 23. According to the Targum (מְדִי) it is Media; according to the LXX and Syr. Χαμάρθη, a city in Mesopotamia (Xenoph. Anab. 1, 5, 10); but the former of these explanations has no foundation, and the latter should be rejected because a land is required, and the copula should not be wanting. Kimchi seems to have read כְּלָמָר. See כְּנָה.

כְּלָמָה (*constr.* כְּלָמָה, with suff. כְּלָמָה; *pl.* כְּלָמָה) *f. shame*, which covers the face, hence like כָּשָׁה coupled with the verbs כָּשָׁה, לָבַשׁ, עָטָה JER. 51, 51; Ps. 71, 13; 109, 29; with חָרַפָה and בָּשָׁה 69, 20; more rarely with אָנְלָה PROV. 18, 13; נָטָה כִּי *to bear reproach* i. e. to feel it Ez. 16, 52; 32, 24; *contumely* JOB 20, 3; הִלָּךְ בֵּין *to go to confusion* Is. 45, 16; *maltreatment* 50, 6; *invective*, MIC. 2, 6 *he does not remove* (the limits of) *invective*.

כְּלָמָה *f.* the same JER. 23, 39.

כְּלָנָה n. p. of a very old city in Babylonia, over which Nimrod is said to have ruled, as he did over אֲרַךְ (אַרְךָ), אֲבָר and כְּבֶל, and which he may have found perhaps as a Chaldean place GEN. 10, 10. At the time of the prophet Amos Calneh was looked upon,

along with **רְחֵמָה** (which see) and **רָא**, as a peculiar heathen kingdom that had fallen **Am. 6, 2** (where **רְחֵמָה** stands); i. e. it was conquered as a territory by Assyria **Is. 10, 9** (where is **רְחֵמָה**); and Tyrian commerce with it was very active **Ez. 27, 23** (where is **רְחֵמָה**; but see **רְחֵמָה**). Tradition (Jer. Targ. I. and II., Jerome, Euseb., Ephrem, *va-Yikra rabba* ch. 5 &c.) understands by it *Ctesiphon* on the east bank of the Tigris, opposite Seleucia, north east of Babylon; in which case the name of the place would be transferred to the whole territory called *Chalonitis* or *Kallonitis* (Plinius 6, 30. 31).

רְחֵמָה see **רְחֵמָה**.

רְחֵמָה see **רְחֵמָה**.

רְחֵמָה (not used) *tr. to split, to cut in pieces, to hew*, with an instrument for cutting or piercing; hence *to fell*, a wooden idol; comp. **רְחֵמָה** II. (which see), **רְחֵמָה** (which see), Arab. **كَلَبَ** to pierce (whence **كَلَب** a pointed instrument, **كَلَب** a thorn-bush &c.), Syr. **כַּכ** the same, whence **כַּכְלָא**, **כַּכְלָא** axe, hatchet. It is therefore not to be compared with the onomatopoeic Greek **κολάπτω** &c. Deriv. **רְחֵמָה**.

רְחֵמָה *intrans. to pine, to long for*, with **ל** of the person after whom **Ps. 63, 2**; prop. *to be weary*, from longing, the colour getting pale in those that are longing (see **רְחֵמָה**), while the strength is weakened and taken away (see **רְחֵמָה**); Ar. **رَحِمَ** to decline, to become dull or weak (of the light of the eye, of colour, of the understanding); Syr. **رَحِمَ** the same; comp. Greek **ἀμυνω**, **ἀμυνω**; Pers. **کم** declining, failing. Derivat. the proper names **רְחֵמָה**, **רְחֵמָה** and **רְחֵמָה**.

רְחֵמָה (the pronoun interrog. **רְחֵמָה** with **כ** closely attached, and even doubling the **מ**), a *prepos. with interrog. pron.*, prop. *as what? for what?* but in use an interrog. particle 1. of space, e. g. **Zech. 2, 6**

how great is the breadth of it! or of time, **Ps. 35, 17** *how long wilt thou look on?* **Job 7, 19** *how long wilt thou turn away* (the angry look)? conseq. = **רְחֵמָה**. — 2. of number, quot? *how many?* **Gen. 47, 8**; **2 Sam. 19, 35**; **Job 13, 23**. — 3. without a question, **Zech. 7, 3** *so many years*; **Ps. 78, 40** *how often? how many times?* i. e. very often; or the interrogative element is intended to manifest a doubt in the frequency, or even to imply a denial of it, **Job 21, 17** *how often* i. e. *not often, seldom*. Arab. **كَمْ** the same. See Hebrew **כַּמֶּה**. For **כַּמֶּה** sometimes **כַּמֶּה** stands; as elsewhere, **כַּמֶּה** alone and in compounds, is changed into **כַּמֶּה**. In modern Hebr. **כַּמֶּה** (quantity) is formed from **כַּמֶּה**, like **אִיכות** (quality) from **אִיךָ**.

כַּמֶּה (from **כַּמֶּה** and **כ**) *Aram. adv. interrog.* like the Hebrew **כַּמֶּה**, **כַּמֶּה**, but where the comparison of the **כ** before the interrogative idea disappears almost entirely, **Dan. 3, 33** *his signs how great!* See Aram. **כַּמֶּה**.

כַּמֶּה (from **כַּמֶּה**; *pinning, longing*) *n. p.* of a son of Barzillai **2 Sam. 19, 38** 39, who is called **כַּמֶּה** in **19, 41**. From this *Chimham* a settlement in the vicinity of Bethlehem was called **כַּמֶּה** **Jer. 41, 17**, where the K'tib has **כַּמֶּה**.

כַּמֶּה see **כַּמֶּה**.

כַּמֶּה (compounded of **כַּמֶּה** = **כַּמֶּה** and **כ**; so before the grave suffixes, as **כַּמֶּה**, **כַּמֶּה**, and before nouns; before light suffixes **כַּמֶּה**, as **כַּמֶּה**, **כַּמֶּה**, **כַּמֶּה** 1. a *preposition* like **כ**, of which it is merely an enlargement, pointing out a qualitative similarity in comparisons, hence = *ut, sicut, as*, e. g. **כַּמֶּה** as **I Neh. 6, 11**; **כַּמֶּה** as **I Ex. 15, 5**; **כַּמֶּה** **Job 10, 22** *like the thickest darkness* (i. e. midnight-darkness); in poetical language the suff. is omitted. From this meaning an adjective one has arisen, e. g. **כַּמֶּה** *he, such an one, such like*, **Ex. 9, 18**; **Hagg. 2, 3**; **כַּמֶּה** *such as I* **2 Sam. 9, 8**; **כַּמֶּה** *like these* **Job 12, 3**. — 2. a *conjunction* = **כַּמֶּה**

as, like as, as how, like what, prop. sicut id quod, partly comparing one clause with another, and effecting a union by that means Is. 41, 25; partly comparing times, and binding clauses together, e. g. 26, 18 when we brought forth, i. e. at the time of our bringing forth, it was wind; GEN. 19, 15 as the dawn arose. — 3. an adverb = *thus, in the manner of*, similiter, itidem, properly sicut tale, therefore in repetitions as thou, so they JUDGES 8, 18. The passage Ps. 73, 15 אֶסְפָּרָה כְּמִי is difficult, where the usual translation is I will speak thus, i. e. as the wicked; which the LXX translate οὕτως, and in Ethiopic the particle has really this meaning. But it is better to suppose that כְּמִי has arisen out of כְּמוֹ-אֶלֶּה. — On this particle comp. Targ. כְּמִי, Syr. اَمْصَلْ, Samar. אֶמְסַל, Ar. كَمَا &c., which are also compounds, and denote the same thing.

כְּמִי see כְּמוֹ.

כְּמִיָּה see כְּמוֹהֶם.

כְּמִן see כְּמִן.

כְּמוֹשׁ (from כָּמַשׁ, which see; *Are, hearth*) n. p. of the supreme deity of the Moabites, to whom Solomon built a מזבֿח 1 Kings 11, 7, which Josiah was the first to defile 2 Kings 23, 13, and which was an abomination to the Israelites (called מִזְבֵּחַ מֹלֶכֶת); hence exile was prophesied to him and his worshippers JER. 48, 7. For this reason Moab was called כְּמוֹשׁ יָם Num. 21, 29. Sometimes the Ammonites too may have worshipped him, JUDGES 11, 24. — As to the characteristics of this supreme deity of the Moabites, he symbolised the fire-god as Mars and *Ilvóeus*, standing on a fire-pillar with fagots at its side; for on coins of כְּרִי (Area, Areopolis), the metropolis of Moab, called also מִזְבֵּחַ מֹלֶכֶת, *Chemosh* is represented as having a sword in the right hand, in the left a lance and shield, standing on a fire-pillar, 2 bundles of fagots on both sides, with the inscription Παβάζμω i. e. רִבְחַ מֹלֶכֶת (*Eckhel*, doct. num. vet. III. p. 394). The deity is also called אֶרִיָּאֵל,

in this respect. The worship of this Moabite god as Mars, and as the destroying element of fire, passed, as we have seen, to the Ammonites and occasionally to the Israelites. According to Berosus, the second Babylonian king was also called *Komosbelus* (כְּמוֹש־בֶּל); in Syncellus (p. 169) Chomosbelus. Besides the form כְּמוֹשׁ there was also another, viz. כְּמִישׁ, preserved in the city-name כְּרִיָּה (contracted from כְּמִישׁ כְּרִיָּה), i. e. Circesium in Mesopotamia, which was dedicated, perhaps, to this deity; and also preserved in the Egyptian Ké-mis, the second name of *Horus* (Plut. de Isid. 56). See מְכַמֵּשׁ, מְכַמֵּשׁ.

כְּמוֹ (not used) tr. usually to conceal, to shut up, a precious thing, conseq. = כְּמִי, and perhaps also = כְּמִיָּה; to embrace; more correctly, perhaps, after the Arab. كَمَرٌ to span, to make round as a ball. Deriv. כְּמוֹ.

כְּמִישׁ see כְּמוֹשׁ.

כְּמִן I. (not used) usually tr. to keep, to conceal, to cover, a treasure, Arab. كَمَنَ; intrans. to be hidden, to abscond, conseq. to waylay, to lie in wait; Targ. אָרַב, אָרַב, אָרַב, אָרַב &c. for the Hebrew כָּמַן. Deriv. מְכַמֵּן. But it seems preferable to take כְּמִן I. = קָבַן (קָבַן) in the meaning to heap together.

כְּמִן II. (not used) tr. to spice, i. e. to scatter over with spices, after the Syr. كَمَّنَ, which meaning of the verb has been usually adopted for the general Semitic כָּמַן. Better to cut, to pierce, to press into, to prick sharply, from the sharp-scented and somewhat bitter taste of the Syrian and Egyptian cummin. The signification "to pierce" in order to denote a sharp smell or taste, i. e. piercing the nose, the tongue, the palate, has given name to many spices in general; as the Ar. حَبَّ دILL, شَبِثْ anise, حَبَّ كَبَر mustard, شَعَار fennel, حَبَّ كَبَر &c. The organic root is כְּמִן. Deriv. מְכַמֵּן m. cumin, so called from the

sharp smell of the seeds Is. 28, 25 27,

Ar. كُمُون, Targ. כְּמוֹנָא, German *Kūmel*; on the contrary, the Greek *κύμινον*, Latin *cuminum* should be explained by the Phenician form כְּמִן.

כְּמִם (only *part. pass.* כְּמִס; for which the cod. Sam. has כְּנוֹס) *tr.* to conceal, to keep, DEUR. 32, 34, as all the old versions render the stem; it seems to be connected etymologically with כָּנַן, כְּנָס. The proper name כְּמִס is a collateral form of מְכַמֵּשׁ &c., and therefore not to be derived from this stem. The Ar. كَمَس to be dark, does not belong here. See כְּמִר 4.

כְּמִר (Kal not used) 1. *tr.* to draw together, to plait, to braid, yarn for a net (of fishers or hunters), identical with כָּבַר plexit, texuit, דָּבַר (which see), חָבַר I. (p. 414) &c.; consequently like the Targ. קָמַר to bind about, to gird (Talm. to lattice), for the Hebrew דָּבַר אֲזַר, whence קָמַר, קָמְרָא, קָמְרָא a girdle; the verb being found in this signification in Syr. and Arabic also, whence كَمَر a priest's girdle, كَمَرِي short, little. Derivat. מְכַמֵּר, מְכַזֵּר, מְכַמֵּר, מְכַמֵּר. — 2. *Intr.* to contract, to shrink together, to dry up, of the skin, by hunger. Deriv. Nif. נִכְמַר 1. — 3. *Figur.* to contract or shrink together, of the feelings, i. e. to be seized with pain or love, solicitude or compassion, without its being necessary on that account to take כְּמַר in the sense of to boil, to bubble up, to be excited, to heave = חָמַר. Deriv. Nif. נִכְמַר 2. — 4. *Prop.* to be dense or drawn closely together, hence to be dark, obscure, gloomy, e. g. of the day by the obscuration of the sun; just as the cognate-in-sense verbs חָשַׁךְ, חָלַט, חָפַח and the Arab. كَمَس, غَمَس, كَمَس with the meaning "to be dark, obscure, gloomy, dense, blind" proceed from the fundamental signification to be contracted, thickened. Deriv. Pih. כְּמַר. — Metaphor. 5. of a dark and melancholy disposition; Syr. مَحْضَن to be sad, melancholy,

Af. for נִכְמַר (Ez. 31, 15) to cause to mourn, whence مَحْضَن sorrow, mourning; then an ascetic, a priest, who is described elsewhere as sorrowful; comp. Ar. اَيْبِل, Syr. اَيْبِل an ascetic, a priest, espec. spoken of a christian one. We need not refer this metaphorical signification of the stem to the black dress of priests and ascetics (*Kimchi*). Deriv. כְּמַר.

From the succession of meanings here arranged, beginning with the simply objective and proceeding to the metaph. and figurative, the Nifal in its double signification, the Hebr. derivatives and the use of the same stem in Targ., Syr., Samar. &c. may be explained very well; the etymological connexion with other stems of the language being unquestionable, so that it is not necessary to adopt two stems of different significations.

Nif. נִכְמַר (3 p. pl. נִכְמְרִי) 1. to be contracted, shrunk up, parched, of the skin, by hunger, LAMENT. 5, 10 *our skin is parched as by a furnace* (כְּחִיר = כְּחִיר). The signification "to be scorched" (Vulg.), or "to be blackened" (Targ., *Kimchi*) is less suitable, because such are not the effects of famine. — 2. to be contracted, to be fastened together, of הַחֲמִים (the feelings of love), with עַל 1 KINGS 3, 26 or אֵל of the person GEN. 43, 30, or of הַחֲמִים (sympathy) Hos. 11, 8, i. e. the feeling of love or compassion is concentrated, strong, or powerful. The LXX at GEN. 43, 30 have συσσεύω. The same manner of speaking is also in Aramaean and Samaritan. The explanation of *Kimchi* by "to grow warm" is only conjectural.

Pih. (redupl.) כְּמַר to be strongly darkened, of the day, by the obscuration of the sun. Deriv. כְּמַר.

כְּמַר (pl. כְּמַרִּים, with suff. כְּמַרִּי) m. an ascetic, a priest, who has to offer incense 2 KINGS 23, 5, particularly idol-priests, servants of Baal ZEPH. 1, 4; so that כְּמַרִּים become כְּמַרִּים, i. e. priests of an illegal Jehovah-worship Hos. 10, 5. The application to idolatrous priests is obviously only a Hebrew peculiarity, since the Syr. مَحْضَن denotes any priest;

and it is a question, how this designation is united with the meaning of the stem. According to *Kumchi* the idolatrous priest is so named from his gloomy, black dress, or from the Syriac meaning of the stem *to mourn*, then *to be an ascetic*, as also in fact among oriental christians *أَيْيل*, *أَيْيل* mean *an ascetic*, *a monk* (comp. *אַבְל* in modern Hebrew). But if a particular fundamental signification of the stem should be assumed for this noun, it would be appropriate to take *כְּמָר* = *עָמַר* I., Ar. *عَمِيَ* coluit deum; and accordingly *כְּמָר* would be a serving one, a servant, like *בָּהֶן* in its fundamental meaning.

כְּמָרִיר (after the form *שְׁמָרִיר*, *סְמָרִיר*, *חֲמָרִיר*, except that at the beginning stands for *—*; constr. pl. *יְרִירִי* m. *obscuratio*, *darkening*, of the יוֹם (light of day), i. e. an eclipse, which caused terror among the ancients, because it was supposed to announce misfortune (*בְּעָרָה*) Job 3, 5. Most (Targ. Aq. Syr. Vulg. Saadia &c.) take *כְּמָרִירִי* as compounded of *כְּ* and *מָרִירִים* (*bitternesses*, i. e. misfortunes), and translate: *as the misfortunes of the day*, which, however, disturbs the parallelism. There is no reason whatever for reading *כְּמָרִירִיִּים* and taking it like *כְּמָרִירִיִּים* 24, 13.

כְּמָשׁ (not used) intr. same as *כְּבָשׁ* II. (see farther comparisons there), *to glow*, *to burn* (see *כָּוַשׁ*), Ar. *قَبَسَ* (tr.) to set fire to, to burn; hence the deriv. *כְּמָשׁ* prop. fire, glow, which became a name of the fire-god of the Moabites. To compare it with *כְּבָשׁ* I. in the meaning *to tread down*, *to subdue*, then *to rule*, so that *כְּמָשׁ* would mean prop. *rule*, concrete *ruler*, does not correspond so well to the character of this deity. Deriv. the proper names *מְכָמֶשׁ*, *מְכָמֶשׁ*, *כְּמָשׁ* in *כְּמָשׁ*. In the Syr., however, there was a verb *ܡܚܡܝܬܐ* with the meaning of Hebr. *כְּבָשׁ* I., hence *ܡܚܡܝܬܐ* night-mare; Arab. *كابوس* the same, *مُحَمَّسَات* vinacea.

כְּמָח (not used) tr. same as *כָּמַס* (interchanging the sibilant *ח* with *ס*) *to conceal*, *to hide*, a meaning which the verb had most decidedly at the time of Ben-Sira, since he explains (6, 21) *חֲכָמִיּוֹר* (wisdom, comp. Prov. 9, 1) as a concealed thing (from *כְּמָח*); an explanation which even if it be an accommodation is possible only by connexion with *כְּמָח*. Deriv. the proper name *מְכָמָחָר*.

כְּן see *כָּן* II. and *כְּנָה*.

כָּן I. m. an alleged singular to *כְּנִים* (see *כְּנָה*) and in *כָּמוֹ* Is. 51, 6 (according to de Dieu, Vitringa, Lowth); but it should be referred to *כָּן* IV. (which see).

כָּן II. (along with *כָּן*, but with *suff.* *כְּנִי*, *כְּנָה*, *כְּנִי*; from *כָּנָן*) m. 1. a base, pedestal, stand (of a basin) 1 KINGS 7, 29 (but where the old versions have either taken it in the meaning of *כָּן* III., or read *כָּנָן* which they have united with *כְּנִי*). 7, 31 pedestal-work, a well-known form of the *Kén*, probably of the laver before the tabernacle Ex. 30, 18; 31, 9; 35, 16; 38, 8; Lev. 8, 11; in any case different in form from *כְּנָה* (which see). *כָּן חָרָן* Is. 33, 23 the pedestal of the mast, i. e. the socket in which the mast stands, the Greek *μεσοδμη, ιστομένη* &c. — 2. Metaphor. place, station, office, GEN. 40, 13; 41, 13; DAN. 11, 20 and in his place will stand up, i. e. will follow him (Antiochus the great); 11, 21; *עַל-כָּנִי יִבְכֶּה* 11, 38 in his place (i. e. in his temple) he shews honour to him (to *מַעֲזִיָּה*, i. e. the Melcart at Tyre). More difficult linguistically is the passage 11, 7: and a shoot (*כָּן* to be explained as in 11, 5; NEH. 13, 28; Ex. 6, 25) of her roots (i. e. who comes from the same origin) shall rise up in his place (where the prepos. *עַל* is left out before *כָּנִי*, or direction stands in the accus.); hence the LXX and Vulg. have taken *כָּן* here in the sense of *כְּנָה* (Ps. 80, 16), which, however, is unnecessary. Syr. *ܡܚܡܝܬܐ*, *ܡܚܡܝܬܐ* the same.

כָּן III. (prop. part. m. of *כָּנָן*, then a participial adjective; pl. *כְּנִים*) 1. adj.

m. prop. standing upright, standing firm, like יָשָׁר, hence figur. *upright, honest*, GEN. 42, 11 19 31 33 34, oppos. to מְרִגֵּל (spy). — 2. Subst. neuter, and so an *adv.* to the verbs יָשָׁר *right, honestly* 2 KINGS 7, 9, ECCLES. 8, 10, to דָּבַר NUM. 27, 7; 36, 5, דָּבַר EX. 10, 29; *rightly* JOSEPH. 2, 4; EZR. 10, 2; *sure, right*, לֹא בֵן *not sure* PROV. 15, 7 (LXX and Syr.); לֹא-בֵן *the not right, i. e. the false, empty* IS. 16, 6; JER. 8, 6; 23, 10 *their strength is unjustness*; 48, 30 *and the falsehood of his speeches*; while 2 SAM. 18, 14, EZ. 11, 5 and 33, 10, ZECH. 11, 11, NEH. 2, 16 are better referred to בֵּן IV. Syr. בֵּן the same.

בֵּן IV., before Makkeph בֵּן- (a particle of confirming and comparison, which has nothing in common with the idea of a verb, and should not, therefore, be derived from a verb-root) *adv.* (*comparing and confirming*) *so, thus, just so, sic, ita, ουτως*, where a confirmation of what precedes, or agreement with it, is intended to be expressed GEN. 1, 7 9 11; 1 KINGS 20, 40; JER. 5, 31; AM. 4, 5, or a comparison is emphasised by it, *thus and not otherwise*, so to speak, 1 SAM. 23, 17, *in this manner*; 1 KINGS 1, 36 *God so grant* (i. e. confirm), where three mss. read יִעָשֶׂה בֵּן; JER. 5, 31 *my people love it so*, i. e. will have it take place so. Strictly considered, בֵּן is used a) as a comparison-particle of condition, *so, of such a nature, of such kind*, talis, ita comparatus, JOB 9, 35 *I am not of such a nature, so constituted, with myself*, i. e. it does not look so in my heart; JER. 14, 10 *in so peculiar a way do they love to wander*, referring to 13, 27; PS. 127, 2 *just so*, i. e. so good and copiously, *does the Lord give his beloved*, or בֵּן is here = כְּזֹאת *of such kind*. Here belongs also PS. 61, 9 *in this manner* (i. e. with such instrumental music) *do I praise thee*. b) increasing the quality or quantity, i. e. comparing a thing with what is higher or nobler, NAH. 1, 12 *though they be complete and so very numerous ... yet they will be cut off entirely*. c) a particle of comparing number: *so much, in such number, tot*, EX. 10, 14; JUDGES

21, 14; 1 KINGS 10, 12. d) referring to time: *so long, immediately, forthwith*, 1 SAM. 9, 13, where בֵּן stands in the preceding member, which is also omitted in poetry PS. 48, 6; Greek *ως ... ως*. e) comparing the strength of degree, HOS. 11, 2 *they call to them, in the same degree they turn from them*; in this case we have elsewhere either בֵּן ... בֵּן GEN. 18, 25, or בֵּן ... בֵּן PS. 127, 4; JO. 2, 4; 2 KINGS 7, 18-20. f) the element of comparison going into the background and the confirmation-power alone appearing, as in אֲבָן (which see): *certainly, surely, yea* PS. 61, 9; 63, 3; therefore it even introduces a new clause PROV. 11, 19. g) like אֲבָן (which see) limiting what precedes, *however, but, yet*, PROV. 28, 2 *but it continues long under intelligent, knowing men*; PS. 90, 12 *yet teach us to number our days*.

The application of בֵּן compounded with prepositions is much more extensive, whether they be independent words (אֲחֵר, אֲחֵרִי, אֲחֵרִי, אֲחֵרִי), or attach themselves to it inseparably (בֵּן, לֵב), or if it be connected with a demonstrative (אֲבָן). To these belong: a) אֲחֵר בֵּן prop. after it was so, *hereupon* LEV. 14, 36, coinciding almost with אֲחֵר יָדָה 2 CHR. 32, 9, אֲחֵר בֵּן EZ. 40, 1; אֲחֵר בֵּן after that GEN. 15, 14, אֲחֵר בֵּן after that 2 SAM. 3, 28. b) בֵּן בֵּן *in such wise, so*, ECCLES. 8, 10 (the adverbative yet lies here in י), ESTH. 4, 16, without there being any necessity for taking the בֵּן as in בֵּן בֵּן for בֵּן essential. c) לֵב בֵּן (לֵב instead of לֵב, when the part attached is firm or has the accent immediately after לֵב, comp. לֵב, לֵב, לֵב) prop. to such, at such, then a causal adverb, *on such account, on that account, therefore*, usually at the beginning of an important inference (propterea, ideo, idcirco) EX. 6, 6; JUDGES 10, 13; 1 SAM. 2, 30; *therefore that something may not take place* GEN. 4, 15. Sometimes יָדָה בֵּן stands in the protasis IS. 8, 6 7, or יָדָה alone 29, 13 14. Also: *for this very reason*, 26, 14 *so that they (the oppressors) may be destroyed for*

ever. Sometimes it refers to the following, as also עַל-כֵּן (Job 34, 27) Job 20, 2. In an adversative sense, like אֲפֹכֶן (which see) and כֵּן alone, with the meaning *yet, yet therefore, nevertheless*, Is. 7, 14; 10, 24; 27, 9, with אֲפֹכֶן (*although*) in the protasis Jer. 5, 2; yet it may be sometimes taken as in (a) Ez. 39, 25; Hos. 2, 11. d) עַל-כֵּן *on that account because*, almost like לִכֵּן, *for that very reason, therefore*, as a consequence Gen. 2, 24; 10, 9; 1 Sam. 5, 5, *for that reason* Is. 5, 25, conseq. coordinate with the preceding of which it expresses the sequel. Occasionally עַל-כֵּן does not introduce a consequence, but the reason, *because*, as in south German *drum* for *weil*, Jer. 31, 20 *because my bowels are moved for him, I will have mercy upon him*; 48, 36 *for they have lost all that they have done with relation to the remnant* (see יִרְדָּה); Ps. 1, 5 *because sinners do not stand in the judgment &c., they shall perish like chaff*; 42, 7 *for I remember thee from the land of Jordan and the Hermon mountain* (i. e. from the holy land); 45, 3 *for God has blessed thee for ever*. Rarely with the meaning of לִכֵּן (Jer. 5, 2) = בְּכָל-זֶאת *with all this, nevertheless* Hab. 1, 17. e) עַל-כֵּן prop. quod propterea, propterea quod, *for because, for on this account &c.*, where כֵּן establishes the union with the preceding Gen. 18, 5; 19, 8; 33, 10; 38, 26; Num. 10, 31; 14, 43; 2 Sam. 18, 20 K'ri; Jer. 29, 28; 38, 4. f) עַד-כֵּן *until now, hucusque* Neh. 2, 16, where כֵּן appears to be = Aram. כֵּצֵן, since עַד-כֵּצֵן (Ezr. 5, 16) is used in the same sense.

As to the derivation of this particle, its origin from כֵּן cannot be thought of, whether we look to its manifold significations, or its connection with כ and ק, or its applications and modes of orthography in the Babylonian (Chaldean), Syrian, Zabian, Arabian &c. In Babylonian, it is true, it is also כֵּן, but entirely with the meaning of the Hebr. קָרָה, referring to what follows (see Aram. כֵּן); but כֵּן *here, there*, i. e. כֵּן *here, there*, לְכֵן *hither, thence*, Zab. כֵּן *ita, utique*, Syr. כֵּן *now, then*, כֵּן

so, usually corresponds to it; and from כֵּן arises כֵּן in compounds, after *n* is changed into *l*; Ar. كُن, still preserved in كِنَ (nevertheless). We see from this, that כֵּן may have been a very old particle, of which כֵּן is a collateral form. The Babylonian כֵּצֵן (which see) must also be referred to this place both in signification and form; along with which there also existed כֵּצֵן (after the form כֵּצֵל), whence the feminine כֵּצֵנָה (which see) was developed; and therefore כֵּן should not be here a preposition.

כֵּן Aram. *adv. so, thus, ita*, as a comparison-particle referring to what immediately follows Dan. 2, 25; 4, 11; 6, 7; 7, 23; Ezr. 5, 3; 6, 2; = Hebr. קָרָה, with which it is connected etymologically.

כֵּנָה Aram. same as Hebr. כֵּנָה in Pih. (which see). Deriv. כֵּנָה, כֵּנָה.

כֵּנָה (Kal unused) *tr. to distinguish, to come to know*, a person or thing being distinguished from others by marks, name, and appellation. The fundamental signification is, as in יָדַע I. and II. (which see) and in בָּדַל, *to divide, separate, sunder, then to mark, to know*. The stem is thus connected with חָנָה II. belonging to חָנָה, with כֵּן, and in this metaphor. sense with the Sanskr. *gno*, Lat. *gno, gna*, Greek *γνω*; as also in its original meaning with the Greek *σύν-ω, σύν-ω, σύν-ω* "to pierce into a thing" (comp. כֵּנָה). Ar. كَنَا, Aram. כֵּנָה and כֵּנָה the same. Deriv. כֵּנָה.

Pih. כֵּנָה (*fut. יִכְנֶה*) 1. (not used) *to pierce, bite, cut into*, of biting or stinging little animals, as gnats, worms &c. Deriv. כֵּנָה. — 2. Prop. *to make knowable (by surnames, marks, titles)*, hence *to name, to distinguish, to address, to call by an honourable name* Is. 44, 5; 45, 4; therefore with אֵל of the person *to speak confidentially to one, to flatter*, so far as addressing by surnames was a token of familiarity Job 32, 21 22; comp. Arab. كَنَى II. the same, whence كُنْيَة a surname, agnomen (= ad-nomen), Syr.

the same; nomen itself arose from gnomen, from gnosco (*Fürst, Lehrs.* 178).

כִּנְרָה *f.* a layer-plant, a shoot (from the masc. כֵּן) Ps. 80, 16, conseq. referring to יִסְקֹד vs. 15 (Targ.). It should be derived from כִּנֵּן to set, to plant, which this verb may also mean (comp. נָצַב, שָׂחַל).

כִּנְרָה *n. p.* of a city and territory, designated along with חֲרָן and עֵרָן as a Sabeian mart (רִכְלֵי שָׁבָא), אֲשִׁיר and בְּלִמְד in its vicinity being likewise mentioned as Sabeian places of commerce, with which the Tyrians carried on business intercourse Ez. 27, 23. Since שָׁבָא is known to be the great district of the Sabeians in south-western Arabia, comprehending several tribes and territories (see שָׁבָא), חֲרָן, עֵרָן, אֲשִׁיר and בְּלִמְד should be looked for in south Arabia: חֲרָן must be *Kárrai* situated on the Arabian gulf, 12 stations south of Mecca (Assemani B.O. III, 2. p. 563; Steph. Byzant. s. v.), see חֲרָן p. 491; עֵרָן is the modern *Aden* (Ar. عَدَن) in Yemen, likewise on the south-coast, the Arabia felix of the ancients; אֲשִׁיר may be identified with the district of the Aser-tribes, also in the south, where בְּלִמְד should be looked for; and therefore *Canne* on the south-coast of Arabia, called by the Greeks *Kánn* (Ptol. 6, 7, 10; Plin. H. N. 6, 26), should be looked for in our כִּנְרָה. If this be so, כִּנְרָה should not be identified with כִּלְנָה (which see).

כִּנְרָה (*pl.* כִּנְרִים, as the plur. of פִּשְׁתָּה, יִרְנָה, מְלָה &c. is formed in the same way) *f. prop.* a piercing and biting little animal, hence a gnat, a stinging-fly Ex. 8, 13 14. Ps. 105, 31, such being frequent in the swamps of Egypt; Targ. קִלְמָא, Syr. مَكْنَا, Ar. قمل (in Saadia), applied to all kinds of stinging insects; which expressions have proceeded from a similar fundamental signification. Comp. Talm. כִּנְרָה (Pea ch. 9) a sort of grain-worm, כִּנְרָה רֹחֶשֶׁת a louse, כִּנְרָה קַפְצָה a flea, כִּנְרָה tongs from כִּנְרָה to lay hold of, כִּנְרָה the name of a piercing worm.

כִּנְרָה see Aram. כִּנְרָה.

כִּנְרָה or כִּנְרָה (with *suff.* כִּנְרָה; 1 *pl.* כִּנְרִים, with *suff.* כִּנְרִיךְ; 2 *pl.* כִּנְרִיךְ, with *suff.* כִּנְרִיךְ) *m.* a harp, usually supposed to be named from its tremulous, stridulous sound (see חֲמָה); more correctly from its bent, arched form (see כִּנְרָה), the invention of which, as well as of the עֵינָב (which see), is ascribed to the Cainite *Jubal* GEN. 4, 21, i. e. it originated in pastoral life; as the god Pan is said to have invented the reed-pipe (*fistula pastorecia*) and flute (Plin. H. N. 7, 57), and Apollo the lyre. It was the most usual instrument of the Hebrews. Being a stringed instrument it was played upon with the hand (כִּנְרָה, נָגַן בְּכָהַר by the ancient Hebrews, and served to dispel melancholy 1 SAM. 16, 16 23; 18, 10; 19, 9; or to accompany a poem or song of praise Ps. 49, 5, לְיָמֵי זִמְרָה בְּכָהַר to sing to one with the accompaniment of the harp 71, 22; 98, 5; 147, 7; בְּכָהַר לְיָמֵי זִמְרָה to give praise to one accompanied by the harp 33, 2; 43, 4; also 'הָלַל בְּכָהַר 150, 3. It was also used in divine service 1 KINGS 10, 12, then to accompany the songs at drinking feasts Is. 5, 12; 24, 8, and by the roving courtesan 23, 16, generally in rejoicing GEN. 31, 27, but also in mourning Job 30, 31. The instrument immediately following the כִּנְרָה is the עֵינָב GEN. 4, 21, subsequently the חֲמָה was added 31, 27; and in Samuel's time the נָבֵל and חֲלִיל 1 SAM. 10, 5. In contrast with the נָבֵל, 'ב' got the epithet נָנִים Ps. 81, 3. In the temple-music מְצִלְתִּים were added to the 'ב' NEH. 12, 27. 'ב' was also used by leading musicians (מְנַצֵּחַ) to give the tune and tone 1 CHR. 15, 21 (see מְנַצֵּחַ); מְצִלְתִּים and נָבִלִים being also applied to that purpose 15, 28; 16, 5. Playing on the harp is expressed by חָסַשׁ GEN. 4, 21, נָגַן 1 SAM. 16, 16, 23; the mode of execution upon it by נָבֵל 1 CHR. 25, 1 3 and perhaps also חֲלִיל (which see) Ps. 92, 4. Giving the keynote with it is denoted by חֲשִׁמִּיעַ 1 CHR. 15, 28 or נָצַח 15, 21. — This genuine

Hebrew word, which is confirmed as a native of the language by כְּנָרָה (which see), is called in Syr. ܟܢܪܐ or ܟܢܪܐ, Ar.

כְּנָרָה (appearing in a great variety of transpositions). In Phenic. כְּנָר is the same, which was played at the mourning festivals of Adonis, and personified by the Greeks as the father of Adonis; from the Phenicians the word passed over to the Greeks in κινύρα, κινύρα.

כְּנָרָה *Aram.* see כְּנָר.

כְּנָרָה see Hebr. כְּנָר.

כְּנָרָה (*Jāhu is founder*) *n. p. m.* JER. 22, 24, for which there are, in 24, 1 כְּנָרָה, in ESTH. 2, 6 יְכָנְיָה, in 2 KINGS 24, 6 יְהוֹיָכִין, in Ez. 1, 2 יְהוֹיָכִין. כְּנָר may be the participle Kal of כָּנַר, with a like meaning to יְכָנְיָה.

כָּנַר (not used) *tr.* to pierce into, to cut into, to pinch, same as כָּנַר, of which it is an enlarged form; as also the Greek κινύρα, κινύρα are merely enlarged from a simple form identical with כָּנַר. Arab. كَنْم the same, hence كَنْمَة a wound. Deriv. from an intensive form

כָּנַר (from כָּנַר) *coll. f.* same as כָּנַר from כָּנַר Ex. 8, 13 14; but as כָּנַר stands defect. also in 8, 12, it should perhaps be merely pointed כָּנַר, as the Sam. cod. has; Talm. כְּנִימָה fruit-worm.

כְּנָמָה (formed from כָּנַר or כָּנַר with the termination נָמָה) *Aram. adv. so, thus, nominatim, nam,* referring to what follows Ezr. 4, 8; 5, 9 11, or to what precedes 5, 4; 6, 13; on the form and derivation comp. *Fürst, Lehrs.* p. 188. A derivation of it from כָּנַר according to the Talmudic future form כְּנִימָה is inadmissible, because a) a Talm. form can hardly be accepted here, b) it must have been written כְּנִימָה, and c) coupled with כָּנַר Ezr. 5, 4, it does not at all suit. The Syr. ܟܢܪܐ namely, from ܟܢܪܐ, only proves that the Resh of כָּנַר may disappear.

כָּנַר (not used) 1. *intr.* same as כָּנַר (כָּנַר) to stand upright, to stand fast, of a base,

to be set up, to be fixed, of a post, to be set, planted, of a slip; deriv. כָּנַר II., כָּנַר. — 2. also like כָּנַר *tr.* to prepare, to make, to fit; deriv. כָּנַר in the proper names כְּנָנִי, כְּנָנִי, כְּנָנִי. — The stem is closely connected in its organic root with כָּנַר III. and כָּנַר, while the

Ar. كَنْ should be combined with the Hebrew כָּנַר, כָּנַר; in Phenic. כָּנַר is the same, from which comes the intensive form כָּנַר (channon) set upright, erected, a post, palus, stipes (*Plaut. Poen.* 2, 53); a post, palus, stipes (*Plaut. Poen.* 2, 53); crux in Aramaean having proceeded from a similar fundamental conception.

כָּנַר (*constr.* כָּנַר) see כָּנַר, כָּנַר. כָּנַר (abridged from כָּנַר; *Jah is the Creating*) *n. p. m.* NEH. 9, 4.

כָּנַר see כָּנַר (the same as כָּנַר) *n. p. m.* 1 CHR. 15, 22, for which 15, 27 has כָּנַר. כָּנַר (the same) *n. p. m.* 2 CHR. 31, 12. The ַ under כ has remained.

כָּנַר (*part. כָּנַר, inf. constr. כָּנַר*) *tr.* 1. to collect, to bring together, כָּנַר Eccl. 3, 5, oppos. to כָּנַר; to heap up, along with כָּנַר 2, 26; to assemble ESTH. 4, 16, 1 CHR. 22, 2, כָּנַר to collect into a thing NEH. 12, 44; to gather together Ps. 33, 7. Phenic. כָּנַר the same (*Kit.* 15, 4); Targ. כָּנַר and כָּנַר, Syr. ܟܢܪܐ, Ar. كَنْس, كَنْس the same, hence כָּנַר, the modern Hebrew כָּנַר, Ar. كَنْسَة a place of meeting, synagogue, church, temple. (The stem כָּנַר adduced above page 294 has also this meaning in the first instance.) — 2. (not used) to veil, to hide, the members or parts of the body, as also כָּנַר 3 has the same signification, whence the noun כָּנַר (= גָּלוּם) is derived. Comp. Ar. كَنْس ambush. Deriv. כָּנַר.

A fundamental signification to conceal, to cover, does not shew itself in Hebrew in this verb, especially as the nouns כָּנַר and כָּנַר do not at all agree with it; it is also a question whether

level coast district of Palestine from the northern boundary of the Sidonian state as far as Gaza, inhabited by the Phenicians, principally in very early times, i. e. Phenicia in a more confined sense, a part of the Palestinian coast to which the district of Tyre and Sidon belonged Is. 23, 11, and whose inhabitants were called exclusively כְּנַעֲנִי Ex. 3, 8 17; 13, 5; 33, 2; Josh. 3, 10; 11, 3; Judges 3, 5; Ezr. 9, 1; Neh. 9, 8, mentioned along with the other Phenician tribes, e.g. חֲתִי, אַמֹּרִי, יְבוּסִי, חֲזָקִי, פְּרִזִּי, אֲמֹרִי, גִּרְזָאִי, that dwell in the interior. And the district of the two Sidonian states was actually called "the great plain" (τὸ μέγα πεδῖον, *Joseph. Ant.* 5, 3, 1); the ancients (*Augustini* enarr. in Psalmos 104 §. 7; *Hieron.* de nominibus hebr.) already explaining the name כְּנַעֲנִי as above; Scripture, in like manner, describing the Sidonian plain in the north as the border land of Canaan Gen. 10, 19, Philistia in the south being excluded, Is. 23, 11 compared with Jer. 47, 4. But this original limitation of Canaan, adapted as it was to the name, was much extended at certain times, so that the signification of the name remains quite unregarded. So e.g. פְּלִשְׁתִּי is reckoned to Phenicia Zeph. 2, 5, Gen. 10, 19, and the southern border is extended as far as Egypt, to El-Arish at Rhinocorura &c. Num. 34, 5; Josh. 13, 3; 15, 4 47. For the whole Palestine on this side Jordan the name כְּנַעֲנִי was used only because Phenician tribes had settled there before the Hebrews, and it was therefore applied only archaically in describing pre-Israelite states, i. e. when the ancient inhabitants (Num. 33, 40; Deut. 11, 30; Ez. 16, 29; Ps. 106, 38), the wanderings of the patriarchs and progenitors of tribes in this land (Gen. 16, 3; 36, 6; 37, 1), the promises respecting it (Gen. 11, 31; 12, 5; 17, 8; Ps. 106, 11), and their fulfilment (Lev. 14, 34; 18, 3; 25, 38; Num. 13, 2; 34, 29) were the subject, as well as when later writers speak of the relations of primitive times (Jud. 6, 10; *Joseph.* in the first books of Ant.); but the appellation ceases with the settlement of the Israelites;

except that occasionally when one wished to designate the inhabitants of the deep Jordan-valley (Num. 13, 29; Josh. 11, 3), or to speak of the land on this side Jordan in contrast with the high land of Gilead (Num. 33, 51; Josh. 22, 9 11 32; Judges 21, 12; compared with Gen. 33, 18; 35, 6), he used the name כְּנַעֲנִי with a consciousness of its meaning. For כְּנַעֲנִי alone we have often כְּנַעֲנִי Gen. 11, 31 &c. — 3. (pl. with suff. כְּנַעֲנִיָּה) *Canaanites, Phenicians*, standing for אִשׁ כְּנַעֲנִי or כְּנַעֲנִיָּה, as רַמְשֵׁק (Gen. 15, 2) is for אִשׁ רַמְשֵׁק or רַמְשֵׁקִי, in the sense of *merchants* Is. 23, 8, Hos. 12, 8, Zeph. 1, 11, כְּנַעֲנִי (which see) being also used in this meaning.

כְּנַעֲנִיָּה (*Phenicia*, the original form of כְּנַעֲנִי) *n. p. m.* 1 Chr. 7, 10, 2 Chr. 18, 10, spoken of Benjamite families, perhaps because they were received out of Phenicia, such being found in this tribe also from אִשׁ כְּנַעֲנִי, אִשׁ כְּנַעֲנִיָּה &c.

כְּנַעֲנִי (pl. כְּנַעֲנִיִּים) *Gentile m.* (from כְּנַעֲנִיָּה) *f.* 1. *a Canaanite male or female, a Phenician male or female*, Gen. 38, 2; 46, 10; Ex. 6, 15; Ob. 20; Neh. 9, 24; but כְּנַעֲנִיָּה is most frequently used as a collective Gen. 24, 3, Judges 1, 1, construed with the sing. Gen. 50, 11. As we see under כְּנַעֲנִי, the Phenicians at the sea are chiefly meant by the word Josh. 5, 1; then the inhabitants of the depressed valley of the Jordan Num. 13, 29, Deut. 11, 30, Josh. 11, 3, without including the Phenician tribes, e.g. חֲתִי Gen. 13, 7, חֲזָקִי, אַמֹּרִי Ex. 23, 28, יְבוּסִי and אֲמֹרִי 13, 5, גִּרְזָאִי Deut. 7, 1, קְנִזִּי, קְנִזִּיָּה Gen. 15, 19-21. But all the inhabitants of Palestine on this side Jordan were archaically called so by the Hebrews before the latter got possession of the country Gen. 10, 18 19; 12, 6; Judges 1, 10; hence אִשׁ כְּנַעֲנִיָּה = אִשׁ כְּנַעֲנִיָּה Ex. 3, 17, Deut. 11, 50, for which also we have אִשׁ כְּנַעֲנִיָּה Ex. 3, 8 for Palestine on this side Jordan. — 2. *merchant, tradesman* (see כְּנַעֲנִי) Zech. 14, 21, Job 40, 30, Prov. 31, 24, because the Phenicians were the

principal commercial people in ancient times.

כָּנַף (Kal unused) 1. *intr. to be at the side, to be bent or turned to the side, to give way to the side*; comp. **נָבַב** to lay aside, to purloin, Arab. **جَنَبَ** to bend off to the side, to give way sideways (whence **جَنْبَ** side), **جَنَفَ** the same, **حَنَفَ** (חָנַף) deflexit, especially to turn from one religion to another, whence **خَنِيف** a believer, i. e. one who has turned from a false to the true religion, and perhaps the Hebrew **חָנַף** vice versa to turn from the true religion, to apostatise (according to which the fundamental signification of **חָנַף** above would have to be altered); Targ. **נָבַב** = Hebrew **כָּנַף**. Whether, with this fundamental signification, the organic root lies in **נָבַב** (see **נָבַב**), since Targ. **נָבַב**, Syr. **ܢܒܒ** (with **ܢܒܒ**) signify "side", is improbable, according to the analogy of the Arabic; rather does the organic root appear to be here also **נָבַב**. Hence according to some the *Nifal*. — 2. *to surround with a rim, to wind about, to cover, to protect, to border, a meaning which the Ar. كنف has decidedly*; whence **כִּנִּיף** a covering, a veil. Deriv. **כָּנַף**.

The two meanings distinctly expressed in the verb belong together, and are to be developed out of one another, since a) **צָלַע** (Ar. **ضلع**) to bend or turn off, from which comes **צָלַע** and **צָלַע** side, wing (of a door), country, district, is connected with **צָלַל** to cover or veil around; b) Aram. **ܕܝܢܐ**, **ܕܝܢܐ** side, comes from **ܕܝܢܐ**, **ܕܝܢܐ**, Ar. **دَفَنَ** to cover about, c) Hebrew **אָצַל** side, from **אָצַל**, Arab. **وَصَلَ** to bind about, d) Ar. **قَطَرَ** side, country, from **قَطَرَ** to bind about, e) Hebrew **חָבַל** country, district, from **חָבַל** to border about, to bind around; and f) Targ. **גִּבְרִי**, Syr. **ܓܒܪܝܐ** circumference, enclosure, margin, standing for Hebr. **גִּבְרִי** and **מִסְבָּרָה**, signifies also "wing", like the simple **גִּבְרִי** &c. &c. The

original idea is prob. *to enclose, to surround with a rim, to cover about*, i. e. to make a bending line round and round, spoken of an enclosure, an edging, a border, *to surround with a border*; hence **כָּנַף** may mean an edge, border (metaphor. final point, extreme end, point, and Ar. **كَنَفَ** a district bordered about, like **مَدِينَة** and protection all round; out of which also the noun-idea "side" and "wing" might be easily explained, as if they were a kind of enclosure or protection of a body, just as the verb **צָרַר** belonging to the noun **צָרַר** is connected with **צָרַר**. From this fundamental signification **כָּנַף** means metaphor. *to bend or turn aside* &c. out of which we can explain *Nifal*. The organic root is **כָּנַף**, which exists also in **כָּנַף**, **כָּנַף** &c. Comp. Ar. **كَنِيف** covering, protection.

Nif. **נִכְנַף** (fut. **יִכְנַף**) *to put oneself aside, to turn away*, Is. 30, 20 *thy teacher i. e. thy prophet (מִוִּירֵךְ for מוֹרֵךְ) shall not turn away*, instead of being obliged to withdraw sooner (*Ibn Gamäch*).

כָּנַף (constr. **כָּנַף**, with suff. **כָּנַפִּי**, **כָּנַפְךָ**, **כָּנַפֵּנוּ**, also as pl., **כָּנַפִּים**, constr. **כָּנַפִּי**, with suff. **כָּנַפִּי**, **כָּנַפִּי**, **כָּנַפִּי**; plur. in another sense **כָּנַפִּים**, constr. **כָּנַפִּים**) f. (seldom masc. 2 Chr. 3, 11 12 13; Ez. 7, 2 K'ri) 1. *a wing* (see **כָּנַף**), so called from covering the body Is. 10, 14; Job 39, 13; Ez. 1, 8; dual **כָּנַפִּים** a pair of wings Ex. 25, 20, 1 Kings 8, 7, also for the plural Is. 6, 2; Ez. 1, 6; 10, 21; collect. in **כָּנַף** Gen. 1, 21, **כָּנַף** DEUT. 4, 17, Ps. 148, 10 *birds of wing*, i. e. birds which have wings (wings being the chief characteristic of birds); poet. **כָּנַף** Prov. 1, 17, or **כָּנַפִּים** Eccl. 10, 20 *possessor of wings, a winged one*, i. e. a bird; seldom **כָּנַף** alone for *bird* Is. 10, 14; sometimes without such close union, e. g. **כָּנַף** Ez. 39, 17, **כָּנַף** GEN. 7, 14. — As a figure a) of swiftness, hence *wings of the wind* Ps. 18, 11, *of the dawn* 139, 9, and to this the ancients (LXX., Targ., Kimchi) also referred **כָּנַפִּים** Is. 18, 1 *ships*

of wings, i. e. winged ships (צִלְצִל = Ar. ظلّ ships, Kam. pag. 1495, but see signif. 5); b) very often a figure of protection, hence the expressions of protection Ruth 3, 9, הִסְתִּיר בְּצֵל בְּנִסְתִּים, Ps. 17, 8, הִסְתִּיר בְּצֵל כִּי, Ruth 2, 12, הִסְתִּיר תַּחַת כִּי, expressing the idea of protection. — 2. the skirt, of an upper garment 1 Sam. 24, 6, fully הִמְצִיל בְּנֶה 24, 5 12 or הִבְנִיר כִּי Num. 15, 38, Hag. 2, 12, for which we have also בְּנֶה alone 2, 12, Zech. 8, 23, in which sense בְּנֶה also stands for the constr. pl. Deut. 22, 12. — 3. the upper garment, with which one is covered at night, or the covering itself Ez. 16, 8, and פָּרַשׁ בְּנֶה עַל (= ἐπιστάλας Luke 1, 35) of sexual connexion, like 'גִּלְהָה בְּנֶה פֶ' (= גִּלְהָה עָרְוָה פֶ' to remove the coverlet of one Deut. 23, 1; 27, 20. — 4. edge, extreme border, of the earth, prop. corner, the earth being conceived of by the ancients (e. g. by Eratosthenes) as a garment spread out, Is. 24, 16 from the edge of the earth, i. e. from the Philistine and Phœnician coasts, they being called אֲרָצֵי הָאֵרֶץ (Ps. 72, 8; Zech. 9, 10); usual is the constr. pl. בְּנֶהוֹת of the four extreme ends of the earth, the four quarters of the world Is. 11, 12; Ez. 7, 2 K'ri; Job 37, 3. — 5. side (see בְּנֶה), Is. 8, 8 the extensions of his sides are a fulness of the breadth of the land, i. e. the overflowing waters extend widely on both sides, and fill the land. Here belongs אֲרָץ צִלְצִל בְּנֶהוֹת Is. 18, 1 the land of the shadow of both sides, i. e. the shadow of the two mountain-chains of Egypt (Saadia, Ibn Ganach), or better the land of the double shadow, i. e. which throws its shadow sometimes to the south, sometimes to the north, a fact which the ancients found worthy of notice at Meroe (Luc. Phars. 4, 333; Plin. H. N. 2, 75). See צִלְצִל. — 6. the upper, extreme end of a building, a point, head, pinnacle &c., generally all that has any resemblance to "a wing". Hence Dan. 9, 27 and upon the battlement (i. e. the extreme end above) of the horrible abomination (שִׁקְצִים מְשֻׁמֵּם 9, 27 = שִׁקְצִי

שִׁקְצִי 11, 31; 12, 11), i. e. of the idolatrous altar, and even to destruction and the decree (i. e. till the completed, perfect annihilation) will God's anger be poured out upon the abomination. Ar. كَفَّ the same.

כֶּנֶר (not used) tr. to make bow-shaped, arched, bellied, basin-shaped, to bend; Ar. حَنَى the same, whence حَنِيرَ arched, bent work, especially after the manner of tortoise-shell boxes, or what is made out of tortoise shell. The Hebr. צֶנֶר (according to the frequent interchange of כ and צ), and Ar. صَنَر have the same fundamental signification (see צֶנֶר). The attempt to explain כֶּנֶר as onomatopoeic, must be rejected, because of the derivatives.

Pih. כֶּנֶר (not used) to make greatly bent, arched, bellied. Deriv. כְּנֹר, and the proper names כְּנֹרָה, כְּנֹרָה, כְּנֹרָה.

כְּנֹרָה see כְּנֹרָה.

כְּנֹרָה see כְּנֹרָה.

כְּנֹרָה (prop. basin, from כֶּנֶר) 1. n. p. of a basin-shaped and very fruitful district (בְּקִיעָה) and territory from the sea of מֶלֶךְ to the south point of Genesaret, which has some resemblance to the hollowed out body of a כְּנֹר Deut. 3, 17 (where, however, the Jer. Targ. 1. takes it merely as the name of a city, and identifies it with Tabariyya). Josephus (B. J. 3, 10, 7 and 8), as also the Talmud (Berach. 44), already describe the fertility of this low-lying territory (Γεννησαρίτις, גִּנְסָרָה), which was 30 stadia long and 20 broad, according to the former. The word commonly occurs in the plur. כְּנֹרָה 1 Kings 15, 20 or כְּנֹרָה Josh. 11, 2. — 2. n. p. of a city built in this basin at the sea of Galilee (יָם כְּנֹרָה), which was assigned to Naphthali Josh. 19, 35. In later times it was called גִּנְסָר Genusar (Megilla 6^a). In the Talmudic period one Jonathan ben Charsa was born there (Tosiphta Kelim, at the end); and at the time of Farchi (at the beginning of the 14th century) it

was still in existence, lying, without doubt, one hour north-west of Tabariyya, where the ruins of *Gansur* are still found at the present day. From the name of this city the sea of Galilee, so-called at a later time, was styled ים-קנרת Num. 34, 11, Josh. 13, 27, or ים קנרת 12, 3; in the Talmud ים קנרת. The later word קנרת, קנרת (in the Targ. and Mishna), *Γεννησαρ* (1 Macc. 11, 67), *Γεννησαρ* (in Josephus and the New Test., is to be derived perhaps from קנש, Ar. *خَنَّس* to make a bow, to bend (comp. *عَنَس*, *عَنَس* inflexit, incurvavit) with the formative syllable *-n* (comp. קנש, קנרת, קנרת &c.), which amounts to the same fundamental signification. The Galilean Sea is now called *el-Shuweir*.

כנש (inf. מְקַנֵּשׁ) Aram. tr. to gather together, DAN. 3, 2, Hebrew קנש, Syr. *كنس*, Arab. *كنس*.

Ithpe. מְקַנֵּשׁ (part. pl. מְקַנֵּשׁ) to be gathered together DAN. 3, 27.

כנרת (after the form מנרת, see Fürst, Lehrgeb. p. 177; pl. קנרת after the Aramaean manner, since in Hebrew we should expect קנרת like מנרת, or קנרת like מנרת from מנרת, with suff. קנרת) fem. prop. abstr. the giving of a title, the being invested with an honourable name, acquaintance, intimacy, like מנרת; therefore concrete: one invested with office, a friend, an associate, colleague EZR. 4, 7 (the idea of likeness lies more in the suffix than the noun).

כנרת (only pl. קנרת, constr. קנרת, with suff. קנרת, קנרת, as if from קנרת) Aram. f. same as Hebr. קנרת EZR. 4, 9 17 23; 5, 3 6; 6, 6 13; Syr. *كنال* the same.

כנס see בְּסִלָּה.

כס m. a throne, in the old poem Ex. 17, 16 for כסא, which form singularly abridged was interpreted by the Talmudic Hagada like the use of כס (see Rashi). But the cod. Sam. has the full form כסא instead. Since, however, the

meaning "throne" gives no sense whatever, and a verb is wanting to the phrase בְּיָדֵי עַל-כֶּסֶּם, moreover since the formula of an oath is never expressed so, and also because the introductory בְּיָד is obviously intended to explain the preceding altar-name כֶּסֶּם (17, 15), it is better to read כס, and translate with the preceding verse: *and Moses built an altar* (in remembrance of the victory over Amalek), *and called it* (better "the banner planted upon it") "God is my banner". And he said (as the reason of this appellation): *for the memorial* (see יד page 539) *is upon the banner of God: "Jehovah wages war with Amalek from generation to generation"* i. e. the sentence from מְלָחְמָה to יָד is the memorial or sign of remembrance, the inscription (יד), as it were, upon the divine banner (כס) of the altar כֶּסֶּם. The LXX read *ἐν ἡν ἡ* (ἐν ἡν ἡ) *power* (God wages &c.), which must be rejected on account of its total deviation from the text.

כסא (not used) tr. same as כס which see) 1. *to determine, to appoint, a festival-time*; Syr. *كسا* I. (not connected with *كسا* II. *to cover*), cognate in sense with *כס* I. whence *כס* (feast) and *כס* (the same) which connects with *כס* (כס), Ar. *عَدَّ*, Syr. *كح* to establish, to determine; comp. Syr. *كح* feast, proceeding from the same fundamental signification. Comp. too *כס* I. (which see), whence *כס* and *כס*. Deriv. *כסא* and *כסא* (according to mss.). — 2. *to establish; in relation to number, to enumerate; to appoint, fix, with relation to price, amount; deriv. מְכָסָה* (after the form *מְכָסָה*), or with relation to tax, census, whence *מְכָסָה* (after the form *מְכָסָה*, *מְכָסָה*, *מְכָסָה* from *מְכָסָה*, *מְכָסָה* and *מְכָסָה*).

The meaning of the verb now given being sufficiently attested by origin and analogy to the nouns derived from it, it only remains to investigate the point, from what objective view the signification

tion to *determine* &c. proceeded. From comparison with כס the fundamental signification is certainly to *divide, separate, partition*, whence has arisen, as in the case of חֲזַק, גִּזַר, קָצַב, מָנָה, to *determine, decide, fix, establish, enumerate* &c.; conseq. כָּסָא is = גִּזַר, גָּז, קָצַב, קָצַץ, as כָּס also is connected with קָצַץ; Ar. كَسَا the same, whence the derivative nouns كَسَا, كَسَا section, part.

כָּסָא (in 2 mss. כָּסָה, in many editions כָּסָא) *m. prop. festival, feast-day*, like מוֹדָר, whether at the new or full moon; metaphor. *a settled, definite time*, without relation to a festival PROV. 7, 20 (*Rashi*), where *Aquila* and *Jerome* unnecessarily translate "feast-day of the full moon", *Ibn Ezra* "feast-day of the new moon"; Syr. ܟܣܐ *prop. festival*, on the 14th (*Isa bar 'Ali*), the 15th (*Peshito* on 1 KINGS 12, 32), the 23^d (*ibid.* on 2 CHR. 7, 10) of a month, either in Tisri (*Peshito* l. c.), November (*Assem. B. O.* II. 304) or December (*ibid.* 277). See כָּסָה.

כָּסָא see כָּסָה.

כָּסָא (JOB 26, 9 and 1 KINGS 10, 19) *כָּסָא*; with *suff.* כָּסָא, כָּסָא, *pl.* כָּסָא, with *suff.* כָּסָא, in which forms the Dagesh is dropped; from כָּס, which see) *m. a high seat, an elevated, arched seat* (see כָּס); hence *a throne*, a) of the high priest 1 SAM. 1, 9; 4, 13, to give public audience from it. b) of a king, a symbol of his dignity and honour GEN. 41, 40, 1 KINGS 1, 37 47; hence it is taken for *kingdom* = מַמְלָכָה, מַמְלָכָה (so the LXX) 2 SAM. 3, 10; 14, 9; 1 KINGS 2, 12 33; JER. 22, 4; 43, 10, fully מַמְלָכָה כָּס DEUT. 17, 18; 2 SAM. 7, 13; 1 KINGS 9, 5, כָּס מַמְלָכָה 1 CHR. 22, 10; 28, 5, מַמְלָכָה כָּס 2 CHR. 23, 20. The throne of David, i. e. the sovereignty of his dynasty, is called כָּסָא דְּדָוִד 2 SAM. 3, 10, יִשְׂרָאֵל כָּסָא 1 KINGS 8, 20, כָּסָא מַמְלָכָה 1 CHR. 28, 5, כָּסָא דְּדָוִד יִשְׂרָאֵל JER. 33, 17, or כָּסָא merely, 2 SAM. 7, 16. c) of a

vicegerent, i. e. his seat of rule NEH. 3, 7. d) *an elevated seat, place of honour* generally, in palaces and among the great, PROV. 9, 14; IS. 47, 1. e) *a seat of judgment* PS. 122, 5, fully כָּסָא דְּיָדָא PROV. 20, 8, hence tribunal. f) *figur. the throne of God*, i. e. his government, administration JER. 3, 17, PS. 11, 4, and judicial office 9, 8; 97, 2; 1 KINGS 22, 10; also called כָּסָא דְּיָדָא PS. 47, 9 or כָּסָא דְּיָדָא JER. 14, 21. The splendid description of God's throne IS. 6, 1 seq., EZ. 1, 26 and 10, 1, JOB 26, 9 &c. is to be taken as visionary and symbolical.

The noun כָּסָא (כָּסָה JOB 26, 6 originated perhaps from כָּסָא = כָּסָא) is developed out of כָּסָא, כָּסָה (after the form כָּסָה, אָרָה) by the assimilation of *r*, as the Targ. כָּסָא, כָּסָא, כָּסָא, כָּסָא, כָּסָא, Syr. ܟܣܐ, Arab. كَسَا clearly shew; and since the Syr. ܟܣܐ *knap-sack*, Targ. כָּסָא, Syr. ܟܣܐ belly, body, is connected with it, the tracing of it back to an arched, rounded and raised form is unquestionable; see כָּסָה.

כָּסָה see כָּסָה.

כָּסָה (in Kal only *part. act. m.* כָּסָה, *pass.* כָּסָה, *constr.* כָּסָה) *trans. to cover* (with a lid), *to clothe, to envelop* (with a veil); *to enclose*, of a case, a capsule (see כָּסָה); *to cover over, to conceal*, sin PS. 32, 1, shame PROV. 12, 16, knowledge 12, 28; but Pihel usually stands for this. Deriv. כָּסָה, כָּסָה, כָּסָה, מְכַסֵּה.

The stem כָּס, Targ. כָּסָה, כָּסָה (to cover, to hide, to conceal), Syr. ܟܣܐ II (to be-deck, to clothe), Arab. كَسَا (to attire), appears to have also had for its fundamental signification *intr. to be fat, thick, fleshy*, since fleshiness, fatness, thickness, fulness were conceived of as a state of the body clothed or covered, to which JOB 15, 27 points, where we have the expressions "to cover with fat, to put on suet". Besides, the idea of density, pressing together, binding together is cognate, the one being merely an extension of the other. Accordingly,

פָּסָה (which see), Ar. حَطَى (to be thick, dense), حَطَا (to be fleshy), كَثَّ and كَثَّ (to be dense, to be twisted together), كَشَى (to be full, whence كَشِيه fat on the belly), جَسَا (to become fat), Syr. مَمَس (to be thick-fleshed, whence مَمَس hip MATTH. 3, 4) &c. &c. are identical with פָּסָה. The idea of "covering" passes over, in another direction, to that of "protecting" (see Is. 51, 16); and therefore פָּ is also connected with חָס (חוס), Arab. حَاص (to cover or close the eyes), חָץ (חיוז) &c. &c. Once it appears to stand for חָסָה Ps. 143, 9 (LXX).

Nif. נִפְסָה (inf. הִפְסֹה) to be covered, of a land by הַמִּזְרָח וְהַמְּגֵרִים JER. 51, 42; to be covered over Ez. 24, 8.

Pih. פִּסָּה (part. מִפְסָה; inf. constr. בִּפְסָה; fut. יִפְסָה, apoc. יִפְסֹה) to cover, NUM. 22, 5, Ps. 78, 53, figur. Ez. 7, 18; JER. 51, 51; Ps. 69, 8; JOB 22, 11 the overflow of the waters (i. e. peril of death) covers thee, i. e. surrounds thee on all sides; 23, 17 and because of my countenance, which darkness covers (i. e. suffering covers); to cover over, הִפְסֹה, said of God, i. e. not to regard it = נִפְסָה Ps. 85, 3; to veil, enfold NUM. 9, 15; 17, 7; to cover with a veil GEN. 38, 15; Is. 29, 10 your heads — the seers — hath he covered, i. e. put into a state of sleep and unconsciousness; JOB 9, 24 the face of their judges he veils, so that they cannot distinguish right and wrong; to cover over DEUT. 23, 14, with פָּ where-with LEV. 7, 13; JUDGES 4, 18; 1 KINGS 1, 1; to enwrap Ps. 147, 8; פָּנָיו בְּחֵלְבֵי JOB 15, 27 he hath covered his face with his fat, i. e. he has fattened himself, he has been a slave to his body; but also with the accus. of the covering along with the accus. of the object, HAB. 3, 3 he covered the heavens with his splendour. Then to conceal, to keep secret, to make invisible JOB 31, 33; 33, 17; PROV. 10, 6 18; 11, 13; 28, 13; to protect, יִצֵּל Is. 51, 16; to clothe 58, 7, also with the accus. of the garment Ez. 16, 10; 18, 16; figur. Ps. 104, 6; to fill, with עָל

JOB 36, 32 he fills his hands with light, i. e. he has his hands full of lightnings. But 'פ' is frequently put with עָל of the object LEV. 4, 8; NUM. 16, 33; JOB 21, 26. In JOB 36, 30 עָלֵי should be supplied from the first member, and the translation is: and with the roots of the sea (i. e. with the depths of the sea of clouds) he covereth himself. Here belong also the passages where פָּסָה has apparently an intr. signification GEN. 38, 14, DEUT. 22, 12, JON. 3, 6, but where only עָל of the person with the suff. is left out. With פָּ Ps. 44, 20 or the accus. of the covering Ez. 24, 7; seldom with הַ of the object Is. 11, 9; in the sense to keep secret with כָּן of the person GEN. 18, 17. Construed with אֵל Ps. 143, 9 פָּסָה appears to be = חָסָה, the LXX reading the latter. מִפְסָה LEV. 9, 19, Is. 14, 11 and 23, 18, Ez. 27, 7 is to be taken as a noun.

Puh. פִּסָּה (part. מִפְסָה, fut. יִפְסָה) and פָּסָה (3 p. pl. פָּסִי) to be covered, clothed, GEN. 7, 19 20; Ps. 80, 11; PROV. 24, 31; figur. ECCLES. 6, 4.

Hithp. הִתְפַּסָּה (part. מִתְפַּסָּה; fut. יִתְפַּסָּה, apoc. יִתְפַּסֹּה) to cover or clothe oneself, to wrap oneself up, with פָּ of the covering 1 KINGS 11, 29; 2 KINGS 19, 2; figur. Is. 59, 6 and they do not cover themselves with their works, i. e. they are good for nothing; seldom with the accus. JON. 3, 8, or absol. GEN. 24, 65.

פָּסָה see פָּסָה.

פָּסָה (see פָּסָה; once, in 18 mss. פָּסָה) m. same as פָּסָה, but principally used of the feast held at the new moon of Tisri Ps. 81, 4, where it is parall. with חֲדָשׁ and designated as יוֹם הַחֲדָשָׁה; the Talm. פָּסָה is also used of this festival. From verse 6. and onward, the feast-poem of verses 2-5. is not continued.

פָּסָה see פָּסָה.

פָּסָה (fem. of the masc. בִּפְסָה, from פָּסָה Pih.) cut off, spoken of dry withered twigs, as fuel for burning Is. 5, 25 (Ibn Esra, Kimchi); it is therefore unnecessary to take פָּ as meaning as. Accord-

ing to the Targ., LXX and Vulg. it comes from קוּיָה or קוּיָה.

קִסְיָר (constr. קִסְיָר) *m. a covering* NUM. 4, 6 14.

קִסְיָרָה (with suff. קִסְיָרָה, קִסְיָרָה), *f. a covering, upper garment* DEUT. 22, 12, Is. 50, 3, cover EX. 22, 26, clothing 21, 10, for protection against cold Job 24, 7; 31, 19; metaphor. *veiling, concealment* 26, 6. קִסְיָרָה GEN. 20, 16 *a veiling of the eyes*, i. e. not seeing what is done = *appeasement, expiation*; conseq. the passage should be translated: *behold, this is to thee an expiation for all that has happened to thee*; comp. קִסְיָרָה פָּנֵי ' (Job 9, 24), קִסְיָרָה פָּנֵי ' (Gen. 32, 21), קִסְיָרָה (Ex. 23, 8); as *vice versa* we have the expression 'גִּלְיָה מִסְכָּה ' (Is. 22, 8). The Targ. and LXX have rendered the phrase according to the sense.

קִסְיָרָה (part. pass. *m. קִסְיָרָה, pl. קִסְיָרָה*, *fem. קִסְיָרָה*) *tr. to cut off, to hew off, to prune* Is. 33, 12; to *prune* Ps. 80, 17, in order to burn the branches; Targ. קִסְיָרָה, Syr. كَسَّ the same. The stem is connected with קָצַע, קָצַע, קָצַע, Ar. كَسَّ. The organic root is קִסְיָרָה.

קִסְיָרָה (not used) *to cut off, thorn-twigs*. Deriv. (according to some) קִסְיָרָה.

קִסְיָרָה (pl. קִסְיָרָה, with suff. קִסְיָרָה) *m. 1. the obdurate (the sense proceeding from the objective idea to be thick, fleshy, fat, comp. Germ. feist and fest), hence a fool, whom correction does not improve* Prov. 20, 1 and 17, 16, whom one does not like to meet 17, 12 &c.; often used in Proverbs and Ecclesiastes, out of which a picture of the person may be derived, and by which the word may be strictly distinguished from קִסְיָרָה, קִסְיָרָה. Fatness and fleshiness symbolise obduracy, dulness, insensibility, and sinfulness Is. 6, 10; Ps. 17, 10; 73, 7; 119, 70; just as קִסְיָרָה and קִסְיָרָה (in their objective meaning *to be fat*) are also applied in the sense of, *to be foolish, stupid, dull* (comp. πᾶν, pinguis, in the classics), and from the Aram.

קִסְיָרָה, קִסְיָרָה *to be fat* come קִסְיָרָה *to act very foolishly*, קִסְיָרָה *a fool*, קִסְיָרָה *folly*; for which reason the analogy of קִסְיָרָה, קִסְיָרָה, as given above, should be abandoned. — 2. *rich*, Prov. 19, 1 (Syr., Vulg.), oppos. to קִסְיָרָה (קִסְיָרָה stands in the almost verbally repeated passage 28, 6), naturally with the accessory idea of pride, high-mindedness, sinfulness (see Prov. 18, 23; Mic. 6, 12; MATTH. 19, 23), which suits the fundamental signification of קִסְיָרָה. — 3. (pl. קִסְיָרָה) *a firm one, a strong one, a hero, a giant*, hence the constellation Orion, which was conceived of as a giant walking along the vault of heaven Am. 5, 8, Job 9, 9 (LXX Έσπερος, probably for Αρχαυρος) and 38, 31 (LXX Ωρίων), then the great constellations generally Is. 13, 10 (according to Ibn Ganach Canopus); the Semites in other respects (Targ. קִסְיָרָה, Syr.

كَبَر, Ar. كَبَر), and in part the Persians and Greeks representing Orion in in a similar light. The קִסְיָרָה (fetters) are the indissoluble clusters of stars. — 4. (fat district) *n. p. of a locality in the south of Judah* Josh. 15, 30 (קִסְיָרָה 15, 10 is different).

קִסְיָרָה *f. obduracy, folly* Prov. 8, 13.

קִסְיָרָה (fut. יִקְסֵל) *intr. 1. to be thick, fleshy, fat, cognate in sense with קִסְיָרָה and קִסְיָרָה (Ar. كَتَل, whence the noun كَتَل thickness of body, fatness), particularly applied to the fleshy, fat loins (see Job 15, 27). Deriv. קִסְיָרָה 1, קִסְיָרָה in the proper name קִסְיָרָה. — 2. Figur. a) to be fat, fruitful, of a district or locality, קִסְיָרָה I. קִסְיָרָה, קִסְיָרָה, קִסְיָרָה, קִסְיָרָה and קִסְיָרָה being also transferred to names of places; deriv. the proper names קִסְיָרָה, קִסְיָרָה, קִסְיָרָה 4. b) to be strong, powerful, heroic, stout, of persons, as also קִסְיָרָה I. (see the proper name קִסְיָרָה) and קִסְיָרָה; deriv. קִסְיָרָה 3, קִסְיָרָה, קִסְיָרָה, the proper name קִסְיָרָה. c) generally to be firm, strong, to shew firmness, to trust, deriv. קִסְיָרָה 1, קִסְיָרָה 2; and metaphor. to be rich (comp. קִסְיָרָה to heap*

up, to bring together), deriv. כְּסִיל 2. — 3. *to be obdurate, dull, foolish, hence to be sinful*, like חָפֵץ and שָׁמֵן; and so coupled with כְּסִיר JER. 10, 8. Deriv. כְּסִיל 1, כְּסִיל 3, כְּסִילִי, כְּסִילִי, כְּסִילִי 2.

כְּסִיל see כְּסִילִי-חֲבֹר.

כְּסִיל (with suff. כְּסִילִי; pl. כְּסִילִים, with suff. כְּסִילִי) *m. prop. a fleshy, firm mass, a thick lump, hence 1. loin, of men* JOB 15, 27, Ps. 38, 8, or of animals LEV. 3, 4; 4, 9; 7, 4; Ar. كَتْل (thick-ness). — 2. Figur. *firmness, strength, then steadfastness, trust*, שִׁירָה כְּסִילִי Ps. 78, 7 *to put trust in one*; JOB 8, 14; *strength, support* 31, 24 (parallel מְבִטָּה); PROV. 3, 26 (like עֵרָה Ex. 18, 4), Targ. כְּסִיר, where the Vulg. translates it unnecessarily by *side*, after כְּסִיל 1. — 3. *obduracy, folly*, Ps. 49, 14 *this their doing*, i. e. their trust in wealth (vs. 7) and the final, visible uselessness of it, *is their folly*; ECCLES. 7, 25.

כְּסִילִי (with suff. כְּסִילִיָּה) *f. 1. confidence, hope* JOB 4, 6, coupled with תְּקוּהָה. — 2. *folly, i. e. stupidity, unbelief* Ps. 85, 9.

כְּסִילִיָּה (constr. pl. כְּסִילִיָּהוּ, from a masc. כְּסִיל) *f. flank, side, prop. loin; see כְּסִילִי and תְּקוּהָה*.

כְּסִילִי (only pl. כְּסִילִיָּהוּ) see כְּסִילִיָּה.

כְּסִילִי see כְּסִילִיָּה.

כְּסִילִי *m. name of the ninth month* among the later Hebrews ZECH. 7, 1, NUM. 1, 1, introduced along with the names of the other months (Rosh ha-Shana ch. 1, see מְבִטָּה, מְבִטָּה &c.) out of Babylonia by the exiles, when they returned home. The Targ. writes כְּסִילִי, the Apocr. and Joseph. read כְּסִילִי (1 MACC. 1, 54 Χασελῦ; Antt. 12, 5, 4 and 7, 6 Χασελῆ); in Palmyrene it is כְּסִילִי; and the somewhat singular form כְּסִילִי, כְּסִילִי may therefore be referred to כְּסִילִי. — As to its derivation, it has sometimes been compared with كَسَل to be inert, torpid; sometimes with the Aram. כְּסִיל dirt, and finally with כְּסִיל to con-

tract, to be cold, all referring to the state of the weather. But apart from the fact that these significations of the stems and their application are very uncertain, we must presuppose, even from the analogy of the other names of the months which have come into use through the Aramaeans, as מְבִטָּה, מְבִטָּה, מְבִטָּה (which see) &c., that כְּ' originated in the primitive Semitic worship, and should therefore be explained accordingly. In the forms כְּסִילִי, כְּסִילִי, כְּסִילִי, כְּסִילִי we should probably venture to adopt the meaning of כְּסִיל, i. e. Orion = Mars, the formidable hunter (IL. 22, 29; Odyss. 5, 275), who plays a part in the mythology of the old Semites and Asiatics generally; hence he was represented as an archer. Among the Syrians and ancient Arabians this month was called كَنْوَن, Ar. كانون (see Peshito on ZECH. 7, 1), which is only a collateral form of the noun כֵּין (which see), which latter was also a deity of the old Asiatics.

כְּסִילִי see כְּסִילִיָּה.

כְּסִילִיָּה (strength, power, concr. a strong one) *n. p. m.* NUM. 34, 21.

כְּסִילִיָּה (fatness, fruitfulness) *n. p. of a city in the north of Judah, in the northern Judah-mountain יְרֵיִם* JOSH. 15, 10.

כְּסִילִיָּה (the same) *n. p. of a city in Issachar (occurring with the article)* JOSH. 19, 18.

כְּסִילִי-חֲבֹר (the loins, i. e. the sides or firm points, of Tabor) *n. m. of a city at mount Tabor, in the east of Zebulun* JOSH. 19, 12; merely 19, 22; 1 CHR. 6, 62. At the time of Jerome it was called כְּסִיל; Josephus calls it Ξαλώς (כְּסִילִי); in Arab. it is Iksal.

כְּסִילִיָּה *n. p. of that Egyptian district, which, situated at the sea, reaches from the Pelusiac mouth of the Nile as far as Palestine proper; called by Ptolemy (4, 5, 12) and Amm. Marc. (22, 16) Cassiotis, i. e. province of כְּסִי, because the famous mountain Casius (כְּסִי) was there;*

having a Phœnician sanctuary of *Baal-Cas* (כַּסְלַח, Jupiter Casius), and a station for sailors and merchant-caravans out of Palestine and all Asia (*Strabo* 1, 3, 17; *Jos. B. J.* 4, 11, 5; *Sanchoniathon* ap. *Eus. Praep. Ev.* 10, 10, 17). There was also a place *Cassium* (Ptol. l. c.) at the foot of this mountain, now *el-Cas* i. e. כַּס; and the sandy, desert Cas-districts (i. e. חֲרָרִי כַּס; *Lucan. Phars.* 8, 539) are mentioned in the same country. *Caslochan* cloth, linen &c. (*Κασιανὰ ὑφάσματα. Κασσιανὰ ἱμάτια*, *Steph. Byz.* s. v.) were also known in antiquity. The LXX translate כַּסְלַחִים by *Χασσωνισαίμ* (i. e. *Χασσωναίμ* = כַּסְמוֹנִיָּאִים i. e. inhabitants of the *Cas-pastures*, from the Coptic *מאס* to pasture); probably a tract of this Cas-territory was so named in their time. As towns in the territory we find mention of *Pentaskœnon* (*Steph. Byz.* under *Μαγδαλός*; hence מַגְדַּלִּים in *Jer. Targ. I.* and *II.* and *Targ. Chron.* for מִגְדֹּל), *Migdol* (מִגְדֹּל *Ez.* 29, 10; 30, 6), *צֶלְצֶל* (see *Steph. Byz.* under *Ἡρώ*), *Liebris* (לִיבְרִי i. e. Hebrew-settlement, see *Steph. Byz.* under *Λιβερίς*), *Herb* (הֶרֶב i. e. *Herb* (*Ἡρώ*), *הָרֶב* (which see), and many others. Once the *Jer. Targ. I.* puts פֶּנְטַפּוֹלִים i. e. *Pentapolis*, thinking of the חֲמֵשׁ עָרִים *Is.* 19, 18; but more exact details cannot be had. The inhabitants of this eastern tract of Egypt bordering upon Palestine, Philistia and Arabia, where were also נִשְׁנִי (which see) and the home of the *Hyksos* (i. e. Hebrew, Syrian, Phœnician, Arabian and Carian settlers), were therefore called כַּסְלַחִים *Gen.* 10, 14, 1 *Chr.* 1, 12, who being mixed with Hamite Egyptians presented a mongrel people with a more Semitic colouring, of whom a part emigrated to Philistia, being כַּסְלַחִים (which see) according to *Gen.* l. c. Another colony founded by the *Caslochians* is said to have been *Colchis* (from *Caslochia*); since the *Colchians* came from Egypt, according to the testimony of antiquity (*Pindar*, *Herodotus*, *Strabo*).

As to the derivation of the name, the

first part כַּס appears to be certain in its manifold applications, and originated with the Phœnicians or Semites who settled and traded in that territory, calling a) the mountain district at the Orontes connecting Lebanon and Taurus (*Plin.* 4, 22, 18), and reaching from Antiochia to Seleucia, by that appellation, and practising the worship of כַּסְלַח. b) The same Semites or Phœnicians named similarly the haven-town Cassope in Epirus (situated in a mountainous district at the Ambracian gulf), and supported a temple of Baal-Cas (Jupiter Casius) there, see *Suetonius*, *Nero* ch. 21. c) They also designated in the same way the city and harbour *Κασσιόνη* (*Plin.* 4, 12, 29) in *Coreyra*, having a similar temple, except that the worship was afterwards Graecised; and so we have *Zeus Κάσιος* on coins. The meaning of כַּס appears to be in

Phœnician *mountain, hill* (Ar. كَسَا, حَرَى to project, to be high), with the accessory idea of wildness or barrenness (comp. חֲרָרִי), identical in stem with כַּסְס, חֲרָרִי; the Coptic *κας* *mountain* is borrowed from the Phœnician. The second syllable לַח is to be derived from לָחַח to *lighten, to burn, to shine, to make dry*, these ideas being connected in other words also, Ar. لَهَقَ, لَاحَ (to lighten, to shine, make dry). לַח is identical with the org. root in לָקַח, conseq. the noun לַח denotes *dryness, the state of being burnt with the sun*. Thus כַּסְלַח means a *dry, barren mountain*. The attempted explanation from a self-developed Sanskrit word *katshalôko*, said to mean *coast-land* (*Hitzig, Urgeschichte* etc. I. p. 92), must be rejected because no information exists of an extra-Semitic immigration there.

כַּסְלַחִים see כַּסְלַחִים.

כַּסְס (*fu.* יָכַס, *inf. abs.* יָכַס) *tr.*

1. prop. to cut, to cut off (comp. *Targ.* כַּסְס to cut in, then to injure, to offend, like כָּלַס), hence to *shear, to poll*, the hair of the head after a certain measure *Ez.* 44, 20, so as to be neither too

long nor too short; identical with the stems נָחַם (not נָחַם), נָחַם, נָחַם (to נָחַם), Syr. *ܢܚܡ*, Ar. *نَحِم*, *نَحِم*, *نَحِم*, *نَحِم* &c. — 2. (not used) to split, divide, separate, cogn. in sense with נָחַם I., נָחַם, נָחַם, constantly proceeding from the idea of cutting, separating from one another, dividing off; metaphor. to form hairs, bristles, hair-like points, hair being conceived of as a thing singled, divided (comp. נָחַם, נָחַם, נָחַם, Aram. *ܢܚܡ*); applied especially to the bristly, rugged points of certain ears of corn, e. g. barley (see נָחַם).

Pih. נָחַם (= נָחַם with *r* inserted; fut. *ܢܚܡ*) to browse, to feed upon, prop. to cut away, to shear off, spoken of the feeding of the wild boar Ps. 80, 14; Aram. *ܢܚܡ*, Arab. *نَحِم*, *نَحِم*, *نَحِم* &c., all connected with the fundamental signification mentioned.

Puh. נָחַם (not used) to be furnished with rugged, bristly points, of certain kinds of spelt. Deriv. נָחַם.

נָחַם (from *Puh.* נָחַם; pl. נָחַם) fem. a low kind of barley with bristly, rugged and sticking up points, usually the prickly spelt, which is coupled with נָחַם Ez. 4, 9 a mean species of grain, sown on the borders of barley fields as a sort of enclosure to them Is. 28, 25, and which ripens, like נָחַם, later than common barley Ex. 9, 32. LXX, Aq. and Theod. translate ζέα, which signifies a kind of barley (= Sanskrit *java*, Pers. *jav* barley); on the other hand, *Saadia* and *Ibn Gūnāch* (but only by conjecture) have נָחַם (Talm. נָחַם) or גִּלְבָּן (Talm. גִּלְבָּן, גִּלְבָּן) vetch.

נָחַם (fut. נָחַם, 3 p. pl. נָחַם) tr. prop. to split, to divide, to separate, thence to number, to determine, cogn. in sense with נָחַם (Targ. and Syr. render it by נָחַם, נָחַם) Ex. 12, 4; identical, as a stem, with נָחַם, נָחַם, נָחַם in its organic root. In elucidation of the fundamental signification comp. Targ. נָחַם to cut, to

pierce, hence to chew, to bite in pieces (figur. to violate), נָחַם the same.

נָחַם I. (fut. *ܢܚܡ*) intr. prop. equivalent to, to draw in, to withdraw hastily, e. g. the light (Ar. *كسف* and *خسف* to withdraw the light, of the sun and moon, comp. *نفس*), or a lively, bright-shining colour (so that an object becomes weak, pale), or the vital juice; conseq. identical in its organic root with that in נָחַם, נָחַם, נָחַם. Hence 1. (not used) of colour, to be pale, white, whitish-grey: a) of the glimmering whitish colour of silver, Ar. *خسف* of the grey-ness of ashes, *خسف* ashes, *خسف* ashy-coloured, *خسف* grey; b) to become pale or whitish, with shame (comp. *نحى*, *نحى*, to be ashamed, of the whitish-grey colour of the face in manifesting this feeling; נָחַם also proceeding from the same fundamental signification; Ar. *خسف* (out of *خسف*) the same, whence *خسف* shame; c) to be terrified, which shews itself by a person becoming pale (see Nif.). — 2. to withdraw the vital juice, the life-blood (נָחַם which see), the vital force, the moisture, i. e. to appear juiceless, dry, withered, languishing, and like נָחַם, to pine for, to long after, Job 14, 15; Arab. *خسف* to be dry, withered. Deriv. נָחַם, the proper name נָחַם.

Nif. נָחַם (part. *ܢܚܡ*, inf. absol. *ܢܚܡ*) 1. to turn pale, to be terrified, Zef. 2, 1 the people not afraid (i. e. defiant) (LXX, Syr.). — 2. to long after, with נָחַם, to desire greatly GEN. 31, 30; Ps. 84, 3.

נָחַם II. (fut. *ܢܚܡ*) intr. to assail, to rush, to pursue closely, Ps. 17, 12 like a lion which assails in order to tear in pieces, which suits the parallelism. From this fundamental signification we might perhaps explain better signif. 2. of נָחַם I. to desire a thing violently, to long for. The stem is closely connected with נָחַם, Aram. *ܢܚܡ*, Arab. *خسف*, *خسف*.

כֶּסֶף (with suff. כֶּסֶפִּי, כֶּסֶפָּם; plur. כֶּסֶפִּים, with suff. כֶּסֶפֵּיהֶם) *m. silver*, so called from its whitish-grey, pale colour, like *ἀργυρος* from *ἄργος* (*albus*), and *argentum*; and vice versa **זָהָב** (which see) from **זָהָב** = **צָהָב**. It is used to denote a) silver as a metal of which something is made Ex. 3, 22; 20, 23, especially the **שֶׁקֶל** GEN. 23, 15; Lev. 27, 3; in the latter application of it **שֶׁקֶל** is frequently omitted, so that **כֶּסֶף** alone signifies a shekel of silver GEN. 20, 16; 37, 28; DEUT. 22, 19; Phenic. **הֶכֶסֶף** a shekel (Mass. 3. 5); *silver-ore* which is purified from its dross, i. e. from particles of tin and lead; applied in a moral sense to internal purification Is. 1, 25; MAL. 3, 2 3. Put along with **זָהָב** it denotes every thing valuable GEN. 44, 8; NUM. 22, 18; DEUT. 7, 25; **כֶּסֶף** alone expresses the same idea JUDGES 5, 19; 2 CHR. 9, 20; opposed to **אֶבֶן** DEUT. 23, 20 or **בְּרִזָּה** Is. 60, 17; also *treasure* Job 3, 15; 27, 16. b) *money*, like *ἀργύριον*, silver, especially unstamped GEN. 23, 13; 43, 15, and with which a thing is bought, therefore **כֶּסֶף** **מִקְנָה** *what is bought for money*, i. e. a slave bought for money GEN. 17, 12; Ex. 12, 44; plur. pieces of money GEN. 42, 25.

הֶכֶסֶף (def. **הַכֶּסֶף**) *Aram. m.* the same DAN. 2, 35; 5, 2; EZR. 5, 14.

כֶּסֶפִּי see **כֶּסֶפִּי**.

כֶּסֶפִּיָּה (the white-mountainous or snowy-mountainous Caucasian region) *n. p.* of a place (perhaps also of a country, for **מְקוֹם**, which is always appended, stands in Ex. 3, 8 for **אֶרֶץ**) in greater Asia. Though Ezra himself did not touch at it on the way home from Babylonia to Jerusalem, yet he sent messengers thither where there was a colony of exiles, from the river **אֶרְוֹהַּ**, to bring servants for the temple of God EZR. 8, 17. It lay in the south of Media, where were many colonies of the Caspians (Strabo 1, 506; Herod. 7, 67), and which, as is well-known, bordered on the Caspian Sea in the north, as well as on Babylonia on the other side. Hence it was not

far from the route of the Israelites as they returned. According to tradition (wa-Yikra rabba ch. 5. §. 5) the large distant country, to which *Shebna*, the treasurer or major-domo of Hezekiah, was banished (Is. 22, 15-19), was the remote **כֶּסֶפִּיָּה** i. e. *Caspiana*, which probably included *Albania*. The name **כֶּסֶפִּיָּה** (from an adj. *m. הַכֶּסֶף*) i. e. *alba*, like **כֶּסֶף** (adj. *m.* from the verb **הָקַף** I.) should be put beside *kasp*, *casp* in numerous appellations in the territory *Caspiana*, which comes to the same meaning as that of **הָקַף**. The inhabitants call the Caucasus covered with snow in its middle region „the Caspian mountain, Caspius mons”, i. e. **הַר הַכֶּסֶף**, the snow-white mountain (Eratosth. ap. Strab. 11. page 497; see also **גִּזְגִּי**), or perhaps from the colour of the white-grey rocks (comp. **לִבְנִין**, the snow-white, because its highest point is covered with perpetual snow, styled in the Targ. **הַר הַלְבָּן**); and *Procopius* (Goth. 4, 3) describes it as a very high Alpine mount (Latin *Alpes*, Greek *αἱ Ἀλπεῖς*, German *Alpen*, connected with *albus*, a designation of every snow-covered mountain). The dwellers about this mountain were called *Caspians*. The mountain too which forms the eastern boundary of Armenia towards northern Media, was called *Caspius mons*, *Κάσπιος ὄρος* (Plin. 5, 27); and the great inland sea which washes the countries at the Caucasus (*Albania*, *Iberia*, *Media*, *Hyrcania* &c.) was thence termed the *Caspian sea*, (*Caspium mare*, *Κασπία θάλασσα*, *Κάσπιον πῦλαγος* Herod. 1, 203). Of similar meaning is the name *Albania*, denoting the land at the Caspian sea and the Caucasus (Ptol. 5, 12), where was also the territory *Caspiana* (Plin. 6, 13; Mela 3, 5), whose inhabitants were named *Albani*. The *Κάσπια πύλαι*, *Caspiae portae*, i. e. the Caspian passes, are both etymologically and actually identical with the *Albaniae pylae*, with which they interchange their name (Ptol. 5, 12).

כֶּסֶפִּיָּה see **כֶּסֶפִּיָּה**.

כֶּסֶת (from **כָּסָה**, as **דָּלַת** from **דָּלָה**;

pl. כְּכֹחוֹ, with suff. כְּכֹחוֹתֶיךָ, כְּכֹסֶּה, כְּכֹסֶּה, usually a pillow, a cushion, Ez. 13, 18 (according to the Talmud). But as this signification does not suit in the remotest degree, it is better to take the word as meaning a case of skin or parchment (i. e. embracing, covering all round, from כְּכֹסֶּה) or a box in which oracular little images or oracular sayings were kept, and which were fastened and bound (חָסַר) to the joints of the hand, עַל כֶּל-אֶצְבָּלֶיךָ, Ez. 13, 18, or to the arms, עַל זְרוֹעֶיךָ, Ez. 13, 20, in order to serve as an oracle-requisite for lying prophetesses (בְּנִיחֵי עֵם הַמְּנַבְּאִית מְלִבְדָּן) Ez. 13, 17; just as the false prophet wore a hair-mantle כְּחֹשׁ לְמַעַן זֶכֶח. 13, 4. See מְסֻחָה. In the feminine termination הַ the Thau frequently remains.

כְּכֹסֶּה see כְּכֹסֶּה.

כְּעַן Aram. adv. of time: now, nunc, DAN. 2, 28; 3, 15; 4, 34 &c., a meaning which the Hebrew כֵּן (which see) and even כְּ alone also have. It is probable that כְּ is here radical; and that כְּעַן, like כְּעַן belonging to כְּעַנָּה, is the same as the Aram. כְּעַן, and identical with כֵּן. Targ. כְּעַן till now Ez. 5, 16. Targ. כְּעַן from now. Originally כְּעַן may also have been an adverb of place, here. The assumption that it is a contraction of כְּעַנָּה, must be rejected on linguistic grounds; for the assimilation of the ה in כְּעַנָּה out of כְּעַנָּה, and the elimination of the ע in כְּעַנָּה from כְּעַנָּה take place only because they are vowelless.

כְּעַנָּה see כְּעַנָּה.

כְּעַנָּה (fem. from the masc. כְּעַן = כְּעַן) an adverb of time, now, but also according to another meaning of כֵּן, so now, and so forth, et cetera; contracted כְּעַנָּה 4, 17.

כְּעָר (fut. יִכְעֵס, inf. constr. יִכְעֹס) intrans. 1. (not used) to be rocked to and fro, to be pushed about, to be moved about, to be driven hither and thither, identical

with כְּעָר (which see), Targ. כְּעָר, Syr. כְּעָר, Ar. جَهِش, and with the organic root in כְּעָר, perhaps also in כְּעָר (which see). — 2. Figur. to rage, to foam up, cognate in sense קָצַף, opposite שָׁקַט Ez. 16, 42, and parallel חָרַק Ps. 112, 10; to be disturbed, ECCLES. 5, 16 and he is very much disturbed, and harm is to him (חָרַק לוֹ = חָרַק לוֹ) and excitement; then to be angry, to be indignant, ECCLES. 7, 9; to be displeased, out of humor נֶחַם. 3, 38, with אֵל of the person to be wroth with one, 2 Chr. 16, 10. Deriv. כְּעָר, כְּעָר.

Pih. כְּעָר to provoke, to irritate, with כְּ with a thing, and accus. of the pers. DEUT. 32, 21; to grieve 1 SAM. 1, 6, where, however, the verse appears to have been יִהְיֶה סִנֵּר רִחְמָה לְכַעֲסָה וּלְצַרְחָה וְחַכְמָה כְּעָר, according to the LXX.

Hif. כְּעָר (part. מְכַעֵס, inf. constr. יִכְעֵס, fut. יִכְעֵס, apoc. יִכְעֵס) to make dispirited, to excite, to terrify Ez. 32, 9; to provoke, to make angry, e. g. God by idolatry &c. 1 KINGS 15, 30; JER. 7, 18; to cause vexation, sorrow, 7, 19; in a stronger form כְּעָר דָּבָר 1 KINGS 15, 30 and 21, 22; poet. חֲמִירָה Hos. 12, 15 to provoke most bitterly.

כְּעָר (4 times in Job כְּעָר; with suff. כְּעָר, כְּעָר, pl. כְּעָרִים) m. sorrow, vexation, Prov. 17, 25; 21, 19; Ps. 10, 14, anger Prov. 27, 3, agitation, dislike, 12, 16; ECCLES. 7, 9; provocation, of God 1 KINGS 15, 30; 21, 22; 2 KINGS 23, 26; DEUT. 32, 19; hence sinfulness Ez. 20, 28; unquietness ECCLES. 2, 23; 11, 10; insecurity 1, 18.

כְּעָר masc. the same, JOB 5, 2; 6, 2; 10, 17; 17, 7; Phenic. כְּעָר the same (Tug. 5).

כְּעָר see כְּעָר.

כְּפָה (from כָּפָה I.; with suff. כְּפָה, כְּפָה; dual כְּפָה, constr. כְּפָה, with suff. כְּפָה, plur. כְּפָה; Arab. كَفَّ); f. (like other names of the members of the body &c.) the curved hand, the hollow of the hand, into

כָּפַח (*fut.* יִכְפֹּחַ) *tr.* same as כָּבַח (of which it appears to be a collateral form) *to extinguish*, אַח (anger) Prov. 21, 14

to contract, to bend, identical with כָּבַן, נָכַן, נָכַן (which see); and as these are enlarged from the simple stems נָבַ, נָבַ, נָבַ, so is כָּפַן from כָּבַן by *n* added; Ar. كَفَن to twist, to roll up, to enwrap. Hence 1. to bend, to wind, with כָּל whither, Ez. 17, 7 and lo! this vine bends with its roots to him (to the eagle), כָּפַן by way of assonance to נָכַן, which is of like origin. The Vulg. has taken it in the sense of כָּלָה in the second hemistich, without reading כָּפַן; but the LXX like the Targ. retain the fundamental signification (= כָּבַן). — 2. (not used) to shrivel, to be folded together, to be fastened together, of the entrails; hence to hunger, to thirst (comp. Aram. חָנָא, Hebr. צָמָא, צָמָא with the Arabic analogy there given), Aram. כָּפַן, חָפַ (to hunger, to thirst, also figur.). Deriv. כָּפַן.

כָּפַן *m. hunger*, Job 5, 22; 30, 3; Targ. כָּפַן, Syr. حَفَا, Zab. حَفَا the same.

כָּפַס (not used) *tr.* to hold together, to draw together, to bind, to close, of a beam which keeps a building together; כָּפַס belonging to the noun קִירָה having also this meaning; comp. כָּפַץ (which see), כָּפַח, Targ. כָּפַח, Ar. قَفَس with the same fundamental signification. Derivat. כָּפַס (which see).

כָּפַר I. (i. e. כָּפַר, but also resolved כָּפַר; *part. pass.* כָּפַר; *inf. constr.* כָּפַר) 1. *tr.* to curve, to bend, רָשָׁא, of bulrushes and of men Is. 58, 5 (on Ez. 21, 19 see כָּפַל Nif.); *fig.* to bow, to humble Ps. 145, 14; 146, 8 (oppos. זָקַח); to cast down, to make succumb, 57, 7 they have cast me down, i. e. bent me down into the net, for כָּפַר stands here for כָּפַס, LXX καὶ κατέκαμψαν τὴν ψυχὴν μου. — 2. *intr.* (not used) to be curved, bent, hence a) to be arched, hill-shaped, humped, bellied; b) to be deepened or hollowed out (in a round and bent form). Deriv. כָּפַר.

The *intr.* signif. of the stem lies also in the Syr. حَف (to be curved, bent, with age; to be humped, bunched), Zab. حَف (to be arched, bow-shaped), Arab. كَفَّ;

and the organic root is connected with כָּבַ (כָּבַב), Ar. جَاب, Targ. נָבַ, נָבַ I. and נָבַ I. (נָבַ), Ar. قَبَعَ; the signif. to be hollow merely proceeding from a curved, concave form, and not from that of to dig through, to hollow throughout: whence נָבַ I., נָבַ II., נָבַ &c. have nothing to do with it, and just as little have נָבַ, נָבַ. But the stem נָבַ (נָבַ) is entirely identical with it, having the meaning to be curved, bent, arched, an enlargement of which is נָבַן; so is the Aram. حَف, therefore حَفَا flexure, arm, wing, Ar. حَفَن arch of the eyes. The primitive conception of bentness, roundness, circularity, whether of a flat or an arched body, lies also in כָּבַ (כָּבַב), Ar. كَبَّ, Syr. حَف. The Phenician כָּפַר is, to be hill-shaped, hence the proper name of a city in Phenicia Africa כָּפַר ap. Ptol. (4, 3) κίπρινα, Gent. כָּפַר (Tug. 7). In extra-Semitic tongues we have to compare with כָּפַ the Pers. kaf-ten, Lat. cub-o, cumbo, Greek κάμνω &c.

Nif. נָכַן (fut. נָכַן) to bow, to humble oneself, with לָ before one Mic. 6, 6.

כָּפַר II. (not used) *intr.* to rise aloft, to project upward (of the projecting branch of the palm), to be high; connected, in its organic root, partly with נָבַ, נָבַ, partly with נָבַ belonging to נָבַ. Deriv. כָּפַר, כָּפַר.

כָּפַץ (fut. תִּכְפֹּץ) *tr.* to close, only in the cod. Sam. Deut. 15, 7 for תִּכְפֹּץ.

כָּפַר I. (Kal not used) *tr.* 1. to cover (see כָּפַר). — 2. *Fig.* to cover over, to conceal, sin, hence to atone for, to forgive. Comp. Ar. كَفَرَ to cover, to conceal, along with حَفَرَ (of similar meaning). *Fig.* (also in Aram. and Talm.) to conceal, to hide, to dissemble, which is a covering; comp. also حَفَرَ to hide. כָּפַר GEN. 6, 14 is a denom. from כָּפַר 3 (which see); since a meaning "to overlay, to cover over, to plaster" (cognate in sense חָפַל, חָפַל, חָפַל) in the verb, has not been proved. Deriv. כָּפַר 1.

Pih. כָּפַר (*fut.* יִכַּפֵּר, *inf. constr.* יִכַּפֵּר) only fig. 1. *to cover*, transgression, hence *to forgive*, *to pardon*, with accus. of the thing, כָּפַר פֶּשַׁע Ps. 65, 4, עָוֹן 78, 38, DAN. 9, 24, but commonly (like all verbs of covering) with עַל of the thing, עָוֹן JER. 18, 23, חַטָּאת LEV. 19, 22, Ps. 79, 9, שְׁגָגָה LEV. 5, 18, also with עַל of the person LEV. 19, 22, or with both 5, 18; more rarely have we ל of the person DEUT. 21, 8, and ל of the thing Ez. 16, 63, or עַל of the person and כֵּן of the thing LEV. 4, 26, NUM. 6, 11; still more rarely ב of the thing LEV. 17, 11. — 2. *to make expiation*, *to procure* or *effect forgiveness*, hence like verbs of interceding, praying, seeking God (יְהוָה פָּלַל, יְהוָה פָּדָה &c.) construed with בְּכָר (which see) *for*, as well with בְּכָר of the person LEV. 9, 7; 16, 6; 2 CHR. 30, 18 (where the following verse is to be linked to, and the relative אֲשֶׁר is wanting) as with בְּכָר of the thing Ex. 32, 30. — 3. *to expiate*, generally, i. e. *to free from impurity, sinfulness, guilt, crime*, with accus. of the thing LEV. 16, 33; DEUT. 32, 43; Ez. 43, 20 26; 45, 20; more rarely with עַל Ex. 29, 36. The phrase כָּפַר פָּנֶיךָ GEN. 32, 21 *to cover the face with a thing*, returns to the original image, meaning not to see what is done, conseq. = *to propitiate* (see בָּקִיָּה); fig. like כָּבֵד of the same meaning *to extinguish*, anger, i. e. *to hush up* PROV. 16, 14; metaphor. *to cover* = *to smother*, *to suppress*, הָיָה Is. 47, 11. Deriv. כִּפְרוּ, כִּפְרוּ.

Puh. כָּפַר (*fut.* יִכַּפֵּר) 1. *to be atoned for*, *forgiven*, עָוֹן PROV. 16, 6, חַטָּאת Is. 6, 7; or absol. and with ל of that which is forgiven or expiated NUM. 35, 33. — 2. Figur., like כָּבֵד, *to be extinguished*, *weakened*, = *to perish*, *to cease*, יָבִיחַ Is. 28, 18; also in Aram. Peal in this sense.

Hithp. יִחַפְּרֶנּוּ (*fut.* יִחַפְּרֶנּוּ) *to be expiated*, *forgiven*, with ל of the person 1 SAM. 3, 14.

Nithp. נִכַּפֵּר (out of נִחַפֵּר, compounded of Nif. and Hithp.) *to be forgiven*, DEUT. 21, 8.

כָּפַר II. (not in use) *tr.* 1. *to string together*, *to unite*, *to bind together*, *to put together*, e. g. villages in a place, hence as a stem = חָבַר I. (whence חֲבֵרֹן village), the fundamental signification also existing in חָבַר I. (which see), חָבַר, חָבַר II. (to חָבַר), SYR. حَبَرَ II. (belonging to the names of places) חֲבֵרָה, חֲבֵרָה, &c.; as also the Ar. كَفَر, SYR. حَفَر have the same ground-sense. Derivat. כָּפַר 1. (also in many proper names), (כִּפְרוּ), כָּפַר 1, כָּפַר 2. and the proper name כִּפְרוּ. — 2. Metaphor. *to be strong*, *powerful*, *courageous*, prop. *to be pressed*, *condensed*, the idea of being pressed or stout proceeding from the fundamental signification "to wind together, to bind together", also in the verbs חָבַר, חָבַר, חָבַר, which are identical with the present stem; and this is the case with חָזַק, חָזַק also, as is well known. The same transference is found in the verb נָסַר, which is of cognate stem. Derivat. כָּפַר 2, כָּפַר 3. and the denom. כָּפַר.

כָּפַר III. (not used) *tr.* prop. *to cut through*, *to break through*, *to hollow throughout*, identical with חָבַר II., חָבַר, חָבַר (which see), חָבַר (belonging to חָבַר), and in its organic root with בָּר (belonging to בָּר), חָבַר II., חָבַר (belonging to חָבַר); hence also *to deepen*, *to hollow out*, a vessel. Deriv. כִּפְרוּ I.

כָּפַר IV. see כָּפַר 4.

כָּפַר (*constr.* כָּפַר, *pl.* כִּפְרוּ) m. 1. (from כָּפַר II.) a hamlet, prop. an union of houses, hence a village SONG OF SOL. 7, 12, 1 CHR. 27, 25, for which the forms כָּפַר 1 and כָּפַר 2 also occur; Ar. كَفَر, Aram. حَفَر the same. Very often is this word applied, at a later period, in compounds, in order to give names to smaller localities, of which an example appears already in JOSH. 18, 24; the term being also met with both in Arabic and Syriac in local names. In the Talmudic period, many localities of Palestine, Phenicia and Syria

compounded with כ' are adduced, as כפר (J. Sanh. 11), אבוס (Meg. 18^a), כ' ב'יורח (Chall. 4, 10), כ' א'רד (J. Kil. 1), כ' א'מרא (J. Taan. ch. 4), כ' ב'ר'קא (Kerith. at the end), כ' ש'חרא (Tosif. Jebam. at the end), כ' צ'י'ם (Pesikta rab. 23), כ' ח'מרא (Tos. Chall. 13; Meg. 16^a), כ' צ'י'ם (Jebam. ch. 12 at the end), כ' ד'רום (Soth. 20^b), כ' ב'ר'קא (Midr. Echa 72^a), כ' ב'ר'קא (Pesach. 57^a) &c.; sometimes also the feminine form כפרה (hamletship) alone (J. Meg. 1); comp. in the New Test. and Apocrypha Καπερναούμ i. e. כפר נחום (MATTH. 4, 3); Χαφαρσαλαμά i. e. כפר שלמה (1 Macc. 7, 31), which is called in Talmudic (J. Aboda-Sara 44) ש'לם &c. Comp. the Phenice. כפרא (Gaphara) n. p. of a locality at Leptis, כפר קס or כפר קסט (Cabarsus, -sussi) n. p. of a place in Byzacium, כפר צ'רפא (Cebaradefa) n. p. of a city there, כפרות (Cufruta) n. p. of a city there too. — 2. (only pl. כפרים) cypress-flowers SONG OF SOL. 4, 13, = כפר 4.

כפר I. (not used) intr. to fly about, to be scattered about (of dust, hoar-frost &c.), to fly to and fro in crisp masses, conseq. connected with עפר, אפר I. (which see); the idea of being bruised in pieces and crumbled (see פ'ר), not being the original one in both. Deriv. כפור 2.

כפר II. (not used) intr. to be of a clear red, of the cypress-flower or blossom, with the dust of which persons coloured red; identical with חפר (which see). In general, perhaps in the first instance, to shine, to glitter, to bloom, the same fundamental signification lying in כפר, שפר, which is then transferred to a bright colour; but see כפר 4, כפר 2 and כפור 3, with the proper name כפרה.

כפר העמון (village of the Ammonites) n. p. of a locality in Benjamin Josh. 18, 24 K'ri, for which the K'tib has כפר העמון; probably a settlement of Ammonites was there at an earlier time.

כפר העמון see כפר העמון.

כפר העפני (village of the Ophnites, see עפן = עפן) n. p. of a locality in Benjamin, in the neighbourhood of Gophen (עפן, עפן) or Gophna, lying, according to Euseb., five Roman miles from ג'ב' (which see) Josh. 18, 24, where כפר is to be supplied from the preceding context. It may also have lain, like Gophen or Gophna itself, not far from ג'ב' (Joseph. B. J. 5, 2, 1). A small hamlet in the neighbourhood may have been early colonised by the inhabitants of עפן (which see), Aram. 'Ophna (עפ'נא, עפ'נא in Joseph., Euseb. &c.), 'Alm. גופ'נא (Berach. 44^a), גופ'נא (J. Taan. 4) and גופ'נא (Tosif. Ohol. at the end); since the adjective form in עפ'ני would be difficult to explain in case of complete identity.

כפר (with suff. כפרו, כפרה) m. 1. propitiation (from כפר I.), then ransom, ransom-price, by which what is to be punished is protected Is. 43, 3; Ps. 49, 8; price of expiation, כפר Ex. 30, 12 price of life, i. e. what covers it; with ל of the person for whom the propitiation is made Prov. 21, 18; generally redemption-money, value of redemption Ex. 21, 30; Num. 35, 31. — 2. same as כפר 1 hamlet, village 1 Sam. 6, 18. — 3. prop. a strong, firm, hard species of trees, like the synonymous עפר (which see), cognate by stem with *σπινθισσος*, cupressus, Germ. *Kiefer* (which is resinous wood with needle-like foliage generally). Then perhaps the resin of pine, the pitch of pine, got out of the tree, applied to the pitching of ships GEN. 6, 14, conseq. not asphalt or bitumen (LXX, Vulg.), or any resinous substance of the earth or mineral kingdom; Targ. כופר, כופר, Syr. حُمْر, Ar. كُفْر the same, though farther extended; deriv. the denom. כפר to besmear with the resin of a tree GEN. ib. (signif. 2 and 3 from כפר II.). — 4. (from כפר II.) cypress-plant, cypress-bush, whose beautifully formed and sweet smelling flowers appear in grape-shaped clusters (אֵשֶׁל) from May till August, SONG OF SOL. 1, 14 (LXX); called in Ar. الحِنَّاء (el-hinna, *Kimchi*).

כִּי is said to be named from the bright red capsules of the fruits of the cypress; better perhaps from the greyish white colour of the blossom (Diosc. 1, 125), from כִּפְרָה IV. = עֶפֶר (to עֶפֶרָה), חֶפֶר, (= לֶבָן), Aram. אֶבֶר, Ar. حفر. The Phen. כִּפְרָה, Greek κύπρος, Lat. cypr-us, and the name of the island in the Mediterranean Sea, Κύπρος, Cyprus, are the same Semitic word, because the cypress grew abundantly in that island; wherefore Homer calls it εὐώδης (the sweet-smelling). כִּפְרָה is the same, which is a basis for כִּפְתָר II.

כִּפְרָה (only pl. רִיחִים) m. collect. expiation, forgiveness, Ex. 29, 36, 'הַכִּפְרָה הַזֶּה' NUM. 5, 8 the sacrifice of atonement, the ram of atonement, i. e. by which the expiation was effected; יוֹם הַכִּפְרָה Lev. 23, 27 the day of atonement.

כִּפְתָר (no other flexion of which appears) f. cover, lid of the ark of the covenant in the holy of holies Ex. 25, 17; 26, 34; 40, 20 &c. (Saadia, Kimchi), on which the כְּרוּבִים stood, and which they covered with their wings 25, 20; 37, 9, whence God was thought to speak 25, 22, Lev. 16, 2, Num. 7, 89; and therefore where כְּבוֹד ה', קְבוֹרָה τοῦ Κυρίου, afterwards called the שְׁכִינָה was enthroned. The most holy place was termed on this account בֵּית הַכִּפְתָר 1 Chr. 28, 11, Targ. בֵּית כִּפְתָר for דְּבִיר (1 Kings 6, 5). The same explanation of the word is also given by the LXX in their ἐπίθημα (top-piece, cover); but it was afterwards glossed by ἱλαστήριον, according to the Hagada (Tanchuma, section va-Yakhel), in which it was derived from כִּפְרָה to atone. And this gloss was adopted by the New Testament (HAB. 9, 5), the Syr. and the Vulg.

כִּפְשׁ (Kal not used) tr. to tread down, to press down, to bend down; to press or stuff into, to fill in; conseq. equivalent to כִּבֵּשׁ I., the Talm. כִּבְשָׁא (Jebam. 107^b) also meaning the same thing, and the Ar. كَبَسَ may be put beside it; according to others (in Kimchi) to roll, like the Ar. كَفَس III., as is alleged.

Hif. הִכְפִּישׁ to press down, to bow down, כִּבְשָׁא in ashes LAMENT. 3, 16; Targ. כִּכְשֵׁ.

כִּפְתָר (not used) tr. 1. to bind about, to tie about, therefore to encircle, to crown, cognate in sense with כְּתָר, עֶתָר, Ar. كَفَت the same. — 2. to be round, ball-shaped, identical with צֶפֶר (which see); deriv. כִּפְתָר = צֶפֶר belonging to כִּפְתָר I. — 3. to bind together, to arrange, to regulate. כִּפְתָר m. a foundation word for כִּפְתָר I. (which see).

כִּפְתָר (part. pass. m. כִּפְתָר, which is then inflected as a verb) Aram. tr. to bind, to fetter DAN. 3, 21. More frequent in the Targ., Talm., Zabian. It also appears in Samar. with the meaning to stop, to hinder.

Pah. כִּפְתָר (part. pass. m. מְכַפֵּת, only pl. מְכַפְתִּין; inf. constr. כִּפְתֹּה) to bind strongly, to fetter DAN. 3, 20 23.

כִּפְתָר I. (once plene כִּפְתָר Am. 9, 1; pl. כִּפְתָרִים, with suff. כִּפְתָרֶיהָ) m. 1. a pillar-top, chapter, capital of a column, so called from its roundness and ball-form. Over it were the סִפְסִים (ressaults) Am. 9, 1. As it was a work of art and ornament, its lying on the ground, where hedge-hogs made their abode upon it, was used as an image of destruction ZEPH. 2, 14. — 2. an ornamental crown of the golden candelabra Ex. 15, 31 33 seq.; LXX σφαῖρωμα (once with Symm. ἱλαστήριον, because reading כִּפְתָר), Vulg. sphac-rula, and so the Targ. and Syr., all with relation to the proper etymology. The explanation pomegranate-shaped (Josephus), apple-shaped (Saadia, Kimchi), after the Aram. כִּפְתָר, קִיפְתָר rose-cup, flower-calix, is merely from another application of the verb-idea; no other signification of the verb lying at the basis of it. The ground-element of the quadrilateral noun is כִּפְתָר = צֶפֶר (head-top), and כִּ- is a formative noun-syllable.

כִּפְתָר II. (from כִּפְתָר, 3 כִּפְתָר) n. p. of the island Crete, which is termed כִּ- in JER. 47, 4, the native land of a race

of Philistines; *Gent. m.* כַּפְתָּרִים, *pl.* כַּפְתָּרִים. *Gm.* 10, 14; *Deut.* 2, 23. As a race named כַּפְתָּרִים (which see) came out of כַּפְתָּר (which see), so a race of כַּפְתָּרִים immigrated out of *Crete*, i. e. *Caphtor*, into the coast-territory of Palestine at the Mediterranean Sea reaching from Joppa to the boundary of Egypt *Am.* 9, 7. Accordingly Scripture recognises the immigrations of two races of the Philistines, from two directions. The Caphtorim destroyed the primitive inhabitants, the כַּנְיִים, who dwelt in villages as far as עֲנָה *Deut.* 2, 23; 1 *Chr.* 1, 12. As the name כַּפְתָּרִים, *pl.* כַּפְתָּרִים, meaning *Cretan*, *Cretans*, also appears for the Philistines (*ap.* LXX, *Syr.* and others) 1 *Sam.* 30, 14, *Zeph.* 2, 5, *Ez.* 25, 16 (where כַּפְתָּרִים stands in the parallel member of the sentence), if כַּפְתָּר be not identified with *Crete* (כְּרִית), we must still assume a third immigration. On the other hand it must appear strange that the Hebrews should have had two names (כַּפְתָּר, כְּרִית) for *Crete*. But since it cannot be doubted that the Cretans (כַּרְתִּים) formed a principal race of the Philistine population in the south of Philistia *Ez.* l. c. and *Zeph.* l. c. (LXX); and that David's body-guard consisted of them under the name of הַכַּרְתִּי (the Cretans) along with Philistines (הַפִּלְסְתִּי, made from הַפִּלְשְׁתִּי for the sake of assonance to הַכַּרְתִּי) 2 *Sam.* 8, 18; as the most southern part of Philistia was called because of this very race כַּנְגַּב הַכַּרְתִּי 1 *Sam.* 30, 14 (where it is plain from 30, 16 that Philistines are meant); as, according to an account in *Tacitus* (*Histor.* 5, 2) the inhabitants of Palestine (meaning Philistia, as he also identifies the Jews and Philistines) immigrated into it from *Crete*; and as the Philistine city עֲנָה according to *Steph. Byz.* (s. v. *Γάζα*) was early called *Minoa*, after *Minos*, king of *Crete*, for which reason the Cretan *Zeus*, i. e. *Μηνεύς*, was worshipped there (*Steph. Byz.* s. v. *Μινώα*): — the opinion already put forth by *Lakemacher* (*Obs. philol.* II. p. 11 seq.), *Calmet* (*Bibl. Unters.* III.

25) and *Rosenmüller* (*Bibl. Alterthumsk.* II. 2, 363; III. 385), that the island *Caphtor* as the home of the Philistines, can only be *Crete*, should probably be retained. The Hyksos-race of the *Caphtorim* that emigrated out of *Egypt* at a very early period and went to *Crete* (*Gen.* l. c.), for whom there was no room in the *Egyptian* home, gave the name כַּפְתָּר to the island of *Crete*, among the Hebrews; and the Carian, Phenician, half-Semitic barbarian peoples mentioned by classical writers, the *Eteocretes*, the *Cydonians*, who are said to have inhabited the island before the *Hellenes* (*Herod.* 1, 173; *Thukyd.* 1, 8; *Hom. Od.* 9, 174 seq.; *Strabo* p. 475), may have been the *Egyptian* immigrant כַּפְתָּרִים, as the immigrant כַּפְתָּרִים came at another time out of כַּפְתָּר direct, and not intermediately by *Crete*. See כַּפְתָּרִים, כַּר (כְּרִית). The ancients (LXX, *Targ.*, *Vulg.* and others) understand by כַּפְתָּר the coast-district *Cappadocia*, which tradition asserts to have been peopled by *Egyptians* or *Semites*. Others (*Theodoret* on *Jer.* l. c. and *Is.* 9, 12, among the moderns *Schulthess*, *Swinton*, *Michaelis*) understand it to be *Cyprus*, which is manifestly allied to it in name. But none of these explanations has so much in its favour as *Crete*.

As to the derivation and meaning of the word, it denotes, like כַּפְתָּר (כְּפָר), Greek *κύπελος*, a cup, a basin, a calix; and as in addition to the original name for *Cyprus*, proceeding out of the mythic period, כַּפְתָּר (which see) there was still another appellation כַּפְתָּר, so the neighbouring island of *Crete* which shared the same fate with respect to *Egyptian-Semitic* immigrations, had along with its very ancient name כְּרִית (which see) another one כַּפְתָּר, formed out of כַּפְתָּר (= כַּפְתָּר 4) with an inserted *t* (ת), like צַנְחָר (same as צַנְחָר) out of צַנְחָר, צַנְחָר out of צַנְחָר (together with צַנְחָר out of צַנְחָר); comp. עֲרִל *Ez.* 32, 27 naked, *Syr.* ܥܪܝܠ. The collateral forms *Κύπρος* (i. e. *Κύντρος*) and *Κράναθος* (i. e. *Κάναθος*) for *Ky-*

apoc, which existed in addition, as well as the old Cretan city *Aptera* (Strabo 10, 479 ἡ Ἀντίρα) for *Kantiéra* (where the Caphtorim that immigrated from lower Egypt may have first settled), have both preserved the name before us, and prove themselves to be identical; just as the old names כָּר and כֶּרֶת for the two islands of Cyprus and Crète are unquestionably identical; especially as by their position they belong together, and both received colonists from lower Egypt at a very ancient period.

כֶּרֶת (pl. כְּרִים; from כָּר I.) *m.* 1. *a sheep* (never a tender lamb), more than כֶּבֶשׂ (which see, and comp. כֶּבֶשׂ), the stronger, solid, especially the well-fed, fat animal (Targ., Syr., Ar.), of whose חֶלֶב and דָּם Scripture speaks DEUT. 32, 14, Is. 34, 6; different from אֵילִים (rams), and עֲזִיזִים (he-goats) Ez. 39, 18; *a fat sheep*, intended for tribute 2 KINGS 3, 4, or special booty 1 SAM. 15, 9 (Targ., Syr.) and for slaughter JER. 51, 40; in AM. 6, 4 coupled with מִרְבֵּק; also collect. *herds of fat sheep*. The Targ. has referred כְּרִים Ps. 37, 20 to this head; but it suits signif. 2. better. — 2. *a wether, he-goat, ram*, hence Ps. 65, 14 *the rams copulate* (see לָבַשׁ) *with the sheep* (Targ.). Fig. *an iron battering-ram*, an instrument used in besieging cities (along with מַצֹּר and דֶּקַּה &c.) against the walls and gates Ez. 4, 2 and 21, 27 (Targ.); for which 26, 9 has מַחֵי קֶבֶל (*counter-thrust, wall-breaker*). The Vulg. has *aries* (*ferreus*), Jos. *Kimchi* כֶּבֶשׂ after the Arab. كَبَش (ram and battering-ram); Greek *κρίος* (see 2 MACC. 20, 8). — 3. *fat pasture, a luxuriant meadow, a green grass-plot*, כֶּרֶת *an extensive, fat pasture* Is. 30, 23, Ps. 37, 20; probably also 65, 14, where the Syr. مَحْتَلَا (fat district) correctly, and similarly the LXX. Comp. the noun כֶּרֶת. — 4. (*fat pasture-land*) *n. p.* *f. Caria, Kapia*, Caria, a land of Asia Minor in the south west, lying between Phrygia and Lydia, the inhabitants of which, afterwards celebrated in antiquity as mercenary soldiers and seamen, served foreigners, especially the Phe-

nicians, and bore a principal part in the undertakings, wanderings and settlements of the people in whose service they were engaged. They spread themselves over the islands and coasts of the Mediterranean Sea (Syme, Rhodes, Carpathus, Crete), over the Peloponnesian coast (Hermione, Epidaurus), over the islands Cos, Calymna, Icaria, Samos, Chios and even as far as the remote coasts of Pontus, colonising the island of *Crete* (כֶּרֶת) in particular. This is confirmed by the fact that both the Scripture (2 SAM. 20, 23 and 1 KINGS 11, 4 19 compared with 2 SAM. 8, 18) identifies *the Carians* (כְּרִי) and *Cretans* (כֶּרֶתִי), and also Herodotus (1, 171) regard the Cretans and Curetes as Carians. Phoenix and Cadmus also played a part in the old traditions of the Carians. The name כֶּרֶת frequently appears in the appellations of Carian places, e.g. in Cary-anda, Caropolis, Car-mylessus, Car-ura, Car-pathus, Car-is (Cos) &c. For the form and meaning see כְּרִי and כֶּרֶתִי. — 5. prop. *something blown out, thick*, then metaph. *a blown out bolster*, a camel's saddle, for sitting upon, and thick enough for something to be hidden in it GEN. 31, 34. Targ. כְּרִיָּה, Syr. حَصْبَا (Arab. غَيْطَة), Arab. نَرْدَعَة (*Kimchi* מְרִדָּה) the same; perhaps also the Ar. كُرْز and قَر (seat) are identical. The modern Hebrew pl. כְּרִים is *bolster* or *cushion*.

As to the manifold use of this noun in Hebrew, it is unquestionably of Semitic origin, and to be derived from the verb-stem כָּר I. (which see) that means *to be thick, fat, heavy*; metaphor. *to be strong, firm, powerful*, of animals; *to be fruitful, luxuriant*, of a land; *to be thick, blown out*, of things &c. — כֶּרֶת in signif. 1. (*a fat sheep, fat wether*) may have also existed in Phœnician, and so too among the Carians (Hesych. s. v.), whose language was unintelligible to the Greeks (Herod. 8, 155), and whose land (Caria) was also called *Phœnicia* according to Corinna and Bacchilides (Athen. 4. p. 174). The *κάρ, κάpor, κάporos* adopted by the Greeks, and its

softened form *ἀγρς*, *ἀγρς* *sheep*, *ἀγρς* (from *ααρ*) *wether*, is taken from the Carian; and there is the closest connection between signif. 1. and 2. (as also in the case of *כָּבֵשׂ*, which see, and comp. the Ar. signification). The transition to signif. 3. exists also in the case of *שָׁנָן* and other cognate stems; and that the fruitful country inhabited by the Carians, so rich in pastures and well adapted for cattle might be so named, is shewn by the Hebrew names of places *שָׁנָן*, *הַשְּׁמֶלֶךְ*, *הַשְּׁמֶלֶךְ*, *הַשְּׁמֶלֶךְ* (see also *שָׁנָן*), for which numerous analogies present themselves in extra-Semitic tongues.

כָּר (from *כָּר* I., not from *כָּר*) *m. prop.* a deepened vessel (see *קָב*), then the later name of a measure for dry goods, containing 10 ephahs or baths, and = a *הֶמֶר* 1 Kings 5, 2 11; 2 Chr. 2, 9; 27, 5; Ez. 45, 14; Phen. *כָּר*, Aram. *כָּר*, *כָּר*, Arab. *كُر* (which is fixed in the Kamoos at 40 Artabs or 12 lasts) the same. From the Phœnician it passed into Greek and Latin, *κόρος*, *corus*.

כָּרָא (Peal unused) *Aram. intr.* properly *to be turbid, to be dim by stirring*, of water, *squalidum esse*, identical with *כָּרָא* I. (Talm. *כָּרָא*), and with the organic root in *כָּרָא*. Hence figur. *to be grieved, disturbed*, of the mind (*רוּחַ*), *to grieve*; Targ. *כָּרָא*, *כָּרָא* *to be pained, sorrowful* (on Prov. 14, 17; 23, 35), whence subst. *כָּרָא*, *כָּרָא* *sickness*; Syr. *כָּרָא* the same. It is absurd to look for a connection of the word with *כָּרָא* (*Meier*).

לְהִיכָרִי (3 fem. *לְהִיכָרִי* with the Targumic *לְהִיכָרִי* *to be grieved*, DAN. 7, 15 *my spirit was grieved*, i. e. I myself; *נִפְשִׁי* = *רוּחִי*).

כָּרַב (not used) *tr.* 1. *to seize, catch, lay hold of*, applied to a bird of prey (*Fürst*, Concord. p. 571); a genuine Semitic stem, which is also found, amid the modifications of the meaning of seizing or laying hold of, in tearing off, tearing away, tearing in pieces, in

כָּרַב I., *כָּרַב*, *כָּרַב*, *כָּרַב* (belonging to *כָּרַב*), and in the corresponding Aramaean and Arabic stems; the organic root presenting itself at the same time in *כָּרַב*, *כָּרַב*, in *כָּרַב* &c. proceeding from the same fundamental signification. In extra-Semitic languages the same stem appears with a like signification: in the Sanskrit *gribh*, Pers.

گرفت (*giriften*), Greek *γρυν*, *γρυν*, German *grip*, *krip*, *greif* &c. In the extra-Semitic comparison made for *כָּרַב* by *Eichhorn* (*Einleitung* III. p. 80 ed. 4.), *Tychsen* (see *Heeren*, *Ideen* I. p. 386), *Vatke* (*Bibl. Theol.* I. p. 325) the Semitic origin of the stem is not perceived; and *Delitzsch* (*Genesis* II. p. 208) after *Fürst* (*Concord.* s. v.) first took the stem correctly for a Semitic one. — 2. *to tear up the soil, to plough*, a farther development of the original conception; Babyl. *כָּרַב*, Syr. *כָּרַב*, Arab. *كرب* the same; hence the Targumic *כָּרַב* a ploughed field, *כָּרַב* *sulcus agri*. — 3. *Fig. to be in anguish, to be seized with pains or suffering*; so in the Ar. *كرب* and *كرب*, comp. *כָּרַב*. Deriv. *כָּרַב*.

כָּרַב see *כָּבֵל* I. *Pih.*

כָּרַב see *כָּבֵל* I. *Puh.*

כָּרַבְלָא (*constr.* *כָּרַבְלָא*, *def.* *כָּרַבְלָא*; plur. *כָּרַבְלָא*, *constr.* *כָּרַבְלָא*, with *suff.* *כָּרַבְלָא*) *Aram. f.* commonly an upper garment, mantle, Hebrew *מָעִיל* (1 Chr. 15, 27) DAN. 3, 21 (Syr.). But as the word *לְבָיִשׁ* an upper garment (2 Kings 10, 22; Job 24, 7) follows, it is better to compare the Targumic *כָּרַבְלָא*, Syr. *כָּרַבְלָא* the comb (of birds), from its twisted form; and to translate *turban, tiara* (Gr. *Veneta*, Hebrew transl.), consequently a head-dress, from *כָּבֵל* to wind, to bind, like the Hebrew *מַצְבֵּטָה* from *כָּבֵט*.

כָּרָה I. (*fut.* *יִכְרָה*) *tr.* 1. *to dig*, *כָּרָה*, with *חָפַר* Ps. 7, 16; Ex. 21, 33; *כָּרָה* Gen. 26, 25; Num. 21, 18; *שִׁיחָה* Ps. 57, 7; *שִׁיחָה* 119, 85; *שִׁיחָה* Jer. 18, 20; *שִׁיחָה*

be the appointed keepers of gold, according to the primitive traditions of the old world; and at Eden, as is well known, there was also a land of gold GEN. 2, 11. The *griffins* (griffins) were sacred to the gods (e.g. Apollo, Minerva, Bacchus) in Greek mythology (see *Creuzer*, Symbolik II. p. 647; III. p. 159). Elsewhere the Cherub is represented as a being dedicated, crowned and anointed by God, כְּרֻבִּים עֲלֵי כֶּסֶף Ez. 28, 14 (see כְּרֻבִּים), i. e. a creature associated with God, destined for His vicinity, protecting and sheltering all around with its outspread pair of wings. The כְּרֻבִּים הַסּוֹכְכִים Ez. 28, 16 is enthroned upon the holy mountain of God, בְּדֹרֵי קֶדֶשׁ אֱלֹהִים Ez. 28, 14 or בְּדֹרֵי אֱלֹהִים 28, 16, i. e. upon מוֹקֵד (Is. 14, 13), a mountain of the extreme north reaching up to heaven according to Asiatic tradition, which is called among the Zend-peoples the *Albordsh*, among the Indians the *Meru* (*Rhode*, Heil. Sage p. 230 seq.); or rather, it was supposed to be enthroned upon the top of it, whose dwelling was made unapproachable by the fiery stones there (see אֲבָרְיָא), i. e. the fragments of the fire-vomiting mountain lying about there, though itself walks up and down, ib. 28, 14 16. To such a Cherub, the king of Tyre is compared, who guards his treasures in the fortress of the insular Tyre, and shelters his distant colonies, while he is himself unassailable. — 2. In imitation of this old symbolism of Cherubim belonging to God, two כְּרֻבִּים artificial figures with outspread wings were put upon the ark of the covenant Ex. 37, 7 seq. 1 KINGS 6, 23 seq., between or upon which Jehovah was supposed to be throned. Hence He is called הַכְּרֻבִּים יְשֻׁב 1 SAM. 4, 4, 2 SAM. 6, 2, Is. 37, 16, Ps. 80, 2; and in the theophany he rides upon them 2 SAM. 22, 11, Ps. 18, 11 (with an assonance to רֶכֶב). Accordingly they appear as the bearers of Jehovah and his throne, are mediums of the presence and dominion of God, in the temple as well as in the world, as Philo already intimates in part (Opp. I, 143); and were even identified with the divine chariot

(כְּרֻבִּים) 1 CHR. 28, 18. — These representations of the Cherub have numerous analogies in Egyptian and Asiatic, especially old Assyrian monuments; though that does not prove that Hebrew ideas were modelled after them. — 3. A farther description and portraiture of the Cherub is found in the visions of Ezekiel Ez. ch. 1 and 10. According to him, when Jehovah appears in the thunder-cloud and the storm which blows from the high mountains of the north (comp. Ps. 18, 11; 50, 3; NAB. 1, 3; Job 37, 22; 38, 1), the cherub is a being shining like burning brass (Ez. 1, 7), a living creature (חַיָּה, ζῷον) of human form 1, 5 and 10, 20, with four faces (on account of the four winds of heaven ZECH. 6, 5), and four wings 1, 6, so as not to be obliged to turn with the course of the world 1, 12 and because he takes the attribute of God, as belonging to his vicinity, so that he has all before him, with no behind and before; his two feet, without any bend of knee, are upright and straight, so as to be able to go with ease to any quarter of the heavens, having no behind, for which reason they are rounded off in due proportion like those of a calf. On the other hand, the four hands that project under the wings are those of a man 1, 8. The four faces are those of a man, a lion, an ox, and an eagle, 1, 10, typifying kingly power manifesting itself in strength (Prov. 19, 12; 20, 2; Hos. 11, 10; Am. 3, 8), divine rule (a lion); the divine power of vision (Job 39, 29) into the far distance (the eagle); divine intelligence (Prov. 30, 2; Job 32, 8) and insight (man); the creation and preservation of the world (ox). And so also the remarkable portraiture in the two chapters just mentioned (ch. 1 and 10), which were probably occasioned by the Cherub-forms pictured on the walls and doors of the historic temple (1 KINGS 6, 29; 2 CHR. 3, 7). — 4. an ox, properly a ploughing one Ez. 10, 14, for which the parallel place 1, 10 has פָּרָה. — 5. n. p. of a locality along the river כְּבֶרֶת, where was a colony of exiles EZR. 2, 59, NAB.

(from כָּרַךְ II.); *Gesenius* as = executioners. But as the right view has been already perceived by some, after the example of *Kimchi* in his Dictionary under כָּרַח, and as כָּרַח is interchanged synonymously with כָּרַח, I considered it advisable to develop the explanation which has been given.

בֵּית הַכָּרִים in כָּרִים, see בֵּית הַכָּרִים.

כְּרִית (ditch, water-trench) n. p. of a brook (כְּרִית) with a deep channel, east of Jordan (כְּרִית עַל-פְּנֵי הַיַּרְדֵּן), in the neighbourhood of which the prophet Elijah kept himself in concealment, and which, though abounding in water at other times, dried up with continued drought 1 KINGS 17, 3 5, comp. 17, 7. Probably it is the brook springing eastward of שְׁמֶרֶן out of a pond-like source, and flowing with a short course down from mount Adshlān into the Jordan, at whose springs lie the ruins of a place *Mar Elia* (מַר אֵלִיָּה). Accordingly the brook *Cherith* would be situated sideways between שְׁמֶרֶן and הַשֶּׁבֶר in Gilead, in the district to which the narrative refers. *Robinson* looks upon it as identical with *Wady Kelt*, near Jericho (Bibl. Res. II. p. 288).

כְּרִיתָה (also כְּרִיתָה; pl. כְּרִיתָה) f. separation, division, of marriage, hence כְּרִיתָה DUT. 24, 1, Is. 50, 1 a book or bill of divorce (comp. MATTH. 19, 7); pl. כְּרִיתָה 3, 8.

כָּרַךְ (not used) trans. 1. to veil, to clothe, to cover, with a mantle, a hood &c.; comp. Babyl. כָּרַךְ, Syr. and Zab. כָּרַךְ to surround, to bind about, to enfold, to enwrap, to encircle, Zab. כָּרַךְ a circle, Ethiop. circular seat, comp. Targ. כָּרַךְ surrounding, encircling, round about, כָּרַךְ a sheaf-bundle &c. — 2. to enclose, to surround, to make secure all round, with walls, fortifications; Phenice. כָּרַךְ, Aram. כָּרַךְ the same. Derivat. כָּרַךְ (constr. כָּרַךְ).

Hif. כָּרַךְ (not used) like Kal; derivat. כָּרַךְ.

This stem is abridged from כָּרַךְ

(from כָּרַךְ II.), like שָׁרַשׁ out of שָׁרַשׁ from שָׁרַר, Aram. שָׁרַר out of שָׁרַר (Hebr. שָׁרַר). Hence it properly belongs to כָּרַךְ II.

כָּרַךְ (constr. כָּרַךְ, in compounds כָּרַךְ; not used) m. a city fortified and walled round; a fortress, citadel, castle. For the old כָּרַךְ (which see), עָר and מוֹאֵב (which see) was used, together with כָּרַךְ and מוֹאֵב, in later times also the name כָּרַךְ citadel, fortress (Aram. כָּרַךְ, *Χαρακωβ* in Ptolem. and Steph. Byzant.); in profane writers Karak, Kerek, Krack, Crac, Charac. The same word was applied in many other ways to denote strong cities, towers and castles. Phenice. כָּרַךְ (fort) n. p. m. (Kit. 25); כָּרַךְ (Carage) n. p. of a city in Byzantium; כָּרַכִּים (Carcina) n. p. of a strong island near Africa; כָּרַכְמָא (Carcoma) = כָּרַכְמָא (tower of the height, i. e. high tower) n. p. of a Mauritanian city (Ptol.). Syr. כָּרַכִּים castle. Comp. כָּרַכְמִישׁ.

כָּרַכִּים (not used) intr. to be round, circular, enclosed round about; Zab. and Arab. the same. Hence

Pih. כָּרַכִּים (not used) to surround, to enclose, to include, to draw a border round; deriv. כָּרַכִּים.

The proper stem is כָּב (i. e. כָּב which see) enlarged by the insertion of *r*, so that Pihel has arisen out of כָּב (for כָּכֵב), and the Dagesh is compensated for by the *r* inserted (see the noun). To take it as a combination of כָּרַךְ and כָּכֵב, which some do, is unnecessary.

כָּרַכִּים (with suff. כָּרַכְמִי, from כָּרַכִּים which see) m. a border, margin Ex. 27, 5; 38, 4; Targumic כָּרַכְמִי.

כָּרַכְמִי (with a suff. it would be כָּרַכְמִי) masc. Indian saffron, *Crocus*, *Turmeric*, originally a dye-stuff; then sweet-smelling water, ointment, oil &c. prepared from it, Song of Sol. 4, 14, adduced with nard, calamus &c.; Targ. כָּרַכְמִי (def. כָּרַכְמִי), adj. כָּרַכְמִי, verb. denominat. כָּרַכְמִי; Syr. כָּרַכְמִי, Ar. كَرْكَم, Armen. *kekhrum* the same. The word, like the

plant, came from India; the Sanskrit *kankama* (*Crocus sativus*) was changed among the Phenicians into *carcom* (כַּרְכֹּם) and *crocom* (כְּרוֹכֹם); out of which has arisen the Greek *κρόκος*, Latin *crocus* (by rejecting the concluding *m*), Arab. *كَرْكَب* a sweet-smelling plant (*m* changed into *b*), *رَقُون* (out of *قَرْقُون*, *m* changed into *n*, the first *k* falling away) *crocus*; (out of this comes the denom. *رَقَن* to colour with saffron) &c.

כַּרְכְּמִישׁ (also *כַּרְכִּישׁ*, contracted out of *כַּרְכִּישׁ* and *כַּרְכִּישׁ* = *כַּמִּישׁ*, Syr. *כַּרְכְּמִישׁ*: *citadel of Chemosh*) *n. p.* of the well-known and large city *Circesium* (*Κίρκησιον*, *Circesium*) in Mesopotamia, at the junction of the Chaboras with the Euphrates, on an island formed by the two rivers; also the name of an important Mesopotamian territory which was conquered by the Assyrians Is. 10, 9. At a later time this Assyrian fortress was besieged and taken by Necho, king of Egypt 2 Chr. 35, 20, but was afterwards recovered by Nebuchadnezzar Jer. 46, 2. This place is called in the Midrash (on Echa 1, 15) after the Greek *Κίρκησιον*, Ar. *قَرْقِيسِيَا*.

כַּרְכֵּם (old Persian; *a severe one*) *n. p.* *m.* of a Persian *כַּרְכֵּם* at the court of king *חֲמִישְׁתָּרֶשׁ* Esth. 1, 10. For the meaning, comp. the Sanskrit *karkaça* *severe*.

כַּרְכָּר a reduplicated Pihel-form of *כַּרְר* II., which see.

כַּרְכָּרָה (only *pl.* *כַּרְכָּרִיּוֹת*; from *כַּרְכָּר* belonging to *כַּרְר* II.) *f.* a female runner, of the swift-running female camel (*Ibn Sarúk, Ibn Esra*); hence a dromedary, Is. 66, 20, comp. Herod. 3, 103.

כַּרְר I. (not used) *tr.* same as *כַּרְב* (*b* passing into *m*) *to break through, to cut through, the soil; to furrow, to labour, to plough, fruit-land; hence to prepare, to cultivate, to make fruitful, garden- and vineyard-land; comp. Ar. كَرَم* fruitful, of land; *כַּרְמֵי* fruitland, *מְכַרְמָה* furrowed, digged, made fruitful. Deriv. *כַּרְרָם*, *כַּרְרִים*, *כַּרְרִי* signif. 1-4

כַּרְר II. (not used) *intrans.* 1. *to be bright red, of scarlet or carmine colour, distinct from blue and red purple* (חֲכִלֹת, אֲדָמָה). The original verb-idea is *to glow, to burn, then to give light, to shine, to glitter*, whence again arises *to be of a fiery colour, to be red, to be scarlet-coloured; comp. Hebr. זָהָר* and Targ.

זָהָרִי carmine red, Arab. *وَجَم* or *أَجَم* along with *جَحِم* to glow, to burn, whence *جَوْحَمَة* the red rose. Deriv.

כַּרְמֵל and *כַּרְמִיל* 5. — 2. *to be noble, generous, prop. to shine, like זָהָר* (which see) *to glow, to give light, as a stem to noble, free.* Deriv. *n. p.* *כַּרְמִי*.

For the explanation of the stem we may either look upon *כַּרְר* as transposed from *כַּרְר* (= *חֲמָר*, Targ. *זָמַר* to glow, to burn, to be fiery red, Arab. *رُبِيْتُ* *rubuit, غَمَر* to be a yellowish red), or we may compare it with the Ar. *كَرَم* (to be noble, distinguished, great-minded) having for its fundamental signification to shine, to lighten. But it is better to take *כַּרְר* as an independent verb with the meaning just given to it; whose organic root *כַּרְר* is also found in *רָם* II. (to *רָמַה* IV. (to *רָמִית* Ex. 32, 5), Arab. *رَمَى* and *رَمَى* (to be bright-red, blood-red).

כַּרְם (with suff. *כַּרְמִי*; plur. *כַּרְמִים*, constr. *כַּרְמֵי*; from *כַּרְר* I.) *m. (fem. only in Is. 7, 2 3)* 1. *fruit-land, garden-land, generally well-cultivated, fruitful land, consequently a stronger word than שָׂדֶה* Ex. 22, 4, 1 Sam. 22, 7, Jer. 35, 9, or *נֶגֶד* Job 24, 18, but different from *נֶגֶד* Amos 4, 9. *כַּרְם* *זֵית* *an olive-plantation* Judges 15, 5, though *כַּרְם* does not stand elsewhere in the construct state to *זֵית*, but beside it Deut. 6, 11; Josh. 24, 13. — 2. *a vine-yard* Lev. 19, 10; 25, 4; Deut. 24, 21; fully *כַּרְמֵי* Is. 27, 2, for which it is better to read with the LXX *כַּרְמֵי* (after Am. 5, 11 and the analogy of *כַּרְמֵי*). Fig. of the Israelite people Is. 3, 14; 5, 1. In rural language: *a beloved possession, one beloved*

SONG OF SOL. 1, 6; JER. 12, 10; נָן also being so used. — 3. in בֵּית הַכֶּרֶם (which see) *n. p.* of a city not far from תִּקְוָה JER. 6, 1, situated on a mountain; which was the chief place of a פֶּלֶךְ after the Babylonian exile NEM. 3, 14; Phenic. בֵּית כֶּרֶם (Beth Kerm, Bthekerm, Bsek., Sek., Segerm) *n. p.* of a locality in Byzantium. As there was also a בֵּית כֶּרֶם (1 SAM. 7, 11), and as כֶּרֶם and כְּרִי were also used for כֶּרֶם of the proper name, the view (Fürst, Concord. s. v.), that כֶּרֶם may possibly be a farther development of כֶּר, is not to be wholly rejected. Ar. كَرَم, Targ. כֶּרְמָא, Syr. כְּרִמָּא the same. — 4. a ground-word for כֶּרֶם and כְּרִמִּל which see.

כֶּרֶם (denomin. from כָּרַם, like בָּקַר from כָּסַר, בָּקָר from כָּסַר *m. a vine-dresser*, Jo. 1, 11, coupled with אָבֶר Is. 61, 5 and יָבֶר JER. 52, 16.

כְּרִמִּי (a noble, distinguished one; from כָּרַם II.) *n. p. m.* GEN. 46, 9; JOSEPH. 7, 1; patronym. כְּרִמִּי (for כְּרִמִּי) NUM. 26, 6.

כְּרִמִּל (from כָּרַם, from כָּרַם II., with the termination -ל, as in פְּתִיגִיל *m. carmine, scarlet colour*, and then the cloth coloured with it 2 CHR. 2, 6 13; 3, 14. To dye stuffs with crimson- and purple-colours was a peculiar employment of the Phenicians (not Persians); the scarlet-yielding insect, together with the plant it inhabits, is found in Palestine and hither Asia; and the derivation should therefore be looked for in Semitic alone. Out of Karmil came the Armenian Karmir (*l* changed into *r*), then our carmine (*l* changed into *n*). The Sanskrit krimigā, Pers. کَرِمَر i. e. worm-produced, from which the German "Kermes" comes, coincides but partially and accidentally with Karmil.

כְּרִמֶּל (formed from כָּרַם with the formative-syllable -ל, like אֶרֶם, אֶרֶם; with suff. כְּרִמֶּל *m. prop.* same as כָּרַם fruit-land, garden-land, well cultivated land, luxuriant plantation, hence 1. a fruitful field, fruitful land, i. e. adapted for agriculture 2 CHR. 26, 10, opposed

to כְּרִמֶּל JER. 2, 7 (comp. 2, 6); 4, 26; (hence כְּרִמֶּל and כְּרִמֶּל everywhere Is. 32, 16); different from הָרִים (for vines) 2 CHR. 1. c. This signification appears very obvious when כְּ is contrasted partly with the wild, unfruitful לִבְנוֹן, for which כְּרִמֶּל also stands, partly with the יֵעַר Is. 29, 17 and 32, 15, יֵעַר (the dense, agreeable plantation of a park, comp. ECCLES. 2, 6) being there considered better than כְּרִמֶּל; hence כְּרִמֶּל a thick garden forest, applied to the thick terraces of Lebanon abounding in vegetables 2 KINGS 19, 23, Is. 37, 24, i. e. יֵעַר forms a part of כְּרִמֶּל MIC. 7, 14. Also vineyard-land JER. 48, 33. עֲרֵי הַכֶּרֶם JER. 4, 26 are identical with עֲרֵי הַמִּסְכָּנוֹת 1 KINGS 9, 19, 2 CHR. 17, 12, i. e. cities in which the productions of כְּרִמֶּל are kept for times of need, comp. 2 CHR. 32, 28. Hence the fruitful Canaan is called אֶרֶץ הַכֶּרֶם JER. 2, 7; the Moab-territory rich in vines כְּרִמֶּל alone JER. 48, 33 (where the LXX take it incorrectly as a proper name), Is. 16, 10. Fig. כְּרִמֶּל Is. 10, 18 the splendour of the field of trees, i. e. the splendid warlike masses, these being also called כְּרִמֶּל. — 2. garden-land grain, corn got from good garden-like plantations, which is better than field-grain, and which is either eaten roasted, or pounded to groats LEV. 23, 14; coupled with קִלְיָה and לֶחֶם, 2 KINGS 4, 42; גִּרְסָה LEV. 2, 14 grits of garden-grain (Targ., Syr., Ibn Gendach). Thus כְּרִמֶּל represents not merely vine-yard plantations, forests &c. but also the finer soil for producing grain. The ancients merely guess in their explanations. — 3. (the fruitful mountain; with a of motion כְּרִמֶּלָה 1 SAM. 25, 5) *n. p.* of a celebrated promontory situated south of the bay of Acco, on the southern border of Asher JOSEPH. 19, 26, commonly with the article הַכֶּרֶם the Carmel-mountain, fully הַר הַכֶּרֶם 1 KINGS 18, 19, in whose neighbourhood lay the city יִקְנָעִים (which see), and which towers above its environs JOSEPH. 12, 22; JER. 46, 18. Nabal had his stock of cattle on Carmel, because of the good pasture there 1 SAM.

25, 2, as well as his country house 25, 36; and the beauty of the excellent plantations of Carmel (הַר הַרְמֵל) is figuratively applied like that of the cedars of Lebanon Is. 35, 2, being also represented, with גִּבְעֹן, הַר אֲפֵרַיִם, &c. as an admirable pasture-district Jer. 50, 19; Is. 33, 9; Nah. 1, 4. כַּ' is described as a watch-tower appearing to look out into the Mediterranean Sea, and to walk Jer. 46, 18. In the middle of Carmel there was also a place of worship, where Jehovah was enthroned Mic. 7, 14; hence Elijah 1 Kings 18, 19 20 42 and Elisha 2 Kings 2, 25 and 4, 25 chose it as their temporary abode in order to verify there the Jehovah-worship. Even in *Vespasian's* time there still existed an altar in the place, as formerly (*Tac. Hist.* 2, 78; *Suet. Vesp.* 5), and an oracle (*Jamblichus* in his life of Pythagoras ch. 3). — 4. (with a of motion מְלִיחָה) *n. p.* of a mountain-city west of the Dead Sea, south-east of Hebron, belonging to Judah Josh. 15, 55, now el-Kirmel. *Gent. m. p. m.* of 1 Sam. 30, 5, 2 Sam. 23, 35, *fem. p. m.* of 1 Sam. 27, 3. — 5. same as כֶּרֶם *crimson-splendour*, to which shining hair is poetically compared (*Ibn Ganâch*), Song of Sol. 7, 6; parallel אֶרְבֵּן (of locks). But as dark hair was highly esteemed by the ancient Hebrews (Song of Sol. 5, 11), only dark purple can be meant here by אֶרְבֵּן and כֶּרֶם = כֶּרֶם־יָמִי, of which Pliny says (*H. N.* 9, 38) *nigricans adspexit idemque suspectu refulgens*; and accordingly πορφύρεος is interchanged with μέλας; (see the Greek Lexicons); comp. *purpurea coma* Propert. 3, 17, 22.

כֶּרֶן (not used) *tr.* same as the Arabic كَرَن *to bind, to knot together, to unite, derivative*

כֶּרֶן (union, companionship, concrete companion, comp. Ar. قَرِين an associate) *n. p. m.* of a Horite Gen. 36, 26.

כֶּרֶם (not used) *intr.* to be high-arched, or raised up in a round shape, כֶּרֶם (which see) being similarly applied, e. g. to the rounded belly, to a round and raised seat &c.; Arab. كرس and كرس, Aram.

כֶּרֶם, כֶּרֶם, the same; Phenice. כֶּרֶם to be thick, fat, whence כֶּרֶם thickness, fatness, in the proper name כֶּרֶסְכָּל (karsikál, i. e. having thickness = a thick one, comp. אֶרְכָּל having strength, force, a strong one, a giant, an epithet of Hercules: קַל part. of קוּל) Tug. 4. Deriv. כֶּפֶה, כֶּפֶה (out of כֶּרֶסְכָּל, כֶּרֶסְכָּל).

כֶּרֶס (not used) *Aram. intr.* same as Hebr. כֶּרֶס. Deriv. כֶּרֶסָא.

כֶּרֶסָא (with suff. כֶּרֶסָא, *pl.* כֶּרֶסָא) *Aram. f.* a throne, a seat of judgment, DAN. 5, 20; 7, 9; like the Hebr. כֶּפֶה. The form comes from כֶּרֶסָא (Syr. and Arab.).

כֶּרֶסָא see כֶּרֶסָא.

כָּרַע (fut. יִכְרַע, 1 *p.* אֶכְרַע; *part. m.* כָּרֹעַ, *pl.* כָּרְעִים, *fem. pl.* כָּרְעוֹת; *inf. constr.* (כָּרַע) *intr.* to kneel down, to sink down, עַל-כָּרְעִים (on the knees), in order to drink water out of the brook JUDGES 7, 5 6; in order to entreat and pray 1 Kings 8, 54; 2 Kings 1, 13; EZR. 9, 5; to bend, of one that has been mortally wounded JUDGES 5, 27, stronger נָפַל; to sink down 2 Kings 9, 24; Job 4, 4; to be overthrown Is. 46, 1 2, parallel כָּרַע; of the stumbling Ps. 20, 9; to the slaughter-bench Is. 65, 12; to crouch, to lie down, to cower, of a lion GEN. 49, 9, NUM. 24, 9, coupled with שָׁכַב, רָבַץ; to bend oneself, in order to pray to, with לָ Is. 45, 23, 1 Kings 19, 18 or לָתַקְנִי of the person Ps. 22, 30; 95, 6, or absol. 2 Chr. 29, 29; to shew reverence ESTH. 3, 2 5; 2 Chr. 7, 3, coupled with הִשְׁתַּחֲוָה; to be bowed, bent, humbled, Is. 10, 4 except that they are bowed among the prisoners, i. e. they will march on with the prisoners of war. Metaphor. a) עַל-אִשָּׁה Job 31, 10 to kneel upon a woman, i. e. eam comprise, Greek κατακλίνειν; b) of those writhing in pain 39, 3, 1 Sam. 4, 19, to kneel down, in order to bring forth. Deriv. כָּרַע.

Hif. הִכְרַעַת (inf. constr. הִכְרַעַת, fut. יִכְרַעַת) to make bow down, an enemy, i. e. to subdue, to conquer Ps. 17, 13; 18, 40; to cast down, to prostrate 78, 31; fig. to afflict, to grieve JUDGES 11, 35.

As to the original signification of the stem, the Targ. and Sam. כָּרַע (to bend, to lie down, comp. *κατακλινω* i. e. *caput declino*), the transp. Ar. رَكَع (to be bent, with age or in prayer), and the perhaps cognate כָּרַע (which see) point to the meaning given; and the nouns derived from the verb, such as the lower part of the thigh, the shin-bone, the leg for leaping (of the locust), the foot (of animals), Ethiop. the elbow, and also the Ar. كراع defile, كرعان an urchin, confirm the fundamental signification.

כָּרַע (only dual כְּרָעִים; from כָּרַע) *f.* the two lower thighs or shanks LEV. 1, 13; AM. 3, 12; the legs for leaping, of the locust LEV. 11, 21; so called from the bent form, or because one sinks down upon them; Ar. كراع the same.

כַּרְפָּס (Persian) *m.* cotton, cotton-stuff, ESTH. 1, 6, Pers. کرباس; comp. Sanskrit karpāsi, cotton-shrub, karpāsa, cotton. The thing along with the name came out of Persia to the Phenicians (כַּרְפָּס), Arabians (كَرْفَس), Greeks (καρπασος) and Romans (carbasus). The classical writers describe this kind of flax as a production of the East (*Celsii Hierobot.* II, 157).

כָּרַר I. (not used) *intr.* 1. to be firmly wound together, to be firmly drawn or bound together, hence to be puffed, of a bolster (comp. קָרָה). Derivat. כָּר 5. — 2. to be thick, fat, well-fed, of sheep, developed out of signification 1 (comp. כָּסַל 1. to be thick, fleshy, fat, with the Arab. كَتَلَ to draw or heap together). Derivat. כָּר 1. — 3. to be fat, fruitful, rich in grass, of a district (comp. כָּסַל 2, where corporeal density and fatness are transferred to the fatness and fruitfulness of the ground). Derivat. כָּר 3 and 4. and כָּרָה. — 4. to be strong, powerful, vigorous (comp. כָּסַל, חֲזָק, וְזָק). Derivat. כָּר 2.

The organic root כָּר with the fundamental signification already given and strongly expressed in derivatives, is

identical with that in קָר and קָרָר (which see).

כָּרַר II. (not used) *intrans.* 1. to be round, circular, of a cake, a round mass of metal; to be encircled, enclosed, of a district. — 2. to move round, to turn in a circle (comp. the same ulterior development of the idea in חָגַג); metaphor. to run swiftly, the figure taken from a circular course, the same metaphor being also in דָּהַר (דִּיר); Ar. كَرى, كَرى the same. — 3. to bind about, to enclose, to cover around, an organic root to כָּרַד.

Pih. (redupl.) כָּרַכַּר (part. מְכַרְכֵּר) 1. same as Kal in signif. 1. Derivat. כָּרַר (from כָּרַד). — 2. to run, 2 SAM. 6, 14 16, for which 1 CHR. 15, 29 has קָרָר. Derivat. כָּרַכַּר.

כָּרַשׁ (not used) *intr.* same as כָּרַס; Ar. كَرَش to draw together or contract, to collect, as a condition of density and thickness; hence كَرَش troop, belly, pocket, purse, كَرَز the same. Derivative כָּרַשׁ the paunch, belly JER. 51, 34, a vulgar expression for בִּטְטֹן; Aram. כָּרַס, Ar. كَرَش the same; in the Mishna applied to a pregnant body.

כָּרַשׁ (old Persian) see כָּרַשׁ.

כָּרַשׁ (together with כָּרַשׁ; old Persian) *n. p. m.* Cyrus, Κύρος, an honorary name of the celebrated Persian king, as the conqueror of idolatrous Babylonia and deliverer of the Hebrew exiles, called by the prophets מְשִׁיחַ יְהוָה Is. 44, 28; 45, 1; often mentioned in the history of the returning Hebrews DAN. 1, 21; 6, 29; 10, 1; EZR. 1, 1 7 8; 3, 7; 4, 3 5; 5, 13 14 17; 6, 3 14; 2 CHR. 36, 22 23. The chief river of ancient Iberia and Albania, which flows into the Caspian sea, was called after this celebrated Persian king, Κύρος, Cyrus (now Kur), when he had determined to conquer the land of Scythia (*Amm.* 22, 5); Median colonies generally being there. The same name was borne by a river

in northern Media (Ptol. 6, 2, 1), and by one in Persia at Pasargadae (Strab. 15, 729); just as rivers received their names from Cambyases, Ochus and other princes. As to the meaning of the name, the ancients (Ctes. ap. Plut. Anton. in Opp. I. p. 1012; Hesych. s. v.; Etym. Magn. s. v.) have already observed, that it is an expression for *the sun*, Cyrus having been called *Ἀργαδάτης* before (Ctes. ib.); and in fact *the sun* was called in old Persian *Khor*, *Khur*, also in Khur-Shid (developed out of the Sanskrit *sūr-a*, *sur-ya*, Zend. *hware*, *hur*, Pazend. *khur*, the Sanskrit *su* or *s* passing into *kā*, Zend. into *h*; comp. *Burnouf*, Comm. on the Yasna p. 297, notes pp. 65. 85. 89). *שׁ* is the sign of the Persian nominative *s* or *ush*, as in *שׁוּרִישׁ* (which see). In cuneiform inscriptions the name is *Khurush*.

כְּרִשְׁנָא (old Persian) *n. p. m.* of one of the seven princes at the court of *אַחֶשְׁתָּרֶשׁ* ESTH. 1, 14. The word has arisen out of the Zend. *kerec* (כֶּרֶשׁ) *slender* (comp. the proper name *kerec-aspa* Vend. 119, 8 = Sanskrit *n. p. kriç-ācva* having lean horses), and *nā*, nominat. of *nar*, a man; and signifies a *slender* or *lean man*.

כָּרַת (*inf. abs.* כָּרוּת, *constr.* כָּרוּת, before Makkeph כָּרוּת-; *imp.* before Makkeph כָּרוּת, with *h* כָּרוּתָה; *fut.* יִכְרוּת) *tr.* to cut off, כָּרַת הַמִּצֵּיל 1 SAM. 24, 5, מָדָה 2 SAM. 10, 4, וְלִזְלִים Is. 18, 5, וְמָדָה NUM. 13, 23; to *hew*, to *fell*, עָץ JER. 10, 3, יָצַר 46, 23, מִבְּתֵר אֲרָזִים 22, 7, וְאֶשְׁרָה 2 KINGS 18, 4; to cut up, לְשָׁנִים (in two parts) JER. 34, 18; to cut off, the head 1 SAM. 5, 4, the foreskin Ex. 4, 25; to cut, שָׁפְכָה, DEUT. 23, 2, i. e. to castrate, hence כָּרוּת one castrated LEV. 22, 24, Greek *τομῆς*, *ἐκτ-*; generally to *destroy*, to *root out*, מֵאֶרֶץ הַיִּם JER. 11, 19; to cut off or separate, with מִן of the place from JER. 50, 16. A very common expression is כָּרַת בְּרִית to make a covenant, prop. to slaughter an animal at the making of a covenant Ps. 50, 5; a libation (*σπονδή*) being usual among

the Greeks (hence *σπονδή* also means a covenant, comp. Latin *spondeo*); with אָרָא (אָרָא) GEN. 15, 18, Ex. 34, 27, DEUT. 28, 69, ZECH. 11, 10, or עָרָא of the person Ex. 24, 8, 1 KINGS 8, 9; especially applied to the covenant of Israel with Jehovah. Yet it is also used of other things, conseq. to make a compact, Is. 28, 15, JOB 40, 28, with לִי of the person in favour of whom, besides עָרָא of the person with whom one makes a compact Hos. 2, 20; with עָלַי of the person against whom a league is made Ps. 83, 6. Also omitting בְּרִית, hence Is. 57, 8 and thou makest a covenant (וְהַכְרַתִּי = וְהַכְרַתִּי) (בְּרִית) for (לִי) thyself out of them (מֵהֶם), i. e. out of the number of their gods. The ceremonial of a covenant among the ancients consisted in this, that the two parties passed between the slain animals GEN. 15, 10; JER. 34, 18 19; comp. Targ. כָּרוּת קִיּוֹם, Syr. *ܟܪܝܬܐ ܕܟܝܘܡܐ*, Greek *ὄρκια τέμνειν*, *τέμνειν σπονδάς*, Latin *icere*, *ferire*, *percutere foedus*. לִי בְרִית לִי to impose a statute upon one 2 KINGS 11, 4, i. e. to prescribe a definite law, JOB 31, 1; hence applied to the conqueror who imposes a compact on the conquered JOSH. 9, 6; 1 SAM. 11, 1; and in this sense applied to Jehovah Is. 55, 3; JER. 32, 40; Ps. 89, 4 &c.; though elsewhere construed with עָרָא, of the person. Of a people to God: to vow EZR. 10, 3. Here בְּרִית is seldom omitted 1 SAM. 11, 2; 20, 16; 22, 8; 2 CHR. 7, 18. In later language sometimes אָמְנָה NEH. 10, 1 or דָּבָר HAGG. 2, 5 are put for בְּרִית. Derivat. בְּרִיתוֹת (from the adj. כָּרוּת).

Nif. נִכְרוּת (*fut.* יִכְרוּת) *pass.* of Kal 1. to be felled JOB 14, 7; to be destroyed, of men GEN. 9, 11, Ps. 37, 9, and of things GEN. 41, 36; fig. of names RUTH 4, 10, an habitation ZEPH. 3, 7, hope PROV. 23, 18 &c.; to be taken away JO. 1, 5; to be cut off מִפִּי (from the mouth) JER. 7, 28; as a kind of punishment, with or without נָפֶשׁ, where נִכְרוּת is usually followed by מֵעַם GEN. 17, 14, מִקְרֵב עָם LEV. 17, 4, מִיִּשְׂרָאֵל Ex. 12, 15, מִעַמּוֹ יִשְׂרָאֵל NUM. 19, 20, מִחוּד הַקָּהָל

Ex. 12, 19; rarely does כָּרַח stand alone Lev. 17, 14; to be divided, of waters Josh. 3, 13; 4, 7; to be consumed, of food Num. 11, 33. — 2. Figur. to be driven away or exiled, Zech. 14, 2, i. e. to be cut off from the native city.

Puh. פָּרַח and פָּרַח (out of פָּרַח) to be cut down, of an idol-statue Judges 6, 28; to be cut off, of the navel-string Ez. 16, 4.

Hif. הִכְרִית (fut. הִכְרִית) 1. to root out, to destroy, nations and races Josh. 23, 4, 1 Kings 11, 16, animals Ex. 8, 5, Mic. 5, 9, inanimate things Zech. 9, 10, idols Lev. 26, 30, cities Mic. 5, 10; and as there is appended to הִכְרִית as a kind of punishment מִיִּשְׂרָאֵל Lev. 20, 3, מִיִּשְׂרָאֵל Is. 9, 13, so in other cases we have מִן of the city out of which one is destroyed Am. 1, 5; to withdraw, חָסַד 1 Sam. 20, 15, with מִצֵּם and having an assonance to הִכְרִית in its proper signif. ibid.

Hof. הֹכֵרֶת to be withdrawn, with מִן of the place Jo. 1, 9.

As to the stem 'כ', it appears to be identical with כָּרַח, כָּרַח, כָּרַח, כָּרַח, כָּרַח, כָּרַח (which see) &c. (under which words also the comparisons may be found); but the signification is modified in them; comp. Sanskrit krit, the same. The organic root is כָּרַח, also found in כָּרַח III.

כָּרַח (enlarged from כָּרַח by *r* inserted, as from כָּרַח = כָּרַח there appears כָּרַח with *t* inserted) *n. p.* of the island Crete, belonging to Cyprus, which is called כָּרַח (which see). Deriv. *Gent. m.* כָּרַח, plur. כָּרַחִים *Cretans*, Ez. 25, 16, Zeph. 2, 5, as the LXX and Peshito already translated. A part of the Philistines were emigrants from Crete, and therefore we read of Cretans in Philistia 1 Sam. 30, 14; as in Ez. l. c. the word כָּרַחִים stands along with פְּלִשְׁתִּים. Other inhabitants of Crete were the Caphtorim (כַּפְתֹּרִים). From among the Cretans in Philistia, as well as from the Philistines themselves, David selected his warlike, heroic body-guard, who were at the same time skilled in shooting with the bow, and using the sling; and they are mentioned in Scripture as כָּרַחִים וּפְלִשְׁתִּים

(כָּרַחִים for the sake of similarity in sound coupled with כָּרַחִים instead of פְּלִשְׁתִּים, which see), where the sing. form is to be taken in a collect. sense 2 Sam. 8, 18; 15, 18; 20, 7 23; 1 Kings 1, 38 44, 1 Chr. 18, 16. The same king had also 600 Philistines of נָחַל in his choice corps 2 Sam. 15, 18; 16, 6. The Targ. (*archers and slingers*) and Syr. have rendered these words correctly, as far as the sense is concerned. See כָּרַח and כָּרַחִים. To take them as a troop of halberdiers, who performed the office of lictors, like the מְבַרְכִים (which see) at the court of heathen kings, could only originate in an erroneous derivation from כָּרַח, which cannot by any means be defended linguistically.

כָּרַחִים (an architectural expression) *f. pl.* hewed beams, i. e. cut straight on all sides 1 Kings 6, 36; 7, 12.

כָּרַחִי see כָּרַח.

כָּרַחִים see כָּרַח.

כָּבֵשׁ see כָּבֵשׁ.

כָּבֵשׁ see כָּבֵשׁ.

כָּבֵשׁ see כָּבֵשׁ and כָּבֵשׁ.

כָּשָׁר 1. *n. p. m.* of a son of נָחֹר, an Aramaean Semite Gen. 22, 22; then the name of a Chaldean race, a division of the Nahorites, of whom a separate horde along with the Sabeans plundered Job who dwelt in Uz (see כָּשָׁר Job 1, 17. *Patr. m.* כָּשָׁרִי, but only *pl.* כָּשָׁרִים or כָּשָׁרִיִּים (which see). — 2. *n. p. a*) of a territory in the north-west of Mesopotamia, where was a city אֲרִי (which see), thence called כָּשָׁרִים אֲרִי Gen. 11, 28 31; 15, 7; Num. 9, 7; b) of a territory in the neighbourhood of כָּשָׁר (which see), conseq. in the east and north-east of Arabia deserta, and also of the people there, who still led a plundering, nomadic life; while the greatest part of this race had a regular government in Babylonia Job 1, 17; comp. Ptol. (5, 20, 3), who makes the *χώρα Χαλδαία* border upon Arabia deserta; c) it is applied to Carduchia, the northern part of Assyria towards Armenia, viz. the Car-

duchian mountain-province, Xenoph. Anab. 4, 3, 1-4, which was the primitive land of the Chaldeans. But after the Assyrians had transplanted its warlike population to the Babylonian plains Is. 23, 13, there pressed into this district the non-Semite *Kurds*, modifying the name *Chald* into *Kard* (both from *Kasd*). d) it is applied to Babylonia, after the Chaldeans in the 8th century B. C. were transplanted from Carduchia to the Babylonian steppes; the Assyrians made use of them in war against Phenicia Is. l. c., and afterwards founded the Babylonian empire. In this sense, אֶרֶץ כְּשָׁדִים or כ' alone is interchanged with כְּבָל Is. 23, 13; Ez. 23, 23; DAN. 9, 1; even single provinces of Babylonia were designated as Chaldean Ez. 1, 3; 11, 24. But the Chaldean priestly caste (under the name of Orchenes, Hipparenes) had already in the earliest period, reaching up even to the mythical age, settled in Babylonia and acquired great distinction there (Diod. Sic. 1, 28; 2, 29; Euseb. Chron. arm. I. p. 10 seq. 46 seq.). It is said that kings of Babylonia were even selected from them, before the Assyrian dominion (Euseb. l. c. p. 40 seq. 48 seq.); and reference is made to them in Is. 47, 13; DAN. 2, 2; 4, 4; 5, 7 11 in their being distinguished from the wild warriors that immigrated later than they Is. 23, 13; HAB. 1, 6. On this account, because of the very ancient immigration, Babylonia has been looked upon as the birth-land of the Chaldeans Ez. 23, 15. At a still later time *Strabo* (16 p. 739. 767) speaks of a race of Chaldeans in Babylonia; and *Pliny* (H. N. 6, 30) names Babylon Chaldaicarum gentium caput. e) of a territory north of the Persian gulf, where there was also a very strong Phenician settlement; hence this Chaldea was also called אֶרֶץ כְּנָעַן Ez. 16, 29; 17, 4. All these meanings are to be explained by the fact, that the Chaldean race made many emigrations, and colonised many places.

The origin of the name, though Semitic as well as the people, is very obscure and is still undeveloped; but it is

certain, from the general law of sounds, that כְּשָׁד *Casd* was the original group of sounds for the land and people. Out of *Casd* came the old Median *Casr* (*d* changed into *r*, comp. דָּדָן, *Dadan*, with *Daran*, Syr. Doron; *Mad*, a *Mede*, among the Libyans *Mar*, *Maur*; Latin *ar*, *ar-fuisse*, *arvehere*, *meridies*, out of *ad*, *ad-fuisse*, *advehere*, *medidies*, see *Klotz*, *Handwörterbuch der Lat. Sprache* I. p. 98), as a designation of the like-named Kurds (*Westergaard* in *Ztschr. f. d. Kunde des Morgenl.* VI. pag. 371); then *Kard*, Targ. קָרְדִי (the orig. *s* changed into *r*), or *Gord*, *Kurd*, to denote the Kurds, *Carduchians* (the latter arising from *Kard* with the Persian termination *ah* = *ch*), *Cordyeans*, *Gordyeans* (*Strabo* 16 p. 757), who forced their way into the seat of the Chaldeans and assumed their name, whence we find *Chardaja* (transp. *Chardraja*) in the Persian cuneiform inscriptions for Kurds (*Lassen*, *Ztschr. l. c.* p. 48); lastly *Chald* (*r* changed into *l*), *Golius* already perceiving the agreement (*Alferg.* p. 17).

כְּשָׁד in אֶרֶץ כְּשָׁד which see.

כְּשָׁדִים (only *pl.* כְּשָׁדִים, once כְּשָׁדִים Ez. 23, 14 K'tib) *Gent. m. a Chaldean*, the Chaldeans, as they were known to the Hebrews in the place of the Assyrians who came out from Babylonia Ez. 23, 14, parallel to the כְּבָל 23, 23; the besiegers and destroyers of Jerusalem 2 Kings 25, 4 seq.; 2 Chr. 36, 17; but whose kingdom was again overthrown by Cyrus Is. 43, 14. The Babylonian empire founded by the Chaldeans is therefore termed אֶרֶץ כְּשָׁדִים Is. 23, 13, JER. 24, 5, also כְּשָׁדִים alone Is. 48, 14 20, JER. 50, 10, with *al* of motion כְּשָׁדִימָה Ez. 11, 24; 16, 29; and conseq. the inhabitants are כְּשָׁדִים יוֹשְׁבֵי JER. 51, 24 35, poet. בְּתוֹ כְּשָׁדִים Is. 47, 1, for which בְּתוֹ כְּבָל stands elsewhere. In this sense should also be understood the phrases מְלָכוֹת כְּשָׁדִים DAN. 9, 1 and כְּסָר וְלִשְׁוֹן 1, 4. The term was applied to the Chaldeans in Mesopotamia GEN. 11, 28, on the Chaboras Ez. 1, 3; 11, 24; those who had immigrated

out of Carduchia into Babylonia Is. 23, 13, those in the neighbourhood of Edom near the Arabian desert JOB 1, 17; and also the priestly caste who had settled in Babylonia at a very ancient period, and were distinguished as astrologers DAN. 2, 2 4 (see כַּשְׂרִי).

כַּשְׂרִי (*def.* כַּשְׂרִי and כַּשְׂרִי, *plur.* כַּשְׂרִי, *constr.* כַּשְׂרִי, *defn.* כַּשְׂרִי, after the Syrian manner from אַרְמִי (כַּשְׂרִי) *Aram. Gent. m. 1. a Chaldean, the Chaldeans*, a people inhabiting Babylonia generally DAN. 3, 8. — 2. those of an early period in Babylonia who were the priests of Belus (Herod. 1, 181. 183), and a race of Magi (γέρος Μάγισ Hesych.), who were occupied with conjurings, sorceries, the interpretations of dreams (Diod. 2, 29), as well as with astronomical observations (ib. 2, 9), mentioned with חֲרָטְמִין, חֲכִימִין, אֲשָׁפִין, גִּזְרִין, אֲשָׁפִין DAN. 2, 5 10; 4, 4; 5, 7 11 30; there being in addition to the Chaldee priest-caste a Magian one (Curtius 5, 1 §. 22), who were of Median descent (Herod. 1, 101).

כַּשְׂרִי see כַּשְׂרִי.

כֶּשֶׁל *intrans. to be fat, thick, fleshy*, along with כָּשָׁה and שָׁמֵן DEUT. 32, 15; Ar. (Saadia) جَسَّ; it is connected perhaps with כָּסָה (which see), as Kimchi has already remarked, and as is even the reading of 3 mss. The Ar. كَشَى to be fed, to be satiated, is probably the same verb. Farther comparisons may be seen under כָּסָה.

כֶּשֶׁל (from כָּשָׁה out of כָּשָׁה with the termination יל, as in כֶּרֶם, כֶּרֶם, כֶּרֶם) *m. an axe, a hoe, an instrument of destruction*, Ps. 74, 6; Targ. the same, JER. 46, 22 for כָּרְדָּם. See כָּשָׁה.

כֶּשֶׁל (*inf. absol.* כֶּשֶׁל *intr. prop. to totter, to and fro; to waver, to faint* (from weakness, frailty, fatigue); not connected with כָּסָה (which see), but certainly with כָּשָׁה (see its comparisons); hence to stagger, from weakness Is. 5, 27, coupled

with קָנָה; Ps. 105, 37; to totter, of the knees Is. 35, 3, Ps. 109, 24, a stronger form of which idea is that of נָפַל JER. 31, 3; JER. 46, 6; on account of too heavy a burden LAMENT. 5, 13; JOB 4, 4; to fall, to sink, also in a subjective sense Hos. 4, 5; 14, 2; Is. 3, 8; 59, 14; כֶּשֶׁל to stumble upon a person or thing LAMENT. 5, 13, LEV. 26, 37, JER. 46, 12, or to push against one (and fall) 6, 21, except where כֶּ is a particle of time Is. 59, 10; more rarely with אֶל of a person JER. 46, 16 to fall upon one; אֶחָד to fall backwards Is. 28, 13; to be weak, weary, exhausted 2 CHR. 28, 15; to fail, of the strength Ps. 31, 11; NEH. 4, 4; figurat. to sin PROV. 4, 16 K'tib. כֶּשֶׁל weary, faint = נֶכֶשֶׁל. Deriv. מִכְשָׁל.

Nif. נִכְשַׁל (*inf. absol.* נִכְשַׁל) same as Kal: to totter, NAH. 2, 6; 3, 3; to stumble Is. 40, 30; 63, 13; to fall PROV. 4, 12; 24, 17; metaphor. to suffer, נִכְשַׁל also being so used DAN. 11, 14; to be overthrown 11, 33 34; with כֶּ whereby JER. 31, 9; Hos. 5, 5; 14, 10; to be subdued DAN. 11, 41; to perish, coupled with אָבַד Ps. 9, 4; to be weak, faint 1 SAM. 2, 4.

Pih. פִּיחַשׁ (*inf. absol.* פִּיחַשׁ) to make fall, to murder, גִּזְרִים Ez. 36, 14 K'tib, for which 36, 15 has הִכְשִׁיל; but the use of פִּיחַשׁ 36, 12 13 makes it probable that we should read with the K'tib, or suppose a transposition, as Ez. 17, 21 has מְבַרֵּחַ for מְבַרֵּחַ, ECCLES. 12, 6 יִרְחֹק K'tib for יִרְחֹק (Arab. خرق to tear in pieces). Deriv. פִּיחַשׁ.

Hif. הִכְשִׁיל (*inf. constr.* הִכְשִׁיל, *inf. absol.* הִכְשִׁיל) to cause to fall 2 CHR. 25, 8, i. e. to destroy; to weaken, to bring down, LAMENT. 1, 14; figur. to seduce, to lead astray 2 CHR. 28, 23; PROV. 4, 16 K'tib; with כֶּ whereby JER. 18, 15, or against what MAL. 2, 8; generally to sin, with כֶּ of a pers., Ps. 64, 9 and their tongues sins against them, i. e. slanders them. In Ez. 36, 15 הִכְשִׁיל should be read (see Pih.); the Vulg. reads הִכְשִׁיל. Deriv. מִכְשָׁל.

Hof. הִכְשִׁיל (*part. m. pl.* הִכְשִׁיל) to be overthrown, to be made to fall, JER. 18, 23.

The fundamental signification of the stem has been already developed un-

der חָשַׁל; the Arab. كسل (to be feeble, sluggish) proceeds from the same signification. בָּשָׁל is derived from שָׁשׁ.

בָּשָׁל m. a fall, ruin PROV. 16, 18.

בָּשָׁשׁ (not used) intr. same as שָׁשׁ (which see) to speak softly, to murmur, to whisper, to listen, to act mysteriously, to mutter; hence to practise magic, i. e. to mutter magic formulas; Syr. حش in Ithpa. to pray, properly to whisper; as the Hebrew שָׁשׁ means to whisper, to pray and to practise magic, שָׁשׁ whispering, soft prayer, magic; so too שָׁשׁ II. (prop. to speak softly, in whispers) is to practise magic, to soothsay, Targ. שָׁשׁ, Syr. حش, proceeding from the same fundamental signification; Arab. كشف the same, of theosophists; then to unveil, to reveal, of magicians or wise men. Thus it belongs to those Hebrew words, like שָׁסַר, שָׁסַר, שָׁסַר, שָׁסַר, which received in usage the additional idea of something heathenish, idolatrous and forbidden, while they were originally applied to the true worship, as is seen from the dialects; comp. Deva, among the Brahmins God, in Aryan the devil, god-fearing, Pers. confessing a false religion. For the better explanation of the idea, שָׁשׁ and שָׁשׁ may be compared, where reference is made to Semitic and extra-Semitic analogies. Deriv. שָׁשׁ, the proper name שָׁשׁ.

Pih. שָׁשׁ (especially part. m. שָׁשׁ, pl. שָׁשׁ, part. f. שָׁשׁ) to practise magic, i. e. to mutter magical formulas of incantation, which was done in the service of idolatry 2 CHR. 33, 6; different from שָׁשׁ and שָׁשׁ, and adduced with other vices MAL. 3, 5; among heathen kings applied to a class of Magi, who were occupied with horoscopy, the interpretation of dreams, astrology &c. DAN. 2, 2; coupled with שָׁשׁ, שָׁשׁ, Ez. 7, 11. The Mosaic law enacted the punishment of death for such a practice Ex. 22, 17; DEUT. 18, 10. Deriv. שָׁשׁ.

בָּשָׁשׁ m. a magician, one of the five classes of heathen prophets JER. 27, 9.

בָּשָׁשׁ (only pl. שָׁשׁ) m. incantation, magic, of the Chaldeans (comp. Diod. 2, 29), by which it was thought that threatening disasters could be averted Is. 47, 9 12, mentioned as the jugglery of idolatry MIC. 5, 11 and of idolatrous mysteries 2 KINGS 9, 22; also secret tricks, of policy NAH. 3, 4.

בָּשָׁשׁ see שָׁשׁ.

בָּשָׁשׁ (fut. שָׁשׁ) intr. same as שָׁשׁ, שָׁשׁ (which see), in fundamental signification to be straight, upright, stiff (see שָׁשׁ); but in use only fig. 1. to be right, good, approved, pleasing, with שָׁשׁ of the person ESTH. 8, 5, like שָׁשׁ. — 2. to thrive, to grow, of seed ECCLES. 11, 6; to prosper, to succeed, manifested by similarity and evenness of state; to be able, of the right sort, prosperous (of result); Ar. يسس to be prosperous; comp. שָׁשׁ. Aram. שָׁשׁ, שָׁשׁ, the same, and also meaning to be good for something, to be useful; but the fundamental signif. to be stiff, upright, also exists there; hence שָׁשׁ a beam. From the idea of being stiff, straight, upright, came that of being firm, dense, able. Deriv. שָׁשׁ, שָׁשׁ.

Pih. שָׁשׁ (not used) to be quite upright or straight, of a distaff, a beam &c. Deriv. שָׁשׁ.

Hif. שָׁשׁ (inf. constr. שָׁשׁ) to carry on rightly, advantageously, prosperously, ECCLES. 10, 10 and a preference or preferable (to שָׁשׁ) is the able pursuit of wisdom (שָׁשׁ) constitutes but a single idea.

בָּשָׁשׁ m. ability, i. e. what is done in a right way ECCLES. 2, 21; prosperous issue, prosperity, success (in labour) 4, 4; 5, 10.

בָּשָׁשׁ (i. e. שָׁשׁ; not used) trans. to cut or divide in pieces, to separate into parts, transferred in language to pointedness and sharpness. Hence it is used of an axe, a hatchet; identical.

with קץ (קָצַץ), קָץ (קָצַץ), and its enlarged form קָצֶץ II. (whence קָצֶץ 2. = Targ. קָצֶץ axe, hatchet), with קָץ (קָצַץ), קָץ (קָצַץ), קָץ (קָצַץ), Targ. קָצֶץ &c., under which words may be found a comparison with Aram. and Arab. stems.

Comp. also Ar. حَسَّ (to cut off, to cut into), حَسَّ the same. Deriv. קָצֶץ.

כִּתּוּ n. p. 1. the city Κίτιον, Κίτιον, Κίτιον, Citium, in the island of Cyprus (Herod. 7, 90); the first establishment, perhaps, of the Carians and Phenicians there. — 2. the island of Cyprus generally (NUM. 24, 24; Is. 23, 1 12), called also כִּתּוּ (which see) in primitive times; considered, it is true, at the period of the ethnographical table (GEN. ch. 10) to be a Greek colony, but designating at the same time all the coast-districts of Asia Minor and the islands of the Mediterranean Sea, conseq. the lands of the West (opposed to קֶרֶךְ JER. 2, 10 in the East), even the remotest of them (EZ. 27, 6); Κέτες (Κέτης i. e. כֶּתֶר) according to a tradition that has been preserved (Serv. on Virg. Buc. 10, 8; Schol. on Dionys. Perieg. 5, 509) having been a son of Ion (יוֹן = יוֹן), but yet in many ways connected with Egypt and Phenicia. — 3. a part of Cilicia, especially the entire coast-district (Ptol. 5, 7), Κίτις. Agreeably to tradition, Joseph. (Antt. 1, 6, 1) and the fathers (Epiphani. adv. haer. 1, 25; Jerome on GEN. 10, 4; Saadia there &c.), all the islands and coasts of the Mediterranean Sea, Macedonia, and other countries besides into which the Kittians wandered, as the legends say, were understood by it.

As to the name designating a place or territory, it only appears in the Bible as the basis of the Gentile כִּתּוּ. On the other hand, כֶּתֶר i. e. Citium, is mentioned as a Sidonian colony with כֶּתֶר and כֶּתֶר in Phenician, upon a Sidonian coin (Ges. monumenta &c. Tab. 34 and p. 265-268); and the same place is also written כֶּתֶר, constr. כֶּתֶר, כֶּתֶר (Citium of the Carians)

particularly in Cittian inscriptions (Movers, Phönizien II, 2 p. 212. 213). The one form is interchanged in inscriptions with כֶּתֶר (which see); כֶּתֶר standing even in the Bible (JUDGES 1, 26; 1 KINGS 10, 29; 11, 1; 2 KINGS 7, 6; 2 CHR. 1, 17) for כֶּתֶר. The Semitic etymology is given under כֶּתֶר. In any case כֶּתֶר (which see) is an enlargement of it.

כָּתַב (fut. יִכְתֹּב) tr. to grave, to cut in (a wooden tablet), to work in with the chisel (in stone or metal), altogether like the identical stems כָּתַב (which see), כָּתַב I. (see JOB 19, 24), כָּתַב (which see) &c., under which farther Semitic comparisons may be found. Comp. γράφειν prop. to grave; Phenic. כָּתַב the same. Hence 1. to write, with accusat. of what is written, as כָּתַב NUM. 5, 23, כָּתַב DEUT. 31, 22, כָּתַב 31, 9, כָּתַב EX. 24, 4, כָּתַב ESTH. 9, 20, כָּתַב EX. 32, 32, כָּתַב JER. 36, 27; כָּתַב written, EZR. 4, 7 in opposition to speech. The material upon or in which one writes, stands, besides the accusat. of what is written, with כָּל EX. 34, 1, JOSH. 10, 13, 1 CHR. 29, 29, figurat. JER. 31, 33 to write upon the heart; also with כָּל JER. 36, 2, EZ. 2, 10 or כָּל DEUT. 28, 61, JOSH. 8, 34, according as one thinks of the writer's relation to the material. With the person to whom the writing is addressed is put כָּל 2 SAM. 11, 14, 2 KINGS 10, 6 or כָּל DEUT. 24, 1, in later language כָּל 2 CHR. 30, 1; EZR. 4, 7; but כָּל 'כָּל also means to write of or concerning a person or thing JER. 51, 60, כָּל 'כָּל for one ESTH. 8, 8, or against one EZR. 4, 6. כָּל 'כָּל (dat. commodi) to write for oneself JER. 30, 2. The thing with which the writing is done is expressed by כָּל Is. 8, 1; EX. 31, 18. כָּל 'כָּל to write after the oral communication of a person JER. 36, 6. — 2. to inscribe, with the accus. כָּל Is. 44, 5 and כָּל of the person for, of inscribing the hand with Jehovah's name, to denote that one is his; slaves having been accustomed to have the name of their master, soldiers that of their leader, priests that of their god, tattooed upon their forehead, or in

is not in the list, i. e. at will; a written document, an edict 6, 9 10. — 2. a writing, an inscription DAN. 5, 8 16 17 25.

כְּתֻבָּת *f.* a writing, only of characters burnt into the skin LEV. 19, 28; Phenice. כְּתֻבָּת prescription (Mass. 18).

כְּתָר *Gent. m.* from כָּתַר, see כְּתָרִים.

כְּתָרִים see כְּתָרִים.

כְּתִימִים *Gent. m. pl.* of כְּתִי (which see) the Chittim, according to the widest and most extensive meaning of כָּתַר; therefore אֶרֶץ כְּתִימִים (*land of the Chittim*), a periphrasis for כָּתַר. It signifies 1. the island of Cyprus Is. 23, 1, which belonged to Tyre, and whose revolt the prophet announced, as is confirmed by Menander (*Joseph. Antt.* 9, 14, 2). But more frequently כְּתִימִים or כְּתִיִּים alone stands for it, ib. 23, 12. — 2. אֶרֶץ כְּתִימִים the Chittian islands, denoting the islands and coast-territories of the West, opposed to the eastern קִיִּר JER. 2, 10, whence the Tyrians fetched larch-wood for their ships Ez. 27, 6 K'ri. — 3. Macedonia, Italy, hence כְּתִימִים DAN. 11, 30 *Roman ships* (כְּתִימִים *adject.* to כְּתִיִּים), LXX Πομαῖοι, Vulg. *Romani*; for which צִיִּים מִיַּד כְּתִיִּים in Num. 24, 24, which is understood to refer to the Greek fleet that came to Cilicia to conquer the Assyrians (*Eus. Chron. Arm.* 1 p. 43. 53), understood by the Targ. of the Roman fleet; comp. 1 Macc. 8, 5, where Perseus is called king of the Chittians; ib. 1, 1, where Macedonia is so named.

The sing. of the Gentile, כְּתִי, appears along with כְּתִי only on Phenician inscriptions in Cyprus (Gesen. l. c. p. 122. 152); but it was a ground-form to the Hebrew plural, except that it was sometimes considered an adjective.

כְּתִיבָה (from כָּתַב) *m.* (coupled with שֶׁמֶן) *fine oil*, from pounded (not pressed) olives (Rashi) Ex. 27, 20; 29, 40; LEV. 24, 2; Num. 28, 5; 1 Kings 5, 25; prop. an *adj.* to יָרִיחַ.

כְּתִל (not used) *tr.* (according to the usual assumption) *to heap together*, into a lump; *to press together*, = Ar. كَتَلَ,

comp. כָּסַל; according to which the organic root would be כָּ-תַל, as in תַּל (which see). But it is better taken, after the analogy of חָרַץ and חָרַץ, in the fundamental signification (*Fürst*, small school-lexicon s. v.) *to separate, to divide*, a space, identical in its organic root כָּ-תַל with that in נִצַּל, אֶ-צַל, חָ-קַל, Ar. حصل, خَل, Talm. הֶצֵּל. Deriv. כְּתַל, and כְּתָל in the proper name כְּתִילִישׁ.

כְּתִילִישׁ see כְּתִילִישׁ.

כְּתִיל (with suff. כְּתִילִי) *m. prop.* a separation, like חָרַץ, hence a wall Song of Sol. 2, 9, by which a space is divided off; Targ. כְּתִיל, כְּתָל.

כְּתִיל *Aram.* see the noun כְּתִיל.

כְּתִיל (not used) *Aram. tr.* same as Hebrew כְּתָל. Deriv. כְּתִיל, כְּתָל.

כְּתִיל and **כְּתָל** (comp. נִבְרַךְ and נִבְרַךְ; *pl. def.* כְּתִילִיָּה) *Aram. m.* same as Hebrew כְּתָל DAN. 5, 5; EZR. 5, 8.

כְּתִילִישׁ (from כְּתָל with the formative syllable יִשׁ-; prop. *separation*) *n. p.* of a city in Judah Josh. 15, 40.

כָּתַם I. (Kal unused) *tr.* 1. *to press into, to engrave, to inscribe, to write*, conseq. = כָּתַב which see (b changed into m); deriv. מְכָתֵם (according to the Targ., LXX and Vulg.). — 2. *to cut signs into, to prick in, to indent, fig. to make scars, stripes, punctures, spots*; Syr. ܕܡܝܬܐ, Targ. כְּתָם *to mark, to characterize*, ܕܡܝܬܐ, כְּתָם stigma. From this has arisen the meaning *to stain, to soil*, Syr. ܕܡܝܬܐ, Targ. כְּתָם.

Nif. נִכְתָּם (*part. m.* נִכְתָּם) *to be inscribed, written*, JER. 2, 22 *thine iniquity is written before me (Kimchi)*, i. e. it continues in the book of guilt, notwithstanding all attempts to wash it away. The LXX and Vulg. translate after signif. 2 of כָּתַם I. *to be soiled: thine iniquity retains its spot before me*. Comp. also כִּתְּנִי to be dirty, unclean; but كَتَمَ should not be compared.

כתם II. (not used) *tr.* 1. *to divide, to separate* (dross from metal), *to purify, to cleanse*, gold, cogn. in meaning with **פז** (which see); deriv. **פָּתַם**, and, according to some, **מִכְתָּם**. — 2. *to sever, to divide off, to conceal, to withhold*, Ar. **كتم**, without being identical with **חָתַם**.

Nif. **נִכְתָּם** *to be kept*, **נָךְ** JER. 2, 22 (according to some); comp. **חָתַם**, **חָתָם** DEUT. 32, 34, **חָתָם** JOB 14, 17, **חָתָם** HOS. 13, 12.

כָּתָם *m.* (poet. for **זָהָב** or parallel to it) usually *gold*, JOB 31, 24, PROV. 25, 12, and if it be referred to **כָּתָם** II., purified, fine gold. But as there was also **כָּתָם** which was neither good nor purified, **כָּתָם** LAMENT. 4, 1 or **כָּתָם** JOB 28, 19 being coupled with it; as it was fetched, like **זָהָב**, from the gold countries **אֲרָם** DAN. 10, 5 and **אֲרָם** IS. 13, 12, JOB 28, 16; and as it cannot be identical with **פָּז** because the latter defines **כָּתָם** more closely JOB 5, 11: we can only understand by it a very valuable kind of metal like gold; perhaps from **כָּתָם** = **הָשָׁם** *to shine, to glitter* (see *Fürst*, Conc. s. v.).

כָּתַן (not used) *tr.* usually *to cover around, to veil, to clothe about*, which meaning the verb **כָּרַן** has in Ethiopic; comp. Arab. **ختن** (*to surround*). But this signification may be merely secondary, since according to tradition (*Joseph. Antt.* 3, 7, 2) and the use of the derivatives in Aramaean, Phenician and Arabic it is only used of linen or cotton cloth. It appears more advisable therefore, to combine the verb **כָּתַן** with **אָכַן** (which see), whence came the Phenician and Greek **ἀκάνη**, **ἀκάνη** (as **כָּתַן** denotes *linen, linen-yarn, linen-dress*, then also *cotton*). The fundamental signification would be, accordingly, *to spin* (linen or cotton yarn). Derivative

כָּתָן see **כָּתָן**.

כָּתָן see **כָּתָן**.

כָּתָן (from the masc. **כָּתָן**, with **כָּתָן** from **כָּתָן**, with *suff.* **כָּתָן**; plur. **כָּתָן**, but *constr.* **כָּתָן** from **כָּתָן**, with

suff. **כָּתָן** from **כָּתָן** *fem.* prop. *yarn*, (of linen or cotton), comp. Arab. **كتن** linen, linen cloth, Targ. **כָּתָן**, Syr. **כָּתָן** the same; then clothing made out of it, worn on the bare body GEN. 37, 33, 2 SAM. 15, 32, sometimes with other notices of the stuff, as **כָּתָן** Ex. 39, 27, **כָּתָן** LEV. 16, 4, **כָּתָן** GEN. 3, 21, or some other more specific designations GEN. 37, 3; Ex. 28, 4. **כָּתָן** JOB 30, 18 *to surround as a tunic*, because this encloses the body tightly. Phen. **כָּתָן** the same; whence the Greek **χιτών**, **χιτών** should be derived. Arab. **قطن**, **قطن** cotton, cotton-stuff; our *cotton*, *cotton* is prop. the same word.

כָּתַף (not used) 1. *intrans.* *deflexit, to bend to the side, to turn, to make a turning*, a meaning also borne by the Hebrew **כָּתַף** JOB 23, 9 (out of which its other signification has arisen, as is clearly proved under **כָּתַף** page 674) and Ar. **عطف** (whence **عطف** bend, turning, side); conseq. cognate in sense with **נָגַב**, **כָּתַף**, **כָּתַף**, Targ. **כָּתַף** &c. The Ar. stem **كفف** identical with it, has likewise the same fundamental signification; hence **كفف** *side* (of a sword), **كفف** *wing* (besides the meaning "shoulder"), from which comes **كففان** a locust in the state of its incipient flying; as from the Hebr. **כָּתַף**, Ar. **جَنَب** to bend aside, to turn, comes the noun **כָּתַף** side, wing, Targ. **כָּתַף**. The Aram. **כָּתַף**, from which comes the noun **כָּתַף** wing, has the same fundamental signification. — 2. *tr.* *to enclose, to cover about, to shield round about*, both ideas being connected in **כָּתַף** (which see), and in other stems (see the copious enumeration in page 674). See too **כָּתַף**. Deriv. **כָּתַף**, **כָּתַף**.

כָּתַף (*constr.* **כָּתַף**, like **כָּתַף** from **כָּתַף**, with *suff.* **כָּתַף**; dual **כָּתַף**, but only with *suff.* **כָּתַף** *f.* 1. *the side*, of a house 1 KINGS 6, 8, 2 KINGS 11, 11, of a chair 1 KINGS 7, 39; *the side-district, border, projection*,

e. g. of a land Ez. 25, 9; *side-piece, axle-piece, shoulder*, of the מְלִכָּה 1 KINGS 7, 34; generally *what projects or lies at the side of an entire thing* Ez. 40, 18 40; 41, 2 26, of שֶׁצֶר 46, 19, בֵּיתָה 47, 1 &c.; *the upper side*, of animals, יָרֵךְ 24, 4 or מְחִינִים meaning the lower side 29, 7; tautologically with צֶדֶק 34, 21; *border*, 29, 7 and *thou wilt open to them every border*, i. e. the enemy will be able to press in on all sides; *flank, side*, of localities NUM. 34, 11; JOSH. 15, 10; 18, 19; *slope of a mountain* JOSH. 15, 10, comp. סֶדֶם. — 2. *the shoulder-blade* JOB 31, 22, *shoulder*, the part of the body on which a burden is laid or carried Is. 46, 7; 49, 22; Ez. 12, 6 7 12; 2 CHR. 35, 3, conseq. same as שֶׁכָּם (which see), and merely an extension of the primitive idea, as may also be seen from JOB 31, 22; *the back*, of men NAB. 9, 29, ZECH. 7, 11, or animals Is. 30, 6; metaphorically *the shoulder-parts* DEUT. 33, 12.

כְּתִיפָה (only pl. כְּתִיפֹת, constr. כְּתִיפֹת) f. the same Ex. 28, 7; 1 KINGS 7, 30; Ez. 41, 26.

כָּתַר (Kal not used) tr. 1. same as כָּתַר, כָּתַר, כָּתַר to enclose, surround, encircle, connected with the stems כָּתַר I., כָּתַר, כָּתַר in its fundamental signification. Deriv. כָּתַר, כָּתַר. — 2. prop. to surround, hence to besiege, to storm all round (comp. כָּתַר), to close around, to embrace. See Hif. — 3. to shut out round about, to exclude, to keep off (see Pih.); intrans. to wait, to remain behind, like כָּתַר, כָּתַר.

Pih. כָּתַר 1. to encircle, to surround, of enemies; to besiege all round, with accusat. of the object JUDGES 20, 43; Ps. 22, 13. — 2. to hold back (emotion, passion), i. e. to wait, JOB 36, 2, an usage also found in the Targ., Syr., Sam. and Zab.

Hif. כָּתַר (fut. יִכְתֹּר) 1. same as כָּתַר to surround in a hostile sense, with accus. HAB. 1, 4. — 2. to stand around, with ב of the person Ps. 142, 8. — 3. to embrace, to span, with accus. PROV. 14, 18.

כָּתַר m. a crown, a diadem, a sign of rule ESTH. 1, 11; 2, 17; 6, 8, so called from its encircling (כָּתַר) form; Phenice. כָּתַר the same, whence *κίραρις*, *κίραρις* among the Greeks; Arab. كَرْدَانٌ dignity.

כְּתֹרֶת (from כָּתַר; plur. כְּתֹרֹת) f. a crown, as an ornament (pl. LXX ἐνθύματα) of a pillar, capital (Vulg. capitella) 1 KINGS 7, 16-20; 2 KINGS 25, 17; 2 CHR. 4, 12; so called from its round form, as מְצִיטָה שִׁשָּׁן 1 KINGS 7, 19 confirms; and in Egyptian and Assyrian monuments round capitals only appear. In 2 CHR. 3, 15 צָקָה from צָקָה (which see) = כָּתַר stands for it. The כָּ consisted of two principal parts, of the crown proper, and a puffed, turban-shaped supporter (גִּלְדָּה).

כָּתַשׁ (fut. יִכְתֹּשׁ) tr. 1. (not used) to butt, of horned animals, identical in the organic root with that in כָּתַשׁ (חָיִי); also applied to the pushing flight of birds of prey, identical in the organic root with that in כָּתַשׁ (חָיִי), Aram. כָּתַשׁ, and in כָּתַשׁ, כָּתַשׁ; also to strike, to push, to pierce, to wound, to make war upon, like כָּתַשׁ (above), meanings which the Targumic and Samar. כָּתַשׁ, Syr. كَتَش, Ar. كَدَش still have, identical in the organic root with כָּתַשׁ (חָיִי), to strike off, push off, Ar. كَزَّ, or with the meaning to strike into pieces, to shatter, identical with the organic root in כָּתַשׁ. From all this we may see that it is not connected with כָּתַר, whose organic root is כָּתַר. — 2. to beat to pieces, to bruise, to pound, in a mortar PROV. 27, 22; to make little. Deriv. מִכְתָּשׁ. — 3. to hollow out, to deepen, to fit for the reception of persons or things, a farther development of כָּתַר = חָתַר (which see), Ar. حَتَّ (in the fundamental signification); deriv. the proper name מִכְתָּשׁ. This third meaning is not connected with signif. 1 and 2.

כָּתַח (1 pers. יִכְתֹּחַ; inf. abs. יִכְתֹּחַ; imp. כָּח, pl. כָּחוּ; fut. יִכְתֹּחַ) tr. 1. to beat

in pieces, to bruise, things of metal DEUT. 9, 21 (comp. Pih.), the testicles, i. e. to castrate LEV. 22, 24, coupled with מַצֵּד (to crush, to bruise), hence כָּרַח one castrated; then to reduce to pieces, to shatter, a potter's vessel IS. 30, 14, coupled with שָׁבַר; to pound, זָרוּ (olives), which is done before pressing to get finer and better oil (*Rashi*); figuratively to break asunder, an enemy, with מַפְּנֵי of the person PS. 89, 24 (see Hif.). Derivat. כָּרַח and מִכְרָח. — 2. same as נָדַר, נָדַר to point, to sharpen, an instrument for piercing or cutting; hence also to reforge, e. g. נָדַר into חָרַב Jo. 4, 10, the reverse in IS. 2, 4, where Pih. is used.

Pih. כָּרַח 1. to beat in pieces, to shatter, the iron serpent 2 KINGS 18, 9, images of stone 2 CHR. 34, 7, strengthened by יָדַק; to reduce to ruins, אָרַץ, i. e. to desolate ZECH. 11, 6; to strike against one another (see Puh.). — 2. like Kal 2.

prop. to point, to sharpen, hence to reforge MIC. 4, 3; IS. 2, 4.

Puh. כָּרַח to be dashed together, in a civil war 2 CHR. 15, 6.

Hif. יָרַח (fut. יִרְחַח) to scatter, an enemy NUM. 14, 45; DEUT. 1, 44.

Hof. יָרַח (fut. יִרְחַח Aramaeising for יִרְחַח) to be beaten in pieces, to be broken, שָׁרַר IS. 24, 12; מִסִּילִים MIC. 1, 7; to be beaten down, to be hunted down in flight, נִבְרָחִים JER. 46, 5; to be crushed, i. e. annihilated JOB 4, 20.

The two leading senses of the stem (to break in pieces and to sharpen) can only be developed by violence out of one primitive conception; for while כָּרַח 1. appears to be connected with חָרַח (cognate

in sense שָׁבַר, כָּרַח, Ar. كَرَس, and with the extra-Semitic quat-, cut-, cud-; in signif. 2 we can only compare חָרַח, נָדַר, חָרַח &c.

ל

ל, called לִי (= מִלְמַד, constr. מִלְמָד, JUDGES 3, 31), *Lamed*, as a letter signifies ox-goad, βούκεντρος (comp. *Homer* II. 6, 135 βουκλή), because the figure of it, as is alleged, has still the rude shape of an ox-goad in old Hebrew (L, ל), as well as in the Samar. (L, ל) and Phœnician alphabets (L, ל, L, L). It is clear, however, that the name was selected merely on account of the initial sound, without reference to the shape of the letter. In old Greek writing, the same form served as the basis, for the Λάμδα (לָמְדָא) was merely the Phœnician figure reversed (Λ, λ). As a numeral ל denotes 30, being the third letter in the series of tens. As an alphabetical sound it is pronounced *la*.

As to the proper pronunciation of *Lamed*, being a liquid it is usually uttered stronger than *n* and softer than *r*; as a pure lingual it stands in the scale of sounds nearest the clear *d* and then the *z*-sounds generally; from which circumstance, as well as from the softness of

the sound, its numerous interchanges with others are to be explained. It is interchanged 1. with *r* (ר), so far as *l* and *r* have a similar authority, e. g. כָּבַר with קָבַל, חָבַר I. with חָבַל II. with חָבַל II., קָבַר II. with קָבַל II., נָבַר with נָבַל, שָׁרַר, Ar. سَلَسَلَة, modern Hebrew שָׁלֵשֶׁלֶת; in מַרְבֵּיתָא from μαργαρίτης the relation is otherwise; comp. λειρόν, liliūm, φραγγέλλιον, flagellum. — 2. The *l* is merely hardened into *r*, so that the form with *r* is the irregular one, e. g. the Aram. pronominal stem אָר (in אָרִי, Targ. אָרִים) arose out of אָל (in אָלִי); אָשַׁר out of אָשַׁל; Targ. אָרְמֵלָא (Syr. ܐܪܡܝܠܐ, Ar. ܐܪܡܝܠܐ) from the Hebrew אָרְמֵלָא; Targ. אָרְצָא from the Hebrew אָרְצָא; מָרְדָּךְ from מָרְדָּךְ; שָׁרַר DAN. 6, 15 from שָׁרַר; Samar. אָרְדָּךְ from אָרְדָּךְ, as in other cases לָכֵרִישׁ with לָכֵרִישׁ MIC. 1, 13, אָרְדָּךְ with אָרְדָּךְ IS. 16, 12 form a paronomasia; comp. *titre* from *titulus*, *apôtre* from *ἀπόστολος*, *Gibraltar*

קָלָה with דָּקָלָה; דָּקָלָה Dan. 2, 30 &c. for קָלָה Job 32, 12 18; זָבָה with an assonance to זָבָה; זָבָה and זָבָה; זָבָה and זָבָה (to זָבָה Mic. 3, 3); זָבָה Is. 66, 19 for זָבָה (LXX Φούδ); זָבָה (which see) the country *Tarpet*. The same is the case in extra-Semitic languages also, as Odysseus = Ulysses; δάκρυ = lacrima; Sanskrit madha = mel; Zunge north German Tunge; lignum out of dignum from the Sanskrit *dah*, δαίω to burn; Sanskrit semitá = simila (fine meal) &c. — 8. An interchange with א, e. g. אָוֶרֶךְ = אָוֶרֶךְ Num. 22, 33 for לֹוֶרֶךְ (perhaps also in the verb אָוֶרֶךְ for לָוֶרֶךְ; אָוֶרֶךְ for אָוֶרֶךְ, אָוֶרֶךְ for אָוֶרֶךְ), a fact which cannot always be explained by the similarity of the two letters in old writing. The interchange should by all means be attended to in the critical explanation of Biblical numbers. — 9. It is a peculiar sort of interchange between *l* and another consonant, when *l* as a very liquid sound like *n* shews a disposition to assimilate itself to the preceding or following consonant, so that the latter is doubled by Dagesh forte; e. g. אָפֶקֶס Ps. 139, 8 out of אָפֶקֶס from אָפֶקֶס; אָפֶקֶס from אָפֶקֶס; אָפֶקֶס Ez. 27, 23 perhaps out of אָפֶקֶס Gen. 10, 10; אָפֶקֶס 1 Kings 10, 22 out of אָפֶקֶס, while אָפֶקֶס is the pl. of אָפֶקֶס = *eleph*, elephant; the article אָ before consonants when they are not gutturals; אָ out of אָ = אָ before consonants.

Like the liquids א and נ, ל is also applied to promote an internal strengthening or intensifying of the verb-idea by its insertion (having the same power as Dageshing), as is acknowledged to be done by א (see אָפֶקֶס) and נ (see אָפֶקֶס and אָפֶקֶס; אָפֶקֶס; Targ. אָפֶקֶס), e. g. אָפֶקֶס out of אָפֶקֶס, perhaps אָפֶקֶס out of אָפֶקֶס, Ar. *جَمَد* to be hard, still more frequent in Arabic (see Dietrich, Abhandlungen p. 308). But ל is used not merely in forming verbs of several letters, but also in making usual stems from primitive themes, like the other liquid sounds; as אָפֶקֶס, אָפֶקֶס, אָפֶקֶס, אָפֶקֶס &c. may perhaps be traced back to simple organic

32, 15, 1 SAM. 23, 10, of providing (rest, righteousness, bitterness &c.), as הָמָר RUTH 1, 20, הָנִיחַ Is. 14, 3, הָרַפָּה 1 SAM. 11, 3, הָשִׁקֵּט Ps. 94, 13, הָצִדִיק Is. 53, 11, of giving, communicating, bestowing, bringing &c., as הָבִיא, הָשִׁיב, יָלַד, הָגִיר, אָמַר, שָׁם, נָתַן, נָמַל, הָשִׁיב, הָשִׁקָה, הָחִיָּה, סָפַר, בָּרַת בָּרִית, יָצָן &c.; in which instances, however, the signification is frequently turned to the accus instead of לְ. The same use of לְ also occurs when this relation shews itself in another manner, in other languages. — 5. Denoting relations of very different kinds, which may indeed be always perceived as dative, but are expressed in our languages by prepositions. So a) with the meaning *for*, as לְ רִיב JUDGES 6, 31 *to plead for one*; לְ הַעֲדִיתִי Ex. 10, 17 *to intreat for one*; לְ מִצָּאָה Gen. 2, 20 *to find for one*; לְ עֹשֶׂה אֹבֵל 50, 10, לְ לָקַח אִשָּׁה 24, 4, לְ בָנָה מִזְבֵּחַ 12, 7 &c. לְ also appears in this sense in uniting two or more nouns, e. g. לְ מִזֶּן Gen. 45, 23 *meat for*; לְ יִתְרוֹן ECCLES. 1, 3 *gain for*; לְ הוֹעֵבָה לְאָדָם Prov. 24, 9 *an abomination to man*. But לְ may be often rendered by the usual dative, e. g. לְ סוֹבֵב ECCLES. 6, 12 *it is good for one*; לְ לֵאבִיו Prov. 17, 25 *a grief to the father*. לְ is frequently used in this sense, where the verb brings out the definite person less than the idea; and therefore the form of the verb (masculine or fem.) is equivalent to a neuter, e. g. לִי יִנָּעַם, לִי רָע, לִי מֵר, לִי סוֹבֵב, לִי יִנָּעַם, לִי עֹשֶׂה, לִי רָגַח, לִי חָס, לִי רָב, לִי צָר, לִי &c. b) with immediate but express relation to the person of the verb, where a transaction, agency, motion of the verb is meant to be of use to the person. This לְ is called a sign of the *dativus commodi*. It expresses a peculiar participation of the actor in a thing, a certain heartiness or zeal with which he acts. Such לְ occurs rather in the language of the people, particularly after verbs of motion, going, fleeing, e. g. לִי הִלָּךְ, לִי אָזַל, לִי שָׁב, לִי נָס, לִי בָרַח &c. But in other instances poetically Ez. 37, 11 *לנו נגורנו* *we are so enti-*

rely cut off; JOB 6, 19 *לָמוּ קָרוּ* they hoped very eagerly; *הַמְלֵאָה לָהּ* Am. 2, 13 which is quite full; PROV. 13, 13 *יִהְיֶה כָּל-לֵךְ* shall be entirely destroyed; *דָּמָה לָךְ* SONG OF SOL. 2, 17 thou art entirely like; ECCLES. 3, 18 that they themselves (therefore *הֵם* ... *הֵמָּה*) are but beasts entirely. c) above, e. g. *לְכָל הַחַיָּוִי* 1 CHR. 29, 11 to be exalted above all. d) upon, in (of a place) JER. 17, 1, interchanged with *עַל*. e) before GEN. 45, 1. f) with relation to, as to, quoad, usually to make a noun prominent in the sentence, e. g. *לְעֶשֶׂר* 1 KINGS 10, 23 with respect to riches; *לְרִיחַ* SONG OF SOL. 1, 3 with relation to the savour; *לְשֹׂנְאֵי* Ex. 20, 5 with respect to those who hate me; *לְאַהֲבָי* ib. 6 with respect to those who love me. g) on account of, e. g. *לְקִיבוֹ* MIC. 1, 12 on account of good; *לְקוֹלָם* NUM. 16, 34 on account of their cry; *לְזִמָּה* JOB 37, 1 on account of this; *לְהֵן* RUTH 1, 13 and *לְהֵן* JOB 30, 24 on this account (see *הֵן*). h) towards, against, erga and contra, e. g. *לְ* *חֶבְרוֹן*, *לְ* *חֶרֶד*, *לְ* *זִמָּה* &c. &c. — 6. *לְ* appears before nouns most distinctly to express the idea of the genitive, i. e. the subordination of a second noun to a preceding one, because *לְ* as a prefix of the dative already gives the closest relation of a noun to the clause it belongs to. The cases in which this sort of subordination appears, instead of the usual one, are these: a) when a state of belonging to is connected with it in addition as in cases of descent, thus 2 SAM. 3, 2 *Amnon (son) of Ahinoam*; 3, 3 *Chileab of Abigail*; 3, 5 *Ithream of Eglah*. — b) in superscriptions and inscriptions, where the noun preceding *לְ*, supposed to be in the stat. constr., is frequently omitted, as JER. 48, 1 *לְמוֹאָב*, 49, 1 *לְבָבְי*; Ez. 37, 16 *לְיִרְמְיָהוּ*, Is. 8, 1 *לְיִרְמְיָהוּ*, where we have to think of the genit. as referring to a memorial-tablet, a prophecy &c. So too the title *לְדָוִד* Ps. 25, 1, *לְשֹׁלֵמָה* 72, 1 is to be taken as a genitive, since *לְדָוִד מְזֻמָּר* also stands for it in point of fact 24, 1; 40, 1; 101, 1; 110, 1. — c) as a somewhat remote genitive, when it lies in the de-

sign of the writer or speaker to leave the governing one indefinite, and therefore he puts the second noun somewhat remote from the first, e. g. *בֶּן-יִשְׁשִׁי* 1 SAM. 16, 18 a son of Jesse; while *בֶּן-יִשְׁשִׁי* 20, 27 is the (definite) son of Jesse. But a formal genitive arises, partly when it is meant to designate authorship, e. g. *מִזְמֹר לְדָוִד* Ps. 3, 1 a psalm of David, *מִזְמֹר לְאַסָּף* 50, 1 a psalm of Asaph, *מִכְתָּב לְחִזְקִיָּהוּ* 86, 1, partly when a state of relationship is intended, e. g. *אֲבִי לְמֶלֶךְ* 1 CHR. 27, 34, *בְּרִיָּה יוֹסֵף* 2 SAM. 19, 21, for which we find later *אֲבִי* 2 SAM. 2, 8, SONG OF SOL. 1, 1, seldom *אֲבִי* alone 1 SAM. 13, 8; 1 KINGS 11, 25. — d) *לְ* of the genitive in these cases may be usually rendered by, and it is therefore explicable how it is put after passive verbs, as *לְכֶם* Ex. 12, 16 by you, *לְרֵעִי* PROV. 14, 20 by his neighbour, NEH. 6, 1; or after *הָיָה* Is. 19, 15 and *הָיָה* GEN. 38, 18, which may be taken passively. — e) when the governing noun is separated from the governed by words inserted, as HAGG. 1, 1 *בְּשֵׁנִית שְׁנָתִים לְמֶלֶךְ* in the second year of the king; *לְכָל בְּרִיָּה* GEN. 14, 19 blessed . . . by God, which would be *אֵל בְּרִיָּה* (GEN. 24, 31) without an intercalated word. This separation of the regens from the rectum may also be made by the regens uniting itself with a suff. e. g. *שְׂכָרְךָ לְרֵעֵךְ* LEV. 18, 20 thy issue of seed, or with an adjective e. g. *עִיר גְּדוֹלָה לְאַלְהִים* JON. 3, 3 a great city of God, or when another more exact designation is put with the governing noun e. g. *דְּבָרֵי הַיָּמִים לְמֶלֶךְ יִשְׂרָאֵל* 1 KINGS 15, 23, which is also expressed by *אֲשֶׁר לְ* GEN. 41, 43; 1 KINGS 4, 2. — f) coupled with the infin. constr. when a noun as regens precedes, it expresses the genit. of the infinitive noun or the Latin gerund, e. g. *עָז לְלֶרֶד* ECCLES. 3, 2. — g) very often *לְ* of the genitive stands before nouns which are preceded by such substantives as are used merely for prepositions, though they originally express pure noun-ideas, as *קָרִיב לְ* round about the. This takes place

לָאֲחֹזֶה LAMENT. 4, 3 *to become cruel*;
לָאֲחִיז 2 CHR. 21, 18 *to become in-
 curable*; **לָאֲחֵל** JOB 30, 31 *to be overcome
 with mourning* &c. Here belong the ad-
 verbs formed by לָ which express a be-
 coming of what the noun says, e. g. **לָעֵינִי**
 EZ. 12, 12 *to the eye*, i. e. plainly; **לָבִטָחָה**
 JOB 11, 18 *to safety*, i. e. safe, for which
 is also the **בִּטָחָה**; **לָלֶב** 2 CHR. 20, 25 *to a
 multitude* i. e. much; **לָרִקְמָיו** PS. 45, 15
to variegated garments, i. e. dressed in
 variegated robes; **לָהוֹרָה קֹדֶשׁ** 2 CHR.
 20, 21 *to holy praise*, i. e. praised as
 holy. — 9. Before the *infin. constr.* which
 should properly be considered a noun
 in the accus., genit. or dative, לָ is put,
 meaning *to*, to express a relation to the
 preceding verb upon which the latter
 depends; just as לָ is applied for the
 subordination of a noun, and also as in
 modern languages the idea-supplement-
 ing *infin.* stands with *to*. Thus e. g. **חָרַל**
לָצֵאתָ *he ceased to go out*; **יָכַל לָהִיחָם**
 NUM. 22, 11 *he was able to fight*. Only
 in poetry לָ is omitted IS. 1, 14; JER.
 3, 3. But this *infin.* with לָ also expres-
 sed, like the Latin gerund in *-ndum*
 or the participle in *-ndus*, must, should,
 may, will, can, or the object of the
 action denoted by the *infin.* e. g. **לָפָתוֹ**
 SONG OF SOL. 5, 5 *in order to open* (the
 object); **לָלוֹס** GEN. 19, 20 *in order to flee*
 (the being able); **לָעָשׂוֹת** 2 KINGS 4, 13
to do i. e. one can do. Thus לָ, in this
 application of it, is not only interchange-
 able with **לָמַעַן**, e. g. **לָקוֹר** PROV. 13, 14
 = **לָמַעַן קוֹר** 15, 24, *conseq.* = Ar. **لِکِن**
 but it may be translated in many ways,
 e. g. **לָבָלִים** PS. 32, 9 *it is to be tamed*,
 i. e. one must tame, viz. **אֲחֹזֶה**; **לָבִיָּהוּ שָׂאֹל**
 49, 15 *to the being destroyed by Hades*,
 i. e. will be destroyed by Hades; **לָשֵׁקֵן**
 68, 19 *to dwell*, i. e. may dwell; **לָהֲרֹצֵץ**
 PROV. 18, 24 *to prove himself bad*, i. e.
 can shew himself bad; **לָמָצָא** 19, 8 *to
 find*, i. e. will find; **לָלַמֹּד** IS. 10, 32 *to
 rest*, i. e. must rest; **לָלָל** JER. 51, 49 *must
 fall*. Here belongs also **לָחֶקֶן** 1 KINGS
 6, 19, which is moulded together from
לָחַח and **לָחַן** (the vulgar form of the

As to the form, the vocalising of לְ is pointed out in grammars, as well as the mode of its union with suffixes; and only some anomalies remain to be noticed here in particular. For הֵן there occurs once for the sake of emphasis לְהֵן GEN. 27, 37; לְהֵן is lengthened in EZ. 13, 18 into לְהֵנָּה; so too לְהֵמָּה JER. 14, 16, לְהֵמָּה EZ. 1, 5 23; 42, 9; ZECH. 5, 9, out of לְהֵם, לְהֵן. To take לֵם Is. 9, 6 as = לְהֵם is incorrect; and לְמַדְבָּה should be read, as in 33, 23. On the combinations לְהֵן, לְבֵן, לְלֵא, לְמָדָה, לְמָדָה,

לְמֹד, לְאֵל, לְכֹן, לְכֹן see לְכֹן, לְכֹן, לְכֹן, לְכֹן, לְכֹן, לְכֹן.

As to the general Semitic use of לְ, the Ar. ʾ and ʿ, Syr. ܠ &c. correspond to it, in which dialects too the greatest variety of meanings may be found, e. g. ʾ has a causal signif. on account of (*de Sacy* I. p. 1049) like לְ Is. 15, 5; 45, 5, interchangeable also with לְמִן; also the meaning in relation to, which may be translated respecting, of (*de Sacy* *ibid.* no. 4), like לְ Is. 46, 2 &c. The meanings in Phœnician are expressed in very great variety.

לְ *Aram.* 1. *preposition*, same as Hebr. לְ, namely to . . . , into, DAN. 2, 17, towards 4, 19; a sign of the dative 2, 5 7 9, and almost oftener of the accusat. 2, 10 12 14 19 &c. &c., as well as of the genitive Ezr. 5, 11; 6, 3 15; לְ is also coupled with the infin. constr., where it expresses the same thing as in Hebrew DAN. 2, 9 10 12. — 2. *a preformative* to the 3 pers. fut. for *Yod*, for which *Nun* stands in Syriac; but this is met with only in ܠܢܐ in the case of the Biblical Aramaean. So ܠܢܐ DAN. 2, 20 28 29 (twice) 41, plur. m. ܠܢܐ 2, 43; 6, 2, pl. f. ܠܢܐ 5, 17 — for ܠܢܐ, ܠܢܐ. As *Rashi* has already represented these forms to be the 3 pers. fut.; as only the future meaning is possible in all places where the forms in question appear in Daniel and Esra; as in the dialect of the Talmud this sort of formation of the 3 pers. fut. is met with in the case of other verbs also, e. g. ܠܢܐ, ܠܢܐ, ܠܢܐ = ܠܢܐ, ܠܢܐ, ܠܢܐ; and as *De Dieu* has recognised the forms as such, in consequence of the same view and comparison, — I have established in detail the present designation of לְ in my *Lehrgebäude der aram. Idioms* p. 113-114.

לְ see לְ.

לְ (seldom ܠܐ) *Aram. adv.* same as Hebr. לְ, not, DAN. 2, 5 9-11; 3, 12 14; with the interrog. ܐ is it ܐ 3, 24; 4, 27 = Hebr. הֲלֵא. Once ܠܐ is = לְ as

a subst. nothing, hence ܠܐ as nothing 4, 32 (*Theod.*, *Vulg.*, *Syr.*); but it is probable, that a transcriber read ܠܐ = ܠܐ here, and therefore wrote ܐ. The meaning atom (*Rashi*, *Saadia*) is only a periphrasis of the subst. ܠܐ.

ܠܐ see ܠܐ.

ܠܐ (according to the *Masora* ܠܐ 35 times, rarely ܠܐ) a very old vocable of negation radically connected with ܠܐ II. (see p. 86) and ܠܐ, ܠܐ, ܠܐ that only attach themselves to other words, not, an absol. negative, like οὐ, οὐκ, non. Hence it stands alone for the most part, partly as a negative answer to a question, JOB 23, 6 will he enter into a judicial dispute with me with the fulness of his might? (ܠܐ) no; partly as a refusal, GEN. 19, 2 and they said, nay; so also GEN. 18, 15; with the perfect ܠܐ ܠܐ GEN. 2, 5 he did not allow it to rain, ܠܐ ܠܐ 4, 5 he did not look to; with the imperfect only, when either a certainty is intended to be expressed by it, as ܠܐ ܠܐ GEN. 3, 4 ye shall not surely die, or a command, a shall, a must, a prohibition, e. g. ܠܐ ܠܐ 24, 8 thou shalt not turn back, ܠܐ ܠܐ Ps. 16, 10 thou forsakest not, ܠܐ ܠܐ Ex. 20, 15 thou shalt not steal, ܠܐ ܠܐ GEN. 31, 32 he shall not live, i. e. he shall die; while ܠܐ with the imperf. expresses (subjectively) only dissuasion GEN. 22, 12, a wish, a request 1 SAM. 26, 20, and generally that which passes in the feelings and thoughts of the speaker GEN. 49, 4; for which reason it is but seldom interchanged with ܠܐ 22, 22 24. Elsewhere we find ܠܐ 1. at the head of negative propositions, e. g. ܠܐ ܠܐ Am. 7, 14 I am no prophet, ܠܐ ܠܐ Num. 16, 29 God has not sent me, whether such denial stands immediately before the verb, or before a noun for emphasis; or an intermediate clause comes between it and the verb. — 2. Introducing interrogative propositions, where ܠܐ properly speaking stands for ܠܐ, the ܐ being omitted, as JOB 2, 10 ܠܐ ܠܐ shall we not receive? 14, 16 ܠܐ ܠܐ dost thou

not keep watch? So 2 KINGS 5, 26; JER. 49, 9; LAMENT. 3, 36; JON. 4, 11. — 3. Coupled with nouns and adjectives, for the purpose of negating the ideas involved in them, the poets sometimes form compounds, e. g. לא-אל DEUT. 32, 21 *not-God, no-god*, i. e. an idol, parallel להבל לא-עם ib. *not a people*, parallel שִׁדְרִים לא אֱלֹהִים 32, 17, parallel נָבִל לא-אֱמֶנֶת 32, 20 *not faithfulness*, i. e. faithlessness, parallel תְּהַפְּזֹר לא עֵץ Is. 10, 15 *not wood*, i. e. man, who is possessed of active strength in opposition to wood; אִישׁ לא אָדָם 31, 8 *no-man, not-man*, i. e. God, who can execute a thing without help; לֹא-כֹחַ Job 26, 2 *not-strength*, i. e. impotence; לֹא-עֹז ib. *not-power*, i. e. weakness; לֹא-חָכְמָה 26, 3 *not-wisdom*, i. e. ignorance; לֹא-סִדְרִים 10, 22 *not-order*, i. e. disorder; לֹא-הַמֶּסֶל 16, 17 *not-injustice*, i. e. uprightness; לֹא בִצְרוּ 8, 11 *not-mire*, i. e. dryness; לֹא-אֹרֶךְ 12, 25 *obscurity, darkness*. With adjectives: לֹא-חֲסִידִי Ps. 43, 1 *not gracious*, i. e. unmerciful, cruel; לֹא-עָזֹב, לֹא-עָצִים Prov. 30, 25 *not strong*, i. e. weak; לֹא-חָכָם DEUT. 32, 6 *not wise*, i. e. foolish. Also with adverbs, e. g. לֹא-רַבּוֹת Is. 10, 7 *not a little*, i. e. much. Here belongs also JER. 49, 25, where the denying adjective לֹא precedes, on account of the exclamation אֵיךְ, and the passage should be translated: *Woe! the unforsaken city of praise*. — 4. With a similar meaning to לֹא בְלִי, לֹא בְלִי without, *un-*, *less*, simply negating the idea, e. g. לֹא-בְנִיִּים 1 CHR. 2, 30 *childless*; לֹא-דֶרֶךְ Job 12, 24 *without a way*; לֹא-אִישׁ 38, 26 *without men, desolate*; לֹא-תַחֲקֹר 34, 24 *without searching out*, i. e. without an examination being necessary; לֹא-עָבֹד 2 SAM. 23, 4 *without clouds*. — 5. The negative adjective-conception is sometimes expressed by an entire proposition with לֹא, in order to make a noun prominent, e. g. מִדְּבַר לֹא-אָדָם בּוֹ Job 38, 26 *the wilderness in which men are not*, i. e. a desolate wilderness; בְּתֵּימָם לֹא-יִשְׁכְּבוּ 15, 28 *houses not dwelt in*, i. e. uninhabited houses. — 6. Denoting *before* (cogn. in sense בְּרֵאשִׁית), e. g. לֹא יִצָּא

2 KINGS 20, 4 *before he went out*; לֹא יֵצֵא Ps. 139, 16 *before there was yet one*. — 7. Coupled with particles, to which it gives another turn, e. g. before בְּ, see בְּ 2 and 3; before עַד, see עַד; before מֵאַחֲרֵי, see מֵאַחֲרֵי; after כִּי, see כִּי; before כֵּן, see כֵּן. — 8. *substant. nothing*, nihil, JOB 31, 23 *I could do nothing*; לֹא הָיָה 6, 21 *to become a nothing*, Aram. לֵא. — 9. same as הֵלֵךְ, out of which it seems to be abridged LAMENT. 1, 12; EX. 8, 22; 1 SAM. 14, 30.

With prepositions: 1. בְּלִי, where לֹא is defined by the numerous significations of בְּ. Its meanings are a) *not yet, before*, as בְּלִי יוֹמָו Job 15, 32 *his final day not yet*, i. e. long before it comes; consequ. almost = בְּכֵרֶם. b) *out of, praeter, extra*, i. e. not in a certain time, as בְּלִי עַד LEV. 15, 25 *out of the time*. c) *not for*, as בְּלִי-כֶסֶף Is. 55, 1 *not for money*, i. e. gratuitously; בְּלִי-מְחִירִי ib. *not for price*, i. e. gratis; בְּלִי-דָוָן Ps. 44, 13, for which בְּ לֹא also occurs Is. 45, 13. More frequently d) בְּלִי without, as בְּלִי-לֶחֶם Is. 55, 2 *without bread*; לֹא-יִשְׂבַּעַה ib. *without to the satisfying*, i. e. without receiving bread to satisfy; לֹא לֵב וְלֵב 1 CHR. 12, 33 *without a double heart*, i. e. unanimously; בְּלִי כְּתוּבִים 2 CHR. 30, 18 *without conformity to what was written*, i. e. contrary to prescription; so Ps. 17, 1; Ez. 22, 29. Also for this meaning a more favourite expression is לֹא בְּ, as לֹא בְּיָד Job 34, 20 *without the hand of man*, i. e. without human cooperation; לֹא בְּכֶסֶף Is. 48, 10 *without the gain of money*. e) *not by* = בְּ לֹא e. g. בְּלִי חֶמֶד Job 30, 28 *not by the heat of the sun*. f) coupled with the imperf. to express a negative proposition modified according to the signif. of בְּ, e. g. בְּלִי יוֹעִיל JER. 2, 11 *for that which is of no use*; לֹא יוֹכֵחַ LAMENT. 4, 14 *without their being able*, for which לֹא יִשְׁעֵר (= Aram. לֵא) stands in ESTH. 4, 16. — 2. הֵלֵךְ (with הֵלֵךְ interrogative) by which is expressed a question in a negative form, to which an assuring, affirmative answer is expected, as GEN. 4, 7 *is there not elevation, if thou*

actest well? 20, 5 *has he not said to me?* Hence it is used in animated discourse, partly to point to something known, partly to something definite and certain (almost identical with הֵן, הִנֵּה), e. g. 1 KINGS 1, 11 *thou hast certainly heard...* 11, 41 *behold they are written!* Accordingly הֵן לָא is interchanged with הִנֵּה, 1 KINGS 15, 23 comp. with 2 CHR. 16, 11 &c.; the LXX rendering it by *idou*, and the Arab. particles of negation and interrogation *هَلَا*, *أَلَا*, *أَلَمْ* presenting an analogy. On account of this identity both united are found in rare cases, as הֵן לָא 2 CHRON. 25, 26, for which 2 KINGS 14, 18 has הֵן לָא; הֵן לָא HAB. 2, 13; or הִנֵּה stands in the other hemistich JOB 22, 12. In repeated questions לָא אָם corresponds to it Is. 10, 9. — 3. לָא לְלֹא, i. e. so that it is not or was not 2 CHR. 15, 3. On the contrary, לְ in לָלֹא in Is. 65, 1 and JOB 26, 2 is only a dative.

As to the form, for לָא is frequently written לֹא, thrice (viz. 1 SAM. 2, 16; 20, 2; JOB 6, 21) לֹי, and once in K'tib לֹי DEUT. 3, 11; a fact which, however, has no influence on the meaning of it, as little as when לָא stands for לֹי 15 times (according to the Masora). With relation to the derivation, the original form may have been pronounced *la*, as the Aram. לָא, לוּ, לוּ, Talm. לָא, Ar. *لَا* still shew; and the connection of it with לֹי in לוּי, with לָא and לֹי in לוּיָא and לוּיָי, as also with לוּ (which see), is to be explained by this ancient pronunciation. The negative western *an-*, the first member in compounds, as well as *-ne*, appear to be connected with it in like manner; *l* and *n* being interchanged. We must also reject the assumption that לוּיָא is a noun from the verb לוּיָא = לוּיָא; rather may the verb לוּיָא have come from the negative particle לָא or לוּיָא, whence לוּיָא afterwards took its origin.

לָא is also used in the composition of certain proper names, of which the following occur in Scripture:

לָא-דִּבְרָר (pastureless) *n. p.* of a city in Gilead on the other side Jordan, in the neighbourhood of Mahanaim 2 SAM. 17, 27, for which לֹי דִּבְרָר 9, 4 5 is also written.

לָא עַמִּי (not my people, or after the analogy of לָא-עַם, my non-people) a symbolical *n. p. m.* Hos. 1, 9.

לָא רַחֲמָה (uncompassionated) a symbolical *n. p. f.* Hos. 1, 6 8; 2, 25.

לָא 2 SAM. 18, 12 K'ri for לוּי.

לָאָה (not used) *intr.* same as לֹיָהּ and לָא (לֹיָהּ) to burn, to glow, hence to be dry, withered up, of the ground; prop. to gape from dryness, to be thirsty. Comp. Ar. *لَهَب* (Kimchi) and *لَهَب*. Derivat. *תִּלְאוּכָה*.

לָאָה (fut. *לֹיָהּ*, ap. *לֹיָא*) *intr.* prop. to gape, to snap, at something, i. e. to long after a thing with the tongue, from the internal heat of thirst, from weariness &c., languere, conseq. connected in its organic root with that in לֹיָהּ (which see), Ar. *لَع* (redupl. *لَعْلَع* II.), Sanskrit *lih*, Greek *λη*, Latin *lig*, *ling* &c. &c. Then: to be wearied, to be unable GEN. 19, 11; to be reluctant, to take ill JOB 4, 2; to be despairing 4, 5; metaphor. to be unhappy. Derivat. *תִּלְאוּכָה*, and the proper name *לֹיָהּ*.

Nif. לֹיָהּ to be lazy, sluggish, idle, PROV. 26, 15; to toil, i. e. to make oneself weary, with עַל of the place Is. 16, 12, with an assonance to לֹיָהּ; with *בְּ* wherein 47, 13; to be wearying, i. e. to be too heavy, burdensome, followed by the infin. constr. without לְ Is. 1, 14; JER. 6, 11; 9, 4; 15, 6; 20, 9; to feel disdain, loathing Ex. 7, 18. *Partic. femin.* לֹיָהּ powerless, Ps. 68, 10 thy sick-grown (נִחַלְתָּהּ) and powerless, i. e. thy people reduced in the wilderness even to a relaxed state. The fem. stands for a collective idea, like נִחַלְתָּהּ Ps. 68, 11, 68, 13, יִנְחַלְתָּהּ 68, 14, נִחַלְתָּהּ 68, 31 (see *הִנְחַלְתָּהּ* I).

Hif. *הִלְאוּהָ* (3 fem. *הִלְאוּהָ* Ez. 24, 12 for *הִלְאוּהָ*, as *הִלְאוּהָ* to make weary; to exhaust or make impatient Is. 7, 13; JER.

12, 5; Mic. 6, 3; Job 16, 7; Ez. 24, 12 it (the kettle, which is fem. in Hebrew) *has exhausted its powers*.

As to the stem **לָאָה**, it is closely connected with **לָהָה**, **לָהָה**; and the Aram.

לָאָה, **לָהָה**, Syr. ܠܐ, Ar. ٱلّ proceed from the same fundamental signification.

לָאָה (*weary, dull*) n. p. f. GEN. 29, 16; 30, 17 &c.

לָאָה JUDGES 4, 21 see **לָהָה**.

לָאָה tr. 1. *to wrap around, to muffle, to hide*; 2 SAM. 19, 5, hence *to conceal, to hide*; connected in its organic root with **לָהָה** (לָהָה) II. and the org. root in **לָהָה** I., **לָהָה** II.; Arab. ٱلّ the same. Comp. the same root in the Sanskrit *lud*, Greek *λάθω*, Latin *lateo*. — 2. Fig. *to speak covertly, i. e. in a subdued, soft, gentle voice*, JOB 15, 11 and *a word, which he has spoken softly* (**לָאָה**) *with thee* (*Ibn Chajjug*). Imperat. **לָאָה** 2 SAM. 18, 5 *deal gently* (the LXX and Vulg. have paraphrased it by the pl.); but see **לָאָה**. **לָאָה** (which see), identical with the organic root in **לָהָה**, **לָהָה**, has a meaning quite similar, on which account opinions have fluctuated between **לָאָה** and **לָאָה** in the derivation of **לָאָה** JOB I. c. and the adv. **לָאָה**. Deriv. **לָאָה**, **לָאָה**, **לָאָה**.

לָאָה JOB 15, 11 see **לָאָה** and **לָאָה**.

לָאָה (after the form **לָאָה**) m. prop. *gentleness, softness, only as adverb, gently* 2 SAM. 18, 5, *quietly, slowly*, Is. 8, 6. See **לָאָה** and **לָאָה**.

לָאָה (with suff. **לָאָה**) see **לָאָה**.

לָאָה (not used) 1. tr. *to execute* (a commission), *to perform, to make, to accomplish, to minister* (a service, employment, work). — 2. intr. *to do service, to be active, to work*. — The fundamental signification is intr.: *to move forward, as a sign of activity*; consequently the organic root of **לָאָה** is identical with that in **לָהָה**, **לָהָה**, **לָהָה**. Comp. Ethiopic **לָאָה** (*laacha*) *to send, also to*

do service, to serve; V. *to be sent*; then *laech* a servant. Phenician **לָאָה** the same, hence **לָאָה**, contracted **לָאָה**, administration, then a proper name masc. (Trip. 2, 4), and **לָאָה** as well as **לָאָה** from **לָאָה** (work-place) n. p. of a place, *Malaxáth*, a city on the Niger (Ptol. 4, 6). The meaning *to send* is

not in the Ar. ٱلّ till Conj. IV. Derivat. **لَمْلَم**, **لَمْلَم** (constr. **لَمْلَم**), **لَمْلَم** and n. p. **لَمْلَم**.

لَمْلَم (not used) Aram. the same; derivat. **لَمْلَم**.

لَمْلَم (*to-God, i. e. dedicated to God*, like **לָמֹחַ** and **לָמֹחַ** [which see]; for which use there are analogies in Ethiopic) n. p. m. NUM. 3, 24.

לָאָה (not used) tr. *to unite, to bind together, to unite in associations, to gather together*, of the union of a mass, the same fundamental signification still appearing in the Ethiopic, and in the Arabic **لَهَم**; the Ar. **لَم** (*to unite, to bind, then of the binding of a wound*) proceed from the same fundamental signification. And as **لָאָה**, **لָאָה** (which see), Ar. **لَم** have the same fundamental meaning, **ل** appears to be unorganic, if we may not rather assume that **لָאָה** is identical with the organic root in **لָהָה**. Deriv. **لָאָה**, and the proper name **لָאָה**.

לָאָה (with suff. **لָאָה** and **لָאָה**) Is. 51, 4; pl. **لָאָה** m. prop. union, association, kin, poet. *a people, nation*, GEN. 25, 28; 27, 29; Is. 17, 12 &c. Jehovah indeed calls Israel also **لָאָה** Is. 51, 4; but it is usually applied only to the heathen.

لָאָה (*kin*) n. p. of an Arab. tribe in the territory of the Jokshanites GEN. 25, 3. We are to understand by it the *Beni Lám* (بنى لام) who as a race are very widely spread, and dwell in Assyria, to the south of Hedgás, in the province of Shira, five stations from Mecca, on the mountain between Tubuk and Akhdar; also in Babylonia and Me-

sopotamia (*Ritter*, *Erdkunde* XII, 913; XIII, 234. 438. 451. 458). The Hebrews changed the Arab. *لبن* into *לב*, and selected the plural because of the great extension of the tribe, as is also the case in *אֲשָׁרִים* and *לְבוֹשִׁים*.

לב (before Makkeph *לִבִּי*, with *suff.* *לִבִּי*, *לִבִּיךָ* &c.) and (the resolved form) *לִבְכֶּם*, *לִבְכֵּי* (constr. *לִבְכֶּם*, with *suff.* *לִבְכֵּי*, *לִבְכֵּיךָ* &c.), hence with *suff.* *לִבְכֵּיךָ* [we should not read *לִבְכֵּיךָ*], but commonly *לִבְכֵּיךָ*, more rarely *לִבְכֵּיךָ* from a sing. *לִבְכֵּיךָ* *m. prop. the folded into and together, then the heart (physically)* 2 SAM. 18, 14, Ps. 45, 6, so called on account of its sheaths (not from the fatness; see *לִבְכֵּי* I. and comp. *جَنَان* heart, pl. of *جَنَان* cover); Aram. *לִבְכֵּי*, *לִבְכֵּיךָ*, Arab. *لَب*, Phenic. *לִב* (*Erix* 4) and *לִבְכֵּי* (*ibid.* 5) the same. The heart is represented as the seat of bodily life, as the reservoir of all physical life-vigour Ps. 38, 11, as strengthened and maintained by eating and drinking GEN. 18, 5, JUDGES 19, 5, as the seat of mental life, of the will and desire ESTH. 7, 5, ECCLES. 8, 11; 9, 3, of intention Is. 10, 7, of love PROV. 23, 26 and of hatred LEV. 19, 17, of knowing and perceiving DEUT. 29, 3, PROV. 14, 10, of understanding Is. 32, 4, of reflection NEH. 5, 7 and of reckoning PROV. 16, 9, of attention DEUT. 32, 46, of inclination and disinclination DEUT. 30, 17, JOSH. 24, 23, of consciousness DEUT. 8, 5, of recollection Is. 65, 17, JER. 3, 16, of thinking GEN. 17, 17, of internal mental speech Ps. 27, 8; 41, 7, of devices 1 KINGS 12, 33 &c. The meanings are to be arranged in the following manner: 1. *the heart*, as the vessel of corporeal life, which Homer calls *φρένες*, conseq. = *נֶפֶשׁ* meaning *anima, vita*, oppos. to *בָּשָׂר*, *נֶפֶשׁ* Ps. 73, 26. As life and its manifestations proceed from it, the qualities of reviving 22, 27, of sickening Is. 1, 5, of sleeping ECCLES. 2, 23 and of waking SONG OF SOL. 5, 2, of being strengthened by eating and drinking GEN. 18, 5 are attributed to it; and it is used generally for *life* JER. 4, 18, interchangeably

with *נֶפֶשׁ* 4, 10, or = *נֶפֶשׁ* bodily person, e. g. *אֶל-לִבִּיךָ* Ex. 9, 14 *to thee*. — 2. As the seat of sensuous feelings and affections, e. g. of inclination to JUDGES 9, 5, of contempt PROV. 5, 12, of joy Ps. 104, 15, of sorrow NEH. 2, 2, of dejectedness Ps. 109, 16, of despair ECCLES. 2, 20, of trust PROV. 31, 11 &c. Hence the expressions *מִלֵּב* ESTH. 7, 5, *נֶרֶב* Ex. 35, 29 &c., which may be found under the verbs in question. In this sense are applied to *לב* the expressions *נֶרֶב* Ps. 57, 8, *חֵלֶה* PROV. 13, 12, *קָאֵב* 14, 13, *נֶשְׁבַּר* Is. 61, 1, *מָסָה* 13, 7, *רָךְ* DEUT. 20, 8, *עָרֵל* LEV. 26, 41 &c., just as the sensuous activity of the person is transferred to it Is. 15, 5; Hos. 7, 14; Ps. 38, 9; LAMENT. 2, 19. *לב* is looked upon especially as the seat of the spirit, of strength and vigour GEN. 42, 28; 1 SAM. 17, 32; 2 SAM. 7, 27; 17, 10; JOB 41, 15; more rarely of the moveableness of the mind 15, 12. — 3. As the centre of moral life, where all the manifestations of virtue and vice reveal themselves, and the moral character becomes manifest. In this view it is said of the heart, that it is *נֶהוּר* Ps. 51, 12, *עָקַשׁ* 101, 4, *עָקֹק* 64, 7, *יִשְׁתָּר* 1 KINGS 3, 6, *חָסָם* 9, 4, *נֶאֱמָר* NEH. 9, 8, *דָּבָר* JOB 36, 13 &c.; and to it are ascribed the innermost apprehension of God Ps. 73, 26, truthfulness 15, 2, joyful enlargement PROV. 21, 4, Is. 60, 5, ostentation 9, 9, pride Ez. 28, 5, hardening Is. 6, 10, JER. 16, 12, remembrance of the divine law Is. 51, 7, JER. 31, 33 and intercourse with God LAM. 2, 18; 3, 41; as it is generally the centre of all self-determination, even the moral character itself; hence *לב* Ps. 12, 3 *a double character*, sometimes named *יָצָר* DEUT. 31, 21, *διάνοια*, *ἐννοια* in the New Testament. But though *לב* is the centre of moral life, it is still called *בָּשָׂר* Ez. 11, 19, since the spirit can only be developed in a heart of flesh, which is divested of humanity as soon as the soul is brutalised DAN. 4, 13. — 4. As the centre of the spiritual, thinking, and conceptional life; hence are applied to *לב* knowing or

apprehending DEUT. 29, 3, PROV. 14, 10, understanding IS. 32, 4, reflecting NEH. 5, 7, reckoning PROV. 16, 9, thinking PS. 19, 15, DAN. 2, 30 and speaking JOB 8, 10. Accordingly לב is understanding JOB 12, 3, hence חכם-לב חכר-לב, Ex. 28, 3, Prov. 10, 13, 13, 10; Hos. 7, 11, איש לב Job 34, 10; generally שכל 17, 4 and חכמה Prov. 14, 33 are ascribed to it; comp. Lat. *cor* and *cordatus*. — 5. Metaphor. *the centre-point, the middle*, hence בלב in. So it is said of ים Ex. 15, 8, שמים DEUT. 4, 11, נלה 2 SAM. 18, 14; comp. *ναρδία* MATTH. 12, 40; Pers. دل (heart and middle) &c. Deriv. the denominative

Nif. יללב (fut. יללב) *to be intelligent*, JOB 11, 12 *the hollow-headed himself would be intelligent then*, i. e. the most senseless must get understanding (when God summons him before his tribunal). בלב having an assonance to יללב.

Pih. ללב *to rob of judgment, to bewitch*, SONG OF SOL. 4, 9 *thou hast bewitched me with a glance of thine eyes*. As a glance is עין, עין has dropped out of the text once, and there should be read בעין אחת מעיניך.

לב and לבב (with suff. לבי, לבבך, לבבך) Aram. the same with the Hebr. לב DAN. 2, 30; 4, 13; 7, 28.

לב (from לבב II., for which is usual לוי; Gentile plur. לקים) see לוי as a noun.

לבה and לבה (not used) *intr.* (according to Furst, Concord. s. v.) *to roar, to cry, to murmur*, of the voice of the lion, conseq. = Ar. رَبَّ, رَبَّ, which signify originally *to bellow, to roar*; the same root perhaps being found in the old high Germ. liuwôn, *to utter sounds*, English *to low*. The meaning *to be greedy* in the Arab. لَبِي is perhaps denom. from لَبِي; in any case this stem does not belong here. The lion is in fact usually described either as roaring formidably (נהם, שנהם) JOB 4, 11; PROV. 19, 12; 28, 15; IS. 5, 29; 31, 4; JER. 2, 15; Hos.

11, 10, by which he announces his appetite PS. 104, 21, AM. 3, 4, or the neighbourhood of sure booty PS. 22, 14; EZ. 22, 25; IS. 5, 29; or he is characterised as the strongest and most courageous animal JUDGES 14, 18; 2 SAM. 1, 23; 17, 10; PROV. 30, 30. For the former, the language has besides לבנה I. also; for the latter, both אלה I. and פטר II. Deriv. לבנה and the proper name לבנה; while לבנה and לבנה should be derived from לבנה = לבנה.

לבנה (only plur. לבנות, with suff. לבנות) *f.* a lioness, for whom the lion (אריה) strangles his prey NAH. 2, 13.

לבנות (place of lionesses) *n. p.* of a city in Judah JOSH. 15, 32; afterwards written fully לבנות, and reckoned to Simeon 19, 6, but for which ברת ברת (which see) stands in 1 CHR. 4, 31.

לבנים see לבן.

לבנים see לבן.

לבב I. (not used) *tr.* *to envelop, to enfold, to veil, to wind around, to draw over*, a fundamental signification which is also borne by the Ar. يَلْب (to cover about, hence the noun يَلْب skin, hide, shield), لَب (to fold together, hence from a reduplicated form لَبَلاب convolvulus), لَف (convolvit), Aram. לָת to enfold, חַפ (to cover over, hence חַפ the eyelids, i. e. skins, coverings) and many others. Modern Hebrew לבב the same, hence לבב bound together. The same meaning is also in לבב belonging to Ps. 17, 10 and 73, 7 (where for לבב should be read לבב), where it is used for the heart; so too חלב belonging to the noun חלב lobes of the liver. A fundamental signification *to be fat* should not be thought of either in the case of לב or לבב Ps. l. c.

Nif. יללב is denomin. from לבב which see.

Pih. ללב 1. denomin. from לבב which see; — 2. denom. from לבבה which see.

לָבַח II. (not used) *intr.* to kindle, to burn, to glow, from which stem **לָהֵב**, **לָב** (לֵב) and **לָאֵב** (which see) may be enlarged. Of **לָב** (לָבַח) the reduplicated form in Samar. and Ethiopic is **לָבֻלָב** to glitter, to shine, to lighten. Deriv. (according to some) **לָבֹהַ**, and the proper name **לָב** (pl. **לָבִים**).

לָבֻח see **לָב**.

לָבֻח Aram. see Aram. **לָב**.

לָבֻחֹת see **לָב**.

לָבֻחִים see **לָב**.

לָבֻחַ a prepos. and adv. see **לָבֻד** I.

לָבֻחַ I. to **לָבִי**, **לָבִיָּה**, **לָבִיָּה** &c. But see **לָבֻחַ**.

לָבֻחַ II. (not used) *intr.* to burn, to glow, to kindle, like **לָהֵב** in the Talm. and Arab. **لَفَعَ** (to burn, to glow); a stem which arose perhaps by enlargement from **לָב** II. Deriv. **לָבֹהַ**.

לָבֹהַ (only constr. **לָבֹהַת**) *f.* flame, Ex. 3, 2. **לָבֹהַת** may be contracted from **לָהֵבֹהַת**, the cod. Sam. actually having this form. But it may also be derived from **לָבֻחַ** II. (which see), or **לָבֻחַ** II. (which see).

לָבֹהַ (pl. **לָבֹהֹת**) *f.* heart, Ps. 7, 10; Prov. 15, 11. The sing. appears, according to our text, only in **לָבֹהֶתְךָ** Ez. 16, 30, but which the LXX read as **לָבֹהֶתְךָ** (see **אָמַל**). Ibn Gándach considers **לָבֹהַת** Ex. 3, 2 as identical with **לָבֹהַת**, meaning *midst*; but this opinion should be rejected.

לָבֹהֶתְךָ see **לָבֹהַת**.

לָבִישׁ and **לָבִישׁ** (with suff. **לָבִישִׁי**, **לָבִישִׁיךָ**; pl. **לָבִישִׁים**) *m.* 1. a garment, vestment, whether splendid 2 Kings 10, 22, Esth. 8, 15, Jer. 10, 9, or mean Ps. 35, 13; 69, 12; clothing Job 24, 10; 31, 19, particularly the upper clothing, oppos. to **עֲלֵיכָר** 24, 7 **χλαῖδιον λευκόν** (Herod. 1, 195). Figurat. of the skin 30, 18, of things upon the earth illuminated by the early light 38, 14, of the flood cover-

ing the earth Ps. 104, 6, of the covering clouds Job 38, 9, of a coat of mail put over the garment, spoken of the crocodile's 41, 5 &c. — 2. Figur. a spouse, a wife, MAL. 2, 16, Arab. **لِبَاس** (see Koran Sur. 2, 183); comp. the Arab. **ثَوْب** a garment, **ثَاب** to put on a garment, and coire cum femina.

לָבִישׁ (with suff. **לָבִישִׁי**, pl. with suff. **לָבִישִׁיךָ**) Aram. *m.* the same DAN. 3, 21; 7, 9.

לָבַט (Kal not used) *tr.* to cast on the ground, to cast down, to overthrow, hence to cause to fall, like the Ar. **لَبَطَ** which Jos. Kimchi has already compared. This fundamental signification is also in **לָכַח** to bend, to crook, something straight, hence to bow down, to cause to fall, conseq. cognate in sense with **לָהֲטִי**. By this is explained the meaning of the Arab. **لَبَطَ** (to throw down, prop. to bend down), as well as the Syr. **ܠܒܬ** (Pa.) and the Samar. **לָבַט** (to bow down, to vex). The organic root is **לָכַח**.

Nif. **נִלְבַּט** (fut. **יִלְבַּט**) to fall, to be overthrown, Prov. 10, 6 10; Hos. 4, 14.

לָבִי (only plur. **לָבִיָּם** after the form **לָבִיָּם** from **לָבִי**, for **לָבִיָּם**) *m.* a lion (prop. the roaring one), Ps. 57, 5 in the midst of lions will I lay me down; but some understand **לָבִיָּם** = **לָהֲטִיָּם** on account of **לָהֲטִיָּם** following, which they read **לָהֲטִיָּם**. The sing. has been read in Ps. 38, 9 for **לָבִי**, and the passage has been translated: *I cry louder than the roaring of the lion*, **נָהַם** and **שָׁאָג** being actually applied to the lion. The word seems to have passed out of Semitic into the western languages; hence the Greek **λέων** (instead of lebon, levon), Latin **leo**, German **Leu**, **Löwe**, English **lion** &c.

לָבִיָּה (after the form **לָבִיָּה**) *f.* a lioness, Ez. 19, 2, symbolising the people of Judah.

לָבִיָּה (contracted from **לָבִיָּה**) *f.* a lioness, anxious for prey Job 4, 11; 38, 39, most courageous and strong Gen.

49, 9, NUM. 24, 9 (comp. Herod. 3, 108), known by her roaring Is. 5, 29. In Arab. there are 8 forms of the same noun (see *Freytag* IV. p. 84), to denote the lioness; and the Egyptian $\lambda\alpha\lambda\alpha$, Coptic $\lambda\alpha\lambda\alpha\iota$ has also the same meaning. In hieroglyphic writing too, the letter *l* is expressed by the figure of a lion. Comp. the Phenician $\lambda\beta\alpha$ lion (Agathem. 1, 1), hence $\lambda\beta\alpha$ lion-promontory in Creta, $\lambda\beta\alpha\alpha$ $\lambda\beta\alpha\alpha$ (Ptolem. 4, 15), now Capo Lionda, and from it on the east coast of the island the sea-port $\lambda\beta\alpha\alpha$ $\lambda\beta\alpha\alpha$.

לָבִיבָה (*pl.* לְבִיבֹת) *f.* prop. baked cakes folded and laid together in strata, a sort of cake 2 SAM. 13, 6 8 10 (comp. Arab. $\lambda\beta\alpha$ convolvulus); conseq. not fluid (Vulg.), heart-shaped (apud Gesen.), heart-strengthening (Thenius), but a sort of leaf-like folded cake, which being eaten by the sick had perhaps a superstitious idea connected with it. LXX $\kappa\omicron\lambda\lambda\upsilon\pi\iota\delta\epsilon\varsigma$, which was also superstitiously applied; comp. the Etymol. Magn. p. 527. Deriv. the denom.

Pih. $\lambda\beta\alpha$ i. e. to prepare לְבִיבֹת, 2 SAM. 13, 6 8.

לְבִיבֹת see לְבִיבִים.

לָבָן (Kal not used) *intrans.* 1. to be white, to become white, of the colour of wood, the leprosy, the hair, of horses, the teeth &c.; to be pale, of the moon; to be whitish-grey, of the colour of potter's clay; to be faded-yellowish, of the sweet-smelling resin of a bush &c. — 2. Fig. to be clear, bright, transparent, of sapphire, glass &c.; to be purified, pure, physically or morally. Ar. $\lambda\beta\alpha$, Syr. $\lambda\beta\alpha$, Phenician $\lambda\beta\alpha$ the same. Deriv. $\lambda\beta\alpha$, $\lambda\beta\alpha$, $\lambda\beta\alpha$, $\lambda\beta\alpha$ and the denom. $\lambda\beta\alpha$, farther $\lambda\beta\alpha$, $\lambda\beta\alpha$, $\lambda\beta\alpha$, and the proper names $\lambda\beta\alpha$, $\lambda\beta\alpha$, $\lambda\beta\alpha$ (לְבִיבָה), $\lambda\beta\alpha$, $\lambda\beta\alpha$.

Pih. $\lambda\beta\alpha$ (*inf. constr.* לְבִיבֹת according to some; *imp.* לְבִיבֹת according to some) to purify, to cleanse, to purge, hence to clear from sin DAN. 11, 35, where the Pihel לְבִיבֹת is read by some for לְבִיבֹת, as לְבִיבֹת is also Pihel. Some have wished

incorrectly to find the imperat. in לְבִיבֹת Ps. 9, 1, with the meaning to grow pale. See לְבִיבֹת 8.

Hif. לְבִיבֹת (*inf. constr.* with לְבִיבֹת for לְבִיבֹת = לְבִיבֹת) 1. prop. (like other verbs of colour in Hif.) to show whiteness, i. e. albescere, to be white, of snow Ps. 51, 9, of שְׂרִיגִים Jo. 1, 7, and fig. Is. 1, 18. — 2. to cleanse, to purify, hence to absolve from sin DAN. 11, 35.

Hithp. לְבִיבֹת (*fut.* יִתְבִּיבֹת) to purify or cleanse oneself DAN. 12, 10, to clear oneself from sin by suffering and death.

The organic root of the stem is לְבִיבֹת, the root being enlarged into the stem by the addition of a liquid *n*. The same root is also in לְבִיבֹת II. (belonging to לְבִיבֹת, לְבִיבֹת, לְבִיבֹת, as also in the Western $\alpha\lambda\phi$, alp, alb &c. The fundamental signification appears to be to shine, to glitter, to lighten, which is farther transferred to to glow, to burn or to be noble, distinguished, as in לְבִיבֹת and לְבִיבֹת I. = לְבִיבֹת 2, לְבִיבֹת II. = Ar. $\lambda\beta\alpha$, to glitter, whence לְבִיבֹת ZECH. 6, 3 7 grey, ash-coloured (LXX $\psi\alpha\gamma\epsilon\acute{o}\varsigma$, Targ. $\lambda\beta\alpha$), so that the organic root is identical with לְבִיבֹת II., לְבִיבֹת, לְבִיבֹת; comp. Talm. לְבִיבֹת and לְבִיבֹת to make red-hot.

לָבָן (*plur.* לְבָנִים) *adj. m.*, לְבָנָה (*pl.* לְבָנֹת) *f.* 1. white, of peeled maple rods GEN. 30, 37, of leprous spots LEV. ch. 13, of the hair 13, 3, the seed of the coriander EX. 16, 31, horses ZECH. 6, 3 6; light, white, of raiment ECCLES. 9, 8, as a sign of cheerfulness. Phenician $\lambda\beta\alpha$ (λαβόν) the same; hence לְבָנֹת, $\lambda\beta\alpha$ (λαβόν) (Diosc. 3, 116) king's lily; לְבָנֹת (Diosc. 4, 189) &c. — 2. (the Noble, Glorious, viz. is Jah) *n. p. m.* of an Aramaean, the father-in-law of Jacob GEN. 24, 29. — 3. (a steppe, i. e. a smooth, treeless plain, like לְבָנֹת in the Mishna) *n. p.* of a station of the Israelites in the Arabian desert DEUT. 1, 1, mentioned with לְבָנֹת, לְבָנֹת, perhaps the same as לְבָנֹת NUM. 33, 20. — A subst. לְבָנֹת may have had the meaning milky juice as in Arabic, according to which לְבָנֹת should be explained.

לָבֵן (only constr. לָבֵן) *adj. m.* = לָבֵן
GEN. 49, 12.

לָבֵן see בָּן 8.

לָבֵנָה see לְבָנָה.

לָבֵנָה (only poet., as לָבֵנָה is applied to the sun) *f.* 1. prop. *pale-shining*, therefore the moon, whose mild shining and light are spoken of in Is. 24, 23; 30, 26; SONG OF SOL. 6, 10; Ar. قَمَر (moon) from قَمَر (to be white), luna from luc-na. — 2. (*excellence, nobility*) *n. p. m.* EZR. 2, 45; NEH. 7, 48.

לְבֵנָה (*pl.* לְבָנִים, with *suff.* לְבָנִיכֶם) *f.* 1. *lime-stone*, formed of whitish-grey or chalky clay (Vitr. 2, 3), and therefore so named (from לָבֵן); kneaded with straw to hold it together Ex. 5, 7 8 16. Burnt in the sun it is called a brick; and was used partly for the inscribing of durable characters Ezr. 4, 1, partly for building, in which case הָקֵד served for mortar or cement Ex. 1, 14; though such buildings were looked upon as neither firm nor durable Is. 9, 9. Sometimes the lime-stones were burnt by fire, named שִׂרְסָה GEN.

11, 3, Ar. أُجَر (opposite לבן), when they acquired the hardness of stone like bricks GEN. l. c. — 2. same as לְבָנִים (Jer. 43, 9), Ar. مَلْبَن, a brick-shaped, four-sided building, the lower parallelogram-shaped projection at the gates of great houses, on which לְבָנִים, as well as upon the projecting, flat sheds (גָּזִית) Is. 65, 3 sacrifice was sometimes offered; comp. πλυσθος, which is similarly applied metaphorically. A לְבָנָה like גָּזִית may have been somewhat hollowed in its upper surface.

לְבָנָה *f.* 1. *transparency, purity, brightness*, of the sapphire Ex. 24, 10. — 2. (*a place not overgrown, situated upon a bare mountain*) *n. p.* of a locality in the plain of Judah, a priestly city, formerly the seat of a Canaanitish king Josh. 10, 29; 12, 15; 15, 42; 2 KINGS 8, 22; 19, 8; 23, 31; 1 CHR. 6, 42; according to Eusebius (s. v. Αἰθρα, i. e. Αἰθρα) near Eleutheropolis. It seems to be the Alba

specula, white guard, of the middle ages, the present Tel el-Sâfieh, which is only a mile from Eleutheropolis (Robins. II, 623. 654). See לָבֵן 3. — 3. *n. p.* of a station of the Israelites in the wilderness NUM. 33, 20, elsewhere called לָבֵן DEUT. 1, 1; cod. Sam. לְבָנָה.

לְבָנָה the name of a tree whose wood is white, after the dark-coloured bark is peeled off GEN. 30, 37; and whose branches furnish a shade Hos. 4, 13. The LXX, Saadia, Ibn Ganâch and others understand the styrax, which is actually

called in Arabic لُبْنَى, whose transparent, pale-red resin was used for fumigations, anointings and medical purposes (Plin. 12, 55; 24, 15; Strabo 12, 570), which after the Ethiopic version is called in Hebrew נֶחֱחַ, נֶחֱחָא, but probably only לָבֵן (milky juice); like the Ar. لَبَن, whence the tree may have received its name. — The explanation *abele* contradicts the analogy of the Arabic.

לְבָנָה together with לְבָנָה (with *suff.* לְבָנִיתָה) *f.* 1. *frankincense*, a costly sweet-smelling, pale-yellow resin, the milky exudation of a shrub, used for sacred fumigations Lev. 2, 1 15; 5, 11; NUM. 5, 15; also kindled for the purpose of perfuming the sedans of kings SONG OF SOL. 3, 6 (comp. Curt. 8, 9, 23 seq.); as couches and clothes were fumigated in other cases with burnt myrrh (Prov. 7, 17; Ps. 45, 9). It is looked upon as a product of south-western Arabia, viz. of שִׁבְאָה, Is. 60, 6, Jer. 6, 20 (comp. Strabo 16. p. 778), whence also myrrh, balsam, cassia, calamus, ivory, gold &c. were brought (Plin. H. N. 6, 32), by north-Arabian caravans Is. l. c. — לְבָנָה שִׁבְאָה SONG OF SOL. 4, 14 woods of frankincense is simply a figurative expression for spicy and fragrant woods, comprehending קָנָה and קָנָה; and it is not necessary to read לְבָנָה (LXX). לְבָנָה 4, 6 hill of frankincense is a figurative expression for Zion (it is called לְבָנָה Is. 31, 4), conceived of as scented by לְבָנָה (Jer. 6, 20); it is also termed fig. הָרֵךְ הַקָּדוֹר. But as in Jer. 22, 6 the

high-lying royal tower on Zion is called **הַלְכָנוֹן** also, and the royal seat is described as being on Lebanon 22, 22, **לְכָנוֹן** here may perhaps allude to **לְכָנוֹן**, like **מָרְיָה** to **מָרְיָה** (*Rashi, Ibn Esra*); just as *vice versa* **לְכָנוֹן** stands for **לְכָנוֹן** Song of Solom. 4, 11. Hence — 2. perhaps same as **לְכָנוֹן**, Vulg. *sicut odor thuris*. — 3. proper name of a locality in the neighbourhood of **שִׁלֹּה** JUDGES 21, 19; the modern village *Lubban* lying in a north-western direction, and in the vicinity of Shiloh (*Robins. III. p. 309 seq.*). — In the Sam. cod. **לְכָנוֹן** stands for the proper names **לְכָן** and **לְכָנוֹן**. The Semitic name for *frankincense* and the *frankincense-plant* (Arab. **لَبَان**, Syr. **ܠܒܢܐ**) was in Phenice **לְכָנוֹן** and **לְכָנוֹן**, out of which the Greek *λίβανος* and *λίβανωτός* arose.

לְכָנוֹן (in prose constantly with the article; with *a* of motion **לְכָנוֹן**; *the white mountain*, like *Alpes*, hence Targumic **סִיר הַלְכָּנָא**, Ar. **جبال الثلج** 1. n. p.

of the great mountain between Palestine and Syria DEUT. 11, 24, JOSH. 1, 4, consisting of two chains running parallel from north to south (Lebanon and Antilebanon; Ptolem. 5, 15), whose eastern top is covered with perpetual snow JER. 18, 14 (comp. *Tacitus, Hist. 5, 6*; Jer. Targ. on DEUT. 3, 9), which melts in summer only in the lower parts, giving abundant and excellent irrigation to the adjacent districts, Song of Sol. 4, 15. **לְכָנוֹן** stands with it JUDGES 3, 3; elsewhere seldom. It is described in poetry as high JER. 22, 20, as the abode of wild beasts 2 KINGS 14, 9, and as a place of fruitful fields Ps. 72, 17. On a part of this mountain (the western chain) were the celebrated cedars, growing high and slender (Is. 2, 13; JER. 22, 23), see **אַרְזֵי**. Along with the cedars **אַרְזֵי** is also mentioned as a kind of tree belonging to Lebanon Is. 14, 8; 37, 24; 60, 13; and both kinds were felled there as wood for building Is. 14, 8; HAB. 2, 17. Hence cedar- and cypress-forests, to which **הַרְדֵּי** and **הַצִּפְרִי** belonged,

were called **הַלְכָּנוֹן** Is. 35, 2; 60, 13. The foot of Lebanon appears to have been planted with vines Hos. 14, 8. **אֲרָצֵי** ZECH. 10, 10 are the districts bordering upon Lebanon, here the kingdom of the ten tribes; **בְּקֵעַת הַיָּם** JOSH. 11, 17 is the valley lying at the foot of Hermon and Antilebanon, in the vicinity of the Jordan-springs. — 2. Fig. cedar, cedar-forest, Song of Sol. 5, 15, Is. 40, 16, and generally *Lebanon-forest*, 10, 34; 33, 9; Ez. 31, 15. **הַמָּסַח** HAB. 2, 17 the violence at the forest of Lebanon, i. e. the desolation made there. — 3. Metaphor. a) coupled with **יֵצֶר**, in **בֵּית יֵצֶר הַלְכָּנוֹן** 1 KINGS 7, 2; 10, 17 21; 2 CHR. 9, 16 20, i. e. a tower built by Solomon in Jerusalem, resting upon cedar-pillars, erected in the interior out of cedars. It served for an armoury 1 KINGS 1. c. (named **בֵּית יֵצֶר** in Is. 22, 8) and as a summer-seat for its coolness (Targ. on 1 KINGS), in place of which the Xystus was subsequently built, which served for assemblies of the people (Jos. B. J. 2, 16, 3). b) a great army Is. 10, 33 34. c) cedar-houses (= **בְּתֵי אֲרָזִים** 2 SAM. 7, 2 7), cedar-towers Is. 2, 13, of the royal tower on Zion JER. 22, 6 23, 2 KINGS 19, 23; trees, in prophetic language elsewhere, being put for what is made out of their wood (Is. 9, 9; NAH. 2, 4). — 4. A figure of Jerusalem projecting aloft, rich in cedar-buildings Ez. 17, 3 (comp. JER. 22, 6 7); perhaps also 2 KINGS 19, 23. Here belongs also **לְכָנוֹן** Song of Sol. 4, 8 for Zion, since Zion is spoken of in 4, 6. — 5. Either a collateral form of **לְכָנוֹן** *frankincense*, or denoting the *frankincense-plant*, Song of Sol. 4, 11; Hos. 14, 7.

לְכָנִי (*a distinguished, noble one*) n. p. m. Ex. 6, 17; as a patronym. NUM. 3, 21.

לְכָנָה f. transparency, clearness, purity, hence glass; and thence **לְכָנָה** *גְּבִיחָה* (*glass-river*) n. p. of a little brook in the south of Asher not far from Carmel-promontory, flowing slowly and muddy, which discharges itself at Acco into the Sea; and from whose sand the

Phenicians are said to have made glass at first Josh. 19, 26; comp. *Pliny* H. N. 36, 26; *Josephus* B. J. 2, 10, 2. The Phenicians, who had a sanctuary (Memnonium) there (*Pliny* H. N. 36, 65), called this little river נְהַר בְּעַל Belus; now it is Nahr Na'man (נְהַר נַעְמָן), after the mother of the Phenician Linus. See נְהַר.

לְכָנָה see לְכָנָה.

לָכַשׁ (also לָכַשׁ Ps. 93, 1; Lev. 16, 4; *inf. abs.* לָכַשׁ, *constr.* לָכַשׁ; *imp.* לָכַשׁ; *inf. abs.* לָכַשׁ) prop. tr. to *enwrap*, to *veil around*, to *bind about*, to *wrap round*, identical in its organic root לָכַשׁ with that in לָכַשׁ I. The figure: the spirit of God *enwrapped one* JUDGES 6, 34, is to be taken in this sense, i. e. the spirit of God embraces one like a suit of armour or coat of mail. So also 1 CHR. 12, 18; 2 CHR. 24, 40; comp. LUKE 24, 49. Hence 1. to *put on*, לָכַשׁ Lev. 6, 4 and 16, 24 32, לָכַשׁ 2 SAM. 14, 2, לָכַשׁ Jer. 46, 4, לָכַשׁ 4, 30, לָכַשׁ DEUT. 22, 5, לָכַשׁ ZECH. 13, 4, לָכַשׁ JON. 3, 5, לָכַשׁ ESTH. 5, 1, and in addition always the accusative of the person or of the part of the body which is clothed; very seldom is לָכַשׁ used for the second accus. Lev. 6, 3. — 2. Fig. to *put on* a virtue, a vice, a good or bad quality, and to *appear in it*. Thus e. g. to *put on* גָּאֹרָה Ps. 93, 1, לָכַשׁ 104, 1, לָכַשׁ Job 29, 14, לָכַשׁ Is. 51, 9, לָכַשׁ Ez. 7, 27, לָכַשׁ Ps. 109, 18, לָכַשׁ 2 CHR. 6, 41, לָכַשׁ Ps. 109, 29, לָכַשׁ Job 8, 22, לָכַשׁ Ez. 26, 16; comp. *δύσει ἀλλήν* in Homer; and so too in Arabic, Syriac, Samaritan, Zabian. Here belongs also the phrase Job 29, 14 *I put on righteousness* (as a garment), and it clothed me, i. e. I clothed myself in righteousness, and it clothed me, so that I was entirely an image of righteousness. As two objects accompany this verb, i. e. the person who is clothed, and the garment he puts on, in the accusative, the pass. part., as happens with other verbs having two accusatives, is construed with the accus. of the object as the only one still re-

maining, e. g. לָכַשׁ מְשֻׁקָּשִׁים 1 SAM. 17, 5, לָכַשׁ בְּגָדִים Ez. 9, 2, לָכַשׁ בְּגָדִים 3, 3 &c.; which *accusat.* also remains, when the part. is changed into the construct state Ez. 9, 11; DAN. 12, 6 7. — 3. *improp. intr. to be clothed* 2 SAM. 13, 18; Job 27, 17; therefore *absol. to clothe oneself* HAGG. 1, 6, or construed with לָכַשׁ of the garment ESTH. 6, 8; comp. Latin "induit se veste". — 4. to *copulate*, of animals Ps. 65, 14 (Targ.), as the Ar. لَبَس is applied to men; comp. the noun לָכַשׁ (MAL. 2, 16). Deriv. לָכַשׁ, לָכַשׁ, לָכַשׁ.

Puh. לָכַשׁ (part. מְלָכַשׁ) to be clothed, with accus. בְּגָדִים 1 KINGS 22, 10, 2 CHR. 18, 9, לָכַשׁ 5, 12, as לָכַשׁ (see Kal).

Hif. הִלְכִישׁ (fut. יִלְכִישׁ) to put on, clothe in, with the accus. of the person and of the garment, as in Kal, Ex. 28, 41; 29, 8; Is. 22, 21. Job 39, 19 *clothest thou his neck with a shuddering mane?* Also figur. like Kal: לָכַשׁ Ps. 132, 16, לָכַשׁ 132, 18, לָכַשׁ Is. 50, 3 and many others; but also with the accus. of the person only in the sense of to clothe 2 CHR. 28, 15; or along with the accus. of the garment with לָכַשׁ of the member GEN. 27, 16; or simply with the accus. of the dress, meaning to put on, PROV. 23, 21 and *slumber* (i. e. the sleepy one) puts on rags.

The fundamental signification of the stem is, as given above, tr. to *wrap round*, to *cover about*, prop. to *wind*, to *roll*; the Arab. لَبَس having the additional meaning to *entangle*, and there being an intrans. لَبَس for the signification to *put on*, which may have been the case in Hebrew also, because of the double Kal-form. For signif. 4. of Kal may be also assumed as a fundamental signif. to *minge* or *unite with*, hence to *copulate*; as the Arab. لَبَس also means *mixing*, out of which לָכַשׁ conjux is better explained. Comp. Phenic. לָכַשׁ the same, hence the proper name לָכַשׁ (union) Kit. 29. The organic root לָכַשׁ may lie also in the Aram. לָכַשׁ, originating in a reduplication.

לְכַשׁ (fut. לְכַשׁ) *Aram. tr.* — Hebr. לְכַשׁ to put on, with accus. of the clothing DAN. 5, 7 16. Deriv. לְכַשׁ.

Haf. לְכַשׁ like לְכַשׁ in Hebrew, with לְ of the person (as an accus.) DAN. 5, 29.

לְכַשׁ see לְכַשׁ.

לָג (from לָג, not לָג) *masc. prop. deepened, hollowed out*, then the name of a measure for liquids, containing the 12th part of a hin or six egg-shells LEV. 14, 10 12 15 21 24; comp. Targ. לָג, לָג, לָג, Syr. (in a feminine form) لَاح, لَاح shell, cup, dish, generally any deepened vessel; from לָג, לָג, לָג (to hollow out). The Greek λακκος, λαγών, λαγηνος, λαγυρος, Latin lac-us, lac-una, lag-ena, lagoena, German Lache, Loch, Leck (i. e. breach) &c. may perhaps be of the same origin.

לָג see לָג.

לָד (breach, fissure, a cutting in the earth, a division, from לָד which see) *n. p. f.* of a village, restored and inhabited by the Benjamites in the post-exile period, and named along with גִּי הַחֲרָשִׁים and נְבֻלֶט, אֲזַנִּים, אֲזַנִּים, אֲזַנִּים, EZR. 2, 33; Neh. 7, 37; 11, 35; 1 Chr. 8, 12. During the supremacy of Syria it belonged at first to Samaria; it was then annexed to Judea by Demetrius Soter and left to Jonathan for a possession 1 Macc. 10, 30 38; 11, 44. Lud lay not far from Joppa (יָפוֹ) on the road from Jerusalem to Caesarea (Acts 9, 38), and was important (Jos. Antt. 20, 6, 2). After the Roman general Cestius had laid it in ashes during the Jewish war (Jos. Bell. Jud. 2, 19, 1), it was afterwards restored, and became the seat of an academy (Sanh. 32^b; J. Schekalim ch. 5, 15). It was called in Greek Λύδδα, Λύδδα; by the heathen Diospolis (Reland p. 877); among the Arabs لَيْدَة, لَيْدَة (now Lidi, a village); and because the grave of St. George is shewn there, it is also named St. George. Comp. Semachot 2, 4; Benjamin of Tudela.

לָדָר *n. p.* of a locality in Gilead, on the other side of the Jordan JOSH. 13, 26. As it is brought into relationship with מִקְחָתָם, and is like לָדָר 2 SAM. 9, 4 5 and לָדָר 17, 27, it seems identical with the latter.

לָדָר (not used) *tr.* to break through, to cut into, to divide, to make fissures in the ground, cognate in sense with לָדָר; identical in its organic root לָדָר with that in לָדָר II. (which see) and לָדָר, but not with the Arab. لَد. Deriv. the proper name לָדָר; on the contrary לָדָר (which see) does not belong here.

לָד the simple root for the reduplicated לָדָד see לָדָד.

לָד *Aram.* = לָד which see.

לָד once in K'tib for לָד which see.

לָהָב (not used) *intr.* same as לָהָב to burn, to glow, to kindle, Arab. لَهَب (to burn, to gape from dryness); *Aram.* لَهَب, לَهَب, لَهَب. The organic root lies also in לָהָב (לָהָב), Samar. redupl. לָהָב (to flame, to burn), in לָהָב II. (to לָהָב and לָהָב in the Talm.) and many others. The fundamental signification appears to be: to leak, to gape, since לָהָב (to consume), לָהָב (to leak), לָהָב and לָהָב (to thirst), have also the same meaning. Deriv. לָהָב; perhaps לָהָב; the proper name לָהָב.

Pih. לָהָב (not used) to burn strongly, to glow with heat; deriv. לָהָב, לָהָב.

Hif. לָהָב (for לָהָב, *Aram.* لَهَب, لَهَب for لَهَب) to spread flames, to spread heat; not at all to be put with לָהָב in form, which comes from לָהָב; nor to be derived from לָהָב, with ל inserted in Pihel, Arab. سَهَب. Derivat. לָהָב.

לָהָב (*pl.* לָהָב, *constr.* לָהָב) *m.* 1. a flame, of sacrifice JUDGES 13, 20, coupled with אֵשׁ Jo. 2, 5, to which crackling is applied. Figurat. Is. 29, 6 flame

of consuming fire, i. e. lightning 66, 15; פָּנֵי לִהְבִּים 13, 8 face of flames, i. e. a face glowing with restlessness, comp. "flammata facies" (Senec. Med. 387). — 2. lightning, of the הָרֵב NAB. 3, 3, i. e. the glittering blade; the shining point, of the הָרֵב Job 39, 23, comp. הָרֵב NAB. 3, 3; also לָהֵב alone, JUDGES 3, 22.

לִהְבֵּה (formed from Pihel; pl. לִהְבֵּה, constr. לִהְבֵּה fem. same as לָהֵב flame, which consumes NUM. 21, 28, Jo. 2, 3, of which בָּעַר Is. 43, 2, and לָהֵב Ps. 106, 18 &c. are said. Figur. lightning 29, 7.

לִהְבִּים (flame-coloured, i. e. red) 1. n. p. of the third son of Mizraim GEN. 10, 13, then the name of a people like the other personal names in the ethnographical table, i. e. the Egyptian Libyans, allied to the לִיבִים named with the Ethiopians and Egyptians 2 CHR. 12, 3; 16, 18; DAN. 11, 43. The district round Alexandria, the nome Mareotis (מַרְיֹוֹת in the Targ.) was called Libya (Strabo 17. p. 806; Herod. 1, 1); Ptolemy (4, 5, 2-10) mentions a nome Lybia, west of the nome Marmarica; and Herodotus (4, 168) considers the people Adyrmachidae there as Lybians. The nome Marmarica, and afterwards even Cyrenaica (פִּנְטֹפִלִיָּה in the Targ.) also were sometimes reckoned to Egyptian Lybia (Plin. H. N. 5, 6; Procop. de aedif. 6, 1). Hence the Jer. Targ. I. on GEN. 10, 13 and the Targ. on 1 CHR. 1, 10 render the name Lehabim by לִיבִים i. e. Leucaean, which should be put beside Λευκαῖον in Marmarica; the Jer. Targ. II. on GEN. 1 c. has even understood by the word the Cyrenians. See the proper name לִיב.

לִהְבֵּה (from Pihel) fem. the glittering point, of a הָרֵב 1 SAM. 17, 7.

לָהֵב (not used) intr. prop. to speak softly, to whisper, to utter soft sounds; metaphor. (like הָגָה I.) to think, to cogitate, to fancy, generally to work diligently with the head, to study with zeal, like the Arab. لَهَج (to study intently, zealously,

to hearken to, de Sacy, Chrest. Ar. I. 132; Freitag, Chrest. Ar. 95), whence لَهَج applied to the diligent study of language. The organic root appears to be לָהֵב, since הָגָה (הָגָה) and הָגָה I. are connected with it in their fundamental signification. Derivative

לָהֵב m. thinking, cogitating, earnest study (in order to make books) ECOLES. 12, 12, LXX μελέτη, Vulg. meditatio; the excess is denoted by הִרְבָּה.

לָהֵב (not used) intr. same as לָהֵב I. to glow, to burn, which is transferred, like לָהֵב, to the colour of the face. The shorter form לָהֵב (לָהֵב) may have the same meaning, as לָהֵב is connected with לָהֵב. Deriv. the proper names לָהֵב and לָהֵב.

לָהֵב (dark-colouredness, concr. a dark-coloured one, comp. הָם, בָּיִשׁ, אֶדְוֶם &c., so named from colour) n. p. m. 1 CHR. 4, 2.

לָהֵב in the cod. Samar. GEN. 10, 22 for לָהֵב, as לָהֵב is = לִיבִים.

לָהֵב a stem assumed for נַחֲלֵה GEN. 47, 13 by Ibn Gāndāh and Ibn Chajjāg, but which belongs more correctly to נַחֲלֵה (which see).

לָהֵב (Kal not used) intr. to jest, to play, to move in extravagant joyfulness, then to be beside oneself, to be foolish (Ibn Esra); comp. لَهَى to be beside oneself, Arab. لَهَى to jest; comp. also لَهَى (VIII.) to be confused. In these ideas (to jest, to be beside oneself, to be foolish) there seems to lie merely light-minded acting devoid of consciousness, definite will, or intention.

Pih. (redupl.) לָהֵב has been preserved only in Hithp.

Hithp. הִתְלַהֵב (part. מְתַלַּהֵב) to shew oneself acting like one always in jest or play i. e. inconsiderate, to behave foolishly, Prov. 26, 18, corresponding to שָׂחָק verse 19. The signification to be mad,

which Symm., Saadia, Kimchi and others have, appears to be a mere paraphrase; and to bring the word into connexion with לָאָה is quite untenable. In the redupl. Syr. ܠܐܗܐ the signif. of ܠܐܗܐ already lies.

לָהֵט I (part. m. לֹהֵט, pl. לֹהֲטִים)

tr. 1. to lick a thing (with the tongue), to lay hold of greedily (with the teeth), to gnaw eagerly, to swallow, of lions (לִבְיָאִים), hence לֹהֲטִים Ps. 57, 5 a periphrasis of לִבְיָאִים; comp. Arab. لَهَض (to lick, to lay hold of with the tongue), لَهَد (to lick, to consume); conseq. = לָעַט which see. — 2. Figur. to lick, of fire, to singe, to burn, consume; as the fundamental signification in לָחַב, לָחַב also may proceed from the licking of fire, and as the Arab. لَحَف, to lick, لَاف (to consume), still shew. Hence לָהֵט Ps. 104, 4 burning (singeing) fire; Aram. לָהֵט the same; perhaps the organic root lies also in לָרַק. Derivat. לָהֵט 1.

Pih. לָהֵט (fut. יִלְהֵט) to consume utterly, of the licking flames MAL. 3, 19; to burn up (of לָהֵב), figur. Jo. 2, 3; Ps. 83, 15; 106, 18; to set on fire, of wrath Is. 42, 25; to kindle, i. e. to burn, of the glowing breath Job 41, 12.

לָהֵט II. (not used) tr. same as לָחַט (לֹחֵט) to wrap up, conceal, hence to act secretly, covertly, metaphor. to use magic arts; comp. לָחַט, Sanskrit lud, Greek λάθ-ω, λανθάνω, Latin lat-eo. Deriv. לָהֵט 2.

לָהֵט (from לָהֵט I.) m. 1. a flame, lightning, only figur. gleaming blade GEN. 3, 24 = לָהֵב. — 2. (pl. with suff. לָהֵטִים; from לָהֵט II.) prop. anything veiled, concealed, hence magic Ex. 7, 11.

לָהֵט and לָהֵט (Kal not used) intr. (according to Aquila and Ibn Ezra) to murmur, to lisp, to speak softly, to whisper (after the manner of magicians and oracle-utterers), conseq. cognate with לָהֵט to utter dull sounds, לָהֵט to speak

slowly or oracularly; and the Arab. لَهْم (to speak softly) may be also connected with it. According to Kimchi: to be soft, pliable, of words, hence לָהֵט = נָעַם, Arab. نَعَم; but نَعَم (to speak in soft tones, to whisper) likewise points to the first mentioned signification. According to Rashi transposed from לָהֵט to push, to press.

Hithp. לָהֵט (part. m. pl. מְלַהֲטִים) to appear with lisp, whispering, murmuring sounds, i. e. with magical practices, oracularly, mysteriously; Prov. 18, 8 and 26, 22 the words of the whisperer are oracular (Aq. γοητικαί), and penetrate into the interior of the body, i. e. they impel man to think and to search, they stir him up.

לָהֵט RUTH 1, 13, לָהֵט JOB 30, 24, therefore, from לָהֵט and לָהֵט, see לָהֵט II.

לָהֵט Aram. 1. after a preceding negative: if not, nisi, conseq. לָהֵט = Hebr. אִם. — 2. same as Hebr. לָהֵט therefore, on this account, DAN. 2, 6 9 30; 4, 24; also but EZR. 5, 12. See Aram. לָהֵט, לָהֵט.

לָהֵט (not used) intr. to join, to unite, to put together (an association); Ar. لَحَق and لَحَق proceeding from the same fundamental signification. Deriv. לָהֵט.

לָהֵט (only constr. לָהֵט) f. an assembly, troop, 1 SAM. 19, 20; comp. לָהֵט 10, 10. The assumption of a transposition from לָהֵט (only DEUT. 33, 4 and accordingly NEH. 5, 7), congregation, is to be rejected.

לָהֵט the simple organic root of לו, which is abridged from the redupl. לוֹלוּ, lying also in לוֹ as the organic root. See לו.

לָהֵט according to the Masora three times for לו, which see.

לָהֵט (from לו law, contracted into lau, lá, as is still perceptible from the Ar. لَو lau. The original לו is itself abridged from לוֹ, לוֹ, which the cod. Sam. has for לו in GEN. 17, 18; NUM. 20, 3; which

times with the perf. NUM. 14, 2 *oh that we had died!* 20, 3; JOSH. 7, 7, sometimes with the imperf. GEN. 17, 18, the imperat. 23, 14 15, the partic. Ps. 81, 14; just as אֶחָד (see p. 108^b) is abridged into a particle of wishing; and so both are sometimes united to make the idea stronger GEN. 23, 13, Ez. 3, 6, where we have to read אֶחָד אֵין = אֵין אֶחָד. See לוֹלֵךְ, לֹוֹץ, לוֹלִי, (לוֹלִי), לוֹלִי, לוֹלִי, לוֹלִי.

The traces of numerous forms of this particle in the Hebrew לָרַי, לָרִי, לָרֵי, לָרְי, לָרֹי, לָרֻי, לָרֺי, לָרֽוּי, as also those which appear still more distinctly in Aram., point chiefly to a derivation from the stem לָרַד (to unite, to chain together, to intertwine); a supposition which is entirely conformable to the usages of the language, and has been already adopted by Chr. Kärber at the end of Noldius's Concord. partt. Accordingly the word would mean *union, entwining, reference, dependence*, which suits very well for a particle that introduces conditional clauses; especially as אֲם, with which it coincides in so many ways, may be derived from אָמַם with a similar meaning to לָרַד (comp. עָם from עָמַם). The Aram. לָרַה (but see רָה) at and the particle לְ might also be traced back to this stem. Yet the assumption of a separate pronominal-stem has also much in its favour.

לְנָא a stem to לָר, לָרָא, see לָר.

לָרָא (not used in Biblical Aramaean)
Aram. intr. same as Hebrew לָרָא, whence
 לָרָא (but see יָרָא) and the patronym. לָרָא.

𐤒𐤕 according to the Masora 35 times
for 𐤒𐤕.

לְבִי a collateral form of לֵב 1 SAM. 14, 30; Is. 48, 18; 63, 19, which is even written לֵב 2 SAM. 18, 12. See לֵב.

לֹב (not used) intr. same as **לָאֵב**,
לָהַב to glow, to burn, to kindle, hence
to be dry, burnt up by the sun, of tracts
of land (comp. **יְחָרִים**); to be
burnt, blackened, dark-coloured (comp.
חום, חום, Aram. אכס); metaphor.

the forms are greatly corrupted) i. e. out of the territory Labdia or לור. — 2. *n. p.* of a Semitic land and primitive people GEN. 10, 22, like אֲרָם, אֲרַפְכָשַׁר, אֲשֹׁר, אֲשִׁלִּם, of whose dwelling-place and derived races Scripture relates nothing; but Arabian tradition (Abulf. hist. anteis. p. 16) makes them the source of the stem עֲמֻלֶק, who are already mentioned in the Bible as a primitive people (רֵאשִׁית) (גִּזְרִים) NUM. 24, 20. As there was also a Hamite original stem לור, עֲמֻלֶק was sometimes referred to חם (Herbelot, Bibl. Or. I. p. 351). On the races supposed to belong to the Semitic Ludaean, and their diffusion, see *Knobel*, Die Völker-tafel der Genesis, p. 198-212. — 3. *n. p.* of a Japhetic land and primitive people, mentioned with חִיבֶל, נֹר, חִיבֶלֶשׁ, וְנֹר Is. 66, 19, all of whom belong to Japhet. By it is meant the territory of Asia Minor, called Lydia, as well as the Lydians, of whom some went into Italy also (Herod. 1, 94). Whether a connection of race existed between the Ludaean of Asia Minor, the Semitic, and the Hamitic ones, cannot be ascertained.

As to the derivation of the word, the stem, in relation to signif. 1, seems to be לור, out of which the noun לור might arise very well; as קוש comes from קוש = קוש. When *Lud* is the prevailing name of an African primitive people, לור may be connected with לָפֶד, so that the appellation refers to the colour of the face, as in the case of חם, קוש, חִיב. The same result is presented in לור belonging to the appellation לִדְרִים (which see).

לור as a stem to לור, see לור.

לור see לא־לור under לור.

לור see לור.

לור (part. m. לור; fut. ילור) intr. 1. prop. to be inclined, turned to a person or thing; to join, to unite with one or with a thing. Hence to accompany, with accus. ECCLES. 8, 15. The accus. is also found with לור GEN. 19, 19. On this signif. comp. the Targ. לור, Syr. and Zab. ܠܐܪ, Arab. ٧ (transp.) to be very

near, to assist one; besides, comp. the org. root in לור (to join, to belong to, as an associate or friend), לור (to join, to stick to). — 2. to bind oneself, to come under an obligation to one, hence to borrow DEUT. 28, 12; NEH. 5, 4; לור the borrower Is. 24, 2; Ps. 37, 21; PROV. 22, 7; comp. nexus (Liv. 2, 27; 8, 28) of a debtor. — 3. to wind about, to entwine, of a garland; to wind, to twist, to writhe, of serpents; to wind in a circle, of stairs; to wind, of the twisted ornaments and wreaths of chairs; generally to plait, to fold (comp. Ar. لوى and the organic root in لوى), to incline, to bend, to refer (to a thing). With the organic root לור may be still compared לב, Aram. לב, Ar. لَف. Deriv. לור, לור, לור, and the proper name לור.

Nif. ילור (fut. ילור) to join, to unite with, to accede to, with על (Is. 14, 1; 56, 6; ESTH. 9, 27; NUM. 18, 2 4) or ל of the person GEN. 29, 34, for friendship and society, for help or as a mark of love &c.; more rarely construed with עַם Ps. 83, 9.

Pih. (redupl.) לור to turn in a circle, of steps; whence in a contracted form the stem לור which see.

Hif. ילור (part. m. ילור) caus. of signification 2. of Kal: to lend, with accus. of the person DEUT. 28, 12 44; PROV. 19, 17; sometimes also with the accusat. of the thing Ex. 22, 24; or quite absol. Is. 24, 2; Ps. 112, 5.

לור (fut. ילור) intr. 1. to bend, to bend aside, to turn away (cognate in sense קור, זור), with מן from, PROV. 3, 21 they (viz. זור and מְצֹרֶה 3, 1, as there is likewise a reference to the preceding subjects in 4, 21) shall not turn away from thine eyes. — 2. (not used) metaphor. to be perverted, turned aside, i. e. bent away, to be turned from the straight line, עור, עור and עקש being transferred in the same manner; hence to act unrighteously, sinfully, in a way that is turned from good. — 3. to bend or turn in, to crook, of a locality, e. g. of a valley, a way,

like the Arab. لَوَّ. Deriv. the proper name לֹז.

Nif. לֹז (part. masc. לֹזֵר) to be perverted, twisted, crooked, figur. to sin, to act perversely, to go a perverse way, PROV. 2, 15; 3, 32; 14, 2; the partic. also as a subst. Is. 30, 22.

Hif. לֹזֵר (an Aramaeising form; fut. לֹזֵר) to move away, to bend or turn away, with מִן from PROV. 4, 21.

The stem לֹז (לֹזֵר), enlarged into לֹזֵר (which see), appears in this signif. in the

Arab. لَوَّ (to bend together, to twist together), لَغَز (to enfold, to twist), لَامَص (contortus, inversus fuit); but the fundamental signification seems to be to twist or fold together, to enwrap, to veil, to knot firmly together, the organic roots in לֹזֵר I., Aram. לֹזֵר, Hebrew לֹזֵר I., Arab. حَلَز &c. also proceeding from the idea of bending.

לֹז I. (a bending, a curve, from the verb לֹז; with a of motion לֹזֵר; in the cod. Sam. לֹזֵר for לֹז) 1. n. p. of a city in Benjamin, on the southern border of the tribe of Ephraim, which the sons of Joseph (Ephraim and Manasseh) took from the Hittites JOSH. 16, 2; 18, 13; JUDGES 1, 23 seq. The patriarch Jacob is said to have first called this city, in whose neighbourhood he enjoyed intimate communion with God, בֵּית-אֵל, GEN. 28, 19; 48, 3; which fact took place on another occasion, according to another narrative 35, 15. Perhaps the name existed earlier 12, 8; 13, 4. But though this alteration of name is plainly declared JUDGES 1, 23, it is clear from JOSH. l. c. that לֹז and בֵּית-אֵל were not entirely identical; but that בֵּית-אֵל was probably a place existing before לֹז, and situated on a height, which may have been afterwards incorporated with Luz. See בֵּית-אֵל. — 2. n. p. of a city of the same name in the land of הַחִיטִּים, i. e. כִּפְרִים, Cyprus, JUDGES 1, 26, as is already assumed by Euseb. (Onom. s. v. Χερσίμ) and Jerome (Opera II. p. 430). It retained the name

Luz; while Luz in Canaan GEN. 35, 6 was afterwards named Bethel.

לוז II. m. almond- or nut-tree GEN. 30, 37 according to Saadia and the Vulg.; לוֹז being put for שֶׁקֶד in Aram. also (Num. 17, 23), and the Ar. لَوَز being the same. More correctly perhaps hazel-tree (Rashi, Kimchi, Arab.), different from אֲנֹז (which see), though belonging to the same species. The derivation from a root לוֹז to enclose is to be rejected, as well as that of אֲנֹז from אֲנֹז = אֲנֹז (Meier); for לוֹז is prob. = לוֹז, which should be combined with the Armen. engus, old high German hnuz, English nut, Pers. جَوَز &c.

לוֹז see לוֹז I.

לוֹז I. (not used) intr. to lighten, to shine, to glitter, then to glow, to burn, to dry up, to be sun-burnt, of the ground (Ar. لَهَق the same = لَهَق); conseq. identical in its organic root לוֹז with that in לוֹזֵר, לוֹזֵר; comp. lug-en, to see, lucere. Deriv. לוֹז in לוֹזֵר.

לוֹז II. (not used) tr. to cut off, to divide, to separate, a plate, a table of wood or stone, a board, a layer; לוֹז (from לוֹז I. to split off) a table (1 KINGS 6, 9) and לוֹז (a table, board, plank) from לוֹז (to cut off, to split off) proceeding from the same point of view. Deriv. לוֹז, לוֹז, לוֹז, the proper name לוֹז.

The fundamental signification of this stem different from לוֹז I., if one looks at the nature of the nouns derived from it, and the analogy of words cognate in sense, is clear and indubitable; and the organic root לוֹז is also identical with that in לוֹז I., לוֹז, לוֹז &c. It is likewise to be assumed in Babylonian, Syriac, Arabic, Ethiopic &c. for nouns derived from it.

לוֹז or לוֹז (pl. לוֹזוֹ, לוֹזוֹ, לוֹזוֹ) m. 1. a table, a plate, tabula, a) of stone DEUT. 4, 13; 10, 1; the material in the sing. EX. 24, 12 or in the plur. 34, 1 standing with it. So the tables of the dec-

alogue, which are called לוחית הברית Deut. 9, 9 15, לוח הברית Ex. 32, 15; 34, 29, or also לוח alone Deut. 10, 5; in other cases oracles and short sayings were also inscribed on לוחות Is. 30, 7 8.

Writing upon or engraving (with a graving-tool) in ל is expressed by חָרַחָל Ex. 32, 16, כָּחַב עַל Deut. 10, 2, rarely strengthened by בָּאָרַחָל Hab. 2, 2. b) a cast metal plate, chiselling on which was expressed by חָרַחָלָה 1 Kings 7, 36. c) a wooden plate, a board, a plank, לוחות, the deck of a ship Ex. 27, 8; 38, 7 hollow with boards; of cedar-wood with which the door (דֶּלֶת) was barricaded (צִירָה עַל) Song of Sol. 8, 9. — 2. Figur. the table of the heart Jer. 17, 1; Prov. 3, 3; comp. 2 Cor. 3, 3. Phenic. לַח (= לוח) the same (Plaut. Poen. 1, 15).

לוחית (plank-work) n. p. of a locality in Moab, on a height, named מַעְלֵה Is. 15, 5 ascent of Lulith, between עַר and צִיר according to Eusebius and Jerome.

לוחש (constantly with the article; the whisperer, oracle-giving one, viz. Jah is) n. p. m. Neh. 3, 12; 10, 25.

לוח L (part. act. m. לוח Is. 25, 7 = לם, chosen for the sake of assonance with the noun לוח, as קמים 2 Kings 16, 7 = קמים; part. pass. m. לוח, fem. לוחה) tr. 1. to cover, to wrap up, with ב in 1 Sam. 21, 10; to cover over, with עַל Is. 25, 7. Deriv. לוח 1. — 2. Figur. to conceal, to hide, like לָאָחַב 1; to cover. Deriv. לוח 1, לָאָחַב, the proper names לוח and לוּחָן. — 3. Metaphor. like לָהֵאָס II. to practise enchantments, i. e. to veil, to act secretly. Deriv. לוח 2. (= לָהֵאָס 2).

Hif. הִלַּח (fut. הִלִּיחַ, apoc. הִלַּח) to muffle, with אַ with or in 1 Kings 19, 13.

לוח II. (not used) intrans. to be soft, tough, sticky, of tough, sticky resin; identical in its organic root לוח with that in מִלָּח II. (of mortar, cement); comp. lut-um. Deriv. לוח.

לוח m. 1. a covering, a veil Is. 25, 7,

where, however, the second לוח is the part. act. m. = לוח. — 2. n. p. of a Mesopotamian, the ancestor of the two peoples עַמְלֹן and מִזְרַח, a man that immigrated into Canaan, Gen. 11, 27 31; 12, 4 seq.; 13, 1 seq.; 14, 12 seq.; 19, 2. Hence they are called לוחי Deut. 2, 9, Ps. 83, 9, Arab. قَوْم لُوط. The etymology is obscure. Perhaps = לוח a concealed i. e. obscure, low one, like חָשֵׁךְ (Prov. 22, 29); or perhaps a dark-coloured one. — 3. In many mss. as also in the cod. Samar. for לוח, which see.

לוחן (same as לוח 2; נ appears to be a noun-ending, current in Edomitish, as in the names דִּישָׁן, עֵלָן, חֲמָדָן, קֶדְרָן, בִּלְהָן &c.) n. p. m. of a Horite, and of a Horite tribe Gen. 36, 20 29.

לחי (the adherent, attaching to) 1. n. p. m. Gen. 29, 34; 34, 25; 35, 23, so called because Leah hoped, that her husband would adhere to her. — 2. The name of his tribe which was set apart for sacred things Num. ch. 3; in which view the name was probably explained differently Num. 18, 2. In full form לְחֵי לְחֵי, מִשְׁחָה לְחֵי were used; לְחֵי alone Ex. 2, 1; Ps. 135, 20; Num. 26, 59. — Patronym. לְחֵי for לְחֵי Ex. 4, 14; pl. לְחֵיִם Josh. 21, 1.

לחי (def. plur. לְחֵיִם) Aram. patr. m. same as Hebrew לְחֵי Ezr. 6, 16; 7, 13.

לחיה (after the form עֲרִיָה, פְּרִיָה) f. a wreath, garland, Prov. 1, 9; 4, 9. It is also the ground-form of לְחֵיִם.

לחיתן (from לָחַח, like נָחַשׁ from נָחַשׁ) m. prop. an animal wreathing or gathering itself in folds, hence 1. a serpent Is. 27, 1, described more specifically by נָחַשׁ בָּרֶחַק (serpent jerking itself forwards by folds) and נָחַשׁ עֲלֻחוֹן (crooked serpent), a symbol of Babylonia. — 2. Metaphor. the dragon in heaven Job 3, 8 = נָחַשׁ בָּרֶחַק 26, 13, a constellation which follows the sun and moon according to the Eastern myth, sometimes surrounds them and so brings on darkness, a thing which magicians also were

14; SONG OF SOL. 1, 13; Is. 1, 21; to remain over night DEUT. 21, 23; to continue (a long time) JOB 19, 4; JER. 4, 14; to be permanent, Ps. 49, 13 is not permanent in honour; to abide PROV. 19, 23; of the looks, to continue seeing JOB 17, 2; to turn in (for the night) Ps. 30, 6. — 3. to let continue over night LEV. 19, 13; DEUT. 21, 23.

Hithp. הִתְלֹנֵן (*fut.* in pause הִתְלֹנֵן) to lodge, to settle oneself, with accus. or 3 of the person Ps. 91, 1; JOB 39, 28.

לון II. (Kal unused) *intr.* to mutter (prop. to murmur, to hum, to cry), in order to express discontent; prob. cognate with לָצַן, Arab. لَعِن (to curse); this idea also proceeding from that of murmuring; comp. אָרַר to murmur, to practise enchantment (JOB 3, 8) and to curse, נָצַר to cry and to curse; modern Hebrew רוּסַס to rustle and mutter. Deriv. תִּלְלוּהוּ and תִּלְלוּהָ.

Nif. נִלֵּן (*fut.* יִלְוֶן) to express oneself in murmuring or muttering sounds, i. e. to mutter, with 3 of the person Ex. 15, 24; JOSH. 9, 18. The K'ri and K'tib sometimes fluctuate between the Nif. and Hif. Ex. 16, 2; NUM. 14, 36; 16, 11.

Hif. הִלְוֶן and הִלְוֶן (*part.* מִלְוֶן, *fut.* יִלְוֶן and יִלְוֶן) same as Kal: to mutter, with 3 of the person Ex. 16, 8; NUM. 14, 29.

לֹא I. (Kal not used) *intr.* to swallow, to gulp down, i. e. to eat up, to lick up; applied to drinking, to sip up, to drink up, a stronger word than שָׁתָה OB. 16; Syr. ܠܐ, ܠܐ the same; Arab. لَعَا, Sanskrit लिह, Greek λείγω, λικνέω, Latin lingo &c. The organic root לֹא is connected with that in לָצַע II., לָצַק, לָצַע II., לָצַח, לָקַח, since the fundamental signification of licking up, eating up, swallowing, gulping, lies in them all. Deriv. לָצַע.

Pih. (redupl.) לָצַע (*fut.* יִלְצַע, appearing only in the abridged יִלְצַע) to swallow up entirely JOB 39, 30.

לֹא II. (3 perf. pl. לָצַע) *intr.* to stammer, to speak erroneously, unintelligibly;

metaphor. to speak unsuitably, scornfully, calumniously, to bring forth unsuitably, לָצַע JOB 6, 3. The organic root is identical with that in לָצַע, Arab. لَعَا,

לָצַע, Ar. لَعَا.

לֹא I. (2 pers. לָצַע; *part.* m. לָצַע, *pl.* לָצַע) *intr.* prop. to jump about, to leap about (out of petulance), hence to be petulant, wanton, of a restless spirit; metaphor. to mock, to deride, to despise; to be unstable (opposite to חָקַם) PROV. 9, 12. Hence לָצַע a mocker, by intoxication, 20, 1, one who is wantonly elated 21, 24, who causes quarrels 22, 10, and is therefore an abomination to men 24, 9; one deficient in understanding, who does not heed admonition and instruction 9, 7 8; 13, 1; 15, 12, who is without perception and wisdom 14, 6 (different from לָצַע 19, 25), who disregards religion and morals Ps. 1, 1, and is therefore violent Is. 29, 20. Cogn. in sense לָצַע. Deriv. לָצַע.

Pih. לָצַע (*part.* m. *pl.* לָצַע = מָקַד) to act petulantly, to appear frivolous, overbearing (on a day of drinking) Hos. 7, 5.

Hif. הִלְצַע (3 p. perf. *pl.* הִלְצַע; *part.* מִלְצַע; *fut.* יִלְצַע) to deride, to mock, with 3 of the object, לָצַע PROV. 3, 34 (like לָצַע Ps. 59, 9, Is. 37, 22), but commonly with the accus. PROV. 14, 9 the expiatory sacrifice mocks fools, i. e. it does not correspond to their purpose; 19, 28 the worthless witness scorns judgment; מְלִיצַע JOB 16, 20 my scorers.

Hithpo. הִתְלַצַּע (*fut.* יִתְלַצַּע) to practise mockery, to behave recklessly, impudently Is. 28, 22.

The organic root לָצַע, with the fundamental idea of restless, reckless, wanton hopping and leaping, is entirely identical with that in לָצַע, לָצַק, except that it is transferred in the latter to wanton, elevated joy; comp. Ar. قَلَصَ (to be restless), عَلِىَ (to be excited). The meaning to spring lies also in לָצַע; with 3 of the place to spring down from.

לֹא II. (Kal not used) *intrans.* to be knotted into one another, to be twisted to-

gether, applied to discourse, like the Ar. **لَص**; to *speaking covertly, improperly, obscurely, in riddles*, of plays on words, witty sayings, and later of a rhetorical manner of speaking generally; Ar. **لَغَز** IV. (to speak obscurely), whence **לְגִזָּה** (riddle); connected, perhaps, with the organic root in **לָזַן** (Aram.), **לָזַן** I. (Hebrew).

חִיף (only part. **חִיִּיץ**) to *speaking improperly or figuratively, in intricate discourse*, i. e. to *speaking in soaring words, rhetorically*. Hence **חִיִּיץ** a *speaker*, applied to prophets and prophetic poets Is. 43, 27; *mediator, intercessor* JOB 33, 23, which angels are for men before God (see MATTH. 18, 10); *an interpreter* GEN. 42, 23; *a messenger*, who has to intercede 2 CHR. 32, 31. See **מְלִיצָה**.

לֹנֵשׁ I. (part. f. pl. **לֹנִישׁוֹת**; inf. constr. **לֹנֵשׁ**; fut. ap. **לֹנֵשׁ**, but K'tib 2 SAM. 13, 8 **לֹנֵשׁ**, comp. **לֹנֵשׁ** Ex. 16, 20 = **לֹנֵשׁ** tr. to knead, **לֹנֵשׁ** JER. 7, 18, Hos. 7, 4, also absol. and coupled with **לֹנֵשׁ** 1 SAM. 28, 29, **לֹנֵשׁ** 2 SAM. 13, 8 and **לֹנֵשׁ** GEN. 18, 6.

As to the derivation, **לֹנֵשׁ** I. is usually identified with **לֹנֵשׁ** I. (as is **לֹנֵשׁ** I. with **לֹנֵשׁ** and **לֹנֵשׁ** II.) and its fundamental signification defined to be *to press, to press together, to rub in pieces*. But the idea of *kneading* manifestly proceeds from that of *mixing*, as the Ar. **لَانَ** still shews, and is remotely connected with **לָזַן** (לִזֵּן), **לִזֵּן**.

לֹנֵשׁ II. (not used) intr. *to be strong, powerful, lusty*, of the lion, like the Ar. **لَانَ** (whence **لֹנֵשׁ** strength, power, **أَلِيْث** strong) along with **لَانَ** (whence **לֹנֵשׁ** strength, **أَلِيْث** a lion), Targ. **לֹנֵשׁ** (לִזֵּן) the same; identical in its organic root **לֹנֵשׁ** with that in **לָזַן** I. Derivat. **לֹנֵשׁ** and the proper names **לֹנֵשׁ** and **לֹנֵשׁ**.

לֹנֵשׁ III. (not used) intrans. *to lick, linger, lambere*, the tongue being the organ used; as the Latin *lingua* comes

from *lingo*, Lithuanian *laž* (to lick), whence *lezovis* the tongue, Ar. **لَقْلَقَ** the tongue, prop. the licker, Coptic **λε c** tongue, and many others. The organic root **לֹנֵשׁ** is the Ar. **لָس** (to lick), enlarged into **لָהַס**, **لָהַד** (to lick). Deriv. **לֹנֵשׁ** and the denom. **לֹנֵשׁ**, then **לֹנֵשׁ**.

לֹנֵשׁ (strength, force) n. p. m. 2 SAM. 3, 15 K'tib, for which **לֹנֵשׁ** stands elsewhere.

לֹנֵשׁ (out of **לֹנֵשׁ**, for **לֹנֵשׁ**) Aram. f. prop. *adhesion, connection*, but occurring only as a preposition: *by, with*; **לֹנֵשׁ** Ezr. 4, 12 *from with thee* = **לֹנֵשׁ**. But it is more probable that **לֹנֵשׁ** in **לֹנֵשׁ**, **לֹנֵשׁ** is merely a secondary form of **לֹנֵשׁ** = Hebr. **לֹנֵשׁ**, so that **לֹנֵשׁ** and **לֹנֵשׁ** only remain.

לֹנֵשׁ (only with the article, **לֹנֵשׁ**, abridged from the Pentateuchal **לֹנֵשׁ**, after the weak *e* was no longer uttered) pron. demonstr. *this, that, ille, exsivus*, after a preceding noun JUDGES 6, 20; 1 SAM. 17, 26; 2 KINGS 4, 25; 23, 17; ZECH. 2, 8; rarely without it 1 SAM. 14, 1; DAN. 8, 16. See **לֹנֵשׁ**.

לֹנֵשׁ (not used) intr. same as **לֹנֵשׁ** (לִזֵּן) *to be knotted into one another, to be twisted together*; metaphor. *to be perverse*; Ar. **لَفَزَ** of the same fundamental signification. Deriv. **לֹנֵשׁ**.

לֹנֵשׁ 1 SAM. 21, 12; 25, 21; ECCLES. 6, 5; see **לֹנֵשׁ**.

לֹנֵשׁ see **לֹנֵשׁ**.

לֹנֵשׁ (from **לֹנֵשׁ**; constr. **לֹנֵשׁ**; we should neither read **לֹנֵשׁ**, nor derive it from **לֹנֵשׁ**) f. *perverseness, frowardness*, PROV. 4, 24.

לֹנֵשׁ a verb, see **לֹנֵשׁ**.

לֹנֵשׁ (plur. **לֹנֵשׁ**) adj. m. *moist, fresh, green*, of trees Ez. 17, 24, *juicy*, of grapes NUM. 6, 3, *new*, of ropes JUDGES 16, 7, *young*, of sticks of fresh wood GEN. 30, 37.

לֹנֵשׁ (with suff. **לֹנֵשׁ**) m. *vital juice, vital force or freshness, vigour*, of men

DEUT. 34, 7; comp. דָּם 2. belonging to Ez. 19, 10; prop. *moisture, juice*.

לִחַ see לִיחַ.

לִחַ see לִיחַ.

לִחַ (not used) *intr. to sprout, to shoot, to germinate*, of the sprouting hairs on the chin or beard, pullullescere; derivat. לִיחַ (which see). — The organic root לִחַ may be connected, in the fundamental signification just mentioned, with לח (לִחַ), the idea of *being moist, fresh* coinciding with that of *sprouting* in the case of other verbs

also; comp. the Arab. طَلَّ to be moist, fresh, and to sprout; طَرَّ to be fresh, new, with ن-طَّ to sprout. Along with the meaning *to shoot* (spoken of the first hairs of the beard) there may also have existed that of "sending forth slime or dirt", spoken of the agitated sea, so that the organic root לִחַ is connected with that in לח-א and לח-ב.

לִחַ (with suff. לִיחִי, from לחם 2) *m. strife, punishment*, Job 20, 23 *it shall come to pass that in order to fill his belly (of the insatiable man) he sends forth against him the fire of his wrath, and causes (it, the wrath) to rain down upon him for his punishment* (Targ. Syr. Rashi). The word is not connected with לחם.

לִחַ see לִיחַ.

לִחַ (i. e. לִח; not used) *intr. to be moist, wet, juicy, fresh*. Deriv. לח, לח 2.

The organic root לח appears in this fundamental signific. also in the Ar. ف (to be moist, of the eye), Ethiop. redupl. לחלו (lachlecha) *to moisten, to make wet*, in the Targ. and Talm. לח, whence the redupl. לחלו *to moisten*, and the nouns לחוה, לחויה, לחויה (freshness, moisture, juice). Accordingly, it is perhaps connected with the root in the German Laich (moisture), Greek laix-ān, laix-āzeiv, ληξ-ān (to sprinkle with seed, to whore). This root is also inherent in the verbs לח I. (to spring, to flow),

לח II. (to flow, to pour), לח (to drip, to drop); so that there can be no doubt about their fundamental signification.

לִחַ (pause לחי, with suff. לחי, לחי; dual לחי, constr. לחי, with suff. לחי, לחי; from לחה) / prop. the sprouting hair, on the chin (see לחן), then: 1. *the bearded chin*, the plucking and pulling of which was reckoned a disgraceful action Is. 50, 6 (comp. NEH. 13, 25; Horat. Sat. 3, 1, 133), then *the cheek* SONG OF SOL. 1, 10; 5, 13; LAMENT. 1, 2; דָּבָר עַל-לִי 1 KINGS 22, 24, 1 CHR. 18, 23 or לִי דָּבָר Ps. 3, 8, JOB 16, 10 *to give a box on the ear*; also *the jaw-bone*, of animals DEUT. 18, 3, JUDGES 15, 15 17, where the bridle (Is. 30, 28) and the fishing-hook (Ez. 29, 4; 38, 4; Job 40, 26) are put. — 2. *n. p. of a rocky district* in the mountains of Judah characterised by crags, mentioned only in the Philistine wars JUDGES 15, 9 14 19; with a of motion לִחַ 2 SAM. 23, 11, as we should probably read for לִחַ (see לחי). In Lehi, which perhaps was originally called לִיחַ דָּבָר (jaw-bone of the ass) or לִיחַ (height of Lehi), and to which at a subsequent time the memory of Samson's heroic deeds was attached by an etymological process JUDGES 15, 15-19, was a deep or hollow place, in a rock, named מִכְשָׁשׁ (which see; comp. Jos. Ant. 5, 8, 9), out of which a spring flowed JUDGES 15, 19, called עֵין דָּבָר (ib.), which was still known to Jerome, and in the middle ages (Robins. II, 687 seq.). The derivation of the noun לִיחַ from לחה *to sprout* has an analogy in other languages also: the Greek γέν-υς, γένειον coming from γένειν, the Latin gena from genere, the German Kinn from keinen = keimen. For לחי and לחה comp. the Ar. لَحْي, whence لَحْيٌ chin, لَحْيَةٌ beard.

לִחַ (the feminine form of לחי) *n. p. of a place otherwise unknown*, in the neighbourhood of לחי 2 SAM. 23, 11. We may read so for לִחַ, the LXX and Josephus also understanding a

place; comp. לַחֲמֵהּ in the Targ. for לַחֲמֵהּ in the territory of Moab.

לָחַךְ (inf. constr. לִחְךָ) *tr.* to lick away, to lick off, to eat off, with accus. of the object NUM. 22, 4, Latin *lambere, lingere*. The stem which has prop. sprung from לָכַךְ is identical with לָקַץ; comp. Ar. لَعَقَ, لَحَكَ, Sanskrit *leh = lingere, leigzeiv*, German *lecken*, English *to lick*.

Pih. לִחְךָ (fut. לִחְךָ) to lick up, to consume, e. g. צָרָר of the serpent MIC. 7, 17, i. e. living in it (comp. אָכַל GEN. 3, 14); to lay waste NUM. 22, 4; to consume, מִים, of fire 1 KINGS 18, 38. Fig. לָחַךְ צִפּוֹר רִגְלָא Is. 49, 23 to lick the dust of one's feet, i. e. to prostrate oneself in submission to one.

לָחַם (part. m. act. לֹחֵם, part. pass. m. לָחֵם; inf. constr. לִחֹם; imp. לֹחֵם, fut. יִלְחֹם) *tr.* 1. to take food, to eat, to consume, used in poetry for the prosaic אָכַל, with accus. of the object PROV. 4, 17; 23, 6; seldom absol. 23, 1; with א of the thing, to eat of a thing (with satisfaction) PS. 141, 4; PROV. 9, 5; נֶחֱמַי לָחֵם DEUT. 32, 24 devoured by pestilence. Deriv. לָחַם 1. — 2. Fig. to destroy, to fight, to war, with accus. of the object PS. 35, 1, or with ל of the pers. 56, 3; but the Nif. commonly occurs in this sense. — The transition from signification 1. to 2. is also found in אָכַל, likewise used of extirpating a people (DEUT. 7, 16; JER. 10, 25) and of destroying with the sword (Is. 1, 20), as the enemy to be destroyed is also called the לָחֵם (NUM. 14, 9); comp. Arab. مَضَغَ (to rub to pieces with the teeth, to fight). It is unnecessary, therefore, to go back to another fundamental signification. Derivat. לָחֵם, מִלְחָמָה, לָחֵם, and the proper names לָחֵם, לָחֵם.

Nif. לִחֹם (inf. absol. לִחֹם, constr. יִלְחֹם; fut. יִלְחֹם) recipr. prop. to destroy one another, to exterminate each other (comp. Greek μάχεσθαι, and for the reciprocal meaning of Nif. comp. נִדְבָר, נִשָּׁפַט, נִמָּצָק, generally to fight, to

wage war, with א of the person, to contend with one EX. 1, 10, JUDGES 11, 8, also with עָם JUDGES 5, 20, 1 SAM. 17, 19, 1 KINGS 12, 21, אֶת־עַם 20, 23, Is. 37, 9, אֶת־עַם JER. 1, 19 and 15, 20, and עַל of the person NEH. 4, 8, with little variation of meaning; but also with א JUDGES 9, 45, 2 SAM. 12, 27, עַל DEUT. 20, 10, Is. 7, 1, עַל of the thing JOSH. 10, 29; 19, 47; to make war upon, to combat, with accus. of the person JOSH. 10, 25; JUDGES 12, 4; 2 KINGS 9, 15; 1 KINGS 20, 25. JER. 33, 5 houses (בָּתֵּי) should be read for בָּתֵּי) to fight with the Chaldeans, as PS. 109, 3 also shews. Seldom absol. JUDGES 5, 19, or with יָחַד 1 SAM. 17, 10, or with אֶת־מַלְחָמָתָא to strengthen the expression 1 SAM. 8, 20; 18, 17.

As to the fundamental signification of the stem לָחַם, that which has been given has every analogy in its favour: Aram. לָחַם (to eat, to taste), Arab. لَقِمَ (to eat, to swallow), Hebr. לָחַם in לָחֵם (to consume, eat up = לָקַץ), Arab. لَهَمَ (to swallow, to eat), Aram. לָחַם the same, whence נֶחֱמַי bread; and the analogies of לָחַם 1. (which see) confirm the same. The second meaning also has its support in the Arab. لָחַם (to fight), لָחַם (to make war upon), لָחַם (to be destroyed, in fight).

לָחַם (prop. part. Kal after the Aramaean manner, לָחַם connected with a following noun) m. prop. carrying on war or strife, then war, לָחֵם שְׂעָרִים (35 mss. read לָחֵם) JUDGES 5, 8 war at the gates, i. e. a siege, opposite to war in the plain. The LXX have translated, without meaning, לָחֵם שְׂעָרִים.

לָחֵם (with suff. לָחֵמִי, לָחֵמָה) comm. 1. food, for men GEN. 47, 12 or animals Is. 65, 25; JOB 24, 5; hence it is applied to manna EX. 16, 4 22, to sacrificial food MAL. 1, 7, to the fruits of the earth JOB 28, 5; bread-corn, grain, wheat (Ar. طَعَام) Is. 28, 28; 30, 23, hence לָחֵם אֶרֶץ corn-land 36, 17, coupled with מִן־מִים; corn GEN. 41, 54; sustenance PROV. 27,

27; LAMENT. 5, 9; *victuals* NEH. 5, 14 18; *household food* 1 KINGS 5, 2 [4, 23]; a *possession necessary for maintenance* ECCLES. 11, 1; a *portion* EX. 16, 22 &c. Here belong לָחַם to take food, to partake of a meal, GEN. 31, 54; 37, 25; לָחֶם אֲנִשִּׁים EX. 24, 17 22 the bread of men, i. e. the sustenance which people bring to the house of mourners (see JER. 16, 7); לָחֶם אֹכֵל Ps. 41, 10 = אִישׁ שֶׁלֹּחֵם פּ one's friend, hence לָחֶם (אֲנִשִּׁי) OB. 7 = אֲנִשִּׁי שֶׁלֹּחֵם לְ; אֲנִשִּׁי לְ שִׁים לְ to put food before one GEN. 43, 31; the table = a meal, hence לָחֶם לְ יָשֵׁב עַל־הַלָּחֶם to sit at the table 1 SAM. 20, 20 24; לָחֶם עָשָׂה לְ to prepare a feast ECCLES. 10, 19. Specially bread, and therefore coupled with פֶּתַח GEN. 18, 5, כֶּכֶר EX. 29, 23, חֶלֶה ibid., which is baked Is. 44, 19 &c., particularly a loaf, and so reckoned 1 SAM. 10, 4; 21, 4. לָחֶם הַקִּדְּשִׁים were the loaves set before Jehovah EX. 25, 30; 35, 13; which were subsequently called לָחֶם הַמִּזְבֵּחַ (see פָּרִי and פָּרִי). — 2. A farther development of לָחֶם juice, JER. 11, 19 we destroy the tree in its sap, comp. עֵץ לָחֶם Ez. 21, 3, opposite to עֵץ יָבֵשׁ. A similar enlargement exists in לָחֶם Ez. 24, 5 from עֵץ. — 3. (fight, fully לָחֶם place of fight) n. p. of a city in Judah, abridged from לָחֶם-בֵּית, and so in the proper name of a man לָחֶם-בֵּית (returner home to Lehem) 1 CHR. 4, 22 (Midr. Ruth ch. 1); deriv. Gent. m. לָחֶם belonging to (Beth-) Lehem 1 CHR. 20, 5, for which 2 SAM. 21, 19 has לָחֶם-בֵּית; of the former is not acc. See לָחֶם בֵּית.

לָחֶם (not used) intr. to be thick, full, swelling, of fulness of the body, applied to the flesh, cogn. in sense with לָחֶם III. and לָחֶם II.; conseq. like the Ar. لَحْم (to be thick, corpulent, full), whence لَحْم (flesh, body); as the noun لَكِيك (flesh) is formed from لَك (to be thick, full). Deriv. לָחֶם.

לָחֶם (with suff. לָחֶם) m. flesh, body, ZEPH. 1, 17 (Targ., LXX, Vulg.), prop. the full, swelling, dense, מָטָר and מָטָר

also proceeding from the same fundamental signification; so too the Arab. رُبْلَة (flesh), كَدْنَة (the same) &c. from a similar ground-meaning.

לָחֶם (not used) Aram. same as Hebr. לָחֶם. Deriv. לָחֶם.

לָחֶם (Targ. לָחֶם, def. לָחֶם) Aram. comm. food, a feast, a table DAN. 5, 1.

לָחֶם (place of fight, out of לָחֶם 3 with the usual termination מָ, as 32 mss. and the Vulg. read; we usually read there לָחֶם, in which an appellative sense is less perceptible) n. p. of a locality in the plain of Judah JOSH. 15, 40.

לָחֶם see לָחֶם.

לָחֶם (not used) Aram. intr. to sing, to warble, like the Arab. لَحَن (modern Hebrew לָחֶם melody), applied especially to the song of maidens going about. Deriv. לָחֶם. Others say: to attach to, to adhere to, which the Arab. لَحَن also means, or to be longing, lustful, to be lewd, from the organic root לָחֶם, which is said to be found also in the Sanskrit gān, Greek γην, Latin gen, gna in gignere; but the meaning "to sing" is more probable.

לָחֶם (with suff. לָחֶם, לָחֶם) Aram. fem. a concubine, DAN. 5, 2 3 23, in the Targums (GEN. 35, 22; JUDGES 19, 2; 20, 5) also for the Hebrew שִׁלְשָׁה, while שִׁלְשָׁה is a legitimate spouse (see Ps. 45, 10; NEH. 2, 6), prop. the sporting one, i. e. who passes the time in music and dancing, or sings and dances in public (= מְשַׁחֵר 1 SAM. 18, 7), then Bayadere.

לָחֶם (part. לָחֶם, pl. לָחֶם; fut. לָחֶם) tr. to press, to crowd, to crush, to bruise, לָחֶם NUM. 22, 25; figur. to oppress = to subdue JUDGES 4, 3; 10, 12; to afflict EX. 3, 9, לָחֶם an oppressor, a tyrant Is. 19, 20, coupled with דָּחַק JUDGES 2, 18; to distress EX. 23, 9; to force away 2 KINGS 6, 32; to drive off JUDGES 1, 34. Deriv. לָחֶם.

The verb לחץ (Arab. *ḥaṣa* the same; *ḥaṣa* to press, crush, *ḥaṣa* to push) is closely connected with לחץ; the organic root לחץ is softened in the initial sound into לחץ (לחץ).

Nif. לחץ לחץ to press oneself, with אל against Num. 22, 25.

לחץ (with suff. לחצני) *m.* oppression, distress, affliction Ex. 3, 9; Job 36, 15. The genitive following is either to be taken objectively of him who suffers oppression 2 Kings 13, 4, or subjectively of him who causes the oppression Ps. 62, 10; לחץ לחץ 1 Kings 22, 27, Is. 30, 20 bread, water of affliction, i. e. scanty and hardly sufficient sustenance (at sieges).

לחץ (Kal not used) *intr. prop.* to hum, to whisper, to utter gentle sounds, to murmur, hence a) to mutter, to murmur magic formulas, to practise magic; cognate in sense לחץ, לחץ, לחץ II., לחץ and לחץ (comp. Is. 19, 3; 3, 3; 29, 4); b) to pray softly, of persons in sorrow (see 1 Sam. 1, 13 15; Is. 29, 4), as the Syr. *ḥaṣa*. Comp. Syr. *ḥaṣa* to whisper in the ear (Luke 12, 3), Arab. *ḥaṣa* to hiss (of serpents), sibilare, Ethiop. (*lacha*) to whiz, to be taciturn, to whisper. It is, accordingly, identical with לחץ I. Deriv. לחץ, the proper name לחץ.

Pi. לחץ (part. לחץ) to mutter magical words, by which adders and vipers are charmed Ps. 58, 6.

Hithp. לחץ לחץ (part. לחץ) to whisper among themselves 2 Sam. 12, 19, with לחץ against one Ps. 41, 8.

לחץ (*pl.* לחצים) *m.* 1. an incantation-whisper, a magic muttering, mysterious formulas and words Is. 3, 3, the charming (of serpents) Eccl. 10, 11, Jer. 8, 17, a thing of the skilful man or לחץ (Ps. 58, 6; Is. 3, 3; Ben-Sira 12, 13). — 2. a quiet, calm, gentle prayer Is. 26, 16. — 3. only in plur. לחצים, prop. enchantments, hence amulets with magic sentences, to protect against enchantments; worn either as ear-rings

(Gen. 35, 4; August. ad Posid. Ep. 75), Aram. לחץ, לחץ (anything holy, consecrated), or on the neck, and made in the form of a serpent Is. 3, 20, as the Ar. *ḥaṣa*. Comp. Arab. *ḥaṣa* to practise incantation, and to protect oneself with amulets.

לחץ (only dual לחצין) *f. pl.* 1. the board-work, of a ship, dual Ez. 27, 5 the double board-work, i. e. the right and left. — 2. *n. p. f.* of a place in Moab Jer. 48, 5 K'tib, for which לחץ is the more correct reading.

לחץ (once לחץ Judges 4, 21; simplified from לחץ, like לחץ Job 9, 9 from לחץ, לחץ and לחץ, לחץ from לחץ; from לחץ 2) *m.* 1. concealment, secrecy, quietness, hence לחץ 1 Sam. 18, 22; 24, 5; Ruth 3, 7 and לחץ Judges 4, 21 *adv. privately, quietly, secretly.* — 2. (*plur.* with suff. לחצים) לחץ לחץ 3) enchantment Ex. 7, 22; 8, 3 14, for which לחץ stands in 7, 11 (see לחץ 2).

לחץ (the cod. Sam. and many mss. have לחץ; from לחץ II.) *m. prop.* sticky, soft, glutinous, then a fragrant gum which is formed upon the leaves of the cistus, a shrub growing in Arabia, Syria (Plin. H. N. 26, 30) and also in Palestine (Schubert, Reise III. 114. 174) Gen. 37, 25; 43, 11. The word was in Phenice, לחץ, among the Greeks *ληδον*, *ληδανον*, Latin *ledum*, *ladanum*; the shrub is called *ληδος* (לחץ). Other explanations, as *μαστίχη*, לחץ (Ber. rabba ch. 91; Gr. Ven.), לחץ, לחץ (Sam., Syr.), לחץ (Targ. &c.), are without foundation.

לחץ (not used) *intr. to adhere to, to stick to, to hold fast by something*, (according to the LXX and Ethiop.) spoken of the climbing lizard, which holds fast by walls with its sticky feet; conseq. of a similar fundamental signification with the Arab. *ḥaṣa*, *ḥaṣa*, *ḥaṣa*, as לחץ (lizard) may in like manner be traced back to the same meaning. An Arabic saying (see Bochart, Hieroz. I. p. 1073)

also denotes the characteristics of a species of lizard (الوحرة) in the same manner. According to others to conceal or hide oneself, of lizards which conceal themselves in holes of the earth; to which peculiarity certain Arabic proverbs refer (Freitag, Prov. I. 105. 464); conseq. = לַיִל (I). Deriv. לַיִלָּה.

לַיִלָּה *f.* a species of lizard climbing on walls Lev. 11, 30, LXX καλαβώτης i. e. ασκαλαβώτης, wall-climber, Vulg. stellio.

לַיִלָּה (an oppressed, struck one) *n. p.* of a south-Arabian tribe of the Jokshanites, which is regarded as a ramification of דָּהֵן GEN. 25, 3. The cod. Sam. writes לַיִלָּה, from a sing. לַיִלָּה (from לַיִל). They appear to be the بنو لَيْث in Hegaz (Ibn Kuteiba p. 32; Tebrizi, Ham. I. p. 561), who live in the neighbourhood of Leits, four days journey south of Mecca. לַיִל corresponds to the Arab. لَيْث or لَيْث; see לַיִלָּה.

לַיִלָּה (fut. לַיִלָּה) *tr.* prop. to push, strike, rub against a thing (Arab. لَطَس, of two stones, identical with לָטַח to push, and with لَطَش), then to hammer, to forge, GEN. 4, 22; to sharpen, to point, to whet (by hammering), מְחַרְשֵׁת 1 SAM. 13, 20, חָרַב Ps. 7, 13; figur. לַיִלָּה to sharpen the eyes against one, i. e. to pierce with murderous looks JOB 16, 9; comp. Arab. مَلَطَس a hammer. Derivat. the proper name לַיִלָּה.

Part. לַיִלָּה (part. מְחַרְשֵׁת) to be whetted, of חָרַב Ps. 52, 4.

לַיִלָּה see לַיִלָּה.

לַיִל see לַיִל, לַיִל, לַיִל.

לַיִל see לַיִל, לַיִל.

לַיִלָּה (from לַיִלָּה = לַיִל; *pl.* לַיִלָּה) *f.* prop. a wreath, a garland, thence a festoon 1 KINGS 7, 29 36; Vulg. lora, LXX γῶραι arising from ΛΡΡΑ. In 7, 30 perhaps it is better to read with the Vulg. לַיִלָּה for לַיִלָּה, and to translate: one over against the other.

לַיִל see לַיִל.

לַיִל (from לַיִל after the form לַיִל, like לַיִל, once poet. also לַיִל Is. 21, 11, constr. לַיִל; but usually לַיִלָּה which see) *masc. prop.* a sinking, perishing, or intermingling, muddiness, or veiling, darkening (see לַיִל, לַיִל), then night Is. 16, 3, LAMENT. 2, 19 K'tib, לַיִל Is. 15, 1 by night, during night; לַיִלָּה 21, 11 what of the night? i. e. what part of the night is it? as it was divided into several watches (Ex. 14, 24; JUDGES 7, 19; LAMENT. 2, 19); לַיִל לַיִלָּה Is. 30, 29 the night of the dedication of a festival, i. e. of the passover-feast celebrated with songs of praise.

לַיִל see לַיִל.

לַיִל see לַיִל.

לַיִלָּה (from לַיִל with accentless *ah*, yet in form conceived of as a fem. and therefore the *pl.* is לַיִלָּה) *m. 1. night*, as the darkness was called GEN. 1, 5, opposite to יוֹם vs. 4. After numerals of plurality, as elsewhere, the sing. remains, GEN. 7, 4, Ex. 34, 28, but the *pl.* stands up to 10, 1 SAM. 30, 12; JOB 2, 13. With night is put in parallelism לַיִלָּה JOB 17, 12, as לַיִלָּה Prov. 7, 9 = לַיִלָּה 20, 20; and also לַיִלָּה (evening-twilight) stands = לַיִלָּה JOB 3, 9. לַיִלָּה a night-vision excited by dream-images JOB 4, 13; 20, 8; 33, 15; Is. 29, 7; also called לַיִלָּה GEN. 46, 2, לַיִלָּה 20, 3; constituting a mode of revelation. — 2. Fig. for spiritual or political night MIC. 3, 6, a time of misfortune Is. 15, 1; 21, 11; JOB 35, 10. — 3. *adverb:* by night, GEN. 14, 15, Ex. 12, 30, prop. the accus. of the noun (but לַיִלָּה also occurs JOB 35, 10, or לַיִלָּה Ps. 16, 7 and לַיִלָּה SONG OF SOL. 3, 1); hence לַיִלָּה יוֹם by day and by night, i. e. continually Lev. 8, 35, for which לַיִלָּה Is. 27, 3 or לַיִלָּה DEUT. 28, 66 also occur. לַיִלָּה in this night GEN. 19, 5, comp. לַיִלָּה. With regard to the etymology see לַיִל, which is reduplicated.

לַיִל see לַיִל.

לִילִיָּא *Aram. m. night*, DAN. 2, 19; 5, 30, formed as a defin. from לִילִי, like the Targ. לִילִי (pl. לִילִיָּא); in the Targ. also לִילִי, def. לִילִיָּא.

לִילִית (formed from the *m. לִילִי* of לִיל = לִילִי) *f. prop. the nightly one* (nocturna), the name of a feminine night-spirit, that wanders about in the deserts (comp. MATTH. 12, 43; TOB. 8, 31), that causes much misfortune during the nights, and which the seer represents as taking up its permanent abode in horrible Edom Is. 34, 14. Like עֲלִיָּקָה, עֲלִיָּקִים &c. the position and signification of the *Lilit*, mentioned in the cod. Nas. (I, 106; II, 196; III, 158) by the name of *Lelito*, and of which a great deal is related, are only to be explained in connexion with the old Hebrew demonology; but apparently, it should be compared with the horrible and beautiful queen of Libya, with *Lania*, who steals and murders children, seduces youths and sacrifices them (Philostrat. on the life of Apollon. 4, 25 and 8, 9); and later tradition confirms this (see Buxt. Lex. talm. p. 1140). The *Lilit* is like the ghouls of the Arabians in the 1001 nights.

לִילִיָּא see לִילִי.

לִישׁ see לִישׁ.

לִישׁ *m. properly strength, lustiness*, hence 1. *a lion*, living with the לִבְיָא in the frightful desert Is. 30, 6, designated as the strongest of beasts Prov. 30, 30, and roaming about for the sake of prey Job 4, 11; Arab. لَيْث, Targ. לִישׁ, Phen. לִישׁ the same, and Greek λῆς (Il. λ, 239. o, 275) borrowed from the Phenicians. — 2. (*lion*) *n. p. m.* 1 SAM. 25, 44, for which 2 SAM. 3, 15 K'tib has לִישׁ. — 3. (with *a* of motion לִישָׁה) *n. p.* of an original Sidonian colonial city JUDGES 18, 7 14 27 29 on the northern boundary of Palestine in Dan, not till a later period conquered by the Danites, destroyed and rebuilt JOSH. 19, 47, JUDGES ch. 18, and called דָּן 18, 29. It was identical with לִישָׁה (which see) JOSH. I. c., was situated at the source of the little Jordan (Jos. Ant. 5, 3, 1; 8, 8, 4;

Jewish War 4, 1, 1), the present Tel el-Kadi (Robins. III, 616 seq.), in the valley which stretches to הַר הַחֵלֶה, i. e. in the plain of Huleh (Robins. III, 611 seq.), four Roman miles from דָּן (Panaas) towards צָר (Euseb. Onom. s. v. צָר; Hesych. s. v.). — 4. In the form לִישָׁה *n. p.* of a locality in Benjamin, in the neighbourhood of נָאִים and נֶבֶטָה Is. 10, 30, originally, perhaps, a Phenician colony.

As to the appellative signification of the name, לִישׁ (Phenic. לִישׁ, לִישׁ), i. e. *the lion*, was sacred to *Eshmûn* (i. e. Aesculapius), denoting the principle of warmth and life (Julian. Or. 5. p. 167). *Eshmûn* (עֲשְׁמוֹן), therefore, as the fundamental condition of strength was called לִישָׁה, בְּעַל לִישׁ (perhaps in the proper name בְּעַל־לִישׁ = בְּעַל־לִישׁ), and was worshipped as Ασκληπιος λεοντοεχος (Morinus, Vita Procl. ch. 19) even in Ascalon. Since the later appellation דָּן (judge, ruler) is also an epithet of *Eshmûn* (see דָּן), we perceive in that fact merely a modification and confirmation of the old custom to dedicate localities to the gods, and to call them after them. The place לִישָׁה (which see) or לִישָׁה may have been dedicated likewise to *Eshmûn*, as לִישָׁה (out of לִישָׁה = לִישָׁה) was so in Crete (Philostr. Vita Apoll. 4, 35).

לִישָׁה see לִישָׁה.

לִישָׁה imperat. for לִישָׁה see לִישָׁה.

לָכָר (*part. לָכָר; inf. abs. לָכָר, constr. לָכָר, with suff. -לָכָר; fut. לָכָר*) *tr. prop.* to bind together, to knot together, to fold together, to intertwine, a net, cogn. in sense with לָכָר II., hence 1. *to draw together*, פָּח (a noose), i. e. *to take, to seize*, AM. 3, 5 (comp. בָּחַר Is. 24, 18; JER. 48, 44), of רֶשֶׁת (a net) Ps. 35, 8, שִׁיחָה (a pit) JER. 18, 22, by the falling of the lid; fig. *to take*, of men Prov. 5, 22, JOB 5, 13, sometimes clearly from the figure of catching a bird JER. 5, 26. — 2. Generally *to seize, to lay hold of*, as a capture, e. g. warriors, i. e. *to take captive* JOSH. 11, 12; *to storm*, קָרַר 8, 21, 2 CHR. 13, 19 &c. &c., וְהָמָר JUDGES 7,

24 to conquer the waters, i. e. to take possession of them, in order to prevent flight, or perhaps to catch up the water; מַעְבְּרוֹת הַיָּרְדֵּן 12, 5, קִיר הַיָּמִים 2 SAM. 12, 27 to conquer the water-city, i. e. the lower part of the city יְרֵבֹה; to take possession of, הִמְלִיכָהוּ 1 SAM. 14, 47, with מֶן 1 CHR. 18, 4, or לְ of the person JUDGES 7, 24, from whom something is taken. — 3. to take out of, to choose, out of a number, by lot JOSH. 7, 14 17, cognate in sense with אָחַז. Deriv. מִכְבֶּדֶת, מִכְבֶּדֶת.

Nif. נִכְבַּד (fut. יִכְבַּד) to be taken, with snares Is. 24, 18; JER. 48, 44; to be caught, entangled (with the net) Is. 8, 15; 28, 13; coupled with נִקְשׁ fig. to be entangled, בְּחִבְבֵּי בְּאֶמְרֵי פִדָּה PROV. 6, 2; to be caught, בְּחִבְבֵּי עֵינֵי JOSH. 36, 8, applied to men JER. 51, 56; to be conquered, applied to cities 1 KINGS 16, 18; to be selected (by lot) JOSH. 7, 15; generally, the pass. of Kal.

Hithp. הִתְכַּבֵּד (fut. יִתְכַּבֵּד) to close in together, to hold fast together, to bind together firmly, i. e. to become firm, of פְּנֵי הַיָּם (the surface of the flood) JOB 38, 30 (referring to ice); to fit in together, of the scales of the crocodile 41, 9; comp. Greek ἐχέσθαι.

The stem לָכַד (Arab. only intr. لَكَد and لَكَت to attach to, to join) has for its organic root לִכְד, which is also found in אֶכְד, אֶכְד, אֶכְד, אֶכְד &c., and by which the fundamental signification can only be determined.

לָכַד *m.* capture, noose PROV. 3, 26; elsewhere we have instead מִכְבֶּד, מִכְבֶּד.

לָכַה (not used) intr. to be attached, annexed, added, Ar. لَكَح, لَكَح. Deriv. לָכַה the proper name.

לָכַה imperat. of לָכַד, which see.

לָכַה an enlargement of לָכַה, see לָ.

לָכַה (after the form לָכַה; attachment, annexation, addition) *n. p.* of a city in Judah 1 CHR. 4, 21. Perhaps this city was also called לָכַה 4, 12, ר interchanging with ל.

לָכַיש (hill, height) *n. p.* of a Canaanish royal city situated on the height be-

longing to a low plain JOSH. 10, 3, which afterwards fell to the lot of Judah 10, 31; 12, 11; was fortified by Rehoboam 2 CHR. 11, 9; & conquered by the Assyrians and Chaldeans 2 KINGS 18, 14; JER. 34, 7. After the exile it is again mentioned NEH. 11, 30; comp. Josephus Ant. 9, 9, 3. According to Eusebius it lay three hours south of Eleutheropolis, conseq. 15-18 hours from Jerusalem, in a south-westerly direction, towards Egypt. The worship of the sun-horses and chariot appears to have been maintained there by the Phenicians MIC. 1, 13, where לָכַש has an assonance with לָכַש. A like name was borne by a city on the west coast of Africa Lix, i. e. לָכַש, on both sides of the river of that name (לָכַש), built by the Phenicians on a series of hills (Scylax, Peripl. p. 43; Barth, Wanderungen &c. I. p. 21 seq.); and so the name is pronounced on coins of that place לָכַש (Liksh), written in Greek ΛΙΞ (on a coin) and Λίξ, Λίξ (Falke and Lindberg, Annonce d'un ouvrage sur les médailles &c. p. 11); comp. Six or Sex (on the south coast of Spain), which is written on coins שֶׁכֶּשׁ. See לָכַש.

לָכֹן adv. therefore, or on that account, for sure, nevertheless, see לָן IV, c.

לָכֹרִי Is. 44, 14 = יָכֹרִי, according to a rare interchange of the preformatives י and ל or נ; as in other instances an interchange between י and ל occurs, e. g. יָמָה and לָמָה to glitter, to lighten, יָעַר and לָעַר to determine, to establish, לָעַז and perhaps יָעַז I., יָעַז and לָן II. (לִי); see Aram. לָ p. 719.

לָכַש (not used) *tr.* to heap together, to bring together, to heap up, to pile up, to a height, conseq. identical in its organic root לָכַש with that in יָכַס I., יָכַש I., Arab. كَس (to swell up, to heap up); Phenic. לָכַש the same. On the contrary, this stem has nothing to do with the Ar. لَكَس (to be obstinate). Deriv. the proper name לָכַיש and

לָכַיש and לָכַיש see לָכַיש.

לָל see לָל.

לִּלְאָה see לוֹיֵי.

לִּלְי see לוֹיֵי.

לִּלְכַת see יִלְכֵד.

לִּם an abbreviation of לִמְדָה, like שִׁם from שָׁמַד, see the adv. אֵינָם.

לִּמָּא see לָמָּא.

לִמְדָה (part. pass. m. לִמְדָה; inf. abs. לִמְדָה, constr. לִמְדָה; fut. יִלְמֵד) intr. prop. to meditate, to think, to imagine, cogn. in sense with לָדַג, hence (as in לָדַג) to learn, to study, חֵק Ps. 119, 71, מִצְוָה 119, 73 to receive (by understanding and meditation), צִדִּיק Is. 26, 9, חֲכָמָה Prov. 30, 3, מִשְׁפָּט Ps. 119, 7; to learn by seeing Jer. 12, 16, Ps. 106, 35; to practise, מִלְחָמָה Is. 2, 4; to appropriate to one's own mind, to be accustomed to a thing, followed by the infin. constr. Ez. 19, 3 or אֶל Is. 10, 2 denoting the direction towards. Sometimes the infin. constr. without (Is. 1, 17) or with ל (Deut. 14, 23) follows to complete the idea; or lastly a finite verb, coupled with וְ Deut. 31, 12.

Pih. לִמְדָה (with a closer connection לִמְדָה, 2 fem. K'tib לִמְדָה; part. מִלְמֵד; inf. constr. לִמְדָה; fut. יִלְמֵד, before Makkehph (יִלְמֵד) to teach, i. e. to make learn, with accusat. of the object and of the person, as דָּעָה Ps. 94, 10, חֵק Deut. 4, 5, מִשְׁפָּט Ps. 119, 108, אָרָח 25, 4, סֶפֶר Dan. 1, 4; such double accusative also standing in Jer. 2, 33, therefore also hast thou taught thy ways to disaster, i. e. disaster is instructed by these ways of thine. More rarely with accus. of the person merely, in the sense to instruct Ps. 71, 17, or absol. 60, 1 to practise (comp. 2 Sam. 1, 18), or the object is omitted 2 Chr. 17, 7 comp. 17, 9; Ezr. 7, 10. With ל of the thing, to lead to a thing Ps. 144, 1; with וְ of the thing to instruct in a thing Is. 40, 14; with מִן of the thing Ps. 94, 12 to teach of or respecting a thing. Sometimes, as in Kal, the infin. follows Jer. 9, 4; Is. 48, 17; Ps. 143, 10. Once it even stands with ל of the person Job 21, 22. Deriv. לִמְדָה, לִמְדָה.

Puh. לִמְדָה (part. m. מִלְמֵד) to be taught,

trained, with accusat. of the thing, שִׁיר 1 Chr. 25, 7, מִלְחָמָה Song of Sol. 3, 8; to be learned, as a practice Jer. 29, 13; of animals, to be trained i. e. tamed Jer. 31, 18; Hos. 10, 11.

Hif. הִלְמִיד and הִלְמִיד = הִלְמִיד (not used) to teach, to instruct, to inform, like the Syr. *ܠܡܕ*, Arab. *تَلَّمَ*. Derivat. מִלְמֵד, מִלְמִיד.

The stem לִמְדָה is still preserved in the Syr. *ܠܡܕ* (for the usual *ܠܡܕܐ*, *ܠܡܕܐ*), in the Ethiop., and after those in the Arabic only in derivatives, and there can be no doubt of the current meaning. The Ar. *لَمَد* (to submit, to be humble) or *لَدَم* (to strike, to push) which have been compared cannot be at all considered. The fundamental signification is the same as in לָדַג to meditate, think, imagine, and proceeds as in *עָשָׂה*, *הָשִׁיב*, *עָשָׂה* from that of binding, attaching, spinning together; conseq. the organic root would be לִמְדָה, also found in מִלְמֵד; comp. the Sanskrit *mad'-ja*, understanding, Greek *μαθ* to learn.

מִלְמֵד see מִלְמֵד.

מִלְמִיד see מִלְמִיד.

מִלְמִיד (compounded of לִמְדָה and מִי, in which case *אֲשֶׁר* has been omitted after מִי) see מִי.

מִלְמָה see מִלְמָה.

מִלְמָה see מִלְמָה.

מִלְמָה see מִלְמָה.

מִלְמָה Ps. 42, 10 and 43, 3 see מִלְמָה.

מִלְמָה (not used) intrans. to glitter, to shine, to lighten, conseq. = מִלְמָה I. (interchanging י and ל), and מִלְמָה, Ar. *لَمَعَ* to glitter, lighten, shine) may have also had the same meaning, if the latter is to be assumed as the stem of *לְמוֹעַל*. Derivat. לִמְיָה = לְמוֹיָה and לְמוֹיָה = לְמוֹיָה which see.

מִלְמָה 1 Sam. 1, 8 see מִלְמָה.

מִלְמָה I. a compound like מִלְמָה, see מִלְמָה.

מִלְמָה II. (from מִלְמָה, together with

לְמוֹ from (לְמוֹר) *fem. glitter, splendour, brightness*, only a part of the proper name לְמוֹאֵל or לְמוֹאֵלָה.

לְמוֹ I. a compound of לָ and מוֹ, see מוֹ = מוֹ.

לְמוֹ II. a subst. see לְמוֹ II.

לְמוֹאֵל (usually *to-God*, i. e. dedicated to God, like the proper name לְמוֹאֵל which see; but as this sort of formation in proper names is unusual, it is better to take לְמוֹאֵל and לְמוֹאֵלָה as analogous to לְמוֹאֵל, לְמוֹאֵלָה, לְמוֹאֵלָה, so that לְמוֹ or לְמוֹ is derived from a verb לְמוֹד or לְמוֹדָה, according to which the appellative meaning would be: *El is brightness, light*) *n.* *p. m.* Prov. 31, 4, for which 31, 1 has לְמוֹאֵלָה.

לְמוֹאֵלָה see לְמוֹאֵלָה.

לְמוֹד and לְמוֹדָה (*pl. לְמוֹדִים*, after the form לְמוֹדִים, *adj. m. accustomed, familiar, with a thing, prop. practised*, e. g. Jer. 2, 24 *familiar with the desert*; Jer. 13, 23 *practised in evil*; a subst. *a disciple*, Is. 50, 4 *a tongue of disciples*, i. e. of learned speakers 54, 13; *an instructed person* 8, 16.

לְמוֹדָה see לְמוֹדָה.

לְמוֹדָה see לְמוֹדָה.

לְמוֹד (not used) *tr. to precipitate, to overthrow, to stretch on the ground, enemies*; Ar. لَمَح the same. Deriv.

לְמוֹדָה (*overthrower, of enemies; wild man*) *n. p.* of one of the patriarchs before the flood, symbolising the period of thirst for revenge, respecting which a popular poem has been preserved Gen. 4, 18-24; 5, 25-31.

לְמוֹדָה see לְמוֹדָה.

לְמוֹדָה (not used) *intr. same as לְמוֹדָה* (which see) *to shine, to glitter*. Deriv. לְמוֹדָה in the proper names לְמוֹאֵל, לְמוֹאֵלָה, where the מוֹ is elided, as in לְמוֹאֵל from לְמוֹדָה.

לְמוֹדָה see לְמוֹדָה.

לְמוֹדָה see לְמוֹדָה.

לְעֵ see לְעֵ.

לְעֵ (with *suff. לְעֵ*) *m. prop. swallowing up, gulping down, hence the swallow or throat* Prov. 23, 2, Targ. לְעֵא, Zab. לְעֵא the same; comp. Arab. جَرَعَ (to swallow), whence the noun for gullet in Ethiopic.

לְעֵב (Kal not used) *intrans. prop. to become pale, to grow pale, with shame, therefore to be ashamed, as the idea of being ashamed proceeds from the same fundamental signification in הָוֵה, הָוֵה, הָוֵה, Talm. לְבָן; identical in its organic root with that in לְבָן, לְבָן II., לְבָן, Greek ἀλβ, Latin alb, alp. In the dialects (Bab. לְעֵב, Syr. لَعِب, Ar. لَعِب),*

where it means *to carry on nonsense, to play pranks, to joke, to sport, to play, to mock*, the fundamental signification has proceeded from the same idea of *being white, clear, serene*, the same metaphor also taking place in שָׁחַק, שָׁחַק (Ar. سَحَّ, سَحَّ to be clear, brightening, white, serene, to laugh).

Hif. הָלַעַב (*part. m. לְעֵב*) *to shame, figur. to mock at, with לְ of the person* 2 Chr. 36, 16 = הָלַעַב 30, 10.

לְעֵב (*part. m. לְעֵב, fut. לְעֵב*) *intr.*
1. *to stammer, to prattle, of the drunken, of a foreign language, conceived of as unintelligible stammering* (see Nifal), *to speak foolishly, thoughtlessly* (see Hifil); identical with the organic root in לְעֵב I., לְעֵב, לְעֵב and with לְעֵב (interchanging ל and ר, see 1). — 2. *to mock, to deride, with לְ of the person* Is. 37, 22, coupled with לְעֵב Jer. 20, 7, Prov. 17, 5, or with לְ of the thing Job 9, 23, but also absol. *to laugh, to be mischievous* Prov. 1, 26; Job 11, 3. Deriv. לְעֵב, לְעֵב.

Nif. הָלַעַב *to stammer, prop. to speak unintelligibly* Is. 33, 19.

Hif. הָלַעַב (*part. m. לְעֵב; fut. לְעֵב*) *to laugh at, to mock, with לְ Ps. 22, 8, לְ 2 Chr. 30, 10 or לְ of the person Neh. 3, 33; seldom absol. Job 21, 3.*

The fundamental signification of stam-

mering, speaking unintelligibly is clearly expressed in לָעַן, if we compare it with the Syr. ܠܥܢܐ, Hebrew לָעַן Syr. ܠܥܢܐ, Ar. لَعَنَ, Targ. לָעַן Syr. ܠܥܢܐ, Ar. لَعَنَ, Hebrew לָעַן, Ar. لَعَنَ &c.; and the transition to the idea of *mocking, laughing at*, which also exists in the Aram. לָעַן, לָעַן, comes through the same medium as in לָעַן.

לָעַן (constr. pl. לָעַנִּי) 1. *adj. m. speaking in stammering, barbarous* (i. e. foreign) words, Is. 28, 11. — 2. *subst. a mocker, jester*, מָעֵנִי (about cakes, i. e. good cheer) Ps. 35, 16. But see מָעֵנִי.

לָעַן (with suff. לָעַנְתִּי) *masc. mockery, derision, scorn*, Hos. 7, 16, Job 34, 7, coupled with קָלַס Ps. 79, 4, פָּז Ez. 36, 4, צָחַק 23, 32.

לָעַן (not used) *tr. same as יָעַר* I. and עָר (עָרָה) *to determine, to establish*, a time, particularly a festival. The Ar. لَعَنَ (to put in order, to hold fast, to bring together) proceeds in like manner from this fundamental signification, only with another application. See יָעַר. Derivat. the proper names לָעֵנָה, לָעֵנָה.

לָעַן see לָעַן.

לָעֵנָה (definite time, feast, comp. יָעַר) *n. p. m.* 1 Chr. 4, 21. See לָעַן.

לָעֵנָה (from יָעַר = יָעַר *feast*, with the formative syllable לָ; a person born at a festival) *n. p. m.* 1 Chr. 7, 26; 23, 7.

לָעַן (not used) *intr. to speak thoughtlessly, foolishly*; Ar. لَعَنَ, لَعَنَ the same, لَعَنَ chatter. To this head is referred by some the word לָעַן Job 6, 3, assuming that the tone is drawn back because of the pause. But this meaning does not suit the subject דָּבָר there, since speaking would lie in the verb itself also. We may therefore either take לָעַן after the Targ. and Theodot. (if such verb be once assumed) as = לָעַן, Targ. לָעַן, *to be cross-grained, fretful, translating therefore my words are so peevish*;

or we may refer it generally to לָעַן (which see).

לָעַן Is. 50, 4 see לָעַן.

לָעַן (*part. m. לָעַן*) *intr. to speak unintelligibly, obscurely, in a foreign tongue*; hence לָעַן Ps. 114, 1 = לָעַן or לָעַן Is. 33, 19, לָעַן 28, 11. A people speaking a foreign language were also thought of as inimical.

The stem לָעַן (Syr. ܠܥܢܐ, ܠܥܢܐ to speak in a foreign tongue, in Egyptian, Arab. لَعَنَ to speak unintelligibly, obscurely) is connected with יָעַן f. (which see), interchanging Yod and Lamed, as also with לָעַן (which see); hence the Talm. לָעַן = לָעַן scorn, disgrace.

לָעַן (Kal not used) *trans. properly to seize greedily with the tongue, therefore to swallow, to eat greedily* (from bulimy), *to devour*, Arab. لَعَسَ gulosus fuit, لَعَسَ avida voravit, لَعَسَ voravit, لَعَطَ to eat, Syr. ܠܥܬܐ to chew, hence ܠܥܬܐ the jaw, from chewing (like mandibula), Talm. לָעַן to eat.

Hif. לָעַן to give to devour GEN. 25, 30.

לָעַן see לָעַן.

לָעַן (not used) *tr. to curse*, after the Arab. لَعَنَ; better probably to be *stinging, tart, sharp, bitter*, though the fundamental signification is the same. Derivative

לָעֵנָה f. a stinging, sharp, bitter herb, Prov. 5, 4, wormwood, which is noxious and poisonous DEUT. 29, 17 (comp. Apoc. 8, 11); conseq. the figure of a hard lot LAMENT. 3, 15, and of misfortune JER. 9, 14. To read לָעֵנָה Prov. 15, 28 with Ibn G'andach as לָעֵנָה, the plur. of לָעֵנָה, is unnecessary. Phenice. לָעֵנָה (Diosc. 4, 15) the name of an herb or shrub.

לָעַן (not used) *intr. to burn, to glow*, = לָעַן, whence is commonly derived לָעַן (which see). But see לָעַן; לָעַן.

לִפֹּר (not used) *intr.* to appear, to glitter, to shine, Arab. **لَمَز** (to be white, to lighten), **لَمَط** (to be white).

לִפֹּר (not used) to shine greatly, to be very luminous, of a torch. Deriv. **לִפְרִי**, and the proper name **לִפְרִיָּהוּ**.

לִפְרִי (*plur.* **לִפְרִיִּים**, *constr.* **לִפְרִיָּהוּ**) *m.* prop. the light-giving, hence a torch, GEN. 15, 17; JUDGES 15, 4 5; ZECH. 12, 6; DAN. 10, 6; lightning EX. 20, 18, striking out of a smoking furnace, i. e. out of a thunder-cloud GEN. 15, 17, therefore parallel with lightning NAB. 2, 5; DAN. 10, 6; comp. APOC. 4, 5. For **לִפְרִי** JOB 12, 5 see **לִפְרִי**. Targ. **לִפְרִי**, Syr. **لَمَظ**, Phenic. **לִפְרִי** the same, whence the Greek **λαμπάδ-ες**, **λαμπάς**, Latin **lampas**, and the verb **λάμπω** (*m* inserted before *p*).

לִפְרִיָּהוּ (*lightnings*) *n. p. m.* JUDGES 4, 4; comp. **בִּרְקָא** 4, 6, Phenic. **בִּרְקָא** (*Barc-as*) *n. p.* of Pygmalion's brother, **בִּרְקָא** *n. p. fem.* of the nurse of Sichaeus (Virg. Aen. 4, 632). The *pl.* in **רִי** is here selected for the sake of distinction from **לִפְרִיִּים**.

לִפְרִי 1 KINGS 6, 17 see **פְּרִיִּים**.

לִפְרִי as a prepos. see **פְּרִיִּים**.

לִפְרִיִּים see **פְּרִיִּים**.

לָפַח (*fut.* **לִפְחֹח**) to bend, to bow, to crook, to turn (Kimchi), after the Arab. **لَفَت** (to bend, to incline), and like the fundamental signification in **לָבַח** (which see); Phenic. **לָפַח** the same, whence **לָפַח** (a sinking, a turning in) *n. p.* of a locality, Gentile **לָפַח** (on a Sard. inscription). Hence 1. to turn aside, JOB 6, 18 the travelling caravans (read **לָפַחֵיהֶן** from **לָפַח**) turn aside (read **לִפְחֹחֵיהֶן**) their course. — 2. to embrace, to clasp, JUDGES 16, 29 (Targ., Rashi). (Bending down to the ground, overturning is not expressed, till it is in 16, 30 by **נָתַח בְּרֹאשׁוֹ**.)

לָפַח (*fut.* **לִפְחֹח**) to bend oneself, to turn oneself, to incline oneself, in order to look after RUTH 3, 8; to turn, to

meander, JOB 6, 18 (according to the common reading).

לָצִיץ (from **לָצַץ**) *m.* mocking, derision, scorn (in the various applications of the verb) PROV. 1, 22; **לָצִיץ** 29, 8, Is. 28, 14 = **לָצִיץ**.

לָצִיץ belonging to **לָצִיץִים** Hos. 7, 5 see **לָצִיץ** Pih.

לָצִר (not used) *tr.* same as **לָצַר** (*Ibn Grand*) to guard, to watch, to control, to oversee, interchanging **ל** and **נ**, as in **לָצַר** = **לָצַץ** &c.; therefore applied to **παιδαγωγός** and **τροφός**, to overseers of eating and drinking, working and acting. Deriv. **מְלָצִר**.

לָקֶרֶם (*fortification, a secure place*) *n.* *p.* of a border-town in Naphtali JOS. 19, 33, afterwards called **לָקֶרֶם** (J. Meg. 1, 1); it is said to be identical with **בְּפָר** or **בְּפָר** on the shore of lake Cinnereth.

לָקַח (once **לָקַח** = **לָקַח** instead of **לָקַח** Ez. 17, 5, pointed with Kametz to distinguish it from the imperative; once with *suff.* **לָקַח** Hos. 11, 3 instead of **לָקַח**; *part.* **לָקַח**, *pl.* **לָקַחִים**; *inf. absol.* **לָקַח**, *constr.* **לָקַח**, once **לָקַח** 2 KINGS 12, 9, with *suff.* **לָקַח**, **לָקַח**; *imp.* **לָקַח**, more frequently **לָקַח**, **לָקַח**; *fut.* **לָקַח**) *tr.* prop. to take, lay hold of, seize, with the hand; the stems **לָקַח** and **לָקַח** connected with it expressing taking or seizing with the lips or tongue; from the fundamental signification to cleave to a thing, to attach to (like the Ar. **لَحَقَ** and **لَحِقَ**), which the grasping or seizing a thing is; comp. the Greek **λάγω**, **λαγγάνω**; Phenic. **לָקַח**. In usage 1. to take, with accusat. of the object GEN. 8, 9 20; 1 SAM. 16, 23; 2 SAM. 22, 17; to catch, with **א** of the member with which Ez. 8, 3; seldom with **ל** of the pers. JER. 40, 2. Sometimes it stands, like the Greek **λαβών** (Viger, Herm. p. 352), to express the following verb more circumstantial-ly, pleonastically as it were, 2 SAM. 18, 18; **לָקַח** to take away from a thing

GEN. 6, 21; LEV. 4, 25. *To take from one* is expressed by לקח מִיִּדִּד NUM. 5, 25, מִיִּדִּד LEV. 7, 34; whence is also expressed by מִיִּדִּד Is. 6, 6. With לְ as a dat. commodi is *to take for oneself* GEN. 38, 23; NUM. 8, 16; yet this is also used to express a certain intimateness, participation of the actor (see לְ page 715^b) EX. 30, 23; LEV. 9, 2; JOB 2, 8. Of certain expressions with לְ we have to note: a) *to take to wife*, i. e. *to marry* GEN. 6, 2, 1 SAM. 25, 43, fully אָשָׁה לְ GEN. 4, 19 or אָשָׁה לְ 12, 19, in later language נָשָׂא (Aram. נָכַח) with the same ellipsis EZR. 9, 2; 2 CHR. 24, 3. Of a father it is said לְ אָשָׁה לְ to take a wife for the son GEN. 34, 4 or לְ אָשָׁה לְ 24, 4. אָשָׁה or נָשָׂא are left out, when מִן stands with the noun whence the wives are taken EZ. 34, 16. b) מִיִּדִּד לְ to take one before his eyes, not behind, i. e. to catch JOB 40, 24. — 2. *to take away*, of enemies GEN. 34, 28, as prey 1 SAM. 12, 3, with the addition בְּחִזָּקָה (by violence) 2, 16, מִיִּדִּד לְ to take the life of one, i. e. to kill 1 KINGS 19, 10, PROV. 1, 19, also לקח alone JOB 1, 21; to lead away, as a prisoner GEN. 14, 12; 1 SAM. 19, 14; בְּחִזָּקָה לְ to take away the blessing GEN. 27, 35; מִיִּדִּד לְ JOB 12, 20 to take away the understanding of the aged, i. e. to cause it to vanish; to snatch away, from the midst of the living GEN. 5, 24; 2 KINGS 2, 3 5; to hurry away PROV. 24, 11; PS. 49, 16; JER. 15, 15; figur. to tear away, JOB 15, 12 why does thine heart tear thee away?; to take away i. e. to swallow up JOB 3, 6. — 3. *to take* i. e. *to conquer*, cities, countries NUM. 21, 25; DEUT. 3, 14; JUDGES 11, 13; figur. to take i. e. to gain PROV. 6, 25; 11, 30. — 4. *to take along with*, i. e. *to lead*, to conduct, with accus. of the person or thing, and לְ of the place NUM. 11, 16; 23, 27; JOB 38, 20 that thou takest it to its boundary-line?; also with לְ of the person, to whom something is taken GEN. 48, 9, with לְ whither it is led PROV. 24, 11; or the infin. with לְ follows EX. 14, 11. — 5. *to procure* GEN. 18, 5; to bring 1 KINGS

17, 11; 2 KINGS 3, 15; to fetch GEN. 20, 2; 1 SAM. 16, 11; to send for, with מִן of the place whence AM. 7, 15. — 6. *to receive*, לָקַח 1 SAM. 12, 3, אָשָׁה AM. 5, 12, לָקַח, with מִיִּדִּד of the person JUDGES 13, 23; to accept, תָּקַח Ps. 6, 10, אָמַרְיִים PROV. 2, 1, חֹרֶדָה JOB 22, 22; to obtain GEN. 4, 11; NUM. 23, 20; Is. 40, 2; figur. to perceive, i. e. to receive with the ears JOB 4, 12. — 7. *to undertake*, to presume NUM. 16, 1; 2 SAM. 18, 18; comp. capere conatum; hoc sibi sumit. — 8. In later Hebrew to procure, to buy 2 SAM. 4, 6; NEH. 10, 32. PROV. 31, 16 she thinks of a field and buys it (Kimchi). Phenic. לָקַח (fut. יִלְקַח Mass. 20) the same. Deriv. לָקַח, מִלְקָח, מִלְקָח, the proper name מִלְקָח.

Nif. לָקַח (inf. constr. הִלְקַח, fut. יִלְקַח) pass. of Kal, to be taken away, 1 SAM. 21, 7 (by enemies), to be captured 4, 11, to be taken up 2 KINGS 2, 9; to be snatched away EZ. 33, 6, to be brought, with מִן whither ESTH. 2, 8 16.

Puh. לָקַח (without imperf.) to be taken, with מִן of that whence GEN. 2, 33 (לָקַח instead of לָקַח); 3, 19; to be purloined JUDGES 17, 2, to be carried away Is. 52, 5, JER. 48, 46, to be hurried away Is. 53, 8, to be snatched away 2 KINGS 2, 10, to be taken up, as a curse JER. 29, 22.

Hof. הִלְקַח (only fut. יִלְקַח) to be brought GEN. 18, 4, to be fetched 12, 15, to be torn away Is. 49, 24.

Hithp. הִתְלַקַּח (part. fem. מְתְלַקַּח) to hold into one another, to twist into one another, to lay hold of one another, of chains; figur. מְתְלַקַּח אֵשׁ fire (chain-like) taking hold on itself, i. e. lightning EX. 9, 24; EZ. 1, 4; comp. פְּרָדִים (knots, lightnings) PS. 11, 6, Ar. سلاسل (chains, lightnings).

לָקַח (with suff. לָקַחְי) 1. m. prop. the receiving (see PROV. 2, 1), learning, instruction received, wisdom, PROV. 1, 5; 9, 9; 16, 21; doctrine, which one spreads; instruction DEUT. 32, 2; principles JOB 11, 4; comp. קָבָלָה what is received, doctrine, Greek παραλαμβάνω (Herod. 1, 38), Malt. לִקְחָה (laqcha) law. —

with a sharp pronunciation of *d*, like that of *n* in קָטָן *m.* 1. *juice*, of life Ps. 32, 4 (Targ. *Ibn Esra*) comp. DAN. 10, 8, connected with the idea of moistening, as is *succus* with Germ. *saugen*. — 2. *fat*, a *fat cake*, NUM. 11, 8 a *fat cake* of oil.

לָשׁוֹן (from לָשׁ i. e. לִישׁ II. which see; constr. לָשׁוֹן, as in לָשׁוֹן from לִישׁ the constr. state is לָשׁוֹן, with suff. לָשׁוֹנִי; pl. לָשׁוֹנוֹת, with suff. לָשׁוֹנוֹתָם) *f.* (like other names of the parts of the body; masc. Ps. 22, 16 and Prov. 26, 28 according to a peculiar acceptation) prop. *the licker* (comp. Arab. لَفْلَق the licker, the tongue; see לִישׁ II.), hence 1. *the tongue*, the member with which one licks or swallows, in men or animals JUDGES 7, 5; Ps. 68, 24; 137, 6; LAMENT. 4, 4; Ez. 3, 36; comp. Ar. لَسَّ to swallow, لָسَّ to lick, لָسَّ to taste; but לָשׁ is commonly thought of a) as the instrument of speech, and דִּבֶּר applied to it Ps. 39, 4, Job 33, 2 (see דִּבֶּר), which may also be omitted in comparisons Ps. 45, 2; hence like פֶּה *speech*, *language*, determined more exactly by the following noun e. g. שִׁקָּר Ps. 109, 2, הִקְבִּיִּים Prov. 15, 2; or לָשׁוֹן alone is used for *speech* Prov. 15, 4; 18, 21; Is. 33, 19, with פֶּה or דִּבֶּר in the parallel place. In order to denote that speech is ready on the tongue, לָשׁ is coupled with בָּ Job 6, 30, Ps. 139, 4, עַל 2 SAM. 23, 2, Prov. 31, 26 or תַּחַת Ps. 10, 7; 66, 17; speech being thought of as *in*, *upon* or *under* the tongue; צִלְ-שִׁטָּתִים PSALM 16, 4, תַּחַת שִׁטָּתִים 140, 4 being also used. Sometimes לָשׁ is employed in a concrete sense for the *speaker*, when שִׁקָּר Prov. 6, 17, מְרִמָּה Ps. 52, 6, תִּהְיֶהכֹחַ Prov. 10, 31 and other words follow in the genitive; and it is so construed also with the masc. Prov. 26, 28. On לָשׁוֹן רְמִיָּה Ps. 120, 2 see רְמִי. — b) as an instrument of cutting, sharp speech Ps. 64, 5, of scourging calumny Job 5, 21, of false witness JER. 18, 18, of faithlessness to a promise Ps. 140, 12, of facility in speaking and

exorcising Eccl. 10, 11, of report, Ez. 36, 3 and *ye are taken up on the lip* (i. e. in the speech) of the tongue (talkers). — c) in the most general sense: *language*, i. e. the distinguishing idiom of a people, e. g. לָשׁוֹן כַּשְׁדִּים DAN. 1, 4 *the language of the Chaldeans*, i. e. the Aramaean, which the Jews commonly did not understand (2 KINGS 18, 26 27); applied generally to every language spoken by peoples GEN. 10, 5; NEH. 13, 24; ESTH. 1, 22; לָשׁוֹן אַחֶרָה Is. 28, 11 *another* (i. e. a foreign) *language*, as the Assyrian was to the Hebrews 33, 19. Hence it is synonymous with נֹדֵי and כֶּם Is. 66, 18, used especially at a later period (DAN. 3, 4 7 31; 5, 19), inasmuch as language is considered the distinguishing mark of a people. — 2. Transferred to inanimate things like a tongue, e. g. לָשׁוֹן זָהָב JOSH. 7, 21 *a tongue-like bar of gold*; לָשׁוֹן אֵשׁ Is. 5, 24 *a tongue of fire*, i. e. a tongue-like flame stretching forwards, comp. κλώσσαι ὡς εἰ πυρός ACTS 2, 3, Arab. and Pers. the same; לָשׁוֹן הַיָּם *a tongue of the sea* JOSH. 15, 5, or also לָשׁוֹן הַיָּם alone 15, 2. Phenic. לָשׁ the same, hence אֶלְשָׁן אֶלְשָׁן, Ἀλσωνάφ i. e. βούλωσσαν, Ar. لسان الثور, the name of a plant (Diosc. 1, 126); לָשׁ the same, also written אֶלְשָׁן אֶלְשָׁן Ἀλσωνάφ. Hence

לָשׁוֹן (Kal not used) *denom.* to use the tongue (as an instrument of speech).

Pih. לָשׁוֹן (after the form בִּבְרָךְ, where ב is looked upon as a guttural which does not take Dagesh; *part.* מְלָשֵׁן after the form מְבַרְכֶה) to make slander Ps. 101, 5 K'ri, where מְלָשֵׁן is the part m. in the construct state with Yod appended.

Po. לֹוֶשֶׁן (*part.* מְלוֹשֵׁן) the same Ps. 1. c. K'tib.

Hif. הִלְשִׁין (*part.* מְלִשִּׁין, *fut.* יִלְשִׁין) to irritate or make to slander Prov. 30, 10.

לִשְׁךָ (not used) *intr.* to encamp, to lie, to abide (in a place), therefore to settle, to encamp, to rest, to dwell (cognate in sense שָׁכַן, comp. French *loger* from the Latin *locare*), identical in its organic root לִשְׁךָ with that in לִשְׁךָ (which

see) to *abate* (of wrath, a flood, a tempest); as the Latin *lĕg-o*, Greek *λέγω*, German *legen* &c. may be connected with the Latin *loc.* לִּי II. is a collateral form to the derivative noun, not to be interchanged with לִּי I. The meanings to *join*, to *attach* to, to *be united*, *appended*, which the Ar. لَسَقَ, لَصِقَ, لَرَقَ &c. have, are not to be brought under this head, since they are obviously nothing more than collateral forms of نَسَق, נָשַׁק. Deriv. לִשְׁקָה.

לִשְׁכָּה (with *a* of motion לִשְׁכָּה, *pl.* לִשְׁכָּה, *constr.* לִשְׁכָּה; three times לִשְׁכָּה, *pl.* לִשְׁכָּה) *f.* a *depot*, a *cell* NEH. 10, 38; 1 CHR. 9, 26; a *dining room*, an *assembly room* 1 SAM. 9, 22; *chamber of the king's scribe* JER. 36, 12 20 21; *the cell of the ministering priest* EZ. 40, 44; 42, 13; *secret chamber* EZR. 10, 6, for *treating with wine* in JER. 35, 4 5, for *reading the prophets' writings* JER. 36, 10; a *room*, for all classes of *priests* EZ. 40, 45, or for individual *priests*, *courtiers*, *door-keepers* &c. JER. 35, 4; 36, 10; EZR. 10, 6; NEH. 13, 4; a *magazine*, under an *overseer* 1 CHR. 9, 26; 2 CHR. 31, 12; also an *entire building with chambers* NEH. 13, 5 9; EZ. 42, 5. The LXX, Aq., Symm. and Theod. translate it by γαζοφυλάκια, ἐξέδραι, παστοφόρια, σκηναί, οἶκος, κατάλυμα, θάλαμος, according to the requirement of the context.

As to the derivation, the word is to be explained like the French *loge*, *logis* from *loger*, the German *Lager*; as *cubiculum* is formed from *cubo*. The Greek *λέσχη* may have come from the Semitic, through the Phœnician.

לִשְׁם (not used) *intr.* 1. to *shine*, to *glitter*, of the red colour of the *jacinth* or *opal* (λίγυριος, *ligurius*), identical in its organic root לִשְׁם with that in לִשְׁם-דָּ (which see), לִשְׁם (לִשְׁם). — 2. Metaphor. to *be fat*, *fruitful*, *firm*, *strong*, of places, the same metaphor being found with respect to לִשְׁם, belonging to the proper names לִשְׁמֹן, לִשְׁמֹנָה. A comparison with the Arab. لَسِم (to lick, to

swallow), لَسِم (to join, to be attached to), as *ulterior developments* of لَس (to lick) = Hebr. לִשְׁם (לִשְׁם II.), is not tenable here; as little is the Ar. لَثِم to break. Deriv. לִשְׁם 1 and 2.

לִשְׁם *m.* 1. the name of a red-shining precious stone Ex. 28, 19; 39, 12; according to the versions (LXX, Vulg.) *the opal* (λίγυριος, *ligurius*), or *jacinth*, so called in any case from the reddish i. e. shining and glittering colour; comp. לִשְׁמֹן. — 2. (*fortress*) *n. p.* of a city in the north of Palestine JOSH. 19, 47, elsewhere called לִשְׁם JUDGES 18, 7 14 27.

לִשְׁן see under לִשְׁן.

לִשְׁן (from לִש or לִשְׁם = לִש; *def.* לִשְׁן; *pl.* לִשְׁנִים) *Aram. f.* same as Hebr. לִשְׁן in meaning 2. DAN. 3, 4; 5, 19; 6, 26; Syr. لِسَان, Ar. لِسَان the same.

לִשְׁן same as לִשְׁן see לִשְׁן.

לִשְׁע (not used) *tr.* to *split*, to *separate*, to *rend asunder*, the ground, to *break through*, of a spring; identical in its fundamental signification with לִחַץ (to break asunder, to bite asunder), לִחֵץ (to break through, to make hollow), Ar. لَسَعَ (to tear or split asunder), لَخَعَ (to cut asunder); and the organic root לִשְׁע is also in לִשְׁע, לִשְׁע-רָ (Ar. وَسَعَ to cleave asunder, to be wide), לִשְׁעָה, לִשְׁעָה (לִשְׁעָה) &c. &c. Deriv. the proper name לִשְׁעָה.

לִשְׁעָה (the breaking through of water, spring-place) *n. p.* of a city east of the Dead Sea GEN. 10, 19, which was called קַלִּירְהֵי, i. e. Callirrhoe, on account of its warm springs, by Jer. Targ. I. and II., Gn. Rabba ch. 37, Jer. Meg. ch. 1 and Jerome (Quaest.). See Josephus Ant. 17, 6; B. J. 1, 33, 5. From this Greek appellation קַלִּירְהֵי, abridged קַלִּיר, the Galilean Synagogue-poet in the 6th century got the name *Elasar Kalir*.

לִשְׁשָׁם *Aram.* see לִשְׁשָׁם.

לִח 1 SAM. 4, 19 instead of לִחָה see לִחָה.

Among other observations upon *Mēm* in word-building the following may be worthy of attention: 1. its prosthetic application in the formation of nouns and participles, in order to give the word the collateral idea of an objective *who? what?* and to attach the leading conception thereto; corresponding to the extra-Semitic noun-endings *-ma*, *-ment*, *-mēna*. Accordingly it is used: a) to form participles, where the interior formation does not make itself sufficiently observable, i. e. in Pih., Puh., Hif., Hof. and Hithp., e. g. מְחַבֵּק, מְחַבֵּק, מְחַבֵּק, מְחַבֵּק, מְחַבֵּק. b) to form certain nouns from verb-ideas, for the purpose of denoting *a thing* or *a somewhat* to which the verb-idea is to be referred; resembling the extra-Semitic endings in *-man*, *-mat*. This change of the verb-idea into a noun is either effected by the prefixed *m* announcing the place of the action, e. g. מְרִיעָה *pasture*, i. e. where feeding is, מְקֻשָּׁ, מְקֻשָּׁ &c. (*Mēm loci*), or by its expressing the time in which something takes place, e. g. מוֹשֵׁב *Ex.* 12, 40 *continuance of dwelling*, or an instrument by which the action is performed e. g. מְסַחֵף *key*, מְזַמְרָה *a pruning-knife*; or its sets forth the idea generally in a vivid form, e. g. מְלָקוֹחַ *what is taken*, i. e. *booty*, מְרִדָּק *what is distant*, i. e. *distance, remoteness*; hence as an infin.-noun, as מְדַבְּרָה *Am.* 4, 11, מְסַאֲרָה *Ez.* 17, 9, מְרַע *Dan.* 11, 27. It is only by a metaphorical transference, that such words receive a personal sense,

מִמְשָׁל, מִשְׁנָה, מִלְאָךְ, מִרְצֵ, מוֹדַע. — 2. The termination -m in nouns, adjectives and adverbs, which is, as it appears, of like signification with -n, and with the endings -na, -an, -nd, -nis, -nam in extra-Semitic languages. This termination, according to the vowels, that precede it, is a) -־ם, -־ים, -־ן, used in the formation of substantives, adjectives and adverbs, e. g. in the subst. דָּרוֹם *south* (from דָּר, *ransom*, and in larger, looking like quadriliteral, nouns, as הַרְקָם *a writer of hieroglyphics*, מִרְלָם *an axe*, the proper names גִּרְלָם (*fellings*), הִרְלָם, חִרְלָם, &c.; as an adjective-termination, e. g. עִירָלָם *naked*; as an adverbial ending, e. g. מוֹמֶנְטָלָם *momentarily* from מוֹמֶנְט, שְׁלָלָם from שָׁלַל, הָלָם from הָלָה, מָלָם from מָלָה. b) -־ם with substantives, e. g. סִלְכָם *ladder*, לוֹכָם *locust*, the proper names חוֹרָם, הִרְרָם, חוֹשָׁם, אֹרָם, בִּלְכָם, אֶחָם, &c.; with adverbs, as יוֹמָם, רִיקָם, אֶמָם, חָקָם, רִדְמָם, שָׁגָם, מִחְרָם, &c. c) -־ם, by which means segolate-forms originate, that are to be referred to shorter words, e. g. לָחֶם *juice* JER. 11, 19 from לָחַץ, עֵצָם *wood* EZ. 24, 5 from עֵץ, and so perhaps גֶּשֶׁם, גִּרָם, וֶרֶם (comp. Sanskrit *sri*), בָּרָם (comp. *בָּר*), חָלָם (comp. *חָל*), עָלָם (comp. *עוֹל*), נָחָם, &c. — 3. As a light external addition in the formation of participles, also in the masc. plural-ending, there are certain cases, where it is lost. Thus a) in the case of participles, when they become adjectives or substantives, e. g. מִאֲוָן Ex. 9, 2 *unwilling*, especially in the strong Pihel-forms, e. g. שׁוֹמֵם LAMENT. 1, 13 *frightened*, רוֹמֵם Ps. 118, 16 *victorious*, עוֹלָל JER. 44, 7 *a suckling*, שׁוֹבֵב MIO. 2, 4 *an enemy*, הוֹלָל Ps. 75, 5 *a madman*, לִצְיָן Hos. 7, 5 *a mocker*, from מִמְאָן, מִשְׁמָם, מִרוֹמָם, מִעוֹלָל, מִשׁוֹבֵב, מִהוֹלָל, מִלּוֹצֵץ, with which they are still interchanged occasionally. In Puhā this is also the case where the participial character remains, e. g. אֶבְלָל Ez. 3, 2, לָחָה 2 Kings 2, 10, יוֹלָה JUDGES 13, 8, מוֹרָם Is. 18, 2 7, שָׂרָה JER. 29, 17, יוֹקֵשׁ ECCL. 9, 12, מוֹדַע PROV. 25, 19, arising

from מִשְׁעָר, מִמְרָט, מִיָּלֶד, מִלְכָּה, מִאֲבָל, מִיָּקָשׁ, מִמְעֵרָה, מִיָּקָשׁ. b) the *m* in the masc. plural-ending -ם, e. g. עָמִי Ps. 144, 2, LAMENT. 3, 14, רִמּוֹנֵי SONG OF SOL. 8, 2, מִנִּי Ps. 45, 9, הָצִי 1 SAM. 20, 38 K'tib, instead of עָמִים, רִמּוֹנִים, מִנִּים, הָצִים. So too the *m* in the dual-ending -ים, e. g. יָרִי Ez. 13, 18 instead of יָרִים.

מ in מִיָּה Ez. 8, 6 see מִיָּה.

מִ (i. e. מִה coupled with the following word so closely, that a Dagesh forte comes into the place of ה) in מִיָּה Ex. 4, 2, מִלְכָּם Is. 3, 15, מִחֲלָאָה MAL. 1, 13, לִמְבַּרְאשׁוֹנָה 1 CHR. 15, 13; see מִיָּה.

מ before words beginning with ח, ע, ר, for מן, see מן.

מ before words beginning with ה or ח, arising out of מן, see מן.

מִ i. e. מִ with Dagesh forte following, see מן.

מִ Aram. same as Hebr. מִיָּה (which see) *what, something, מִיָּה that which* EZR. 6, 8.

מִ the organic root of מִיָּה, מִיָּה, מִיָּה which see.

מִ (not used) Aram. intr. same as מִיָּה in Hebrew. Deriv. Aram. מִיָּה.

מִ (pl. with suff. מִיָּה) *m. a store-house (from מִיָּה), a granary* JER. 50, 26, LXX ἀποθήκη.

מִ (with suff. מִיָּה; from מִיָּה) *m. 1. power, strength, firmness, intimacy, DEUT. 6, 5; 2 KINGS 23, 25. — 2. an adv. (other nouns in the accus., e. g. רִיבָה haughtily, בְּטָח safely &c. being also used as adverbs) much 2 CHR. 35, 23, exceedingly NUM. 14, 39, entirely Ps. 79, 8, extraordinarily 97, 9, quickly, soon, 1 SAM. 20, 19; prop. mightily, energetically. In these senses מִיָּה stands after verbs (GEN. 4, 5; 7, 18; 19, 3; EX. 1, 20), adjectives (GEN. 1, 31; 12, 14; EX. 9, 3), and even after other adverbs (GEN. 15, 1; 2 CHR. 33, 14), to give force to the ideas expressed by the verbs, adjectives and adverbs. As a word of intensifying it is sometimes doubled, with the meaning *very much, too much, totally**

NUM. 14, 7; 1 KINGS 7, 47; 2 KINGS 10, 4; for which, however, מִיָּה is oftener connected with prepositions, as עִדְּמִיָּה *very much* GEN. 27, 33, 1 SAM. 11, 15, בְּמִיָּה מִיָּה 2 CHR. 16, 14, מִיָּה GEN. 17, 2 6 20; Ez. 16, 13. Phenice. מִיָּה the same (Sid. 16, 10; 17, 13).

מִ (not used) *to be much, numerous* (of a round number, of a multitude, like רִבְבִּי I. belonging to רִבְבָּה), *to be wide, extended, comprehensive* (in space), Ar. مَالٍ *tr. to make wide*. In Sanskrit mah has the same meaning, since mahā, mahat (*great*) proceeds from it; in like manner the Zend. meh, maé, mâo, Greek μέγ-ας, Latin mag-is, magnus, Pers. mih (*great*), Gothic mag-an (*to be able*), German meh-r, English more, Coptic meg *to be much* &c., only that it sometimes expresses an extension in space, sometimes in number. The organic root מִיָּה (Aram. מִיָּה) may therefore be merely the weaker form of the organic root in מִיָּה; the Sanskrit mah also signifying *to grow*. Deriv. מִיָּה.

מִ (after the form מִיָּה, מִיָּה; there has also existed a form מִיָּה like רִעִיָּה, רִעִיָּה; constr. מִיָּה; dual מִיָּה instead of מִיָּה; plur. absol. and constr. מִיָּה, the helping vowel - remaining, but also מִיָּה 2 KINGS 11, 4 9 K'tib from מִיָּה) *femin. 1. a multitude, a heap, numerosity* (see מִיָּה), then *a hundred*, after the analogy of מִיָּה and רִבּוֹ, a large, round sum (ECCLES. 6, 3 omitting the noun), parallel to רִבּ (1 SAM. 2, 5) or an indefinite one LEV. 26, 8. As the definite number *one hundred* it stands a) in the absol. state before nouns whose number it determines, and which follow sometimes in the sing. GEN. 17, 17, DEUT. 22, 19, 2 SAM. 8, 4, 1 KINGS 18, 13, sometimes in the plur. GEN. 26, 12; 1 KINGS 18, 4; 1 CHR. 21, 3; 1 SAM. 25, 18. The same is the case with מִיָּה, where the sing. sometimes follows GEN. 11, 23, 1 SAM. 18, 17, and sometimes the plur. 2 SAM. 14, 26; or the number follows the noun GEN. 32, 15. On the

contrary מאה determining the noun אלה follows it only in the sing. b) in the constr. state, where the noun follows sometimes in the sing. GEN. 11, 10, Ex. 38, 25, ESTH. 1, 4, sometimes in the plur. Ex. 38, 27. c) Rarely and only in later writings is the defining מאה put after a noun 2 CHR. 3, 16; 4, 8; 7, 5; EZR. 2, 69. Quite irregularly does מאה with the article follow Ez. 42, 2; hence the LXX read מאה מאה. d) In the accus. as an adv. a hundred-fold, a hundred-times, in which sense we have sometimes the absol. state Prov. 17, 10 (where מאה should not be supplied), sometimes the constr. state ECCLES. 8, 12. e) the hundredth, i. e. one of a hundred, one per centum NEH. 5, 11; comp. the centesima of the Romans, which was probably paid monthly. f) With prepositions במאה for a hundred, followed by a noun in the sing. GEN. 33, 19, 2 CHR. 25, 6, or plur. 1 SAM. 18, 25; למאה out of a hundred JUDGES 20, 10; למאות by hundreds 2 SAM. 18, 4; comp. מאות NUM. 31, 14. — 2. (extent, greatness, only in מגדל המאה tower of extent, i. e. giant-tower) n. p. of a tower in Jerusalem NEH. 3, 1; 12, 39. Phenice. מאה the same, Talm. also מאה.

מאה (in Biblical Aramaeism for מאה, dual מאה and Targumic מאה; plur. in the Targ. מאה, constr. מאה, def. מאה from a sing. מאה, and מאה Aram. fem. same as Hebr. מאה DAN. 6, 2; EZR. 6, 17.

מאה only in Ez. 27, 19, where Aquila and Syr. read מאה (see proper name מאה), the Vulg. מאה, and the LXX מאה, thus taking מאה and מאה as proper names. The ancients have understood it as a noun from מאה = גל to spin, i. e. spun. See מאה.

מאה (from מאה; only pl. מאה, also מאה according to mss.) m. desire Ps. 140, 9.

מאה (fluctuating between מאה and מאה, it is, however, from מאה masc. want, deficiency, hence a spot, bodily

DAN. 1, 4. מאה JOB 31, 7 is from מאה (which see); comp. DEUT. 13, 18 דבק ביד מאה. See מאה.

מאה (once in a few mss. 2 KINGS 5, 20 מאה, and once JOB 31, 7 abridged מאה) pron. indef. whatever, quidquid, -quam NUM. 22, 38; 2 KINGS 5, 20; JOB 31, 7. Considered as a noun it follows, like מה, the construct state in the genitive, determining it more exactly, e. g. מה משה DEUT. 24, 10 any gift, prop. a gift of any kind; comp. דבר מה NUM. 23, 3. With the negative particles לא (GEN. 39, 6; DEUT. 13, 18), אין (JUDGES 14, 6; 1 KINGS 18, 43), אל (1 SAM. 21, 3) it means nothing, nihil, nothing at all, none at all. The abridged form מאה JOB 31, 7 is identical with the longer (Kinchi), and is therefore in no wise (with Maurer) to be regarded as a feminine (Ibn Par-chon). It is moulded together from מה מה what and what, quidquid, where מה has not the meaning or (Simonis, Ewald), but and (Furst), as ו and has come from ו, which is connected indeed with ו or, like the Latin vel (or) with ve (and); on which account it is equivalent in form to מה ומה, without assuming this to be the basis. As מה rejecting the ה is elsewhere pronounced and written along with the following word (see מה) and the vowel a is shortened or wholly lost (comp. מה from מה; Phenice. למ = Hebr. למ; Arab. كَمَا from كَمَا; Bab. מאה from מאה and מאה), and as the same sort of compound, with a very great variety of abridgments and polishings, is used in the Arab. ما quidquid, Syr. ما and ما whatever, from ما, whence has originated in the Targ. מה Prov. 27, 7 and מה, Targumic מה = Hebr. מה-מה, to express whatever: the above acceptation, as well as the contraction into מאה, מאה, appears unquestionable. The drawing back of the accent is often found in compounds of מה, as in מה, and elsewhere in reduplications, e. g. מה, מה.

מָאֹס (from מָאָס I.) *m. refuse, anything contemptible* LAMENT. 3, 45, coupled with קָחִי.

מְאֹר (from אֹר; *constr. מְאֹר, plur.* מְאֹרִים (*לְרוֹחַ, לְרוֹחַ*) *m. prop. luminous place or luminous body, hence light, a light, as an element, of the sun and moon* GEN. 1, 14 16; Ps. 74, 16; *light as a phenomenon, illuminating* Ps. 90, 8; מְנוֹרָת דָּבָר *a candelabrum* NUM. 4, 9, comp. Ex. 25, 6; fig. *brightness* PROV. 15, 30 a symbol of cheerfulness.

מְאֹרָה (from אֹר) *f. place of light, opening, hole, Is. 11, 8, if it be not מעֹרָה.*

מֵאָז see אֵז.

מֵאָזֶן (from מֵאָזֶן, only *dual* מֵאָזֶנִּים, *constr. מֵאָזֶן*; from מֵאָזֶן I.) *fem. a balance, dual on account of the two scales* LEV. 19, 36; Ps. 62, 10; Job 31, 6; different from מֵאָזֶן (which see).

מֵאָזֶן (only *dual* מֵאָזֶנִּים) *Aram. f. the same* DAN. 5, 27.

מְאִירָה see מְאִירָה.

מֵאֵכֶל (from אָכַל; *constr. מֵאֵכֶל, with suff. מֵאֵכֶלְךָ, מֵאֵכֶלְכֶם*) *m. (fem. only in HAB. 1, 16) prop. what is eatable, what serves for eating, hence food* JUDGES 14, 14, EZR. 3, 7, coupled with drink; *nourishment, victuals* DAN. 1, 10; PROV. 6, 8; with שֶׁלֶחָן 1 KINGS 10, 5 *table-allowance; provender, of animals* DEUT. 28, 26; מֵאֵכֶל פֶּה PSALM 44, 12 *flock for slaughter; מֵאֵכֶל דָּבָר DEUT. 20, 20 fruit-trees; product of the field* HAB. 1, 16, corn 2 CHR. 11, 11.

מֵאֵכֶלֶת (*pl. מֵאֵכֶלֶת*) *f. prop. that with which one divides in pieces or destroys, hence a knife* GEN. 22, 6 10; JUDGES 19, 29; fig. of the incisors PROV. 30, 14.

מֵאֵכֶלֶת *f. food, with אֵשׁ, for fire* Is. 9, 4 18. See מֵאֵכֶלֶת.

מֵאֵל see מֵאֵלֶּה.

מֵאָה (arising out of the redupl. form מֵאָהָה from the simple root מָאָה; comp. *Aram. מֵאָה out of מֵאָהָה, Hebr. מֵאָה,*

from the simple root מָאָה, as also מֵאָהָה is to be referred to מָאָה, מָאָה to מֵאָהָה, the root מָאָה = מֵאָהָה = מֵאָהָה to מָאָה &c.) *intr. prop. to be shortened, lessened, cognate in sense with מָאָה, מָאָה, מָאָה, hence to be wanting, deficient; the cognate verbs just adduced being metaphorically applied in the same way. A farther contraction of the reduplication is shewn in the verb מָאָה, i. e. מָאָה, from מֵאָהָה; as also מָאָה I., מָאָה, מָאָה &c. are contracted from reduplicated stems. From מֵאָהָה comes the noun מֵאָהָה, from מָאָה the noun מָאָה; and as both are of like meaning, מֵאָהָה was pronounced as מָאָה.*

מֵאָהָה (from מָאָה; only *pl. מֵאָהָה*) *m. power, with מָאָה following* JOB 36, 19 *power of strength, i. e. the uttermost exertion, comp. מֵאָהָה 9, 4; consequ. it is an enlargement of מָאָה = מָאָה, of מָאָה = מָאָה (34, 19), without being identical therewith.*

מֵאָהָה *m. a mandate, an edict, ESTH. 1, 15; 2, 20; 9, 32; after the Aram. מֵאָהָה.*

מֵאָהָה *Aram. m. the same* DAN. 4, 14.

מָאָה (Kal not used) *intr. not to will, to stand off, from a thing, to refuse, to withhold; Syr. مَأَى (impersonal) not to like, to withstand, to have dislike or disgust of a thing, to loathe, Af. to desist, stand off, draw back from a*

thing, to give it up; Arab. مَأَى *tr. to keep back, to divide, to separate a thing; of a person or thing, to guard, protect, have a care of them; the same* f. o; مَأَى f. i to split off, to separate, to divide, hence metaphor. to furrow. From this comparative combination we get for the fundamental signification (as in מָאָה to debar, to shut off, to keep off, to withhold, to refuse, מָאָה to take off, take away, to lessen, מָאָה not to like, to withstand, to be averse to, to feel disgust at a thing, to retract): *to cut off, to take away, to lessen, to separate, to divide, metaphor. to recede, to withdraw; like מָאָה to cut off, to separ-*

ate from (hence קיג what is separated, divided from, dross), and to recede, to give way. A farther development of the idea is to diminish, to decrease, to fail, to be wanting (see מאס), or to refuse, to deny (see מקנע), to decline, to countermand (see נאס).

Pih. מאן (part. m. מאן out of ממאן Ex. 7, 27; 9, 2; 10, 4; fut. ימאן) to be unwilling (opposite אמר), to refuse, to resist (together with מקרה), to desist, either absol. GEN. 39, 8, 1 SAM. 28, 23, or followed by an infin. constr. with (GEN. 37, 35; JOB 6, 7) or without ל JER. 3, 3; 9, 5; Ps. 77, 3. Deriv. מאן.

The organic root of the stem is מאן, the root being enlarged into a stem by the addition of a liquid, as is often the case with liquid final sounds. The same organic root lies in the stems מאס, מאס, which should be considered as arising out of reduplication, just as in another way the stem מאן is enlarged into מקנע with a modification of the idea. The verb-root מאן, in which the meanings here developed under Kal must have lain, had already a collateral form מה (to hold off, to withhold, to tarry, to loiter), Hithp. redupl. מהמהמה (which see) to refuse, to withhold, to delay, Ar. imper. ما, Syr. ما keep to thyself, hold off, מהמה to debar, to hinder, to desist, to withhold, Samar. מקנע not to wish, to send back. Most naturally does the root מאן appear to be identical with לא (לוא) and נא (נא), according to a usual interchange of initial liquids; since all these express a similar idea. From the verb-root לא (לוא) arose the negative particles לא, לא, לא, לא, לא, לא, לא (which see); and נא (נא) already appears as a verb with the meaning to refuse, to deny, to hinder, Ar. نَهَا to debar, to hinder, redupl. نَهْنَه the same, نَعْنَع to desist, to retreat &c. &c. The Sanskrit mā, Greek μη, Pers. me (in compounds), also ना, न, Greek νη, Latin ne &c. obviously belong to the same group of roots.

מאן as a part. see מאן *Pih.*

מאן (after the form עקש; pl. מאנים) *adj. m. refusing, resisting, not wishing* JER. 13, 10.

מאן (not used) *Aram. tr. to perform, to prepare, to carry on* (by manufacturing agency), to accomplish, cognate in sense with פלח II. (whence פלי), connected in its organic root with that in Hebrew פלח I. to work, to perform, פלח, פלח, פלח to dispose, erect, build, make, פלח (פלי) to form; except that it may have been specially used of the making of a thing such as a vessel, like the Hebrew פלח II. belonging to פלי.

מאן (for מאן, def. מאן; pl. מאנים, constr. מאני, def. מאנים) *Aram. m. a vessel, a utensil*, DAN. 5, 2 3 23; EZR. 5, 14; 7, 19; prop. what is made, Targ. also מאן; Syr. ما.

מאס I. (part. m. מאס; inf. abs. מאס, but constr. with suff. מאסם; fut. ימאס) *tr. to reject, to repudiate, to refuse*, with accus. of the obj. JER. 14, 19, Ps. 53, 6, to despise, to condemn 1 SAM. 15, 23, JOB 30, 1, to abhor AM. 5, 21, Is. 31, 7, to slight Is. 8, 6, to mock 33, 8, parallel זקק, opposite פלח Is. 7, 16; LEV. 26, 44; with פ of the object, to shew contempt for JER. 6, 30; JUDGES 9, 38; JOB 19, 18; it is seldom followed by an infin. constr. with ל JOB 30, 1, or by מן with the infin. 1 SAM. 16, 1; seldom also does it stand absol. JOB 6, 14. Deriv. מאס.

Nif. נמאס (fut. ינמאס) to be despised, rejected Ps. 15, 4, to be condemned Is. 54, 6; to be worthless, contemptible, mean JER. 6, 30.

The fundamental signification of the stem is to thrust off, to thrust away, to reject, to separate, with the additional idea of contempt; identical with the Ar.

מאס to push away, מעס to disesteem, מהר to reject; it may therefore be connected in its organic root with מן (מין), (מין).

מאס II. (only fut. ימאס) *intr. after the Aramaean mode = מקס (comp. Targ.*

מָאֵס (מָאֵס, מָאֵס = מָאֵס) to melt, to dissolve; hence fig. to tremble, to be afraid Job 42, 6, comp. מָאֵס.

Nif. מָאֵס to dissolve, suppurate, of a wound Job 7, 5, where 2 mss. have מָאֵס, comp. Ps. 38, 6 Targ. מָאֵס for מָאֵס; to melt away Ps. 58, 8 (Symm., Jerome), Targ. מָאֵס.

מָאֵס m. something baked Lev. 2, 4.

מָאֵס m. darkness, Josh. 24, 7.

מָאֵס (with a double accent, because opinions fluctuated about the accentuation of מָאֵס) fem. horrible, frightful darkness, an epithet of a wilderness Jer. 2, 31; the latter being also represented as a land of gloom 2, 6, of anguish and distress Is. 30, 6, threatening the wanderer with death Job 6, 18, surrounding his eyes with night, hemming in his steps 18, 7. The appended יָה intensifies the idea, same as sent by God, supernatural, as in מָאֵס שְׁלֵהָבָה Song of Sol. 8, 6; מָאֵס, מָאֵס also appearing as the highest intensifying of the idea, e. g. מָאֵס מָאֵס 1 Sam. 26, 12, מָאֵס מָאֵס Ps. 36, 7, מָאֵס מָאֵס 1 Sam. 14, 15.

מָאֵר (Kal not used) tr. to stir up, to excite, to sting, to wound, of a thorn; to prick, to eat into, of leprosy; to sting or excite the nerves of taste, of something bitter, sharp, conseq. = מָאֵר (LXX, Vulg.

Syr., Saad.; comp. מָאֵס), Ar. مَأَر, comp. مَأَر to be excited, to be angry.

Hif. מָאֵר (part. masc. מָאֵר, fem. מָאֵר) to sting, to wound grievously, of סָקוֹן Ez. 28, 24, parallel מָאֵר; to fret, of צָרָה Lev. 13, 51.

מָאֵר see מָאֵר.

מָאֵר (from מָאֵר) m. ambush, Josh. 8, 9; Ps. 10, 8; troops posted as scouts 2 Chr. 13, 13.

מָאֵר (for מָאֵר, from מָאֵר) fem. a curse, Mal. 2, 2; Prov. 3, 33; opposite מָאֵר.

מָאֵר compounded of מָאֵר and מָאֵר (מָאֵר).

מָאֵר adv. see מָאֵר.

מָבֵד adj. m., מָבֵדָה (pl. מָבֵדָה) f., prop. separated, sundered, hence single Josh. 16, 9, where it is an adj. to עָרִים. These single cities, inhabited by the Ephraimites in the territory of Manasseh, are mentioned more particularly in 1 Chr. 7, 29. The adjective formation with מ prefixed is rare; but it appears in מָשֵׁן, מָשֵׁן &c., and therefore it is unnecessary to read מָבֵד or מָבֵדָה. See מָבֵד.

מָבֵדָה see מָבֵדָה.

מָבֵדָה (after the form מָקוֹם; constr. מָבֵדָה, with suff. מָבֵדָה; pl. constr. מָבֵדָה; from מָבֵד) m. an entrance, place of entering, with the genit. following הָעִיר of the city Judges 1, 24 25; entering, marching into (an action) Ez. 26, 10, likewise with the genitive עִיר; a going in, expressing with מָבֵדָה all the conduct or business of a person 2 Sam. 3, 25; Ez. 44, 5; a streaming or coming to, with the genit. עָם Ez. 33, 31 a streaming of the mass to; way of approach, entrance 42, 9 K'tib, 46, 19, of which the temple had several 2 Kings 16, 18, Jer. 38, 14, מָבֵדָה הָרְשָׁתִים entrance of the royal stable 2 Kings 11, 16; מָבֵדָה הַשְׁעָרִים the entrance of the gates Prov. 8, 3, hence מָבֵדָה like לָבֵד (see מָבֵד) as a prepos. as far as, towards (locally) 1 Chr. 4, 39; the going down, setting, of the sun Deut. 11, 30, hence the west, opposite מָבֵדָה Mal. 1, 11, comp. מָבֵדָה Ps. 65, 9; generally in the numerous meanings of the verb. See מָבֵדָה.

מָבֵדָה (constr. pl. מָבֵדָה) f. entry, of the sea, i. e. which it offers, haven, Ez. 27, 3.

מָבֵדָה (from מָבֵד) f. perplexity, consternation Is. 22, 5; Mic. 7, 4.

מָבֵד m. a primitive word to denote the deluge, used only in the narrative of Noah's flood Gen. 6, 17; 7, 6 7 10; 9, 11 28; 10, 1 32; and so poetically Psalm 29, 10 of the celestial ocean, which is called מָבֵדָה in 39, 3, applied to an immense flood of water. This word, which has been still preserved in Aramaean (Hab. 3, 5 Targ., Syr. مَبْدَل, b interchanged with m) from

primitive times, and for which at a subsequent period the periphrasis **מְבַרֵּךְ** (Targ.), **مبارك**, Arab. **طوفان** was used, just as the Greek *κατακλυσμός* and Lat. *diluvium* are mere periphrases, is somewhat singular in its form; for if derived from **בָּרַךְ** I. it has an analogy only in **מַצֵּעַ**, **מַדֵּעַ**, **מַשֵּׁד**; if from **בָּל** (בִּיל), only in **מְשֻׁדֵּשׁ**. In any case the word is connected with the poetical and archaic **יִבְל**, **יָבַל**, Ar. **وَبَل**, **وَال** (Sur. 2, 266; Hamâsa 611, 3).

מְבִין (only plur. **מְבִינִים** K'tib) *m.* = **מְבִין** instructing 2 Chr. 35, 3 K'tib, with ל of the person; but many mss. already have **מְבִין** in the K'tib. Perhaps = **נְבִין**, which is possible by an interchange of *m* and *n*.

מְבִירָה (from **בָּירָה**) *f.* a treading down, a casting down, of enemies Is. 22, 5; 18, 2 7 a people of mighty power and of treading down, i. e. which subdues others.

מְבִירָה (*pl. constr.* **מְבִירָה**; from **בָּירָה** or **בָּירָה** after the form **מְבִירָה**) *m.* an old and rare word, a fountain, coupled with **מַיִם** Is. 35, 7; 49, 10; figur. fountain of life ECCLES. 12, 6.

מְבִירָה (from **בָּירָה** I.) *fem.* desolation, plundering, NEH. 2, 11 = **בִּירָה**.

מְבִירָה (only plur. **מְבִירָה**, with suff. **מְבִירָה**; from **בָּירָה**) *m.* the (male) privy parts, DEUT. 25, 11; Targ. **מְבִירָה**, Arab. **مَبْرَس**; comp. **מְבִירָה** Mic. 1, 11.

מְבִירָה (from **בָּירָה**) *f.* contempt, whence a part. Nif. **מְבִירָה** anything contemptible 1 SAM. 15, 9. Thus all other conjugations of the verb are sometimes formed from a noun **לָבַב** from **לָבַב**, **לָבַב** from **לָבַב**, **לָבַב** from **לָבַב**, **לָבַב** from **לָבַב**, **לָבַב** from **לָבַב** &c.), more or less abridged. But perhaps the proverbial expression here was **מְבִירָה** (see **מְבִירָה** I.), of which the first two words were then amalgamated.

מְבִירָה (= **מְבִירָה**, from **בָּירָה** I.) *m.* the select, best, with **עִיר** well fortified city 2 Kings 19, 23, with an assonance to **מְבִירָה** 3, 19.

מְבִירָה (*constr.* **מְבִירָה**) *m.* 1. the select, finest, best, Is. 22, 7; 37, 24; JER. 22, 7. — 2. (from **בָּירָה** II. youth = a youth) *n. p. m.* 1 CHR. 11, 38.

מְבִירָה (from **בָּירָה** after the form **מְבִירָה**, once **מְבִירָה** ZECH. 9, 5, *e* intermediate between *a* and *i*) *m.* expectation, hope, ZECH. 9, 5; object of expectation and hope Is. 20, 5 6.

מְבִירָה (from **בָּירָה**) *m.* a rash utterance (in vows), coupled with **מְבִירָה** Num. 30, 7 9.

מְבִירָה (*constr.* **מְבִירָה**, with suff. **מְבִירָה** and **מְבִירָה**; plur. **מְבִירָה**, with suff. **מְבִירָה**) *m.* 1. (from **בָּירָה** I.) prop. roominess, width, cognate in sense **רָחַב**; hence ease, thoughtlessness, security, PROV. 14, 26 in God's fear is security of victory; 25, 19 thoughtlessness (i. e. prosperity) is **מְבִירָה** in the day of trouble; **מְבִירָה** Is. 32, 18 wide, unconfined, secure dwellings; then prosperity JOB 18, 14, oppos. to **צָרָה** distress and misfortune. — 2. (from **בָּירָה** II.) that in which one trusts, on which he relies, to which he is attached JER. 2, 37; JOB 8, 14; PROV. 22, 19; the object of trust Ez. 29, 16.

מְבִירָה (see **בָּירָה**) *f.* what is sudden, quick-happening JER. 8, 18, where the accus. **שָׂר** (AM. 5, 9) is omitted and the word construed with **עַל** (as in Amos); while the abstr. **יָגוֹן** is to be taken as a concrete for suffering one. The noun is formed from Hif.

מְבִירָה (*constr.* **מְבִירָה**) *m.* a building, house Ez. 40, 2.

מְבִירָה (from **בָּן** = **בָּן**, Ar. **بَن**; a set up, erected, strong one, comp. the proper names **בְּנֵי**, **בְּנֵי** *n. p.* of a leading warrior of David's 2 SAM. 23, 27; but for which usually **בְּנֵי** (which see) stands.

מְבִירָה JUDGES 8, 2 see **בְּצִיר**.

מְבִירָה (*constr.* **מְבִירָה**; plur. **מְבִירָה**, *constr.* **מְבִירָה**, with suffices **מְבִירָה**, **מְבִירָה**) *m.* (fem. in HAB. 1, 10, because **עִיר** is to be supplied) 1. (an infin.-noun) a fortification, fortress, citadel

(see **מַצָּר** 3), hence to **צִיר** in the genitive *a fortified city* Num. 32, 36; 2 KINGS 17, 9; 18, 8; in the plur. **צִירֵי מְ** JER. 34, 7; **צִירֵי הַמָּדָר** Num. 32, 17, JER. 4, 5, which was also the reading in 2 KINGS 10, 2; oppos. to **פְּרָזִי** 1 SAM. 6, 18 (like **צִיר** opposite of **פְּרָזִי**); having an assonance with **מִבְּקוֹר** **צִיר** 2 KINGS 3, 19. — 2. concr. *the fortress*, a periphrasis for the leading city of Ephraim i. e. of Samaria, which was situated on a mountain, and appeared to be designed by nature for a strong place Is. 17, 3, called elsewhere **מִבְּצָר** Am. 5, 9; also, a city remarkable for high walls, Is. 25, 12 of Kir-Moab, or generally HAB. 1, 10, where **צִיר** is to be supplied (and therefore it is fem.), or of Naukratis, Alexandria, Tyre &c. DAN. 11, 24. The taking or destruction of such a place is expressed by **רוּשָׁשׁ** JER. 5, 17, **שָׁחַר** 48, 18, **הָשָׁר** Hos. 10, 14, **הָרָס** MIC. 5, 10 &c. — 3. (from **מַצָּר** 4) *gold-ore* JER. 6, 27 = **מַצָּר** JOB 36, 19 and **מַצָּר** 22, 24. — 4. (*fortress*; prob. the name of a district, as also **תִּימָן**) n. p. m. GEN. 36, 42. — 5. in **מִבְּצָר־צִיר** (*Tyrian-citadel*; prob. founded by the Tyrians) n. p. of a city in Asher, which has not the smallest connection with the *fortified Tyre*, which belonged only to Phenicians, but was always reckoned to the Jewish kingdom Jos. 19, 29; 2 SAM. 24, 7. Sometimes **צִיר** is prefixed to it, sometimes it is omitted. Phenic. **מִבְּצָר** (after the form **מִשְׁאֵב**, **מִצְרָב**, **מִצְרָב**) the same, with an *m* inserted before *b* (comp. **מִבְּרָשָׁא**, Membresa, n. p. of a city in Zeugitania, formed from **בְּרַשׁ**, pronounced and written **Μάψαρ**, **Μαμψαρ**, n. p. of a mountain-fortress in Zeugitania. The LXX also read **מִבְּצָר** 2 SAM. 24, 7 and wrote **Μάψαρ**.

מִבְּצָרָה (only pl. **מִבְּצָרוֹת**) f. *fortification*, **צִיר מְ** DAN. 11, 15 of Sidon.

מִבְּרָה (from **בָּרָה**; plur. **מִבְּרָהִים**) m. *flight*, concr. *fugitive* Ez. 17, 21. But as the Targ. already takes it with the meaning of **מִבְּרָהִים** (DAN. 11, 15) and mss. have this word, which is suitable,

and a parallel to which is presented by Ez. 12, 14, we may take **מִבְּרָה** as transposed from **מִבְּרָהִים**.

מִבְּרָשִׁים see **מִבְּרָשִׁים**.

מִבְּרָשָׁם (from **בְּרָשָׁם**; *sweet odour*) n. p. m. GEN. 25, 13; 1 CHR. 4, 25.

מִבְּשָׁלִית (pl. **מִבְּשָׁלוֹת**) f. *a cooking-hearth*, Ez. 46, 23.

מִבְּשָׁרִית collect. f. *tidings of salvation* Is. 40, 9.

מָג (from **מָיִג** I.) m. *magus*, usually for priests among the Assyrians, Medes and Persians (Pers. **مغ**, *mugh*); see *Hyde*, de relig. vett. Persarum p. 372 seq. The word is said to mean the wise one (*Porphy.* de abst. 4); hence in the Hebrew and Aramaean Scriptures **חֲכָמִים** and **חֲכָמִים** usually stand instead (JER. 50, 35; Is. 44, 25; DAN. 2, 12 18 24 27; 5, 7 8). The signification *fire-worshipper* (Pococke, Hyde) is only a derivative one. From the peoples mentioned the appellation came to the Babylonians, Phenicians and others. In a Cittaeon inscription (*Movers*, Phön. II. 1. p. 535) the high priest is called **מָג רִשׁ** (first magus), after the analogy of **רִשׁ מָג** in the Old Testament. The Cilician **מִגְ-מִצְרָה** (i. e. fire-priest) is considered the father of *Thanak*, i. e. the Tanais-Artemis of Asia Minor. On Cilician coins of Olbia the high priest is called **מִגְ-מִצְרָה**, i. e. *Teuker the magus* (*Movers*, Phön. I. p. 241), as we know from other sources that his special name was **Τεύκρος** (**מִגְ-מִצְרָה**); see *Strabo* 14, 5. p. 277. Along with the name *Amyngas*, i. e. **מִגְ-מִצְרָה**, which the Assyrian fire-god had among the Phenicians, **מָג** (*Magus*) also existed (*Sanchon.* p. 22). The word **מָג** is also in the name of the priests of Artemis at Ephesus, Meg-Abyzæ. **רִב־מָג** JER. 39, 3 *the prince-magus*, who as a high dignitary, like the **רִב־סָקִירִים** (*prince-eunuch*), **רִב־שָׂמָר** or **סָמָר** (*prince-cup-bearer*), **רִב־רִמְחָן** (*head of the body-guard*), accompanied the king on his warlike expeditions (see **שָׂר־מִצְרָה** and **מִגְ-מִצְרָה**), in order to guard the sanctuaries of the

god **מגדול** and **מגדול** (Jos. Ant. 1, 4, 3); for this appellation DAN. 2, 48 has **מגדול**. **מגדול** על-קל-חבירין. The magi were divided into classes according to their functions (Orig. adv. Cels. I. 45), not only in Media (Herod. 1, 107) and Persia (Hyde l. c. c. 28-30), but in Babylonia, where there were five such (DAN.). The stem for the word is **מגד** I. i. e. **מגד**, which coincides with the Sanskrit *mah*. See Haug in Ewald's Jahrb. 1853. p. 157 seq. Phenice. **מגד** *Máyaw* (priest, wise man, formed from **מגד**) n. p. of a Carthaginian.

מגדול (fortress; from **מגדול** to make very hard, thick, firm) n. p. of a place Eze. 2, 30, coupled with **מגדול**, **מגדול**, **מגדול**.

מגדול (pl. **מגדולות**; from **מגדול**) fem. a chord, prop. wreathed, wound Ex. 28, 14, interchanged with **מגדול**, and explained by **מגדול**.

מגדול (pl. **מגדולות**) f. prop. a hill-shaped, dome-like thing, hence a turban, a hat of the common priests Ex. 28, 40 and 29, 9; while that of the high priest was called **מגדול**. Comp. Joseph. Antiqq. 3, 7, 7; Ethiop. קבע a turban, Syr. **מגדול** a hat. See also קבע, קבע.

מגדול (not used) intr. to be noble, distinguished, honourable, celebrated, precious, of men and human qualities, of fruits and things; Arab. **مَجْدٌ** the same; identical with **מגדול** (to be distinguished, noble), interchanging m and n. The organic root therefore is **מגדול**, identical with that in **מגדול** I., from which combination the fundamental signification to rise, to spring to a height, to be mentally prominent, is clear, see **מגדול** I.; compare **مَجْدٌ** corpulence and mental height, **مَجْدٌ** high land, breast &c.; the Arabic **مَجْدٌ**, **مَجْدٌ** in many derivatives having proceeded from the same idea. Phenice. **מגדול** to be famous, whence **מגדול** and **מגדול** in proper names. Deriv. **מגדול**, **מגדול**, the proper name **מגדול**.

מגדול (pl. **מגדולים**, with suff. **מגדולי**) m.

1. something noble, distinguished, high, valuable, hence a precious possession, riches; **מגדול** DEUT. 33, 13 the precious things of heaven, i. e. dew and rain; in like manner the products of the sun 33, 14, the earnings of the moon ibid., the fruits of the luxuriant hills 33, 15, those of the earth and its fulness 33, 16 are called **מגדול**; it also stands in the genitive with **מגדול** SONG OF SOL. 4, 13, and **מגדול** alone 7, 14, to denote the choicest and noblest fruit; for which reason the LXX, Syr. and Saadia translate it directly by fruit; comp. **מגדול**, **מגדול**, **מגדול** b and c; Syr. **مَجْدٌ** the same. — 2. honour, fame, nobility, praise, only in the proper name **מגדול**; comp. Ar. **مَجْدٌ** the same,

مَجْدٌ = **مَجْدٌ**. Phenice. **מגדול** the same, hence the proper name **מגדול** (same of the prince El) Magdelsar, *Magdalsar*, the name of a Numidian; *Magdalsar*, *Magdalsar* appears there too in compound proper names. See **מגדול**.

מגדול (a farther development of **מגדול**, from **מגדול**, whereof **מגדול** = **מגדול** is a name of the god of fortune; place of God) n. p. of a once royal city of the Canaanites in the plain of Jezreel; hence the Megiddo-district is = the plain of Jezreel JUDGES 1, 27; as the **מגדול** 5, 19 the Megiddo-water is the **מגדול** (Mukatta), which flows through that plain. Afterwards a strong city belonging to Manasseh, not far from **מגדול** and **מגדול** JOSH. 12, 21; 17, 11; 1 KINGS 9, 15; 2 KINGS 9, 27. **מגדול** 2 CHR. 35, 22, the Megiddo-plain = Jezreel, was also called **מגדול** ZECH. 12, 11, where the mourning for Adonis, according to tradition for Josiah, took place. In the time of the Romans the city was called Legio, now *Lejján*, as the ruins in the south-east of the plain Esdraelon are called (Robinson, New Bibl. Res. p. 152). The LXX and Vulg. pronounced it **מגדול**, which makes no alteration in the etymology.

מגדול see **מגדול**.

מִגְדוֹן = מִגְדוֹ ZECH. 12, 11.

מִגְדִּיאל (*El is Renown*) n. p. of an Edomite prince and an Edomite place 1 CHR. 1, 54, GEN. 36, 43, like מִכְצָר and all the proper names there; perhaps the locality of a temple, identical with the station ad Dianam, seven hours north of Aila (Peuting. Tables 9, e).

מִגְדֵּל (*constr. מִגְדֵּל, plur. מִגְדָּלִים and מִגְדָּלִים*) m. prop. high, projecting upward, hence 1. a tower, of the temple of Belus GEN. 11, 4 5 or in Jerusalem, where were many such Is. 33, 18; a fort, in מִגְדָּל JUDGES 8, 9 17, in שְׂכֵם 9, 46-52, also called מִלּוֹא 9, 6, coupled with בִּירְקִיָּה 2 CHR. 27, 4; the pylon at the royal palace at Jezreel 2 KINGS 9, 17; the tower of a fortress 2 CHR. 26, 9, for the protection of flocks 26, 10; a castle, Is. 2, 15, fortification on a height 30, 25; metaphorically a watch-turret in a vineyard for the watchman Is. 5, 2; pyramid-like, tall-growing, sweet-smelling plants, SONG OF SOL. 5, 13, where the LXX, however, read מִגְדָּלִים, participles of the same sort being put before and after it; a high stage, a pulpit NEH. 8, 4; fig. protection Ps. 61, 4; Prov. 18, 10. — 2. The following fortifications are associated with it, coupled with more particular notices: a) מִגְדֵּל-עֶזְרָה (*tower of the flock*) the name of a tower on Zion, and of one at Jerusalem, into which the flocks were driven in case of danger, or in which the people saved themselves GEN. 35, 21; MIC. 4, 8. But in MIC. l. c. there is usually understood a tower of the royal fortress, in the place of the later Hippicus; and in GEN. l. c. one south of the northern boundary and north of Hebron. b) מִגְדֵּל-חֲנָנִיאל (*Hananeel-tower*) the name of a tower in Jerusalem north of the sheep-gate NEH. 3, 1, ZECH. 14, 10, so called probably from the builder Hananeel. c) מִגְדֵּל-דָּוִד (*David's tower*) the name of a tower otherwise unknown, built by David for an armoury, whose slender form was deemed worthy of notice SONG OF SOL.

4, 4. f) מִגְדֵּל-לְבָנוֹן (*tower of Lebanon*) the name of a watch-tower or observatory on a high point of Lebanon, a post of protection against Aram-Damascus SONG OF SOL. 7, 5; i. e. the Megdal (מִגְדָּל), where was a very ancient temple, which looked northward towards Beka'a and originated in a tower (Robinson, Zeitschr. der morgenl. Ges. VII. 1, 72). g) מִגְדֵּל-שֵׁן the name of a place Μαγδαλῆς, so called from its pointed form, but also understood differently as a poetical figure SONG OF SOL. 7, 5. — הֵן appears in compound names of places: a) in מִגְדֵּל-אֵל (*tower of El*) n. p. of a fortified city in Naphtali JOSH. 19, 38. It is usually identified with Μαγδαλά on the west side of the lake of Gennesaret (MATTH. 15, 39); but the latter lies south of Tiberias, and must belong accordingly to Zebulun. b) מִגְדֵּל-גָּד (*tower of Gad*, see גָּד) n. p. of a city in Judah JOSH. 15, 37. The following appellations of places compounded with הֵן also appear in the Talmud and Midrashim: מִגְדֵּל-דִּצְבִּיָּה (Midr. on LAMENT. 2, 1; on Genes. and Sam.); מִגְדֵּל-נִינְיָה (Pesach. 46^a); מִגְדֵּל-טָרְחָנִי (Ta'anit 20; Derech Erez); מִגְדֵּל-רָחֵל (Gen. rab.); מִגְדֵּל-רָחֵל and many others.

מִגְדֵּל and מִגְדָּל (*tower, castle*) 1. n. p. of a city in the extreme north of Egypt from Palestine, as מִגְדָּה was in the south, on the border of מִצְרַיִם Ex. 14, 2; NUM. 33, 7; JER. 44, 1; 46, 14; Ez. 29, 10; 30, 6. From Migdol a road led to מִגְדֵּל-עֶזְרָה, the later Heroopolis on the Red Sea, and therefore the Sea is mentioned with it Ex. 14, 2; NUM. 33, 7. With regard to the signification, מִגְדֵּל is obviously a Phœnician pronunciation of מִגְדָּל, which is often found in names of places, and therefore it appears certain, that מִגְדֵּל was a Phœnician commercial foundation, as was also מִגְדֵּל-עֶזְרָה &c. (Movers, Phön. II, 2. p. 186). Hence the derivation from the Egyptian (Cham-pollion II. p. 79) must be rejected. For although the city is written מגדול in Coptic, and מגدول means a series of

kills (Forster, Epist. p. 29), yet we know from *Herodotus* (2, 159), that it was called *Máydolon*. — 2. *tower, fortress*, fig. 2 SAM. 22, 51 K'ri, where, however, it is better to read מגדיל, with the K'tib and Ps. 18, 51.

מִגְדָּנָה (pl. -וֹת) *f. preciousness*, e. g. of fine stones &c., but not = מִתְּקֹנֹת or gold and silver GEN. 24, 53; 2 CHR. 21, 3; EZR. 1, 6. Comp. Phenic. מִגְדָּן (*a famous one*) *Mygdon*, proper name of a Carthaginian.

מִגְדֹּנָן (see גֹּד) 1. *n. p.* of the second son of Japhet, and next of a people, the most considerable mixed race in the north east of Europe after גֹּמֶר (which see) GEN. 10, 2, by whom *Josephus* (Ant. 1, 6, 1) (whom *Jerome*, *Isidore* of Seville, *Zonaras* &c. follow) understands the Scythians, who were already known to *Homer* and *Hesiod*. This people, according to their own traditions (*Diod. Sic.* 2, 43) formerly dwelt in Asia, occupying the land at the Araxes as far as the Caucasus. Subsequent tradition in the Targum and Midrash (*Jer. Targ. I. and II. on GEN. 1. c.*; *Targ. on 1 CHR. 1, 5*; *Midr. rab. on GEN. 1. c.*) understands the people that originated in a mixture of the Scythians and Medes, viz. the *Sarmatians* and *Slavic races*, that northern people called the *Getae* (see *Simocatta* p. 119; *Photius Summaria* p. 9. 14). In this sense the later and favourite expression for מִגְדֹּנָן is גֹּד, a people so designated as the leading stem of רֹאשׁ, רֹאשֶׁת and חֹבֶל (which see) Ez. 38, 2 3; 39, 1; a fact that suits the Scythians well. See גֹּד, גֹּג, and גֹּג. — 2. *n. p.* of the country of Scythia, fully אֶרֶץ מִגְדֹּנָן the land of *Magog* Ez. 38, 2, whose king or people is called גֹּד, as the Hebrews speak of אֶרֶץ הַחֲוִילָה GEN. 2, 11 the land of *Havilah*. The syllable מִ- may have been regarded by *Ezekiel* l. c. as *Mem loci*. Probably it is originally extra-Semitic, denoting *place, land*; comp. Sanskrit: *mahá* = *mahi* earth, Coptic *ma* place. As גֹּד itself also (APOC. 20, 8) denotes the district, and the later גֹּד as well as the Ar. *Jádúj* and *Magúj*

signifies the mixed people in the north, the מִ- in מִגְדֹּנָן may also be looked upon as a personal derivative syllable.

מִגְוֹר (from גֹּר II. = יָגַר; without a pl.) *m.* 1. *fear, terror*, JER. 6, 25 *terror round about* (Jerusalem), 20, 3 10, explanatory of the name פִּשְׁחֹרַי; Ps. 60, 14; נָתַן לָקִי JER. 20, 4 *to make a terror*, i. e. to be an object of dismay. — 2. (from מָגַר, after the form עָשָׂוִק an oppressor JER. 22, 3, חָמוֹץ Is. 1, 17) *one who pushes or drives away, a destroyer, an overthrower*, i. e. a pursuing enemy, Is. 31, 9 and his (Ashur's) rock (i. e. his powerful army) *hastens away from fear of the destroyer, and his princes are terrified because of the ensign*.

מִגְוִיר (plur. מִגְוִירִים, with suff. מִגְוִירִי) *m.* 1. (from גֹּר II.) *terror, fear*, LAMENT. 2, 22, comp. JER. 6, 25. — 2. *an inn, a lodging house*, of a גֹּר, i. e. where one settles for a time, hence אֶרֶץ מִגְוִירִים (GEN. 17, 8; 28, 4; 36, 7) *land of temporary abode, the earth, earthly life*, prop. *inn-life or foreign life*, called בֵּית מִגְוִירִים Ps. 119, 54 or merely מִגְוִירִים GEN. 47, 9. — 3. *a dwelling, a house*, JOB 18, 19. — 4. *a granary, fig. the interior* Ps. 55, 16. Significations 2-4 are derived from גֹּר I. See מְגִירָה.

מִגְוִירָה (constr. מִגְוִירָה; from גֹּר II.) *f.* *terror, fear*, PROV. 10, 24.

מִגְוִירָה (pl. -וֹת) *f.* 1. (from גֹּר II.) *terror, terrible destruction*, Is. 66, 4 and *I bring their terrible destruction upon them* (i. e. their destruction which terrifies them); Ps. 34, 5. — 2. (from גֹּר I. with the meaning *to collect, to join*) *a gathering-place, granary, store-house*, HAGG. 2, 19, like מְגִירָה 4 and מִגְוִירָה (which see). But מִגְוִירָה 2 and מִגְוִירָה 4 are better derived from מָגַר II. (which see); since the meaning *to keep* is not in use with גֹּר I.

מִגְזָרָה (from Hif. of גָּזַר; pl. מִגְזָרוֹת, constr. מִגְזָרוֹת) *f.* *an instrument for cutting or hewing in pieces*, hence *an axe, a hatchet, a saw, a scythe* &c. 2 SAM. 12, 31, for which 1 CHR. 20, 3 has מִגְזָרָה

(perhaps from מנזרה); Targ. מננר, Syr. מננל (for מננן) the same.

מנל (from מנל) *m. a sickle*, for cutting corn, מנל one who cuts with the sickle, a reaper JER. 50, 16; but also for מנל vintage-knife Jo. 4, 13, as in the place just given קננר is for קננר (comp. Is. 18, 5; JER. 48, 32); Arab. منجل, Syr. منجل, Armen. mangagh (*gh* for *l*, as pigh = فیل elephant) the same.

מנל (from מנל in Hif., after the form מנל, מנל; constr. מנל) *f. prop. a roll*, of parchment, usually written only on one side, and therefore the opposite is expressly noticed Ez. 2, 10. (The word as well as the thing appears for the first time in Jeremiah.) Then book (like the Latin volumen), consisting of bound leaves (מנל) JER. 36, 23 24, fully מנל ספר 36, 24, which is used once for the book of the law (Pentateuch) Ps. 40, 8; and for which too ספר alone is employed Is. 34, 4. The name is derived from unrolling and rolling. מנל ZECH. 5, 1 2 a flying leaf, which when unrolled is very capacious; where the LXX read incorrectly מנל. Arab. منجل, Syr. منجل the same.

מנל Aram. *f. the same* EZR. 6, 2.

מנל (constr. מנל; from מנל I. or II.) *f. according to some* (De Dieu and others) *a crowd, a heap, a multitude*, from מנל I. and after the Ar. جم (heap); but better after the modern Hebrew from מנל II. (which see), Ar. جم, striving, desire, impulse, HAB. 1, 9 the striving (i. e. direction) of their faces is eastwards (מנל = מנל), inasmuch as they approached from the coast, i. e. from the west, after having come thither from the north.

מנל (Kal not used) *tr. to stretch to, to reach to, to give to, to give over to, to bestow* (cogn. in sense מנל, מנל), prop. to extend to, tendere, ex-, protendere; identical in fundamental signification with the Arab. من to give over, to

bestow, Aram. מנן gratis, and من to let flow to, the idea of causing to pour or flow to, serving as a fundamental meaning in other stems also for verbs denoting giving over to, giving up to. In the formation of the stem, therefore, as well as in the organic root, מנן is one with מנל I. (to yield up, to abandon Ez. 21, 17) and מנל (to flow to, to draw to, to pour out into, to stretch to Ps. 77, 3; Hif. to give up Mic. 1, 6), by interchanging *r* and *n*.

מנל (fut. מנל) *to give or deliver over*, with accus. of the person and מנל 'פ GEN. 14, 20 (Targ., Saadia, Kimchi), altogether like מנל מנל; to bestow, with accusat. of the person and thing Prov. 4, 9 (the LXX derive it erroneously from מנל), parallel מנל, which has likewise two accusatives; to abandon Hos. 11, 8, parallel מנל and מנל.

מנל (formed from the Hif. of מנל; with suff. מנל, מנל; pl. מנל, constr. מנל, once plur. מנל 2 CHR. 23, 9) *m. (f. only in 1 KINGS 10, 17, if we should not rather read מנל here) prop. what protects or screens round about*, hence 1. a shield, a part of armour, coupled with מנל JUDGES 5, 8, NEH. 4, 10, מנל Ps. 76, 4, מנל Ez. 27, 10, מנל 23, 24, מנל 2 CHR. 32, 5, smaller than מנל, aspis, clypeus, i. e. constituting the half size of it 1 KINGS 10, 16 17, 2 CHR. 9, 16; such being found on old Egyptian and Assyrian monuments. Shields, to be made clean and bright (Targ. מנל, מנל), were anointed (מנל) with oil or fat 2 SAM. 1, 21; Is. 21, 5; were divested of their leather covers (מנל), when the bearer was going to battle 22, 6; and they had thick bosses (מנל) Job 15, 26. (See the phrases usual with מנל under מנל, מנל, מנל, &c.) מנל Prov. 6, 11 one armed with a shield, a robber, LXX ναυός οδοιπόρος. — 2. the arched scales of the crocodile Job 41, 7 [15], of which there are 17 rows. — 3. Figur. protector, i. e. the great, Hos. 4, 18; Ps. 47, 10; protection, of God GEN. 15, 1, Ps. 3, 4, coupled

for *מְנַרְשִׁיּוֹת* f. district, suburbs, of the sea, i. e. the coast, which is looked upon as the suburbs of the sea, Ez. 27, 28 *the coasts shall quake*, = *יִרְעָשׁוּ הָאֲיִים* 26, 15 (because *מְנַרְשִׁיּוֹת* is ident. with *אֲיִים* it is construed with the masc.).

מֶדֶד (from *מָדַד*, with suff. *מְדִי*; plur. *מְדִים*, with suff. *מְדֵי*) m. prop. extension, spreading, but only concrete an upper garment 1 SAM. 4, 12, especially a military coat (plur. 1 SAM. 17, 38 39; 18, 4), over which the sword was girt on, but rarely under it intentionally JUDGES 3, 16; the LXX have *μανδύας* = *χλαμύς*. Figur. Ps. 109, 18, i. e. to be wholly covered with it, comp. verse 19.

מֶדֶד (from *מָדַד* after the form *צָל*; according to the Targ. and *Kimchi* *מְדִי* is an old construct state like *חִיָּהוּ*, with suff. *מְדִי*; plur. *מְדִים* = *מְדֵי*, with suff. *מְדֵי*) m. 1. same as *מָדַד* (which see) a military coat, 2 SAM. 20, 8 *he was girt about with his military coat as his upper garment* (where *מְדִי* is accusat. as always after *חָנִיךְ*, and *לְבִישׁ* is in apposition, so that it is not necessary to read *מְדֵי*); an upper sacerdotal coat, *כֶּדֶד* Lev. 6, 3 (*כֶּדֶד* accus. of the material), but here the Targ. and *Kimchi* take *מְדִי* as an old constr. state; an upper garment in whose folds something was measured (see RUTH 3, 15), JER. 13, 25 *portion* (*מְנָה* is the constr. state Ps. 11, 6, before *Makkeph* - *מְנָה*) of thy upper garment, comp. *שָׁלַם אֶל-חֵיק* 65, 6. — 2. a carpet, a covering, prop. anything spread out, on which one sits in the East, JUDGES 5, 10 *who sit there on carpets* (Peshito), denoting, with the riders before and those going after, *all* (sitting on *מְדִי* is to be taken as sitting upon *כְּבוֹדָה* before Ez. 23, 41). The combination of the word with *דִּין* to judge (Targ., LXX, Vulg.) or its identification with *אֲרִיחַ* (Masora), or the explanation *saddle* (Ewald), are to be rejected. *מְדִי* a proper name JOSH. 15, 61 which see; *מְדֵה* Job 11, 9 see *מְדֵה*.

מְדֵה see *מְדֵה*.

מֶדְבָּר (*מְדִבְרָא*) Aram. m. an altar

Ez. 7, 17, from *דָּבַר* = Hebr. *דָּבַר*.

מְדִבְרָה (with *a* of motion *מְדִבְרָה*,

constr. *מְדִבְרָה*, with *a* of motion *מְדִבְרָה*, with suff. *מְדִבְרָה*; without a plur.) m.

1. (from *דָּבַר* 2) pasture, pasture land,

i. e. a plain where grass plots (*מְדִבְרָה*) are

JER. 9, 9; 23, 10; Jo. 1, 19; 2, 22;

Ps. 65, 13; 78, 52, which is sometimes

dried up from the continual want of

rain; then a steppe, i. e. a plain with-

out forests, and little built upon, into

which oxen were driven (the *מ* is there *מ*

loci), contrasted with the wild Lebanon

29, 17; JOSH. 1, 4; sometimes opposed

to *מִים* Is. 41, 18, *מְדִבְרָה* 50, 2, Ps.

107, 33, *מִים* Is. 35, 6, because a steppe

is usually waterless. — 2. a dry, sterile

wilderness, same as *צִיָּה* Is. 35, 1 and

41, 18, *יִשְׁמֹךְ* 43, 19, where *קִצְיִים* and

בְּרִקְתִּים JUDGES 8, 7, *כְּרוֹמֶר* JER. 48, 6,

wild grapes Hos. 9, 10 grow; and where

מָאֵר Ps. 102, 7, *פְּרָאִים* Job 24, 5, JER.

2, 24, *תְּקוֹר* MAL. 1, 3, *יִצְנִים* LAMENT. 4,

3 lodge; then a desert generally, an

uninhabited Job 38, 26, forsaken place

Is. 27, 10; also employed in comparisons

JER. 2, 31; Jo. 4, 19. With the article

it denotes either the desert lying next

to the speaker (Song of Sol. 3, 6; 8, 5),

or the well-known Arabian desert, where

the Israelites abode (GEN. 14, 6; 16, 7;

Ex. 3, 1; DEUT. 11, 24) and to which the

poets and seers often revert (DEUT. 32,

10; Ez. 20, 13; Hos. 13, 5; AM. 2, 10),

or the wilderness about Petra Is. 16, 1;

comp. *Strabo* 16. p. 779. — Special de-

signations of such steppes occur: a) *מְדִבְרַת*

יְהוּדָה the wilderness of Judah, the eastern

slope of the mountains of Judah to-

wards the Dead Sea JOSH. 15, 61 62,

and also in the south of the mountains

JUDGES 1, 16. b) *יְרִיחַל* see *יְרִיחַל*

c) *מְדִבְרַת* see *מְדִבְרַת* d) *מְדִבְרַת* see *מְדִבְרַת*

e) *מְדִבְרַת* see *מְדִבְרַת* f) *מְדִבְרַת* see *מְדִבְרַת*

g) *מְדִבְרַת* see *מְדִבְרַת* h) *מְדִבְרַת* see *מְדִבְרַת*

i) *מְדִבְרַת* see *מְדִבְרַת* l) *מְדִבְרַת* see *מְדִבְרַת*

m) *מְדִבְרַת* see *מְדִבְרַת* n) *מְדִבְרַת* see *מְדִבְרַת*

o) *מְדִבְרַת* see *מְדִבְרַת* p) *מְדִבְרַת* see *מְדִבְרַת*

q) *מְדִבְרַת* see *מְדִבְרַת* r) *מְדִבְרַת* see *מְדִבְרַת*

s) *מְדִבְרַת* see *מְדִבְרַת* t) *מְדִבְרַת* see *מְדִבְרַת*

i. e. Babylonia, which lay upon the Euphrates, and was a plain. *q* הַדְּעִמָּה *q* the wilderness of the peoples Ez. 20, 35, i. e. the great desert which separates Babylonia from the coast-lands of the Mediterranean Sea. *r* מִן הַבְּאֵר שֶׁבַע see *s* בְּאֵר שֶׁבַע 2 KINGS 3, 8 is the wilderness between mount שֶׁעִיר and the south point of the Dead Sea. — 2. (formed from דָּבַר I. viz. the Pihel דָּבַר, like מִסְפָּר JUDGES 7, 15 from סָפַר Is. 7, 25 from שָׁלַח with *suff.* מִדְּבָרָה) the organ of speech, SONG OF SOL. 4, 3, by which the Hebrews understand the palate (5, 16; JOB 31, 30; PROV. 5, 3). — 3. same as דָּבַר with the meaning concern, circumstance, DEUT. 1, 31 and with respect to the circumstance that thou hast seen.

מִדְּבָרָה (*pl.* with *suff.* מִדְּבָרָהּ, for which מִדְּבָרָהּ stands in the text; from דָּבַר II.) *f.* leading, guidance DEUT. 33, 3.

מִדְּרָה (used in the resolved form; but we have also מִדְּרָה, *inf. constr.* מִדְּרָה, *tr.* 1. to stretch, to protract, time (see Pihel); to extend, to make roomy, a house (see מִדְּרָה); to stretch or spread over, an upper garment, a carpet (see מִדְּרָה); to stretch over one, the body (see Hithp.); to hand over, to impart, works into the bosom Is. 65, 7, i. e. to reward; to distribute, to divide (see Pihel); to reach out, as a gift (see מִדְּרָה); to stretch out, to be erect, of a long, tall person (see מִדְּרָה). The same fundamental signification is also in the Arab.

مَدَّ (to extend, to stretch out, to expand, and to be stretched out, to be long), enlarged into مَدَح, مَدَح (to extend, to spread out, to be wide). The organic root is identical with that in מִדְּרָה I, מִדְּרָה I, Ar. مَدَى; and the organic roots of מִדְּרָה (which see) not only lead to the perception of the root here, but also to its fundamental meaning. — 2. prop. to stretch out a measuring line (see Pihel), to ascertain the length of a thing; generally to measure NUM. 35, 5; Ez.

40, 5; to mete out the surface (according to its length and breadth) 40, 20; ZECH. 2, 6; applied even to hollow measures RUTH 3, 15, to water Is. 65, 7. Deriv. מִדְּרָה, מִדְּרָה, and the proper name מִדְּרָה.

Nif. מִדְּרָה (*tr.* מִדְּרָה, *plur.* מִדְּרָה) to be meted out, of the heavens JER. 31, 37; generally 33, 22; Hos. 2, 1.

Pih. מִדְּרָה (according to *Ibn Chajjūg'* on JOB 7, 4 after the form מִדְּרָה, *tr.* מִדְּרָה) to stretch out a measuring line, to measure with it, 2 SAM. 8, 2; to divide or partition, a district (from שָׁכָם to שָׁכָה) Ps. 60, 8; 108, 8; to extend, עֶרֶב (the evening), JOB 7, 4 and he (God) lengthens out the evening, i. e. the night appears to pass too slowly (*Saadia, Ibn Chajjūg', Ibn Chiquitilla*). The acceptance of מִדְּרָה here as a noun (*constr.* מִדְּרָה) from יָדָה (*Jos. Kimchi, Rashi*) flight, is less suitable.

Poel מִדְּרָה (*tr.* מִדְּרָה) to measure, with threatening looks HAB. 3, 6 (*Vulg., Kimchi*); better from מִדְּרָה II. (= מִדְּרָה, Ar. مَدَّ) to totter, and to be translated: he appears (עָמַד) and makes the earth to quake (*Targ. LXX*).

Hithpo. מִדְּרָה to stretch oneself, with *על* of the pers. upon whom 1 KINGS 17, 21.

מִדְּרָה (*constr.* מִדְּרָה, from יָדָה) *m.* JOB 7, 4, see מִדְּרָה *Pih.*

מִדְּרָה see מִדְּרָה.

מִדְּרָה *Aram.* same as Hebr. מִדְּרָה.

מִדְּרָה I. (not used) *tr.* same as מִדְּרָה to extend, spread out, a garment, Arab.

مَدَى, also of length, of measuring &c. Deriv. perhaps מִדְּרָה, מִדְּרָה and מִדְּרָה.

מִדְּרָה II. (not used) *intr.* to be or lie in the middle, Sanskrit *madh*, whence *madhja*, midst, Latin *med* in *med-ius*, Gothic *mid* in *midis*, old high German *mit* in *miti*. In Semitic this stem has only been preserved in the sibilation of the *d*-sound; hence *Targ.* מִדְּרָה, Syr. مَدَى to be in the middle; whence a great variety of derivatives. The stem becomes sibilant in Greek also. Deriv. מִדְּרָה, Gentile מִדְּרָה.

מִדָּה (from מָדַד; constr. מִדָּה, with suff. once מִדָּה for מִדְּהָה Job 11, 9, comp. פָּהָה Prov. 7, 8; plur. מִדּוֹת, with suff. מִדּוֹתֶיהָ (מִדּוֹתֶיהָ) f. 1. *extension, length*, Job 11, 9 (figur.); *tallness*, used of the growth of men, as a sign of strength Is. 45, 14; Num. 13, 32; 1 Chr. 11, 23; Ar. מَدِيد a tall person; *dimension, width*, of houses Jer. 22, 14 in מִדּוֹת; *continuance*, i. e. extent of time Ps. 39, 5; plur. *the wide upper vestment*, of the priest Ps. 133, 2 = מִדָּה. — 2. a measure, with which surfaces or extended bodies were measured Ex. ch. 26; 1 Kings 6, 25; Ez. 40, 10; hence מִדְּהָה זֶכֶךְ Zeck. 2, 5 a measuring-line, מִדְּהָה זֶכֶךְ Ez. 40, 3 a measuring-reed, קֶר מִדְּהָה Jer. 31, 39; generally a measure Lev. 19, 35; Job 28, 25. — 3. gift, offering, tribute Neh. 5, 4.

מִדְּהָה (for מִדָּה; constr. מִדְּהָה; in the resolved form מִדְּהָה, without being derived from מִדָּה on that account) Aram. fem. same as Hebr. מִדָּה 3, a money-tribute Ezr. 4, 20; 6, 8; מִדְּהָה 4, 13; 7, 24; Syr. مِدْهَة for Hebr. מִסָּה.

מִדְּהָה (from דָּהָב which see) f. a word used by way of periphrasis to denote the oppressive king of the Chaldaeans, translated Is. 14, 4 a scaring away, a sudden attack (see p. 317), *actress of gold* (Kimchi); but it is better to read מִדְּהָה (which see) with the Targ., LXX, Aq., Syr., Saadia and others; דָּהָב standing elsewhere in combination with נָגַשׁ (Is. 3, 5).

מִדְּרָה (after the form מִדְּרָה, קָצוּר, קָצוּר; plur. constr. מִדְּרָה like מִדְּרָה, with suff. מִדְּרָהֶם; from מִדָּה I.) masc. prop. expansion, outer covering, hence an upper garment 2 Sam. 10, 4; 1 Chr. 19, 4.

מִדְּרָה (from דָּרָה) m. sickness, disease Deut. 7, 15; 28, 60.

מִדְּרָה (from מָדַח) m. expulsion, ejection, i. e. what has ejection for its consequence, as lying prophecy, seduction, Lament. 2, 14; comp. Jer. 27, 10

15, hence coupled with מִדְּרָה לְמִדְּרָה LXX ἐξώματα, Vulg. ejectiones.

מִדְּרָה m. 1. (either from מִדָּה I. after the form מִדְּרָה, or from מִדָּה = מִדְּרָה after the form מִדְּרָה, לְמִדְּרָה) extension, length, hence מִדְּרָה 2 Sam. 21, 20 K'ri = מִדְּרָה a high, tall man; the K'tib is to be read מִדְּרָה. — 2. (from דָּרָה with the meaning to quarrel, to dispute, to attack one judicially; plur. מִדְּרָהֶם K'tib Prov. 21, 9 19 &c., which is not to be read מִדְּרָהֶם) m. dispute, quarrel, contention, Prov. 17, 14; 22, 10, excited or supported by a לֵץ ibid., מִדְּרָה 15, 18, מִדְּרָה 16, 28, מִדְּרָה 29, 22, מִדְּרָה 26, 20; pl. disputes for the love of strife 21, 9, coupled with כֶּסֶם wrath 21, 19, מִדְּרָה anxiety 23, 29. Sometimes an object of strife, an apple of discord Ps. 80, 7. See מִדְּרָה, מִדְּרָה. — 3. (district of the דָּרָה, i. e. of the Eshmun of the Phenicians, see דָּרָה 3) n. p. of a Phenician royal city with the territory belonging to it, in the north of Palestine Josh. 11, 1; 12, 19.

מִדְּרָה (compounded of the interrogative מָה and דָּרָה, which is either to be taken, with Kimchi, as originating from דָּרָה ground, opinion, original cause, or from the part. pass. דָּרָה perceived, seen; מִדְּרָה Gen. 20, 10 being also used as an interrogative adverb why? adv. interr. 1. why? i. e. for what reason? Gen. 26, 27; 40, 7; Josh. 17, 14; 2 Sam. 19, 42, different from מִדְּרָה (properly for what? i. e. to what purpose?), written מִדְּרָה once; in an indirect question, on which account Ex. 3, 3. — 2. how! Job 18, 3 how are we counted as the beast! i. e. so senseless; as מִדְּרָה also is to be taken.

מִדְּרָה see מִדְּרָה.

מִדְּרָה (from דָּרָה III. to pile up) f. a pile of wood Ez. 24, 9, = דָּרָה 24, 5.

מִדְּרָה see מִדְּרָה.

מִדְּרָה (from דָּרָה) m. overthrow, fall, Prov. 26, 28, comp. דָּרָה.

מִדְּרָה (only in plur. מִדְּרָהֶם) fem. a

push, a blow, which leads to overthrow; Ps. 140, 12 *with repeated (many) strokes*, i. e. always and again, so that he falls; LXX *eis kataphoragē*, Vulg. in interitum.

מְדִי (from מִדְּרָה II. after the form שְׁכֵמִי from מִשְׁכָּה; *the middle land*, of Asia, Polyb. 5, 44 *ἡ γὰρ Μηδία καὶ τὰ μετὰ τὴν Ἀσίαν*) n. p. f. (Is. 21, 2) *Media*, i. e. the land lying south of the Caspian Sea, bounded on the east by Hyrcania and Parthia, on the south by Persis and Susiana, on the west by Assyria and Armenia, into the cities of which the ten tribes were transported 2 Kings 17, 6; 18, 11; then *the land* is put for *the whole people*, and therefore the pl. masc. Is. 13, 17, belonging to the Japhetic compound people Gen. 10, 2. The Medes, who were a leading power till Cyrus, are adduced as a rude and uncultivated race (comp. Herod. 1, 71; Xen. Cyrop. 5, 1, 20), and as the chief destroyers of Babylonia Jer. 51, 11 28; Is. 13, 17. It is not till a later period that they are mentioned along with the Persians Jer. 21, 2; Esth. 1, 3. *Gentile* מְדִי DAN. 11, 1.

As to the correct pronunciation of the name, the Median people are termed in a Persian cuneiform inscription *Māda*, Greek *Μαδαῖοι*, later *Μῆδοι*; and as for the derivation, *Wahl* (Asien p. 534) has already that which given here.

מְדִי *Aram. f.* = Hebr. מְדִי Ezer 6, 2; *Gent. מְדִי*, *def.* מְדִיָּה DAN. 6, 1 K'ri, for which the K'tib is מְדִיָּה.

מְדִי see מְדִי.

מְדִי see מְדִי and מְדִי.

מְדִי see מְדִי and מְדִי.

מְדִיָּה (*stretch, extension*, from מְדִי) n. p. of a city in the plain of Judah Josh. 15, 61; on the contrary, מְדִיָּה Judges 5, 10 belongs to מְדִי (which see); and the K'tib מְדִיָּה 2 Sam. 21, 20 is to be read מְדִיָּה.

מְדִיָּה m. only in 2 Sam. 21, 20 K'tib, same as מְדִיָּה 1.

מְדִיָּה m. 1. (from the stem מְדִי, and in

the first instance from מְדִי, but with an irregular formation; only *plur.* מְדִיָּה, *constr.* מְדִיָּה) same as מְדִי 2. *strife, contention* Prov. 18, 18; 19, 13, for which the K'tib usually has מְדִיָּה 21, 9 19; 23, 29 &c. — 2. n. p. of a son of Abraham by Keturah Gen. 25, 2, and also of an Arabian tribe; like the names of the other sons of Keturah, distinct from the Ishmaelites 25, 12-18. When the Midianites spread farther in the neighbourhood of the country east of Jordan (Gen. 37, 35; Num. 25, 14-19; ch. 31; Josh. 13, 21; Judges 8, 24), of Sinai and in Arabia Petraea (Ex. 2, 15; 3, 1; 18, 1; Num. 10, 29), in the vicinity of Edom (1 Kings 11, 18), and as a wandering race pushing on towards more northerly districts, and conducting a caravan-traffic (Gen. 37, 28 36; Is. 60, 6), they became incorporated in a variety of ways with the Ishmaelites, with whom, as with the kindred tribe מְדִי, they became entirely identified Gen. 37, 28 36. The two connected tribes מְדִי and מְדִי appear already in Ptolem. (6, 7, 2. 27) under the name *Μοδιάνα* and *Μαδιάνα*; the former being said to have dwelt on the east coast of the Elanitic gulf, the latter north-east of it. The Arabian geographers are also acquainted with a city *Madyan* five days' journey south of Elath. According to *Edrisi* (see 5 clim. 3) the Midianites dwelt on the shores of lake Culzum, i. e. the gulf of Suez. Is. 9, 3 *the day of victory over Midian*, alluding to Judges 7, 8 12; comp. מְדִי Is. 10, 26. *Gentile* מְדִיָּה Num. 10, 29, *fem.* מְדִיָּה 25, 15, *pl. m.* מְדִיָּה Gen. 37, 28, for which מְדִיָּה also stands 37, 36.

מְדִיָּה (*def.* מְדִיָּה, *constr.* מְדִיָּה) *Aram. f.* same as Hebrew מְדִיָּה, of the satrapy of Babylonia Dan. 2, 48 49; 3, 1 12 30; Ezer 7, 16; of Judea 5, 8, of Media 6, 2; a district generally 4, 15.

מְדִיָּה (*from Hif. of מְדִי; pl. מְדִיָּה; a late word*) *f. prop. judgment, jurisdiction*, then a satrapy, a province Esth. 1, 1 22; 3, 12; 4, 3. Those belonging to such province are termed מְדִיָּה

EZR. 2, 1; NEH. 7, 6. Also *circle*, used of the twelve circuits, into which Solomon divided the land (1 KINGS 4, 7 seq.) ECCLES. 2, 8. Afterwards *land* generally, e. g. of *עֵלָם* DAN. 8, 2, of other lands EZR. 19, 8; *territory, locality*, of Palestine DAN. 11, 24. Ar. and Syr. a city.

מִדְּבָה (from דָּבָה) *f. a mortar* NUM. 11, 8.

מִדְּמָן (*a heap*, from דָּמָן) *n. p.* of a city in Moab, to which דְּמָמִי has an assonance JER. 48, 2; perhaps מִדְּמָנָה is the same IS. 25, 10.

מִדְּמָנָה (same as מִדְּמָנָה) *n. p.* of a city in Judah JOSH. 15, 31.

מִדְּמָנָה (*heap*, from דָּמָן) 1. same as דְּמָן *dunghill*, IS. 25, 10, perhaps identical with מִדְּמָן. — 2. *n. p.* of a city in Benjamin, near Jerusalem JER. 10, 31.

מִדְּנָן 1. (from דָּן, only in *pl.* מִדְּנָנִים out of מִדְּנָנִים from מִדְּנָן) *m. contention, strife* PROV. 6, 14; 10, 12; consequently = מִדְּנָן 1. — 2. *n. p.* of a son of Abraham by Keturah, the brother of Midian GEN. 25, 2; then of a tribe, which is already identified with מִדְּנָן GEN. 37, 36; *Gent. m.* מִדְּנָנִי. See מִדְּנָן.

מִדְּעָה and מִדְּעָה (from דָּעָה; a form of later Hebrew, like the Aram. מִדְּעָה) *m. knowledge, intelligence* DAN. 1, 4 17; 2 CHR. 1, 10-12; *thought* ECCLES. 10, 20.

מִדְּעָה see מִדְּעָה.

מִדְּקָרָה (from דָּקַר, *pl. constr.* מִדְּקָרוֹת) *f. piercing, wounding* PROV. 12, 18.

מִדְּרָה see מִדְּרָה.

מִדְּרָה (with *suff.* דְּרָה, from דָּרָה) *Aram. m. a dwelling, abode*, DAN. 4, 22; 5, 21; for which DAN. 2, 11 has מִדְּרָה.

מִדְּרָגָה (from דָּרַג) *fem. what is to be ascended by climbing* (דָּרַג = דָּרַג), as a *steep wall, a hill like a wall, a steep rock, a rocky terrace, a stair-like height* SONG OF SOL. 2, 14, parallel כָּלַע; EZR. 38, 20, parallel הִרְמָה. The Targ., LXX, Vulg., Syr. have translated merely according to the context, since the Aram. מִדְּרָגָה (a step, stair), Arab. مَرَجَا

(ladder) were sufficiently known. The Greek κλίμαξ is the same; and κλ. Τυρίων is called in the Talmud מִדְּרָגָה שֶׁל צֹר.

מִדְּרָה (with *suff.* דְּרָה) *f.* 1. (from דָּרָה I.) *circle*, IS. 30, 33 *he hath made its circle deep* (behind) and *wide*, i. e. to comprehend numerous sacrifices, consequ. same as the noun דָּרָה 1. — 2. *a pile of fuel* EZR. 24, 9, from דָּרָה III.

מִדְּרָה (from דָּרָה) *m. a treading-place*, i. e. a place trodden upon DEUT. 2, 5; see מִדְּרָה.

מִדְּרָשׁ (from דָּרַשׁ, *constr.* מִדְּרָשׁ) *m. prop. inquiry, examination, interpretation*, hence *a copious description*, an enlargement of a common historical book (דְּבָרִי הַיָּמִים), including perhaps, tradition. Thus the *Midrash of the prophet Iddo* 2 CHR. 13, 22, the *Midrash of the book of kings* 24, 27, and probably other works of the same kind existed. In no case are מִדְּרָשׁ and מִדְּרָשׁ to be identified, though the LXX take the former merely as *a writing*, and in Ar. مَدْرَس means *a book*; comp. Latin *commentarius*.

מִדְּשָׁה (from דָּשָׁה, with *suff.* דְּשָׁה) *f. prop. what is threshed, figur. a down-trodden, ill-treated* (people) IS. 21, 10; comp. the same figure in 41, 15; JER. 51, 33; MIC. 4, 12 13.

מִדְּתָה see מִדְּתָה.

מָה (the final *a* is mutable and remains prop. only in pause; when there is a closer union of words, the *a* is merely shortened, and the initial consonant that follows, is doubled, as מָה־פֶּשַׁעִי GEN. 31, 36. With a small word מָה is written as if they were one, seldom with larger words; but before *h* it is lengthened, e. g. מָה־הָ עֵצִי EX. 4, 2, מָה־לָּכֶם IS. 3, 15, מָה־הָ עֵצִי EZR. 8, 6, מָה־לָּכֶם MAL. 1, 13, מָה־הָ עֵצִי 1 CHR. 15, 13. In like manner it is מָה before the gutturals ה, ח, or ע, as מָה־הָ עֵצִי GEN. 31, 36, מָה־הָ עֵצִי ZECH. 5, 6; but in the latter case more frequently מָה, as מָה־הָ עֵצִי PS. 89, 48, מָה־הָ עֵצִי GEN. 31, 36, מָה־הָ עֵצִי 4, 10, מָה־הָ עֵצִי PS. 39, 5, מָה־הָ עֵצִי ECCLES. 2, 12, מָה־הָ עֵצִי.

Elsewhere **מה** remains before words beginning with א, ע and ר, as **מה אמר** Ex. 3, 13, **מה אלה** ZECH. 1, 9, **מה דרמו** PROV. 30, 13, **מה דרמו** ESTH. 9, 26. **מה** also appears in connections which are not close, or when there is a question, as **מה מלפני** 2 KINGS 1, 7, **מה מלפני** Is. 1, 5, Ps. 10, 13, **מה חכמתו** JER. 8, 9, **מה ערמה** Ps. 4, 3, **מה עמדה** ECCLES. 3, 22) a *pronoun interrogative, what?* of things, as **מי** is applied to persons, in direct and indirect interrogation, oftenest at the beginning of a sentence and without distinction of gender or number. In its very extensive use we distinguish the following peculiarities: 1. It either expresses a simple, direct question, as **מה אדבר** Is. 38, 15 *what shall I say?* **מה שאלתך** ESTH. 5, 6 *what is thy request?* or an indirect, indefinite interrogation, e. g. after the verbs **הגיד** 1 KINGS 14, 3, **דבר** JOB 34, 33, **ראה** NUM. 13, 18, **ירע** Ex. 2, 4, **שמע** JUDGES 7, 11, **זכר** MIC. 6, 5; or it is put where the interrogative force is entirely in the back ground, and the translation may be *that which*. — 2. Conceived of and used as a subst., and standing in relation to impersonal nouns, **מה** and **מה** is sometimes put after them as a genitive, e. g. **מה חכמתו** JER. 8, 9 *the intelligence of what remains to them?* i. e. of what thing have they knowledge? Sometimes, again, it is supposed to be in the constr. state, so that the noun follows in the genitive, e. g. **מה בצע** *what of gain?* i. e. what gain is there? Ps. 30, 10. — 3. It means *of what kind?* *of what quality?* whether referring to persons or things, e. g. **מה תארו** 1 SAM. 28, 14 *what form is he of?* **מה הערים** 1 KINGS 9, 13 *what are these cities?* **מה אלה** ZECH. 1, 9 *of what kind are these?* **מה** has this meaning, when it is a first or second accusative HAG. 2, 3; NUM. 13, 18. — 4. *what?* in a rejecting, blaming, reproaching sense, so that it forms the transition to a negation, e. g. **מה תריבון** Ex. 17, 2 *what do ye strive about?* **מה תנסון** ib. *why tempt ye?* and so Ps. 42, 12; JOB 7, 21; then quite negative, and losing more or less the

interrogative power, 1 KINGS 12, 16 *we have no (מה) part in David!* parallel **לא**; JOB 6, 25 *and the reproof proceeding from you cannot (מה) reprove!* 16, 6 *nothing (מה) goes away from me!* 31, 1 *and I may not (מה) look upon a maid* (LXX *καὶ οὐ*, Vulg. *ut ne*, Syr. *ܐܝܢ*); SONG OF SOL. 8, 4 *will not awake!* instead of which in 2, 7 and 3, 5 **אם** has this meaning; PROV. 20, 24 *and man, he does not understand his ways!* To this belongs the meaning *what* as an exclamation, Ex. 16, 7 *and what are we!* i. e. we are nothing! In this rejecting, blaming and denying sense of **מה** are to be taken many forms of expression, which have obviously proceeded from the usual interrogative one, e. g. **מה לי ואלה** JUDGES 11, 12 *what is it between me and thee!* i. e. what have I to do with thee! = I have nothing to do with thee; **מה לך ולשלום** 2 KINGS 9, 18; so too JER. 2, 18; 23, 28; Ps. 50, 16. On the contrary JUDGES 1, 14, Is. 3, 15 and 22, 1 do not belong here; though the *what!* is spoken in a reproving, blaming way, it is not so much so as to turn into a denial. With this is also associated the use of **מה** as an exclamation of wonder, coupled at the same time with the idea *what kind of*, e. g. **מה נורא** Ps. 66, 3 *how fearful!* **מה טובו** ZECH. 9, 17 *what is his goodness!* i. e. how good he is. — 5. = *whatever, anything, something*, aliquid, quidquam, in which case it follows, e. g. **מה ידע** PROV. 9, 13 *she knows nothing;* **מה ידעי** 2 SAM. 18, 22 *whatever there be;* **מה דבר** NUM. 23, 3 *whatsoever thing;* very seldom prefixed 1 SAM. 20, 10. Here belongs too the signification of **מה** in the reduplicated **מהמה** (which see). Seldom does **מה** appear with the meaning *that which*, i. e. including the relative, JUDGES 9, 48 *I did what ye saw.* **מה** may also be taken in this sense NUM. 23, 3 and 1 SAM. 20, 10. But in the later period of the language **מה** (that which) stands instead ECCLES. 1, 9; 3, 15; 6, 10, like the Aram. **מה**. — 6. with a wider extent of the interrogative power, a) *why, wherefore*, interchanged with **למה** Ex. 14, 15, **מה תצק**

why criest thou? as also the Latin *quid*, Greek *τί*; b) *how much*, JOB 6, 25 *how very eloquent!* 26, 2 *how well hast thou advised!* c) *in what way*, *quomodo*, GEN. 44, 16 *how shall we justify ourselves!* d) *if* Ps. 39, 5.

Coupled with prepositions two kinds of the latter are to be distinguished:

a) such as attach themselves very closely to the interrogative vocable and in consequence double the initial מ, whence they are uttered with *a*. To these belong מִּמָּה and מִּמָּה, as מִּמָּה, מִּמָּה, מִּמָּה, מִּמָּה. b) such as are coupled with it only externally, including מִּמָּה and מִּמָּה, as מִּמָּה, מִּמָּה; then also מִּמָּה, מִּמָּה, מִּמָּה, so far as they are not closely attached. The union of מִּמָּה with the preposition לְ forms an exception, where the *ā* (Kametz) prefers to remain, as frequently elsewhere (comp. לְכֹהֵן, לְכֹהֵן, לְכֹהֵן &c.), but where, as in the case of מִּמָּה and מִּמָּה the *m* is doubled, and the last syllable becomes accentless by abridgment, viz. מִּמָּה, from which nothing but unimportant deviations occur. Such compounds are: 1. מִּמָּה *whereon* GEN. 15, 8, *how so* MAL. 1, 2, *whereby* 1 KINGS 22, 21, *where-with* MIC. 6, 6, *by what means* JUDGES 6, 15. Before gutturals מִּמָּה stands in a great variety of senses, as *on what account* 2 CHR. 7, 21, *at what* JUDGES 16, 5, *for nothing* IS. 2, 22, according to the meanings of the separate constituents. — 2. מִּמָּה *prop. as what? for what? how great?* used to express extent in space, time, number, or for repetition, as *how wide? how great?* ZECH. 2, 6, *how often?* in the sense of *not often! seldom!* (see מִּמָּה) JOB 21, 17, *how many?* 13, 23, *how often?* Ps. 78, 40, *how long* 35, 17, also renouncing the interrogative element ZECH. 7, 3 *much*. For מִּמָּה, מִּמָּה is sometimes used 2 CHR. 18, 15. — 3. מִּמָּה (exceptionally מִּמָּה, with the accent on the last syllable and without Dagesh, only in Ps. 42, 10 and 43, 2, and when the following word begins with מ, נ and ע, as well as before the name יְהוָה pronounced יְהוָה, except 2 SAM. 2, 22; 14, 31; Ps. 49, 6; JER. 15, 18; three times מִּמָּה 1 SAM. 1, 8, once מִּמָּה JOB 7, 20)

denotes a) *wherefore?* when the object is asked after, *to what purpose?* generally in urgent inquiries GEN. 12, 18; EX. 5, 15; RUTH 1, 11; b) *why?* when the cause is inquired into, *qua de causa?* GEN. 4, 6; 12, 18; 44, 7; EX. 2, 13; c) *wherefore?* equivalent to a denial, GEN. 27, 46 *for what purpose is my life!* i. e. I need not live; Ps. 49, 6 *wherefore should I fear!* i. e. I will not be afraid; d) *why, on what account*, i. e. for what end, after מִּמָּה without the interrogative idea 1 SAM. 6, 3; DAN. 10, 20; e) *for what?* with the additional idea of vanity and uselessness Ps. 2, 1; IS. 55, 2; ECCLES. 2, 15; JER. 6, 20; of dehortation 2 SAM. 19, 12; PROV. 5, 20; of prohibition, of hindering EX. 5, 4; 2 SAM. 15, 19; which passes over to the additional idea of a negation, i. e. *whereto = so that not* 1 SAM. 19, 17; JO. 2, 17; 2 CHR. 25, 16. In the later period of the language, therefore, מִּמָּה means exactly *that not, or lest*, ne, ne forte (LXX *ἵνα μή, μή* *not* also GEN. 27, 45 and 2 CHR. 25, 16), ECCLES. 5, 5 *lest he be angry*, 7, 16 17, NEH. 6, 3, 2 CHR. 32, 4, GEN. 47, 15 19, as also the Aram. מִּמָּה, מִּמָּה, EZR. 7, 23. To these meanings of מִּמָּה again belong its compounds with other particles, as מִּמָּה אֲשֶׁר DAN. 1, 10 *for why?* i. e. *lest*, almost = מִּמָּה, for which מִּמָּה occurs in SONG OF SOL. 1, 7; מִּמָּה לְמָדָה *for what purpose then?* GEN. 25, 22, NUM. 11, 20, *why then?* GEN. 18, 13, *wherefore then?* 33, 15, and with the additional idea of dehortation, denial &c. JOSH. 7, 10; JUDGES 13, 18; 2 SAM. 18, 22. — 4. מִּמָּה עַד- Ps. 74, 9 *till when? till how long? how long?* for which עַד- stands in 4, 3; also merely *why* 79, 5; 89, 47; without a question *till when*, i. e. in a short time NUM. 24, 22. — 5. מִּמָּה עַל- *upon what? for the sake of what? from what ground* 13, 14, *on what account then?* MAL. 2, 14, and without a question JOB 10, 2; ESTH. 4, 5; there is also מִּמָּה עַל- *upon what?* IS. 1, 5 *for מִמָּה*. — 6. in looser combination with מִּמָּה, מִּמָּה and מִּמָּה, as מִּמָּה מִּמָּה *in that which* ECCLES. 3, 22; מִּמָּה (only Aram.)

how what! = but how! how great! DAN. 3, 33; לְמַהּ, לְמַהּ see above; and לְמַהּ in לְמַהּ אֲשֶׁר לְמַהּ 1 Chr. 15, 13, לְמַהּ 2 Chr. 30, 3, where לְמַהּ or לְמַהּ signifies *on account of that, for that*.

The interrogative מה with its abbreviations (מַה, מַה, מַה) for the impersonal *what?* is in Ar. مَا, Syr. مَا, Babyl. מה, מה, which are used as variously. The shortening and unaccenting of its vowel in מַה (which see), &c. extends still farther in Arab. and Phenic., inasmuch as מַה (Hebr. מַה), מַה (Hebr. מַה), Phenic. מַה also appear there; and a trace of this abridgment may be also in מַה from מַה, manifestly compounded of מַה and מַה, as Aram. מַה still shews, where מַה for מַה is also used as an interrogative. For the abridgments in Aramaean, see under מַה. As to its origin, the impersonal interrogative vocable, the so-called neuter, may have been pronounced mā, and the personal *me, mi*: from mā in modern Arabic arose *min*; from *ma* or *me* of the old language *mān, mēm, men* Ex. 16, 15 מַה, which has been preserved exclusively in Aram. and was also used for מַה (see מַה); from *men* has been formed the Ethiop. neuter *ment* by annexing a *t*, as in extra-Semitic languages. Comp. מַה.

מה Aram. pron. interr. same as Hebr. מה *what?* DAN. 4, 32, but also *somewhat, whatever*, quidquid 2, 22; מה דִּי *that which, whatever* it is *which* 2, 28; EZR. 7, 18. Its compounds with prepositions are a) מַהּ *how exceedingly! how!* DAN. 3, 33, Syr. مَا, b) מַהּ *lest* EZR. 4, 22, and מַהּ דִּי 7, 23 the same.

מה (not used) intr. *to flow, to run*, deriv. מַה (constr. מַה), like מַה (constr. מַה) from מַה I., מַה (constr. מַה) from מַה II., מַה from מַה, מַה (constr. מַה) after the form מַה from מַה, out of which has come מַה; and this noun-formation is also entirely according to the analogy of verbs ending in מַה, so that no other verb-stem should be adopted; Ar. مَا the same,

besides مَا, and the farther developed مَا to pour out, to overflow. Such a stem should also be assumed in the other Semitic languages. The stem מה appears with a harder final sound in מַה (מַה) to overflow, to dissolve, מַה (מַה), מַה the same, Arab. مَا to dissolve in flowing, مَا to be fluid (perhaps Hebr. מַה, and in מַה). The Sanskr. mih, Latin mig (in *mingere*), mej &c. are the same root.

Pih. (redupl.) מַה the same, whence the noun מַה, preserved only in the constr. state and with suff., as מַה &c.

מה see מה.

מה (Kal not used) prop. *tr. to hold off, to hold back*, then intr. *to tarry, to linger*, Ar. مَا, Syr. مَا the same; both which are still preserved in this simple form in the imperative as an exclamation, but in farther use only in the redupl. form מַה to stop, to hinder, *to hold off, to withhold*. The organic root, like the fundamental signification, is thus to be put along with מַה (which see), and then with מַה and מַה; as has been explained fully, and with more comparisons, under מַה and מַה. Deriv. the noun מה.

Hithp. (redupl.) מַה (imp. pl. מַה) *to linger, to tarry* GEN. 19, 16; *to delay* 43, 10, מַה JUDGES 3, 26 *till their delaying*, i. e. as long as their delay continued; *to wait* 19, 8; *to be hesitating, undecided, keeping back*; hence coupled with מַה *to stare, to be amazed at*, prop. *to stay, to stop* Is. 29, 9.

מה *m. tarrying*, only in Ez. 21, 18 מַה בְּחֶן וְיָמָה לֹא יִהְיֶה *for a proving and a tarrying will not take place*; for וְיָמָה we should read here וְיָמָה (see בְּחֶן).

מה see מה.

מהומה (constr. מַה, מַה) f. 1. (from מַה I.) *confusion, complication*, at an outbreak, an attack DEUT. 7, 23; 1 SAM. 14,

20; ZECH. 14, 13; *discord, disturbance* DEUT. 28, 20; PROV. 15, 16; 1 SAM. 5, 9; *consternation, amazement* 5, 11; *disorder* (moral), i. e. *lawlessness, force* AM. 3, 9; EZ. 22, 5 (synonym *הקם, ריב* &c. Ps. 55, 10-12). — 2. (from *היום* II.) *the rage or storm of war*, of besiegers IS. 22, 5. EZ. 7, 7 *היום מהומה = היום המהומה* (this sort of combination is frequent in Phenic. and vulgar Hebrew) *the day of the tumult of war* (and not the joyous shout of the mountains). It is, therefore, not necessary to read with the LXX קרב *היום לא במהומה ולא בהקם*.

מהומן (old Persian, moulded together from the Zend. *meh great, hum = hom, heom*, the name of an Ized, and *ן*, the Zend termination -van, out of which -an subsequently arose in Persian; therefore *Mehhum-[v]an belonging to the great Hom*) n. p. m. ESTH. 1, 10. See *הומן, המרחא*.

מהיטב (*El is a Benefactor*; *מהיטב* = *מטיב*) 1. n. p. m. NEH. 6, 10. — 2. n. p. f. GEN. 36, 39.

מהיר (constr. *מהיר*; from *מהיר* 2. c.) adj. m. *quick, prompt*, in a business PROV. 22, 29; *ready, swift, sure*, in writing, i. e. *skilled* PS. 45, 2; EZR. 7, 6; *experienced* in IS. 16, 5; SYR. *عنه* the same.

מהל (part. pass. *מהל*) tr. same as *מל* (מיל), Aram. *מהל*, to *prune*, hence *מהל*; only fig. to *cut wine*, i. e. to weaken it by mixing water with it, to take from it the fiery and the noble part IS. 1, 22, comp. *vinum castrare* (Plin. H. N. 19, 19, 2), *jugulare Falernum* (Martial. Ep. 1, 28). In Ar. verbs of cutting down, killing, piercing, breaking through &c. (قنأ, سخط, قطع, سحج, قتل, قطب) are applied to the mixing of wine; on the contrary, *מהל* is not connected with *מהל*.

מהל see the proper name *מהל*.

מהלך (constr. *מהלך*) m. 1. *extent in going*, i. e. length and breadth measured according to the step JON. 3, 3 4, by

which the diameter is sometimes given, and sometimes the circumference; *space, extent* EZ. 42, 4, for which also *מהלך* (in one ms. *מהלך*) stands there; whether *the extent* be meant in length (*מהלך*) or breadth (*מהלך*), whether in *ells* (*מהלך*) or *days' journeys* (*מהלך*), is given by something added. — 2. *a journey, a walk* NEH. 2, 6.

מהלך (only pl. *מהלכים*) m. *a going, way*, ZECH. 3, 7 and *I give thee ways between them standing here*, i. e. thou shalt have ingress and egress among them. To take it as = *מהלכים* guides, or to read *מהלכים*, is unnecessary.

מהלל (constr. *מהלל*) only in a proper name; from *הלל* I.) m. *praise, applause, fame*, PROV. 27, 21 and *a man* (is tried) according to his praise, i. e. according to what is thought of him.

מהללאל (*Praise or Splendour is El*) 1. n. p. of a patriarch descended from Seth in the antediluvian time GEN. 5, 12, corresponding to *מהללאל* 4, 18 of the other writer; as *מהללאל* 5, 21 corresponds to *מהללאל* 4, 18, and *מהללאל* 5, 15 to *מהללאל* 4, 18. Taking these names as designations of certain deities belonging to old tradition, to which *מהללאל* and *מהללאל* decidedly point, *מהללאל* denotes the splendour- or sun-god Apollo; as *מהללאל* does Mars, *מהללאל* the water-god. — 2. n. p. m. NEH. 11, 14.

מהלמה (pl. *מהלמות*, from *הלם* II.) f. *a stroke*, PROV. 18, 6.

מהמרת (pl. *מהמרות*, from *המר* = *המר* to weave) f. same as *מהמרת* a *net*, of him that lies in wait PS. 140, 11. The meaning *flood*, after the Arab. *همر* to pour out (*Ibn Parchon*), or from *המר* = *המר* I (Ps. 46, 4) to *roar, to bubble up*, as well as that of *pit* (Symm., Jerome, *Kimchi* and others) from *המר* = *המר* to dig, are to be rejected.

מהפכה (constr. *מהפכה*, from *הפך* Hif.) f. *overthrow, destruction, wasting*, DEUT. 29, 22, = *הפכה*, as a verbal noun

**construed with the accusative Is. 13, 19;
JER. 50, 40.**

מִהֶפְסֶת (from **הֶפֶק** Hif. to *fence in*, the body; to make crooked, in the form of a cross) *f. stocks*, an instrument of punishment JER. 20, 2 3, confining the hands and feet of the culprit, with צִיָּק 29, 26 which fastens the neck; בֵּית הַמֶּ 2 CHR. 16, 10 *house of the stocks*.

מִקְצֵה see קָצַע in *Hof.* and the
noun מִקְצֵה.

מָזַר. 1. (Kal not used) *intr.* to flow, to run, to flow forth, to flood, like those which are identical with it, מָר I. (מִיר), מָר I. (מָר), Arab. مَرَّ to flood, to flow, and like the organic root in מָר to flow, of water, Arab. مَرَّ; for which reason the verb is closely connected with מָר, like מָר with מָר. — 2. (not used) metaphor. a) to hasten away, to run forward, to move along; the corresponding metaphor also taking place in מָר I. (comp. מָר I. (comp. מָר to rove, Syr. مَرَّ, whence מָר a proper name, prop. a nomad), מָר (belonging to מָר), מָר (which see) &c.; b) to totter to and fro, to waver, to be in motion, comp. מָר (מָר), מָר compared with מָר; c) to be quick, brisk, alert, experienced, Arab. مَرَّ. Deriv. מָר, מָר, the proper name מָר. — 3. (3 plur. מָר, fut. מָר, inf. absol. מָר) trans. prop. to pour out, to cause to flow, hence to give away (the same metaphor appearing in מָר, I. (מָר), to reach, to hand, in order to exchange a thing for what is given; therefore to barter, a woman for a price (מָר), i. e. to marry, Ex. 22, 15; to exchange, a god (מָר), as Is. 48, 11 = מָר Ps. 16, 4 (Ibn Melech), comp. Jer. 2, 11. Deriv. מָר.

Nif. נָחַד (part. נֹחַד) to be hurried, to act precipitately, JOB 5, 13; to be too hasty, headlong IS. 32, 4; HAB. 1, 6; to move hurriedly, vehemently, wildly, lively, לָבָב, hence to tremble, to be solicitous IS. 35, 4; comp. פָּחַד, חָרַד, חָצוּץ, בָּדַל.

Pih. מִהֵר (inf. constr. מְהֵר, fut. יִמְהֵר)

1. either a stronger expression of the Kal, idea in signif. 2, to *hasten* 1 SAM. 4, 14, with מָהֵל PROV. 7, 23 or accusat. of the place *whither* NAH. 2, 6, or *trans.* with accusat. of the object, to *procure quickly* GEN. 18, 6, to *accelerate* Is. 5, 19, to *bring hastily* 1 KINGS 22, 9. Intrans. it stands a) in Is. 8, 1 *the booty hastens*, where מָהֵל as an infin. is put for the finite verb, parall. to הָשִׁי; and הֵ is to be taken as a sign of the superscription, especially since only מָהֵל stands in verse 3; conseq. לָקַח GEN. 15, 12, לִסְגֹּר JOSH. 2, 5 cannot be at all compared with it. It is still better to take מָהֵל = מְהֵלָה with the Targ., as הָשִׁי also may be a participle. b) coupled with other verbs it gives them an adverbial force *quickly, hastily*, either with or without ? GEN. 45, 9, JUDGES 9, 48, or whether the verb follows in the infin. with הֵ GEN. 18, 7; 41, 32, or הֵ is dropped EX. 2, 18. Deriv. מְהֵרָה. — 2. to *be very expert, prompt, skilful, intelligent*; joined with other words also, used adverbially Is. 32, 4, parallel בִּינָה.

מִדָּה (after the form אֶדָּה, probably a part. Pihel, conseq. instead of מִמֶּדָּה)

1. *adj. m. hastening, quick, rash*, זָרָח.
1, 14. — 2. *adv. quickly, hastily*, put
after verbs Ex. 32, 8; DEUT. 4, 26; 7, 4;
JOSH. 2, 5; seldom prefixed Ps. 79, 8.

מִדְּוֶה (from **דָּוָה** *3*) *m. a gift, a dowry, a marriage-price*, paid to the parents of a bride **GEN.** 34, 12; **EX.** 22, 16; 1 **SAM.** 18, 26; Greek *ἔδωκεν*, Targ. **מִדְּוֶה**, Syr. **ܡܕܘܐ**, Arab. **مَدْوٍ**.

מְהֵרָה (after the form **יִרְשָׁה**, *quickly, hastily*, Num. 17, 11; Deut. 11, 17. In almost the same sense **בְּמְהֵרָה** (*in haste*) soon EccLES. 4, 12, **עַד־מְהֵרָה** Ps. 147, 15, stronger **קַל מְהֵרָה** Jo. 4, 4, or inverted **מְהֵרָה קַל** Is. 5, 26 *in furious haste*; comp. the same idensifying in **לְפָתַע** Is. 30, 13, and **לְפָתַע פְּחָאם** 29, 5.

מְהֵרָא (the hasty one) n. p. m. 2 SAM.
23. 28.

מִהַתְּלָה (only plur. מִהַתְּלוֹת, from

לְמוֹ *f. mockery, delusion, jest* Is. 30, 10, parallel הַלְקָוָה *flatteries*.

לְמוֹ I. a pronoun = מָה what? (comp. פֶּה = פִּי, פֶּה; אֵיכָכָה, אֵיכָכָה in כֹּה = כֹּה in 2 KINGS 6, 13 K'ri), only in combination with the prepositions בְּ, לְ, and לְ, adding to them a relative force though it be only remote. a) בְּמוֹ prop. *in that which*, poet. same as בְּ in, by, with, as בְּמוֹ-אֶפֶס Ps. 11, 2 *in darkness*; בְּמוֹ Is. 25, 10 K'ri *in dung*; בְּמוֹ Is. 43, 2 *through the fire*; 44, 16 *in fire*; בְּמוֹ-אֶרֶב (go into) *their place of concealment* JOB 37, 8; בְּמוֹ-רֹאשׁ 16, 4 *with the head*; בְּמוֹ-פֶה 16, 5 *with the mouth*. For מוֹ = מָה in Is. 25, 10 K'tib and vice versa in JOB 9, 30 K'ri בְּמִי stands for בְּמוֹ (see מִי), where we can scarcely think of מִי (from מִי). — b) לְמוֹ poetically = לְ at, to, for, as לְמוֹ-הָרֶב JOB 27, 14 *for the sword*; 29, 21 לְמוֹ יַעֲזָה *at the counsel*; 38, 40 לְמוֹ-אֶרֶב *for the lying in wait* = לְאֶרֶב; 40, 4 לְמוֹ-פִי *upon my mouth*. In like manner לְמוֹ- were taken in the proper name לְמוֹאָב, as = לְ, as in לְאֶב; but this is still doubtful. — c) בְּמוֹ (not only poetically = בְּ, but also in prose), with בְּ as a prevowel (the latter before light suffixes, as בְּמִנִּי, בְּמוֹדִי, בְּמוֹדִי, בְּמוֹנִי, the former before the heavy ones, as בְּמוֹכֶם, but for which בְּכֶם, as בְּכֶם are more frequent) see בְּמוֹ. In all these forms מוֹ is easily perceived to arise out of מָה, since the meaning of מָה is still seen and it is also found in the Arab. مَهَا and Aram. מֵהָ, בְּמוֹ הָרֶב Ps. 73, 15 is = מוֹ הָרֶב. sicut haec, talia. — 2. מוֹ a poetical suffix-appendage for the original, plural מוֹ with verbs, nouns or particles, seldom Ex. 15, 5, which appended syllable, however, should rather be regarded as a mere cessation of the sound, and has nothing in common with the מוֹ of signif. 1; so also מוֹ- or with other vowels preceding. This מוֹ is seldom used by the poets as a sing.,

particularly with small words, as מוֹ for לִי Is. 44, 15; comp. Ps. 11, 7; JOB 22, 2; DEUT. 33, 2. — 3. מוֹ (after the form מוֹדָה, מוֹלָה, since the root here is מוֹ) same as מִי *water*, prop. the flowing, metaphor. *seed, seed-efflux*; like מִי Is. 48, 1, Arab. ماء (Kor. 86, 5), Pers. آب (water and seed). On the form comp. the Targ. מוֹ, מוֹי, מוֹ (water), Phenice מוֹ the same, hence מוֹ שְׂקָר (= מִי שְׂקָר) proper name of a Tingitane harbour; fem. מוֹר in numerous name-formations. It was after this meaning of מוֹ "seed" that the author of GEN. 19, 37 explained the name מוֹאָב, though it should be derived from מוֹאָב.

מוֹאָב (according to GEN. 19, 37 either from מוֹ = מִי, and אָב, *semen of the father*, i. e. begotten by his own father, or = מוֹאָב with the same meaning as מוֹאָבִי has in 19, 32 34; but it is probable that it was originally = מוֹאָב a *wished for, longed for one*, from מוֹאָב) 1. n. p. of a son of Lot's GEN. 19, 37, then of a people called after him, the Moabites, sometimes masc. NUM. 22, 3, 2 KINGS 1, 1, JER. 48, 11 13, sometimes fem. JUDGES 3, 30, 2 SAM. 8, 2, also coupled with the plur. as a people 2 KINGS 3, 21 22. The Moabites accordingly came from Aram GEN. 19, 37 seq., and settled down at a later period on the east side of the Dead Sea and the Jordan, after they drove out the original inhabitants, the מוֹאָבִים, DEUT. 2, 11. — 2. n. p. of the land of Moab NUM. 21, 13 26, JUDGES 11, 18, fully מוֹרָה (RUTH 1, 1 2 6 22; 2, 6; 4, 3) or מוֹרָה DEUT. 1, 5; 28, 69; 32, 49; 34, 5. Numerous passages of the Old Test., which have been collected in special works and treatises, give an account of the geographical extent or limitation of the Moabite territory, its religion, political history and relation to the Jewish people. Gentile m. מוֹאָבִי DEUT. 23, 4; נַחַח. 13, 1; fem. מוֹאָבִי RUTH 1, 22 and 2, 2, or מוֹאָבִי 2 CHR. 24, 26; pl. fem. מוֹאָבִי 1 KINGS 11, 1.

מִוֹל only in Neh. 12, 38 K'tib, see **מִוֹל**.

מִוְכָּה (from **כָּוָה**) *m. entrance* Ez. 43, 11 same as **מִוְכָּה** 42, 9; and here as in the K'ri 2 Sam. 3, 25 it is used merely on account of its similarity to **מוֹצָא**, like **מוֹצָא** (= **מוֹצָא** which see) once even Ez. 47, 8 (from **צִוָּה** = **צִוָּה**, **צִוָּה**) = **מִצְוָה**.

מוֹנִי or **מוֹנִי** (*plur. מְנוֹנִים*, an Indian word, occurring only with the article **הַ**, because it came to the Hebrews through the Arabians) *m. the name of an Indian costly wood (Kimchi), fetched from Ophir 1 Kings 10, 11 12, probably the genuine Sandel-wood, which is called mocha, mochâta in Sanskrit; sometimes transposed מוֹנִים, and mentioned inexactly as a wood growing on Lebanon with cedars and cypresses 2 Chr. 2, 7.*

מוֹנִי I. (i. e. **מוֹנִי**, not used) *intr. to be great, mighty, rich, comp. Sanskrit mah = magh, whence magha (in the Vedas) power, riches; old Persian mag the same, hence maga might, force (in a religious aspect), magava (an adjective form from it) = Sanskrit maghavan (in the Vedas) a powerful one, old Persian magu-s, the designation of a class of the servants of Ormuzd. Accordingly the stem mag appears to be connected with mah to grow, to become large, and with the Indo-Germanic mag to be able, to have the power (see **מוֹנִי**). Deriv. **מוֹנִי**.*

מוֹנִי II. (*inf. constr. מוֹנִי; fut. מוֹנִי, apoc. מוֹנִי, with suff. מוֹנִי*) 1. *intr. to melt, to dissolve, figurat. to tremble, to faint from fear, of לֵב Ez. 21, 20, to shake, to quake, of אֶרֶץ Am. 9, 5; Ps. 46, 7; the same figure appearing in מִסֵּס, Ar. مَسَّ. — 2. tr. to cause to flow, i. e. to cause to faint or despond Is. 64, 6, like מִסֵּס 10, 18; but we may conjecture that מוֹנִי stands there for מוֹנִי, and consequently it belongs to Pihel. The organic root מוֹנִי is closely connected with מוֹנִי, מוֹנִי, מוֹנִי, Arab. مَوَّن &c.*

Nif. מוֹנִי (part. pl. מוֹנִי) figur. to tremble, to quake, to totter to and fro,

to dissolve, of הַמֶּן = מוֹנִי 1 Sam. 14, 16, of הַיָּבֵל Nah. 2, 7, to tremble, to be afraid Is. 14, 31; Ex. 15, 15.

Pih. מוֹנִי (fut. מוֹנִי) to cause to flow, to melt, to dissolve, e. g. the clouds by רִבִּיּוֹם Ps. 65, 11; figur. Job 30, 22 and the stormy wind dissolves me (פִּשְׁנוֹה) K'tib = מוֹנִי 36, 29, hence the parallel is רִיבִיּוֹה; and מוֹנִי K'ri is the same).

Hithp. מוֹנִי (fut. מוֹנִי) to dissolve, to perish Ps. 107, 26; metaph. to quake, to tremble, to shake Am. 9, 13.

מוֹר I. (Kal not used) *intr. to move to and fro, to be agitated, connected in its organic root מוֹר with מוֹט I. (מוֹט), מוֹר, Ar. مَوَّر, مَوَّر &c., then with מוֹר, מוֹר.*

Pih. מוֹר (fut. מוֹר) to cause to shake, to make tremble Hab. 3, 6 (Targ., LXX).

מוֹר II. (not used) *intr. to stretch, to extend, in space or time, same as מוֹר; deriv. מוֹר, מוֹר.*

מוֹרֶע or **מוֹרֶע** (an abstract noun formed from מוֹרֶע I. with מ; *constr. מוֹרֶע also before ל*) *m. acquaintance, relationship, concr. an acquaintance, a friend, Prov. 7, 4; Ruth 2, 1 K'ri, where the K'tib has מוֹרֶע.*

מוֹרֶעַת (or **מוֹרֶעַת**) *fem. 1. the same Ruth 3, 2. — 2. knowledge Is. 12, 5 K'ri, where the K'tib is מוֹרֶעַת after the form מוֹרֶעַת (from מוֹרֶע).*

מוֹט I. (*inf. absol. and constr. מוֹט, fut. מוֹט, part. m. מוֹט*) 1. *intr. same as מוֹר I., מוֹט, מוֹט to waver, to move to and fro, of רִגְלֵי Ps. 38, 17 and 94, 18, to fall; to tremble, to quake, of הָרִים 46, 3, מוֹט Is. 24, 19, מוֹט Ps. 46, 7, מוֹט Is. 54, 10. Derivat. מוֹט 1. — 2. to incline, to sink, figurat. to be reduced in circumstances Lev. 25, 35; metaphor. not to stand firm, to be changeable. — 3. (not used) trans. to incline, to bend, to make crooked, to turn aside, like the Ar. مَوَّن, connected in its organic root מוֹט with that in מוֹט. Deriv. מוֹט (from מוֹט) Ez. 9, 9 and מוֹט Is. 58, 9.*

Nif. מוֹט (fut. יִמוֹט) *to totter*, of the steps PROV. 10, 30, Ps. 17, 5, *to fall*, *to stumble* 10, 6; 30, 7; with a negative, *to stand firm* 125, 1; Is. 40, 20; *to tremble*, *to quake* Ps. 82, 5.

Hif. הִמִּיט (fut. יִמִּיט) *to make totter*, *to precipitate*, with עַל of the person Ps. 55, 4; 140, 11 K'tib.

Hithp. הִתְמוֹטַט *to be violently shaken* Is. 24, 19; *to totter*, like Kal and Nif.

מוֹט II. (not used) *tr.* prop. same as מַצֵּט I. *to split off*, *to cut off*, of boughs, branches; deriv. מוֹט 2, מוֹטָה 2.

מוֹט (with suff. מוֹטָיו) *m.* 1. (from מוֹט I.) *a tottering*, *stumbling*, *fall* Ps. 121, 3; 66, 9. — 2. (from מוֹט II. prop. a bough which is broken off the stem; and מוֹך may have the same derivation) *a pole*, for bearing on the shoulder NUM. 4, 10 12; 13, 23; metaphor. *the yoke*, of an ox NAH. 1, 13, made of crooked wooden sticks bent round the neck of the heifer. Comp. the etymology of מוֹכֵר.

מוֹטָה (pl. מוֹטוֹת) *f.* 1. (from מוֹט I.) *injustice* Is. 58, 6 (parall. רָשָׁע), 58, 9, conseq. = מוֹטָה Ez. 9, 9. — 2. (from מוֹט II.) *a staff*, metaphor. *yoke* JER. 28, 10 12, fully מוֹטָה לֵב LEV. 26, 13, Ez. 34, 27, made of עֵץ JER. 28, 13 or בָּרָזֵל ib.

מוֹך (fut. יִמוֹך) *intr.* prop. *to be bruised*, *shattered*, *melted*, *dissolved*, partly connected with מָגַן (מִיג), partly with מָךְ, מָךְ; only fig. *to be reduced*, *to become poor* LEV. 25, 25 35 39 47; SYR. מִכּ the same. It is, therefore, different in its origin from מוֹך.

מוֹל DEUT. 1, 1, see מוֹל.

מוֹל (perf. מָל, מְלָחָה, מָלִי, מְלָחָם; part. pass. מוֹלֵם; fut. ap. וְיִמָּל) *tr.* prop. *to divide*, *to cut off*, *to cut away*, like the Ar. مَعَلَ. The organic root מָל is identical with that in מָלַח, מָלַח. Only the meaning *to cut off*, spec. the prepuce, *circumcise*, is in use; hence with accus. of the object עֶרְוָה GEN. 17, 23, or also of the person 21, 4; Ex. 12, 45; JOSH. 5, 4; as a figure of dedication and purifica-

tion DEUT. 10, 16; comp. Ar. طَهَّرَ *to purify and circumcise*. Deriv. מוֹלָה.

Nif. נִמָּל (only inf. abs. and c. נִמָּל, imperat. הִמָּל, fut. יִנָּמָל; while the perf. and part. נִמָּל and other forms belong to מָל = מָל) *to be circumcised* GEN. 17, 10 13; 34, 24; *to circumcise oneself* JOSH. 5, 8; fig. JER. 4, 4 *circumcise yourselves unto Jehovah*, i. e. *dedicate yourselves to him*. See מָל.

Hif. הִמָּל (fut. יִמָּל) *to cut off*, *to destroy* Ps. 118, 10-12.

The fundamental signification of the stem, compared with מָלַח, מָלַח, is not only *to cut away*, *to cut off*, *to circumcise*, but also (like mol-ere, μύλλειν, Pers. mal-iden, German mahl-en) *to bruise*, *conterere*, since circumcision at first was only a mild exsection, the destruction of all impurity of the sexual organ. Another fundamental signification of the organic root מָל has still been preserved in מְלָחָה, מְלָחָה (connected with מָל), and another besides in מְלָחָה and מְלָחָה (to מְלָחָה).

מוֹל (once מוֹל DEUT. 1, 1 and מוֹלָה or מוֹלָה NEH. 12, 38 K'tib, either from מוֹל II. after the form מוֹכָה, or from מוֹל III. which see, and prop. a noun or part. Hof.) *a preposition* 1. *before* (expressing both motion and rest), in conspectu, coram Ex. 18, 19; *close before*, *immediately before* JOSH. 19, 46, *at*, *beside* (but at the same time *before*) 18, 18; DEUT. 2, 19; 3, 29. — 2. *over against*, i. e. *before a thing at a certain distance from it*, e regione DEUT. 11, 30, 1 SAM. 14, 5, hence מוֹל... מוֹל 1 KINGS 7, 5 *one over against the other*. In these two meanings מוֹל is united with other prepositions, as a) מוֹל-מָל, viz. aa) *before*, *towards* 1 SAM. 17, 30 *and he turned away from him* (and placed himself) *before another*; *close before* (as far as), *close at* (before) Ex. 34, 3, JOSH. 22, 11, *as far as before* 9, 1; but the meaning of מוֹל disappears here almost entirely. bb) *over against and before* JOSH. 8, 33. In order to make *before* still more prominent in this compound, מוֹלָה follows

NUM. 8, 2; Ex. 26, 9; 28, 37; therefore sometimes *אֶל-מִוֶּל פָּנִים* before 28, 25; LEV. 8, 9; 2 SAM. 11, 15. b) *לְמוֹאֵל* or *לְמוֹאֵל* NEH. 12, 38 K'tib (where the K'ri has *לְמוֹל*) over against. c) *מִמֶּוֹל* (with suff. *מִמֶּוֹלִי*) over against before, prop. from before NUMB. 22, 5, from the front of 2 SAM. 5, 23; away from before MIC. 2, 8 (where it is better, however, to take *מִמֶּוֹל* in the sense of *מִצֵּל* 3, 2 3); from the side of 2 CHR. 4, 10; *מִמֶּוֹל פָּנִים* Ex. 28, 27 from before. d) *אֶתְמוֹל* over against, against, MIC. 2, 8 but against my people, either according to the analogy of *אֶתְמוֹל*, or entirely *מִמֶּוֹל*, as also *אֶתְמוֹ* stands for *אֶל* in GEN. 49, 25; 2 SAM. 15, 23. e) *Ibn Gendach* has explained the adverb *אֶתְמוֹל* 1 SAM. 10, 11, *אֶתְמוֹל* 4, 7 and *אֶתְמוֹל* Is. 30, 33 out of the vocable *מִוֶּל*, *מִוֶּל*, and conseq. also the word *מִוֶּל* abridged from it, regarding it as compounded of *אֶתְמוֹ-מִוֶּל* (with or at the front) or *אֶתְמוֹ-מִוֶּל* (what has been before, the past, hence long ago), like *אֶלְמוֹל*; but it is more probable, that a stem *מִוֶּל* (which see) should be assumed for it. But as it is apparently formed from *מִוֶּל*, *מִוֶּל*, its meanings may find a place here: aa) before, long ago, as if the signification of *מִוֶּל* were applied to time Is. 30, 33; but commonly bb) yesterday, heri 2 SAM. 5, 2, especially when coupled with *שְׁלֹשָׁם*, yesterday and the third day i. e. three days ago 1 SAM. 14, 21; 19, 7. It also appears as an adject. to יום Ps. 90, 4. A shortened form is *מִוֶּל* (which see), sometimes opposed to *הַיּוֹם* (today) 1 SAM. 20, 27, sometimes before its climax *שְׁלֹשָׁם* 2 SAM. 3, 17, and also for *aforetime*, long ago GEN. 31, 2; Ex. 21, 29.

That a stem *מִוֶּל* should be assumed for *אֶתְמוֹל*, *אֶתְמוֹל*, *אֶתְמוֹל*, is shewn by the Ethiopic form *t'mälām* (the last *m* is reduplicated as in *אֶתְמוֹל*) and the numerous Aramaean forms. From *מִוֶּל* has arisen a noun *מִוֶּל* (after the form *מִוֶּל*), and with a prosthetic *א* *אֶתְמוֹל*; and from the same stem the Targumic *אֶתְמוֹל*, *מִוֶּל* (*o* changed into *a* as in *קָל*, *אֶתְמוֹ*), *אֶתְמוֹ*, with a vocal termination

מִוֶּל, *מִוֶּל*, *מִוֶּל* are derived. *מִוֶּל* means = *מִוֶּל* to veil, to bind about, to knot, metaphor. partly to be strong, vigorous (comp. *מִוֶּל*, *מִוֶּל*, *מִוֶּל*, *מִוֶּל* &c.), partly with respect to time, to be long, lasting, and therefore *אֶתְמוֹל* = *מִוֶּל*.

מִוֶּלְדָּה (prop. birth, hence *Myllitta*, i. e. dedicated to her; from Hif. of *מִוֶּל*) n. p. of a city in the south of Judah, afterwards ceded to Simeon Josh. 15, 26; NEH. 11, 26; 1 CHR. 4, 28. *מִוֶּלְדָּה* or *מִוֶּלְדָּה* is the name of a Babylonian goddess (Herod. 1, 199), as well as of a Carthaginian one, symbolising the procreative principle, for which *מִוֶּלְדָּה* *Tylitta* was also said. The city-names *מִוֶּלְדָּה*, *מִוֶּלְדָּה* (Mulitta, Megarmelita) in Libya (Harduin, Acta conc. I. p. 1103) confirm the fact that cities were consecrated to the goddess.

מִוֶּלְדָּה (with suff. *מִוֶּלְדָּתִי*; pl. *מִוֶּלְדָּוֹת*, with suff. *מִוֶּלְדָּתִיךָ*; from *מִוֶּלְדָּה* f. 1. birth, nativity, origin ESTH. 2, 10, Ez. 16, 3 4, coupled with *מִכֻּרָה*, used also in the pl. like *natales*, *origines*; מ' אֶרֶץ GEN. 11, 28 and 24, 7; or without אֶרֶץ GEN. 12, 1 fatherland. — 2. concrete what is born, child, offspring GEN. 48, 6; metaphor. family GEN. 43, 7, countrymen ESTH. 8, 6.

מִוֶּלְדָּה f. circumcision Ex. 4, 26.

מִוֶּלְדָּה (producer, begetter) n. p. m. 1 CHR. 2, 29.

מִוֶּלְדָּה (not used) intr. to be wanting, to be defective, arising from the reduplication of *מִוֶּלְדָּה* (from which *מִוֶּלְדָּה* and *מִוֶּלְדָּה* also came). For the true original conception see under *מִוֶּלְדָּה*. Derivative

מִוֶּלְדָּה (with suff. *מִוֶּלְדָּתִי*; once *מִוֶּלְדָּה* DAN. 1, 4) m. prop. defect, want, same as *מִוֶּלְדָּה*, then a spot, stain, blemish, i. e. a bodily blemish, of men LEV. 24, 19 20, Song of Sol. 4, 7, DAN. 1, 4, or of animals LEV. 21, 17; 22, 20; disease (of leprosy) Job 11, 15; metaphor. morally stain, spot, blot, disgrace Prov. 9, 7.

מִוֶּלְדָּה (from *מִוֶּלְדָּה* II. to swear; with suff. *מִוֶּלְדָּתִי* m. an oath, DEUT. 32, 5 his not-sons (לֹא-בָנִים) have violated their oath to him; comp. Aram. *מִוֶּלְדָּה*, *מִוֶּלְדָּה*).

מון (i. e. מן; not used) *tr. prop. to cut, to separate round about*, cognate in sense **מָנָה**; then *to distinguish*, i. e. to make different from other things by preparation. By a usual transference of idea: *to form, to make, to fashion*, from existing materials, Ar. **مَان** (f. i) *to separate from one another, to split, to divide*, **مَان** (f. o) and **مَان** also *to notch, to cut into*, hence **مَنْتָה** a sign; *to protect round about*, i. e. to separate or keep off from all contact; conseq. identical in the organic root מן partly with that in **מָנָה** I., Aram. **מָנָן** (which see), partly with that in **מָנָה**. Deriv. **מוֹנֶה** (perhaps), **מוֹנֶה**, **מוֹנֶה**.

מוֹנֶה (from **מָנָה**) *f. couch of a wild beast* Ez. 19, 7, where some read **מוֹנֶה** for **מוֹנֶה**.

מוֹנֶה (from מון) *f. an image, an idolatrous image*, prop. a thing formed, Am. 4, 3 and *ye shall cast the idolatrous images on the mountain*. But see **מוֹנֶה**.

מוֹסֵב (from סָבַב) *m. circuit, turning* Ez. 41, 7, **וְנִסְבָּה** being found there; but as one rather expects *the being enlarged, enlargement*, **וְנִסְבָּה** and **מוֹסֵב** are to be read, as in 1 Kings 6, 6 the opposite **מוֹסֵב**.

מוֹסֵב (pl. c. **מוֹסְבֹת**; from סָבַב) *f. prop. what is capable of being turned about or wound (cognate in sense מָנָה), hence the fold of a door that turns and winds about* Ez. 41, 24, where **מוֹסְבֹת** **וְנִסְבָּה** correspond to the **וְנִסְבָּה** of 1 Kings 6, 34.

מוֹסֵד (only pl. c. **מוֹסְדֵי**; from יָסַד) *m. foundation, of the mountains* Deut. 32, 22, Ps. 18, 8, of the earth 82, 5; *basis, of the generations* Is. 58, 12.

מוֹסֵד (constr. **מוֹסְדֵי**; from יָסַד) *m. foundation, erection* 2 Chr. 8, 16; *a basis* Is. 28, 16, where the accompanying **מוֹסְדֵי** is the part. Hof.

מוֹסְדֵי (only pl. **מוֹסְדֵי**, c. **מוֹסְדֵי**; from יָסַד) *f. a foundation* Jer. 51, 26;

of heaven 2 Sam. 22, 8, of the world 22, 16, of the earth Is. 40, 21.

מוֹסְדֵי (from יָסַד) *f. 1. appointment, decree, firm determination, of chastisement (מָנָה)* Is. 30, 32. — 2. *foundation, of a building, the lower building* Ez. 41, 8 K'ri, where the K'tib reads **מוֹסְדֵי**, if it be not better to read **מוֹסְדֵי** (from the foundations and towards).

מוֹסְדֵי (from יָסַד) *m. a covered walk* 2 Kings 16, 18 K'ri, for which the K'tib has **מוֹסְדֵי**.

מוֹסְדֵי see **מוֹסְדֵי**. **מוֹסְדֵי** (pl. **מוֹסְדֵי**; = **מוֹסְדֵי** from **מוֹסְדֵי**; but see also **מוֹסְדֵי**) 1. *m. a fetter* Ps. 2, 3; 107, 14; 116, 16. — 2. (from יָסַד; *place of chastisement*) n. p. of a place in the wilderness Num. 33, 30.

מוֹסְדֵי (constr. **מוֹסְדֵי**, with suff. **מוֹסְדֵי**, **מוֹסְדֵי**; from יָסַד) *m. prop. taming, concrete a bond, fetter* Job 12, 18 (Targ. Vulg.); *chastisement, of boys* Prov. 23, 13, of men by God 3, 11, **וְנִסְבָּה** 22, 15 *rod of chastisement; metaphor. correction, instruction* Job 5, 17; Ps. 50, 17; Jer. 2, 30; *example, reproof* Ez. 5, 15, with the genitive of the person who gives it Prov. 1, 8; 4, 1; 15, 5, also absol. 5, 12; 8, 33; 12, 1, once with the genitive **וְנִסְבָּה** 1, 3 *for understanding*.

מוֹעֵד (pl. with suff. **מוֹעֵדֵי**; from יָעַד II.) *m. an assembly (of warriors), a troop*, Is. 14, 31 *none single in their troops*, i. e. they are crowded thickly together, comp. **מוֹעֵד** 3.

מוֹעֵד (with suff. **מוֹעֵדֵי**; from יָעַד) *pl. מוֹעֵדֵי, constr. מוֹעֵדֵי, with suff. מוֹעֵדֵי* m. 1. (from יָעַד I.) *a fixed, appointed time* Gen. 21, 2; *pl. appointed times*, Jer. 8, 7 *the stork knows its times, for its passages to and fro; an epoch of time* Gen. 1, 14; **מִן מוֹעֵד** Dan. 8, 19 *point of time of the end*, i. e. closing time; *a future and definite time* 11, 27 29; *a fixed section of time* 12, 7; *a yearly returning time* Gen. 17, 21; 18, 14; 2 Kings 4, 16; hence *a definite festival-time* Zech. 8, 19, coupled with **מוֹעֵד** Ez. 46, 12 and instead of it Lev. 13, 2 4 44, coupled with the

sabbath and new moon 2 CHR. 8, 13; 31, 3, or instead of them Ps. 104, 19; NEH. 10, 34; יום מועד *day of the feast* Hos. 9, 5; 12, 10, also מועד alone LAM. 1, 4; 2, 6; metaphor. like חג *festive offering* 2 CHR. 30, 22; in prophetic style for *a year* DAN. 12, 7, comp. עֵדֶךָ. — 2. *an appointed place* JOSH. 8, 14; 1 SAM. 20, 35 compared with 20, 9, as also the Ar. מועד and the verb יָעַד JER. 47, 7. — 3. (from יָעַד II.) *a coming together, an assembly, a* of enemies, *an army* (like מועד Is. 14, 31) LAMENT. 1, 15; but better *feast* (comp. 2, 22). b) of the gods, hence מועד יהוה Is. 14, 13 *the mountain of the gods* of the Babylonians, *Meru* among the Indians, the *Albordsh* of the Zends, supposed to be in the extreme north (ירִבְתָּי צִיּוֹן) in which Ezekiel (38, 6) puts Togarmah; hence Zion is compared to it Ps. 46, 3. c) of the people, *the congregation* NUM. 16, 2, for which עֵדָה occurs elsewhere. d) *a festive gathering* ZEPH. 3, 18, hence Jerusalem is called מִן קִרְיָהּ Is. 33, 20, and the tabernacle which continued from Moses till David מועד אֱהִיָּהּ (Ex. 27, 21; 28, 43; LEV. 1, 1; 4, 4; 1 KINGS 8, 4), i. e. *tent of the congregation*, because the people assembled before it at the festival, and because God appeared there to Moses, according to Ex. 25, 22 and NUM. 17, 19 (*Saadia, Kimchi*); the Targ., Syr. and Arab. have therefore translated *tent of the festive gathering*. e) fig. מִן בֵּיתוֹ *house of assembly* Job 30, 23, i. e. the grave, orcus. — 4. *place of the people's meeting together, festive assembly*; hence מִן אֵל LAMENT. 2, 6, pl. מוֹעֲדֵי־אֵל Ps. 74, 8 *temple, synagogue, holy place*. — 5. *establishment, determination, hence agreement* JUDGES 20, 38; *statute, covenant, law*, in which sense the LXX and Vulg. have taken מועד מועד, hence *tabernacle of the covenant, of the law*; מוֹשֶׁה וְהָעֵדֻת NUM. 9, 15, הָעֵדֻת 17, 23 and 18, 2 also appearing instead of it. — מועד Job 12, 5 belongs to מועד.

מועד (pl. מועדות; from יָעַד I.) *f. same as מועד a festival, a festival time* 2 CHR. 8, 13.

מועד (from יָעַד from יָעַד II.) *f. a refuge, an asylum*, JOSH. 20, 9 *cities of refuge*, i. e. free cities; properly a place where one is received, comp. אָקָה; Syr. בֵּיתוֹ *refuge*, modern Hebrew יָעַד.

מועד see מועד Puh.

מועד (as if formed from the Hof. of יָעַד II., but merely transposed from מוֹעֵד) *m. darkness, obscurity, figur. misfortune* Is. 8, 23.

מועד (only pl. מוֹעֲדוֹת, with suff. מוֹעֲדֵיהֶם; from יָעַד) *f. proposal, counsel*, Ps. 5, 11; *result of counsel* PROV. 1, 31.

מועד (from יָעַד) *f. same as עָקָה* (Ps. 55, 4) *confinement, distress*, PSALM 66, 11.

מועד *n. p. of a gold district*, coupled with אֵיפֶס 1 KINGS 10, 18, as there is also a מועד existing with אֵיפֶס. See אֵיפֶס.

מועד (with suff. מוֹעֲדֵיהֶם; pl. מוֹעֲדֵיהֶם, with suff. מוֹעֲדֵיהֶם) *m. prop. something separated from the usual, distinguished, extraordinary, cogn. in sense אֵלָהּ*; hence 1. *a wonder* Ex. 4, 21; 7, 3; 11, 9; with אֵלָהּ DEUT. 7, 19. — 2. *a sign, of a future action*, τύπος (ROMANS 5, 14) 1 KINGS 13, 3, like אֵלָהּ; *a type, of a future thing* Ez. 12, 6; 24, 24; ZECH. 3, 8; *a miraculous sign, of the divine protection* Ps. 71, 7 or *anger* DEUT. 28, 46.

The word has been derived, sometimes from אָקָה, conseq. = מוֹעֲדָה (*Gesen.*), sometimes from יָעַד (*Gesen.*) or יָעַד (*Fürst*), conseq. = מוֹעֲדָה. But the former neither exists nor can it have this meaning; and if it were from the latter, יָעַד must be a feminine termination. It is best, therefore, to adopt for the stem יָעַד (which see) with the meaning *to single out, to distinguish* (with *Ibn Parchon, Kimchi &c.*), so that מוֹעֲדָה (after the form מוֹעֲדָה, מוֹעֲדָה) has a verb-basis like אֵלָהּ, Aram. מוֹעֲדָה, מוֹעֲדָה.

מוץ (only part. מוֹצֵה) *tr. to express, to press out, what is fluid or hard; to crush, to bruise, to shatter, to separate, to divide, to pick out, chaff; fig. to oppress*, hence מוֹצֵה *oppressor* Is. 16, 4. The stem is מוֹצֵה

connected with מוץ, מוץ, and in part also with מוץ; and the Ar. ماص (to rub in pieces, to crush to pieces), (to separate, to divide), Syr. ع (to press out), ض (to suck out), Targ. מוץ, are the same root. Deriv. מוץ, מוץ.

מוץ, usually מוץ, *m. prop. what is separated* (from the grain), chaff, Ps. 1, 4; 35, 5; Is. 29, 5; ZEPH. 2, 2; מוץ Is. 17, 13 *chaff of the mountains*, i. e. which is driven about on the mountains. Ar. موص straw.

מוץ (with suff. מוץ, מוץ; *pl. constr. מוץ*, with suff. מוץ, מוץ; from מוץ) *masc. 1. denoting an action, going out, from a place* NUM. 33, 2, *egress, going away* Ez. 12, 4; מוץ ומוץ 2 SAM. 3, 25 K'tib *the going out and coming in*, i. e. the whole conduct; of the sun, rising Ps. 19, 7; breaking forth, of שחר Hos. 6, 3, of ערב and ערב (as a zeugma) Ps. 65, 9; utterance, of שפתים 89, 35, שפה DEUT. 8, 3, i. e. what goes out of the mouth; export 1 KINGS 10, 28; the going forth of דבר i. e. the divine sentence DAN. 9, 25. — 2. the place whence a thing comes or proceeds, hence a mine, from which נחל comes JOB 28, 1, a meadow, where is נחל 38, 27, a spring, where מים is Is. 41, 18; Ps. 107, 33; 2 CHR. 32, 30; place of the sun's rising, the east (as a region) Ps. 75, 7, coupled with מערב; place of egress, of the מקדש Ez. 44, 5, hence מוצא ומוצא 43, 11. — 3. (origin, descent) *n. p. m.* 1 CHR. 2, 46; 8, 36.

מוץ (pl. מוצאים, transposed from מוציא from צוא = צוא, צורה) *m. the desert*, Ez. 47, 8 *these waters* (of life) flow (מוצאים) into the east district (denoting a locality lying at the Dead Sea) and fall down over the steppe (ערבה), to denote the district round the Dead Sea, which is therefore termed הערבה 2 KINGS 14, 25), and they go into the sea, into the sea of deserts (מוצאים = מוצאים), i. e. into the Salt Sea (ib. vs. 11), so that the waters become sound (i. e. drinkable, sweet). מוצאים is intended to have assonance with מוצאים.

מוץ (plur. with suff. מוצאים) *f.* 1. origin, descent MIC. 5, 1. — 2. water-closet, sewer (from מוצא, comp. מוצא, מוצא) 2 KINGS 10, 27 K'ti, where the K'tib has מוצא.

מוץ *masc. 1. (from מוצא I. and II.) melted, a melted firm mass* JOB 38, 38, firmness, thickness; a casting 1 KINGS 7, 37, perhaps also 7, 23 33; metal JOB 37, 18. — 2. (from מוצא) narrowness, embarrassment 36, 16; 37, 10; opposite to רחב and רחב.

מוץ (pl. מוצות, with suff. מוצות; from מוצא I.) *fem. a tube, a tunnel* ZECH. 4, 2; a casting, 2 CHR. 4, 3.

מוץ 2 KINGS 4, 5 K'ti see מוצא I.

מוץ see מוצא.

מוק (Kal not used) *intr. to be insipid, tasteless, contemptible, laughable, adverse*, Ar. مَعَك and مَعَك the same; the same fundamental signification seeming to lie in the Aram. מוק and מוק also. The reduplicated form מוק (to be easy, loose, small, mean) may also belong to this root; on the contrary the Greek μακ-άω, μακ-άω, should not be brought under the same head.

Hif. מוק (fut. מוק) to make contemptible, laughable, i. e. to mock, to deride Ps. 73, 8, Ar. مَاق, Aram. מוק and מוק (also in derivatives) the same.

מוק (from מוק; plur. constr. מוק) *m. a burning, a conflagration* Is. 33, 14, a figure of judicial punishment; Ps. 102, 4 a consuming heat, in the bones.

מוק (from מוק) *f. hearth*, of the altar, LEV. 6, 2 [9].

מוקש (plur. מוקשים, constr. מוקשי; from מוקש) *m. 1. prop. anything crooked, bent, hence a hook*, with which wild beasts are taken, their nose being pierced by it JOB 40, 24; snares or nooses for birds AM. 3, 5, different from מוק (which see); a net Ps. 64, 6; 140, 6, the laying of which is expressed by מוקש and מוקש. — 2. fig. a snare, which takes away unexpectedly, hence snares of death 2 SAM.

22, 6; Ps. 18, 6; *snares of the people* JOB 34, 30; what misleads, corrupts, brings to ruin Ex. 10, 7; DEUT. 7, 16; PROV. 12, 13.

מוֹקֶשֶׁה (only pl. מִּקְשָׁה) *f.* the same in a figurative sense Ps. 141, 9.

מִר see מִר.

מִר (Kal not used) *tr.* to change, to alter, e. g. a crop for seed, requital for a deed; to *exchange* = to sell or buy, comp. Ar. مَر (to sell, Syr. مَر to buy); מִר is generally identical with מִר II, מִר I. Deriv. מִר.

Nif. נִמַּר (*pause* נִמַּר, as if from מִר = מִר) usually to change, to alter oneself, of רִיחַ Jer. 48, 11. But as a change of scent is not spoken of here, as נִמַּר is the opposite of עָמַד (to continue in a thing, to stick to it) and the form would be irregular, it is better to take נִמַּר as a peculiar stem in Kal, meaning to be spread out (on all sides), to evaporate, comp. Ar. فَمِر to be diffused, فَمِر (tr.) to spread out a thing, نَم (a shorter form) diffudit odorem.

Hif. הִמַּר (*inf. constr.* הִמַּר; *fut.* יִמַּר, *apoc.* יִמַּר) to change, to exchange, with accus. of the object Lev. 27, 33, to cause to pass into another hand, a sort of alienation Ez. 48, 14; to dispose of, to other possessors Mic. 2, 4. The thing for which something is exchanged is put with מִר Lev. 27, 10; Jer. 2, 11; Hos. 4, 7; Ps. 106, 20. Abs. = to change, to alter oneself, Ps. 15, 4; to make perish 46, 3, like הִלַּךְ 102, 27.

The fundamental signification may be to pass over, one thing into another, which is also the ground-meaning in הִלַּךְ; and therefore מִר is connected with מִר I. (מִר) which means *transire* in Arabic.

מִרָּה (with *suff.* מִרָּה, מִרָּה, *pl.* מִרָּה; from יָרָה) *m.* 1. fear, aversion, GEN. 9, 2 (where the *suff.* is to be taken objectively as in 16, 5), coupled with מִרָּה DEUT. 11, 25; reverence, high esteem MAL. 1, 6. — 2. concreto, object of fear Is. 8, 12, of reverence, i. e. God Is. 8,

13, Ps. 76, 12, comp. Aram. מִרָּה; fig. a miracle, which excites fear DEUT. 4, 34; 26, 8; JER. 32, 21. The Targ., Aq., Theod., have taken מִרָּה Ps. 9, 21 K'ri in the same sense; but it is = מִרָּה (which see).

מִרָּה (from מִרָּה; without a *pl.*) *m.* a threshing-sledge Is. 41, 15 (*Kimchi*), cognate in sense with הָרִיץ (Targ.). For the *pl.* see under

מִרָּה (from מִרָּה, only in *pl.* מִרָּה or מִרָּה) *m.* a threshing-sledge, tribulum 2 SAM. 24, 22, 1 CHR. 21, 23, identical with הָרִיץ 4. (which see), and different from עֲגִלָּה Ar. نَوْرَج the same, interchanging *n* and *m*.

מִרָּה (from יָרָה) *m.* 1. a descent, declivity, JER. 48, 5; MIC. 1, 4. — 2. technically: a sinking, a deepening, מִרָּה 1 KINGS 7, 29 deepened work (Targ.), referring to all the ornaments mentioned in that verse; just as מִרָּה 7, 31, פֶּתַח 7, 36 express similar forms of work. To derive it from יָרָה (after the form מִיכָר, and to translate it by *overspreading*, cover (in *Kimchi*), is unsuitable in form and matter.

מִרָּה *f.* 1. (from יָרָה II. and equivalent to מִרָּה; comp. מִרָּה = מִרָּה, מִרָּה = מִרָּה) a lesson, instruction, Ps. 9, 21 K'tib (Symm.) give them a lesson. According to the LXX and Syr. = מִרָּה teacher, law-giver; according to the K'ri מִרָּה terror, fear, a meaning adopted by Targ., Aq., Theod., Ibn Esra, *Kimchi*, but which gives too weak a sense. — 2. (from מִרָּה II. to cut off, to shear off, = מִרָּה) *m.* a razor, JUDGES 13, 5, 1 SAM. 1, 11, for which we have מִרָּה NUM. 6, 5. *Rashi* has also referred to this head Ps. 9, 21 incorrectly. Notwithstanding the feminine form this מִרָּה is masc. like מִרָּה Prov. 12, 25, מִרָּה 14, 6, מִרָּה JOB 8, 7, מִרָּה Ez. 1, 7, מִרָּה JER. 28, 10 &c.; a fact which is to be regarded as an exception.

מִרָּה *m.* 1. (*pl.* מִרָּה; *part. Hif.* of יָרָה I.) same as יָרָה (*pl.* יָרָה) a shooter, a slinger, an archer, 1 SAM. 31, 3, with 50*

of the instrument 1 SAM. I. c., omitting the object מִרְיָם 1 CHR. 10, 3, prop. in its full form מִרְיָם בְּקִשְׁתָּהּ 1 SAM. I. c., because one would otherwise understand *slingers*; once מִרְיָם 2 SAM. 11, 24 from יָרָה I. = יָרָה I. Elsewhere merely in a participial meaning 1 SAM. 20, 36. — 2. (part. Hif. of יָרָה II.; pl. with suff. מוֹרִי) a teacher, master, i. e. instructor Is. 9, 14; HAB. 2, 18; PROV. 5, 13; 2 CHR. 15, 3; a prophet Is. 30, 20. Elsewhere in a participial meaning merely 2 KINGS 17, 28; PROV. 6, 13. — 3. (part. Kal of מָרָה same as מָרָה or מָרָה to be strong, powerful, vigorous) a lord, ruler, prop. powerful, JOB 36, 22, LXX δυναστικός, conseq. = מָרָה or מָרָה in Biblical Aramaean, or מָרָה, מָרָה, מָרָה in the Targ., and so some have also interpreted Ps. 9, 21. To this meaning is also to be referred מְרִיָּהוּ JER. 50, 21 (see מָרָה). — 4. (part. Hif. of יָרָה III.) the early rain, coupled with מְקִיָּשׁוּ J. 2, 23, = יָרָה (DEUT. 11, 14), as the LXX and Jerome have already understood it; this meaning is also adopted by some in Ps. 84, 7. — 5. (prop. part. Hif. of יָרָה II., hence teacher, an epithet of Hercules, who covered pillars with writing, composed holy books &c.) n. p. a) of a grove (dedicated to Hercules) or an oak GEN. 12, 6, DEUT. 11, 30, identical with the magic oak JUDGES 9, 37; comp. GEN. 35, 4; JOSH. 24, 26; of deities HAB. 2, 18. — b) of a hill in the valley of Jezreel JUDGES 7, 1. — c) of a dry and barren valley, through which the pilgrims had to march, as well as through the valley of Baca Ps. 84, 7.

מִרְיָה (prop. part. Puh. of יָרָה) adj. m. swift, nimble, of the bold and warlike Ethiopians Is. 18, 2, 7, coupled with מְקִיָּשׁוּ, as קָר is applied to the Chaldeans (HAB. 1, 8); according to others = מְקִיָּשׁוּ shining, beautiful, a quality attributed by Herodotus (3, 20. 114) to the Ethiopians.

מִרְיָה 2 CHR. 3, 1, see מְרִיָּהוּ.

מִרְיָה (constr. מִרְיָה; pl. constr. מִרְיָהוּ, with suff. מִרְיָהוּ; from יָרָה II.) m. a possession, place of abode, JER. 14, 23,

plur. possessions OB. 17, but where the LXX, Targ. and Jerome read מִרְיָהוּ (from יָרָה I.); fig. possession of the heart, i. e. thought, hope, coupled with מִרְיָה = מְקִיָּשׁוּ Job 17, 11, where the LXX taking it from יָרָה II. with the fundamental signification to bind, to attach (whence also מִרְיָה), have translated ἀφ' ὅρα, bands.

מִרְיָה (from יָרָה II.) f. possession, property, EXOD. 6, 8; DEUT. 33, 4; Ez. 11, 15.

מִרְיָה (from יָרָה II.) f. prop. same as מִרְיָה possession, but only n. p. of a place in Judea, whence the prophet Micah came; hence the Gentile m. מִרְיָהוּ Mic. 1, 1; JER. 26, 18. As it belonged to the district of Gath, it was named מִרְיָהוּ Mic. 1, 14. This place still existed in Jerome's time.

מוֹשׁ I. (fut. יִמְשׁוּ) intr. to give way, with מִן of the place or person PROV. 17, 13 K'ri, NUM. 14, 44, JUDGES 6, 18, with מִן Is. 54, 10; to be torn out from, to be taken from, of a nail 22, 25; to totter, of דְּבָרִים 54, 10; to be changed, with מִלְּפָנֶיךָ JER. 31, 36; to give way ZECH. 14, 4. Derivat. the proper name מוֹשִׁי, מוֹשִׁי.

The organic root מָשׁ is also found in מָשַׁח (which see), and may lie too in מָשַׁח (מָשַׁח), מָשַׁח (which see), Arab. مَسَّ &c.

Hif. יִמְשׁוּ (fut. יִמְשׁוּ) 1. to let remove, to let go, hence to cause to cease or disappear NAH. 3, 1; to remove, with מִן Mic. 2, 3. Here belongs also ZECH. 3, 9, where ה of Hifil is omitted. — 2. intr. like Kal EX. 13, 22, with מִן 33, 11; Is. 46, 7; to cease JER. 17, 8.

מוֹשׁ II. (fut. יִמְשׁוּ) trans. same as מָשַׁח (which see), to touch, to feel GEN. 27, 21.

Hif. יִמְשׁוּ (fut. יִמְשׁוּ) to touch, to feel, JUDGES 16, 26 K'ri; or intrans. Ps. 115, 7.

מוֹשֵׁב (from מָשַׁח; constr. מוֹשֵׁב m. a seat, a place of sitting 1 SAM. 20, 18

25. — 2. *a social circle* of persons, consessus Pa. 1, 1, Ar. **مَجْلِس**. — 3. *a seat, a dwelling-place* GEN. 27, 39; **בֵּית מִשְׁכָּן** *a dwelling-house* LEV. 25, 29. — 4. *a time of abode* Ex. 12, 40. — 5. *dwellers* (people), with accusat. of place 2 SAM. 9, 12. — 6. *dwelling in*, 2 KINGS 2, 19; *standing place* Ez. 8, 3.

מִשְׁכָּן (the One Withdrawn from men, viz. Jah is) *n. p. m.* Ex. 6, 19, also written **מִשְׁכָּן** 1 CHR. 6, 4; as a *patron. m.* NUM. 3, 33; 26, 58.

מִשְׁכָּן (plur. constr. **מִשְׁכָּנוֹת**, from **מִשְׁכַּן** to bind, to fetter) *f. a fetter, band*, JOB 38, 31 e. g. of Orion, who was supposed to be a fettered giant; Arab. **مَسَكَة** the same.

מִשְׁעָר (from **יָשַׁע**; only *pl.* **מִשְׁעָרוֹת**) *f. help, salvation* Ps. 68, 21.

מָוֶה (*perf.* **מָוָה**, **מָוָה**, **מָוָה**, **מָוָה**, **מָוָה**; *part. m.* **מָוֶה**, *pl.* **מָוֶהִים**, *fem.* **מָוֶהִית**; *inf. absol.* **מָוֶה**, *constr.* **מָוֶה**; *fut.* **יָמָוֶה**, *apoc.* **יָמָוֶה**) *intr. prop. to be stretched, to be extended, to stiffen, to be spread out*, of the limbs, a phenomenon of the expiring body, hence *to die*, of men or animals Ex. 11, 5, ECCLES. 9, 4, a natural GEN. 5, 8 or a violent death Ex. 21, 12, JOB 1, 19, with **בְּ** of the instrument or cause, as by the sword JER. 34, 4, by hunger 11, 22, pestilence 21, 6, by the hand of a person 11, 21, by sickness 2 CHR. 21, 19, by thirst JUDGES 15, 18; rarely with **מִפְנֵי** JER. 38, 9; metaphor. *to decay*, of trees JOB 14, 8, as **הַיָּבֵשׁ** is also applied to them; *to be desert or waste*, of land GEN. 47, 19, explained by **שָׁמָּה**; Ar. **مَات** the same; *to go down*, of a state Hos. 13, 1 = **מָאָר** JUDGES 6, 6; *to be destroyed* AM. 2, 2 = **נִשְׁמַד** JER. 48, 42; *to chill*, of the **לֵב**, from fear 1 SAM. 25, 37, opposite **יָרָה** (GEN. 45, 27); *to die out, to disappear*, **יָרָה** JOB 12, 2. The putting of the infin. before the finite verb expresses the certain, the actual GEN. 2, 17; on the contrary, before the fut. Hof. the punishment of death by law is expressed

Ex. 21, 12; 22, 18. The infin. constr. with **לְ** (**לָמוּת**) is sometimes annexed to verbs in order to give a stronger force to the verb-idea, as **הָיָה לָמוּת** he became sick to death 2 KINGS 20, 1, for which 2 CHR. 32, 24 has **לָמוּת**; **נָפְשׁוֹ לָמוּת** JUDGES 16, 16 his soul was impatient to die. **מָוֶה** (cod. Sam. **מָוֶה**) a partic. *dying* GEN. 20, 3, *dead* NUM. 19, 11; as a noun *a dead man*, also of a female corpse GEN. 23, 4; *plur.* **מָוֶהִים** gods, hence **זִבְחֵי מָוֶהִים** PSALM 106, 28 sacrifices offered to idols, comp. NUM. 25, 2, opposite of **חַיִּים**, and so too Is. 8, 19, where **מָוֶהִים** means gods, and **חַיִּים** stands for **אֱלֹהִים חַיִּים** (JER. 10, 10); **מָוֶהִים** Ps. 143, 3 and LAMENT. 3, 6 the dead of old, i. e. those long dead. **מָוֶה** Is. 5, 13 belongs to **מָוֶה**. Deriv. **מָוֶהֶת**, **מָוֶהֶת**, **מָוֶהֶת**.

Pih. **מָוֶהֶת** (*part.* **מָוֶהֶת**, *inf. constr.* **מָוֶהֶת**, *fut.* **יָמָוֶהֶת**) *to kill, to slay* JUDGES 9, 54; 2 SAM. 1, 9 10; 1 SAM. 17, 51; *to bring to death* Ps. 109, 16; figur. Ps. 34, 22.

Hif. **יָמָוֶה** (**יָמָוֶה**, **יָמָוֶה**, **יָמָוֶה**; *part.* **יָמָוֶה**, *pl.* **יָמָוֶהִים**; *inf. absol.* **יָמָוֶה**, *constr.* **יָמָוֶה**; *fut.* **יָמָוֶה**, *apoc.* **יָמָוֶה**) *to kill, to slay*, with accusat. 2 SAM. 3, 30; *to destroy* NUM. 14, 15, Hos. 9, 16, with **בְּ** of the instrument Is. 14, 30; Hos. 2, 5; 2 CHR. 23, 21; *to bring or execute death*, commonly as inflicted by God, and different from **יָרָה**. **יָמָוֶהִים** Job 33, 22 the destroying angels, executors of the divine purpose, consequently like the evil angels of Ps. 78, 49, the angels of destruction 1 CHR. 21, 15, without peculiar classes being thought of.

Hof. **יָמָוֶה** *to be put to death* 2 KINGS 11, 2. **יָמָוֶה** connected with the infin. of **Kal** expresses a legal prescription that one should be put to death GEN. 26, 11; LEV. 20, 2; NUM. 15, 35.

As to the fundamental signification of the stem **מָוֶה**, Arab. **مَات**, Syr. **مَات**, the stretching oneself, the becoming stiff, the extending of the dying one is denoted by it; the organic root being also found in **מָוֶה**, **מָוֶה**, **מָוֶה**, **מָוֶה**.

לִת־הָ, Sam. נָתַח־הָ (expandit), Arab. مَتَا, مَتَّ, مَتَّ, مَتَّ, &c., as the Greek θάνατος is cognate with τεῖν-ειν. The same root seems to lie in the Sanskrit māth, mūth, mith, mēth, mid, mēd to kill, Malay mita to die, as well as in the numerous forms having r inserted in the Sanskrit, Zend, Pehlevi, Persian, Greek, and Latin. According to this view we are able to explain, how מוֹת (prop. to expire) goes before מוֹת GEN. 25, 8. Phenic. מוֹת the same; whence מוֹת muth, death, the personified god of the lower world (Sanch. p. 36), Pluto.

מוֹת (lengthened by means of *ah* מוֹתָה, constr. מוֹת, with suff. מוֹתִי, מוֹתוֹ, מוֹתָם, pl. מוֹתִים, constr. מוֹתֵי) *m.* prop. the state of being dead or the state of lying dead, then 1. generally death, opposite חַיִּים 2 SAM. 15, 21; figur. DEUT. 30, 19, conceived of as sleep and rest in יָשָׁן הַמּוֹתָה Ps. 13, 4 = שָׁכַח עוֹלָם = dying NUM. 35, 25, hence Jer. 51, 39; ECCLES. 7, 1 the day of death, יוֹם הַמּוֹת DEUT. 19, 6 the judgment of death, the punishment of death, מַעֲשֵׂה מוֹת 22, 26 a crime that should be punished with death, a crime worthy of death, בְּנֵי־מוֹת 1 SAM. 20, 31 or אִישׁ מוֹת 2 SAM. 19, 29 a son or a man of death, one that deserves death; what is deadly, death-bringing PROV. 18, 21; poison 2 KINGS 4, 40; unhealthfulness 2, 21; pestilence, plague Jer. 15, 2; 18, 21; hence דִּקְבָּר הַמּוֹת to come to the grave by pestilence JOB 27, 15; of a disease, JOB 18, 13 the first-born of death, i. e. the most terrible sickness (see בְּקוֹר); דִּקְבָּר הַמּוֹת death-bringing shots PROV. 26, 18; and so in the greatest variety of applications. — 2. place of the dead, *hades*, *orcus*, PROV. 14, 12; 16, 25; for which occur צִלְמוֹתָהּ JOB 38, 17, דוֹמָהּ Ps. 94, 17, שְׁאוֹל Is. 14, 15, בּוֹר 38, 18, *τάραχος* 2 PETR. 2, 4; the under-world, like אֲבוֹתָן JOB 28, 22, with its שְׁעָרִים 38, 17, חֲדָרִים PROV. 7, 27. — 3. a designation of the highest degree of fearfulness, sorrow, vehemence &c. (comp. בְּמוֹתָה SONG OF SOL. 8,

6), e. g. אִימּוֹת מוֹתָה Ps. 55, 5 *horrible fear*; מוֹתָה מוֹתָה 1 SAM. 5, 11 *fearful tumult*, for which מוֹתָה מוֹתָה stands in 5, 9. — We have still to remark, that though it be incorrect in the ancients, to see the word מוֹתָה in מוֹתָה 2 SAM. 1, 25 (LXX), מוֹתָה לְמוֹתָה PROV. 18, 6 (LXX), מוֹתָה לְמוֹתָה 2 SAM. 1, 21 (Theod.), מוֹתָה לְמוֹתָה Jer. 31, 40 (Vulg.), מוֹתָה לְמוֹתָה Ps. 48, 15 (Masora), לְמוֹתָה Is. 53, 8 = מוֹתָה (LXX); it is right, on the contrary, to find in מוֹתָה Is. 53, 9 nothing but the plur. מוֹתָה, which is also used elsewhere of a violent putting to death Ez. 28, 10. But מוֹתָה Ps. 73, 4 should be separated into לְמוֹתָה and מוֹתָה, and the latter referred to the following verse. מוֹתָה Ps. 116, 15 has been looked upon as a remnant of the Aramaean definite; but the improbability of such an unhebrew form, the article with it, and the insufficiency of the sense make it likely that the clause is abridged, and that it ran perhaps thus: יָקָר בְּעֵינַי (כִּם יִרְאֶי וְלֹא יִתֵּן) מוֹתָה לְחַסְדֵּי (comp. 72, 14).

מוֹת *Aram. m.* the same EZR. 7, 26.

מוֹתָה (from יָתַר I.) *m.* overplus, surplus PROV. 14, 23 and 21, 5, opposite of מוֹתָה; preeminence ECCLES. 3, 19.

מוֹתָה (constr. מוֹתָה, with suff. מוֹתָה; מוֹתָה; pl. מוֹתָה, with suff. מוֹתָה; מוֹתָה) *m.* an altar, LEV. 1, 9, in the widest sense, partly that on which sacrifices were offered in the sanctuary Ex. 30, 28, or that which stood before the temple Ex. 39, 39; partly that on which frankincense was burnt 30, 27; an altar of God 17, 15, or of idolatry Is. 27, 9.

מוֹג (not used) *tr.* 1. to mix, wine with water, to weaken, and since that act usually takes place when it is poured into the cup, also to pour in, identical with מָקַד (Ps. 102, 10; PROV. 9, 2). Deriv. מוֹג. — 2. to mix, spices with wine, to spice (SONG OF SOL. 8, 2) = מָקַד (Is. 5, 22; PROV. 33, 30); comp. Pliny H. N. 14, 19.

The stem is connected with מִזְּךְ (which see), Ar. مَزَج, Targ. מִזְּג, Syr. مَزَج; except that the first signification prevails here.

מִזְּג *m. mixed wine*, i. e. mixed with water SONG OF SOL. 7, 3, different from מִזְּדָ (a spiced mixture); in modern Hebrew a mixed temper.

מִזְּה I. (*part. m. מִזְּה, constr. pl. מִזְּה*) commonly *tr. to suck out*, identical with מִזְּה *מִזְּה, מִזְּה, מִזְּה, מִזְּה*, hence מִזְּה דֶּבֶר DEUT. 32, 24 *sucking at hunger* (מִזְּה is the *part. act. not pass.*), gnawing at the hunger-cloth. But it is better to take מִזְּה = מִזְּה (which see), Targ. מִזְּה, Syr. مَزَج, and identical with מִזְּס, מִזְּז, *conseq. to melt, to dissolve*, with hunger; cognate in sense with מִזְּג, מִזְּק, as the LXX and Vulg. have already understood it. The stem מִזְּה in מִזְּה דֶּבֶר Is. 5, 13 may have the same meaning, without any alteration in מִזְּה being necessary.

מִזְּה II. (not used) *tr. to bring into the granary, to gather in, to bring into possession, to get in one's power*, *conseq. same as מִזְּז* (Is. 10, 14; JOB 31, 25) in its fundamental signification; so that the verb is the basis of the noun מִזְּה.

מִזְּה (*constr. pl. מִזְּה*) see מִזְּה I.

מִזְּה (if from מִזְּז, *terror, fear*; if from מִזְּה, *joy, rejoicing*) *n. p. m.* GEN. 36, 13 17.

מִזְּר either from מִזְּר *to be prominent*, *prop. to shine afar*, after the form מִזְּס from מִזְּה; or better from מִזְּה II. But according to the latter we should probably read מִזְּז after the form מִזְּר, מִזְּר, מִזְּר, מִזְּר.

מִזְּר (*pl. מִזְּרִים, with suff. מִזְּרִי*) from מִזְּה II. see מִזְּז. Ps. 144, 13 *our garners (LXX) give out from kind to kind*, i. e. all that is possible.

מִזְּז (*constr. מִזְּזָה, with suff. מִזְּזָה*, *plur. מִזְּזָה*; from מִזְּז III.) *f. prop. the projecting*, hence *post*, of a שֹׁרֵר Ez. 45, 19, בֵּית DEUT. 11, 20, הַיְכָל 1 SAM. 1, 9;

and standing along with מִזְּז Ex. 21, 6 or מִזְּז 1 KINGS 7, 5.

מִזְּז (from מִזְּז I.) *food, nourishment* GEN. 45, 23.

מִזְּז (from מִזְּז) *Aram. m. the same* DAN. 4, 9.

מִזְּז (with *suff. מִזְּז*) *m. 1.* (perhaps from מִזְּז III. = מִזְּז II. *to cut into, to tear*, therefore *to damage*, *figur. to abhor, to calumniate*, the same metaphor occurring in מִזְּז also; here the stem מִזְּז might also belong, whence the noun מִזְּז *abomination*) *damage, hurt* Hos. 5, 13, parallel מִזְּז; hence מִזְּז *to drive away sickness*, i. e. to take it away by healing. Here as in JER. 30, 13 *none pleads thy cause for the wound &c.*, in a *figur. sense of the state*. — 2. (from מִזְּז II.) *a net, a gin, a trap* (like מִזְּז from מִזְּז to bind, מִזְּז from מִזְּז), OBAD. 7 *thy friends* (לְחִמֶּיךָ = מִזְּז, comp. Ps. 41, 10) *put nets under thee* (מִזְּז = מִזְּז), and *attention is given to them*. But see מִזְּז I. — 3. (from מִזְּז III.) *to spread or stretch out* *adj. m. prop. for מִזְּז part. pass.*, only the *fem.* מִזְּז = מִזְּז *spread out, laid*, of a מִזְּז Prov. 1, 17.

מִזְּז (not used) *intr. same as מִזְּס to melt*, metaphor. *to tremble*, Targ. מִזְּז the same, Ithpa. (redupl.) מִזְּז to tremble. Deriv. the proper name מִזְּז.

מִזְּז (not used) a stem incorrectly adopted for מִזְּז, מִזְּז, which see. But it might be taken in the sense *to bind, to gird, to strengthen*, and compared with the Ar. حَزَم which might be transposed from it; whence حَزَام a girdle. See מִזְּז, מִזְּז II.

מִזְּז (from מִזְּז II. after the form מִזְּז, מִזְּז) *m. a girdle, a band*, Ps. 109, 19; *figur. bridle, of dominion* Is. 23, 10; of the Tyrian supremacy over Tartessus. See מִזְּז.

מִזְּז (extended from מִזְּז, coming from מִזְּז II. after the form מִזְּז, except that the fore-vowel Kametz again disap-

pears in the construct state) *m. a girdle*, Job 12, 21.

מִזְלָה (only *pl.* מִזְלוֹת, from **מָלָה**) *f. an inn, a lodging, a habitation, a station*, Arab. **مَنْزِل** (inn); only metaph. *the* (12) *stations of the zodiac*, i. e. *the* (twelve) *constellations*, worshipped and named along with **שָׁמַשׁ** and **יָרֵחַ** and **הַשָּׁמַיִם** 2 Kings 23, 5, Targ. **מִזְלֵיָא** (Esth. 3, 7), **מִזְלֵיָא**, Syr. **عَبْدَ الْاَل** (on 2 Kings 1. c.) the same. In Arabic the 12 stations are called the twelve palaces of the sun; and the zodiac is named the circle of palaces. Instead of this word it has been said that **מִזְרוֹת** Job 38, 32 (*Ibn Koreish*) should be put, by changing *r* and *l*, as the LXX have *μαζουρω* for both, the Targ. **מִזְלֵיָא**; but see **מִזְרָה**.

מִזְלָג (from **זָלַג**) *m. prop. the dropping down, a pin, prong, hence a fork, flesh-hook* 1 Sam. 2, 13 14, comp. *stalagmium ear-ring*, *σταλαγμίας* icicle, from *σταλαγ* to drip, to drop, **נִבְרִיחוֹת** from **נָתַק**.

מִזְלָנָה (*pl.* -וֹת) *f. the same* Ex. 27, 3.

מִזְלוֹת see **מָלָה**.

מִזְמוֹהַ (with final sound *āh* appended **הַמִּזְמוֹהָה**, which may be looked upon as a poetical double fem. termination, like **עֲלֵתָה**, **עֲזָרְתָה**, **יִשְׁעָתָה**, **אֵימָתָה**, **נִפְתָּתָה**; with *suff.* **מִזְמוֹהָה**; *pl.* **מִזְמוֹהוֹת** with *suff.* **מִזְמוֹהֵי**; from **זָמַם**) *f. meditation, thinking, then thought, plan* generally Job 42, 2, = **זָמָה** 17, 11 (*life-plan*), where it is in apposition to **לִבְבִי**; *purpose* Ps. 10, 4, **עָשָׂה** Jer. 11, 15 *to execute a purpose*, i. e. *to perform a vow*, where others read **הַמְזִיחַת** **הַיְדָרְקִים**; *device, plan*, in a bad sense Ps. 10, 2; 21, 12, **בְּעַל מִי** Prov. 14, 17, **בְּעַל מִי** 24, 8 *one full of mischief*; then *a plan of revenge* Jer. 51, 11, sometimes coupled with **לֵב** 23, 20, **זָמַם מִי עַל-פִּי** Job 21, 27 = **זָמַם** **זָמַם עַל-פִּי** *to imagine a device against one; transgression, crime* Ps. 139, 20 (see **אָמַר**); *prudent counsel, sagacity* Prov. 1, 4; 5, 2; *prudence* 3, 21, with **דָּעָה**,

וְהוֹשִׁיעָה 8, 12 *knowledge of intelligent counsels*.

מִזְמוֹר (from **זָמַר** II.) *a song, poem, psalm* (accompanied by an instrument) in the inscriptions of 57 psalms Ps. 3, 1 &c., *ψαλμός*, several times **מִזְמוֹר** Ps. 48. 83. 88. 108. or inverted **מִזְמוֹר** 67. 68. 87. 92; which two expressions do not denote one idea (see Ps. 65. 75. 76), but being found in different copies of the poem, were put beside one another by the collector; as in Ps. 88 **מִזְמוֹר**, Ps. 80 **מִזְמוֹר** were added as designations of the psalms.

מִזְמוֹרָה (*plur.* **מִזְמוֹרוֹת**, with a *suff.* **מִזְמוֹרֵיכֶם**; from **זָמַר** I. Hif.) *f. an instrument for cutting the vine, a pruning-hook* Is. 2, 4, Jo. 4, 10, for which verse 13 has **מִזְמוֹר**; as **מִזְמוֹר** is in Is. 18, 5 for **מִזְמוֹר**.

מִזְמוֹרֵי (only *pl.* **מִזְמוֹרוֹת**, from **זָמַר** I. Pih.) *f. snuffers, forceps, for lamps*, 1 Kings 7, 50; Jer. 52, 18.

מִזְעָר (from **זָעַר**) *m. littleness, smallness, fewness*, Is. 24, 6 and *few men are left*; used elsewhere only as a sort of superlative, **מִזְעָר** Is. 10, 24 *littleness of littleness*, i. e. *a very little, of time, a very short time* Is. 10, 25; 29, 17; of number 16, 14.

מִזְרָה (not used) *intr. to mix the sexes, to mix lewdly* (by cohabitation, adultery); cognate in sense **בָּלָל** I. (which see) belonging to the noun **חֲבָל** (unchastity, adultery). From the fundamental signification *to mix* is to be explained the Aram. **מִזְרָה** a) *to spin* (Sotha 31), *to knot together, to bind together, to weave* (cognate in sense **אָרַג**); hence **מִזְרָה** (Kelim c. 19) *a carpet*, i. e. *twisted together, woven*. It is possible, that **מִזְרוֹר** Ob. 7 is to be derived from **מִזְרָה** in this sense. b) *to be corrupted, overbrooded* (by mixed or too frequent hatching), of the eggs of birds (Chull. 140); then of men also (Sanh. 42). c) *to be penetrated, by brooding warmth*; hence metaphor. *to ripen* (Gen. rabba ch. 10). Comp. Sanskr. *miçr* to mix, *miçra* a mixed people. Deriv. **מִזְרוֹר**.

Many attempts have been made to explain the present stem which does not occur as a verb in Hebrew. *Ibn Ginnach* has assumed its existence. According to *Ibn Parchon* מזר means *to be strange, to be estranged*, then *to be degenerate, weak*, with which the Arab. مذر (to be corrupt) should be compared; conseq. מזר = מזר I., Syr. مزر the same, hence Ps. 119, 119 for מזר, and so in Ez. 22, 18 מדרס dross. According to others *to be mean, contemptible*, like the Arab. مزر and Syr. مزر (Af.); according to others = מזר *to separate, to divide*, spoken of excluding from association. But our explanation is more suitable, as may be seen from the derivative.

מזר II. (not used) *tr. to bring together, to heap together, to collect* (cognate in sense קים, which see); identical in its organic root מזר with that in מצר, אצר &c. Deriv. מזר.

מזר III. (not used) *tr. to spread or stretch out, a net*; in its organic root = זר (to spread out or extend), belonging to the noun זר a span, Syr. מזר. Deriv. מזר (= מזר).

מזר (*pl. מזרים*; from מזר II.) *m. the northern constellations*, opposed to the south Job 37, 9, supposed to exert an influence on the origin of cold; comp. מזר stands there in contrast with מזר which is = מזר Job 9, 9, and therefore the more exact determination of מזר depends on the מזר of the south. As this (Job 9, 9) is over the Capella in the constellation of Charles' wain (קיש) over the constellation Orion (קסיל) and over the Pleiades (קמדי), we may understand by מזר certain grouped circles of stars of the south; which suits מזר circle. According the view of those times a storm arises by means of these southern constellations (Is. 21, 1; Zech. 9, 18; Job 37, 9); as cold was supposed to be caused by the northern מזרים. See also מזר.

מזר (only *pl. מזרות*, as from מזל the *pl. מזלות*) *m. the (twelve) constellations*

of the zodiac Job 38, 32, the same as מזלות (2 Kings 23, 5); from which the word arose, as is alleged, by the interchange of *l* and *r* (*Ibn Koreish*). The LXX have also retained it for מזלות as an astronomical technical expression, which has been explained by *Suidas*. But as *l. c.* קמדי (the Pleiades) and קסיל (Orion) go before, and קיש (which see) follows, there seems to be appropriately denoted by it either a certain single group of stars, or a single constellation, so that perhaps מזרות is merely = מזרות, and conseq. a singular; because; if the twelve signs of the zodiac were meant, that meaning would not have been entirely lost in the LXX. The Targ., Vulg. and old interpreters have either put something general, or merely guessed; a fact also implying, that it must have denoted a special group which was afterwards forgotten, which certainly was not the case with the twelve zodiacal signs. Etymological attempts relating to the noun מזר as arising from מאזרות (from מזר) the girdles (of the zodiac), or from מזר (a crown), conseq. the north and south crown (*Michaelis*); or from מזר I. to mix, or מזר III., and the noun = in meaning to מזר (Furst), afford nothing satisfactory towards the context. It seems to me more probable that מזרות (= מזרות) is etymologically connected with מזרים (NAH. 3, 17), or at least to be derived from מזר and to denote *dominion, supremacy, concrete ruler, signifying the planet Jupiter, the supreme god of good fortune*. Hence we find מזר thy lucky star on Cilician coins. Sanchoniathon already calls one Misor, i. e. מזר, a brother of Sadyk (צדק = צדק), i. e. of Jupiter; by which a complete identity is meant to be expressed. In like manner מזרות (= Phenic. מזר, Misor, or צדק or צדק) appears to have been worshipped under the name מזר (which see) a star as a deity coupled with קיש and others Am. 5, 26, which was all the easier since מזר also denotes a prince, a ruler Num. 24, 17, as in Arabic and Ethiopic.

are united, a junction, in building, or in other things Ex. ch. 26. 36. 39; modern Hebrew *a work, written work.*

מַחְבֵּרֶת (only *pl.* מַחְבֵּרוֹת) *prop. part.* *Pih.* of חָבַר I. *a thing that binds, hence an (iron) hook* 1 CHR. 22, 3, *a piece of wood for fastening beams together* 2 CHR. 34, 11.

מַחְבֵּת (from חָבַת which see) *m. (fem. only in Ez. 4, 3) a pan, a frying-pan, in which a cake of bread is baked* LEV. 6, 14; 7, 9; 1 CHR. 23, 29; used also in common life Ez. 4, 3.

מַחְגֶּרֶת (from חָגַר *f.* *a girding, with שָׁק* Is. 3, 24.

מָחָד (not used) *intr.* same as מָגַד (which see) *to be noble, famous.* Deriv. the proper name מַחֲדָּה.

מָחָה I. (*fut.* יִמְחֶה, *inf. c.* מִחְוֹת) *tr.* *to wipe, to wipe off, to efface* (a dish that has been used) 2 KINGS 21, 13, יִמְחֶה Is. 25, 8, with מְעַל פָּנִים; *to efface, to blot out, a writing* NUM. 5, 23, שָׁם Ps. 9, 6, 2 KINGS 14, 27, DEUT. 29, 19, or with מִסְפָּר Ex. 32, 32, presupposing the writing on a material to be easily destroyed; *to wipe, פָּה* Prov. 30, 20; *fig. to blot out, מְשָׁעִים* Is. 43, 25, עֵלְיוֹת Ps. 51, 11, *to destroy* 2 KINGS 21, 13, יָקִים GEN. 7, 4, אָרָם 6, 7; *to cause to be forgotten, וָכַר* Ex. 17, 14; comp. Ar. سح (to wipe out, to wash off, to erase, to plaster over, to destroy).

The fundamental signification of the stem appears to be *to rub off, to rub away*, like the Ar. مَحَى, hence to efface, to wipe off, to destroy, to strip off; and מָחָה (Aram. also *to efface, a writing*) JUDGES 5, 26 belongs here in the sense of *to strike off, the head, to put to death.* The organic root may be also found in the Sanskrit magg, mug, mung, mrig, Latin merg-ere, mung-ere, Greek μαχ (in μάσσειν), σ-μύχ-ω, σ-μύχ-ω &c.

Nif. יִמְחָה (*fut.* יִמְחֶה, *ap.* יִמְחָה = יִמְחָה) *to be wiped away, to be effaced, מִסְפָּר* Ps. 69, 29, שָׁם DEUT. 25, 6; *to be destroyed, שָׁבַת* JUDGES 21, 17, מַעֲשֵׂים (works) Ez.

6, 6, i. e. idols, יָקִים GEN. 7, 23, with מָן of the place ib.; *to blot out, וְשָׁחַת* Ps. 109, 14, חָרַשָּׁה Prov. 6, 33.

Pih. מָחָה (but *part.* of Kal מָחָה, *fem.* מִחָה) *to* Prov. 31, 3 see *denom.* מָחָה.

Puh. מָחָה (*part. m. pl.* מִמְחֵרִים) Is. 25, 6, see *denom.* מָחָה.

Hif. הִמְחָה (*inf. c.* with Lamed לְמַחֵה = לְהִמָּי according to some; *fut. ap.* תִּמְחָה) drawing back the accent with the jussive) *to destroy, to put away, to blot out* Prov. 31, 3 (according to some); *to extinguish* NEH. 13, 14; JER. 18, 23.

מָחָה II. (only *perf.*) *tr.* 1. (not used) *to push, to press, upon a thing, to strike,*

Ar. مَحَا, Aram. מָחָה, مَحَا, which organic root lies also in מָחָה; *to wound.* Derivat. מָחָה, מָחָה, מָחָה, part of a proper name. — 2. Metaphor. with עַל *to strike against a thing, to border upon it* NUM. 34, 11 (Onk.).

מָחָה III. belonging to מָחָה and מָחָה, see מָחָה.

מַחְוֶה (from חָוָה) *f.* an instrument for making a circle, *compasses*, Is. 44, 3.

מַחְוֶה sing. *to* מַחְוֶה (which see).

מַחְוֶה (*constr.* מַחְוֶה, from חָוָה) *m. a coast, which encloses the sea, a bank; fig.* Ps. 107, 30 *to the haven of their desire; Ar.* حَوْز margin.

מַחְוֶה (from מָחָה *El is combat, i. e. the Combating*) *n. p. m.* GEN. 4, 18, for which we have also מַחְוֶה (from מָחָה).

מַחְוֶה (*pl.* of מַחְוֶה, perhaps from חָוָה II., whence חָוָה and חָוָה) *n. p.* of an unknown locality 1 CHR. 11, 46, where we expect the Gentile מַחְוֶה. Perhaps מַחְוֶה should be read.

מַחְוֶה (from חָוָה which see) *m.* 1. *a dance, a circular dance* Ps. 30, 12. — 2. *n. p.* of a wise ancestor of wise sons (Heman, Chalcol, Darda), who perhaps was not an Israelite at all, but had become a citizen 1 KINGS 5, 11 [4, 31].

מַחְוֶה (and מַחְוֶה; from חָוָה) *fem.*

1. same as מחול 1. Ex. 15, 20; SONG OF SOL. 7, 1. — 2. in the proper name אָבֶל מַחֻלָּה, see אָבֶל 4.

מַחֻזָּה (from חָזָה) *m. a vision, an appearance*, GEN. 15, 1; NUM. 24, 4.

מַחֻזָּה (from חָזָה) *a place to see through, aperture*, 1 KINGS 7, 4 5, LXX χῶρα (open space), different from חֲלוֹן (a window-opening); *pl. מחוזות* read by the LXX for מחוזות 7, 5. The translation *window* is not exact.

מַחֻזִּיאוֹת (from חָזָה = חָזָה; oracles, visions, see גִּדְּלָתִי; but it might also mean, read in two words מַחֻזִּי אוֹת [= מחזות] *one causing to see wonders*, i. e. God) *n. p. m.* 1 CHR. 25, 4 30.

מַחֻח (not used) *intr. to be soft, tender*, of the marrow of bones, hence *to be marrowy, excellent, pithy*. Deriv. מַח, מַח, and denomin. מַחָה, מַחָה. — The organic root מח is not connected with that in מַחֻח, but with that of מַעֲחָה, Ar. مَعَ (to be soft, tender), and مح IV. to be marrowy.

מַחֻי (from מַחָה II.) *m. a stroke, blow*, מַחֻי קָבֵל Ez. 26, 9 *adverse stroke*, *concr. adverse striker, battering-ram* (כָּר), *wall-breaker*; the LXX read מַחֻי instead.

מַחֻיָּדָא (abridged from מַחֻיָּדָא = מַחֻיָּדָא from מַחֻי; *a famous, distinguished, noble one*) *n. p. m.* EZR. 2, 52; NEH. 7, 54.

מַחֻיָּה (constr. מַחֻיָּה, with suff. מַחֻיָּה) *f. 1. (from חָיָה, like מַצֻּיָּה from חָיָה) preservation of life* GEN. 45, 5; *something alive* 2 CHR. 14, 12 (לִחַיִּים = לִחַיִּים 2 CHR. 36, 16), JUDGES 6, 4 (necessarily belonging here, by the context); *reviving* EZR. 9, 8 9, with פִּלְטָה *means of life* JUDGES 17, 10. — 2. either from חָיָה = חָיָה (belonging to חָיָה II. = חָיָה II. with the meaning *to point out*) *an indication, a sign*, LEV. 13, 10 24 (Targ., Saadia), or more correctly from מַחָה II. (to strike, to pierce, to wound) after the form מַחֻיָּה, בְּרִיָּה (לִיָּה, עָרָה, בְּרִיָּה) *meaning wound, scar*; which suits the sense better.

מַחֻיָּאֵל (same as מַחֻיָּאֵל) *n. p. m.* GEN. 4, 18.

מַחֻיָּר (from מַחֻר I.; *plur. with suff. מַחֻיָּרִים*) *m. 1. price, value*, JOB 28, 15; *hire* Ps. 44, 13, בְּלוֹא־מַחֻיָּר Is. 55, 1 *not for price*, i. e. *in vain, gratis*; *ransom* 45, 13, בְּמַחֻיָּר *for money, for pay* MIC. 3, 11, 2 SAM. 24, 24; *wages*, DEUT. 23, 19 *the wages of male prostitution* (פְּלֶלֶב). — 2. (from מַחֻר = מַחֻר; *dexterity, ability*) *n. p. m.* 1 CHR. 4, 11.

מַחֻל (not used) *intr. to be tender, weak, soft, mild*, hence intimately connected with Syr. مَحَل, Ar. مَحَل; and even the modern Hebrew מַחֻל (*tr. to enervate, to weaken, fig. to forgive, a fault, to pardon, sin*) is the same stem. It is obvious, that מַחֻל in its organic root is connected with that in חֲלָה I., which likewise means *to be slack, relaxed, sorrowful, suffering &c.* Derivat. the proper names מַחֻלָּה, מַחֻלֹּן, מַחֻלִּי, and perhaps מַחֻלָּה.

מַחֻלָּה *m. sickness* PROV. 18, 14.

מַחֻלָּה *f. sickness* EX. 15, 26.

מַחֻלָּה (from מַחֻל; *tenderness, mildness, weakness*) *n. p. f.* NUM. 26, 33; also fem. in 1 CHR. 7, 18.

מַחֻלָּה see מַחֻלָּה.

מַחֻלָּה (*pl. חֲלוֹת*; from חָלָה I.) *f. a cave* Is. 2, 19.

מַחֻלָּן (*a tender, weak one*; from מַחֻל) *n. p. m.* RUTH 1, 2 4 9.

מַחֻלִּי (= מַחֻלֹּן) *n. p. m.* EX. 6, 19; 1 CHR. 21, 23.

מַחֻלִּי (*plur. חֲלוֹיִים*; from חָלָה I.) *m. disease* 2 CHR. 24, 25.

מַחֻלָּה (from חָלָה III. = חָלָה) *m. a knife* EZR. 1, 9; comp. Syr. مَحْلَا, mod. Hebrew חֲלוֹת, חֲלוֹת the same.

מַחֻלָּסָה (*plur. חֲלוֹסֹת, constr. חֲלוֹסֹת*; from חָלָה II.) *f. braids or knots of hair*, JUDGES 16, 13 19; Syr. مَحْلَا knot.

מַחֻלָּצָה (*pl. חֲלוֹצֹת*; from חָלַץ I. *to veil, to put on*) *f. a covering, a mantle*,

for women Is. 3, 22 or men ZECH. 3, 4, opposed to צִנְדָּה, but not a festive garment for that reason; Ar. خَلْع a costly dress or covering, and thence the denomin. خلع, خلص to put off or on such a garment.

מחלקה (only pl. מחלקין, with suff. מחלקיהו) *Aram. f. division, class*, of the Levites EZR. 6, 18, coupled with פלגה.

מחלקת (with suff. מחלקתו; plural מחלקות) *fem. 1. (from חלק I.) division, class, serving-class*, of servants of the state, singers, Levites or priests 1 CHR. 27, 1; 2 CHR. 8, 14; 31, 2; 35, 4. — 2. either (from חלק II.) *smoothness, a gliding away, slipping off, escape*, in the proper name סלע המחלקות 1 SAM. 23, 28, or better with the versions (*rock of*) *separation, division*.

מחלת (after the form ברכת, in many mas. מחלת) *n. p. f. 1. GEN. 28, 9*, who is called בשמת in 36, 3; hence the appellative meaning is perhaps *the lovely* (from חלה III.). — 2. 2 CHR. 11, 18.

מחלת *fem. the name of a musical choir*, that dwelt in מחלה (אבל) Ps. 53, 1; 88, 1; like נחילון 5, 1, who had their dwelling-place in נחילן = נחילן; comp. גתית. A comparison of the Ethiopic מחלה (mahlet) poem, and ἡθαῖα, from ἡθαῖα (halaja) to sing, is not necessary.

מחלת *Gentile from מחלה (אבל) see under אבל*.

מחמאה (only plur. מחמאות, formed from חמא belonging to חמא, if the textual reading be correct) *f. prop. anything smooth as butter or milk, i. e. smooth discourse, feigned words*, Ps. 55, 22 *smooth are the hypocrisies of his mouth*. But in regard to the parallelism, and because the Targ., LXX and Syr. have already understood it otherwise, we may read מְחַמְּאָה or חֶלֶק מְחַמְּאָה (Ibn Ezra).

מחמד (constr. -מד; pl. מחמדים, constr. מחמדי, with suff. מחמדיו) *m. desire, delight*, of the eyes 1 KINGS 20, 6 and LAMENT. 2, 4, i. e. *delight of the eyes*, e. g. young men LAMENT. 1. c., a spouse

Ez. 24, 16, children 24, 21 25 (explained by פְּתִיחַ יְהוֹרִית), for which Hos. 9, 16 also has מִן פֶּתֶן; a favourite, darling, Hos. 9, 6 *their silver favourites*, i. e. idols; a jewel, something precious, JOEL 4, 5; splendour, in houses, pleasure-grounds Is. 64, 10; costly vessels LAMENT. 1, 11 K'ri.

מחמד (plural with suff. מחמדיו) *m. the same* LAMENT. 1, 7 11.

מחמל (constr. מחמל; from חמל II.) *m. desire*, of the soul Ez. 24, 21, prop. same as מִשָּׁה נָשָׂא 24, 25, as one says נָשָׂא נָשָׂא Ps. 143, 8, i. e. the bearing of the soul after one, occasioned by מחמד.

מחמצה (from חמץ) *fem. something soured, fermented*, Ex. 12, 19 20.

מחנה (plur. מחנות; from חנה I.) *fem. (masc. GEN. 32, 8 11) same as מחנה a camp*, of Levites 1 CHR. 9, 18, of priests 2 CHR. 31, 2; Phenice מחנה the same, then the name of Panormus.

מחנה (constr. מחנה, with suff. מחנהו; dual מחננים SONG OF SOL. 7, 1; pl. מחננים NUM. 13, 19, with suff. חֲנִיָּה, חֲנִיָּהם; from חנה I. to settle down, to encamp, to dwell) *m. (fem. only in GEN. 32, 9; DEUT. 23, 10) 1. a place where persons encamp, an encampment, a military camp*, Josh. 6, 11, 1 SAM. 14, 15, of horses and men AM. 4, 10; a camp, of nomads GEN. 32, 22, Ex. 16, 13, pl. oppos. to מְצַרִּים NUM. 13, 19. — 2. what encamps, an army, a host, march, row, line, of warriors DEUT. 23, 10, which causes a strong rushing noise Ez. 1, 24; of non-warriors GEN. 50, 9; of locusts Jo. 2, 11; a division GEN. 32, 9. Du. מחננים SONG OF SOL. 7, 1 a double band, a double row, of dancing youths and maidens; but usually a proper name, which may be seen under מחננים. It is also possible to assume the verb חנה II. as the basis of signif. 2, so that מ' prop. denotes division, procession, row, line, cognate in sense with חָצֵץ. — 3. only in מחנה-דן (Dan's camp) *n. p. of a place between צַרְדָּה and אֲשֶׁתָּאֵל, immediately behind יְצִירִים (JUDGES 13, 25; 18, 12) in Judah, so called, as*

is alleged, because 600 Danites once pitched their camp there. But it is really to be regarded like many other names of places compounded with *castra* (comp. Greek *χάραξ*).

מַחֲנֵה (prop. plur. of **מַחֲנֶה** = **מַחֲנֵה**; *the camps of El*) *n. p.* of a city not far from פְּנוּאֵל GEN. 32, 3 (where the name is interpreted) on the confines of Manasseh and Gad, belonging to the latter and ceded to the Levites JOSH. 13, 26 30; 21, 36 38, on the south side of Jabbok; different from **מַחֲנֶה**, Ar. **محنة** (Mahne), north of Jabbok (Robinson, Palestine III. App. 166). As a place of military importance, David fled thither from before Absalom 2 SAM. 17, 24; 1 KINGS 2, 8. On the upper course of the *Wady Jabes*, north of *Tibni*, are found ruins under the name of **מַחֲנֶה**, Arab. **محنة**.

מַחֲנֶה (from **חָנַק**) *masc. a strangling, death*, Job 7, 15, parallel **מָוֶה**; see **חָנַק**.

מַחֲסֶה and **מַחֲסֵה** (with *suff.* **מַחֲסֵה**, from **חָסָה**) *m. a refuge, shelter*, Ps. 14, 6; 91, 9; *place of refuge* 104, 18, coupled with **מַחֲסֵה** Is. 4, 6.

מַחֲסוֹם (from **חָסַם**) *masc. a bar, a lock, a restraint, a muzzle*, Ps. 39, 2 *I will put* (read **אֶשְׁמָרָה** for **אֶשְׁמָרָה**) *a muzzle on my mouth*, i. e. I will refrain from speaking.

מַחֲסוֹר and **מַחֲסֵר** (with *suff.* **מַחֲסֵר**, where **י** is out of **י**) *m. want, deficiency, need*, Ps. 34, 10; Prov. 28, 27; **אִישׁ מַחֲסוֹר** 21, 17 *a poor man*; JUDGES 18, 10 *there is no want of any thing*, i. e. nothing is wanting, for which 18, 7 **וְאֵין מַחֲסוֹר** that must be read **וְאֵין מַחֲסוֹר** [א] **מַחֲסוֹר**, is used in the same sense (see **מַחֲסוֹר**); *want*, i. e. what one wants and still does without JUDGES 19, 20.

מַחֲסֵה (i. e. **מַחֲסֵה-יָהּ** *Jah is a refuge*) *n. p. m.* JER. 32, 12.

מַחֲסֵר see **חָסַר**.

מַחֲסוֹר see **מַחֲסוֹר**.

מַחֲצֵץ (*imp.* **מַחֲצֵץ**, *fut.* **יַחֲצֵץ**, **אֶחֱצֵץ**)

tr. 1. prop. *to split or divide in pieces*, **רָקַע** JUDGES 5, 26, hence *to crush*, **רָאָשׁ** Ps. 68, 22; 110, 6, **מַחֲצֵץ** (the loins) DEUT. 33, 11, **הַחֲצֵץ** = **הַחֲצֵץ** same as **הַחֲצֵץ** loins NUM. 24, 8 (Syr.); *fig. of a house* **מַחֲצֵץ** **רָאָשׁ** **מַחֲצֵץ** HAB. 3, 13 *to strike off the gable of a house; to wound*, *oppos. to* **רָקַע** DEUT. 32, 39; JOB 5, 18; *to conquer, overthrow*, **מַחֲצֵץ** Ps. 110, 5, **רָקַע** (Egypt) JOB 26, 12. *Deriv.* **מַחֲצֵץ**. — 2. Transposed from **מַחֲצֵץ** *to make a bright red colour*, by blood Ps. 68, 24; comp. Is. 63, 1, if **חַדְרָק** should not be read. The Ar. **محص** has only signif. 2. to be of a bright-shining red, and has therefore nothing in common with significat. 1. The stem **מַחֲצֵץ** has its organic root in **חָצַץ** (חָצַץ), which see.

מַחֲצֵץ *m. the stroke, beating, of a wound* Is. 30, 26.

מַחֲצֵב (from **חָצַב** I.) *m. a breaking, hewing, of stones*, hence **אֲבָנֵי מַחֲצֵב** *hewn stones* 2 KINGS 12, 13.

מַחֲצֵה (from **חָצַה**) *m. the half*, NUM. 31, 36.

מַחֲצִית (from **חָצַה**) *f. the half*, EX. 30, 13; *the middle* NEH. 8, 3.

מַחֲקֵץ *tr. to destroy, to crush, to smite away*; comp. Aram. *to efface, a writing; to break in pieces, to crush* JUDGES 5, 6; Ar. **محق** the same. The word seems an enlargement of **מַחֲקֵץ** I., which, however, may again be connected with **מַחֲקֵץ** II.; mod. Hebrew **מַחֲקֵץ** = **מַחֲקֵץ** I.

מַחֲקֵר (*pl. constr.* **מַחֲקֵרִי**, from **חָקַר**) *m. same as* **חָקַר** 3. *the deepest, most concealed, innermost* Ps. 95, 4.

מַחֲרֵץ I. (not used) *tr. to exchange, to give up*, in order to get something else, hence probably same as **מַחֲרֵץ** I., which again is identical with **מַחֲרֵץ** 3, **מַחֲרֵץ** (מַחֲרֵץ), Arab. **مآزر**; the middle sound accordingly seems only to be hardened out of a vowel. *Deriv.* **מַחֲרֵץ**, and the proper name **מַחֲרֵץ**.

מַחֲרֵץ II. (not used) *intr. to break out, to break forth, of the dawn, conseq. like*

מִּבְּקָר (whence בְּקָר). Arab. مَهْر, بَكْر to break forth; of the first birth of an animal; hence מִּמֶּה the first young of a beast. Deriv. (according to some) מִּמְּחָר, מִּמְּחָרָם, מִּמְּחָרָה.

מִּמְּחָר *m.* 1. prop. like בְּקָר, the morning, the morning-time, i. e. the breaking of the day, then the next morning, the morrow, Ex. 32, 5; adv. to-morrow, cras = tempus crastinum 9, 5; 10, 4; 16, 23 (בְּקָר being also used in the sense of next morning Ex. 29, 34; Lev. 19, 13); לְמָחָר on the morrow, Ex. 8, 6 19; ESTH. 5, 12. For מָחָר alone (ESTH. 9, 13; Is. 22, 13) is also used מָחָר יוֹם GEN. 30, 33, Is. 56, 12, Prov. 27, 1; or מָחָר עַד Ex. 9, 18, 1 SAM. 9, 16 and 20, 12, for which occurs the more definite מָחָר בְּעֵת הַזֹּאת JOSH. 11, 6 the morrow about this time, where מָחָר appears to be merely an adverbial apposition. In בְּעֵת מָחָר הַשְּׁלִישִׁית 1 SAM. 20, 12, מָחָר refers to עַד, so that מָחָר alludes to the third morning-time, and should be translated: about the time of the third morning. — 2. later or following time, the future, Ex. 13, 14, JOSH. 4, 6 21, for which there is in GEN. 30, 33 בְּיוֹם מָחָר (comp. Joma 10).

As to the origin of the word, we may derive it from מִּמְּחָר II. and explain the meanings as in בְּקָר; the same succession of senses being found in the Ar. عَدَوُ the morrow, compared with عَدَوُ, in the Greek αὐριον, and in the Germ. Morgen. The Targ. where the adverb to-morrow is expressed by מִּמְּחָר, יוֹמָמָחָר, has looked upon מָחָר as compounded of מָחָר or יוֹם מָחָר; but that is improbable on account of the very frequent combinations with יוֹם, and because the Hebrews did not like such compounds. More correct is the assumption (Fürst, Concord. p. 39), that it should be considered as an abridgment of מִּמְּחָר, τὸ μέλλον, the following time, as in הַיָּמִים 2 CHR. 22, 5, הַסִּימִים ECCLES. 4, 14, מִלְּמָחָר Ez. 20, 37 the מ with perishable a disappears entirely, and the preceding a becomes long; another form (usual in

מִמְּחָר) is מִמְּחָר or מִמְּחָר after the type מִמְּחָר, i. e. the sound *da* becomes *o* (as also in a verb; comp. in יִמְּחָר, יִמְּחָר, by which the feminine form מִמְּחָרָה (mochorat) can be explained.

מִמְּחָרָה (only plur. מִמְּחָרָה; from מִמְּחָרָה fem. place of refuse, of dirt, i. e. cloaca 2 KINGS 10, 27 K'tib, for which the K'ri has מִמְּחָרָה).

מִמְּחָרָה (with suff. מִמְּחָרָהּ) *f.* same as מִמְּחָרָה = חֶרֶם מִשְׁחָה (out of which it is transposed) a sickle 1 SAM. 13, 20 (LXX); it is only explicable thus, as it can be combined with מִמְּחָרָה and be different from it.

מִמְּחָרָה (with suff. מִמְּחָרָהּ, plur. מִמְּחָרָה; from חָרַשׁ) *f.* a spade, a mattock, a coulter 1 SAM. 13, 20 21.

מִמְּחָרָה (constr. מִמְּחָרָה; from מָחָר) *f.* the following day, after יוֹם NUM. 11, 32 all the next day; usually coupled with a noun following, e. g. Lev. 23, 11 the day after the sabbath; 1 SAM. 20, 27 the day after the second moon; with מָחָר, as is frequently the case in forming prepositions and adverbs (see מִמְּחָר above, מִמְּחָר round about) adv. on the morrow, the next day GEN. 19, 34; Ex. 9, 6; JUDGES 9, 14; seldom with לְ 1 CHR. 29, 21; JON. 4, 7.

מִמְּחָרָה (with the termination מִמְּחָרָה) *adv.* to-morrow, with לְ 1 SAM. 30, 17, where the versions do not at all express מִמְּחָר. Comp. יוֹמָמָחָר.

מִמְּחָרָה (plur. מִמְּחָרָה, constr. מִמְּחָרָה, with suff. מִמְּחָרָהּ) *f.* 1. (from חָשַׁב I.) a texture, woven work, work of art, Ex. 31, 4; 35, 32 35. — 2. (from חָשַׁב 2) a thought, intention GEN. 6, 5; Is. 55, 8; the thinking and striving Ps. 94, 11; plan (a good one) PROV. 15, 22; device (evil) JER. 11, 19; a warlike plan 51, 29; plan of revenge Ps. 56, 6; frequently described more definitely Prov. 6, 18; JER. 4, 14; 29, 11; a (blessed) counsel Ps. 40, 6.

מִמְּחָרָה (with suff. מִמְּחָרָהּ, from חָשַׁב) *f.* 1. fortification-work 2 CHR. 26, 15 = חָשַׁב; woven with skill or art

2, 13; *skilful work* Ex. 35, 33. — 2. *plan, plot* ESTH. 8, 5, coupled with רָצָה Ez. 38, 10.

מִחְשָׁה (*pl. מִחְשָׁהִים, constr. מִחְשָׁהִי*; from חָשָׂה *m.* 1. *darkness, obscurity* Is. 29, 15, opposite to אֹרֶךְ 42, 16; a *dark place, an obscure locality* Ps. 74, 20; the *grave* LAMENT. 3, 6, a figure of misfortune Ps. 143, 13. — 2. Ps. 88, 19 we should probably read מִיִּדְּעִי מִחְשָׁה, *he withholds mine acquaintances*, so that מִיִּדְּעִי is parallel to אֶתְּכֵי רָחֵם, and מִחְשָׁה parallel to מִן הַרְחִיק מִן; or if it be a noun, מִחְשָׁה might be read.

מִחְשָׁה see מִחְשָׁה.

מִחְשָׁה (*from חָשָׂה I.*) *m.* a *peeling, decortication* GEN. 30, 37.

מִחְשָׁה (*from מָח = מָח, like מָחַ from מָח; dissolution, death*) *n. p. m.* 1. CHR. 6, 20; 2. CHR. 29, 12; 31, 13; for which is also מִחְשָׁה (which see).

מִחְשָׁה (*pl. מִחְשָׁהִים, from חָחָה*) *f.* a *fire-pan* 2 KINGS 25, 15, LXX πυρρα; *coal-pan* Ex. 27, 3; *incense-bowl* LEV. 16, 12; coupled with מִלְּקָחִים *snuff-dish*, was *emunctorium* Ex. 25, 38.

מִחְשָׁה (*constr. מִחְשָׁהִי; from חָחָה*) *f.* 1. a *breaking in pieces, a crushing, ruin*, Ps. 89, 41 = מִשְׁמָה (Ez. 6, 14); מִיִּדְּעִי מִחְשָׁה (i. e. impending every moment) *destruction* PROV. 10, 14 15; *fall* 14, 28; *anguish* 13, 3; *terror, consternation* JER. 17, 17; *something terrible* Is. 54, 14.

מִחְשָׁה (*from חָחָה*) *fem.* a *place of breaking in, breach* Ex. 22, 1; JER. 2, 34.

מִטָּה (*inclination*) *m.* 1. *assumed for מִטָּה* (which see). — 2. for מִטָּה (HAB. 3, 14), see מִטָּה.

מִטָּה and מִטָּה (3 *f. מִטָּה*, abridged *m.* as מִטָּה, also in שְׁנֵי־מִטָּה DAN. 4, 16 passes into מִטָּה; 3 *plur. מִטָּה; fut. מִטָּה*) ARAM. *intr.* same as Hebr. מִטָּה prop. to step into manifestation, to come forward, hence to come on, to come in, of time DAN. 7, 22; with עַל of a person to come upon DAN. 4, 21 [24]; with לְ to reach or extend to, 4, 25; to come, כִּי as far as 7, 13; to reach to 4, 8 17 19. In the

Targ. for מִטָּה, מִטָּה; Syr. مَطَا the same; but the fundamental signification is still perceptible from the meaning to ripen, to step forth. The Arab. مَطَا also proceeded from the same fundamental meaning. See מִטָּה.

מִטָּה (*from מָטָה* which see, prop. for מִטָּה) *m.* a *broom or besom* Is. 14, 23.

מִטָּה (*from מָטָה I.*) *m.* *slaughter, murder*, Is. 14, 21.

מִטָּה (*constr. מִטָּהִי, with suff. מִטָּהִי*, *m.* (in Mic. 6, 9 we should either read יָצָה = יָצָה, or מִי is fem. like שָׁבֵט) 1. a *stick, staff, rod*, Ex. 4, 2, NUM. 20, 9, a support of the vine, hence also מִטָּה לְזֶה *powerful support* Ez. 19, 12, elsewhere *staff of power* JER. 48, 17, *ruler's staff, sceptre* Ps. 110, 2; then *support*, like מִשְׁעָן, with לָהֶם Ez. 4, 16; Ps. 105, 16; *staff, yoke* Is. 9, 3 (coupled with שָׁבֵט); 10, 24. Figurat. מִטָּה לְזֶה = שָׁבֵט Is. 10, 5 *staff of wrath*, i. e. instrument of punishment, rod of chastisement 10, 15, also מִטָּה alone Ez. 7, 10, e. g. of an enemy's army Mic. 6, 9, of enemies Is. 10, 5; *tyranny* 14, 5; *chastisement, punishment* 30, 32. Originally *branch, twig* (broken off a tree), *rod*, hence מִיִּדְּעִי מִטָּה Ez. 19, 14 *rod of the branches* i. e. the rod which holds the branches together. — 2. *stem*, of a people, שָׁבֵט being also used with a like metaphor, of the twelve tribes of Israel NUM. 1, 49; 2, 5 7 12 &c.; prop. *branch, ramification of a people*. — 3. same as מִטָּה *injustice, wrong* Ez. 7, 10 (*Ibn Gendach*). — 4. A ground-form to מִטָּה (which see), prop. a *sinking, bending*; Phenice. מִטָּה (*Sidon. inscript. 10*).

The word has been derived from מִטָּה (*to stretch out, to stretch forth, to extend*, Arab. مَطَا, مَطَا, redupl. مَطَطَا, conseq. = מִטָּה, מִטָּה), hence the *self-stretching or self-extending, thin*, then a *staff, stick, branch*. But this derivation does not suit signif. 1, since stock, twig, stem, like מִטָּה 3. (stock, block, log)

מָקַל (from מָקַל = מָקַל, to shoot forth, to project) and מָקַל, rather proceed from the idea of the shooting, projecting upwards (of a tree), or from its waving to and fro; and as מָקַל means also *yoke*, it appears to be connected with מִוֶּט 2. (from מִוֶּט II. which see); or if from מָקַל with the same meaning as that of מָקַל; as also in the sense of *to incline* מָקַל is = מָקַל, מָקַל.

מָקַל (unused in the sing.; pl. מָקַל) m. same as מָקַל a support, a staff Ez. 19, 11, a stick Ex. 7, 12, figur. rod of correction, punishment, chastisement, HAB. 3, 9 (God's) oaths of chastisement; also a tribe NUM. 1, 16.

מָקַל (from מָקַל or מָקַל, from מָקַל) a bowing down, sinking, with an accentless *a* of motion, like מָקַל from מָקַל adv. down, downwards, beneath, deep, under, PROV. 15, 24; doubled to add to the force DEUT. 28, 43. Usually joined with the prepos. לְ, downward, deeper DEUT. 28, 13, ECCLES. 3, 21, down beneath Is. 37, 31, 2 CHR. 32, 30, under 1 CHR. 27, 23, below JER. 31, 37, beneath, i. e. less, with מִן following EZR. 9, 13; מִלְּמָקַל from below, underneath, down, Ex. 26, 24; 27, 5; 28, 27; a like accumulation of prepositions being also found with מָקַל. Phenic. מָקַל the same.

מָקַל (constr. מָקַל, with suff. מָקַל, m. prop. that on which one leans, reclines, like מָקַל from מָקַל, hence a bed, for sleeping on, 2 KINGS 4, 10, Ex. 7, 28, of the sick GEN. 47, 31; a bolster, a table-couch ESTH. 1, 6; Ez. 23, 41; a sofa 1 SAM. 28, 23; a litter, a palanquin SONG OF SOL. 3, 7; a bier 2 SAM. 3, 31; a store-room, for things 2 KINGS 11, 2.

מָקַל (from מָקַל) m. iniquity Ez. 9, 9; as also מָקַל 3, מִוֶּט 1, מִוֶּט.

מָקַל (pl. מָקַל; from מָקַל) f. extension, spreading out, Is. 8, 8 (Jos. Kimchi).

מָקַל (from מָקַל) m. a spinning, something spun Ex. 35, 25.

מָקַל (constr. מָקַל) m. either from

מָקַל II. a burden, Job 40, 18 iron-bar, i. e. heavy iron, or better from מָקַל either with the same meaning as מָקַל II. or to forge, like the Arab. مَطْل prop. to stretch out, to extend, so that מָקַל would be staff, stick, bar. The Greek μέταλλ-ov is also to be referred to this stem.

מָקַל as a stem to מָקַל, see מָקַל.

מָקַל and מָקַל (pl. מָקַל, constr. מָקַל; from מָקַל) m. a place where one hides, a secret place Is. 45, 3, a store-house JER. 41, 8; what one hides, hid treasure PROV. 2, 4, JOB 3, 21, treasure generally; Phenic. מָקַל from מָקַל the same; modern Hebr. מָקַל (not מָקַל).

מָקַל (constr. מָקַל, with suff. מָקַל, pl. constr. מָקַל; from מָקַל) m. a plantation, a garden, Ez. 17, 7; 31, 4; more exactly determined by מָקַל (a vineyard) MIC. 1, 6; of men, domiciliation Is. 60, 21; 61, 3; of a place, a plantation Ez. 34, 29.

מָקַל (only pl. מָקַל; from מָקַל) m. prop. what tastes, a savoury, dainty mess GEN. 27, 4 7 9 17 31; cognate in sense with מָקַל, מָקַל.

מָקַל (only pl. with suff. מָקַל) fem. the same PROV. 23, 3 6.

מָקַל (pl. מָקַל; from מָקַל) f. a wide covering, a mantle, Is. 3, 22; RUTH 3, 15.

מָקַל (Kal not used) intr. prop. to be wet, moist, then to prepare moisture, and so to drop, to rain (less than מָקַל); Targ. מָקַל, Syr. مَطَر, Ar. مَطَر; comp. Sanskrit mât, prop. to make moisture, then mingere. The organic root מָקַל exists also in מָקַל, Arab. طَرَوْ, طَرَى. Deriv. מָקַל.

Nif. מָקַל to be rained upon, to be dropped upon by rain AM. 4, 7.

Puh. מָקַל (femin. מָקַל) the same EZEK. 22, 24, as the LXX read for מָקַל = מָקַל; which reading is recommended by the parallel מָקַל (from מָקַל).

Hif. הִמְטִיר (*part.* מִמְטִיר, *inf. constr.* יִמְטִיר, *apoc.* יִמְטֵר) *to cause to rain*, GEN. 2, 5, AM. 4, 7, מִטָּר Is. 5, 6; metaph. *to shoot down, to cast down*, נִפְקִיחַ GEN. 19, 24, מִן Ps. 78, 24, פָּקִים 11, 6, בָּרַר Ex. 9, 23; mostly with accus. of the object, seldom with בָּ Job 20, 23. See לָקִים.

מִטָּר (*constr.* מִטָּר; *pl.* מִטְרוֹת, *constr.* מִטְרוֹת) *m. rain*, as fructifying the earth 1 KINGS 8, 36, JOB 5, 10, ZECH. 10, 1, adduced with טַל 2 SAM. 1, 21, 1 KINGS 17, 1, which drops gently DEUT. 32, 2, for which one waits JOB 29, 23, accompanied by thunder and lightning 1 SAM. 12, 17, JER. 10, 13, arising from ascended vapours JOB 36, 27; in strengthened forms מִטָּר גָּשָׁם 37, 6, מִטָּר-גָּשָׁם ZECH. 10, 1 and גָּשָׁם מִטְרוֹת עַז JOB 37, 6 *rain-gush, violent rain*; מִן סִתְקָה a *sweeping rain* PROV. 28, 3.

מִטְרָא *f.* same as מִטְרָה LAMENT. 3, 12.

מִטְרֵד (*Propeller, Pursuer* is El; from מִטְרֵד) *n. p. f.* GEN. 36, 39.

מִטְרֵה (*from* מִטְרֵה) *f.* 1. *place of guard*, hence מִטְרֵה הַמִּצְדָּה a *guard-court*, JER. 32, 2 8 12; 38, 13, whither Jeremiah was brought out of the prison 37, 15 16 21, which belonged to the royal palace NEH. 3, 25, in the east part of it near the middle gate JER. 39, 14, and occupied by soldiers. — 2. that which one looks at, *aim, mark* (like *στόνος* from *σύντομα*, Ar. *مَنْظَر* a mirror) 1 SAM. 20, 20; JOB 16, 2. Phen. מִטְרָא (*mutro*) what is observed, custom, duty (Plaut. Poen. 1, 13).

מִטְרֵי (probably from מִטְרֵי יָהּ *Jah is the Observing, Watching one*) *n. p. m.* 1 SAM. 10, 21.

מִי (after the form מִי, מִי, מִי, מִי from the stem מִי, existing in the stat. absol. only in the proper name מִיִּי [which see]; usually *constr.* מִי after the form of the stat. constr. in מִי, מִי, מִי, but without a suffix. It is therefore incorrect to consider מִי a stat. constr. pl., and if it be sometimes coupled with the pl. that happens merely because it expresses a collective idea. Another form

is מִי [which see], of which the stat. constr. pl. is מִיִּי *m. prop.* the flowing, pouring, running, hence 1. *water* (coll.), as a material or element, e. g. the water of the Red Sea Ex. 15, 19, JOSH. 2, 10, of the Jordan 3, 8, of the ocean Ps. 33, 7, of שֶׁלִּיחַ Is. 8, 6, of the Euphrates 8, 7, of the flood GEN. 7, 7; Is. 54, 9; מִי אֶפְסָים Ez. 47, 3 *waters* (reaching) *to the ankles*, מִי מִתְקִים 47, 4, מִי שְׂחִי 47, 5 *waters of swimming*, i. e. in which one can swim; farther, מִי חֲטָאֵהוּ NUM. 8, 7, מִיִּי 19, 13, מִיִּיִּי Ps. 23, 2, מִיִּיִּי 81, 8, מִיִּיִּי NAH. 3, 14, coupled with adj. *m. sing.* מִיִּי Ps. 73, 10 (in the poets the noun is sometimes united to adjectives in the constr. state SONG OF SOL. 7, 10; PROV. 2, 9), seldom with the pl. (as a collective noun) NUM. 5, 18. Usually coupled with names of brooks, rivers, seas and streams, and thus forming proper names (see below); comp. Phen. מִיִּיִּי (me-naggara, *water-fall*) *n. p.* of a place in Byzacium, מִיִּיִּי (menephes, *rest-water*) *n. p.* of a city there, מִיִּיִּי (me-nix, me-ninx, *collected water*) or מִיִּיִּי (meniax, *rest-water*) an older *n. p.* of the island גִּבְרֵס. — 2. *Figur. juice*, e. g. of a plant רִאשׁ (which see) JER. 8, 14; 9, 14; 23, 15; *seed, seminal flux*, = מִיִּיִּי Is. 48, 1 (Targ. מִיִּיִּי), for which מִיִּיִּי (which see) stands elsewhere, and in which sense מִי is taken in the proper name מִיִּיִּי and מִיִּיִּי (which see); the Ar. *ماء*, Pers. *آب* being also used for saliva, tears, seed &c.; comp. Phen. מִיִּיִּי (seed of Cemosh, i. e. sprung from Cemosh) *n. p.* of a people, Erik. 2; also *urine*, fully מִיִּיִּיִּי, as in Is. 36, 12 is the probable reading.

The absolute form מִי is in Ethiopic maj (מִי), Zab. מִי (مى) and in Aram. מִי, hence the def. מִיִּי, מִיִּי, which form is to be compared with מִי 3. (which see).

The following designations of rivers, localities and persons occur in combination with מִי (*constr.* מִי):

מִיִּיִּי (*river of fulness*, i. e. strong, copious river, see מִיִּיִּי) *n. p.* of a locality

in Reuben in a plain Num. 21, 30, also belonging to Moab at times Is. 15, 2; subsequently *Mḡḏaḇā* (1 Macc. 9, 36) or *Mḡḏaḇa* (Jos. Ant. 13, 1), situated some distance east of Hesbon.

מי דימון (river at דיבון in Moab)
n. p. of a river Is. 15, 9.

מי הירקון see ירקון.

מי זרה (seed i. e. shoot of the sun;
Job 37, 22 the sun) GEN. 36, 39;
1 Chr. 1, 50.

מי מגדו (river of Megiddo; see מגדו)
n. p. of a river running through the
plain of Megiddo (בְּקֶצֶת מְגִדּוֹ) JUDGES
5, 19, used for קישון.

מי-מרום see מרום.

מי מריבה see מריבה.

מי מריבות קדש see מריבות.

מי-נמרים see נמרים.

מי נפתוח see נפתוח.

מי עיר-שמש see עיר-שמש.

מי (correlative to the Hebrew מי, קי, רי,
as מִה is correlative to מִה = מִה =
מִה = מִה in זֶה = זֶה pron. interrog. who?
what? of persons, as מִה is of things, in
direct and indirect questions, at the be-
ginning of a clause, without distinction
of gender and number, and therefore
referring as well to the fem. e. g. מִי אֵת
RUTH 3, 9, מִי זֶה SONG OF SOL. 6, 10,
as to the plur. e. g. מִי אֵלֶּה GEN. 33, 5.
It does not need, like אֲשֶׁר, a pronoun
following to supplement it. Seldom relat-
ing to things Ez. 27, 32. The meanings
are these: 1. Having an independent and
substantive force, it is put after a constr.
state as a genitive, as מִי בֶרֶךְ whose
daughter? GEN. 24, 23; מִי שָׂוִי whose
ox? 1 SAM. 12, 3; מִי הָמֹר whose ass?
ibid.; מִי מִי out of whose hand? ibid.;
מִי בֶן-מִי whose son? 17, 55; מִי דְבַר-מִי whose
word? JER. 44, 28; מִה (which see) too
being so employed. — 2. Where מִי seems
to lay aside a personal reference, stand-
ing before things interrogatively; an
inquiry about the person is still con-

cealed there, e. g. מִי הָמֹר GEN. 33, 8
what is the encampment? prop. who are
the men and living creatures of the
camp? מִי שְׁמִי what is thy name? i. e.
whom dost thou call thyself? JUDGES
13, 17. Generally also, מִי relates to
a thing which includes the idea of
a person, according to the mind of
the speaker Mic. 1, 5; SONG OF SOL. 3,
6. מִי שְׁכֵם JUDGES 9, 28 is also to be
taken in this sense; and it is unneces-
sary to read with the LXX בֶּן-שְׁכֵם.
The same is the case with the Aram.
מִי Ezr. 5, 4; and in Amharic (Isenberg,
Grammar p. 172). — 3. For the purpose of
making the interrogation prominent in
its personal reference, or of modifying
it in the sense of but who then? who
may it be? מִי follows הוּא, e. g. מִי הוּא
מִי JOB 4, 7 who then is innocent? מִי
הוּא יִרְיֵב who then quarrels? 17, 3; Is.
50, 9. If the demonstrative הוּא be also
added to מִי, the question is still
more closely referred to the object, with
the meaning who there? quisnam? who
then is there? as מִי הוּא Ps. 24, 10,
an intensive form of מִי-הוּא 24, 8; JER.
30, 21. Hence in a strongly emphasised
double interrogative מִי וְאֵי-הוּא
מִי ESTH. 7, 5 who then is he, and what
sort of a person is he? Sometimes מִי is
made stronger merely by הוּא JOB 38, 2.
— 4. as who, as what? i. e. how? qualis,
e. g. AM. 7, 2 as who does Jacob stand?
i. e. how? Is. 51, 19 as who shall I com-
fort thee? i. e. in what respect, how shall
I &c.? — 5. It takes a negative turn
like מִה, proceeding in the first instance
from the feeling of wonder, hence
nobody! none! followed sometimes by
the perfect Num. 23, 10, Is. 53, 1, ZECH.
4, 10, sometimes the imperfect Job 9,
12, PROV. 20, 9, ECCLES. 8, 4, 2 SAM.
10, 16, sometimes the participle Ps. 90,
11; ECCLES. 2, 19. Here belongs a) the
signification perhaps Jo. 2, 14, JON. 3,
9, 2 SAM. 12, 22 K'tib, for which אֲנִי
stands elsewhere; b) the additional idea
of hesitating, rejecting and despising
language, as מִי אֶלְכִי Ex. 3, 11 who am
I that . . . i. e. I am indeed so little

JUDGES 9, 28 *who is this Abimelech?* — 6. Including a wish whose accomplishment is expected from others, and therefore coupled with the imperfect, e. g. *מִי יִשְׁקֵנִי מַיִם* 2 SAM. 23, 15 *who would give me water to drink?* i. e. oh that I had water! In this manner we should often take it in the formula *מִי יִתֵּן* *who shall give?* i. e. oh that! 15, 4; JUDGES 9, 29; Is. 27, 4; Ps. 55, 7; Job 29, 2, followed by the leading verb with *ו* DEUT. 5, 26; or the leading verb follows in the infin. JOB 11, 5. — 7. *whoever, each one, any one who*, where the interrogative element becomes indefinite, e. g. 2 SAM. 18, 12 *take care of the young man, every one* (*מִי*) of you; where it is not necessary to read *לִי* with the versions; Ex. 24, 14 *every one having a cause*; JUDGES 7, 3; PROV. 9, 4; ECCLES. 5, 9; Is. 54, 15; sometimes *אֲשֶׁר* follows Ex. 32, 33; the Aram. *כִּי* having the same sense. — 8. *מִי* is to be taken as = *מִיָּה*, *מִיָּו*, where it stands in the K'tib for *מִיָּה*, or is interchanged with it Is. 25, 10 K'tib, Job 9, 30 K'ri.

As to the origin of this vocable, it is obviously shortened in the first instance from *מִיָּן* (modern Arabic *min*) and this from *מִיָּן*, like *מִיָּה* and *מִיָּו* from *מִיָּאן*; only that the latter form has been adopted in the other Semitic languages for the personal *who?* after *מִיָּא* has been set apart to denote a thing. The proper names *מִיָּה*, *מִיָּה*, *מִיָּה*, *מִיָּה*, *מִיָּה*, *מִיָּה*, *מִיָּה*, *מִיָּה* are compounded with *מִי*.

מִיָּה see under *מִיָּה*.

מִיָּה (*friendship, love*, from *יָדָה* I.) *n. p. m.* NUM. 11, 26 27.

מִיָּה (from *יָדָה* after the form *מִיָּה*) *m. same as מִיָּה* (which see) RUTH 2, 1 K'tib, if we should not read there *מִיָּה*.

מִיָּה (from *יָדָה* after the form *מִיָּה* from *יָדָה*) *f. knowledge*, Is. 12, 5 K'tib, for which the K'ri has *מִיָּה*.

מִיָּה (*constr. מִיָּה*, prop. an infinitive-noun from *יָטָב*) *m. the good, the*

excellent, hence in the constr. *state the best* (LXX, Vulg.), e. g. of the land GEN. 47, 6, of the field, of the vineyard Ex. 22, 4, of sheep 1 SAM. 15, 9 15; *the best part* GEN. 47, 11.

מִיָּה (= *מִיָּה*) *n. p. m.* NEH. 11, 17 22, for which *מִיָּה* occurs elsewhere 12, 35.

מִיָּה (*who is like God?* i. e. none is like God) *n. p. 1.* of one of the seven archangels or angel-princes (*שָׂר*) DAN. 10, 13, hence called *הַשָּׂר הַגָּדוֹל* 12, 1 (comp. *ἀρχάγγελος* APOC. 12, 7; 1 THESS. 4, 16), the guardian spirit of the Jews DAN. 10, 21; 12, 1; other nations too having their guardian spirits 10, 13. — 2. *n. p.* of men NUM. 13, 13; 1 CHR. 5, 13; 27, 18; EZR. 8, 8. See *מִיָּה* 2.

מִיָּה (from *מִיָּה* *who is like God?* consequ. = *מִיָּה*) *n. p. m.* 1. of a prophet MIC. 1, 1, for which the K'tib and LXX in JER. 26, 18 have *מִיָּה*. — 2. of other persons, as 2 CHR. 34, 20, for which 2 KINGS 22, 12 has *מִיָּה*; JUDGES 17, 5, for which *מִיָּה* in 17, 1 4; 2 CHR. 18, 24, for which 18, 7 has *מִיָּה*.

מִיָּה (the same) *n. p. m.* 2 CHR. 18, 8 K'tib.

מִיָּה (= *מִיָּה*) *n. p. m.* JER. 26, 18 K'tib for *מִיָּה*; NEH. 12, 35, for which 11, 17 has *מִיָּה*; 12, 41.

מִיָּה (the same) 1. *n. p. m.* 2 CHR. 17, 7. — 2. *n. p. f.* 2 CHR. 13, 2 originating in *מִיָּה* (which see) 1 KINGS 15, 2.

מִיָּה (the same) *n. p. m.* JUDGES 17, 1 4, for which *מִיָּה* stands elsewhere; 1 KINGS 22, 8, for which are also *מִיָּה* 2 CHR. 18, 24 and *מִיָּה* (the same) 18, 8 K'tib; JER. 36, 11.

מִיָּה *m.* 1. (*constr. מִיָּה*, from *יָכַל* = *קָל* to receive into self, to contain) prop. holder, hence with *הַמַּיִם* 2 SAM. 17, 20 *a water-trench, a water-holder*, of a little brook (*Kimchi, Fürst*). But others derive the word from *מִכַּל* (which see), as the LXX too seem to have understood it. — 2. (either contracted from *מִיָּה*, as

east of Jordan 2 CHR. 26, 10; especially of the flat land in the tribe of Reuben DEUT. 3, 10; 4, 43 &c. — 2. Figur. *the making even*, i. e. the removal of obstructions ZECH. 4, 7. — 3. same as מִישָׁר (in the plur. מִישָׁרִים) *right, righteousness, equity* PS. 27, 11; 45, 7; 67, 5; 143, 10; *honesty* MAL. 2, 6; comp. Phen. מִישְׁרֶת mysyreth (with suff. מִישְׁרֶתוֹ mysyrthomo, Plaut. Poen. 1, 4) the same.

מִישָׁח (prop. *ram*, Sanskrit mēshah, then the name of the sun-god of the Chaldeans) *n. p.* of מִישָׁחַל (which see), given him at Nebuchadnezzar's court, after the analogy of שְׁדִּיחָדָן DAN. 1, 7; 2, 49; 3, 12.

מִישָׁע (unrestrainedness, freedom, fortune, from מִישָׁע) *n. p.* of a Moabite king 2 KINGS 3, 4.

מִישָׁע (the same) *n. p. m.* 1 CHR. 2, 42.

מִישָׁר (only *pl.* מִישָׁרִים, from יָשָׁר 2.) *m. straightness* IS. 26, 7; *uprightness, sincerity* 1 CHR. 29, 17, coupled with מִשְׁפָּט מִשְׁפָּטִים PROV. 1, 3; as an adverbial accusat. with equity SONG OF SOL. 1, 4, PS. 17, 2, *righteously* 58, 2; figur. *smoothing, concord, settlement* DAN. 11, 6; δῖνασι 1 MACC. 7, 12, conseq. same as יָשָׁר (which see) DAN. 11, 17.

מִישָׁר see מִישָׁר.

מִיתָר (pl. מִיתָרִים, with suff. מִיתָרֶיךָ; see יָתָר) *m. cord of a tent* JER. 10, 20; NUM. 3, 37; *string, of a bow* PS. 21, 13.

מִכָּאֵב and מִכָּאֵב (with suff. מִכָּאֵבִי, plur. מִכָּאֵבִים, once מִכָּאֵבִי IS. 53, 3) *m. pain, disease* JER. 30, 15, *a wound* 51, 8, *suffering* LAMENT. 1, 12, *sorrow* ECCLES. 1, 18. See קָאֵב.

מִכָּאֵב see מִכָּאֵב.

מִכָּבִּיר (from כָּבַר, after the form מִשְׁקִית) *m. fulness* = לֵב JOB 36, 31.

מִכָּבִּיָּה (knob, lump, of localities; from כָּבַן, compare כָּבִין) *n. p.* of a city 1 CHR. 2, 49, identical with כָּבִין JOSH. 15, 40.

מִכְבֵּי (fat, thick one, formed out of כָּבַן from מִכְבֵּי) *n. p. m.* 1 CHR. 12, 13.

מִכְבֵּר (from כָּבַר after the form מִשְׁכָּר, constr. מִכְבֵּר, like מִרְכָּץ, מִשְׁכָּר, accordingly also in absol. state twice מִכְבֵּר) *m.* 1. properly something twisted, woven, hence *a cloth, a coarse covering*, 2 KINGS 8, 15; LXX στρωμα. — 2. *net-work, grate*, of brass EZ. 27, 4.

מִכְבֵּר see מִכְבֵּר.

מִכָּה (only plur. מִכָּהִים; prop. part. Hif. of נָכַה) *m. a wound*, prop. *the piercing, smarting* 2 CHR. 22, 6, where we should read מִן for the preceding כִּי according to 2 KINGS 8, 29, which many mss. also have; 2 KINGS l. c. and 9, 15, identical with מִכָּה (which see), without its being referred to the latter (Jos. Kinchi).

מִכָּה (constr. מִכָּה, with suff. מִכָּהִי, מִכָּהֶיךָ; pl. מִכָּהִים, with suff. מִכָּהֶיךָ; from the Hif. of נָכַה) *fem. 1. a wound*, like מִכָּה, coupled with נְרִיָּה (fresh) IS. 1, 6, נְרִיָּה (incurable, deadly) JER. 10, 19, אֲנִיָּשָׁה (malignant) 15, 18, or with a genit. following, חֲדָרֵי-בָטֶן PROV. 20, 30 *of the chambers of the body*, i. e. piercing deeply in; also with חָלִי DEUT. 28, 61; JER. 6, 7. Metaph. *stroke, maltreatment*, hence מִכָּה לְיָדָא to maltreat, to impart blows IS. 14, 6; chastisement 27, 7; the being beaten, smitten 10, 26; defeat in war JOSH. 10, 10, JUDGES 11, 33, with the genit. of the subject, as אֲרִיב JER. 30, 14, חָרֵב ESTH. 9, 5; especially *stroke, blow, chastisement* of God LEV. 26, 21, NUM. 11, 33, of pestilence, sickness, epidemic diseases &c. DEUT. 28, 59, national calamities 29, 21; of political damage JER. 30, 17; intensified מִכָּה מְרִיב IS. 30, 26 *the wound of a wound*, i. e. a great wound. — 2. only in מִכָּה לְיָדָא 2 CHR. 2, 9, for which 1 KINGS 6, 25 has מִכָּה לְיָדָא, for which reason the LXX, Vulg., Targ. take it in the same sense; hence מִכָּה corrupted from מִכָּהִי (Kinchi). The derivations from קָחַת (Ibn G'andach, Rashí) or נָכַח (Jos. Kinchi) should be

rejected; but perhaps מְכוֹר may have arisen from מְכוֹר כ, being elsewhere interchanged with נ (see כ).

מְכוֹרָה (from כָּוָה) *f.* a burnt spot (in the skin), a burn LEV. 13, 24.

מְכוֹן (constr. מְכוֹן, with suff. מְכוֹנִי; *pl.* מְכוֹנִים, with suff. מְכוֹנֵיהֶם; from כָּוָן) *m.*
1. prop. a place where something stands, hence a stand, a dwelling-place, a place, coupled with בֵּית 1 KINGS 8, 13 or מִקְדָּשׁ EX. 15, 17, conseq. for the temple; fully מִן הַשָּׁמַיִם 1 KINGS 8, 39; yet the heaven is also named so 8, 49; the heavenly seat, the dwelling-place of God IS. 18, 4; dwelling-place, of mount Zion 4, 5. — 2. what is erected, a building DAN. 8, 11. — 3. foundation, basis, of a throne PS. 89, 15, of the temple EZR. 2, 68; of the earth PS. 104, 5.

מְכוֹנָה (with suff. מְכוֹנָהּ; *pl.* מְכוֹנֹת, with suff. מְכוֹנֹתֵיהֶן; a feminine form of מְכוֹן) *f.* 1. a stool, a support, a basis, for objects 1 KINGS ch. 7; 2 KINGS 16, 17; 25, 13, i. e. on which a thing stands; hence also pedestal, of the altar EZR. 3, 3; place ZECH. 5, 11. — 2. (world-foundation, i. e. dedicated to Saturn, see כָּוָן) *n. p.* of a place in Judah NEH. 11, 28.

מְכוֹרָה (*pl.* with suff. מְכוֹרָתֶיהָ; from כָּוָר) *f.* fem. nativity, origin, EZ. 16, 3, coupled with מְלָכָה birth; prop. place of founding.

מְכוֹרָהּ (with suff. מְכוֹרָהּ; *pl.* with suff. מְכוֹרָתֶיהָ) *f.* fem. prop. place of nativity, place of founding, with אָרֶץ home EZ. 21, 35; 29, 14.

מְכוֹרֵר (= מְכוֹרֵר procurer, possession-taker viz. El is, from מְכוֹר II.) *n. p. m.* GEN. 50, 23, a progenitor in Gilead, therefore used for Manasseh JUDGES 5, 14; patr. מְכוֹרֵרִי NUM. 26, 29.

מְכוֹרֵר (fut. יִמְדָּ) *intr.* same as מְדָ, מָסַ, to fall away, to sink together, to fall together, to tumble down, to perish, by PS. 106, 43, prop. to melt, to be triturated, dissolved; Aram. מְדָ, מְדָ, מְדָ, Arab. مَك.

Arab. مَك.

Nif. נִמְדָּ (fut. יִמְדָּ) to fall down, to

dissolve in ruins; of frame-work, to be precipitated ECCLES. 10, 18.

Hof. הוֹמְדָּ (3 plur. הוֹמְדִים for הוֹמְדִים, comp. יִמְדָּ JOB 4, 20 for יִמְדָּ) to sink, to perish JOB 24, 24.

מְכָל (not used) *intr.* after the Arab. مَكَل to have little water, of a well, whence in Ar. the nouns makil, makul, mukul a little fountain, mimkul a little pool. From this has been derived מְכָל, which, however, is better referred to יָכַל = כָּל, since the stem in question does not appear elsewhere.

מְכָלָה see מְכָלָה 2.

מְכָלָה *fem.* 1. (from כָּלָה II., only in plur. מְכָלָהּ) a manufacture, preparation, 2 CHR. 4, 21 these manufactures are of gold, i. e. all this is made of gold. (It is, however, a superfluous addition, and is wanting both in 1 KINGS 7, 49 50 as also in the LXX.) According to others completion, perfection, which כָּלָה II. also means, and should be translated: that is pure gold. — 2. (plur. מְכָלָהּ, from כָּלָה I. = כָּלָה I. to enclose) a fold HAB. 3, 18; plur. PS. 50, 9; 78, 70.

מְכָלָל (from כָּלָל II. to glow, to lighten, to glitter) *m.* 1. purple, especially the violet purple EZ. 23, 12, interchanged with מְכָלָה (from כָּלָה, like מְכָלָה from מְכָלָה) 23, 6. — 2. the red (purple) dress of warriors 38, 4 (comp. NAH. 2, 4; IS. 9, 4). LXX ενάργα, i. e. garments with a purple bordering. See מְכָלָל.

מְכָלָל (once in the form מְכָלִי, from כָּלָה I.) *m.* hindrance, separation, stop, JUDGES 18, 7, where מְכָלִי מְדָבֵר, should be read instead of מְכָלִים וְאֵין מְדָבֵר, corresponding to מְכָלִי מְדָבֵר, 18, 10.

מְכָלָל (only *pl.* מְכָלָלִים, from כָּלָל II.) *m.* a purple dress, a purple garment EZ. 27, 24, of which תְּכָלֶת ibid. is an explanatory gloss.

מְכָלָל (constr. מְכָלָל, from כָּלָל I.) *m.* completion, completeness, perfection, PS.

50, 2 *perfection of beauty*, i. e. perfect beauty; comp. מְלִיכָה LAMENT. 2, 15.

מִכְלָל (contracted from מִזְלָלֶת) *f. food, nourishment, support* 1 K. 5, 25, for which 2 Chr. 2, 9 has מְבוֹר = מְלִיכָה, and where the different other Greek versions (not LXX) read strangely מְבוֹר, מְקַל and מְקַלֵּל.

מִכְמֶן (*pl. מִכְמֵיִם*, from כֶּמֶן L.) *m. a treasure*, DAN. 11, 43.

מִכְמָס (a collateral form of מִכְמֶשׁ [which see], מִכְמָשׁ; *place of* מְכֹשׁ *n. p.* of a locality in Benjamin EZR. 2, 27, east of אֶנְתָּן; 1 MACC. 9, 73 Μαχμάς, in Joseph. (Antiqq. 13, 1, 6) Μαχμά, now Mukhmás near Geba.

מִכְמָר (from כְּמָר) *m. a net, a hunter's net* Ps. 141, 10.

מִכְמָר (from כְּמָר) *m. the same* Is. 51, 20.

מִכְמָרֶת (from כְּמָר) *f. the same* HAB. 1, 15 16.

מִכְמָרֶת (from כְּמָר) *f. the same*; also a *fish-net* Is. 19, 8, same as מִדְּמָרֶת Ps. 140, 11.

מִכְמָשׁ (see מִכְמֶשׁ) *n. p.* of a locality 1 SAM. 13, 2 5, for which occurs also מִכְמָשׁ Neh. 11, 31 and מִכְמָס EZR. 2, 27; in 1 MACC. 9, 73 Μαχμάς, in Josephus Μαχμά. The appellative signification is clear from כְּמָרֶשׁ = כְּמָרֶשׁ.

מִכְמָתָר (from כְּמָתָר; *lurking-corner, hiding place*) *n. p.* of a locality on the borders of Ephraim and Manasseh Josh. 16, 6; 17, 7.

מִכְן (not used) *tr. to give, to bestow*, prop. = מִנֵּן (which see); Arab. مَنّ the same. Deriv. מִנֵּן in the proper name מִכְנִדְבִּי.

מִכְנִדְבִּי (from מִנֵּן-יִדְבִּי *gift of the noble one*; for יִדְבִּי compare the proper names נִדְבָּ and נִדְבָּ) *n. p. m.* EZR. 10, 40.

מִכְנִה see מִכְנִה.

מִכְנָס (only dual מִכְנָסִים, *constr.* מִכְנָסִי; from כָּנַס 2. to cover, which see) *m.* a sort of *drawers* belonging to the priests, made of linen (כְּנִי, מִכְנָסִים) Ex.

28, 42; 39, 28; Ez. 44, 18. According to Josephus (Ant. 3, 7, 1) they reached only to the middle of the thigh, covering the parts of shame.

מִכָּס (not used) *tr. to divide off, to separate, to apportion*, same as כָּס (= זָבַח, קָץ, קָץ, קָץ &c.), hence partly to *lessen, to abridge, to take from*, Arab. مَكَس; metaph. to *cheat* (i. e. to lessen); partly to *number, to determine, to settle*, a census, a tax, Ar. مَكَس census; these ideas proceeding in other instances from such fundamental signification. But the nouns כָּס and מִכָּס should be referred neither to כָּס, nor to מִכָּס, but to מִכָּס II. Deriv. מִכָּס, מִכָּסָה.

מִכָּסָה (commonly from כָּסָה after the form מִמָּר from מָרָר; with suff. מִכָּסָה; but though the verb כָּס appears in the sense of "to enumerate, determine," and in Aram. is explained by מִכָּר, and though the femin. form מִכָּסָה signifies *number*, ἀριθμός, it is better to assume for it the stem מִכָּס) *m. prop. a determinate number, a firm settlement, hence census, tax, tribute*, Num. 31, 28 37 40 41; Ar.

מִכָּס census, vectigal. Comp. Phenice. מִכָּס-אֵל, Max-ula, Masc-ula (*price, value of El*) *n. p.* of a Numidian city (אֵל, usually rendered el, Ἠλ, Ἠλ-ος, was also sometimes pronounced obscurely υλ, ul in Punic names, as Medadul, Uzul, Castul).

מִכָּסָה (*constr.* מִכָּסָה; from כָּס) *f. number* Ex. 12, 4; *amount, definite price* Lev. 27, 23.

מִכָּסָה (*constr.* מִכָּסָה, with suff. מִכָּסָה; from כָּס) *m. covering, of a tent* Ex. 26, 14, of the ark Gen. 8, 13; also followed by the genitive of the material Ex. 26, 14; Num. 4, 25.

מִכָּסָה (prop. part. *Pih.* of כָּסָה) *m. clothing, covering, of the caul over the intestines* Lev. 9, 19; *clothing, of men* Is. 23, 18; *covering, of a ship* Ez. 27, 7; a *coverlet* Is. 14, 11.

מִכְסָּלָה (a *winding, spiral form*, from חִפּ of כָּפַל) *n. p.* of a tract near He-

bron, where the burying place (מִצְרָה) of the patriarchs and their wives is found GEN. 23, 17 19; 49, 30; the dead being commonly put in caves.

מָכַר I. (*part.* מֹכֵר; *inf. absol.* מִכֹּר, *constr.* מִכְרָה, with *suff.* מִכְרָם and מִכְרָה; *inf.* מִכֹּר, with *suff.* מִכְרָם) *tr.* prop. same as מָדַר 3. (to give away, to reach forth to, to exchange), מָר, מָרִי, I., מָרִי I., hence to exchange, for (בְּ) a thing JO. 4, 3, to sell, with בְּ of the price DEUT. 21, 14, Ps. 44, 13, but בְּ also means on account of a thing, AM. 2, 6 for a money-debt; with מִן to sell of a thing EZ. 48, 14; constantly with the accus. of the object LEV. 27, 20, with ל of the person 25, 27, JO. 4, 6, opposed to קָנָה (to buy) IS. 24, 2; PROV. 23, 23. Metaphor. a) to marry, a daughter, i. e. to give her on receiving a מִתְּנָה GEN. 31, 15; EX. 21, 7; SYR. מִכְרָה to marry. b) to deliver up, to give over, DEUT. 32, 30; ZECH. 11, 5; Ps. 44, 13; with the addition of בְּרִי JUDGES 2, 14; 1 SAM. 12, 9; EZ. 30, 12; comp. מָנָה I. Deriv. מִכְרָה, מִכְרָה, מִכְרָה 1.

Nif. מִכְרָה (*inf.* with *suff.* מִכְרָה, *inf.* מִכְרָה) to be sold, LEV. 25, 48; to sell oneself DEUT. 15, 12, with ל for what Ps. 105, 17, or as the dative of the person NEH. 5, 8; metaphor. to be given over, delivered up ESTH. 7, 4; NEH. 5, 8; IS. 52, 3.

Hithp. מִכְרָה (*inf.* with *suff.* מִכְרָה, *inf.* מִכְרָה) to sell oneself, to be sold, i. e. to give oneself up to do a thing 1 KINGS 21, 20 25; to give oneself to the service of a person 2 KINGS 17, 17; to be sold, delivered up DEUT. 28, 68.

The stem, as we see, is merely a harder form of מָדַר and מָרָה. Hence the assumption that מָכַר is meant to be a denom. from מָכַר, from מָכַר, should be rejected.

מָכַר II. (not used) *tr.* to take into possession, to acquire, to bargain for, to buy, identical in its organic root מִכְרָה with that in מָכַר II. Deriv. מִכְרָה 2 and 3, and the proper names מִכְרָה, מִכְרָה.

מָכַר III. (*part.* מֹכֵר) *tr.* same as מָכַר I. (which see) to string together, to

bind together, hence to ensnare, to take in a net NAH. 3, 4. Ar. مَكَّر the same, principally of ensnaring by enchantment; to cheat, Ethiop. to devise cunning measures; hence مَكَّر enchantment.

מָכַר IV. (not used) *tr.* to pierce, to bore through, to push through, Ar. مَقَّر the same; identical with מָכַר II., מָכַר &c. Deriv. מִכְרָה.

מָכַר (with *suff.* מִכְרָה, מִכְרָם) *m.* 1. (from מָכַר I.) concrete, something for sale, venal, hence wares, which one exposes for sale, NEH. 13, 16 and all sorts of wares for sale; abstr. the offering for sale, NEH. 13, 15 on the day they were offered for sale. — 2. (from מָכַר II. = מָכַר II. and קָנָה) what one acquires, gets, a possession, PROV. 31, 10 = קִנְיָה (Kimchi); it is not necessary, therefore, to regard it as abridged from מִכְרָה (from מָכַר II.). In this sense we should perhaps take מִכְרָה DEUT. 18, 8 for מִכְרָה, meaning possessions; since לְבָד is only coupled as a preposition with מִן following. — 3. price, value, NUM. 20, 19 (from מָכַר II.). See the proper names מִכְרָה, מִכְרָה.

מָכַר (*plur.* מִכְרָה, from מָכַר) *m.* an acquaintance, a friend 2 KINGS 12, 6 8 (the LXX read incorrectly מִכְרָה).

מִכְרָה (*constr.* מִכְרָה, from מָכַר I.) *m.* a pit, with מִלַּח a salt-pit ZEPH. 2, 9, south of the Dead Sea.

מִכְרָה (*plur.* מִכְרָה) *f.* 1. only GEN. 49, 5, where it denotes a פְּלִי חָמָס (instrument of violence). Since the Greek μάχαλα presented itself for comparison as a synonym (in the Midrash there is an express appeal to it), it has been translated sword (Talm., Jerome), conseq. derived from מָכַר IV. (which see) or מָכַר I.; this word appearing elsewhere in the pl. מִכְרָה (Beresh. rabba 88). Others derive it from מָכַר III., so that מִכְרָה prop. is machination, plan, cunning device (Castell and others). Better to take it with Samuel ben Meir (מִכְרָה, אֶחָדָה) and others for agreement, union, relationship,

from מִכָּר III.; the Aram. מִכָּר, also having this meaning; and so it would refer to the marriage-compacts with the Shechemites (GEN. 34, 8 seq.). Or it may be taken with the Targ. (מִכָּר), *Rashi* (מִכָּר) and *Ibn Saruk* (מִכָּר) = מִכָּרָה (Ez. 16, 3) or מִכָּרָה (29, 14): *nature, natural business*. — 2. (from מִכָּר IV. meaning *a mine*, or from מִכָּר II. *a smelting-place*) *n. p.* of a place otherwise unknown; hence the *Gentile m.* מִכָּרָה 1 CHR. 11, 36.

מִכָּרָה see מִכָּרָה.

מִכָּרָה see מִכָּרָה.

מִכָּרָה (contracted from מִכָּרָה-יָה *possession is with Jah*) *n. p. m.* 1 CHR. 9, 8.

מִכָּרָה see מִכָּרָה 3.

מִכָּשָׁל and מִכָּשָׁל (pl. מִכָּשָׁלִים, from מִכָּשָׁל *m. a stumbling-block*, i. e. against which one stumbles and falls, *a stone or block of stumbling* JER. 6, 21, Is. 57, 14, fully מִכָּשָׁל 8, 14, hence *obstacle, hindrance*, Ps. 119, 165; LEV. 19, 14; fig. *a cause of falling* JER. 6, 21, Ez. 3, 20, מִכָּשָׁל גִּלְגָּלִים *a fall or stumbling into sin, enticement*, Ez. 7, 19; 14, 3 4; 18, 30; *a reproach*, of לֵב, i. e. *a scruple of conscience* 1 SAM. 25, 31.

מִכָּשָׁל (pl. מִכָּשָׁלִים) *fem. fall*, of a (state-) building Is. 3, 6, i. e. ruin; *offence, enticement* ZEPH. 1, 3. Stem מִכָּשָׁל.

מִכְתָּב (from כָּתַב after the form מִשְׁתָּח, מִכְתָּש, *constr. plur.* מִכְתָּבִים for מִכְתָּבִים with the bringing forward of the vowel - to facilitate the pronunciation, like מִקְדָּשֵׁיהֶם Ez. 7, 24 for מִקְדָּשֵׁיהֶם, comp. Syr. مَكْتَب for مَكْتَب) *m. writing of a judicial sentence, a written sentence* Is. 10, 1.

מִכְתָּב (constr. מִכְתָּב, from כָּתַב) *m. a writing, equivalent to a book*, DEUT. 10, 4, 2 CHR. 35, 4, *a letter* 2 CHR. 21, 12, *a written document* EZR. 1, 1, *a poem, song* Is. 38, 9, *written characters* EX. 32, 16. See מִכְתָּב.

מִכְתָּה (from כָּתַח) *f. a fracture* Is. 30, 14.

מִכְתָּם (from כָּתַם I. or II.) *m. only* in the inscriptions of psalms 16, 1; 56, 1;

57, 1; 58, 1; 59, 1; 60, 1, the designation of a sort of psalms, which is sometimes identified with מִכְתָּב (Is. 38, 9), and sometimes derived (Targ., LXX) from כָּתַם I. (to inscribe, to engrave), which amounts to the same thing. But that is as insufficient to explain the sort of lyrical songs referred to, as is the derivation from כָּתַם II. meaning *golden poem*, like مَدْحَان, which the Arabian translator has (*Ibn Esra, Kimchi*) and the comparison with כָּתַם.

מִכְתָּש (after the form מִשְׁתָּח, מִכְתָּש, *m.* 1. (from כָּתַש 2.) a vessel for pounding or bruising, *a mortar*, PROV. 27, 22. — 2. *hollow or deepening* (either from its likeness to a mortar [LXX, *Rashi, Kimchi*; comp. ὀλμός, mortariolum], or because proceeding from כָּתַש 3.) of the jaw, in which the teeth are set; then the name of a depth or hole in the place לְחֵי (see לְחֵי 2, comp. Jos. Ant. 5, 8, 9), which was also called לְחֵי הַהַמְדָּר or לְחֵי הַמְדָּר, and which lay among the mountains of Judah, was distinguished by pointed rocks, had a spring called מִכְתָּש עֵין הַקֹּדֶרָה JUDGES 15, 19, and was still known at the time of Jerome, as also in the middle ages (*Robins. II, 687 seq.*). Samson's heroic exploit is etymologically attached to this locality ib. 15, 15-19. — 3. (*a sinking, deepening*) *n. p.* of a place or quarter in Jerusalem, where the shop-keepers, exchangers and trading Phenicians dwelt ZEPH. 1, 11; comp. ZECH. 14, 21 (*Ibn Esra*). For מִכְתָּש נְהֵרָה נְהֵרָה נְהֵרָה NEH. 13, 15, which does not appear to be original, one may read perhaps (with *Hitzig*) מִכְתָּש (at the side of the place *Maktesh*), since the following context "the Tyrians dwelt there" suits very well. In the Midrash, Tabariyya is called מִכְתָּש from the situation of the place. The Samaritans apply it to Jerusalem, because the word has an assonance with מִכְתָּש (which appears in EZEK. 7, 24 after the form מִשְׁתָּח 9, 1) = מִכְתָּש, which was also applied to ZEPH. 1, 11 (*Kimchi, Simonis*), though incorrectly.

מלא see מלא.

מלא (with suff. ESTH. 7, 5 מלא, as if from מלא, elsewhere מלא, מלא, מלא in pause, omitting Alef quiescent מלא JOB 32, 18 like יצא 1, 21; 3 pl. once מלא for מלא Ez. 28, 16, where לא passed into לא, as in the noun מלא Ez. 41, 8 for מלא; part. m. מלא, pl. מלאים; infin. constr. מלא, twice K'tib מלא JOB 20, 22, ESTH. 1, 5, elsewhere מלא without Vau JER. 25, 12; fut. מלא) intr. 1. to be full, to become full, i. e. to exist in richness, abundance, extent, strength, with accus. of the thing as a more exact supplement; the same being the case in other verbs of fulness and of want also (שבע, חסר, חסר, שבע &c.). Accordingly: to be full of חסר GEN. 6, 13, אכסר JUDGES 16, 27, ססר 2 KINGS 6, 17, חסר Is. 1, 15, בר Jo. 2, 24, מלא JOB 32, 18; rarely does כן stand Is. 2, 6; to be satisfied, with accus. of the person, Ex. 15, 9 my soul shall be satisfied upon them, i. e. I will cool my vengeance upon them. Metaphor. to be completed, to be over, to be ended, time of pregnancy GEN. 25, 24, time of service 29, 21, period of embalming 50, 3; and so in JER. 25, 34, Ez. 5, 2, LAMENT. 4, 18, like πληροῦσθαι in the New Testament. — 2. to fill a thing, to occupy it, hence with accusat., as חסר GEN. 1, 22, especially of God, who fills, possesses all Ez. 40, 34; 1 KINGS 8, 10; JER. 23, 24 do I not fill heaven and earth? also with two accus. of place and of thing 1 KINGS 18, 34, Ez. 8, 17, JER. 16, 18, כן of a thing occurs but seldom Ex. 16, 32; to cause to be abundant, JOB 36, 17 and thou causest sentences upon the wicked to be abundant. Phrases are: ל מלא Ex. 32, 29 to have the hand full for one, i. e. to give with full hands; לב מלא the heart is full, i. e. the whole conduct is directed to a thing ESTH. 7, 5; ECCLES. 8, 11. Deriv. מלא (adj.), מלא, מלא, מלא, the proper names מלא, מלא.

Nif. מלא (fut. מלא) to be filled (which passive meaning is formed in intran-

sitives also) PROV. 3, 10, to become full, also with accusat. of the thing 1 KINGS 7, 14, 2 KINGS 3, 17, Is. 6, 4, JER. 13, 12; rarely and late with כן of the thing Ez. 32, 6 or ל HAB. 2, 14; to be satiated, to have enough of ECCLES. 1, 8; 6, 7 (parallel שבע); to become rich Ez. 27, 25; to be over, to be ended, of time Ex. 7, 25; to be equipped, with accus. of the armour 2 SAM. 23, 7; to be completed JOB 15, 32; to be numerous ZECH. 8, 5. Phenic. מלא to be completed; hence חסר חסר or חסר חסר it is entirely finished (Plaut. Poen. 1, 1. 12).

Pih. מלא (once מלא JER. 51, 34; 2 pl. מלא K'tib Ez. 11, 7, for which the K'tib reads מלא; inf. constr. מלא, with suff. מלא, but also מלא; fut. מלא, once מלא JOB 8, 21) to fill, to fill up, to fill out, to make full, with accusat. of the thing and accus. of that with which one fills 1 SAM. 16, 1; 1 KINGS 18, 35; Ez. 10, 2; 9, 7; 35, 8; JOB 3, 15, and also figur. JER. 15, 17; Ps. 83, 17; Ex. 35, 35. Often does the accus. of the object alone occur Ps. 129, 7, or כן of the thing follows 127, 5; JER. 51, 34. Also: to bring into fulfilment, ב by a thing, e. g. a promise 1 KINGS 8, 15 24; 2 CHR. 6, 4. ב מלא to fill the power of one, i. e. to make one have full power, לכהן to the priestly office NUM. 3, 3; hence to induct into the priestly office Ex. 28, 41; 29, 9; JUDGES 17, 5 12; on the contrary ל יד 2 CHR. 29, 31 to fill the hand (with gifts) for one, i. e. to bring offerings (to Jehovah); generally, ל מלא to dedicate, to invest with office, to communicate a dignity, 2 CHR. 13, 9, metaph. to consecrate, Ez. 43, 26 and consecrate their place; then to exercise an office, to fill an office 1 KINGS 13, 33; to fill out entirely, to occupy, a place Is. 23, 2. מלא מלא to follow one completely, fully DEUT. 1, 36; 1 KINGS 11, 6; to satisfy Ps. 107, 9, to strengthen JER. 31, 25. מלא מלא to fill the bow (into the hand) ZECH. 9, 13, i. e. to hold it bent, for which מלא also stands in 2 KINGS 9, 24. Farther, to fulfil, a request, a wish Ps. 20, 6, to execute, a counsel 20, 5; to complete a number Ex. 23, 26; 1 SAM.

18, 27; to allow completely to expire, DAN. 9, 2 the seventy years of desolations; to fill in, to pour in, מִמָּסַךְ Is. 65, 11; to fill in, set in, stones, i. e. to set Ex. 28, 17; 31, 5; to surround completely JOB 40, 30 [41, 7]; to continue, a time GEN. 29, 27; to complete, to fill up 1 KINGS 1, 14. Sometimes it stands with another verb to enlarge the idea, as JER. 4, 5 call with full voice, comp. 12, 6. Deriv. מָלֵא (מָלָה), מִלְאָה, מִלְאָח, מִלְאָה.

Puh. מָלֵא (part. מִמְלֵא) to be set, SONG OF SOL. 5, 14 his hands are gold cylinders, set with Tarshish, i. e. the points of the fingers are as if set with onyx.

Hithp. מִתְמַלֵּא, only in JOB 36, 10 they equip themselves fully against me; מִתְמַלֵּא perhaps (see 2 SAM. 23, 7) having to be supplied after מִתְמַלֵּא. Perhaps the fundamental signification is here like that of the org. root in קָמַל (which see) to collect or to crowd themselves together (the Ar. كَمَلَ referring to the same also); and so the translation should be: all gather themselves together against me.

As to the form of the stem, the organic root may be compared with that in קָמַל for many meanings, but the trans. sense of the Ar. كَمَلَ (to fill, to make thick, wide, full; med. e to be full) leads to a comparison with מָרַא (which see), prop. to be filled, to be full (Furst, Conc. s. v.), and then this leads farther to מָרַא (which see), interchanging l and r, and m with b; male, mare, bare are then identical with the Sanskr. pri, prī, pār to fill out, to fill, plī to fill in, Greek πλέω, Lat. ple-o.

מָלֵא (Targ. מָלֵא, מָלֵא; 3 fem. מִלְאָח) *Aram. intr.* same as Hebr. מָלֵא DAN. 2, 35.

Lithpe. מִתְמַלֵּא (like a לִי) to be filled, with accus. מִתְמַלֵּא, i. e. to be full of wrath DAN. 3, 19.

מָלֵא (constr. מָלֵא, pl. מִלְאָה) *adj. m.,* מִלְאָה (constr. poet. מִלְאָה, pl. מִלְאָה) *f. full*, with accus. of that with which a thing is filled JER. 5, 27; 35, 5; NEH. 9, 25; fig. having or possessing in abun-

dance, מִתְמַלֵּא Ez. 28, 12, מִתְמַלֵּא DEUT. 34, 9, מִתְמַלֵּא 33, 23, being in possession of Is. 1, 21, metaphor. full, of price (מָרַא = מָרַא) GEN. 23, 9; 1 CHR. 21, 22 24 (comp. 2 SAM. 24, 24); strong, vehement, of רִיחַ JER. 4, 12; richly furnished with Ps. 75, 9; richly planted 2 SAM. 23, 11; having many lying around Ez. 37, 1; heavily laden AM. 2, 13; abundant, in רִמְיָם, i. e. aged JER. 6, 11 = שָׂבַע; full, abundant, in ears of corn GEN. 41, 7; pregnant, ECCLES. 11, 5 (as in the Mishna). מָלֵא is to be taken substantively with the meaning fulness, abundance &c. 2 KINGS 4, 4 and Ps. 73, 10, and likewise the fem. מִלְאָה ECCLES. 11, 5; as an adv. fully, entirely, NAH. 1, 10, loud JER. 12, 6, strongly, vehemently (perhaps) 4, 12.

מָלֵא (after the form מִתְמַלֵּא, שָׂבַע, rarely מָלֵא, once מָלֵא Ez. 41, 8, with suff. מִלְאָה, מִלְאָה) *m. multitude, host*, מִלְאָה GEN. 48, 19; of shepherds Is. 31, 4, like the Ar. كَمَلَ; fulness, i. e. what fills up or entirely occupies a space, of the מִתְמַלֵּא DEUT. 33, 16, Is. 34, 1, רִיחַ 42, 10, Ps. 96, 11, מִתְמַלֵּא 50, 12, מִתְמַלֵּא AM. 6, 8, מִתְמַלֵּא Is. 8, 8, the department, belongings, contents of it; but the more exact definition of what makes out the fulness sometimes accompanies it, as מִתְמַלֵּא Is. 6, 3. Hence it is to be translated by full, with words of measure and extension, where that which fills is often added in the accusative, as Ez. 41, 8 a full perch, JUDGES 6, 38 a full basin, 1 SAM. 28, 20 according to his entire stature, ECCLES. 4, 6 a handful, 2 SAM. 8, 2 a full line &c. Comp. Phen. מִתְמַלֵּא Tugg. 1, 5 a designation of Orcus.

מָלֵא *Aram.* see מָלֵא.

מָלֵא (only plur. מִלְאָה, with suff. מִלְאָה) *m. 1. occupation of office, induction into office, filling of office*, of the priest (see מָלֵא), consecration LEV. 8, 33; EX. 29, 26; metaphor. the sacrifice of consecration LEV. 7, 37; 8, 28. — 2. a setting, of stones, hence מִתְמַלֵּא stones of the setting EX. 25, 7, 1 CHR. 29, 2, for which מִלְאָה is elsewhere.

מִלֵּא see מִלֵּא.

מִלֵּא (with suff. מִלֵּאָה) *f.* 1. *full fruit, full ears*, i. e. what is most fully ripe, of grain Ex. 22, 28 (Targ., *Rashi*, *Ibn Parchon*, *Kimchi*), coupled with מִלֵּא (which see) i. e. *the best outflow of wine*; DEUT. 22, 9 (opposite of הַפֶּרֶס הַזֶּה), where הַפֶּרֶס הַזֶּה (the fruit which thou sowest) is a mere paraphrase of מִלֵּא. — 2. *the best wine* NUM. 18, 27.

מִלֵּא (constr. מִלֵּאָה, *pl.* with suff. מִלֵּאָה) *f.* *setting*, of stones, prop. a filling in Ex. 28, 17 20; 39, 13.

מִלֵּא (constr. מִלֵּאָה, with suff. מִלֵּאָה) *m.* prop. abstract, *execution, service, performance, sending*, usually concrete 1. *a messenger, one sent*, chiefly a human one GEN. 32, 4, NUM. 20, 14, DEUT. 2, 26; JOSH. 7, 22, JUDGES 11, 12, hence מִלֵּא (צִיר) parallel PROV. 13, 17, on the contrary מִלֵּא (צִיר) 17, 11 after 16, 14 *a messenger who is commissioned to perform something fearful; one sent* EZ. 23, 40, commonly in the *pl.* Is. 37, 9, מִלֵּאָה 18, 2 *swift-going* (i. e. proceeding in boats of papyrus) *messengers; a herald*, i. e. the bearer of commands, *a royal messenger* 30, 4, NAH. 2, 14 (*Jerome*), 1 SAM. 11, 4, called also מִלֵּאָה Is. 14, 32, at a later period רִצִּים ESTH. 3, 15. — 2. *Metaph. an angel* (ἄγγελος), i. e. a messenger or representative of God; also *God* Hos. 12, 5, identical with מִלֵּאָה 12, 4; GEN. 48, 16; fully מִלֵּאָה 16, 7 9 10 11; 22, 11, or מִלֵּאָה 21, 17, but which is also interchanged with מִלֵּאָה or מִלֵּאָה 16, 10 and 13; 22, 11 and 12; 31, 11 and 16; Ex. 3, 2 and 4; JUDGES 6, 14 and 22; 13, 18 and 22; so that it is the Deity himself, manifesting himself, though otherwise invisible. At a later time מִלֵּא was supposed to be different from God and was contrasted with him ZECH. 1, 12 13, 1 CHR. 21, 27, as a mediator between God and men 1 CHR. 21, 18, NUM. 22, 22, because God was looked upon as withdrawn from contact with

men. Hence the translators (Targ., Samar., Saad.) have put *angel of God*, where God appears in the text as acting. מִלֵּא Job 33, 23 *an interceding angel*, i. e. he who intercedes for men with God, in order to deliver them from suffering; מִלֵּאָה Ps. 78, 49 and הַמִּשְׁחִיתִים *angels of destruction, of misfortune*, who bring misfortune to men in their capacity of being executors of the divine decrees, called also מִמְחִיתִים Job 33, 22. מִלֵּא (הַפֶּקֶד) Is. 63, 9 *angel of the (divine) face*, i. e. who stands continually before God and waits for his nod (comp. 1 KINGS 22, 19), God's chamberlain, as it were. מִלֵּא הַבְּרִית MAL. 3, 1 *the angel who executes the covenant*, i. e. Elijah. The numerous passages in which מִלֵּא appears, exhibit a faithful picture of the way in which angels were conceived of. Originally representing the visible deity himself JUDGES 13, 18 22, מִלֵּא is then personified into a peculiar being of higher descent, and is therefore named בְּנֵי־הָאֱלֹהִים (GEN. 6, 2; JOB 1, 6; 38, 7) and also קְדוֹשׁ (5, 1; 15, 15) with reference to his higher perfection; he rules the world with God JOB 2, 1 sq., appears as tempest or lightning Ps. 104, 4, protects the pious GEN. 24, 7, executes their affairs in the presence of God JOB 5, 1; 33, 23, carries out the commands and revelations of God JUDGES 13, 3; DAN. 9, 21, as well as his punishments and inflictions Is. 37, 36; 2 SAM. 14, 6. Besides, he is represented in human form GEN. 18, 2, i. e. he assumes man's figure for a time DAN. 8, 15 16; 9, 21, comp. TOB. 5, 4, though merely with the appearance of a body DAN. 12, 19, in priestly garments 10, 5 6, and without wings GEN. 28, 12. Metaphor. *a prophet*, who speaks as commissioned by God HAG. 1, 13; *a priest*, who interprets the law and explains the divine will MAL. 2, 7; ECCLES. 5, 5; *the Jewish people*, as God's representative Is. 42, 19. Ethiopic: ruler, prince.

מִלֵּא (with suff. מִלֵּאָה) *Aram. m.* the same DAN. 3, 28; 6, 23.

מִלֵּאָה (from מִלֵּאָה), pronounced in

the Aramaean way, *constr.* מְלָאכָה, with *suff.* מְלָאכָהָ, *pl.* מְלָאכֹת, *constr.* מְלָאכֹתָ, with *suff.* מְלָאכֹתָ; from מְלָאךְ, *f.* service, employment, work, i. e. which one executes, effects, does, hence activity, labour Ex. 20, 10, Lev. 16, 29, fully מְלָאכָה עֲבָדָה 23, 7; מְלָאכָה הַשָּׂדֶה 1 Chr. 27, 26 field-work, husbandry; business, commerce, Ps. 107, 23 doing business on the great sea; work of an artisan, manufacture, as מְלָאכָה מִן הַחֹרֶשׁ Ex. 35, 35 work performed with edged tools, i. e. work of the joiner, mason, smith; מְלָאכָה מִן הַחֹרֶשׁ 35, 33 woven work, מְלָאכָה מִן הַקֹּר מְלָאכָה מִן הַחֹרֶשׁ Ez. 28, 13 prop. work in stamping coins (מְלָאכָה contracted from מְלָאכָה מִן הַחֹרֶשׁ, מְלָאכָה being = מְלָאכָה meaning to impress, on coins), then generally artificial graving-work. Specially applied to architecture 1 Kings 7, 22; 1 Chr. 23, 4; Neh. 5, 16; 10, 34; work, service in the temple 1 Chr. 23, 4; מְלָאכָה הַחֹרֶשׁ 1 Chr. 26, 29 outer work, i. e. not belonging to the service of the sanctuary, such as that of the scribes and judges 23, 4, of the overseers of duties Neh. 11, 16. מְלָאכָה הַחֹרֶשׁ 1 Chr. 28, 19 works after a pattern, i. e. works executed according to a pattern, according to a plan; doing, performance Prov. 18, 9; 22, 29; Jon. 1, 8; work of God Ps. 73, 28, creation-work Gen. 2, 2; working Ez. 15, 3-5; business 1 Chr. 26, 30; employment, service Dan. 8, 27; what is gained by labour, riches 2 Chr. 17, 13, live stock Gen. 33, 14; 1 Sam. 15, 9. Phenice מְלָאכָה and מְלָאכָה place of work, then the name of a city.

מְלָאכָה (derived from מְלָאכָה, *constr.* מְלָאכָהָ) *f.* a message Hag. 1, 13.

מְלָאכָה (abridged from מְלָאכָה, as the LXX have read, *Malaxias*; sending of Jah) *n. p.* of a prophet Mal. 1, 1.

מְלָאכָה Jer. 7, 18, which should be read מְלָאכָה according to the K'tib, see מְלָאכָה.

מְלָאכָה (from מְלָאכָה) *f.* filling, fence, of the convex base on which the eyes rest Song of Sol. 5, 12; hence מְלָאכָה is said of them.

מְלָאכָה (from מְלָאכָה) *m.* a garment, vestment 2 Kings 10, 22.

מְלָאכָה (from מְלָאכָה) *m.* 1. a brick, for closing up walls Nah. 3, 14. — 2) a brick-shaped quadrangle, a long four-cornered projection, at the entrance of palaces Jer. 43, 9; comp. מְלָאכָה (in the Mishna), Ar. מְלָאכָה, by which Saadia, Ibn G'anach translate מְלָאכָה (ressault) Is. 6, 4.

מְלָאכָה (with *suff.* מְלָאכָהָ, *pl.* מְלָאכָהָ and also in Job מְלָאכָה, with *suff.* מְלָאכָהָ, *m.* a word, expression Ps. 139, 4, Job 4, 4, poet for מְלָאכָה, then too a subject of talk, report 30, 9 (Lament. 3, 14 מְלָאכָה); speech Job 13, 17; empty 6, 26, well-considered 8, 10, clear discourse 32, 18, מְלָאכָה מְלָאכָה 16, 4 and מְלָאכָה מְלָאכָה 32, 14 to make a well-ordered discourse; a justification 36, 2; of the dumb voice of nature Ps. 19, 5; a thing, like מְלָאכָה Job 32, 11.

מְלָאכָה (for מְלָאכָה, *constr.* מְלָאכָהָ, *def.* מְלָאכָהָ; *pl.* מְלָאכָהָ, *constr.* מְלָאכָהָ, *def.* מְלָאכָהָ; from מְלָאכָה) *Aram. f.* a word Dan. 7, 25, speech 2, 9, command 2, 10, thing 2, 5 8 &c.

מְלָאכָה see מְלָאכָה.

מְלָאכָה see מְלָאכָה.

מְלָאכָה (once מְלָאכָה 2 Kings 12, 21) *m.* the name of a peculiar, fortification-like building, a bastion, e. g. at מְלָאכָה Judges 9, 6 20, identical with מְלָאכָה (castle of Shechem) 9, 46-52; which was inhabited, and whose inhabitants were called מְלָאכָה Judges l. c. Such a castle (Millô) was found by David, when he took מְלָאכָה מְלָאכָה from the Jebusites, whence he built houses round about to the interior of the city 2 Sam. 5, 9; it was built, therefore, round about the מְלָאכָה at a great distance. Solomon completed the building of Millô in a better way 1 Kings 9, 15 24; 11, 27, which was different from the closing of the fissure (מְלָאכָה) between מְלָאכָה and מְלָאכָה, the subsequent Tyropoeon, from the temple, the royal palace, and from the wall

around Jerusalem. Hezekiah also strengthened and furnished it 2 CHR. 32, 5. A part of this Millo consisted of the singularly strong מִלֹּא (Millo-place), which was a safe asylum for such as were severely wounded in its vicinity, and which is more exactly described by סִלְלָה הַיֵּרֶר the steep and sloping descent to Silla, which it is now difficult to point out. See סִלְלָה.

As to the derivation, it is true that the Aram. מִלִּיחָא, מוֹלִיחָא, מוֹלִיחָא has the same meaning, and is metaphorically applied to a fortress; but the fundamental signification seems to be rampart; comp. Phenic. מִלָּא, מִלֵּו (Mileum, Milevum), prop. rampart, then the proper name of a city in Mauritania; and מִלְוָא (from מְלוּא) Malva, fulness of water, name of a river there.

מִלְוִיָּה (from מִלְוָא) *m.* a kind of salt-plant, ἄλμυρος, perhaps sea-purslain, which served for a sort of food to poor people Job 30, 4; Syr. مَلْوَ for מְלוּא (ZEPH. 2, 9), Ar. مَلَح

מַלְוִיָּה (counsello, Syr. مَلْوَ) *n. p. m.* 1 CHR. 6, 20, NEH. 10, 5 and 12, 2, for which מַלְוִיָּה (from מַלְוִיָּה *Jah is Counsellor*) is in 12, 14 K'tib (see מַלְוִיָּה); 10, 28; EZR. 10, 29.

מִלְכָּה (from מִלְכָּה after the form מִלְכָּה) *f. dominion, rule*, 2 SAM. 16, 8, 1 KINGS 2, 15, of the divine rule Ps. 22, 29; מִלְכָּה 1 KINGS 21, 7 to reign, with מִלְכָּה; *royalty*, hence a genit. to מִלְכָּה meaning *royal residence* 2 SAM. 12, 26, to מִלְכָּה 1 KINGS 1, 46, מִלְכָּה JER. 41, 1, מִלְכָּה Is. 42, 3, מִלְכָּה 1 SAM. 10, 25 i. e. *kingly*; מִלְכָּה Is. 34, 12 to call *royalty*, to call one to be king; מִלְכָּה Ez. 16, 13 to attain to the *royalty*.

מִלְכָּה see מִלְכָּה.

מִלְוִיָּה (constr. מִלְוִיָּה, from מִלְוִיָּה I.) *m. a place to pass the night in, night-quarters, a lodge*, GEN. 43, 21; Ex. 4, 24; a couch Is. 10, 29; a shelter, of travellers JER. 9, 1; מִלְוִיָּה 2 KINGS 19, 23 = מִלְוִיָּה Is. 37, 24 out of which it appears to

have arisen, since only "height of its end" i. e. its extreme height, is suitable.

מִלְוִיָּה (from מִלְוִיָּה I.) *fem. a night-hut*, consisting of a hanging mat, which the keeper of a field puts on the top of a tree, and which swings to and fro Is. 24, 20; a hut, standing solitary in a field of vegetables, 1, 8.

מִלְחָה I. (not used) *intr. to spring, to flow*, of the sea, then to be like the sea, salt (Fürst, Concord.); hence מִלְחָה and the denomin. מִלְחָה, מִלְחָה, מִלְחָה. In its organic root מִלְחָה is connected with that in מִלְחָה I. (to flow, to flood) belonging to מִלְחָה, interchanging *m* with *p*; as also with the root in מִלְחָה (to drop, to trickle), and perhaps also with that in מִלְחָה (which see). Arab. مَلَح, مَلَح the same, whence مَلَح flood, sea; transferred to swift motion, to the rolling of waves. So too the Aram. מִלְחָה, the same. Comp. Phenic. מִלְחָה to flood, hence (formed from the fut. of Hif.) מִלְחָה (= מִלְחָה) prop. a sea-voyager = Hebrew מִלְחָה: derivative the proper name מִלְחָה (Malt. 3, 2), with which is identical the name of the new Platonist Ἰάμβλιχος from Coele-Syria, like others of the same name in Syria and Apamea. Phenic. also מִלְחָה, Molochat, מִלְחָה, Mulucha, *n. p.* of a river in Mauritania. Of the non-Semitic languages are to be compared with it the Greek πλῆ in πέλαιος, βλάω, φλύω, Sanskrit plu, Latin flu, plu &c.

מִלְחָה II. (Kal unused) *tr. to fall to pieces, to be rubbed in pieces, worn out, torn in pieces*, of clothes (cogn. in sense מִלְחָה); to be scattered as dust, to evaporate, of a vapoury cloud (עָשָׁן). Commonly taken as = מִלְחָה, מִלְחָה, interchanging *r* and *l*; but these words mean simply to plaster, to besmear, then to rub in; and do not suit the signification required. It is therefore identical in its organic root מִלְחָה with that in מִלְחָה (besides מִלְחָה); and the roots in מִלְחָה II., מִלְחָה, מִלְחָה.

מִלַּח, מִלַּח, מִלַּח may also be connected with it. Ar. مَلَح to pull to and fro, to tear. Deriv. מִלַּח.

Nif. מִלַּח to vanish like fine dust, of עָשָׁן (a vapoury cloud) Is. 51, 6, parallel מִלַּח.

מִלַּח (only plur. מִלַּחִים, from מִלַּח II.) m. a garment torn to pieces, rags, tatters JER. 38, 11 12, conseq. = מִלַּחִים.

מִלַּח (so too in pause GEN. 14, 3; 19, 26) m. prop. salt-water, the sea, salum, ἡ ἅλς; commonly what is got from sea-water, salt (instead of which sea-water probably served in old times) for salting food Job 6, 6; a symbolical designation of duration and indissolubleness, because salt preserves meat; hence מִלַּח בְּרִית NUM. 18, 19 and 2 CHR. 13, 5 a covenant of salt, i. e. a solemn, firm covenant. It was also sprinkled on offerings of grain and animals Lev. 2, 13, Ez. 43, 24, to make them covenant-offerings, comp. Philo, Opp. II. 255. A purifying efficacy is also ascribed to it, to make impure waters salubrious, 2 Kings 2, 20 21. מִלַּח זָרַע JUDGES 9, 45 to sow with salt, i. e. to make the ground like a barren salt steppe, comp. מִלַּח נָצִיב GEN. 19, 26 a pillar of salt, into which Lot's wife was turned by an incrustation of salt. This στήλη ἅλς is mentioned as being at the Dead Sea, WISDOM 10, 7; was still known at a later period (Jos. Ant. 1, 11, 4), and has been discovered again in modern times (Ritter, Erdkunde XV. 733). מִלַּח ZEPH. 2, 9 salt-mines, south of the Dead Sea; יַם הַמֶּלַח (GEN. 14, 3; JOSH. 3, 16; 12, 3) the Salt Sea, i. e. the Dead Sea; מִלַּח גֵּיא (2 SAM. 8, 13; 2 KINGS 14, 7; 2 CHR. 25, 11) valley of salt, at the south of the Dead Sea. The salt that remains from evaporating water is also so called Ez. 47, 11.

The derivation from מִלַּח I. (to flood) has also an analogy in extra-Semitic languages: Sanskrit sara (salt) from sri to flow; Greek ἡ ἅλς the sea, and ὁ ἅλς salt; whence the Latin sal, German Salz, English salt.

Deriv. the denominatives

מִלַּח (fut. יִמְלַח) tr. to salt, מִלַּח to sprinkle with salt, Lev. 2, 13; Arab. مَلَح, Syr. عَصَب the same; Coptic μεσλε salt condire.

Puh. מִלַּח (part. מִמְלָח) to be salted, spiced Ex. 30, 35.

Hof. מִמְלָח (2 fem. מִמְלָחָה, inf. absol. מִמְלָח) to be rubbed with salt Ez. 16, 4, which was done to newly-born children (Galen, de sanit. 1, 7), to make the skin dry and firm.

מִלַּח (formed like מְלִיחָה from the Pih. of מִלַּח I.; pl. מִלַּחִים, with suff. מִמְלָחָה) m. prop. one who has to do with the sea, a seaman, mariner, Ez. 27, 9 27 29; Jon. 1, 5, different from חֶבֶל.

מִלַּח Aram. m. same as Hebr. מִלַּח, which was offered cheap in the temple-market EZR. 6, 9; 7, 22, and was stored in the temple (Joseph. Ant. 12, 3, 3). Derivative

מִלַּח (1 pl. מִמְלָחָה; denom. from the noun מִלַּח) Aram. trans. to eat salt, but coupled with the noun מִלַּח; hence the expression to eat the salt of the palace EZR. 4, 14, i. e. to eat the king's bread, to be in his service (Vulg., Syr.); comp. Syr. اَلْمَلْحَاحَ to eat salt with one, i. e. to be his table-companion. Ar. the same.

מִלַּחָה (prop. adj. fem. to מִלַּח) f. a salt i. e. barren land JER. 17, 6, coupled with מִלַּח, oppos. of מִלַּח Ps. 107, 34; a salt steppe Job 39, 6, parallel to מִלַּחָה. Comp. Ben-Sira 39, 30 מִלַּחָה μετέτρεψεν ὕδατα εἰς ἅλμη; Virg. Georg. 2, 238 salsa tellus; Plin. H. N. 31, 7.

מִלַּחְמָה (with suff. מִלַּחְמָהּ) m. מִלַּחְמָה, מִלַּחְמָה, pl. מִלַּחְמוֹת, constr. מִלַּחְמוֹת, with suff. מִלַּחְמָהּ; from לָחַם) f. war, fight, strife, Is. 2, 4, Ps. 27, 3, coupled with קָרָב Job 38, 23; מִלַּחְמָה GEN. 14, 2, עָשָׂה מִלַּחְמָה DEUT. 20, 12, מִלַּחְמָה GEN. 14, 8 to wage war with one; מִלַּחְמָה 1 KINGS 14, 30 there was war between ...; brought into connection with the verbs יָצָא 1 KINGS 20,

18, 10, **קָדַשׁ** Ex. 1, 10, **קָדַשׁ** JER. 6, 4, **קָדַשׁ** 2 CHR. 18, 34, **עָבַר** JOSH. 4, 13, **קָדַשׁ** 1 KINGS 22, 4, **הִחַיְתֵּהוּ** DEUT. 2, 24 &c. With subst. **אִישׁ מִן** 1 SAM. 16, 18 *a warrior*, plur. **אֲנָשִׁי מִן** NUM. 31, 28, also applied to God Ex. 15, 3, as **גִּבּוֹר מִן** Ps. 24, 8; **צָבָא מִן** JOSH. 10, 7 or **צָבָא** Is. 13, 4 *troops, warriors*; **בָּלִי מִן** JUDGES 18, 11 *weapons of war, armour*, poet. **מִן** alone Ps. 76, 4; on the contrary in Hos. 2, 20 **קָשָׁה מִן** **שָׁבַר** ZECH. 9, 10 and 10, 4 *bow of war, fig. warlike power*; **מִלְחָמוֹת תְּנוּסָה** Is. 30, 32 *battles of shaking*, i. e. in which the arms are swung for the purpose of striking; *the book of the wars of God* NUM. 21, 14 is a collection of old songs respecting the first victories of the Hebrews over their enemies; metaphor. *antagonism, opposition* to 2 SAM. 8, 10, 1 CHR. 18, 10, **אֲנָשִׁי מִן** *enemies* Is. 41, 12, **בֵּית מִן** *a hostile house* 2 CHR. 35, 21; *reward of battle, victory* ECCLES. 9, 11.

מִלְחָמָה fem. 1 SAM. 13, 22 same as **מִלְחָמָה**.

מָלַט I. (Kal unused) *intr.* 1. prop. *to be smooth, slippery* (cognate in sense **מָלַט** II.), Ar. **مَلَطَ** to be smooth, cognate with **مَلَسَ**, **مَلَسَ**; hence *to glide along, to slip along, to escape, to slip away, to disappear*; metaphor. *to flee, to go away, to escape*, in form and fundamental meaning identical with **פָּלַט** (which see), and this cognate with **פָּלַט** (to move forward); the same transition of idea being also found in the verbs adduced from the Arabic, comp. Ar. **مَلَكَ** to go away or escape in haste. Phenic. **מָלַט** I. the same, whence **מִלְטָה**, *Melita*, name of the island Malta, which means *ναυαγῆ* (refuge), as Diod. 5, 12 relates.

Nif. **נִמְלַט** (part. **נִמְלָט**; *inf. absol.* and *constr.* **הִמְלָט**; *fut.* **יִמְלָט**) *to go away quickly, in haste* 1 SAM. 20, 29; *to escape, to abscond, to get away*, with **מִן** of the place 23, 13, 2 SAM. 1, 3, also with **מִן** of the pers. 1 SAM. 27, 1 and 30, 17; but also *absol.* JUDGES 3, 29; *to be delivered,*

freed, Ps. 22, 6; JOB 22, 30; *to escape as one delivered*, with accusat. of the place to which Is. 37, 38, with *a* of motion GEN. 19, 17, usually with **מִן** 1 KINGS 19, 17; *to flee* 2 SAM. 4, 6; in continuation of **בָּרַח** 1 SAM. 19, 12 18; *to be rescued* Is. 49, 24 25; *to be a fugitive*, hence **נִמְלָט** = **נָס** JER. 48, 19.

Pih. **מִלַּט** (ECCLES. 9, 15, in pause **מִלַּט**; *part.* **מִמְלָט**, *inf. absol.* and *constr.* **יִמְלָט**; *fut.* **יִמְלָט**) 1. *to deliver*, prop. *to let escape*, **נָסַט** Ez. 33, 5, **עִיר** ECCLES. 9, 15, **בַּשָּׂא** (an idol) Is. 46, 2, *to free*, with **מִן** JOB 6, 23, or **מִן** 2 SAM. 19, 10, or **מִן** Ps. 107, 20; hence *figur.* *to spare, to save, to preserve* 2 KINGS 23, 18; *intr. to escape, to run away*, JOB 20, 20 *he shall not escape with his dearest things*, comp. **פָּלַט** 23, 7 in a like acceptance; Am. 2, 15, where it is unnecessary to read **יִמְלָט**. Here belongs probably the passage DAN. 12, 1 *and at that time shall thy people deliver* (**יִמְלָט** to be read for **יִמְלָט**) *all that is found written in the books*. This is the first notice respecting the collection of the canon. — 2. *to bear*, prop. *to let slip from* Is. 34, 15, comp. Hif. 66, 7, **מָלַט** I. and IV. *to bring forth* (untimely fruit), **מָלַט** something born.

Hif. **הִמְלִיט** 1. *to deliver*, coupled with **פָּקַד** Is. 31, 5 (where **פָּ** stands in the infin. for the finite verb). — 2. *to bear*, Is. 66, 7.

Hithp. **הִתְמַלֵּט** (*fut.* **יִתְמַלֵּט**) *to emit*, of sparks JOB 41, 11, prop. *to get away in haste from*; *to escape*, 19, 20 *and I escaped with the skin of my teeth*, i. e. this alone remains unscathed.

מָלַט II. (not used) *intr.* 1. *to be soft, tough, viscous*, of mortar, cement; **לֵט** (לֵט) II. (whence **לֵט**) having the same fundamental signification, so that the organic root is **מָלַט**; comp. Phenic. **מָלַט** II., whence **מָלַט**, contracted **מָלַט** (Sanch. p. 10 = *μῶς* clay, mortar), as **מָלַט** is changed into **מָלַט**, *moch*; Ar. **مَلَطَ** (II.), Syr. **مَلَطَ** the same in derivatives. Deriv. **מָלַט**. — 2. Metaphor.

to be soft, tender, mild; Arab. مَلَدَ the same, hence مَلَدَ tenderness, أَمَلَدَ tender, soft; Greek μέλδ-ω to make soft; old high German milti soft, mild, German and English mild; yet the root appears to lose the *t*-sound very easily, as is seen from the Greek.

מַלְטָא (constr. מִלְטָא) *m. deliverer, freer*,
only in the proper name מַלְטִיָּה.

מָלֵט (from מָלַץ II.) *masc. mortar, cement*, JER. 43, 9 (a word unintelligible to the LXX), so called from its viscosity, softness and toughness; Ar. مِلَاط, Syr. ܡܠܬܐ the same; Phenic. מלץ מלץ (from מָלַץ = מָלַץ) Sanch. p. 10. slime, clay; Greek *malta*-α, -η *soft wax*, for covering writing-tablets; also mixed with pitch for coating the keels of ships, and found accordingly in numerous derivatives, in which the idea of softness, toughness, gentleness, mildness, weakness &c. lies; Latin *malta*, Italian *malta* clay, loam.

מַלְטָה (Jah is Deliverer) n. p. m.
NEH. 3, 7.

מִלִּי see **מִלָּא**.

מְלִיכָה (see מְלִיכָה; counsel, concrete
counsellor) n. p. m. NEH. 12, 14 K'tib.

מְלִיכָה (מְלִיכֹת), from מָלַךְ I. which see) *f. an ear, spica* DEUT. 23, 26, like מְלִיכָה in the Talmud, prop. *sprout*; cognate in sense with שְׁבֵלֶת.

מְלִיצָה (from מְלִיצָה II.) *f. high-flying, intricate speech, of proverbs* PROV. 1, 6; *witty speech, play upon words, quibble, as a taunt* HAB. 2, 6, coupled with מְשָׁל and חִידָה.

מָלַךְ (*part. m.* מֹלֵךְ, *f.* מַלְכָּה; *inf.* *absol.* מָלַךְ, *constr.* מֹלֵךְ, מַלְכָּה; *fut.* יִמְלֹךְ) *trans.* to rule, to reign, of kings, with עַל of the person GEN. 37, 8, 1 SAM. 8, 7, or of the land 2 KINGS 11, 3, seldom with אֶ 1 KINGS 11, 37; also with אֶ of the place 2 SAM. 5, 5; with the addition of an accus. of time 2 SAM. 2, 10; 1 KINGS 11, 42; *figur.* of God EX. 15,

18; MIC. 4, 7; *to exercise supremacy*, of the godless JOB 34, 30; sometimes absol. *to undertake the rule, to become a king* 2 SAM. 15, 10; 1 KINGS 1, 11; 2 KINGS 9, 13; or with the addition of the noun 2 KINGS 3, 1. Deriv. מֶלֶךְ, מַלְכָּה, מְלָכָה, מְלוּכָה, מְלָכוֹת, מְלָכִים, מַמְלָכָה, מַמְלָכוֹת, מַמְלָכִים, מִלְכָּה (K'tib), and the proper names מִלְכֵי-מִלְכֵיהוּ, מִלְכֵיהוּ, מִלְכֵיפֶאֱל, מִלְכֵהוּ, אֲבִימֶלֶךְ, מִלְכָּה, מִלְכִישׁוֹשׁ, מִלְכִירָם, צִדְקָרָם מֶלֶךְ, עֲנַנְכֶּךְ, אֲרֻמְלֶךְ, אֲחִימֶלֶךְ, מַעֲכָה, אֱלִימֶלֶךְ.

Ibn G̃anāch has already adopted for the fundamental signification of the stem *to counsel, to advise*, after the meaning that prevails in Aramaean, and which he wishes to find also in JER. 22, 15; just as he has taken מַלְאךְ Is. 19, 11 and PROV. 31, 3 in the same manner. Others have assumed as the fundamental signification *to divide, to separate*, then *to decide, to judge*, comparing the organic root with that in פָּלַח, פָּלַח &c.; especially as the Ar. مَلَك means *to divide*, whence مَلَك a division (of the way). But though ruling sometimes appears as advising and judging, these are merely secondary ideas, which do not come into consideration in an endeavour to ascertain the fundamental signification.

מַלְךְ (Kal not used) *intr. to counsel*,
Aram. מַלְךְ, מַלְכֵּי the same; deriv. מַלְכֵּי,
and the proper names מַלְכֵּי, מַלְכֵּי.

Nif. נִמְלֵךְ (*fut.* יִמְלֵךְ) to determine, with לֵב, like נוֹעֵץ נח. 5, 7.

Pih. מַלְאךְ (not used) *to advise, to give counsel*, whence the proper names מַלְאֲכֵי, מַלְאֲכִי.

Hif. הִמְלִיךְ (*part.* מִמְלִיךְ, *inf. c.* הִמְלִיךְ
fut. יִמְלִיךְ, *ap.* יִמְלֹךְ) to constitute as king
or ruler, 1 CHR. 11, 10, 2 KINGS 23, 34,
also of God 1 SAM. 15, 35, with the ac-
cusat.; but also with לְ 1 CHR. 29, 22,
and with the addition of מֶלֶךְ 1 SAM.
12, 1, or מִלְכָּה JUDGES 9, 6; with על
2 SAM. 2, 9, אֶל ib., or לְ 1 SAM. 8, 22
over whom; absol. HOS. 8, 4. Derivat.
the proper name יִמְלִיךְ.

Hof. דָּמָהּ to be made king DAN. 9, 1.

מִלָּה *Aram. tr.* same as Hebrew מִלָּה.

Deriv. מַלְכוּת, מַלְכָּא, (מַלְכָּה) מַלְכָּה.

מַלְךְ *Aram. intr. to counsel. Deriv.*
the noun **מַלְךְ**.

מֶלֶךְ (so too in pause, see *Fürst*, Concord.; with *suff.* מֶלֶכְכִּי, מֶלֶכְנִי, מֶלֶכְהֶם, *pl.* מֶלְכִּים, once Prov. 31, 3 מֶלְכִּינִי and 2 SAM. 11, 1 מֶלְאכִים K'ri, where the Versions and Chronicles have מֶלְכִּים; *constr.* מֶלֶכִּי, with *suff.* מֶלְכִּינוּ, מֶלְכֶּם, מֶלְכֵּהּ (*m.* 1. prop. an abstract, rule, government, but commonly concrete, a king, ruler, with the genit. of a land, as מֶלֶךְ אֶרֶץ GEN. 14, 1, מֶלֶךְ אֶרֶץ ib., מֶלֶךְ אֶרֶץ 40, 1, מֶלֶךְ אֶרֶץ NUM. 20, 14; of a city, as מֶלֶךְ שָׁרָן GEN. 14, 2, מֶלֶךְ שָׁרָן 14, 18, מֶלֶךְ שָׁרָן DEUT. 2, 24; or of a people, as מֶלֶךְ הָעָם GEN. 26, 1, מֶלֶךְ הָעָם NUM. 21, 21, מֶלֶךְ הָעָם JUDGES 11, 28; and of a tribe, as מֶלֶךְ שֵׁבֹן 1 SAM. 15, 20; once with the article מֶלֶךְ הָעָם Is. 36, 8 16, seldom with לְ following NUM. 22, 4; 2 KINGS 19, 13. The name of the king follows in apposition 2 SAM. 3, 31, 1 KINGS 1, 1, or it precedes 2 KINGS 8, 29; and in the formula מֶלֶךְ הָעָם 1 SAM. 26, 17 the latter always takes place. If a definite king be spoken of, מֶלֶךְ stands 1 SAM. 10, 24; so also in poetical language Ps. 20, 10; SONG OF SOL. 1, 4; but the article is also omitted Is. 32, 1; Prov. 24, 21. מֶלֶךְ Ps. 72, 1 is descriptive of a king, who inherits the throne, conseq. a legitimate king, and interchanged with מֶלֶךְ; comp. βασιλεὺς ἐκ βασιλείων (*Xenoph.*, Agesil. 1, 2). So too מֶלֶךְ בֶּן-אֲדָמָה a daughter descended from kings 2 KINGS 9, 34, and probably Ps. 45, 14; while מֶלֶךְ בֶּן-דָּוִד 2 SAM. 13, 4 expresses prince, king's son. Besides the usual meaning king, including rulers of countries, cities, peoples, tribes, and single families, מֶלֶךְ also means one furnished with full power, a stadtholder (נָצִיב) 1 KINGS 22, 4 8, and perhaps ECCOL. 1, 1 12, not a king by birth, but only an anointed one (מָשִׁיחַ), i. e. without much reputation 2 SAM. 3, 39; a vassal, satrap, general, who is under a great king (מֶלֶךְ גָּדוֹל)

2 KINGS 18, 19 28; IS. 36, 4; same as a מֶלֶךְ prince is so IS. 10, 8, and as מֶלֶךְ שְׂרָרִים Hos. 8, 10 is a king of princes (applied to the great king of Assyria, comp. מֶלֶךְ שְׂרָרִים of the Roman emperor in the 12th Numidian inscription) = מֶלֶךְ מְלָכִים in the Chaldean, Persian and Grecian period EZ. 26, 7, comp. DAN. 2, 37; elsewhere used by the Hebrews only of God PS. 95, 3. — In other places מֶלֶךְ is also applied a) to *Jehovah*, as king of the Jewish people, who were also politically subject to him in a special sense DEUT. 33, 5, PS. 5, 3, IS. 33, 22, fully יְהוָה מֶלֶךְ 41, 21, יְהוָה יִשְׂרָאֵל 44, 6, יְהוָה יִשְׂרָאֵל 6, 5, and with the adjectives רַב PS. 48, 3, הַקְּבֹדֶה 24, 7. b) to the idol סִקִּיֹּת (which see) AM. 5, 26, who was carried about in a portable nomad-temple, and was worshipped as a king, i. e. as god; but מֶלֶךְ ZEPH. 1, 5 is a word by itself (which see). By מֶלֶךְ in IS. 8, 21 we can only understand *Jehovah*, though the Targ. renders it by פִּתְרָךְ (prop. image, picture, copy, i. e. idol, Armenian *pater*). c) to animals distinguished for courage and strength, as the crocodile JOB 41, 26; also to an animal conceived of as a leader PROV. 30, 27. d) The plural מְלָכִים is used of heathen and hostile kings in poetical language PS. 2, 10; 68, 15 30; 110, 5; elsewhere גִּזְרֵי מְלָכִים IS. 14, 9 18. — 2. (from מִלְכָּה) *adviser, counsellor*, along with יוֹשֵׁעִים and חֲכָמִים IS. 19, 11; so too PROV. 31, 3. — 3. (*a king*, viz. *Jah* is) *n. p. m.* 1 CHR. 8, 35 and 9, 41. This proper name is also put twice JER. 36, 26 and 38, 6 with the article, without a royal descent being thought of on that account. Elsewhere in many compound names.

entirely confirm such application of the word.

מֶלֶךְ (*def.* מֶלֶכָּה, מֶלֶכָּה; *pl.* מְלָכִים, מְלָכִים, *def.* מֶלֶכִּיָּה; from מָלַךְ) *Aram. m. a king, a Babylonian* DAN. 3, 1, EZR. 5, 12, a Persian DAN. 6, 7, EZR. 4, 24, a Jewish one 5, 11; other kings 6, 12; but also *kingdom* DAN. 7, 17. מֶלֶכִּיָּה *the great king, of Nebuchadnezzar* DAN. 2, 37, Artaxerxes EZR. 7, 12; on the contrary, God is called מֶלֶךְ שְׁמִיָּה DAN. 4, 34 or מֶלֶךְ מֶלֶכִּיָּה 2, 47. "Targ. מֶלֶךְ.

מֶלֶךְ (always with the article, הַמֶּלֶךְ, except in 1 KINGS 11, 7, where it stands for מְלָכִים) *m. prop. an abstract, dominion, rule, then as a concrete the name of the fire-god, to whom children were dedicated by burning, as they were made to pass through the fire* 2 KINGS 23, 10; JER. 32, 35; LEV. 18, 21; 20, 2 4. As such he is also called simply אֱלֹהִים DEUT. 12, 31. Sometimes the name is wholly omitted and the kind of worship denoted DEUT. 18, 10; 2 KINGS 17, 17; the burnt children being looked upon as his food EZ. 23, 37. Properly speaking this sort of worship symbolised the cleansing and purification of the soul after destroying the earthly dross, and consequently its immortality (comp. הִקְדִּירִי נַפְשִׁי NUM. 31, 23). Hence it came to pass that no voice of complaint was heard at it, according to old accounts (*Plutarch, de superst. ch. 13*). The burning took place either on מִזְבֵּחַ built in the valley of Hinnom, which was called the Bama of Baal JER. l. c., so that בַּעַל is once identified with מֶלֶךְ (comp. JER. 19, 5), notwithstanding their difference in other respects; or it took place on the altar of the sanctuary LEV. 20, 3. But the slaying of the children preceded EZ. 16, 20 21; PS. 106, 37 38; JER. 7, 31; 19, 5. At a later period the name was pronounced Moloch (Vulg.), *Moloch*. For the mythological aspect of the worship of Moloch see *Movers' die Phönizier* I. p. 63. 65. 324-451.

מֶלֶךְ (with *suff.* מֶלֶכִּי; from מָלַךְ) *Aram. m. counsel, advice, DAN. 4, 24, Syr. مَلِكَا (counsel), different from مَلِكَا.*

מֶלֶכָּה (*def.* מֶלֶכֶּה) *Aram. f. a queen, DAN. 5, 10.*

מֶלֶכֶּה (with *suff.* מֶלֶכֶּה; from לָכַד) *f. a net, a gin, JOB 18, 10.*

מֶלֶכָּה (formed from מָלַךְ, *pl.* מְלָכִיָּה; in certain relations מֶלֶכָּה is put for it) *f. a queen, either the wife of a king (ESTH. 1, 9; 7, 1), a sultana, consequently opposed to פִּי־לִנְשָׁה (SONG OF SOL. 6, 8 9), or a woman actually reigning 1 KINGS 10, 1 4 10 13.*

מֶלֶכָּה (*counsel, advice*) *n. p. f. GEN. 11, 29; 22, 20.*

מֶלֶכִּיָּה (*constr.* מְלָכִיָּה, *def.* מְלָכִיָּה, *def. plur.* מְלָכִיָּה) *Aram. f. a kingdom, dominion* EZR. 6, 13; also of the divine kingdom DAN. 3, 33, of the future kingdom of the saints 7, 18; *reign* 2, 39; as a genitive following a noun with the meaning *belonging to a king, belonging to rule, after* בָּיִת 4, 27, הֵיכָל 4, 26.

מֶלֶכִּיָּה (מֶלֶךְ; with *suff.* מֶלֶכִּי; *plur.* מְלָכִיָּה; usual in later Hebrew, but in earlier מֶלֶכָּה stands for it) *fem. 1. kingship, rule, supremacy* EZR. 4, 5, NEH. 12, 22, for which מֶלֶךְ was said in older times 1 KINGS 15, 1 9; *royal dignity* ESTH. 1, 19, fully מֶלֶךְ 1 CHR. 29, 25; DAN. 11, 21; on the contrary, הֶדְרָה 11, 20 means *ornament of the kingdom, i. e. Jerusalem; put after as a genitive to express an adjective sense, as in the case of מֶלֶךְ, e. g. after* בָּיִת ESTH. 1, 9, בָּתָּר 1, 11, יָיִן 1, 7, דָּבָר 1, 19; once מֶלֶךְ is used for מֶלֶכִּיָּה 5, 1. *Metaph. of God* PS. 145, 11 13. — 2. *a kingdom (people under kingly rule), of the Chaldeans* DAN. 9, 1, Persians 10, 13, Greeks 11, 2; *to get possession of the kingdom* 11, 21; 8, 22 *four kingdoms arise out of the (Greek) heathen nation, i. e. out of the national territory of the Greek kingdom. Phenice, מְלָכָה, contracted מְלָכָה, the same, e. g. מְלָכָה הַרֹמָה the Roman empire (Trip. 1), מְלָכָה בְּעַל הַלְבִּי the kingdom of the Libyan Baal (Numid. 5, 1) &c.*

מֶלֶכִּיָּה (*El is King, comp. מֶלֶכִּיָּה*, *n. p. m. GEN. 46, 17; patr. מֶלֶכִּיָּה* NUM. 26, 45.

מֶלֶכִּיָּה (*Jah is King*) *n. p. m.* 1 CHR. 6, 25; 9, 12.

מֶלֶכִּיָּהּ (the same) *n. p. m.* JER. 38, 6.

מֶלֶכִּי־צִדְקָה (*Zedek is King*, i. e. *God [melek] invoked as Zedek*, see צִדְקָה and the proper names צִדְקָה, יוֹצֵדָק, יוֹצֵדָק, יוֹצֵדָק, יוֹצֵדָק, יוֹצֵדָק &c.) *n. p. m.* of the priestly king at שָׁלֵם, who, as is alleged, already served the supreme Deity Jehovah in the time of the patriarchs, and to whom the tithes were then offered GEN. 14, 18. There is an allusion to this in Ps. 110, 4; see *ep. to* HEBR. 7, 1.

מֶלֶכִּיָּהּ (*God is the High*, see מֶלֶכִּיָּהּ, אֱלֹהִים, יְהוָה &c.) *n. p. m.* 1 CHR. 3, 18.

מֶלֶכִּי־שָׁשׂוּי (*the king*, i. e. *God, is Fortune*, comp. שָׁשׂוּי, אֱלֹהִים, אֱלֹהִים) *n. p. m.* 1 SAM. 14, 49; 31, 2; also written divided מֶלֶכִּי־שָׁשׂוּי 1 CHR. 8, 33.

מֶלֶכָם (same as מֶלֶכָם) *m.* a name of the god of the Ammonites, properly identical with מֶלֶךְ JER. 49, 1 3; but AM. 1, 15 and ZEPH. 1, 5 are doubtful; as a proper name 1 CHR. 8, 2.

מֶלֶכָם (from מֶלֶךְ with the termination -ם) *m.* the name of the supreme deity of the Ammonites (as כְּמוֹשׁ was of the Moabites), to whom a simple altar was erected on a high mountain. But he was perhaps worshipped in the house by sacrifices of children 1 KINGS 11, 5 (in 11, 7 מֶלֶךְ stands for it); 11, 33; 2 KINGS 23, 13.

מֶלֶכָן (same as מֶלֶכָם) *m.* a name of the idol מֶלֶכָם, מֶלֶכָם (which see) 2 SAM. 12, 31 K'ub.

מֶלֶכֶת (formed from מֶלֶכֶת, as מֶלֶכֶת is from מֶלֶכֶת; in some mss. מֶלֶכֶת) *f.* queen, only in combination with מֶלֶכֶת (JER. 7, 18; 44, 17 18 19 25) queen of heaven, a designation of נֶרַח or נֶרַח, *Nyith*, Phen. *Nait* (*Tarais, Tarnitis*, which is prop. *Nait* with the Egyptian article), beside מֶלֶכֶת in Carthaginian inscriptions, i. e. the Asiatic, originally Egyptian, Artemis. In Phenic. מֶלֶכֶת is also a designation of this deity, hence the

n. p. f. מֶלֶכֶת = מֶלֶכֶת (Cart. 8). This *Mlecheth* or *Neit* was sometimes worshipped under the image of the moon, sometimes under that of *Venus*; and is also identified, according to the LXX and Vulg. with מֶלֶכֶת. See כָּתוּב. According to the orthography מֶלֶכֶת (service, worship) the Syr., Targ., LXX have understood by it the worship of the (starry) heaven, of the heavenly deities (Kimchi); but a specific female deity is manifestly spoken of.

מֶלֶכֶת (prop. same as מֶלֶכֶת which see, only with the article, because the meaning was still perceptible, and the tradition about a queen arose from the incorrect acceptance of the word by the Talm. and Vulg.) *n. p. f.* 1 CHR. 7, 18.

מָלַל I. (Kal not used, for the *part. m.* מוֹלֵל PROV. 6, 13 should be referred to the *Pihel* (מָלַל) *intr.* 1. to shoot forth, to sprout, to grow, of shrubs and ears, cogn. in sense with נָבַט (to) to spring up, שָׁחַ (שָׁחַ); deriv. מָלַל. — 2. Metaphor. to rise high, to project; a verb נָבַט from נָבַט also appearing with this meaning; deriv. the proper name מָלַל. — 3. to speak, to talk, language or words being conceived of as sprouting forth, shooting up; the same metaphorical application being also found in נָבַט PROV. 10, 31 (with which נָבַט, Ethiop. נָבַט may be compared, and whence come נָבַט and the proper name מָלַל), and in שָׁחַ (שָׁחַ, whence שָׁחַ, שָׁחַ). The mouth (פֶּה) is imagined to be the soil, out of which speech grows as fruit (פְּרִי) PROV. 10, 31; 18, 20 (see פְּרִי and נָבַט). Deriv. מָלַל.

Of the three meanings of מָלַל I. here mentioned and entirely connected with one another (to sprout up, to grow up; to project, to be prominent, to rise, to mark out; to send forth or utter sounds, to speak) the latter only is still found in the Aram. מָלַל, מָלַל, so that we have nothing but the analogies of the language to refer to in ascertaining the fundamental significations. The organic root מָלַל is

closely connected with that in *נִיבֵל* II. (which see), *נִיבֵל* II. (belonging to *נִיבֵל*), *נִיבֵל* (with the meaning to sprout or shoot forth, to *נִיבֵל*), *נִיבֵל* (to *נִיבֵל*), interchanging *m* with *b* or *p*. Perhaps also the verb *מָל* (מול), which is to be assumed for the prepos. מול and מול, meaning to spring before, to step on before, a sense that the Ar. *مَعْل* really has and which suits the preposition just mentioned very well, has a nearer connection with our stem.

Pih. *מָל* (*part.* מולל, like מולל, and others belonging to *Pihel*; *fut.* ימלל) to speak GEN. 21, 7; JOB 33, 3; to relate Ps. 106, 2; figur. to give a sign, PROV. 6, 13 who gives a sign with his feet.

מָל II. (*imp.* מול; *fut.* ימל, *pl.* ימלו in pause) 1. *tr.* same as מול (מול) and מול, to circumcise, the foreskin JOSH. 5, 2; prop. like מול to rub in pieces, to destroy, *μύλλειν*, *mol-ere*. — 2. *intr.* to be rubbed in pieces, to be bruised, to be scattered as dust, to be crumbled, hence to decay or perish, of ears JOB 18, 16, of blades of grass and flowers 18, 16; 24, 24; Ps. 37, 2.

Nif. *נִמְלָה* (whence נִמְלָה for נִמְלָה) and נִמְלָה (3 *pl.* נִמְלָה, *part.* נִמְלָה) arising from a mixture of נִמְלָה and נִמְלָה, comp. נִמְלָה, נִמְלָה to be circumcised GEN. 17, 26 27; 34, 22. 17, 11 and ye shall be circumcised as to the flesh of your foreskin.

Po. מולל (*fut.* ימולל) to be withered, to perish, of grass (parallel וְהָקָה) Ps. 90, 6. מולל PROV. 6, 13 belongs to the *Pihel* of מלל I.

Hithpo. (3 *fut.* יתמלל) to dissolve, Ps. 58, 8 he bends his bow (דָּרָךְ הַצֵּים) like 64, 4, JER. 51, 3 = דָּרָךְ הַצֵּים and they dissolve like water (בְּמֵי) (בְּמֵי = 3 מְ), parallel with מָסַח בְּמֵי מִים.

מָל see מלל.

מָל (*Peal* unused) *Aram.* *intr.* to speak, same as Hebr. מלל I. *Deriv.* מלה.

Pah. מלל (*part.* ממלל, *fut.* ימלל) to speak, to talk, with accus. of the object

DAN. 7, 8 20 and מלל of the person with whom 6, 22, and מלל 7, 25 against whom.

מָלָה (from מלל *Jah is Elevation*, i. e. is elevated; or *Jah is Promise*) *n. p.* m. NEH. 12, 36.

מָלָה (only *constr.* מלל, formed from the *Hif.* of מלל) *m.* an ox-goad, i. e. the instrument with which ploughing oxen are guided JUDGES 3, 31; not the pointed prick on it, which is called מָלָה. The Targ. מָלָה (sting), Syr. مَلْهَلَا (the same) is inexact; and the LXX may have read מלל. *Phenic.* מלל the same, then the name of an alphabetical letter.

מָלָה (*Kal* not used) *intr.* to be eloquent, lovely, pleasant, of speech; identical in its organic root מלל with that in מלל II. (מלל), so far as intricate and soaring speech was looked upon as eloquent and pleasant (comp. מלל); מלל II. (JOB 6, 25) has the same meaning. To put it with מלל yields no sense. *Phenic.* מלל same as Hebr. מלל II., and מלל and מלל (place of clay, of mortar) *n. p.* of a locality in Africa (Plin. 5, 4; *Μελδεῖρα* in Ptolemy).

Nif. מלל same as *Kal* Ps. 119, 103, where מלל should be read.

מָלָה (with the article) *m.* overseer, set over the pupils at the Babylonian court, subject to the מלל DAN. 1, 11 16; the article may denote some definite functionary of the office. As a foreign word, it has been compared with the Laconian *Μολοσσός* = *Molos-sós*. With the meaning assigned, it may be derived, with *Ibn Gándach*, from מלל = מלל; if it be not referred, with *Bohlen* and *Haug*, to the old Persian, where *mal* (מל) means *spirituous* or *intoxicating drink*, *wine* (mod. Pers. *mel*, Zend. *madhu*, Greek *μέθυ*, *mead*), and *çara* (מל = Sanskrit *çiras*) *head*, hence *head-cupbearer*.

מָלָה *tr.* to cut off, to separate, to break off, to nip off, the head of an animal LEV. 1, 15, LXX ἀποκνίχειν, but also without taking it off entirely 5, 8; *Aram.*

מִלְכָּה, מִלְכָּה the same, Ar. مَلَك = Hebr. מַלְכָּה; hence the noun מַלְכָּה = פְּרָק division of a road. The organic root מ-ל-ק lies also in מִלְכָּה I., מִלְכָּה I., מִלְכָּה II., with many modifications of the original idea.

מִלְכָּה (dual מִלְכָּה, with suff. מִלְכָּה; from מִלְכָּה) *m. prop.* what one snatches or seizes, also that which lays hold of, hence 1. *booty*, especially of persons and animals NUM. 31, 6 11 12 27 32; IS. 49, 24 25. — 2. only *dual*, the two seizers, the (upper and lower) *jaws, fauces*, Ps. 22, 16 and my tongue (לְשׁוֹן is here masc.) *cleaves* (מִדְבֵּק with accus.) *to my jaws*; cognate in sense מִדְבֵּק, with which the same image is used LAMENT. 4, 4.

מִלְכָּה (from מִלְכָּה) *m. the latter or harvest-rain*, which falls in the month Nisan Jo. 2, 23 (Targ.), where מִלְכָּה refers only to מִלְכָּה; after מִלְכָּה, the seed- or autumnal rain, had already fallen abundantly (לְצַדִּיקָה). The מִלְכָּה waters the earth copiously Hos. 6, 3, and does good at the right time DEUT. 11, 14; JER. 5, 24; it animates and refreshes PROV. 16, 15, and is a symbol of animating discourse JOB 29, 23 (fig.). מִלְכָּה *time of the latter rain*, i. e. *the time of harvest*; on which account מִלְכָּה accompanies it.

מִלְכָּה and מִלְכָּה (only *dual* מִלְכָּה, with suff. מִלְכָּה) *m. tongs*, with which burning coals and stones were caught IS. 6, 6; especially *snuffers*, for trimming lamps EX. 35, 38; 37, 23; NUM. 4, 9; 1 KINGS 7, 49; coupled with מִלְכָּה and מִלְכָּה.

מִלְכָּה see מִלְכָּה.

מִלְכָּה (from מִלְכָּה = מִלְכָּה) *f. a wardrobe-chamber* 2 KINGS 10, 22 (Targ., Ar.) or *dress* (Vulg.), same as מִלְכָּה; Syr. מִלְכָּה (treasurer), according to which it is = מִלְכָּה (from מִלְכָּה), connected with מִלְכָּה, conseq. *depot, depository*. But as the signification of מִלְכָּה, already given, is sufficiently attested by the Ethiopic, the former explanation is more correct.

מִלְכָּה *n. p. m.* 1 CHR. 25, 4 26. It has been derived from מִלְכָּה I. (to speak) and regarded as a part of מִלְכָּה מִלְכָּה, which, being taken from an old prophetic utterance, forms a connected series of proper names (see מִלְכָּה); but this explanation is forced, though it may have been thought in the accentuation of the sentence. Perhaps from מִלְכָּה meaning *to shine, to glitter, to lighten, to glow* (comp. מִלְכָּה in

מִלְכָּה, Ar. مَلَّ; and so מִלְכָּה is same as מִלְכָּה (Jah is Splendour), like מִלְכָּה.

מִלְכָּה (pl. מִלְכָּה; from מִלְכָּה) *f. a tooth*, prop. something biting, grinding PS. 58, 7; transp. מִלְכָּה occurs more frequently (which see). מִלְכָּה, Ar. لتغ to bite, Ethiopic מלחודה (maltahet) bite.

מִמְגֵּרָה (pl. מִמְגֵּרָה) *f. storehouse*, for grain, granary JOEL 1, 17. Commonly regarded as arising out of מִמְגֵּרָה (HAGG. 2, 19) with a double preformative Mem; but it may come from מִמְגֵּר II. like מִמְגֵּר 2 and מִמְגֵּר 4; the Dagesh in מ is dirimens.

מִמְדָּר (from מִמְדָּר after the form מִמְדָּר; pl. with suff. מִמְדָּר) *m. measure, length, extent* JOB 38, 5.

מִמְדָּר (old Persian) *n. p. m.* ESTH. 1, 14 16 21 and once מִמְדָּר. As in the case of מִמְדָּר (which see), מִמְדָּר is contracted from meh, great, and so מִמְדָּר from -van, so that much or mach alone is to be explained.

מִמְדָּר (from מִמְדָּר after the form מִמְדָּר; pl. c. מִמְדָּר) *m. pl. the state of lying dead, the being dead, concrete a corpse*, EZ. 28, 8 and thou liest dead there like the corpse of one slain, i. e. exposed naked; comp. מִמְדָּר 28, 10 corpses of the naked, i. e. naked corpses; death (arising from various diseases) JER. 16, 4; the slain 2 KINGS 11, 2 K'tib, the K'ri has מִמְדָּר.

מִמְדָּר (from מִמְדָּר I.) *m. a mongrel*, i. e. one whose father is a Jew and mother a Philistine ZECH. 9, 6, a bastard DEUT. 23, 3, so called from illegal sexual mix-

tures, and therefore applied to the fruit of adultery. The numerous attempts to explain this word, such as from מַכֵּסִים (Talm.), from מַמְצֵר (from מַצְרִים), or from מִזֵּר = Syr. ܡܙܪ to despise, Ar. مَزَرَ to be corrupt, must be rejected.

מִמְכָּר (constr. מִכָּר, with suff. מִמְכָּרִי; *pl.* מִמְכָּרִים, with suff. מִמְכָּרֵי) *m.* 1. (from מִכָּר I.) *sale* LEV. 25, 27 29 50, *concr. thing sold* 25, 25; EZ. 7, 13. — 2. (from מִכָּר II.) *possession* LEV. 25, 24; NEH. 13, 20.

מִמְכַּרְתָּ (from מִכָּר I.) *f.* same as מִמְכָּר 1. LEV. 25, 42.

מִמְלָכָה (constr. מַמְלָכָה, with suff. מִמְלָכָתִי, מִמְלָכָתְךָ, מִמְלָכָתוֹ; *pl.* מִמְלָכוֹת, constr. (מִמְלָכוֹת) *f.* 1. *dominion, reign* GEN. 10, 10, *kingdom* IS. 17, 3; 1 KINGS 11, 11; in the genitive with a noun, *kingly*, e. g. מִבְּרֵית מֶלֶךְ *residence* 1 SAM. 27, 5, מִבְּרֵית מֶלֶךְ *palace*, מִבְּרֵית מֶלֶךְ *throne* DEUT. 17, 18, מִבְּרֵית מֶלֶךְ *royal children* 2 KINGS 11, 1. — 2. *kingdom, a people under kingly rule* EZ. 17, 14; 29, 14, therefore coupled with מֶלֶךְ 1 KINGS 18, 10; JER. 18, 7; *pl. concr. kings*, hence *masc.* in 1 SAM. 10, 18.

מִמְלָכוֹת (constr. מַמְלָכִי) *f.* same as מִמְלָכָה 1. and 2. JOSH. 13, 12; 2 SAM. 16, 3.

מִמְלָכָה see מִמְלָכָה.

מִמְסָה (from מָסָה) *m.* *spiced wine, mixed wine* IS. 65, 11; PEUV. 23, 30.

מִמֶּן see מִן and מִן.

מִמֶּר (from מָרָר arising out of מִמֶּר after the form מִצָּר by the drawing back of the accent, like מִמֶּס from מָסָה) *m.* *bitterness, sorrow* PROV. 17, 25.

מִמְרָא (*firmness, vigour*, after the form מִמְרָא, from מָרָא to be strong, powerful, vigorous, whence also מִמְרָא 3 which see) *n. p.* of an Amorite who dwelt in the vicinity of Hebron, where was an oak-grove belonging to him GEN. 13, 18; 14, 13; 18, 1; and with whom the patriarch Abraham made a league 14, 13 24. In this oak-grove (see מִמְרָא d) Abraham built an

altar to Jehovah, and God appeared to him 13, 18; 14, 13. In the time of Josephus an Ogyges-oak was shewn there (Jewish War 4, 9, 7; Ant. 1, 10, 4), and in the days of Constantine an altar was still standing under the oak of Abraham, which the emperor converted into a church. For מִמְרָא, also there is מֶ alone GEN. 23, 17 19; 25, 9; 35, 27; 49, 30; 50, 13; the LXX and Vulg. write *Mambre*. Phenician מִמְרָא (Membro) *n. p.* of a place near Utica.

מִמְרָר (in *ms.* also מִמְרָרִי and מִמְרָרִי, from מָרָר with מ prefixed, which is followed by a Dagesh dirimens, as in מִמְרָרִי; only *pl.* מִמְרָרִים) *m. pl. bitternesses, calamities* JOB 9, 18.

מִמְשָׁח (so in the *absol.* state, not מִמְשָׁח, like מִמְשָׁח IS. 10, 6; from מָשַׁח I. to anoint, dedicate, crown) *m.* *crowning, dedication, anointing*, EZ. 28, 14 thou (אֲנִי an Aram. form for אֲנִי 28, 12, used of the Tyrian king) *art like a cherub of crowning* (a crowned and dedicated cherub) *that protects far and wide about himself* (הַסּוֹכֵךְ); i. e. as the מִמְשָׁח, crowned by God, and so destined for his presence, enthroned on the holy mount of God (on the mountain of the extreme north, reaching up to heaven) protects and covers all about it by its wide-expanded pair of wings: so the Tyrian king is enthroned on his high island-fortress, himself unassailable, sheltering his wide-spread colonies. מִ is omitted in 28, 16. The Vulgate has derived the word from מָשַׁח II. taking it to mean *extensio*.

מִמְשָׁל (from מָשַׁל I., *pl.* מִמְשָׁלִים) *m.* *dominion; to rule*, where מָשַׁל DAN. 11, 3 5 to *exercise dominion, to rule*, where גָּב (great) is added to denote the rule of Alexander; plur. concrete 1 CHR. 26, 6 *rulers, lords, princes*.

מִמְשָׁלָה (constr. מִמְשָׁלִי, with suff. מִמְשָׁלִי, מִמְשָׁלִיךָ, מִמְשָׁלִּי; *pl.* with suff. מִמְשָׁלֵי) *f.* *rule, ruling* GEN. 1, 16; *dominion, ruling power* DAN. 11, 5, of God PS. 145, 13; מִמְשָׁלִיךָ *the land ruled or reigned over* JER. 51, 28, 2 CHR. 8, 6.

for which מן also stands alone 2 KINGS 20, 13; מן ממשלתו JER. 34, 1; *kingdom, province* PS. 114, 2; 2 KINGS 20, 13; *princes, rulers* 2 CHR. 32, 9.

ממשלת (ממשלות plur.) *f. same as ממשלה* GEN. 1, 16; PS. 136, 8.

ממשק (c. ממש, from ממשק) *m. possession, ZEPH. 2, 9 possessions of thorns, i. e. overgrown with thorns; comp. ממשק קשף* IS. 14, 23.

ממפק (pl. מפקים, from מפק) *m. sweetness, of the organ of speech (פה) SONG OF SOL. 5, 16; of drinks NEH. 8, 10.*

מן (also without pause, conseq. not after the form מן, קן, as Kimchi believes, but also not abridged from מנה from the stem מנה, since it is מנה NEH. 9, 20 with the suff., not מנה; and not from מן after the form מן, since Dagesh is wanting in Nun, and only some mss. have it) *m. manna, i. e. a sort of resin or gum sweet like honey, that exudes in drops (נטיפים) from certain trees (according to Châvi el-Balkhi 900 after Christ, the Persian ترنجبین is the same). The white grains of this gum are like white coriander seeds (גר), which harden and drop off, and are transparent like pearls (בזלית). They are named from the very form of the drops themselves NUM. 11, 7 8. Popular belief supposed these particles to fall from the air to the earth, like honey-dew from trees, or to be carried along by the air EX. 16, 15 33, NUM. 11, 9; they were consequently regarded in the light of rain PS. 78, 24. Manna was the wonderful nourishment of the Israelites in the desert DEUT. 8, 3 16; JOSH. 5, 12; NEH. 9, 20; hence named פרי שמים fruit of heaven PS. 78, 24, לחם שמים bread of heaven 105, 40, לחם מלאכים angels' bread (LXX ἄρτος ἀγγέλων, comp. WISDOM OF SOL. 16, 20).*

As to the derivation and proper meaning of the word, Kimchi and Ibn Ezra have explained it *present, gift* (from מנה or מן), misled by the Hebrew noun מנה or the Ar. مَن, as well as by the

miraculous account in the Bible. It is plain from Scripture that it was strange to the Israelites who had no name for it EX. 16, 15 31; and the Semitic dialects have also no expression for it, as they retain the Biblical one in versions. It is therefore natural to look for an extra-Semitic etymology, which is done in Fürst's Concord. s. v.

מן (before Makkeph מן, enlarged from מן) *Aram. 1. pron. interr. who? what? DAN. 3, 15, EZR. 5, 3 9, also in indirect questions EZR. 5, 4. — 2. Indef., hence מן מן every one who, whosoever, DAN. 3, 6 11; 4, 14. See מנה.*

מן (from מנה, after the form of שד from מנה, מן from מנה) *m. denoting the male divinity of מנה i. e. מן (which see), or the female deity מנה מנה (among the Phenicians Onka) herself, who was also worshipped as a male deity מן. Only in the proper name מנה מן (which see). — Aram. מן see מן.*

מן (from מן to divide, separate, part, sunder; constr. מן and מן, with suff. מנה) *m. 1. a part, portion, like מנה, PS. 68, 24 it (לשון) receives its portion from enemies. מנה is a favourite longer suffix for -i-, particularly in monosyllabic words GEN. 1, 12; and לשון is also masc. PS. 22, 16; Prov. 26, 28. — 2. only poet. (with suff. מני, twice in pause מני PS. 18, 23, JOB 21, 16, מנה 4, 12, מנה 11, 20; constr. מן, given in a separate paragraph; but the old construct state מני also appears in poetry JUDGES 5, 14; plur. constr. plur. only IS. 30, 11, as similar constr. plur. of מן, מן, מן, viz. מן, מן, מן, not different in sense from the sing.) prop. a part of the ..., then a prepos. of, from, so מני from me IS. 22, 4, in pause מני PS. 18, 23, מנה of it JOB 4, 12 (referring to מנה, where the old Hebrew reduplication in מ, which is vowelless and followed by an extended suffix, is omitted; but it remains in מנה from them JOB 11, 20). The plur. constr. מני (IS. 30, 11) and that of the poet. sing.*

from and origination with an author, so Hos. 7, 4 *burning by the baker*, i. e. the baker has kindled it (with an assonance to מַנְתִּים Ps. 9, 14 proceeding from my haters; מִנְתִּים Job 6, 25 coming forth from you; JUDGES 14, 4; Ps. 31, 12; 37, 23; 62, 2; Prov. 16, 1; 1 CHR. 13, 2; Hos. 8, 4; ECCLES. 12, 11; compare also מִלְכָּה NEHEM. 6, 8. e) procedure from an immediate cause that operates freely, and therefore to be translated *through* or *by*, as מִקִּשְׁתוֹ Is. 22, 3 *by the archers*; מִמַּיִר GEN. 9, 11 *by the waters of the flood*; מִיִּי Ps. 37, 23 *by God*; מִיַּיִר GEN. 49, 12 *by the drinking of wine*; מִרִּיחַ Job 14, 9 *through the scent*; also of a mentally working cause Job 39, 26; of the means and instrument 4, 9; 7, 14; Ps. 28, 7; of the occasion Ez. 28, 18, and many others. f) the going away or removing from an object, the avoiding of it, the withdrawing from it; so after verbs of fearing, concealing, hiding, taking care, having aversion, warning &c., as יָרָא DEUT. 28, 10, יָרָא Ps. 22, 24, פָּחַד 27, 1, רָחַז MIC. 7, 17, חָרַג Ps. 18, 46, חָלַל 114, 7, נָזַע Is. 6, 4, רָעַשׁ NAH. 1, 5, נִכְחַד Hos. 5, 3, 1 SAM. 3, 18, סָתַר Ps. 55, 33, נִעְלַם LEV. 5, 2, וָזַע ESTH. 5, 9, שָׁמַר and נִשְׁמַר Ps. 43, 1 and 107, 41, קִיץ Ex. 1, 12, נָקַע (Nif.) Ez. 23, 18, סָרַח Ex. 32, 8, וָיָרָא Job 19, 13 &c.; also after verbs of being ashamed, holding off, refusing, ceasing, desisting, e. g. בּוֹשׁ JER. 48, 13 *to be ashamed of*, i. e. to give way through shame, חָפַר Is. 1, 29, נִכְלַם מִן JER. 22, 22, מָנַע 5, 25, חָשָׂה GEN. 39, 9, חָרַל Ex. 14, 12, עָמַד GEN. 29, 35, הִרְפָּה DEUT. 9, 14; after verbs of falling away, erring, yielding, as חָטָא LEV. 4, 2, בָּנָה JER. 3, 20, אָבַד Job 11, 20; after the verb *to rest*, i. e. to have rest from a thing, i. e. by removing from what disturbs the rest, חָשַׁב GEN. 2, 3, שָׁכַח Ps. 102, 5, רָשַׁע Ez. 43, 23, פָּלָה מִן *to fall away from by sin* 2 SAM. 22, 22; after הִקְדִּיר Prov. 25, 17, רָב לְ 1 KINGS 12, 28, חָלִילָה לְ 1 SAM. 24, 7 &c. g) Certain verbs receive a sense

modified by the idea of local removal, as לָקַח JER. 13, 7, ECCLES. 12, 11, בָּקַשׁ Ez. 7, 26, דָּרַשׁ MIC. 6, 8, שָׁאַל PROV. 30, 7, בָּקַשׁ מִן 1 SAM. 24, 13, *to make a covenant from*, i. e. to select for a covenant Is. 57, 8, נָחַם GEN. 5, 29, and many others. h) without a verb in certain formulas, in which case the idea of "removal" is to be presupposed, and מִן should be translated *far from*, *without*, as חָפְשִׁי מִן Job 3, 19 *free from*, מִבְּשָׁרִי 19, 26, *without my body* 21, 9 *without fear*; as also where *protection from* is meant to be expressed by מִן, as מִאֲרֵב NAH. 3, 11, מִחֶרֶב Is. 4, 6, מִחַרְבִּים 25, 4. — 2. The local removal and separation of one thing from another is taken figuratively so far as to express *preference*, *selection from others*; this being in effect nothing else than a going forth and removal compared with what or whereonewas. This מִן (the הִיחָדָשׁ of grammarians) is therefore used a) to form the comparatives of common adjectives, e. g. טוֹב מִן *better than* JUDGES 11, 25, מְחֹק מִן *sweeter than* 14, 18, חָכָם מִן Ez. 28, 3 *wiser than*, גָּבַהּ מִן 1 SAM. 9, 2 *taller than*, עָקָב מִן *more cunning than* JER. 17, 9. In this sense also after intransitive verbs, as שָׁכַל מִן 1 SAM. 18, 30, גָּבַהּ Ez. 31, 5, הִשְׁחִיחַ JUDGES 2, 19, עָצָם מִן GEN. 19, 9, 26, 16, גָּדַל מִן 29, 30, צָרָה מִן 38, 26, 41, 40 and many others. Here belong also מִן *to cause to be less than* Ps. 8, 6, מִן *to stand back more than* Job 12, 3, מִן *to be otherwise than*, ESTH. 1, 7 *to be different from*. b) as a prepos. to denote the preferable, the more important &c., but where that with which a thing is compared is only expressed indirectly or imperfectly, so that the idea of comparison must often be supplied from the context, as חֹסֶה מִן אֱלֹהִים Hos. 6, 6 *instead of מִלְּלוֹת (I delight in ... more than in whole burnt-offerings)*; Is. 10, 10 *instead of מִדְּיוֹשָׁנֵי (superior to the images of Jerusalem)*; מִצְהָרִים Job 11, 17 *clearer*

i. e. *not anything* Is. 41, 24, מִאֲחַד 40, 17 and מֵאֶחָד *none, not any one, nobody* Jer. 10, 6 7. In מִכֹּל Gen. 7, 22 those are intended to be notified by מִן, which have the breath of life and live on dry land; on the contrary, in JUDGES 10, 11 12 the first construction is disturbed by מִן merely on account of the long enumeration of the peoples. After a negation, *not anything, not one of* 1 KINGS 18, 5; 2 KINGS 10, 10; NAH. 1, 14. d) after different verbs expressing taking, tearing, eating, being satiated with &c. from a whole, as after לָקַח Gen. 2, 22, קָרַץ JOB 33, 6, אָכַל 31, 17, בָּהָר Ex. 18, 25 &c. e) the separation of one position from another conceived of as a removal from it, where we think more of resting beside a position; hence *from the side, from the position*, which though standing off from another position, is dependent upon it. So מִמַּעַל *above*, מִתַּחַת *beneath*, מִבְּרִית *within*, מִחוּץ *without*, מִמְּוֶלָד, מִמֶּנּוּ, מִשְׁמָאֵל, מִיִּמּוֹ, מִנֶּחֱמָה, מִרְחֹק &c. — 3. removal relating to time in order to denote withdrawal from a supposed point. מִן is applied in this sense a) to express the initial point of the time mentioned, from which a thing takes place, *from (a time) onward, since*, e. g. מִן הַיּוֹם NEH. 13, 21, מִן־הַיּוֹם *from that time forth, since then* Jer. 44, 18, מִנְעָרָם *from youth* 1 SAM. 12, 2, מִבְּטֶן אִם JUDGES 16, 17, and מִן בֶּטֶן Is. 46, 3 *from the mother's womb*, מִיּוֹם 43, 13 *from the day on*, i. e. from now, מִהֲעַתָּה 19, 6 *from the present time*, מִיְּמֵרָה JOB 38, 12 *since thy days*, i. e. since the beginning of thy life, מִשְׁנַח הַיּוֹבֵל Lev. 27, 17 *from the beginning of the year of jubilee*, opposite of מֵאַחֵר הַיּוֹבֵל 27, 18; the *terminus ad quem* of this time is represented by עַד Is. 38, 12, מִן קֶדֶם Ps. 78, 2 means *from of old*. b) to express the removal of a time from a certain point, but at the same time the continuance of it till that of the action, e. g. מֵעוֹלָם *from of old*, i. e. a long time ago Is. 42, 14; Ps. 93, 2; מִמָּוֶת Prov. 8, 22 *from times of old*; מֵרֵאשִׁית 8, 23 *from the beginning*;

i. e. *not anything* Is. 41, 24, מִאֲחַד 40, 17 and מֵאֶחָד *none, not any one, nobody* Jer. 10, 6 7. In מִכֹּל Gen. 7, 22 those are intended to be notified by מִן, which have the breath of life and live on dry land; on the contrary, in JUDGES 10, 11 12 the first construction is disturbed by מִן merely on account of the long enumeration of the peoples. After a negation, *not anything, not one of* 1 KINGS 18, 5; 2 KINGS 10, 10; NAH. 1, 14. d) after different verbs expressing taking, tearing, eating, being satiated with &c. from a whole, as after לָקַח Gen. 2, 22, קָרַץ JOB 33, 6, אָכַל 31, 17, בָּהָר Ex. 18, 25 &c. e) the separation of one position from another conceived of as a removal from it, where we think more of resting beside a position; hence *from the side, from the position*, which though standing off from another position, is dependent upon it. So מִמַּעַל *above*, מִתַּחַת *beneath*, מִבְּרִית *within*, מִחוּץ *without*, מִמֶּמֶד, מִמַּחֲמָה, מִמִּצִּיר, מִמֶּלֶךְ, מִמְּדָה, מִמֶּלֶךְ, מִמֶּלֶךְ, מִמֶּלֶךְ &c. — 3. removal relating to time in order to denote withdrawal from a supposed point. מִן is applied in this sense a) to express the initial point of the time mentioned, from which a thing takes place, *from (a time) onward, since*, e. g. מִן הַיּוֹם NEH. 13, 21, מִן הַיּוֹם, מִן הַיּוֹם *from that time forth, since then* Jer. 44, 18, מִנְעָרָם *from youth* 1 SAM. 12, 2, מִבְּטֶן אִם JUDGES 16, 17, and מִן בֶּטֶן Is. 46, 3 *from the mother's womb*, מִיּוֹם 43, 13 *from the day on*, i. e. from now, מִהֲנִי 19, 6 *from the present time*, מִיּוֹמָהּ JOB 38, 12 *since thy days*, i. e. since the beginning of thy life, מִשְׁנַח הַיּוֹבֵל Lev. 27, 17 *from the beginning of the year of jubilee*, opposite of מֵאַחֵר הַיּוֹבֵל 27, 18; the *terminus ad quem* of this time is represented by עַד Is. 38, 12, מִן קִדְמָה Ps. 78, 2 means *from of old*. b) to express the removal of a time from a certain point, but at the same time the continuance of it till that of the action, e. g. מֵעוֹלָם *from of old*, i. e. a long time ago Is. 42, 14; Ps. 93, 2; מִמָּוֶת Prov. 8, 22 *from times of old*; מִרֵּאשִׁית 8, 23 *from the beginning*;

מִשָּׁמֶר Hagg. 2, 15 *from not yet* i. e. *before*; hence also responding to the question *when?* מִמָּחֳרָת GEN. 19, 34 *on the following day*. c) keeping in view the closing point of the time whence a condition or a transaction is supposed to set out; to be translated by *after*, *immediately after*, *after the lapse of*. So מִיּוֹמָם Hos. 6, 2 *from two days onward* (but excluding them, or after they are past) i. e. *after two days*; מִקָּץ GEN. 41, 1 and מִקְצֵהוּ Josh. 3, 2 *from the end onward*, i. e. *after the end of*; מִיָּמִים JUDGES 11, 4 *after (some) days*; מִיָּמִים רַבִּים Josh. 23, 1 *after many days*; מִשְׁלֹשׁ חֳדָשִׁים GEN. 38, 24 *after three months*; מִרֶבֶךְ יָמִים Is. 24, 22 *after the lapse of a number of days*; מִן יְהוֹמָר 2 SAM. 20, 5 *after the set time*. — 4. Removal transferred to the act of going out or away from an immediate cause, a) where the procedure from a cause lies still near, whether it be objective or subjective, whether it be means, instrument or occasion, מִן referring to it as a sign of the efficient cause. So e. g. מִיַּיִן GEN. 49, 12 *from wine*, i. e. *caused by wine*; מִחֲזִיוֹנוֹ Job 4, 13 *proceeding from visions*; on the contrary 7, 14 *by night-visions*, forming the instrument; מִיַּיִן Hos. 7, 5 *caused by wine*. (Comp. 1, e.) b) where the cause is less near, hence *on account of*, *because of*, as מִחַיִּים Jo. 3, 24, מִפְּחָד Song of Sol. 3, 8; especially after verbs expressing an affection, שָׂמָּח Prov. 5, 18, ECCLES. 2, 10, מֵרֶחַק Ruth 1, 13, נִתְּחַח Ex. 2, 23, מִדֹּשׁ Mic. 7, 16; or when the cause is a hindrance, i. e. *from* לֹא נִסְפָּר Ex. 15, 23, שָׂמַח 6, 9 meaning *from*; also in the sense of *because*, as מִבְּלִי, מִבְּלִי *because not*, especially in dependence on a verb, i. e. *before the infin.*; as מֵאֲהָבָה *because he loved* Deut. 7, 8 (see signif. 5). c) when the cause has arisen from one who is mentioned as the author; hence in the phrases מִפִּי 2 Chr. 36, 12 *according to command*, מִפְּטֵי *according to edict* Jon. 3, 7; fig. in מִדְּרָגָם Ez. 7, 27 *according to their behaving*. — 5. To the various uses of מִן before nouns belong its manifold applications before the infin. constr. a) in

a negative sense meaning *that not*, when it depends on the verbs נִשְׁמַר (to beware), הִקְיָא לֵב (to turn away the heart), שָׁמַר דָּרֶךְ (to observe the conduct), יִסַּר (to dehort), מָאָס (to reject), כָּסַר (to be shut up), שָׁלַח (to send off), שָׁכַח (to forget) &c., mere removal from a thing being expressed. So e. g. מִדְּרָבָר GEN. 31, 29 *that thou speakest not*, מִקְרָאָה 27, 1 *that they do not see*, מִעֲבָרָה Num. 32, 7 *that they do not pass over* &c.; so too מִרְחָם Is. 49, 15 *away from having pity*, i. e. *so that she should not have pity*; מִמְּקָאָה 54, 9 *away from wrath*, i. e. *that he be not angry*. But instead of the infin. constr. a noun is sometimes put with the same meaning, as מִמְּלִיכָה 1 SAM. 15, 23 *so that thou dost not reign* = מִמְּלִיכָה; מִגִּוִּיר Jer. 48, 2 *so that they are no longer a people*, = מִמְּדִינָה; מִמְּאִישׁ 52, 14 *so that he was no more a man*, = מִמְּדִינָה; even a finite verb is once used in this sense, as מִן יִקְוִימוּ Deut. 33, 11 *that they do not rise* (LXX, Vulg.). b) expressing the time from which something has taken place, e. g. מִשְׁמִינִי Is. 44, 7 *since I established*; מִן מֵי יָם Job 20, 4 has the same meaning, only the infin. מֵי יָם is used for it; *after*, as מִדְּרָבָר Ps. 73, 20 *after awaking*. c) expressing the cause, hence meaning *because*, *on account of*, as Deut. 7, 8 *because God loves you*. — 6. מִן stands before many nouns which become adverbs, prepositions and particles by that very means. In such case, it may be taken indeed in the significations mentioned above; but it loses its proper meaning entirely, and therefore this application must be adduced specially. Here belong a) where מִן gives prominence to the local aspect whence a thing is conceived of, corresponding to the German *-halb*: as מִעַל *above*, מִתַּחַת *underneath*, מִחוּץ *without*, מִבְּרִית *in or within*, מִעֲבָרָה *beyond or over*, i. e. *on the other side* Deut. 30, 13, somewhat different from מִעֲבָרָה. Here belong also those local designations in which מִן is intended to express distance or separation, as מִצָּפוֹן *on the north*, מִיְּמִין *on the right of*; or where it con-

tains in itself the expression of the German *-her*, as *מִמָּוֶל*, prop. *from over against*, i.e. *from the opposite side, opposite, over against*; then in local descriptions generally, as *מִצָּבֵר* *over* JUDGES 7, 25, *מִהַלְלָאָה* *on the other side*, *מִסָּבִיב* *round about*, *מִבְּעַד* *about, along, from a distance, afar*. The same is the case before prepositions, which either have ל, as *מִלְמַטָּה* prop. *from below*, Latin *inferne*, *מִלְמַעְלָה* prop. *from above*, Latin *superne*, hence *beyond*; or not, as *מֵאַחֲרֵי* *from behind*, *מִלְפָּנֶיךָ* *from before*; these are already interchanged with *לְנֶגְדְּךָ*, *לְפָנֶיךָ*, when the original signification is lost. b) in order to denote exactly from what part or side of a thing motion proceeds, as *מִבֵּין* Ps. 104, 12 *between*, prop. *forth from between* (the branches), *מֵאַחַד* *from*, prop. *from with*, *מֵעַם* *from*, prop. *from the side of* ... (according to the distinction between *אַחַד* and *עַם*), *מִתּוֹךְ* *out of*, prop. *from the midst of*; *מֵעַל* *away from*, if עַל must stand elsewhere (which see); *מִתַּחַת* *away from under* Ex. 6, 6, where *תַּחַת* stands elsewhere; and so *מֵאַחֲרֵי*, *מִלְפָּנֶיךָ*, *מֵאַחֲרָיִךְ* Mic. 2, 8, *מֵאַחֲרָיִךְ*. — 7. Sometimes ל appears before מֵ, in order to give, in expressive or emphatic language, prominence to the last point with which a thing begins, *from*, Germ. *von ... her*, Lat. *inde a*, e. g. 2 KINGS 23, 2 *from* (לְמֵן) *small even unto* (וְעַד) *great*; JUDGES 19, 30 *from that day* ... *unto this day*, and without being carried farther by וְעַד in *לְמִדְּרוֹק* *from afar* Is. 37, 26. On *מִמְּבִיט*, see ל p. 718 b.

As to the form of מֵ, it is to be regarded as a construct state of מֵן (which see); especially since the Arab. *بعض* (part, piece) is sometimes interchanged with it; the Ar. *مِنْ*, Syr. *ܡܢ*, Phenice. מֵן is the same vocable; and is pronounced along with the next word in such a way, as that the *n* is lost, just as in Hebrew.

מֵן (with *suff.* מֵנִי, מֵנֶךְ, מֵנָה, מֵנָה) *Aram. prep.* same as Hebrew מֵן: 1. *from*, denoting the source whence a

thing comes EZR. 4, 21; the cause by which, therefore *on account of*, *because* DAN. 3, 22; 5, 19; or the rule according to which a thing is done EZR. 6, 14; 7, 23; hence the adverbs מֵן קֶשֶׁת DAN. 2, 47 *of a truth*, prop. *after or according to truth*, i.e. *truly*; מֵן בְּיָדֶיךָ 2, 8 *of a certainty*; so also *from, of, after* certain verbs DAN. 4, 13; 5, 19; EZR. 7, 26. — 2. expressing intensity or increase of the usual meaning, *above, more than* DAN. 2, 30. — 3. in a partitive sense DAN. 2, 33. — Its combinations with prepositions are מֵן לְרֵחַ *from the side of one*, מֵן בְּרֵחַם *from before one*, מֵן אֲחֵרֵיךְ *from that time, from the time at which &c.*

מֵן (מֵנִי) see מוֹנֶה.

מִנָּה (Targ. מֵנִי; 3 *perf.* מִנָּה, *part. pass.* מִנָּה, מִנָּה) *Aram. tr.* prop. *to split, to divide, to separate*, hence metaphor. 1. *to number* (what consists of parts), DAN. 5, 26 *God has numbered thy kingdom*, i.e. the days of thy reign. — 2. prop. *to separate, hence to complete* 5, 25, *parall.* with אֲשַׁלֵּם. Deriv. מִנֵּן.

Pa. מִנֵּי (*imper.* with the accent drawn back מִנֵּי) prop. *establish, to determine, hence to appoint*, with accus. of the person DAN. 3, 12, *to constitute* EZR. 7, 25, with לְ *over a thing* DAN. 2, 49.

מִנְחָוֶה see מִנְחָה.

מִנְחִינָה (from מִנֵּן) *f.* a song of derision LAMENT. 3, 63, same as מִנְחִינָה, which in this meaning is interchanged with מִלָּה (talk) וְעוֹקֵךְ (scorn) JOB 30, 9; LAMENT. 3, 14.

מִנְדֵּר (in mss. also מִנְדֵּר, see הִנְדֵּר *be-longing to יָרִי and under יָרִי*) *the being scared, hunted, abhorred, cast out* 2 SAM. 23, 6.

מִנְדָּה (a resolved form of מִנְדָּה = מִנָּה, hence *from מִנְדָּה*, not *from מִנְדָּה*) *Aram. f. tax, tribute* EZR. 4, 13; 7, 24.

מִנְדָּע (def. מִנְדָּעָה, with *suff.* מִנְדָּעִי; *Aram. m.* same as מִנְדָּע in Hebrew (resolving Dagesh into Nun) *knowledge, wisdom* DAN. 2, 21; 5, 12; *the understanding* (of a man) 4, 31 33. The name *Mendaeans* (מִנְדָּעִי) means Gnostics.

מָנָה (*part.* מוֹנֶה, *inf. constr.* מְנִיחַ, *imp.* מְנִיחַ, *fut.* יִמְנֶה) *tr.* prop. to split, to divide, to separate, hence 1. *to number*, which is a dividing into parts NUM. 23, 10; 2 SAM. 24, 1; 2 KINGS 12, 11; מוֹנֶה *numberer* (of herds), i. e. *overseer* JER. 33, 13. — 2. *to appoint*, with לְ to a thing Is. 65, 12, with an assonance to מְנִי (65, 11). — 3. *to allot, to determine, to dispose*, meanings in Kal which are still preserved only in derivatives. Deriv. מְנִיחַ, מְנִיחָה, מְנִיחָה (*pl.* מְנִיחִים), מְנִיחָה, perhaps also מְנִיחָה (which see), and the proper names מְנִיחָה, מְנִיחָה, מְנִיחָה, מְנִיחָה.

Nif. מְנִיחָה (*inf. c.* מְנִיחָה; *fut.* מְנִיחָה) *to be numbered* GEN. 13, 16; 2 CHR. 5, 6; *to be numbered with, reckoned to, with* אֶחָד Is. 53, 12; *to be appointed, established* ECCLES. 1, 15.

Ph. מְנִיחָה (*imp. ap.* מְנִיחָה, *fut. ap.* יִמְנֶה) *to dispose, to appoint*, with לְ of the person DAN. 1, 5, and accus. of the object 1, 10; *to constitute* JOB. 2, 1; 4, 6 7 8; *to allot* JOB 7, 3; *to set, with* עַל over a thing DAN. 1, 11; *to give, to occasion*, meaning *to order*, Ps. 61, 8 *cause* (מֶנֶן) *that grace and truth may protect him*; but as מֶנֶן is superfluous here and not necessary to the sense, some take it for a Masoretic gloss (יִמְנֶה i. e. מְנִיחָה) *to* יִמְנֶה.

Puh. מְנִיחָה (*part.* מְנִיחָה, *pl.* מְנִיחָה) *to be appointed, set over, with* עַל 1 CHR. 9, 29.

מְנִיחָה (*constr.* מְנִיחָה, *plur.* מְנִיחָה, once מְנִיחָה and מְנִיחָה, with *suff.* מְנִיחָה, from מְנִיחָה) *f.* prop. what is imparted, hence *a giving, a part, a portion*, 1 SAM. 1, 4 5, *a gift* NEH. 8, 10 12, *what is due* ESTH. 2, 9, *share* EX. 29, 26; LEV. 7, 33; *figur. lot* JER. 13, 25, but which may also be referred to מְנִיחָה, as מְנִיחָה and מְנִיחָה are better referred to it. Phenic. מְנִיחָה, in *pl.* מְנִיחָה (Sid. 5, 4 8), *a treasure, a fortune, riches*, as Arab. مَنِيح (comp. מְנִיחָה). The Aram. מְנִיחָה, מְנִיחָה, may also have arisen out of a reduplication of the root מְנִי (but see מְנִיחָה).

מְנִיחָה (*pl.* מְנִיחָה) *m.* prop. a counting off, a determining, measuring, e. g. of number, weight; concrete *a weight, con-*

sisting of a hundred common, 50 sacred שֶׁקֶל in silver (an Attic mina), different in gold and in copper Ez. 45, 12 (hence the triple division there), but where there is a mistake in the numbers 20, 25 and 15; 1 KINGS 10, 17, for which 2 CHR. 9, 16 has מְנִיחָה (as we should read for מְנִיחָה); EZR. 2, 69; NEH. 7, 71 72. The *maneh* is the sixtieth part of a talent, as Boeckh (Metrol. Untersuch. p. 52) has shewn. Since the Hebr. talent (כֶּכֶר) had 3000 sacred shekels, the *maneh* must have had 50. — As a Semitic word belonging to the department of weights, it came to Greece through the medium of Phœnician traders in the form מְנִיחָה, μνᾶ, μνέα, μνάα; and through the same medium it was transplanted to Egypt. (The word is found in hieroglyphic writing, and in Coptic under the form εμνα, εμνα.) Syr. مَنِيح, مَنِيح, Ar. مَنِيح the same.

מְנִיחָה (only *pl.* מְנִיחָה) *m. a part, pl. parts, times, vices* GEN. 31, 7 41.

מְנִיחָה Aram. see מְנִיחָה.

מְנִיחָה (*constr.* מְנִיחָה) *masc. the driving*, 2 KINGS 9, 20; modern Hebrew מְנִיחָה (*pl.* מְנִיחָה) *figur. conduct, manner, use.*

מְנִיחָה Ps. 68, 24 see מְנִיחָה.

מְנִיחָה (*pl.* מְנִיחָה; from מְנִיחָה) *fem. a hollow*, which was dug at first JUDGES 6, 2; prop. a light-hole, from מְנִיחָה to lighten; not connected with the Arab. مَنِيح (channel, foss).

מְנִיחָה (*constr.* מְנִיחָה; from מְנִיחָה) *masc. a shaking, a nodding*, of the head Ps. 44, 15, as a gesture of scorn, comp. 22, 8.

מְנִיחָה (*c.* מְנִיחָה, from מְנִיחָה) *m.* 1. *rest, resting* 1 CHR. 6, 16, opposite of מְנִיחָה; *security* LAMENT. 1, 3; *repose* Is. 34, 14; concrete, *a place of rest* GEN. 8, 9; DEUT. 28, 65; *providing* RUTH 3, 1. — 2. (from מְנִיחָה; *Bestower*, viz. Jah is) *n.p.m.* JUDGES 13, 2.

מְנִיחָה or מְנִיחָה (with *suff.* מְנִיחָה) *חֵדוּ, חֵדוּ; pl.* מְנִיחָה; from מְנִיחָה) *f.* 1. *a rest, quiet dwelling* Is. 28, 12, parallel מְנִיחָה; *peace*, אֵישׁ מְנִיחָה 1 CHR. 22, 9 *a man, who*

rejoices in peace, or *who creates peace*, opposite of מְלָחָמָה (1 CHR. 28, 3); *ease, refreshing continuance*, hence מְנוּחָה Ps. 23, 2 *water of refreshing*, i. e. at which one stays with comfort; *consolation, comfort*, 2 SAM. 14, 17; *alleviation of pain* JER. 45, 3. — 2. Concrete, *place of rest, lodgment* (by marriage) RUTH 1, 9, comp. 3, 1; *settlement* GEN. 49, 15 (parallel אָרֶץ נָחָם), where נָחָם is a noun; *resting-place* MIC. 2, 10; NUM. 10, 33; *habitation* IS. 32, 18, מְנוּחָה Ps. 132, 8 14 *dwelling-place of God*, i. e. *the temple*, also called מְנוּחָה *place of Jehovah's rest* IS. 66, 1, or מְנוּחָה בֵּית 1 CHR. 28, 2; *residence*, of the Messiah IS. 11, 10; *resting-place of Israel*, i. e. *the holy land* DEUT. 12, 9, 1 KINGS 8, 56, also because God dwells there Ps. 95, 11. — 3. *a sinking down*, of דָּבַר זֶכֶח. 9, 1, as נִיחָה was applied to יְרוּשָׁה and חֲמָה (IS. 11, 2; EZ. 5, 13). מָן in JER. 51, 59 is difficult, expressing an honourable office near king Zedekiah, whose superior (שָׂר) was one שָׂרִיד. According to the Targ. (חֲמִירָתָא) and LXX מָן is = מְנוּחָה signifying one who is set over the gifts to be received and to be given; according to the Syr. מָן means *couch*, hence *supreme of the couches, chamberlain*. Better to take מָן as *the down-sitting*, he that is appointed over the resting-places on a journey, *travelling-marshal*. — 4. (*resting-place*) *n. p.* of a locality in Benjamin, as far as which the Israelite army, retreating in a feigned flight, enticed the Benjamites; more definitely marked by מְנוּחָה לָכָה JUDGES 20, 43. The same place is called מְנוּחָה 1 CHR. 8, 6 (which see), or also חֲצִי הַמְנוּחָה (*midst of the resting-place*) 1 CHR. 2, 54.

מְנוּחָה (only *pl.* with *suff.* מְנוּחָהִי) *m. pl.* same as מְנוּחָה *rest* PS. 116, 7.

מְנוּחָה (*def.* מְנוּחָה) *Aram.* see מְנוּחָה.

מָנָה (from מָנָה to separate from, to divide off, to reject, to despise, as in Ethiop.) *masc. a bold, insolent, refractory one*, PROV. 29, 21 *if any one brings up his slave delicately from childhood, he will be a refractory one in the end* (Symm. Vulg.);

Phenic. מָנָה (Kit. 3, 2) *n. p. m.* According to others = מָנָה *offspring, son*, which is not less suitable to the context.

מָנוּס (with *suff.* מְנוּסִי, from נָס) *m.* 1. *flight, fuga; escape*, מָנוּס מִן to flee JER. 46, 6; מָנוּס אֶבֶר *flight is frustrated* 25, 35; AM. 2, 14 *and escape is vain even to the swift-footed*. — 2. *place of flight, refuge*, hence applied to God PS. 59, 17; 2 SAM. 22, 3.

מְנוּסָה (*constr.* מְנוּסָה, from נָס) *fem.* *flight, haste*, IS. 52, 12 *and in haste ye shall not go out* (as from Egypt); LEV. 26, 36 *flight from the sword*.

מְנוּרָה (*constr.* מְנוּרָה; from נָר II. which see) *m. prop. a plough-share*, with which one furrows the field; Arab. نِيم, Syr. نِمْ; then *a weavers' beam* 1 SAM. 17, 7 (LXX μέσαστρον, written wrongly from μεσάντρον), 2 SAM. 21, 19; 1 CHR. 11, 23; 20, 5, with which a great spear or its staff is compared; Kimchi הָאֵרֶן הַמְנוּרָה. For this meaning there is in Ar. منول, and in Syr. نِمْ, interchanging *r* and *l*.

מְנוּרָה and מְנוּרָה (*constr.* מְנוּרָה; *plur.* מְנוּרָה; from נָר I.) *fem. a candlestick*, 2 KINGS 4, 10, especially that in the tabernacle EX. ch. 25; 2 CHR. 4, 20.

מְנוּרָה (with Dageesh in Nun, because it was looked upon as arising out of מָנוּר; *plur.* with *suff.* מְנוּרָהִי; see מָנוּר and מָנוּר) *m. a troop, a host, a host of mercenaries*, NAH. 3, 7 *thy mercenary crowds (מְנוּרָהִי) are like an army of locusts*. In vs. 16 and 17 the mercenary army appears to be denoted by three technical names, by מְנוּרָה *foot-soldiers* (comp. מְנוּרָה EX. 12, 37; Ar. مَرَكِل *foot*), מְנוּרָה (which see), and מְנוּרָה. — The explanation by מְנוּרָה *princes* (Syr.) or *crowned ones* (Kimchi) is unsuitable, since masses of troops are spoken of.

מָנָה (not used) *tr. prop. to distribute, to divide out, to deliver*, a collateral form of מָנָה (which see); hence *to make a present of, to give, to bestow*, Arab. مَنَح.

Deriv. מְנוּחָה, and the proper name מְנוּחָה.

produced. This grain was taken to Tyre by Hebrew traders Ez. 27, 17.

מְנִלָּה (with suff. מְנִלָּהָ; from נָלָה *m.* possession, riches, property, as *Ibn Koraish* took the word, comparing it with the Ar. مَنَال (the same). It occurs only in Job 15, 29 and their riches do not sink down to the earth, i. e. the branches of their trees, the ears in their fields are not so heavy as to bend down to the earth; the suffix ךָּ refers to רָשָׁע as a collect. — But as a stem נָלָה with the meaning of the Ar. نَالَ (to reach to, to attain to) does not appear in Hebr. at all, *Ibn Saruk*, *Kimchi* and others have taken נָלָה as a variant of נָלָה (by interchange of כ and נ; comp. נָסָה Ex. 17, 16 for נָסָה Jos. 15, 62 for נָסָה), and understood מְנִלָּה either = מְכַלָּה or מְכַלָּה with the meaning of מְכַלָּה (end, issue, death), one ms. having even מְכַלָּה; or it has been read מְנִלָּה from מְנִלָּה (*Peshito*), צָלָה (LXX), מְנִלָּה (Vulg.), מְנִלָּה (*Meier*), מְנִלָּה (*Ols-hausen*), מְנִלָּה (Fürst). But the reading מְנִלָּה is to be preferred. *Gesenius* adopting this last, takes מְנִלָּה as = מְכַלָּה translating their fold, i. e. their flocks.

מְנַן (not used) tr. 1. to separate, divide, split, part, sunder; deriv. מָן, מָן (pl.). — 2. same as מָנָה (which see), to distribute, to allot to, to make a present of; whence (according to some) מְנִי (Ps. 45, 9), מָן and the proper name מְנִי. — 3. to separate, withdraw, from a thing, i. e. to resist, to oppose, to be refractory; deriv. מָנָן (according to some). For the explanation of the stem comp. the Ar. مَان (to hold off, to divide, to separate), مَان (to split, to separate, to furrow), مَان to distribute to.

מְנִסָּה see מְנִסָּה.

מְנַע (part. מְנַע, imp. מְנַע, fut. מְנַע) tr. to withhold, keep back, prevent, debar, Ez. 31, 15; with מָן of the person, to keep at a distance from, to hold off from one, i. e. to shut up a thing from

one, to obstruct, Jer. 5, 25; to keep, to save, with accusat. of the object and מָן of the thing from which 2, 25; to refrain 31, 16; to keep back, to refuse Ps. 21, 3, Prov. 11, 26, with מָן of the person 1 Kings 20, 7; Jer. 42, 4; to keep off, followed by an infin. with מָן 1 Sam. 25, 26 34; to keep afar off Prov. 1, 15; to refuse Job 22, 7, seldom with ל of the person Ps. 84, 12; to withdraw, the sword (accusat.) from blood (מָן) Jer. 48, 10. Derivat. the proper names מְנַע, מְנַע.

The stem מְנַע (Arab. مَنَعَ to refuse) has for its organic root מְנַע, Arab. نَع, نَا (hence the reduplicated forms نَعْنَع to stand off, to withdraw, نَهْنَه to bar, نَهَا to hinder &c.), and is connected with נָא (נָא) to refuse, to hinder. See מְנַע.

Nif. מְנַע (fut. מְנַע) to be withheld, with מָן of the person Jer. 3, 3; to be reserved Num. 22, 16; to be withdrawn, with מָן Job 38, 15.

מְנַעַל (from נָעַל) *m.* a lock, Song of Sol. 5, 5; Neh. 3, 3.

מְנַעִים see מְנַעִים in מָן 3.

מְנַעַל (in the first instance from נָעַל, as מְנַעַל from מְנַעַל, מְנַעַל from מְנַעַל) *m.* the shoe, shoes, a figure of safe going Deut. 33, 25, attaching itself to מְנַעַל preceding.

מְנַעִים (pl. מְנַעִים, with suff. מְנַעִים) from נָעַם delightful, precious, of food Ps. 141, 4.

מְנַעֲנָע (only plur. מְנַעֲנָעִים, arising from the redupl. form of נָעַע) *m.* pl. the name of a musical instrument, the sistrum, so called from the shaking of the little iron sticks (as σείστρον from σείω) 2 Sam. 6, 5. חֲצֹצְרוֹת (trumpets) stands in 1 Chr. 13, 8 instead. The LXX seem to have read חֲלִילִים (flutes); the Targ. and Syr. have חֲלִילִין, quadrants.

מְנַקִּית (pl. מְנַקִּית, with suff. מְנַקִּית) from נָקָה I. f. a vessel for libation or sprinkling, a sacrificial dish Ex. 25, 29;

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מָסָד (from מָסַד *masc. a foundation, ground*, 1 Kings 7, 9.

מִסְדָּרוֹן (with *a* of motion מִסְדָּרָה; from סָדַר *m. prop. place of rows of pillars, hence a porch, portico* JUDGES 3, 23. The Targ. אֲבָסְדָּרָא, i. e. ἄβσδρα (a hall for meetings), LXX προσάς (an ante-chamber), Vulg. posticum (a back-chamber), Syr. ξυστόν (an open portico) are only conjectures. Comp. שִׁדְרָה.

מָסָה (Kal unused) *intr. to melt, to dissolve*; identical in its organic root מָסָה with that in מָס I. (see מָסָה II., מָסָה I., מָסָה II. (to מָסָה Is. 5, 13), מָסָה (מָסָה), and with *m* changed into *n* in מָס I. (which see); comp. Aram. מָסָה, מָסָה. Derivat. מָסָה (מָסָה) according to some, and מָסָה (Kimchi).

Hif. הִמְסָה (3 *pl.* הִמְסָה after the Aramaean manner; *fut.* יִמְסָה, with *suff.* יִמְסָה; *apoc.* יִמְסָה) *to cause to melt, to dissolve*, קָרָה Ps. 147, 18; *to cause to flow*, i. e. *to moisten copiously* 6, 7; *to break up, to destroy* 39, 12, like מָסָה 58, 8; *figur. with לָב to cause the heart to melt, i. e. to make it timid, fearful* JOSH. 14, 8.

מִסָּה (constr. מִסָּה, *pl.* מִסָּה; from מָסָה) *f. 1. prop. trial, temptation, searching, hence a wonder, the testing of a thing, coupled with מָסָה, מָסָה DEUT. 4, 34; 7, 19; 29, 2; that by which God tries and convinces men, suffering, misfortune* JOB 9, 23, like *νερασμός* in the New Testament. — 2. *the temptation of God by men, i. e. murmuring against him; hence the name of a place in the desert* EX. 17, 7; DEUT. 6, 16; 9, 22; 33, 8 and also Ps. 95, 8; parallel מִסָּה.

מִסָּה (constr. מִסָּה, a feminine noun formed from מָסָה) *f. prop. measurement, number, concrete what is measured off, appointed, allotted; used as a prepos. in the construct state according to measure, according as*, DEUT. 16, 10; Aram. מִסָּה, מִסָּה the same; in Targ. for מָסָה.

מִסָּה (from מָסָה) *m. a covering for the face, a veil*, EX. 34, 3, Targ. אֶפֶס מִסָּה.

מִסָּה (from מָסָה I = מָסָה to hedge about) *fem. a thorn-fence or hedge* MIC. 7, 4.

מִסָּה (from מָסָה) *m. prop. a driving off, removing, hence the relieving, of a מִסָּה* 2 KINGS 11, 6; according to others, according to custom, from מָסָה, נָסַח (to give over, to deliver up), but which is less suitable.

מִסָּה (from מָסָה) *m. trade, traffic* 1 KINGS 10, 15.

מִסָּה (*inf. constr.* מִסָּה) *tr. same as מָסָה (which see) to mix, wine, especially to mix it with spices, i. e. to spice, to make it more fiery* PROV. 9, 5, Is. 5, 22, *to pour in* 19, 14 (*figur.*); Ps. 102, 10 (*figur.*). Derivat. מִסָּה, מִסָּה. The organic root is מָסָה, מָסָה, also found in מָסָה, מָסָה, but which is not identical with the Sanskrit *miç*, Greek *μίσγειν*, Latin *misc-ere*, since the sibilant here is not original.

מִסָּה (from מָסָה) *m. spiced wine* Ps. 75, 9.

מִסָּה (constr. מִסָּה; from מָסָה, like מָסָה, מָסָה from מָסָה, מָסָה, *prop. after the form (מִסָּה) m. a covering*, 2 SAM. 17, 19; *a curtain* EX. 26, 36; 40, 5, *fully covering of protection* Ps. 105, 39; *to take away the covering* Is. 22, 8, i. e. *to allow to be seen*.

מִסָּה *f.* see מִסָּה and מִסָּה.

מִסָּה (only with *suff.* מִסָּה) *f. a covering* EX. 28, 13, which, however, is unsuitable; it is better therefore to read מִסָּה (from מִסָּה = מִסָּה), *thy image-work*.

מִסָּה (constr. מִסָּה; *plur.* מִסָּה, with *suff.* מִסָּה) *fem. 1. (from מָסָה I) a fount, cast, therefore a genitive to מָסָה* EX. 32, 4, אֱלֹהִים (idols) 34, 17, אֱלֹהִים NUM. 33, 52; also מָסָה alone, *a molten image, an idolatrous image, made of cast metal* DEUT. 9, 12, Hos. 13, 2, Is. 42, 17, Ps. 106, 19, coupled with מִסָּה HAB. 2, 18; different from מִסָּה

JUDGES 18, 17, פָּסַל DEUT. 27, 15, פָּסַל
2 CHR. 34, 3; while מַסְכּוֹת 1 KINGS 14, 9
is in apposition to אֱלֹהִים מַסְכּוֹת אֱלֹהִים
אֱלֹהִים Is. 30, 22 the golden covering
of a cast-image, which was even of
baser metal sometimes. — 2. (from
נָכַךְ II.) a weaving together, a twisting
together, hence league, covenant, Is. 30,
1, parallel עֲצָה עֲצָה; covering, with
which mourners covered themselves 25,
7, parallel לוֹת; accordingly the pro-
verbial expression arose הַמִּסְכָּה צָרָה
מִהַחֲבֵנֶיךָ 28, 20 the covering is narrow
in proportion to the being wrapped in it,
i. e. too narrow for this purpose; the
situation is inconvenient.

מָסַךְ (from נָכַךְ to be bowed, low,
poor, which see) *m. prop.* an abstract,
the state of being bowed, the state of
being low, hence concrete a poor, wretch-
ed one, fig. as in the case of זָכָר an upright
one ECCLES. 9, 16, but commonly used
like an abstract as genit. יָלַד 4, 13, אִישׁ
9, 15. Ar. مَسْكِين, مسكين, Maltese
מַסְכֵּן, Aram. מַסְכֵּן (Targ. for עָנִי),
مَسْكِين the same. From the Arab. has
arisen the Italian meschino, meschinello,
French mesquin, subst. mesquinerie (po-
verty), Portug. mesquinho, subst. mes-
quinhez. Deriv.

כָּן (Kal unused) *denom. intr.* to be a
מַסְכֵּן.

פֹּה כָּן (part. מַסְכֵּן) to become a מַסְכֵּן
Is. 40, 20, who has become a מַסְכֵּן in
his offering (פָּרוּר), i. e. who cannot
spend much.

מַסְכֵּנִי (from כָּן) *fem. poverty,*
neediness, DEUT. 8, 9.

מַסְכֵּנִי see מַסְכֵּנִי.

מַסְכֵּנִי (only pl. מַסְכֵּנִי, from כָּן
= פָּנִים) *fem. prop.* place of gathering to-
gether, the productions of a country,
store 2 CHRON. 16, 4; 17, 12; 1 KINGS
9, 19.

מַסְכֵּנִי (from נָכַךְ II.) *fem. the web,*
which is still on the weaver's beam; the
warp of a web JUDGES 16, 13 14.

מַסְכֵּנִי (from סלל I. after the form

מַסְכֵּנִי, constr. מַסְכֵּנִי, with suff. מַסְכֵּנִי;
pl. מַסְכֵּנִי, with suff. מַסְכֵּנִי)
*f. a heaped up thing, a causeway, a high-
way, on which it is easy to walk* Is.
11, 16; 33, 8; 40, 8; generally street,
road, which is raised 62, 10 or height-
ened 49, 11; a way 7, 3; 36, 2; JER.
31, 21; course JUDGES 20, 31 32 45, of
the wicked Is. 59, 7, of the stars JUD-
GES 5, 20; the march of locusts Jo. 2, 8;
metaphor. walk, manner of life PROV.
16, 17, cognate in sense with אֶרֶץ, דֶּרֶךְ;
festival-march or procession (to Jerusa-
lem) Ps. 84, 6; staircase, stairs, ascent,
by raised wainscoting (Rashi) 2 CHR. 9,
11 (= סָלַם), for which 1 KINGS 10, 12
has מַסְכֵּנִי from סָלַם = צָדָר.

מַסְכֵּנִי *m. same as* מַסְכֵּנִי Is. 35, 8.

מַסְכֵּנִי (only pl. מַסְכֵּנִי, from סָלַם
to be pointed) *m. a nail, a pin, for fasten-
ing a thing* Is. 41, 7. In 1 CHR. 22, 3
מַסְכֵּנִי stands instead, from מַסְכֵּנִי. Ar.
مَسَار the same, and Aram. denomin.
מַסְכֵּנִי.

מַסְכֵּנִי see מַסְכֵּנִי.

מַסְכֵּנִי (only plur. מַסְכֵּנִי, once
מַסְכֵּנִי) *fem. =* מַסְכֵּנִי JER. 10, 4, once
מַסְכֵּנִי (from מַסְכֵּנִי) 2 CHRON. 3, 9;
ECCLES. 12, 11 and they are fastened
(מַסְכֵּנִי) like nails, i. e. fixed by scripture.
דֶּבֶר הַכְּתוּבִים refers to מַסְכֵּנִי.

מַסְכֵּנִי see מַסְכֵּנִי.

מָסַח I. (Kal only in *inf. constr.* מָסַח)

intr. to melt, to dissolve, to perish, of a
sick person Is. 10, 18; identical in its
organic root with that in מָסַח II.,
מָסַח; on the contrary the noun מָסַח (which
see) is to be referred to מָסַח (מָסַח) or
מָסַח (which see) with the same signifi-
cation.

Nif. מָסַח (once מָסַח Ez. 21, 12, in
pause מָסַח, 3 pl. מָסַחו; *inf. constr.* מָסַח;
fut. מָסַח, and מָסַח Job 7, 5, מָסַח Ps.
58, 8, if מָסַח II. is not to be adopted for
it) to melt, to dissolve, of manna Ex. 16,
21, wax Ps. 97, 5; to be loosened, of the
ligaments, that hold the body together

22, 15; *to be floated away*, of mountains Is. 34, 3 (comp. Am. 9, 13); Mic. 1, 4; figur. *to become lean, to be diseased*, of cattle 1 SAM. 15, 9 (see מִבְּזָה); *to be loosened*, of fetters JUDGES 15, 14; *to despair* NAH. 2, 11; Is. 13, 7; 19, 1. Derivat. מִסָּה; on the contrary מָס and מִסָּה are from מָסַס II.

Hif. מִסָּה (3 pl. מִסָּהוּ) *to make faint*, לבָּ DEUT. 1, 28.

מָסַס II. (not used) tr. prop. *to split, to divide, to separate, to sunder*, hence metaphor. *to number, to measure, to distribute*, of a tax, the same metaphor being found also in מָס. Deriv. מָס, מִסָּה.

The organic root מָס is also in מָסַס (מָסַס), *to separate, to divide*, Ar. مَسَّ *to separate, to pick out*, therefore *to be clean* (in مَصْص); on the contrary מָס proceeds from another point of view.

מָסַס (also מָסַס with weaker junction; pl. מִסָּסִים, constr. מִסָּסִי, with suff. מִסָּסִי, m. 1. (from מָסַס) *a departure, breaking up, journey* NUM. 10, 2, GEN. 13, 3, hence *a journey-station*, NUM. 10, 28, *a going before* DEUT. 10, 11. — 2. *the breaking loose, the springing away*, of a stone, i. e. *the preparation, the dressing of it*, 1 KINGS 6, 7 *built of completed and prepared stones*, so that מָסַס merely describes שֶׁלֵּמָה more exactly; yet the word also meant *quarry*, as the Phenice. מִסְסָא (Missua) is a n.p. of a Zeug. city where were stone-quarries (Strabo 17 p. 834); so too the proper name of a mountain there; then Hif. מִסָּסִי means *to break out*, of stones. — 3. (from מָסַס, like מָסַס, מָסַס from מָסַס) *a dart*, JOB 41, 18, Targ. מָסַסִּי; it may come, however, from מָסַס.

מָסַס (from מָסַס II. = מָסַס or מָסַס, comp. Phenice. n. p. מִסְסָא = מִסְסָא *a fortunate one* m. *a footpath*, i. e. *a narrow way* distinguished by a raised panel 1 KINGS 10, 12, for which 2 CHR. 9, 11 has מִסְסָא).

מָסַס (constr. מִסָּסִי, with suff. מִסָּסִי, from מָסַס) m. *mourning* AM. 5, 16 17,

lamentation MIC. 1, 8, *wailing* GEN. 50, 10, coupled with מָסַס and מָסַס ESTH. 4, 3; oppos. to מָסַס Ps. 30, 12; *wailing for the dead* ZECH. 12, 10, with מָסַס of the person; or simply in the genitive 12, 11.

מִסָּפָה (from מָסַס) m. prop. *hodge-podge*, hence *fodder for cattle* GEN. 42, 27; coupled with מָסַס (straw, litter) 24, 32, JUDGES 19, 19; comp. מָסַס.

מִסָּפָה f. 1. (from מָסַס I.) same as מָסַס, prop. what attaches itself to, *scurf*, scab LEV. 13, 6-8. — 2. (pl. מִסָּפָה, from מָסַס II. = מָסַס) *a covering, kerchief, cloth*, for wrapping the head, to appear an oracle-giver by that means EZ. 13, 18 21; as lying prophets at an earlier period wore a hair-mantle, to procure easier acceptance of their false oracles ZECH. 13, 4. מִסָּפָה may have been an earlier expression for the modern Hebrew מָסַס (a prayer-covering).

מָסַס (constr. מִסָּסִי, with suff. מִסָּסִי, m. 1. (from מָסַס) *a telling, narrative, narration* JUDGES 7, 15. — 2. *number* 1 CHR. 27, 24, EX. 16, 16, and in this sense the phrases מָסַס מָסַס, *there is no number to*, i. e. *the thing is innumerable* JUDGES 6, 5; 7, 12; 1 CHR. 22, 16; or מָסַס מָסַס *without number, countless* SONG OF SOL. 6, 8, put after the noun adverbially. In the accus. as an adverb *in number, according to the number*, EX. 16, 16 *according to the number of your persons*; especially does it stand so after numbers, to comprehend, as it were, the sum of them 2 SAM. 21, 20, comp. Greek ἀριθμῶ, ἀριθμὸν. — 3. *What can be numbered*, hence equivalent to *few, small*, IS. 10, 19 *countable*, i. e. *few, small*, opposite to *innumerable*; so DEUT. 33, 6 *and let his men be (not) countable*, i. e. *let them be many*. In this manner especially in the genit. after nouns, as מָסַס מָסַס JOB 16, 22 *years of number*, i. e. *a few years*; מָסַס מָסַס GEN. 34, 30, מָסַס מָסַס EZ. 12, 16; also as an apposition to the preceding noun, as מָסַס מָסַס NUM. 9, 20 *a few days*. — 4. (from מָסַס; writing) n. p. m. EZR. 2, 2, for which NEH. 7, 7 has מָסַס.

מִסְפֶּרֶת (same as מִסְפָּר 4) *n. p. m.*
 נח. 7, 7; comp. סִפְרָה.

מָכַר (*inf. c. before Makkeph* -מָכַר)
tr. 1. (not used) to separate, to sunder, to cut off, to divide, of a whole, conseq. same as מָצַר (which see), Ar. مَشَرَ (to divide, to sunder, metaphor. to measure), hence (see Nif.) to count off, i. e. to adduce in separate parts; the same application of the fundamental signification being also found in מָנָה, מָסַר, מָסַר; comp. Samar. מָכַר to review, to number, to examine, therefore = Hebrew מָסַר, Syr. مَحَسَّ to reject, to drive away. — 2. to dissolve, to unloose, an union with a person or thing; to practise, to commit, מָסַר Num. 31, 16, with מָ of the person against whom it is committed, this being regarded as a dismission of the מָסַר from self in order to its being committed against another. A farther development of the idea is to deliver up, to expose, to deliver over to, like the Targ. מָסַר, מָסַר, מָסַר; modern Hebrew מָסַרָה, מָסַרָה tradition, Arab. مَسَّ to expose, to give up, a secret. For the organic root מָכַר comp. מָסַר, מָסַר I, & מָסַר.

Nif. מָסַר (*fut.* יִמְסַר) to be counted off Num. 31, 5 (LXX); according to Saadia to be separated.

מִסְרָה (from מָסַר, with *suff.* מִסְרָה) *m.* warning, admonition Job 33, 16, = מִסְרָה 36, 10.

מָסַרָה *f.* only in Ez. 20, 37 I will bring you הַמָּסַרָה, where tradition or מָסַרָה (a band) has been thought of; better = מָסַרָה, מָסַרָה (from מָסַר), a skillet, a pan, same figure as in the case of מָסַר.

מָסַרָה (from מָסַר) *m.* a refuge, with מָ from Is. 4, 6, cognate in sense with מָסַרָה.

מָסַרָה (after the form מָכַתָּב, מָכַתָּב) *m.* prop. the hiding, concealing; concrete object of concealing the face (פָּנִים) i. e. anything abominable, detestable Is. 53, 3.

מָסַרָה (from מָסַר, *pl.* מָסַרָה, with *suff.* מָסַרָה) *m.* hiding-place, lurking-corner

LAMENT. 3, 10; Ps. 10, 9; 17, 12; modern Hebrew a secret.

מָעַר (after the form מָעַר; only *pl.* מָעַרִים, *constr.* מָעַרִי, on the contrary with *suff.* מָעַרִי retaining the מָ; from מָעַרָה) *m. pl.* the bowels, intestines, guts 2 SAM. 20, 10, 2 CHR. 21, 15 18 19, metaphor. the body, the part of the body of the male connected with generation, hence מָעַרָה מָעַרָה to be begotten by one GEN. 15, 4; 2 SAM. 7, 12; the body of a woman, the womb, uterus RUTH 1, 11, GEN. 25, 23, fully מָעַרָה Is. 49, 1; Ps. 71, 6; the stomach, the receptacle of food and drink NUM. 5, 22, JOB 20, 14, EZ. 3, 3, parallel to מָעַרָה; the belly, which one fills 7, 19, of animals JON. 2, 1; the external body SONG OF SOL. 5, 14, comp. מָעַרָה DAN. 2, 32; the heart, as the seat of the affections, of sympathy, of agitation Is. 16, 11; 63, 15, coupled with מָעַרָה; JER. 4, 19; 31, 20; LAMENT. 1, 20; 2, 11; as the seat of the understanding Ps. 40, 9.

Ar. مَعَى, Syr. مَعَى the same.

מָעַרָה (*def.* מָעַרָה, *pl.* מָעַרָה, *def.* מָעַרָה, with *suff.* מָעַרָה) *Aram. m.* the external body DAN. 2, 32.

מָעַרָה (*pl.* with *suff.* מָעַרָה) *m.* work, doing JOB 34, 25; from מָעַרָה.

מָעַרָה *Aram. m.* the same DAN. 4, 34.

מָעַרָה (*c.* מָעַרָה, from מָעַרָה) *m.* density, 1 KINGS 7, 46 in the compactness of the earth, i. e. in the compact, loamy soil.

מָעַרָה (*constr.* מָעַרָה, from מָעַרָה) *m.* the passing over, of מָעַרָה (i. e. chastisement), the coming of blows upon, of the whip Is. 30, 32; transit, over a river, a ford GEN. 32, 23; over a mountain, a pass 1 SAM. 13, 23.

מָעַרָה (*pl.* מָעַרָה, *constr.* מָעַרָה) *f.* 1. (from מָעַרָה) a passage, ford JUDGES 3, 28; 12, 5 6; over a mountain, a pass Is. 10, 29; cognate in sense מָעַרָה. — 2. (from מָעַרָה; only *pl.*) banks, sides, bank-districts, i. e. the localities there Is. 16, 2, comp. מָעַרָה (bank-land, river-land). — 3. a bridge JER. 51, 32.

מַעְבְּרָת (only *pl.* מַעְבְּרוֹת) *f.* a ford
JOSH. 2, 7; transit, pass 1 SAM. 14, 4.

מַעְגָּל (in many mss. מַעְגָּל, constr. מַעְגָּל;
pl. c. מַעְגָּלִים, with suff. מַעְגָּלִיךָ; from עָגַל)
m. 1. a circle, district, Ps. 65, 12 and
thy districts (over which thou ridest in
thunder-showers) drop with fatness. —
2. a round rampart of defence 1 SAM. 26,
5 7, Targ. בְּרִקְמוֹת, χαράκματα, LXX
(1 SAM. 17, 20 cod. Al.) στερογγύλων; comp.
Phenic. מַעְגָּל (Magal) a round
ship-bottom, a round tent (Sallust, Jug.
18, 5); the circular new city of Carthage
(Serv. 1, 421). — 3. (from עָגַל II. to
walk along, go along) a track, way Ps.
140, 6; like אָרַח, נְתִיבָה, אֶרֶץ, figur.
manner of acting, way of life, walk
Prov. 2, 9; 4, 11 26; Ps. 23, 3.

מַעְגָּלָה (*plur.* with suff. מַעְגָּלֹתֶיךָ;
מַעְגָּלֹתֶיךָ) *f.* 1. a round rampart 1 SAM.
17, 20. — 2. a way, path, figur. Prov.
5, 21; Ps. 17, 5.

מַעֵד (*part.* מוֹעֵד, *fut.* יִמְעֵד) *intr.* same
as מַעַד I. (מִיַּד, מִיַּד I. (מִיַּד), (מִיַּד) to waver,
fig. to stand insecurely, to be liable to fall,
of פְּרַסְיִים Ps. 18, 37, 37, 31; without
addition Ps. 26, 1.

pu. מַעֵד (only *part.* מוֹעֵד instead
of מַעֵד) to be made to waver Prov. 25, 19.

hif. מַעֲדִיר (2 *p.* מַעֲדִיר for מַעֲדִיר, to cause to
tremble, מַעֲדִיר Ps. 69, 24; Ez. 29, 7.

מַעֲדָה (after the form מַעֲדָה, from מַעֲדָה I.)
m. ornament, dress, deriv. מַעֲדָה, מַעֲדָה.

מַעֲדָה (after the form מַעֲדָה, from
מַעֲדָה I., constr. מַעֲדָה) *m.* ornament, splen-
dour, of dress (מַעֲדָה), Prov. 25, 20 splen-
dour (מַעֲדָה should be read) of dress in
a cold day, which is considered pre-
posterous.

מַעֲדָה (from מַעֲדָה Jah is ornament)
n. p. m. Ezr. 10, 34.

מַעֲדָה (the same) *n. p. m.* Neh. 12, 5;
12, 17 wrongly written מַעֲדָה, מַעֲדָה.

מַעֲדָה (*plur.* with suff. מַעֲדָתֶיךָ; from

עָן I.) *m.* something lovely, dear, i. e.
tender children, Jer. 51, 34 he has filled
his belly with my dearest ones; most
mss. read מַעֲדָה from עָן, which is the
same; but the accus. is suitable here.

מַעֲדָה (only *pl.* מַעֲדָה) *m.* delicate meats
LAMENT. 4, 5, fig. delights Prov. 29, 17;
choice products, GEN. 49, 20 and he yields
(choice) royal products.

מַעֲדָה (only *pl.* מַעֲדָה, from עָן II.
= עָן) *f.* a fetter, band, binding the single
stars of יָמִיד into a group, Job 38, 31
(Targ., LXX, Masora, Rashi, Kimchi),
parallel to מַעֲדָה. Here belongs the ad-
verbial accus. מַעֲדָה 1 SAM. 15, 32 in
fettters (Kimchi), though the ancients
thought of the meaning of עָן I. (which
see).

מַעֲדָה (from עָן I.) *m.* a weeding-hook,
of the vineyard Is. 7, 25.

מַעֲדָה (not used) to be twisted, wound,
enwrapped in one another, of the en-
trails, bowels, intestines; comp. volvulus
from volvo, ilia from εἰλέω. Aram.
מַעֲדָה gut, from מַעֲדָה to wind, to turn,
מַעֲדָה entrails, from מַעֲדָה to be
crooked, מַעֲדָה to be folded in one an-
other; Aram. מַעֲדָה, מַעֲדָה, Ar. مَعَى (per-
haps) the same. Deriv. מַעֲדָה and מַעֲדָה,
and the proper name מַעֲדָה. The organic
root מַעֲדָה is also found in מַעֲדָה, מַעֲדָה,
מַעֲדָה, with an interchange of
labials.

מַעֲדָה (*pl.* מַעֲדָה, with suff. מַעֲדָתֶיךָ) *f.*
same as מַעֲדָה (which see), Is. 48, 19 and
the offspring of thy body like its, i. e.
numerous as the offspring of the sea.

מַעֲדָה (from מַעֲדָה) *m.* 1. a small round
bread-cake 1 KINGS 17, 12, comp. מַעֲדָה
17, 13. — 2. contortion, perversion, Ps.
35, 16 praters of perversion, i. e. slan-
derers.

מַעֲדָה a frequent orthography for מַעֲדָה
which see.

מַעֲדָה see מַעֲדָה.

מַעֲדָה (a poor one, from מַעֲדָה = מַעֲדָה;
perhaps מַעֲדָה = מַעֲדָה) *n. p. m.* 1 SAM.

27, 2; sometimes interchanged with *מַעְיָן*.

מַעְיָן (from *עָיַן*, plur. according to mas. Ps. 17, 14) *m.* same as *עָיַן*, *עָיַן*, *עָיַן* (Job 21, 11) coll. *children, boys* Is. 3, 12.

מַעְיָן (constr. *מַעְיָן*, with suff. *מַעְיָנִי*, plur. *מַעְיָנִים*, pl. with suff. *מַעְיָנֵיהֶם*) 1. (from *עָיַן* I.) a habitation, dwelling-place, of Jerusalem the principal habitation of the Jewish people ZEPH. 3, 7; the temple 2 CHR. 36, 15, fully *מַעְיָן בֵּית* Ps. 26, 8; heaven, fully *מִן הַמַּעְיָן* 68, 6; 2 CHR. 30, 27; ZECH. 2, 17. Metaphor. of the habitations of wild beasts, a lair NAH. 2, 12, of *חַיִּים* JER. 9, 10; 51, 37; Ar.

מַעַן (stead). In Ps. 87, 7 the LXX read *מַעְיָן* for *מַעַן*; on the other hand, it may be taken adverbially in *מַעְיָנִי* 1 SAM. 2, 29, for the habitation of God or in the tabernacle. — 2 An orthographical variation of *מַעְיָן* a refuge Ps. 71, 3; 90, 1; 91, 9; *מַעְיָן* having really this meaning in 27, 1. — 3. (from *עָיַן* II.) the eye, look, same as *עָיַן* 1 SAM. 2, 32 and thou shalt look with a distressed look (*מַעְיָן*); comp. *רָע עָיַן* Prov. 23, 6, and the modern Hebrew *עָיַן עָיַן*. See 2. — 4. (see *מַעְיָן*) *n. p.* of a city in Judah, in the neighbourhood of the mountain-town *בֵּית מַלְכִּי* (see 4) JOSH. 15, 55, 1 SAM. 25, 2, to which belonged a steppe (*מַדְבָּר*), called *מַדְבָּר מַעְיָן* 1 SAM. 23, 24 25 (Robins. II. p. 193), for which *מַדְבָּר* once stands alone in 25, 4, and *מַדְבָּר פָּאֵרָן* is written wrongly in 25, 1. The city of *Ma'on* is now *Ma'in* on a conical mountain in the south-eastern tract of Hebron, where cisterns and the ruins of a castle are still met with. In the table 1 CHR. 2, 45, which is probably merely geographical, *מַעְיָן* is described as a city in the district of Caleb, by which *בֵּית צֹר* (JOSH. 15, 58) was colonised. — 5. same as *מַעְיָן* JUDGES 10, 11.

מַעְיָן (see *מַעְיָן*) *n. p.* of a city in the neighbourhood of Petra (*כְּלֵס*) east of Wady Musa JUDGES 10, 11, as we should read for *מַעְיָן*; Ar. *Ma'an* *معان* (Robins.

III. p. 572); then the name of the whole district, whence the *Gentile pl.* *מַעְיָנִים* (which see); but the district may also have been termed *מַעְיָן*, because the *Gent. pl.* is also *מַעְיָנִים* (which see).

מַעְיָן (same as *מַעְיָן*; the fore-vowel on the first syllable *מַ* fell away in the pronunciation of the proper name; the cod. Sam. wrote *מַעְיָן* masc. habitation of heaven, citadel of heaven, citadel of God, the seat of Saturn or Baal in the seventh heaven (Enoch 14, 10 seq.; Lydus, de mens. II. 11 p. 24; IV. 38 p. 74), which was intended to represent the tower of Bel at Babel. Saturn or Baal was called in Phœnician *מַעְיָן* NUM. 32, 38, Ez. 25, 9, 1 CHR. 5, 8, identical with *מַעְיָן* (Sanch. p. 14) and *מַעְיָן* (in Jewish demonology); here it is merely the Phœnician name of a place abridged from *מַעְיָן בֵּית מַעְיָן* JOSH. 13, 17, which again is abridged and contracted into *מַעְיָן בֵּית* JER. 48, 23 and still farther into *מַעְיָן* (which see) NUM. 32, 3. It is the name of a city in Reuben, which often belonged to Moab, and whose ruins have been found in the present *Meidan* (*ميدان*).

מַעְיָן and *מַעְיָנִים* (with suff. *מַעְיָנִי*, plur. *מַעְיָנִים*, with suff. *מַעְיָנֵיהֶם*, plur. *מַעְיָנֵיהֶם*) *f.* a habitation, house, of the temple Ps. 76, 3, parallel *מַעְיָן*; house, alluding to the lair of animals in the forest JER. 21, 13; commonly *lurking-place, hole, lair*, of animals AM. 3, 4; NAH. 2, 12; Job 37, 8; 38, 40. In the difficult passage DEUT. 33, 27 *מַעְיָן* is to be taken as meaning *heaven, height*, like *מַעְיָן* 1, opposite to *מַתְחַת* as this is to *מַעְיָן* (AM. 2, 9); so that *מַעְיָן* should either be considered an adverbial accus. in the *height, in heaven, above*; or the reading should be *מַעְיָנִים*. Accordingly the translation is: *in the height is the (helping) God of eternity, and beneath, the everlasting omnipotence* (for *וְרֵעוֹת* comp. DAN. 11, 15). See *מַעְיָן*.

מַעְיָנִים 1. *Gent. pl.* of *מַעְיָן* the *Meunim* 1 CHR. 4, 41 K'ri (*מַעְיָנִים* K'tib); 2 CHR. 26, 7; for which 20, 1 and 26, 8 have

the transposed form **עמונים** (as the LXX rightly render); once in our text **מעון** = **מעון** Judges 10, 11, for **מעון**, which the LXX actually have. At the time of the Jewish king *Jehoshaphat* they were identical with the Edomite inhabitants of mount Seir, and in conjunction with the Moabites (**בני מואב**) and Ammonites (**בני עמון**) they marched south-east of the Dead Sea (**מעבר לים**) from Edom (**מארה** should be read for **מארה**) against the Jewish king, and suffered a defeat by mutual encounter 2 Chr. 20, 1-20. Besides the name **עמונים** (**עמונים**) 20, 1 they were also called because of their union with the Edomites **יחסי בני עמון** 20, 23 or **יחסי בני עמון** 20, 10; by *Josephus* (Ant. 9, 1, 2) *Arabians*. At the time of *Uzziah*, the Meunim united with the Arabs in *Gûr-Ba'al* (according to the LXX at Petra, according to the Targ. identical with **גור**) and Philistines to attack Judah; but *Uzziah* subdued them all, and made them tributary 26, 7 8. In the days of *Hezekiah* the Simeonites went forth on a conquering expedition, and came to **גור** (so we should read, according to the LXX, for **גור**, which is perhaps = **גור**, **בצל**), and marched thence still farther to the east of the valley, i. e. to the farthest south-eastern continuation of the valley in which the Dead Sea lies. Here the Hamites, i. e. Canaanites, dwelt from ancient times, together with the Meunim who had been added as a new colony; and the Simeonites established their dominion over both, as also over a part of the Edomites and Amalekites 1 Chr. 4, 41-43. From their connexion with the Arabs, Edomites, Midianites and Amalekites, we see plainly that the Meunim were an Arabian race, identical with the *Mivaiot*, *Mivraiōi*, *Meivraiōi* of classical writers (Strabo, Diodor., Agatharch.) — an opinion which the LXX also had —, and that as a *μέγα ἔθνος* (Ptol.) they sometimes reached towards the Red Sea, where they sent caravans with merchandise to northern countries (Agatharch., Diod., Dionys.); sometimes they founded great settlements towards

the south-Arabian interior (Ptol., Plin.), where they became distinguished for their riches in cattle, and their trade in frankincense. — 2. n. p. of a family-stem of the **נחיתים** Ezr. 2, 30, Neh. 7, 52, who sprang perhaps from the Meunim dwelling along with the Hamites (Canaanites).

מעונותיה (instead of **מעונותיה** *Jah's dwelling-places*) n. p. m. 1 Chr. 4, 14.

מדינה (constr. **מדינה**, from **מדינה** II.) m. darkness, Is. 8, 22, same as **מדינה**.

מקור (from **מקור** IV. = **מקור** after the form **מקור**; pl. **מקורים**, with suff. **מקוריהם**) m. uncovering, nakedness, hence the shame, *pudenda*, Hab. 2, 15.

מעו (not used) tr. same as **מעו**, **מעו**, **מעו** to decide, to judge, to rule, whence **מעו** in the proper name **מעו**.

מעו and **מעו** (so too in the construct state, with suff. **מעו**, **מעו**, **מעו**; pl. **מעו**, constr. **מעו**; from **מעו** keeping the fore-vowel **ע**, as in derivatives from **ע**; but here **ע** is more frequently written instead of **ע**, as if the stem were **ע**, Ar. **عاد**) m. a strong place, a fortress, of the city **עין** (Pelusium) Ez. 30, 15; of the strong city **עין** of the Syrians DAN. 11, 10; **מעו** 11, 19 the forts i. e. strong cities of the land (east of Taurus); of Tyre Is. 23, 14; **מעו** 23, 4 the fortress of the sea, i. e. new Tyre, built on a small island, called also **מעו** DAN. 11, 38, if we should not read **מעו** on which account we have there and *he honours the god of the sea-fortresses* (Tyre), i. e. Melcart, in the place, i. e. in Tyre itself; of the strong seaport Seleucia 11, 7; fully **מעו** of Tyre Is. 17, 9, or tautologically in **מעו** DAN. 11, 39; of the temple, which was fortified 11, 31; of the fortress in 'Ofra JUDGES 6, 26. Figur. fence DAN. 11, 1, coupled with **מעו** (which is to be taken as a noun); protection, defence, of God Is. 27, 5, Ps. 31, 5; 52, 9, or of men Is. 30, 2 3; refuge, deliverance JER. 16, 19; shelter PROV. 10, 29; NAH. 3, 11; equipment NEH. 8, 10; **מעו** a helmet Ps. 60, 9; **מעו** a mountain-castle 31, 3,

coupled with מצודות. Comp. Phenice. מלז, מלז, *Mus, Mus* in compound proper names, as מלז אל *Mus-ul* n. p. of a city in Africa; מלזא, *Musa, Muza, Musta*, n. p. of a city in Byzacium.

מַעַז (from מַעַז = מַעַז after the form מַעַר from עָרָה) *m. the act of deciding, judging, ruling; abstract, dominion, only in the proper name מַעַזִּיהָ; מַעַזִּיהָ; comp. מַעַץ.* But מַעַז may also be taken as = מַעַז.

מַעַזִּיהָ (see מַעַז) *n. p. m. of a prince living in the time of Nehemiah and belonging to a priestly family NEH. 10, 9, who signed with others the statute (מַעַזִּיהָ) then established; and who, like בִּלְגַי, מִיָּמָן, מִלְכִּיָּה, &c. gave the appellation מַעַזִּיהָ to one of the 24 classes of priests 1 CH. 24, 18. Accordingly Tiberias, where was the station of this priestly class, was also called afterwards מַעַזִּיהָ.*

מַעַזִּיהָ see מַעַזִּיהָ.

מַעַט I. (*inf. constr. מַעַט, fut. מַעַט*) 1. (not used) *tr. to split off, to break off, metaphor. to lessen; deriv. מַעַט.* — 2. *intr. to be little, to be lessened, in number, value, character, LEV. 25, 16, Is. 21, 17, Prov. 13, 11, opposite to רַבָּה; to be insignificant NEH. 9, 32.*

The stem מַעַט I., taken as analogous to מַעַר, מַעַר, מַעַר, is not to be compared with the Ar. مَعَط (to be smooth, naked, hairless), مَعَط (to rub off, to scrape off, to grind off, to smooth, to pluck out), as if it were identical with מַעַט; but it is an enlargement of מַעַט II. (which see).

Pih. מַעַט to be very small, in number ECCLES. 12, 3.

Hif. מַעַט (fut. מַעַט, part. מַעַט) to diminish, to make little or small LEV. 25, 16; NUM. 26, 54; to cause that but a few (מַעַטִּים) remain JER. 10, 24; to do in a less degree NUM. 11, 32, to give little EX. 30, 15; in adverbial construction the infin. is sometimes omitted, as 2 KINGS 4, 3, where לְשָׂאֵל is to be supplied.

מַעַט II. (not used) *tr. to sharpen, to point, a sword, from the organic root*

מַעַט, which exists likewise in מַעַט, מַעַט; but if we adopt the meaning *to draw, to unsheathe* (a sword), מַעַט and the Ar. مَعَط may be compared. See too מַעַט. Deriv. מַעַט.

מַעַט *adj. m., מַעַטָּה fem. (from מַעַט II.) sharpened, whetted, pointed, Ez. 21, 20, corresponding to מַעַטָּה 21, 15; on the contrary מַעַטָּה 21, 14 = מַעַטָּה 21, 33 drawn.*

מַעַט (once מַעַט 2 CH. 12, 7, see *Fürst's Conc.*, elsewhere only in pause, with Zakeph מַעַט and מַעַט DEUT. 28, 62; Ez. 11, 16; *pl. מַעַטִּים; from מַעַט I.*) *m. 1. prop. something split off, divided, ramentum, a little chip, metaph. a little, smallness, therefore as a noun in connection with another which either follows in the genit., e. g. מַעַט מִיָּם GEN. 18, 4 a little water, מַעַט אֶכֶל 43, 2, מַעַט צָרִי 43, 11, or precedes in the constr. state, e. g. מַעַט מִיָּם DEUT. 26, 5 men of fewness, מַעַט דָּן DAN. 11, 34, מַעַט עֵקֶל ECCL. 10, 1; a little, paulum, ολίγον, smallness, as a noun GEN. 30, 30, Ps. 37, 16, oppos. to רַבָּה, or to רַב PROV. 15, 16, 16, 8, מַעַט ECCL. 5, 11; also coupled with the pl., as a collective GEN. 47, 9, JOSH. 7, 3; in apposition to a pl. NEH. 2, 12, for which the plur. מַעַטִּים stands, not however till a very late period ECCLES. 5, 1. — 2. an adv. (the noun in the accusat.) a little, not much, in extent Ps. 8, 6, space 2 SAM. 16, 1, and time JOB 10, 20; מַעַט זֶדֶד מַעַט מַעַט by little and little, paulatim EX. 23, 30; with מַעַט following, less than, i. e. too little, little for GEN. 30, 15; NUM. 16, 13; Is. 7, 13; on the contrary Ez. 16, 20 should be translated: was it too little in thy whoredoms? = מַעַט מַעַט מַעַט. — United with prepositions it is a) מַעַט only a little, i. e. almost, paene, parum abest, prop. only a little was wanting, of a circumstance and an agency GEN. 26, 10; SONG OF SOL. 3, 4; also referring to time, soon, shortly, quickly, Ps. 2, 12; 81, 15; JOB 32, 22; or expressive of the superlat. by the comparative בְּ, but a very little, perpaucum, ὅσον ὀλίγον Is. 1, 9;*

26, 20; 1 CHR. 16, 19. b) מְצֵט = מְצֵט, as is often the case with adverbs and prepositions (see page 718) HAG. 1, 9; 2 CHR. 29, 34.

מַעֲטָה (from מָצָה) *m. a vestment*, Is. 61, 3.

מַעֲטָפָה (from עָטָה) *f. a mantle, a wide tunic* (see מָעִיל) Is. 3, 22; Arab. مَعْطَف the same.

מַעֲרִי (the sympathy-producer viz. Jahia, comp. מְרַחֵם; after the form שְׂמִי, מְרַחֵם, out of מַעַר from מָעָה) *n. p. m.* NEH. 12, 36.

מַעֲרִי (from עָרָה, for מַעֲרִי) *m. same as עֵר a place of ruins, a place of rubbish*, Is. 17, 1; coupled with מַשְׁכָּה, and chosen because of מַעֲרִי.

מַעֲרִיל (with suff. מַעֲרִילִי, -לָו; *pl.* מַעֲרִילִים, with suff. מַעֲרִילֵיהֶם; from מָעַל) *m. a cloak, an upper garment, a robe*, of a high-priest LEV. 8, 7, of a king 1 SAM. 18, 4, of a prophet 28, 14; worn over the *עֲטָה* 2 SAM. 13, 18; whose putting on is expressed by *עָטָה* 1 SAM. 28, 14, בָּרַבֵּל 1 CHR. 15, 27, לְבָשׁ LEV. 8, 7. Figur. *equipment*, in a subjective sense, i. e. with which one is wholly clothed, as מַשְׁפָּט Is. 61, 10, קָנָה 59, 17, מַשְׁפָּט Job 29, 14; בָּשָׂה i. e. to be clothed with disgrace, coupled with בָּלָמָה Ps. 109, 29.

מַעֲרִים see מַעַר.

מַעֲרִין same as מַעֲרִין (which see); hence *Gentile m. pl.* מַעֲרִיִּים 1 CHR. 4, 41 K'tib.

מַעֲיִן (*constr.* מַעֲיִן and archaistically מַעֲיִנִּי; I. *plur.* מַעֲיִנִּים, *constr.* מַעֲיִנִּי, with suff. מַעֲיִנִּי; II. *plur.* מַעֲיִנִּי, *constr.* מַעֲיִנִּי) GEN. 7, 11) *m. 1.* (from עֵין II.) *a place or ground of fountains*, Ps. 84, 7 *they make it a place of fountains*, i. e. rich in springs (*Ibn Esra*), comp. עֵין; Song of Sol. 4, 12 *a sealed* (i. e. debarred) *fountain*, of the chaste body of a maiden; *a spring*, i. e. water bubbling up Jo. 4, 18, coupled with נָחַל Ps. 74, 15, בּוֹר LEV. 11, 36, מְקוֹר Prov. 25, 26, which are applied metaphor. in the same way; fully מַעֲיִן 2 Kings 3, 25; מַעֲיִנִּים Song of Sol. 4, 15 *a garden-spring*, i. e. in the royal gardens of Solomon (ECCL. 2, 5); fig. Is. 12, 3. — 2. same as מַעֲרִין

protection, Ps. 87, 7 and *singers as well as dancers*, all my protection is with thee; LXX η σωτηρία. Others take מַעֲיִן here to mean *idea*, comp. mod. Hebrew עֵינִי. More correctly perhaps *a look*, from עֵין; and then the translation will be: *all my looks are directed toward thee*.

מַעֲיִנִּים see מַעֲיִנִּים.

מַעֲדָה (*part. pass. m.* מַעֲדָה, *f.* מַעֲדָה) *tr. to press upon, to press into, to pierce*, a spear into the earth 1 SAM. 26, 7; *to compress, to bruise*, the testicles LEV. 22, 24; *to press*, the breasts, i. e. to handle them immodestly; comp. Arab.

מַעֲדָה to press, to push, מַעֲדָה to bruise, מַעֲדָה (*intr.*) *to be pressed down*, as also מַעֲדָה in the proper name מַעֲדָה; *to be low*, of a country; it is also possible that it was used for מַעֲדָה and pronounced *mōch*. Deriv. besides מַעֲדָה, the proper names מַעֲדָה, מַעֲדָה.

מַעֲדָה (from מַעֲדָה) 1. (perhaps *depression*) *n. p.* of a region which bounded the east-Jordan land to the north DEUT. 3, 14; Josh. 12, 5; 13, 11, forming by itself, like אֲרָם צוֹבָא, אֲרָם בִּירֹחֲדֹב (see JUDGES 11, 5, comp. 1 MACC. 5, 13, 2 MACC. 12, 17) and מַעֲדָה DEUT. 3, 14, a little kingdom 2 SAM. 10, 6 8; 1 CHR. 19, 7. It belonged to the great Syrian or Aramaean district, and was therefore called אֲרָם מַעֲדָה 19, 6. Once מַעֲדָה stands for it, to denote the population Josh. 13, 13. *Gentile coll.* מַעֲדָה DEUT. 3, 14; Josh. 12, 5; 13, 11; 2 KINGS 25, 23; whence perhaps מַעֲדָה 13, 13 is abridged.

— 2. *n. p.* of the chief city of the small Aramaean kingdom just mentioned, at the sources of the Jordan on the west slope of southern Antilebanon, as Jerome states. Fully, this city was called מַעֲדָה בִּירֹחֲדֹב 2 SAM. 20, 14 15, 1 KINGS 15, 20, 2 KINGS 15, 29, where it serves to describe more exactly מַעֲדָה which lay in its neighbourhood and belonged to Naphthali, in order to distinguish it from others of the same name. The race and territory of *Maacha*, and consequently also the city *Bet-Maacha*, were derived from Aram GEN. 22, 24. —

3. (same as מַלְכָּה, *al* contracted into *o*, *queen, princess*, i. e. = מַלְכָּה, of the queen of heaven Neft or Tana'is) *n. p.* 2 SAM. 3, 3, 1 KINGS 15, 2 10 13 and 2 CHR. 11, 20; for which מִי־כָדִי stands in 13, 2; 1 CHR. 2, 48; 7, 15 16. — 4. *n. p. m.* 1 KINGS 2, 29; 1 CHR. 11, 43; 27, 16, partly interchanged with מִצְוֶה. Here too it may have arisen out of מַלְכָּה, as the name of the place is perhaps to be referred thereto.

מַעֲבָה see מַעֲבָה.

מַעֲבָה see מַעֲבָה.

מַעַל (*inf. absol.* מַעֲלֵל, *constr.* -מַעֲלֵל and מַעַל Ez. 20, 27; *fut.* יַמְעֵל and יִמְעַל) *tr.* 1. (not used) to cover, to veil, spoken of a wide upper garment; deriv. מַעֲלֵל. — 2. Metaphor. as in the case of מַגֵּד, to act covertly, secretly, i. e. *faithlessly, deceitfully*, hence to speak wantonly PROV. 16, 10; to sin, by unlawful deeds 2 CHR. 26, 18; to take by stealth, with מַגֵּד of a thing, as חָרָם Josh. 22, 20, figur. to steal from יְיָ, by apostasy 1 CHR. 10, 13; to trespass, with מַגֵּד NUM. 5, 27; more strongly מַעַל מִי Lev. 5, 21; DAN. 9, 7; Ez. 20, 27.

The organic root מַעַל is also found in מַעַל-מַל (to cover), and the Arab. مَعَل proceeded from the same fundamental signification, since the current meanings are merely paraphrastic of the fundamental one; comp. مغالعة (faithlessness, deceit). An analogy is presented by מַגֵּד (which see), as well as the Arab. دهن, ختل, لبس.

מַעַל (with *suffix* מַעֲלֵל, *masc.* 1. (from מַעַל) trespass, faithlessness, sin, Josh. 22, 16 31; coupled with מַגֵּד 2 CHR. 33, 19; commonly supplementing the idea of the verb מַעַל Lev. 5, 15; NUM. 5, 6 12; also construed with מַגֵּד of the person or thing Josh. 22, 31; malice, treacherous action Job 21, 34. מַגֵּד the transgression of the exiles Ezr. 9, 4; 10, 6. For מַעַל we have מַעַל in NUM. 31, 16. — 2. (from מַעַל, comp. מַעַר from מַעַר, prop. abridged

from מַעֲלָה, with *a* of motion מַעֲלָה) prop. *what is above, the upper part*, commonly only in combination with מַגֵּד, i. e. מַעֲלָה, with the sense of a particle above Ez. 20, 4, Am. 2, 9, Job 18, 16, oppos. to מַתָּחוּ; in the height, as the place of מַתָּחוּ Job 3, 3; 31, 2, מַתָּחוּ Prov. 8, 28, מַתָּחוּ Is. 45, 8, מַתָּחוּ 6, 2; with מַגֵּד following above the, for which מַגֵּד, מַגֵּד (which see) also occur GEN. 22, 9; Ez. 28, 27; above a thing Jer. 52, 32; (prominent) above one Is. 6, 2, hence not about (LXX *ἀνωθεν αὐτοῦ*); over above מַגֵּד 1 KINGS 7, 3. מַעֲלָה means upwards DEUT. 28, 43, oppos. מַתָּחוּ, where, however, it is doubled to strengthen the idea; with preceding מַגֵּד denoting the point of starting מַגֵּד means locally farther upwards, JUDGES 1, 36 from Petra and upward; 1 SAM. 9, 2; referring to time, and above Ez. 30, 14, NUM. 1, 3, and afterward 1 SAM. 16, 13. מַגֵּד in addition is very often prefixed to denote movement in space, as מַעֲלָה above, upwards, over. So after verbs by which motion upwards is intended to be expressed, מַעֲלָה Ex. 25, 20, מַעֲלָה Is. 8, 21, מַעֲלָה Ps. 74, 5, מַעֲלָה 1 CHR. 14, 2, מַעֲלָה ECCLES. 3, 21, מַעֲלָה 1 CHR. 29, 25, מַעֲלָה (to turn the lowermost, uppermost) JUDGES 7, 13; generally only a small increase to the force of מַעֲלָה DEUT. 28, 13, or doubled Ez. 41, 7; over Ezr. 9, 6; but מַגֵּד follows with this sense 1 CHR. 29, 3. מַגֵּד מַגֵּד to a high degree, exceedingly 2 CHR. 16, 12; 17, 12; 26, 8. A farther accumulation of prepositions is in מַגֵּד מַגֵּד from above upon GEN. 6, 16; 7, 10, which is superfluous according to our view. This usually takes place when the starting point is above and the direction is below Josh. 3, 13; Ez. 25, 21; 1 KINGS 7, 25; it is seldom entirely = מַגֵּד Jer. 31, 37.

מַעֲלָה (*pl.* מַעֲלָה, *constr.* מַעֲלָה, prop. *inf.* of מַעַל and put for מַעַל) *Aram. m.* the going down, setting, of the sun DAN. 6, 15. The doubling of the ל is removed by the extension of the *a*-sound (מַעֲלָה from מַעֲלָה), and the plur. marks

an infin. which has become a noun, with a noun-idea.

מַעַל from above GEN. 27, 39; 49, 25; Ps. 50, 4; see **עַל** and **מָן**.

מַעַל (compounded of **עַל** and **מָן**) see **עַל**.

מַעַל (from **מַעְלָה** from **עָלָה**) masc. a lifting up, of the hands NEH. 8, 6.

מַעְלָה (pl. **מַעְלָוֹת**, with suff. **מַעְלָתִי**, **מַעְלָתְךָ**; from **עָלָה**) m. 1. ascent, to a high and distant point, 1 CHR. 17, 17 and *me thou hast caused to see* (**וַיִּרְאֵתֵנִי**) to be read for (**וַיִּרְאֵתֵנִי**) as it were a succession of men with respect to elevation, the most distant future being considered the goal; this passage appears in an abridged and at the same time a mutilated form, in 2 SAM. 7, 19. — 2. the going up, journeying up, of the return from Babylonia, return EZR. 7, 9, **עָלָה** also being so used (2 KINGS 24, 1; EZR. 2, 1 &c.). The expression **מַעְלָה** was used for this idea, because **עָלָה** was applied to the return from Babylonia which lies lower. — 3. only in plur. and coupled with **דְּיוֹת** *thoughts, the thoughts and strivings*, prop. the risings of the mind, EZ. 11, 5, comp. **עָלָה עַל-דְּיוֹת** 20, 32 for **עָלָה עַל-לֵב**. — 4. a step, properly what mounts 1 KINGS 10, 19, EZ. 40, 26; **עָלָה** *ibid.* meaning a stair; then *degree, division*, on a dial or arch set upon a horizontal surface for the dividing of time, the figure being taken from *steps* 2 KINGS 20, 9-11; Is. 38, 8. **מַעְלָוֹת** in the inscription of 15 short psalms, Ps. 120-134, has been understood in unsatisfactory and very different acceptations. As if it were a more exact designation of **שִׁיר** (psalm, poem), with which it stands in the genitive (**הַמַּעְלָוֹת** or **לַמַּעְלָוֹת**), translators (LXX, Vulg.), the Talmud (Middoth, Sukka) and Jewish interpreters (*Saadia, Rashi, Ibn Ezra, Kimchi*) have understood it as a local word, and rendered it *steps* (which lead to the temple or some other place there), because, as is alleged, they were meant to be sung there. Others (*Theod., Symm., Aq., Syr.*) understand

returns home (from Babylon); the moderns (*Herder, Eichhorn &c.*) *pilgrim-processions*, i. e. the usual pilgrimages to Jerusalem. According to *Saadia, Ibn Ezra &c.* **מָן** refers to a mode of singing in an elevated voice. According to *Bellermann* it alludes to a certain step-like, ascending rhythm. But none of these explanations suits all the 15 songs. It is therefore better (with *Fürst's Concord.*) to take the word **מַעְלָוֹת** in the modern Hebrew meaning *excellence*, according to which these 15 poems received the inscription *superior or excellent songs*, being a peculiar collection; comp. Phen. **מַעְלָה** *excellence, dignity*, **מָן** (Mass. 3) *dignity of the kind of sacrifice*. The Arab. **مَعْلَى** has also this meaning. — 5. only in plur. same as **עָלָה** a balcony, an upper room AM. 9, 6; vice versa **עָלָה** stands for **מַעְלָוֹת** in 2 CHR. 9, 4.

מַעְלָה (constr. **מַעְלָה**, with suff. **מַעְלָתִי** = **מַעְלָתִי**; from **עָלָה**) m. 1. an elevated place, a gallery, NEH. 9, 4. — 2. staircase, ascent, i. e. ascent on a slope, after **הָעֵר** 1 SAM. 9, 11, **לִוְיָהּ** Is. 15, 5, **בֵּית-הַחֹרֶן** JOSH. 10, 10, **אֲדָמָה** 18, 17, **עֲקָרָבִים** JUDGES 1, 36, **הָעֵר** 2 CHR. 20, 16, to denote certain ascending ways, and so to be the names of certain localities; *ascent*, where **ל** or the genitive follows NEH. 12, 37; 1 SAM. 9, 11; *steps* EZ. 40, 31 34 37. Phen. **מַעְלָה** the same; hence **מַעְלָה הַבַּעַל** (*Malet habalas*) n. p. of a mountain in Mauritania, **מַעְלָה** (*ma'alo, malo, Mallo, mallus*) n. p. of a city of Cilicia founded by Phenicians and explained *hill* (*Strabo XIV, 4. page 675 seq.*).

מַעְלָה see **קַעַל**.

מַעְלָלִים, only in pl. with suff. **מַעְלָלִיכֶם** ZECH. 1, 4 *K'tib*, but which should be read **מַעְלָלִיכֶם** from **עָלִים** (which see); conseq. it is not = **מַעַל**.

מַעְלָל (only pl. **מַעְלָלִים**, constr. **מַעְלָלִי**, with suff. **מַעְלָלִיכֶם**, **מַעְלָלִיכִי**, from **עָלָל**) m. 1. deed, action, a good one JER. 35, 15, or a bad one 44, 22, *see*

18AM. 25, 3, Is. 1, 16; particularly of men against God 3, 8; Hos. 7, 2 *their doings ensnare them*; then a great deed, of God Ps. 77, 12; 78, 7; in a subjective sense with *דָּרָךְ* ZECH. 1, 6. — 2. denominat. from *עָלָל* childishness, play Prov. 20, 11, but which may also be taken in signification 1.

מַעְמָד (constr. *מַעְמָד*, with suff. *מַעְמָדִי*, *מַעְמָדֶיךָ*; from *עָמַד* I.) *m.* a post, station Is. 22, 19, *לִיד* at the side of 1 CHR. 23, 28; *עַל-יָם* 2 CHR. 35, 15 at their posts; then the position, of serving persons 1 KINGS 10, 5; modern Hebrew *serving posts*.

מַעְמָד (from the Hof. of *עָמַד* I.) *m.* the being set, upon a thing, the being able to stand, standing-place, foundation, Ps. 69, 3.

מַעְמָסָה (from *עָמַס*) *fem.* a burden, weight, *אָבֵן מַ* ZECH. 12, 1 a stone of burden, i. e. hard to be lifted, such stones having been usual in places of Palestine for the exercise of young men (Jerome); figur. of the strong mountain-city Jerusalem; comp. Is. 28, 16.

מַעְמָק (only plur. *מַעְמָקִים*, constr. *מַעְמָקֵי*) *m. plur.* the depths, of the sea Is. 51, 10, with *יָם* or *יָמִים* Ps. 69, 3 15; deep abysses, as a figure of misfortune 130, 1.

מַעַן (abridged from *מַעְנָה* from *עָנָה* [to lean to, to incline to a thing, to direct the mind and heart to a thing, i. e. to purpose, to design], *יָצַן* with a similar meaning being also formed from this stem; with suff. *מַעְנָהוּ*) *m.* prop. the inclining oneself to, the aiming after, a thing; hence *purpose, object*, consilium, propositum (not *significance*, as some take it), Prov. 16, 4 *God has made every thing for its (כֹּל) object (לְמַעְנֵהוּ)*, to be distinguished from *לְמַעְנֵהוּ* for its own sake). Commonly used as a particle with *לְ* prefixed only in *לְמַעַן* (with suff. *לְמַעְנֵי*, *לְמַעְנֶיךָ*, *לְמַעְנֵהוּ* &c.), and that I. as a *preposition*: on account of, propter, in relation to, partly in order to point out the motive, the consideration, on which account a thing takes place Ps. 49, 12; 97, 8; 122, 8; Is. 37, 35 &c., hence

also with respect to; partly the design or object, hence for the sake of, for the benefit of, as *לְמַעְנֶיךָ* Is. 43, 14 for your sake, for your advantage 43, 25; 48, 11; Ps. 79, 9, explained by *עַל דָּבָר* 106, 8. — 2. as a conjunction: so that, in order that, with the imperf. DEUT. 29, 5 that you may know; with the voluntative Ps. 9, 15 that I may relate, for which *לְמַעַן* stands more frequently LEV. 17, 5; NUM. 17, 5; DEUT. 20, 18; 27, 3, as also *יָצַן* Ez. 12, 12. The meaning with the design that holds good also in GEN. 18, 19 for I have observed him (i. e. have entered into a nearer relation with him) in order that he may command. In this sense is also used *וְ* ECCLES. 3, 14, *וְ* Ez. 36, 27, DEUT. 4, 40, interchanged with *לְמַעַן*, or the infin. with *לְ* 2 CHR. 26, 15; *לְמַעַן* being generally used as synonymous with an infin. and *לְ*, as *לְקוֹר* Prov. 13, 14 = *לְמַעַן קוֹר* 15, 24. Once both stand beside one another Ez. 21, 20; *וְ* *לְמַעַן* also stands instead of it Ex. 9, 14. — 3. so that, as a consequence of the preceding, arising out of the idea of aim and object. In this sense *לְמַעַן* is followed, sometimes by the infin. AM. 2, 7; sometimes by the imperf. Ps. 30, 13; Is. 28, 13; 44, 9; JER. 27, 15.

מַעְנָה (plur. *מַעְנָהוֹת*; from *עָנָה* II.) *f.* prop. a depression, sinking, hence a furrow, furrow's-length, only in 1 SAM. 14, 14 as half a furrow's length in a yoke of land.

מַעְנָה (c. *מַעְנָה*) *m.* an answer PROV. 15, 1 23; an answering, granting 16, 1; obeying, corresponding to 29, 19; hearing ECCLES. 5, 19, if it be not rather here the part. of Hif.; reply, refutation JOB 32, 3 5; decision MIC. 3, 7. PROV. 16, 4 belongs to *מַעַן* with the meaning object (which see); comp. Arab. *على* to purpose.

מַעְנָה see *מַעְנָה*.

מַעְנִית (from *עָנָה* II.) *fem.* a furrow, *וְ* *הָאֵרֶד מַ* to draw long furrows Ps. 129, 3 *וְ*.

מַעְנִינִים see *מַעְנִינִים*.

מַעֲץ (not used) an assumed stem to the noun **מַעֲץ**, but which may also be from **עָצָה**, like **מַעֲזוֹ** from **עָזָה**. See **מַעֲזוֹ**.

מַעֲזָה (from **עָצָה** = **מַעֲזָה** to decide, to judge, like **מַעֲרָה** from **עָרָה**) *m. deciding, judging, ruling, subst. dominion; only as a proper name masc. (dominion of Jah) 1 CHR. 2, 27; comp. אֲחֵי מַעֲזָה (which see), מַעֲזָה, מַעֲזוֹ.*

מַעֲצָבָה (from **עָצָב**) *f. place of sorrow Is. 50, 11.*

מַעֲצָד (from **עָצָד** = Aram. **הַעֲצָד**, Ar. **حَصْد**, **ح**) *m. an instrument for cutting, Is. 44, 12 the maker of iron instruments for cutting, i. e. the smith; an axe, for cutting wood Jer. 10, 3; Arab. مِعْصَد the same, from **عَص** to hew.*

מַעֲצוֹר (from **עָצָר**) *m. restraint, hindrance 1 SAM. 14, 6.*

מַעֲצָר (from **עָצָר**) *m. the same, Prov. 25, 28.*

מַעֲקָה (from **עָקָה**) *m. a ledge, about a flat roof, Deut. 22, 8; LXX στεφάνη.*

מַעֲקָשׁ (only *pl.* **מַעֲקָשִׁים**; from **עָקַשׁ**) *m. a rough, crooked way Is. 42, 16.*

מַעֲרָה (from **עָרָה** I., like **מַעַן** from **עָרָה**) *m. nakedness, uncovering, bareness, hence 1. the parts of shame, pudenda NAH. 3, 5; comp. עָרָה. — 2. Metaphor. an empty, open (bare) space, 1 KINGS 7, 36 according to the open space of each (border).*

מַעֲרָב (with *a* of motion **מַעֲרָבָה**, with *suff.* **מַעֲרָבָךְ**, *pl.* with *suff.* **מַעֲרָבְךָ** only in Ez. 27, 13, but which is to be taken as an extension of the sing. like **מַעֲרָבְךָ** 16, 56) *m. 1. (from עָרַב I.) barter, of wares to be exchanged, and of traffic as exchange (like עָרָב); only in Ez. ch. 27, where Tyrian commerce is described; 27, 13 17 to pay the wares with (by), like נָתַן עִבּוּדִים 27, 12; trade, traffic (so far as goods go to make it), 27, 9 27 to carry out trade, to be occupied with business, הָיָה 27, 19 to be in exchange, 27, 25 ships of Tarshish are thy merchandise (from עָרָב III. = עָרַב, which see), thy trade;*

then wares, goods 27, 27, coupled with **מַעֲרָבִים**, the contents of a ship along with the persons (**מַעֲרָבִים**); 27, 34. — 2. (from עָרַב II.) place of darkness, of the setting of the sun, i. e. the west, oppos. to **מִזְרָה** 1 CHR. 12, 15; Ps. 103, 12; lands of the west Is. 59, 19, oppos. to **מִזְרָה** Ps. 75, 7; **לַמָּזְרָה** on the west of 1 CHR. 7, 28; westward 26, 16, of the west-jordan country 26, 30; of Macedonia or Europe DAN. 8, 5.

מַעֲרָבָה (from עָרַב II.) *fem. same as מַעֲרָב 2. Is. 45, 6.*

מַעֲרָה (from עָרָה) *fem. only in plur. מַעֲרָהוֹת 1 SAM. 17, 23 K'tib, which the K'ri, LXX and Vulg. read מַעֲרָהוֹת, the Syr. and Ar. מַעֲרָה (see מַעֲרָה); but if the reading of the K'tib be retained, it should be translated like מַעַר 2: the empty, open space before the camp; comp. Ar. عَرَاء (a plain), عَرَّة the empty space before a city.*

מַעֲרָה (from עָרָה III., constr. **מַעֲרָה**) *m. forest, hence the name of a place in the neighbourhood of גִּבְעָה, bearing the name מַעֲרָה גִּבְעָה (Geba-forest) JUDGES 20, 33. The Targ. and Kimchi understand by מַעֲרָה bareness (of houses and trees); therefore an empty, treeless plain; but this does not suit the ambush. The Peshito has unnecessarily מַעֲרָה (a cave); the LXX (cod. Alex.) and Vulg. read מַעֲרָב.*

מַעֲרָה (from עָרַב I.; constr. **מַעֲרָה**, *pl.* **מַעֲרָהוֹת**) *f. a cave, for concealment 1 SAM. 24, 4, JOSH. 10, 18, for burying in GEN. 49, 29; of that at עֲרֵלָה 2 SAM. 23, 13, מַעֲרָה GEN. 23, 9; coupled with חֹדוֹ (which see), מַעֲרָה (which see); as a hiding-place Ez. 33, 27; 1 SAM. 13, 6; as a lair of wild beasts Is. 32, 14; in JOSH. 13, 4 according to the Vulg. as the proper name of a place.*

מַעֲרִיץ (from עָרַץ) *m. an object of fear, of adoration, i. e. God Is. 8, 13; comp. 29, 23.*

מַעֲרָה (only *plur.* **מַעֲרָהִים**, constr. **מַעֲרָהוֹת**) *m. arrangement, dis-*

posal, project, counsel, PROV. 16, 1, coupled with לב.

מַעְרָכָה (pl. מַעְרָכוֹת; from עָרַךְ) *f. array, an army put in battle-array; an army* generally 1 SAM. 4, 2 16; 17, 21. In 17, 23 the LXX and Vulg. read מַעְרָכֹת, the Syr. and Ar. מַעְרָכָה; which, however, give no suitable meaning. Also *arrangement, setting forth*, of the shewbread LEV. 24, 6, of the lambs EX. 39, 27, of the wood on an altar JUDGES 6, 26.

מַעְרָכָה (pl. מַעְרָכוֹת also in the absol. state) *f. the same* LEV. 24, 6; 1 SAM. 17, 8.

מַעֲרִיָּה (only pl. with suff. מַעֲרִיָּהֶם) *m. nakedness, a naked body* 2 CHR. 28, 15.

מַעְרָצָה (from עָרַץ meaning to crush) *f. an instrument for cutting off the tops of trees* IS. 10, 33, but which the ancients have taken to mean *sudden violence*.

מַעֲרָה (*a treeless place*) *n. p. of a city in the mountains of Judah* JOSH. 15, 59.

מַעֲדָה (abridged from מַעֲשֵׂה, *m. deed, work*, only in the proper names מַעֲשֵׂה, מַעֲשֵׂהָ, מַעֲשֵׂהוּ).

מַעֲשֵׂה (constr. מַעֲשֵׂהוּ, with suff. מַעֲשֵׂהוֹ, *m. deed, work*, pl. מַעֲשֵׂהִים, constr. מַעֲשֵׂהֵם, with suff. מַעֲשֵׂהָ, מַעֲשֵׂהוּ, &c.; from עָשָׂה I.) *m. 1. prop. the doing, executing, preparing, hence business* GEN. 47, 3; EX. 5, 4; *labour* EZ. 46, 1, opposed to rest; *acting, manner of life*, in a spiritual sense EX. 23, 24; LEV. 18, 3; *the conduct* ECCLES. 4, 3; *activity, stirring action*, ECCLES. 9, 10; seldom = *an evil action, an evil deed* 1 SAM. 20, 19, JOB 33, 17, like עָשָׂה 36, 9, but which is given only by the connexion; in 1 SAM. I. c. it is better to translate: *on the day of the business* (that you know). — 2. *a work, the result of doing, a deed*, of God JUDGES 2, 10, or of men GEN. 44, 15, for which the pl. is also used collect. GEN. 20, 9; 1 SAM. 8, 8; ECCLES. 1, 14. — 3. *a thing made, a work, of man's hands*, i. e. an idol, DEUT. 4, 28; PS. 115, 4; generally *a work or produc-*

tion of art, a thing fabricated, EZ. 27, 16 18, specially מַעֲשֵׂה דָמָשֶׁק *damask-work* EX. 26, 1; 28, 32; 26, 36; מַעֲשֵׂהוֹ 1 KINGS 7, 17; מַעֲשֵׂהוּ EX. 27, 4. In 2 CHR. 16, 14 מַעֲשֵׂהוּ is abridged from מַעֲשֵׂהוּ לַיהוָה (EX. 30, 25 35). Fig. of the works of God, the heavens, the earth, the world, creation &c. PSALM 8, 7; 19, 2; IS. 5, 19. More rarely מַעֲשֵׂהִים meaning ποιήματα, poems PS. 45, 2, as works of art. In the sing. *product, effect*, HAB. 3, 17, comp. מַעֲשֵׂהוּ; *fruit* EX. 23, 16; *result* IS. 32, 17; *cattle*, as acquired goods 1 SAM. 25, 2. Fig. *deliverance, restoration* IS. 26, 12. — In JOB 37, 7 we should read with the Vulg. לֹרְעָה כָּל-אֲנָשִׁים מַעֲשֵׂהוּ, that all men may recognise his doings; conseq. מַעֲשֵׂהוּ belongs to signif. 1.

מַעֲשֵׂה יָהּ (contracted from מַעֲשֵׂה יְהוָה, *the mighty deed of Jah*) *n. p. m.* 1 CHR. 9, 12.

מַעֲשֵׂיָהּ (the same) *n. p. m.* JER. 21, 1; 29, 21. Comp. the Phenician proper names מַעֲשֵׂיָהּ, *n. p. of Hiempsal's father* (Numid. 2, 3), eliminating the Ayin מַעֲשֵׂיָהּ (Numid. 1, 3); מַעֲשֵׂיָהּ the name of Numidia, contracted מַעֲשֵׂה, hence the Gentile plur. מַעֲשֵׂיָהּ (Numidians) Numid. 1, 3. For מַעֲשֵׂיָהּ, we have also occurring מַעֲשֵׂיָהּ (Num. 2, 2) and מַעֲשֵׂהוֹ (ib. 4, 2); as מַעֲשֵׂהוּ (Masaesyl) also appears for מַעֲשֵׂהוּ; hence the Gent. plur. מַעֲשֵׂהוּ-מַעֲשֵׂהוּ the name of a people in western Numidia (Livy, Strabo, Polybius); farther מַעֲשֵׂהוּ (Massagada) *n. p. of a Numidian* (Sall. Jug. 108).

מַעֲשֵׂהוּ (the same) *n. p. m.* JER. 35, 4; 1 CHR. 15, 18 20; 2 CHR. 23, 1.

מַעֲשָׂה (pl. מַעֲשָׂהִים, from עָשָׂה) *fem. oppression, exaction*, IS. 33, 15; מַעֲשָׂהוּ abundant in oppressions PROV. 28, 16.

מַעֲשָׂר and מַעֲשָׂרָה (constr. מַעֲשָׂרָה, with suff. מַעֲשָׂרָהוֹ; plur. מַעֲשָׂרוֹת, with suff. מַעֲשָׂרוֹתָם; formed from עָשָׂר) *m. 1. the tenth*, i. e. the tenth part of the produce of the field, of flocks and herds, which was given to the priests, as a תְּרוּמָה MAL. 3, 8; LEV. 27, 30 32; DEUT. 14, 23 28;

2 CHR. 31, 6; which is already said to be done typically in GEN. 14, 20. Properly speaking the Levites received the tenth NUM. 18, 21, NEH. 13, 5, and then they gave a tenth of it to the priests 10, 38; and as, besides this, the tithes were to be employed every third year in giving entertainments at home DEUT. 26, 12-14, which were called *מִזְבֵּחַ הַמִּזְבֵּחַ* NEH. 10, 39, that year was termed *שְׁנַת הַמִּזְבֵּחַ* DEUT. 26, 12. — 2. *a tenth*, of measures generally Ez. 45, 11 14.

מַעַת see *מַעַה*.

מֶמְפִּיִּם (Egyptian, contracted from *מִנְהַת*, hence also *מֶמְפִּי*) *n. p.* of the city *Memphis* on the west bank of the Nile in central Egypt, and the seat of the 3rd, 4th, 7th and 8th dynasty (of Manetho); used after Psammetichus as the residence of the rulers of all Egypt, and therefore taken for Egypt itself Hos. 9, 6; elsewhere *מֶמְפִּי* Is. 19, 13; JER. 2, 16; Ez. 30, 13 16. — In hieroglyphic writing the city was called a) *Ma-m-Ftah*, i. e. *place of Ftah* (Champoll. Gr. Eg. 1, 155-7), b) in modern Coptic *Μηνοψ, Μηνοψ, Μηνοψ*, out of which arose subsequently *Memphē*, Greek *Μέμφις*, Ar. *مَنْف*. The signification of the Coptic appellation is *place (ma) of the good (nuph)*; of the Egyptian, *place (ma) of Ftah* (Vulcan). Ruins of Memphis are found on the west bank of the Nile, south of old Kahira.

מִפְּסָחָה 2 SAM. 21, 8 see *מִפְּסָחָה*.

מִפְּסָחָה (prop. part. Hif. of *פָּסַח*) *m. a pressing asker, intercessor, mediator*, Lat. *intercessor* Is. 59, 16; JOB 36, 32 and *he enjoins upon it* (*צִוָּה*) construed with *עַל* of the person or thing, never with *בְּ*; *צִוָּה* refers to *אֵשׁ* lightning, and as *אֵשׁ* is masc. elsewhere, many mss. read (*צִוָּה*) notwithstanding an intercessor, i. e. even when a *מִפְּסָחָה* would have it turned aside (Targ.).

מִפְּסָחָה (from *פָּסַח*) *m. point of attack, object of assault*, JOB 7, 20.

מִפְּסָחָה see *מִפְּסָחָה*.

מִפְּסָחָה (from *פָּסַח*, constr. *מִפְּסָחָה*) *m. a*

breathing out, of the soul (*נִפְשׁ*) JOB 11, 20; comp. *נִפְשׁ*.

מִפְּסָחָה (from *פָּסַח*) *m. bellows*, JER. 6, 29, a figure of the lungs and throat; Ar. *مفاح*.

מִפְּסָחָה masc. only in the proper name *מִפְּסָחָה*, probably from *מִפְּסָחָה* from *פָּסַח* = *פָּסַח* I. (which see and comp. *פָּסַח* = *פָּסַח*, splendour, glitter, metaphor. fame. But the stem may also be *מִפְּסָחָה* = *נִפְשׁ*, *נִפְשׁ* to speak, to announce, to prophesy, identical in its organic root *מִפְּסָחָה* with *פָּסַח*, hence *מִפְּסָחָה* utterance.

מִפְּסָחָה (either utterance of *Baal*, from *מִפְּסָחָה* = *נִפְשׁ*, or fame of *Baal*, from *מִפְּסָחָה* = *מִפְּסָחָה* which see) *n. p. m.* 2 SAM. 4, 4; 9, 6; 21, 7 8; in 1 CHR. 8, 34 instead *מִפְּסָחָה*, in 9, 40 *מִפְּסָחָה*, which, however, gives another sense. *מִפְּסָחָה* = *פָּסַח* which see. From its composition with *פָּסַח* (the cunning contrivance of plans) arose *מִפְּסָחָה* i. e. Mephistophel, where *פָּסַח* is for *פָּסַח*.

מִפְּסָחָה (contracted from *מִפְּסָחָה* dark-nesses, i. e. sorrow, misery, see *מִפְּסָחָה*) *n. p. m.* GEN. 46, 21, for which NUM. 26, 39 has *מִפְּסָחָה* and *מִפְּסָחָה* with the same sense.

מִפְּסָחָה see *מִפְּסָחָה*.

מִפְּסָחָה (prop. part. Hif. of *פָּסַח*) *m. that which crushes, a hammer*, Prov. 25, 18, = *מִפְּסָחָה* from *פָּסַח*.

מִפְּסָחָה (constr. *מִפְּסָחָה*, pl. constr. *מִפְּסָחָה*, from *פָּסַח*) *m.* 1. *the falling off*, of *בָּר*, i. e. chaff, refuse AM. 8, 6. — 2. *what falls or hangs down*, of thick, soft flesh, hence *מִפְּסָחָה* JOB 41, 15 *fleshy dew-laps*; comp. Latin *pendulum*, *laxum*.

מִפְּסָחָה (from *פָּסַח*; pl. *פָּסַח*) *f. same as* *מִפְּסָחָה* *miracle* JOB 37, 16.

מִפְּסָחָה (pl. *פָּסַח*, from *פָּסַח* I) *f. a division, separated number, class*, 2 CHR. 35, 12 = *פָּסַח* 35, 5; on the contrary *פָּסַח* is taken as = *פָּסַח* from *פָּסַח* II.

מִפְּסָחָה (from *פָּסַח*) *f. a fall, a ruin*, Is. 17, 1; see *מִפְּסָחָה*.

מַפְלָחָה (from **פָּלַח**) *f.* a heap of rubbish **Is.** 23, 13; destruction 25, 2.

מַפְלֵט (from **פָּלַט**) *m.* a place of refuge, **Ps.** 55, 9 *I would hasten to a place of refuge for me*, described more exactly in the second member; in **2 SAM.** 22, 3 **וּמַפְלֵטִי** should be read.

מַפְלִצָה (from **פָּלַץ**) *fem.* horror, terror, monstrosity; then the name of a Phallus-statue for the idol **אֲשֶׁר־הָיָה** **1 KINGS** 15, 13; **2 CHR.** 15, 16; comp. **פָּחַד**, **יְרֵאָה**, **תַּפְלָצָה** of God; **Syr.** **ܡܦܠܥܬܐ** idol. See **תַּפְלָצָה**.

מַפְלִיט (*pl. constr.* **מַפְלִיטֵי**, from **פָּלַט**) *m.* the swimming, poisoning (of clouds) **JOB** 37, 16, where, however, one may also read **מַקְרִיטֵי** (breaking) after 36, 39, or **מַסְלִיטֵי** (rolling, heaving).

מַפְלִיחָה (with *suff.* **מַפְלִיחֵהּ**, from **פָּלַח**) *f.* 1. ruin, **Ez.** 26, 15 *the threatening of ruin; fall, 27, 27 on the day of thy fall; misfortune **Prov.** 29, 16. — 2. a fallen trunk **Ez.** 31, 13, perhaps with allusion to **בְּלֵהָ** (see **Is.** 18, 6); a corpse **JUDGES** 14, 8, like cadaver from **cadere**, **καταβα** from **καταβα**.*

מַפְעֵל (*pl.* **מַפְעֵלִים**, with *suff.* **מַפְעִילִי**, from **פָּעַל**) *m.* work, of creation **Prov.** 8, 22.

מַפְעֻלָּה (*constr. pl.* **מַפְעֻלוֹת**) *f.* work, deed, mighty deed, of God **Ps.** 46, 9; 66, 5.

מַפְעֵר *n. p.* see **מִפְעֵר**.

מַפֵּץ (with *suff.* **מַפְצֵץ**) *m.* a smiting in pieces, a dashing in fragments **Ez.** 9, 2, **וְכָלִי מַפֵּץ** weapon of war.

מַפְצֵץ (from **פָּצַץ**) *m.* a hammer, same as **מַפְצֵץ**, **JER.** 51, 20.

מַסְקָד (*constr.* **מַסְקָדִים**) *m.* 1. a numbering, of the people **2 SAM.** 24, 9; **1 CHR.** 21, 5, where **מַסְפָּר** is the sum. — 2. arrangement, **בְּמַסְקָד** **2 CHR.** 31, 13 according to arrangement. — 3. an appointed place **Ez.** 43, 21, **LXX** **מַסְקָד** (a separated place). — 4. in **הַמַּסְקָד** **NEH.** 3, 31 the name of a gate in the temple, perhaps the same as **מַסְקָד הַבַּיִת** **Ez.** 43, 26.

מַסְקָד see **מַסְקָד**.

מַסְרָץ (*pl.* with *suff.* **מַסְרָצִי**, from **סָרַץ**) *m.* prop. an incision, inlet, hence harbour, haven, gulf **JUDGES** 5, 17; **Ar.** **فَسْطَة** inlet.

מַסְרָקָה (with *suff.* **מַסְרָקָהּ**, from **סָרַק**) *f.* the neck, prop. member-work **1 SAM.** 4, 18; **Aram.** **ܡܫܪܩܐ** joint.

מַסְרָשׁ (with *suff.* **מַסְרָשׁוֹ**, *pl. constr.* **מַסְרָשֵׁי**, from **סָרַשׁ**) *m.* a sail, different from **נֵס** (flag) **Ez.** 27, 7; figur. of the sailing, pendant clouds **JOB** 36, 29; but it is better to derive it here from **סָרַשׁ** meaning the bursting, breaking.

מַסְרָשׁוֹת (from **סָרַשׁ**) *f.* the place where the separation of the body begins, the parts of shame **1 CHR.** 19, 4, for which **2 SAM.** 10, 4 has **שְׁחִיחוֹת**.

מַסְתָּחָה (from **סָתַח**) *m.* an instrument for opening a door, a key **JUDGES** 3, 25; then a symbolical designation of the office belonging to the master of a house, **Is.** 22, 22 **עַל־דְּהַבִּי** set over the key, i. e. having the office of the key; **Ar.** **مفتاح**.

מַסְתָּחָה (*constr.* **מַסְתָּחָהּ**, from **סָתַח**) *m.* the opening, of the lips, i. e. utterance, speech **Prov.** 8, 6.

מַסְתָּחָה (*c.* **מַסְתָּחָהּ**, from **סָתַח**, which see) *m.* the sill, threshold, of the temple **Ex.** 9, 3; 10, 4; of a gate 46, 2. The threshold of the temple was reckoned holy, and it was not allowed to be trodden upon; but persons leaped over it **1 SAM.** 5, 5; **ZEPH.** 1, 9. In like manner the thresholds of the royal palace in Persia were holy.

מַסְתָּחָה see **מַסְתָּחָה**.

מַצָּא (1 *pers.* once **מַצָּאתִי** **Num.** 11, 11; *part. m.* **מַצָּאִים**, *pl.* **מַצָּאִים**, *constr.* **מַצָּאִי**, *fem.* **מַצָּאָה** instead of **מַצָּאָה**, *pl.* **מַצָּאוֹת**, once *fem. sing.* **מַצָּאָה** **Eccles.** 7, 26 after the manner of verbs **לָמַד**; *inf. constr.* **מַצָּא**, with *suff.* **מַצָּאֵכֶם** **Gen.** 32, 20 for **מַצָּאֵכֶם**; *imp.* **מַצָּא**; *ful.* **יִמְצָא**) *prop. intr.* to step forth into appearance, to become visible, to appear, to exist, **2 SAM.** 18, 22 and no joyful tidings exist for thee (comp. **Nif.**), hence 1. *tr.* with accus. of the object to discover **Gen.** 44, 16, **Deut.** 24, 1,

with **א** of the person in whom a thing is discovered 1 SAM. 29, 3, JOB 19, 28, with ellipsis of the object Ps. 17, 3, and in a peculiar way 2 KINGS 9, 35 *they discovered in her* (referring to the corpse); farther, *to make known* GEN. 36, 24; *to explain, to find out*, i. e. to shew openly JOB 11, 7; 37, 23. — 2. Metaphor. *to find*, i. e. to make appear, with accus. of the object; of men GEN. 38, 20, NUM. 35, 27, DEUT. 22, 27, and things GEN. 36, 24, 2 KINGS 23, 24; of what is lost LEV. 5, 23; *to find* 2 KINGS 22, 8, opposite **בָּקַשׁ** ECCLES. 7, 28; SONG OF SOL. 3, 1; 5, 6; *to solve*, a riddle JUDGES 14, 18. — 3. *to have, to possess*, i. e. to have found, so e. g. **חָיִים** PROV. 8, 35, **טוֹב** 18, 22, **חֶכְמָה** 3, 13, **חָן** GEN. 18, 3, **שָׁלוֹם** Hos. 12, 9, **חֶזְיוֹן** LAMENT. 2, 9, SONG OF SOL. 8, 10; and in like manner something bad Ps. 116, 3, PROV. 6, 33, hence *to have or to possess God*, i. e. his favour and grace DEUT. 4, 29. Here belong the following expressions: a) **מִצְאָהוּ יְדִי** *the hand has, possesses*, i. e. *to have, to be in possession of* LEV. 12, 8; 25, 28, followed by the object in the accus. JOB 31, 25; seldom does **לֵי** stand Is. 10, 14; b) **מִצְאָהוּ יְדִי** *to have power, to be able* JUDGES 9, 33; 1 SAM. 10, 7; 25, 8; once **יְדִי** is strengthened by **כֹּחַ** ECCLES. 9, 10, without altering the sense; c) **מִצְאָהוּ יְדִי** *to have power, with accus. over one* 1 SAM. 23, 17, i. e. to get one into the hands, to conquer, but more frequently with **לֵי** Is. 10, 10; Ps. 21, 9. Here belongs also Ps. 32, 6 *at the time of finding*, i. e. when God allows himself to be found, as Is. 55, 6, conseq. = **עָרַךְ** (Is. 49, 8); **בְּלִי אֶחָד לֵב** 2 SAM. 7, 27 *to find heart*, i. e. to feel oneself incited by the spirit, *to have heart*; **יְדִי מִצָּה** Ps. 76, 6 *to find hand*, i. e. to have activity and motion; **בְּלִי תַנְיָאוֹר** JOB 33, 10 *to shew estrangement* (i. e. enmity); **בְּלִי חֶשְׁבוֹן** ECCLES. 7, 27 *to find out the verdict*. — 4. *to happen to, befall, come upon one*, with accus. of the person GEN. 44, 34; EX. 18, 8; DEUT. 31, 17; Ps. 116, 3; the Aram. **מָצָא**, **مَظَا**, Ar. **أَصَابَ** with the accus. having the same metaphor.

application; comp. TOB. 12, 7. — 5. *to reach, attain to*, a thing; therefore construed with **עַד** JOB 11, 7; *to gain, obtain* GEN. 26, 12; *to get* 2 SAM. 20, 6; *to suffice* NUM. 11, 22; JUDGES 21, 14; senses which are frequent in the cognate dialects, but not original.

Nif. **נִמְצָא** (part. m. **נִמְצָא**, pl. **נִמְצָאִים** and **נִמְצָאוֹת**; inf. constr. **וְנִמְצָא**; fut. **יִמְצָא**) pass. of Kal: *to be understood, comprehended*, **דְּבָרִים** JER. 15, 16, *to be acquired*, with **לֵי** of the person DEUT. 21, 17, *to be manifest* JOB 28, 12, *to be found* GEN. 44, 16; 47, 14, *existing* 19, 15, with the addition of the place 18, 29; *to exist, to live*, **וְלֹא יִמְצָא** DAN. 11, 19 *and he shall be no more* = **וְנִמְצָא**; *to be found out*, in a number DAN. 1, 19; EZR. 10, 18; with **א** of the person *to be found in* 1 KINGS 1, 52; 14, 13, but also construed with **עַד** 2 CHR. 19, 3, **עַד** 36, 8, and **לֵי** DEUT. 22, 20; spoken of God, *to be found by one*, i. e. to shew himself inclined toward one JER. 29, 14; Is. 55, 6; 1 CHR. 28, 9; comp. in the New Testament ROM. 10, 20.

Hif. **הִמְצִיאַ** (1 pers. once **הִמְצִיאִי**, part. **הִמְצִיאַ**, fut. **יִמְצִיאַ**) prop. *to let one attain to, acquire, find a thing*, with accus. of the person and of the object; usually, however, *to requite* JOB 34, 11; *to cause to come*, the thunder-cloud JOB 37, 13, also like **הִקְטִיר** *to deliver over, to give up* ZECH. 11, 6; 2 SAM. 3, 8, where the LXX read **הִקְטִיר בְּיָדֵי**. — The nouns **מוֹצֵא** (**מוֹצֵא**), **מוֹצֵא**, **מוֹצֵא** belong to **יָצָא** or **צִוָּא**.

The fundamental signification is *to appear, to become visible*, and the organic root is **מִצָּה**; comp. **צָוָא** (**צִוָּא**).

מִצָּה see **מוֹצֵא**.

מָצֵב (constr. **מָצֵב**, from **מָצַב**) masc. 1. place on which one stands, a station, a place JOSEPH. 4, 9. — 2. Metaphor. a post, office Is. 22, 19; a military post, a guard 1 SAM. 13, 23; 14, 1 4 6 11.

מָצֵב (part. Hof. of **מָצַב**) m. prop. *any thing placed, a position*, hence a post, a military station, a garrison Is. 29, 3, = **מָצֵב** 2.

מַצְבָּה see מַצְבֵּה.

מַצְבֵּה (from מַצֵּב) *f.* a military post, for defence 1 SAM. 14, 12.

מַצְבֵּה (from מַצֵּב) *f.* only in ZECH. 9, 8 and *I will encamp for* (i. e. in favour of; מַצְבֵּה is the opposite of מַצְבֵּה) *my house as a military protection* (מַצְבֵּה according to LXX = מַצְבֵּה) or as a post of protection (= מַצֵּב). Better with the Masora as = מַצְבֵּה מִן צֶבֶד *against the march of the army* (Ibn Esra, Kimchi); see מִן.

מַצְבֵּה (c. מַצְבֵּה; *pl.* מַצְבֵּה, c. מַצְבֵּה, with *suff.* מַצְבֵּהּ or מַצְבֵּהּ; from מַצֵּב) *f.* anything set up, erected, hence a pillar, obelisk Is. 19, 19, = מַצֵּב, of that of the temple of the sun in Heliopolis JER. 43, 13; a statue, of Baal 2 KINGS 3, 2; 10, 26 27, or of other gods 1 KINGS 14, 23; 2 KINGS 17, 10; coupled with מַצְבֵּה, מַצְבֵּה, מַצְבֵּה, מַצְבֵּה MIC. 5, 12; LEV. 26, 1; a memorial stone, which was dedicated and consecrated GEN. 28, 18, and was raised to commemorate remarkable things GEN. 31, 45; 35, 14 (JOSEPH. 4, 9; 1 SAM. 7, 12). From such dedicated memorial-stones — called by the ancients (Pausanias, Apuleius) λίθοι ἀναγοί or ἀλγυμύμνοι, lapides uncti — arose their idolatrous application.

מַצְבֵּה (from מַצְבֵּה gathering-place of Jah, from מַצֵּב) *n. p.* of a city otherwise unknown 1 CHR. 11, 47 (LXX, Vulg.). Reland understood it to be מַצְבֵּה in the neighbourhood of Hebron; others read מַצְבֵּה (see 2 SAM. 23, 36).

מַצְבֵּה (with *suff.* מַצְבֵּהּ) *f.* a memorial-stone GEN. 35, 14, on a grave 35, 20 (comp. Phenicean מַצְבֵּה funeral-monument); monumental pillar 2 SAM. 18, 18; fig. trunk, stock, on which the buds and growing sprouts appear Is. 6, 13.

מַצְדָּה (from צִיד II.) *m.* a fastness, castle, stronghold 1 CHR. 11, 7; 12, 8 16; for which 2 SAM. 5, 9 has מַצְדָּה.

מַצְדָּה (only *pl.* מַצְדָּה; from צִיד) *f.* a high fortress, a mountain-hold, a mountain-castle Is. 33, 16, in Moab JER. 48, 41, Babylon 51, 30; generally a lurking-place, a cave, in the high parts of Pa-

lestine 1 SAM. 23, 14 19; 24, 1; a narrowly enclosed place, after the manner of old towers Ez. 33, 27 (where the LXX read מַצְדָּה), coupled with מַצְדָּה (pit) as a place of protection JUDGES 6, 2. Ar. مَصَان the same, from صَانَ. The city מַצְדָּה Massada, a well-known fortress in the Jewish wars, received its name from this word.

מַצְדָּה (once מַצְדָּה, with *suff.* מַצְדָּהּ, *pl.* מַצְדָּה, from צִיד) *f.* 1. fortress, of Zion Is. 29, 7 (in the accus.); tower, mountain-castle, in Babylon Ez. 19, 9. — 2. a net ECCLES. 9, 12, from another meaning of צִיד.

מַצְדָּה see מַצְדָּה.

מַצְדָּה see מַצְדָּה.

מַצָּה (2 pers. *f.* מַצִּית; *fut.* יִמָּצֶה, *ap.* יִמָּץ) *tr.* to suck out, to drink out, to drain, a liquid; to empty, even to the dregs; to drink out clean Is. 51, 17, Ez. 23, 34, a stronger word than מַצָּה; to press out JUDGES 6, 38. — מַצָּה (Arab. مَصَى, to press out the whey, to make cheese; Syr. مَضَى to suck, to swallow, مَضَى to press out) is an enlargement of מַצָּה. *comp.* מַצָּה I. Deriv. the proper name מַצָּה.

Nif. יִמָּצֶה (*fut.* יִמָּצֶה, 3 *pl.* יִמָּצֶוּ) 1. to be swallowed, to be sucked out, Ps. 73, 10 and waters in abundance are greedily swallowed by them (see מַצָּה), where the LXX read incorrectly יִמָּצֶה; the fig. expression is not diminished by that. — 2. to be squeezed or pressed out (blood) LEV. 1, 15.

מַצָּה *f.* 1. (*pl.* מַצָּה; from מַצָּץ) a thin cake pressed together, which was not raised with leaven Ex. 12, 15 18 20 39, oppos. חֻמְצֵה, prop. a more exact designation of חֻמְצֵה LEV. 8, 26, קִיק, NUM. 6, 19, עֵגֶד Ez. 29, 2, עֵגֶד 12, 39. As such exclusively were eaten at the passover, this feast was called חֻמְצֵה Ex. 23, 15, LEV. 23, 6, 2 CHR. 8, 13, EZR. 6, 22, in short חֻמְצֵה Ex. 12, 17. In connexion with the passover or the spring-feast, מַצָּה has been explained, sometimes

by הוציא Ps. 25, 17, הושיע 107, 13, הוציל 107, 6; elsewhere it is coupled with צר Job 15, 24. Phenice. מַצְקָא = מַצְקָא n. p. of a city, conseq. = מַצְקָא 2.

מַצְרוֹר (constr. מַצְרוֹר, from מַצָּר or צָהַר I.) m. 1. *straitness, inclosure, hence a state of siege* 2 KINGS 24, 10; בָּאָה בְּמָרְ JER. 52, 5 to come into siege, i. e. to be besieged; in the same sense בְּמָרְ הַיְיָ, יִשְׁבְּהָ בְּמָרְ 10, 17; Ez. 4, 3; ZECH. 12, 2 (where בְּהִירָה should be supplied); יָמֵי מָרְ the days of siege Ez. 5, 2; מֵי נָח NAH. 3, 14 waters of siege, i. e. with which people are provided for a siege, comp. מֵי לַחֲץ Is. 30, 20; the act of besieging Ez. 4, 7. — 2. *a wall, a bulwark, i. e. what encloses a place* ZECH. 9, 3 = חֵיל 9, 4 or מַצְרוֹר MIC. 4, 14 to put siege-works about; so too חָזַק מְּרָר Ez. 4, 2; צִיר מְּרָר a fortified city 2 CHR. 8, 5, comp. 11, 5. — 3. *Figurat. straitness, distress, oppression, suffering, DEUT. 28, 53, JER. 19, 9, coupled with מַצְרוֹר (which see).* — 4. (from צִיר I.) *a steep rock, a fortress, as a post and watch* HAB. 2, 1 (comp. the noun צִיר). — 5. n. p. of Egypt, poetically used for the usual מַצְרַיִם Is. 19, 6; 2 KINGS 19, 24; מִצְרַיִם MIC. 7, 12 cities of Egypt; מִצְרַיִם Is. 19, 6 the branches and canals of the Nile; Coptic Metouro kingdom; but the Hebrews thought of מַצְרַיִם, whose sing. is מַצְרָא.

מַצְרָא (with suff. מַצְרוֹרָה) m. siege Ez. 4, 8, same as מַצְרוֹר 1.

מַצְרִיָּה and מַצְרָה (pl. מַצְרוֹת) fem. 1. *a siege-machine, 'to set up a siege-engine, with עָלָה Is. 29, 3.* — 2. *a fortress, 2 CHR. 11, 11, fully מִצְרָה 14, 5 or plur. 11, 10 23 and 12, 4 cities of fortresses, i. e. fortified cities; 'to keep the fortresses' NAH. 2, 2, an alliteration.*

מַצְרִיָּה (with suff. מַצְרוֹתָה) fem. same as מַצְרָה 2. Is. 41, 12 quarrel, strife.

מַצֵּחַ (not used) intr. to shine, to glitter, same as צָהַר, to shine forth, to

stand forth. Deriv. מַצְחָה, מַצְחָה. — This fundamental signification and organic root are also confirmed by the Ar. مَضَح, Syr. مَضَح, having the same meaning, which is well suited to denote the act of standing forth, of being visible; see מַצֵּחַ.

מַצְחָה (with suff. מַצְחָה, plur. מַצְחָה, constr. מַצְחָה) m. prop. the high part, the shining part of the face, hence the forehead Ez. 28, 38, 1 SAM. 17, 49, a figure of stubbornness Ez. 3, 7, and of impudence JER. 3, 3; but also of spirit Ez. 3, 9, and of endurance Is. 48, 4, compared with מַצְחָה &c.; comp. frons ferrea (Plin. Paneg. 35). — Agreeably to its origin מַצְחָה has the same fundamental signification as the word for face (פָּנִים); Hebrew nouns for the fore part of the head, the face, and forehead, proceeding from the idea of shining. This explains the fact that the Ar. مَضَح, مَضَح, Aram. מַצְחָה (Ez. 3, 7), Greek προσων signifying both face and forehead; besides the Semites compare the forehead to the sun (Rashi on ECCLES. 12, 2; Vit. Tim. II. p. 475), and to a polished mirror (Arab. Prov. II, 590).

מַצְחָה (constr. מַצְחָה) f. a greave, prop. an artificial front of the leg 1 SAM. 17, 6. The femin. is used of inanimate things.

מַצֵּל (from מַצֵּל I. after the form מַצְרָא, m. Ez. 31, 3 a shadowing.

מַצֵּלָה (pl. מַצֵּלוֹת; from מַצֵּל II.) f. a little bell, an ornament of horses, on which characters were written ZECH. 14, 20.

מַצֵּלָה (according to the LXX and Syr. from מַצֵּל II.; also written מַצֵּלָה) fem. see מַצֵּלָה 2.

מַצֵּלָה see מַצֵּלָה 2.

מַצֵּלָה (extended from מַצֵּלָה = מַצֵּלָה, like מַצֵּלָה from מַצֵּלָה, conseq. from מַצֵּלָה I.; but as only the dual מַצֵּלָה occurs, one might also adopt for it a

singul. מַצְלָה, the Dagesh being lost in the vowelless ל; comp. מַצְלָה, dual (מַצְלָהִים) *f.* a kind of *cymbal* consisting of two plates 1 CHR. 13, 8; 15, 16 19 28; 16, 5 42; 25, 1 6; 2 CHR. 5, 12 13; 29, 25; EZR. 3, 10; NEH. 12, 27. In 2 SAM. 6, 5 מַצְלָהִים stands for it.

מִצְנֶפֶת (from צָנַף) *f.* a *turban* (so called from its being wound about) of the high priest EX. 28, 4 37 39; LEV. 8, 9; 16, 4; and of the king EZ. 21, 31; an emblem of dignity.

מִצְעָה (from יָצַע) *masc.* a *couch* IS. 28, 20.

מִצְעָד (only *pl. constr.* מִצְעָדִי, with *suff.* מִצְעָדִי; from יָצַד *m.* *step, walk*, that one enters upon PS. 37, 23; PROV. 20, 24; figur. *followers* DAN. 11, 43; comp. רִגְלִים in this sense EX. 11, 8; so too בְּרִגְלֵי JUDGES 4, 10; 5, 15, consequ. מִצְעָדִי is not = מִסְעָדִי (*Saadia*), though מִסְעָד (which see) is = מִצְעָד.

מִצְעִירָה (apparently from a *masc.* מִצְעִיר with Dagesh euphonic = מִצְעִיר, as מִן here yields no satisfactory sense) *adj. f.* *little, small*, DAN. 8, 9 = מִצְעִירָה. The author has wavered between the *femin.* of מִצְעִיר and מִצְעִירָה.

מִצְעָר (from יָצַר) *prop. adj. m.* *small, little, commonly a subst. m.* 1. *smallness, littleness*, of a city with few inhabitants GEN. 19, 20, alluding to יָצַר; *insignificance* JOB 8, 7; *a short time* IS. 63, 18; *fewness*, 2 CHR. 24, 24 *with a few men*. — 2. a poetical designation of a mountain in the holy land, perhaps Zion or the temple-mountain PS. 42, 7, if we should not read מוֹקֵד (see LAMENT. 2, 6).

מִצְפָּה (with *a* of motion מִצְפָּה, and with reference to the appellative meaning with the article; an etymology is given in GEN. 31, 49; *mountain-watch*) *n. p.* of different elevated localities, 1. of one in Benjamin, where there was once a sanctuary (בֵּית-אֵל) in the time of the Judges, JUDGES 20, 1 26; 21, 1 25, with a priesthood and ark 20, 26-28, where the sacred lots were cast 1 SAM.

10, 19-25, a document respecting the constitution was laid up before God, and where the people generally were wont to convene 7, 5 seq. In 1 MACC. 3, 46 we read of this place *ὁτι τόπος προσευχῆς εἰς Μασσηφὰ τὸ πρότερον ἐφ' Ἰσραήλ*. Afterwards *Mizpa*, which was an hour's distance from *Rama* (*Robins.* II. p. 362), was converted into a fortress with a cistern 1 KINGS 15, 22; JER. 41, 9; 2 CHR. 16, 6. Then *Gedaliah* took up his residence there JER. 40, 6. After the return from Babylon it was the seat of a *city*, and formed a peculiar district NEH. 3, 7 15 19. — 2. written for מִצְפָּה in Gilead. See מִצְפָּה.

מִצְפָּה (constr. מִצְפָּה, from צָפָה) *m.* 1. a *mountain-fort, a watch-tower*, on which a scout or watchman (מִצְפֵּה) stands IS. 21, 8, or whence a plain can be surveyed 2 CHR. 20, 24. — 2. (*fort, watch-tower*) *n. p.* of many elevated, fort-like localities, which are determined more exactly by additions or by means of the context, as a) מִצְפָּה מוֹאָב (*watch-tower of Moab*) *n. p.* of a place lying above עִיר מוֹאָב, to which one could easily get by Bethlehem 1 SAM. 22, 3. — b) מִצְפָּה גִלְעָד (*watch-tower of Gilead*) *n. p.* of a locality in Gilead considered in a more restricted sense, perhaps identical with מִצְפָּה in Gad (JOSH. 13, 26) JUDGES 11, 29. It lay 15 Roman miles northwest of רַבְחַת עִמּוֹן at the יַבֵּק (*Onom.*), and therefore מִצְפָּה 11, 11 34 as a sacred place is the same with it. The מִצְפָּה Hos. 5, 1, where a new king was set up in the kingdom of the ten tribes, like Saul in *Mizpah* of Benjamin (1 SAM. 10, 17), should also be identified with it. — c) *n. p.* of a place in the plain of Judah JOSH. 15, 38. — d) *n. p.* of a place in Benjamin JOSH. 18, 26, elsewhere called only מִצְפָּה. — e) *n. p.* of a place in the north of Palestine, in the neighbourhood of צִיִּיִן, after which a valley there was also named JOSH. 11, 8.

מִצְפֵּן (*pl.* מִצְפֵּיִם, from יָצַן) *masc.* *something preserved, i. e. a treasure or a hidden place* OB. 6 = צִפְּוֹן which see:

מָצַץ (*fut.* מִצֵּץ, *pl.* מִצְצוּ) *intr.* 1. *to suck, to suck out, from the breasts* Isa. 66, 11; *metaph. to press out, to squeeze out.* — 2. *to press, to make thin, to press together, a cake, as* מִצְצָה, מִצְצָה &c.; hence מִצְצָה I. Arab. مَصَّ, Syr. مَضَى the same.

מִצְצָה see מִצְצָה.

מִצְצָה see מִצְצָה.

מִצְצָה see מִצְצָה.

מִצְצָה see מִצְצָה.

מִצְצָה see מִצְצָה.

מָצַר (not used) *tr.* 1. *to surround, to enclose, from the organic root* מָצַר, מָצַר, מָצַר, מָצַר, מָצַר, מָצַר; comp. Arab. مَضَر, whence مَصْر border; the Hebrew מָצַר proceeding from a similar fundamental signification. Syr. مَضَى, Targ. מָצַר the same, whence מָצַר border; modern Hebrew מָצַר, מָצַר. — 2. *Metaphor. to restrain, to make uneasy, like* מָצַר. Deriv. מָצַר, מָצַר, מָצַר, מָצַר, מָצַר, and according to some מָצַר.

מָצַר (after the form מָצַר from מָצַר; only *pl.* מָצַר, *constr.* מָצַר) *masc. a strait*, LAM. 1, 3 מָצַר מָצַר to take one in the straits, i.e. to get one at last into our power, a proverbial phrase; *distress*, cogn. in sense with מָצַר, Ps. 116, 3, without the necessity of reading מָצַר.

מָצַר (from מָצַר after the form מָצַר) *m.* *straitness, distress*, Ps. 118, 5.

מָצַר see מָצַר.

מָצַר see מָצַר.

מָצַר see מָצַר.

מָצַר see מָצַר.

מִצְרַיִם (from a sing. מָצַר) *dual* 1. *n.* *p.* of a son of *Ham*, coupled with כְּנַעַן, then the name of the race of the *Egyptians* descended from him GEN. 10, 6; 46, 34; 50, 11; collectively the *Egyptians*, joined to a plur. 45, 2; 47, 15 20; 50, 3; EXOD. 1, 14, seldom to a sing. 14, 25 31; more fre-

quently in poetry Isa. 19, 16 25, JER. 46, 8, sometimes *masc.*, sometimes *fem.* — 2. (with *a* of motion מִצְרַיִם) *n. p.* of the land of Egypt, first as an apposition to מִצְרַיִם, and therefore *fem.* GEN. 45, 20; 47, 6 13; with *a* of motion 26, 2. It is usual to take it for Egypt in general, upper and lower, on account of the dual. But sometimes it means merely lower Egypt Isa. 11, 11; JER. 44, 15. *Gentile masc.* מִצְרַיִם (from מָצַר as original form) an *Egyptian* GEN. 39, 1, *fem.* מִצְרַיִם an *Egyptian woman* 16, 1, *pl. masc.* מִצְרַיִם (for מִצְרַיִם) 12, 12 14, *pl. fem.* מִצְרַיִם Ex. 1, 19.

As to the form of the word, the Hebrew dual can denote nothing but the double partition of Egypt; hieroglyphic writing (*Champ. Gr. Eg.* p. 152) having also two symbols for the land, and the Arabs having two names for the two parts (بف and صعيد); see Istachri p. 31. As this dual stands along with מִצְרַיִם (upper Egypt), it probably denotes nothing but the country divided by the Nile into two halves or lying between two ranges of mountains (*Herod.* 2, 8; *Strabo* 17 p. 789. 819), or a land enclosed on two sides. As to the ground-form מָצַר, which is obviously to be adopted for the dual and the Gentile forms, confirmed as it is by the Arab.

مِصْر (Egypt and Memphis), the Syr. مِصْر, Phenic. מִצְרַה, *Misra* (Steph. Byz. under the article *Μίς*), it is said to be derived (*Bochart* after *Diod. Sic.* 1, 31) from מָצַר (which see), denoting *border, district, land*, prop. enclosure, like the Ar. مِصْر, conseq. what is enclosed on two sides. מָצַר (which see) that stands for it poetically, would have the same meaning; and a comparison of *Μίς* with the Sanskrit *āguptas*, *munita*, would amount to the same conclusion. Others compare the similar Ethiopic word that means *earth, land, soil*; while others still (supported by *Josephus* Ant. 1, 6, 2) compare the Coptic *μετοπολις*, *kingdom*. But all these explanations can only denote the land, for which the Egyptians have another name (see מִצְרַיִם); and it is certain

that **מִצָּר** and **מִצְוֹר** meant originally and chiefly the inhabitants. Among the ancients the inhabitants of a land receive their names from colour (comp. **חִמְיָרִי** [Himyarites], prop. the red ones; the name "Phenician", *φοίνιξ*, means prop. dark-red, as *φοίνιος*, *φοινός*, Poenus, still shew; **אֱלִים** as the designation of a people &c.); and we may therefore compare **מִצְרָה** red clay, **מִצְרָה** a very red man, in order to translate **מִצְוֹר** (as an adj. of colour after the form **אֱלִים** (**אֱלִי**)) by *dark-red*, which, judging from the pictures that have been preserved, was actually the natural colour of the ancient Egyptians.

מִצְרָה (from **צָרָה**) *m. a fining-vessel, a crucible*, Prov. 17, 3; 27, 21.

מָקָה (from **מָקָה** to corrupt) *m. rottenness, putridity, foetor*, Is. 3, 24, opposite to **בָּשָׂם**; *rotten dust* 5, 24.

מַקְרָה (*pl.* **מַקְרָהוֹת**; from **נָקַב** II. = **נָקַב** to strike) *f. a hammer*, of a stone-cutter, prop. a striker, 1 Kings 6, 7, also used in the working of iron Is. 44, 12, for the driving in of nails Jer. 10, 4. The surname *Μακκαβαῖος*, which one of the Hasmoneans bore, is not **מַקְרָה**, but **מַקְבִּי**, like the Talmudic surnames **מַקְבִּי**, **מַקְבִּי**, **מַקְבִּי**.

מַקְרָה *f.* 1. same as **מַקְבָּה** *a hammer* Judges 4, 21. — 2. (from **נָקַב** I.) *a hole, a hollow, a fissure in a rock*, a figure of descent Is. 51, 1.

מַקְדָּה (*place of shepherds*; from **מָקַד**) *n. p.* of a Phenician city that belonged afterwards to Judah Josh. 10, 10; 15, 41.

מַקְדָּם (from **מָקַם** = **מָקַם** which see) *m. soothsaying, magic*, Is. 2, 6, to be read for **מַקְדָּם**.

מַקְדָּשׁ (after the form **מִשְׁחָה** Ez. 9, 1, **מַקְדָּשׁ**, **מַקְדָּשׁ**, **מַקְדָּשׁ**, with *suff.* **מַקְדָּשׁוֹ** for **מָקַד**; *pl.* with *suff.*, drawing the *a* vowel forward to facilitate the pronunciation, **מַקְדָּשֵׁיהֶם** for **מַקְדָּשֵׁיהֶם** (see **מַקְדָּשׁ**) *m. a sanctuary*, as a building Ez. 7, 24; *what is consecrated, holy* Num. 18, 29.

מַקְדָּשׁ (*constr.* **מַקְדָּשׁוֹ**, with *suff.* **מַקְדָּשֵׁי**, **מַקְדָּשֵׁי**, *pl.* **מַקְדָּשִׁים**, *constr.* **מַקְדָּשֵׁי**, with *suff.* **מַקְדָּשֵׁי**) *m.* 1. *a sanctuary*, i. e. a place, house, station, which are hallowed Ex. 25, 8; Lev. 12, 4; *a temple* Ez. 45, 4, especially that of Jehovah Dan. 11, 31, for which **מַקְדָּשׁ** Lev. 16, 33, **מַקְדָּשׁוֹ** 21, 12, **מַקְדָּשׁוֹ** Num. 19, 20 are also used; but it is also applied to a non-Jehovistic temple, e. g. to a *palace* Am. 7, 13. Sometimes the *pl.* denotes holy spots, halls, Ez. 21, 7, Ps. 68, 36 and 74, 7, holy vessels Jer. 51, 51, holy secrets Ps. 73, 17, &c. It is also employed of heathen temples, such as those of the Tyrians Ez. 28, 18; and of **מַקְדָּשׁוֹ** Am. 7, 9. — 2. *what manifests itself to be* **מַקְדָּשׁ**, applied to Jehovah whom transgressions offend Is. 8, 14; *an object which is reckoned holy*, Ez. 11, 16 *I am to them only a little holy*, the principal parts of worship being neglected. The sanctuary was also an *asylum*, which is sometimes understood by the word.

מַקְהֵל (only in *pl.* **מַקְהֵלִים**; from **קָהַל**) *m. assembly, choir*, Ps. 26, 12.

מַקְהֵלָה (only in *pl.* **מַקְהֵלָהוֹת**) *f. the same* Ps. 68, 27.

מַקְהֵלֶת (= **מַקְהֵלֶת**; *place of assembly*) *n. p.* of a station in the desert Num. 33, 25.

מַקְנָה see **מַקְנָה** 3.

מַקְנָה (from **קָנָה**) *f. a gathering-place for water, a reservoir*, Is. 22, 11.

מַקְנָה see **מַקְנָה**.

מַקְנָה (*constr.* **מַקְנָהוֹ**, from **קָנָה**) *m.* 1. *hope, trust*, **מַקְנָה** **אֵין** **מַקְנָה** *there is no hope* 1 Chr. 29, 15, **מַקְנָה** **יֵשׁ** **מַקְנָה** *there is hope*. God is therefore called **מַקְנָה** **יִשְׂרָאֵל** *the hope of Israel*, i. e. to whom Israel looks with hope Jer. 14, 8; 17, 13; 50, 7. — 2. *place of gathering together, place of a collection, of waters* Gen. 1, 10; Ex. 7, 19; Lev. 11, 36. — 3. According to the Masoretic punctuation only in the passage 1 Kings 10, 28, and in the parallel 2 Chr. 1, 16, where **מַקְנָה** stands for **מַקְנָה**. But in both places the word appears to be irregular at first in this,

that the second η is in the absolute state מִקְרָה , מִקְרָה , if we do not assume that הַסִּיּוּסִים should be supplied to the second מִקְרָה ; comp. שָׁפָצוּ 2 KINGS 9, 17 = שָׁפָצוּ Ps. 16, 3 = רָאָה הָאָרֶץ . The Masora may either have thought of *a troop*, *a company*, of traders and horses, or have taken it to mean *a web* (so many Jewish interpreters). Against the former meaning is the position of the words 2 CHR. I c., and against the latter the entire context. It is therefore better, with the old translators (LXX, Vulg., Syr., Arab.) to think of the name of a city or country, and to read מִקְרָה , מִקְרָה , or *Koa* (Vulg.), which may have been a city or territory in the neighbourhood of Egypt, where Israelite traders abode for the sake of the traffic in horses, and exchanged them between Egypt and Syrian lands. *Koa* may have also been the name of an Ethiopic country, perhaps identical with קֻוּה (i. e. Ku-Ku) IS. 18, 2; قَوْه (see Gol. p. 198 °) actually appearing as the name of a country.

מְקוֹמִי (*constr.* מְקוֹם, with *suff.* מְקוֹמִי, with
מְקוֹמִי, מְקוֹמִי, מְקוֹמִי, &c.; *plur.* מְקוֹמוֹת, with
suff. מְקוֹמוֹת, מְקוֹמוֹת, מְקוֹמוֹת, *masc. (fem.*
only in JOB 20, 9; on the contrary the
fem. in GEN. 18, 24 refers to עִיר) *prop.*
a place, where one stands, remains; *spot*
GEN. 1, 9, LEV. 4, 12, JOSH. 1, 3, *place*
of abode GEN. 24, 23 25, *position* NUM.
23, 13 27, *dwelling* DEUT. 1, 33, *room*
JUDGES 20, 36, *place of honour* 1 SAM.
27, 5, *a stand* 1 KINGS 8, 21, *abiding-place*
2 KINGS 6, 9; *a firm place* 1 CHR. 17, 9;
place of corruption ECCLES. 3, 20; *land-*
possession Is. 5, 8; *empty place* 28, 8; JER.
7, 32; *spring, origin, place of finding* JOB
28, 1 = מוֹצֵא; *locality* GEN. 18, 26; 19,
14; 32, 3; *territory* EZR. 8, 17; *fig. ces-*
sation JOB 16, 18; *position, i. e. condition*
of mind, composure ECCLES. 10, 4. כֻּלָּה
every where PROV. 15, 3. מְקוֹם stands
before the relat. אֲשֶׁר to express a local
reference *there where, where* LEV. 4, 33;
14, 13, and is followed by a noun *instead*
of, loco Is. 33, 21, like the Syr. ܡܟܝܬܐ
and the Ar. مَكَات.

מְקוֹר (*constr.* מְקוֹר, with *suff.* מְקוֹרָה, מְקוֹרִי, from **קוֹר** II.) *m.* a fountain, properly water springing up and trickling through Prov. 25, 26, promoting growth Hos. 13, 15; place of a spring, a well, מְקוֹר מַיִם fountain of blood, Lev. 12, 7, i. e. the female pudenda, מְקוֹר alone 20, 18, also as a figure of procreation, marriage Prov. 5, 18; spring, out of which a sea of peoples flows Jer. 51, 36, water generally being used as a figure for a waving multitude; place of descent or of ancestorship, posterity (comp. Num. 24, 7; Neh. 2, 9) Ps. 68, 27, like בּוֹר Is. 51, 1 and מְקוֹרָה Ez. 16, 3; fig. of חַיִּים Ps. 36, 10, חֲקֵמָה Prov. 18, 4; fountain of רֵמֶסֶה, i. e. the eye Jer. 8, 23.

מִקָּח (from לָקַח) *a taking, receiving*
2 CHR. 19, 7, of bribery; subsequently
a buying, opposite of מִמְכָּר.

מִקְחָהּ (only *pl.* מִקְחֹת; from לָקַח *f.*
prop. what one buys, i. e. *wares* נֶחֱם.
10, 32; while מִמְכָּר means *saleable*.

מִקְטָר (constr. מִקְטָר, from קָטַר I.) *m.*
place of incense, hence an apposition to
מִזְבֵּחַ Ex. 30, 1 (Targ., Rashi, Kimchi),
not incense (Ibn Ezra).

מִקְטָרֶת (with suff. מִקְטָרָיו; from
קָטַר I) fem. a censer Ez. 8, 11; 2 Chr.
26, 19.

מִקְטֶרֶת see Pihel of קֶטֶר I.
מִקְל (not used) *intrans.* to sprout, to germinate, of a twig, shoot, scion; Ethiop. בקל (bakuela), Ar. بقل (to come forth, to sprout), Syr. ܒܥܠ the same. Hence מִקְל is the same as מִקְלָל, which is contracted into מִל (to ביל Is. 44, 19); comp. Ethiop. bakual, shoot, twig, scion, Ar. بعل rod, tree, Syr. ܒܥܠ stick. Deriv. מִקְל. The signification to smite, to strike is merely denominative, as is seen from the Ethiopic. A derivation from מִקְל = מִקְלָל is to be rejected, as well as the comparison of it with baculus, βακτηριον, or a derivation from מִקְלָל.

מִקָּל (*constr.* מִקָּל together with מִקָּל, with *suff.* מִקָּלְךָ, מִקָּלָם; *pl.* מִקָּלוֹת, *cod.* Sam. Ex.12,11 מִקָּלֵיכֶם from a *pl.* מִקָּלִים;

out of מִמֶּקֶל *m. prop. a shoot, a leafy twig* JER. 48, 17, hence *staff, stick*, for walking GEN. 32, 19, EX. 12, 11, for striking NUM. 22, 27, 1 SAM. 17, 40, belonging to shepherds ZECH. 11, 10 14; מִקֵּל יָד *staff of the hand*, i. e. switch, little stick, with which animals are driven on Ez. 39, 9; fig. like מִיָּל (Is. 44, 19) of idols JER. 3, 9 (מִקֵּל should be read for מִקֵּל). Of divining by a rod (ῥαβδουμαντία) i. e. the observation of the falling of sticks just erected or thrown, a kind of soothsaying, mention is made in Hos. 4, 12.

מִקְלֹת (*twigs, branches or sticks as lots*) *n. p. m.* 1 CHR. 8, 32; 27, 4.

מִקְלֵט (from קָלַט, with *suff.* מִקְלֵטוֹ) *m. prop. a place of reception (for a fugitive), hence an asylum* NUM. 35, 12 15; Josh. 20, 3; מִקְלֵט יָרֵד *a city of refuge* NUM. 35, 25 26 27 28 32.

מִקְלָעַת (*pl. מִקְלָעוֹת, constr. מִקְלָעוֹת*; from קָלַע III. to cut into, to deepen) *f. cut or sculptured work* 1 KINGS 7, 31, such as that on old Egyptian monuments, hence not *in alto relievo* (Vulg. *caelaturae*). So of the כְּרוּבִים 1 KINGS 6, 29 32, פְּסָקִים and צִיּוּרֵי צִיּוּרִים 6, 18.

מִקְנָה (from קָנָה I. = קָנָה after the form מִדְּוָה, מִדְּוָה) *m. zeal, jealousy, as apposition to קִנְיָה* Ez. 8, 3.

מִקְנָה (*constr. מִקְנָה, with suff. מִקְנָהוֹ*, from קָנָה) *f. possession, property, prop. what has been acquired* GEN. 23, 18; *price of acquiring or of purchase, hence price* LEV. 25, 16 51; *purchase* 27, 22. כֶּסֶף דְּמִי *a bill or letter of purchase* JER. 32, 11 12 14 16, divided into חֲתוּם and כֶּסֶף זָלוּי and כֶּסֶף זָלוּי *purchase of money, of bought slaves* GEN. 17, 12 13 23 27, different from the בֵּית יִלְדֵי *born in the house*.

מִקְנָה (*constr. מִקְנָה, with suff. מִקְנָהוֹ*, מִקְנָה, *plur. with suff. מִקְנָהוֹ*; מִקְנָה, *plur. with suff. מִקְנָהוֹ*, which may be also an extension of the sing.) *m. 1. (from קָנָה I. = קָנָה, see מִקְנָה) zeal, glow, מִקְנָה אֵף (so we should read for מִקְנָה) a glowing, primitive zeal, JOB 36, 33 jealous anger*

against עֵלֶה (which is perhaps = עֵלֶה). מִי אֵף is like קָנָה חֲמָה (ZECH. 8, 2) a strengthening of the idea. — 2. (from קָנָה II.) *prop. what is acquired, possession, property, commonly herds, cattle* DEUT. 3, 19, JER. 9, 9, coupled with קָנָה Ez. 38, 12 13, רִכִּישׁ 1 CHR. 28, 1; specially *small cattle, sheep, goats, neat cattle &c.*, different from מִדְּוָה &c. GEN. 16, 16; 47, 17, also generally EX. 9, 3; JOB 1, 3. מִי אֵף *a herd, a keeper of cattle* GEN. 46, 32; מִי אֵף *land for pasture* NUM. 32, 1 4. Phenic. מִקְנָה *domestic animals* (Mass. 15); comp. *μῆνος* from *μασθαι*; *ovis* connected with *ops*; Syr. مَال, Arab. مَال. — 3. *purchase, acquisition* GEN. 49, 32.

מִקְנִיָּה (*Jah is zeal, from מִקְנָה I.*) *n. p. m.* 1 CHR. 15, 18.

מִקְסָה (*constr. מִקְסָה, from קָסַם*) *masc. divination, מִקְסָה מִקְסָה divination of flattery* Ez. 12, 24 (מִקְסָה a noun); 13, 7; *heathen usages* Is. 2, 6 (מִקְסָה for מִקְסָה).

מִקְצֵה (from קָצַץ after the form מִקְצֵה; *border-place*) *n. p. of a place otherwise unknown* 1 KINGS 4, 9, for which מִקְצֵה is also used.

מִקְצוֹעַ (*pl. מִקְצוֹעִים and מִקְצוֹעִים, from קָצַע*) *m. an angle, corner, nook, EX. 26, 24; 36, 39; NEH. 3, 19-24; applied to the bending angle at the east side of Zion* 2 CHR. 26, 9; Ez. 46, 21 22.

מִקְצָעָה (*pl. מִקְצָעוֹת; from קָצַע*) *f. an instrument for cutting or carving, hence a chisel, carving-tool* Is. 44, 13, Targ. מִקְצָעָה (מִקְצָעָה).

מִקְצָעָה (*pl. מִקְצָעוֹת*) *f. same as מִקְצָעָה* Ex. 26, 23; 36, 28; along with this form is once מִדְּוָה מִקְצָעָה *pl. מִדְּוָה מִקְצָעָה* Ez. 46, 22.

מִקְצָה (*with suff. מִקְצָהוֹ*, from קָצַח to cut off, to divide) *f. same as מִקְצָה* (comp. מִקְצָה and מִקְצָה) 1. *end, in designations of time as an adverbial accus.* at the end DAN. 1, 15 18. — 2. *a part, hence before nouns a part of, some* 1, 2 5; NEH. 7, 70.

מִקְצָה *f. the sum, mass, 1 KINGS 12, 31 and he made priests out of (acc.) the mass of the people, 13, 33; a part JUDGES 18, 2.*

מקק (Kal not used) *intr.* same as **מקד** **מקד**, **מקד**, **מקד** to melt, to dissolve, to vanish as dust; deriv. **מקק**.

Nif. **מקק** (3 *pl.* **מקקו**, 2 *pl.* **מקקתם**; *part.* *m. pl.* **מקקים**; *fut.* **ימקק**) to be melted, to pass away, to be dissolved, spoken of the host of stars **Is.** 34, 4; to rot, of the human members, the eyes and tongue **Zech.** 14, 12; to perish, of men **Lev.** 26, 39; to fester, of wounds **Ps.** 38, 6; to pine away **Ez.** 24, 23; 33, 10.

Hif. **המקק** (*inf. constr.* **המקק**) to cause to melt or pine away **Zech.** 14, 12.

מקרא (*pl. c.* **מקראי**, with *suff.* **מקראיה**; from **קרא** I.) *m.* 1. a calling together, convocation, a solemn assembly, commonly coupled with **קדש**, sometimes to denote the people gathered before the tabernacle, sometimes a festival **Ex.** 12, 16; **Lev.** 23, 37 8; **Num.** 28, 18; **קרא** to call a solemn assembly **Is.** 1, 13; conseq. a convoked congregation, *ἐκκλησία*, and the place of meeting 4, 5. — 2. reading, a writing to be read, **Neh.** 8, 8.

מקרה (*c.* **קרה**, with *suff.* **מקרהי**; from **קרה** I.) *m.* hap, chance, **Ruth** 2, 3 her hap lighted upon, i. e. it happened to her **1 Sam.** 6, 9; 20, 26; fate, event **Eccles.** 2, 14 15; blind chance, accidental lot 3, 19; 9, 2 3.

מקרה (from **קרה** II. in *Pih.*) *m.* prop. what is formed of beams, hence a framework **Eccles.** 10, 18.

מקרה (from **קרה**) *f.* a cooling **Judges** 3, 20 24.

מקרה (denom. from **קיר**) *m.* a breaking down of walls **Is.** 22, 5. See **קיר** I. *Pih.*

מקשה *f.* 1. (from **קשה** to turn firmly, to twist together, to wind, prop. to make fast, comp. **קשר**, **חזק**, **חזק** &c.) turned, rounded, carved work, **Ex.** 25, 18 31 36; 37, 7 17 22; **Num.** 8, 4; 10, 2; the cherubim, candelabra, columns &c. were of turned work. — 2. (from **קשה** = **קשה**) a field of cucumbers, in which was the *מליטה* **Is.** 1, 8; here belongs **Jer.** 10, 5 as a (Priapus-) pillar (on such images see the apocryphal letter of Jeremiah verse 20) in a field of cucumbers, else-

where laughed at for its negligent watch (see *Seld'n*, de Diis Syr. p. 300).

מקשה (from **קשה** 2) *m.* same as **מקשה** I. something curled, of the hair, and as a genit. **מקשה** locks **Is.** 3, 24.

מר (from **מר** II.) 1. *adj. m.* (*pl.* **מרים**, *c.* **מרר**), *fem.* **מרה** (once **מרה**, *c.* **מרה**) bitter, of taste, oppos. to **מרוק**; subst. bitterness **Prov.** 27, 7; **Is.** 5, 20; of **קנה** **Prov.** 5, 4, **מר** **Ex.** 15, 23, **Num.** 5, 24 27; metaphor. (as an *adj.* and subst.) applied to **נפש**, sorrowful, sad, embittered, of pain of soul, distress of heart **1 Sam.** 22, 2; **Is.** 38, 15; **Job** 7, 11; 10, 1; desperate **Judges** 18, 25; 2 **Sam.** 17, 8; of **מר** terrible **1 Sam.** 15, 32; **Eccles.** 7, 26; bitter, i. e. violent, of weeping **Is.** 33, 7, of lamentation **Ez.** 27, 31, of **קול** **Zeph.** 1, 14, **צדקה** **Gen.** 27, 34; destructive, of actions, = **רע** **Jer.** 2, 19; violent, wild, of a people **Hab.** 1, 6; hostile, of **דבר** **Ps.** 64, 4, and in other similar senses. Elsewhere subst. destruction, deadlines, in the *pl.* **Num.** 5, 18 19 24 27, where the *Sam.* cod. has once **מארים** for **מרים**. As an *adv.* **Ez.** 27, 30. — 2. (from **מר** I. which see) *m.* a drop **Is.** 40, 15.

מר (also written **מיר**, before **Makkeph** **מר**, with *suff.* **מורי**; from **מר** I.) *m.* prop. same as **מר** 2 a drop, i. e. what flows out of a tree similar to the acacia; hence *myrrh* (*μύρρα* from the Phenic. **מרי**), a hard material for sacred perfumes **Ex.** 30, 23, kindled in order to scent the luxurious couch **Prov.** 7, 17, garments **Ps.** 45, 9, sedans **Song of Sol.** 3, 6; used in unguents **Ester.** 2, 12; also as a liquid juice, **מר** **running myrrh** **Song of Sol.** 5, 5 (comp. Arab. **غاب**) = **מר** **Ex.** 30, 23, i. e. *σταυρή*, which was preferred to *πλωστή* (Theophr. H. Pl. 9, 4; *Plin.* H. N. 12, 15, 35; *Diosc. Mat. Med.* 1, 74).

מרה I. (*part. f.* **מוריה**) *intr.* = **מרה** I. to be obstinate, perverse, rebellious **Zeph.** 3, 1, with an allusion to **מורי**, if it does not stand for **מוריה**, which seems necessary to distinguish it from **מורה** (**Judges** 13, 5). Jerome reads **מוריה**,

which gives no tolerable sense, except it be looked upon as a part. fem. of masc. מְרָא (from מָרָא I.).

מְרָא II. (Kal not used) *intr.* to fly, to hover, Aram. מְרָא = פָּרַח, hence the Talmudic מְרִיטֵי יוֹנִים (those who make doves fly) = מְפִיטֵי יוֹנִים.

Hif. מְרִיטָא (fut. מְרִיטָא) to make fly, to make vibrate, Job 39, 18 at the time she makes (viz. the בְּזָמִים) float on high.

מְרָא III. (not used) *intr.* to be hollow, bellied, to be like a purse or bag, of the maw or crop, other expressions for the maw, belly, crop, proceeding from a similar verb-idea; comp. מָרַב, Arab. *belly*, Targ. מִרְרָבָן maw and crop, *a boat*, קֶרֶב *a bag*, קֶרֶב *a sheath*. Deriv. מְרָאָה (מָרָא).

מְרָא IV. מְרָאָה to מָרָא = Lev. 13, 51 52 in the cod. Sam. for מְרָאָה.

מְרָא *adj. fem.* of מָרָא as a *n. p. f.* Ruth 1, 20.

מְרָא (not used) *intr.* same as מְרָאָה to be filled, full, ident. with מְרָא, hence to be fat, well fed, deriv. (according to some) מְרִיטָא; to be fruitful, deriv. the proper names מְרָאָן, מְרָאָן, מְרָאָן; metaphor. to be strong, vigorous, powerful, firm, deriv. מְרִיטָא and the proper name מְרָאָה. The stem מְרָאָה to מְרָאָה Job 36, 22, and according to some also to Ps. 9, 21 has the same meaning; comp.

Ar. مَرَّ (to be fat, strong) and the other groups under مَرَّ. See the comparison with extra-Semitic roots in Fürst's Conc. s. v.

מְרָא (prop. part. m. of מָרָא, with suff. מְרָאָה DAN. 4, 16 21 K'tib, for which the K'tib has מְרָא with Aleph elided) Aram. m. prop. a man, like the Hebr. גִּבּוֹר and אִישׁ, Latin vir, so called from strength; as the Ar. مَرَّ, مَرَّ, مَرَّ mean man definitely; but commonly lord DAN. 2, 47; 5, 23; Targ. מְרָא, also elsewhere מְרָא, מְרָא, Syr. مَرَّ. See מְרָאָה 3.

מָרָא a. מָרָא.

מְרָא see מְרָאָה.

מְרָא (not used) Aram. *intr.* same as Hebr. מְרָא, particularly with the meaning to be powerful, strong. Deriv. the noun מְרָאָה.

מְרָא see מְרָאָה and מְרָאָה.

מְרָאָה (once instead מְרָאָה, and once מְרָאָה) *n. p.* of a war-god of the Babylonians, Mars, a next chief deity to בֵּל Jerem. 50, 2, for which Is. 46, 1 has נִבּוֹ. As the name of a god it is used, as among all peoples, in forming the names of kings and other persons, such as בְּרִאֲמָן 2 Kings 20, 12, מְרָאָה בְּלִאֲמָן Is. 39, 1, 2 Kings 25, 27; Jer. 52, 31; and in the names of Babylonian kings Mesese-Mordak, Sisi-Mordak, Mardok Empad &c. that appear nowhere except in Greek and Latin writers.

As to the etymology of the name מְרָא, it is to be explained, according to Bohlen, by the Sanskrit marták or martádaka i. e. man-consumer (viz. מְרָא mrod or מְרָא brôd, Greek βροτός; mortal, Pers. merd = Sanskrit marta, a mortal, man, and מְרָא consumer = Sanskrit aś to consume). Others interpret it by the Pers. merd (merd) man, and گُو (hero) or گُو (ruler), translating hero of men. But it may also be derived, agreeably to the language of Babylonia, from מְרָא (to be bold, valiant, warlike, like מְרָא Barhebr. 407. 565), whence the noun מְרָא was formed with the rare adjective-termination מְרָא (see מְרָא), which suits the war-god Mars very well; it may therefore be identical with מְרָא, the violent hunter, founder and extender of the Assyrian kingdom.

מְרָאָה see מְרָאָה בְּלִאֲמָן.

מְרָאָה (plur. מְרָאָה, from מְרָאָה) f.

1. sight, vision NUM. 12, 6, with a genitive מְרָאָה following Ez. 1, 1; 8, 3; 40, 2; partly same as מְרָאָה revelation, partly ideal vision, of which one had still the consciousness afterward;

appearance 1 SAM. 3, 15, perception of the eye DAN. 10, 7 8, which can terrify 10, 16. — 2. a mirror Ex. 38, 8, Ar. ^{סֶפֶה} מִרְיָה. — 3. see מִרְיָה I.

מִרְיָה (constr. מִרְיָה, with suff. מִרְיָהּ, מִרְיָהּ, pl. c. מִרְיָהּ, with suff. מִרְיָהּ, מִרְיָהּ, but frequently construed with the sing.) m. 1. (coupled with עֵינַיִם, to supplement the word) the seeing, the sight (of a thing) LEV. 13, 12, looking at, beholding DEUT. 28, 34, EZEK. 23, 16, hence fig. מִרְיָהּ עֵינַיִם ECCLES. 6, 9 what one sees with his eyes, i. e. what one has; the view Is. 11, 3. — 2. the appearance, the outward form, the human GEN. 12, 11; 24, 16, parallel with תִּפְאָרָה; a handsome form, comeliness Is. 53, 2; the aspect of the form DAN. 1, 13; of other things LEV. 13, 3 32; GEN. 2, 9; like מִדְּמֹה, with which it is often identical Ez. 1, 26. — 3. same as מִרְיָהּ a sight, a vision Ex. 3, 3; Ez. 8, 4; 11, 24; DAN. 8, 16.

מִרְיָה (from a masc. form מִרְיָה; from מִרְיָה III.) f. the crop, of birds LEV. 1, 16, Ar. ^{مَرِي} مَرِي, so called from its purse-shape.

מִרְיָה (= מִרְיָה, from מִרְיָה to be fruitful; a fat, fertile place) n. p. of a Phenician locality in the north of Palestine, a small Canaanite kingdom united with שִׁמְרוֹן at an early period, like חֲצִיר, afterwards belonging to Zebulun Josh. 19, 15; 12, 20. At a late period it was termed מִרְיָה (contracted from מִרְיָהּ), which the LXX read incorrectly מִרְיָה, and Josephus (Jewish Wars 2, 20) מִרְיָה; hence the Gent. m. מִרְיָה NEH. 3, 7; 1 CHR. 27, 30. At a still later time it was called מִרְיָה (contracted from מִרְיָה) or מִרְיָה, situated on a height (Rosh ha-Shana 15*), or מִרְיָה or מִרְיָה (Rabba on Ex. 5, 5; on Song of Sol. 8, 1). It was reckoned to (upper) Galilee (גָּלִיל), to the district of Tiberias (טִבֶּרְיָה); and as situated in the vicinity of Giscala (גִּישָׁלָה) it is said to have been

furnished with rich olive plantations (J. Shebiit 9, 2 and Midr. l. c.). In the book of Sohar (Shemini and at the end of ha-Asinû) it is named מִרְיָה, where it is alleged that the authors of Sohar (Siméon ben Jochai and his son Eleasar) are buried (Midrash on ECCLES. 11, 2). Gent. pl. מִרְיָה (Midr. ECCLES. l. c.). At the time of Benjamin of Tudela it was still standing; and it is said to exist at present under the name مارون Mārūn (see the journey of the Sheikh el-Khiyari &c. Programm of Tuch, Leipzig 1850, 4). In the present mountain hamlet Mārūn, two hours west of Zaphet, are found the graves of Hillel and Shammai, a very old synagogue and an uncovered Beth ha-Midrash. Here every year on the 18th Iyyar is held a great Jewish festival at the grave of Simon ben Jochai, to which thousands of Jewish pilgrims repair from Damascus, Aleppo, Bagdad, Cahira and Constantinople.

מִרְיָה see מִרְיָה.

מִרְיָה see מִרְיָה.

מִרְיָה see מִרְיָה.

מִרְיָה (possession, from רָשָׁה = רָשָׁה, as there is an actual verbal allusion to רָשָׁה in Mic. 1, 15) n. p. of a city fortified by Rehoboam, in the plain (שְׁפֵלָה) of Judah, into whose neighbourhood ran a valley צִפְתָּה 2 CHR. 14, 9 (not connected with צִפְתָּה JUDGES 1, 17; see Robinson, Palest. II. p. 422), Josh. 15, 44; put along with צִדְלִים and אֶכְזִיב (Mic. 1, 14 15), which lay also in the low parts of Judah 15, 35 44 (comp. 2 MACC. 12, 35 38); 2 CHR. 11, 8; 14, 8 9. In Mic. 1, 15 Maqasû stands for it; 2 MACC. 12, 35 Maqasû (מִרְיָה), Jos. Antt. 8, 10, 1 and 12, 6, 6 Maqasû (מִרְיָה) and Maqasû (מִרְיָה). It lay 1½ Roman miles south of Eleutheropolis (Robins. II. p. 422). It stands for מִרְיָה = מִרְיָה; and the name of the city מִרְיָה, מִרְיָה, as also מִרְיָה (which see) is identical with it, though the ancients (Jerome in his Comment. on Micah) looked upon them as different.

מִרְיָה (after the form מִרְיָה, only

in *pl.* with *suff.* מְרֹאשֵׁיכֶם; from ראש *f. pl. what is on the head, a head-dress, a crown*, JER. 13, 18; comp. מְרֹאשָׁה.

מְרֹאשֵׁי (only *pl.* with *suff.* מְרֹאשֵׁי, from ראש *f. pl. place of the head, side of the head*, GEN. 28, 11 at his head-place, at the place where one puts the head in lying down; 1 SAM. 19, 13 16; 26, 7 11 16; 1 KINGS 19, 6. On the contrary the constr. state of plur. מְרֹאשֵׁי 1 SAM. 26, 12 is to be referred to מְרֹאשָׁה.

מִרְבָּ (from רָבַב after the form מִסְכָּ; *increase, growth*) *n. p. f.* 1 SAM. 14, 49; 18, 17 19.

מִרְבֵּד (only *pl.* מִרְבֵּדִים, where Dagesh lene is wanting in Beth on account of Resh; from רָבַד *m. coverlet, covering, bolster* PROV. 7, 16; 31, 22.

מִרְבָּה (from רָבָה; *constr. מִרְבָּה m. greatness*, Is. 9, 6 to the greatness (לְמִרְבָּה) of dominion, where others read improperly לָם רָבָה (to them is great); *multitude* 33, 23, which does not stand in the constr. state to מִסְתָּחִים.

מִרְבָּה (a rare form, from רָבָה *fem. amplitude*, Ez. 23, 32 to contain abundance, i. e. ample; it is better perhaps, to read מִרְבָּה (part. *fem.*) and to refer it to the deep and broad cup.

מִרְבִּית (from רָבָה; with *suff.* מִרְבִּית *fem. multitude, fulness*, 2 CHR. 9, 6 (explaining the דִּקְחָצִי of 1 KINGS 10, 7); the greater number 2 CHR. 12, 29; 30, 18; *increase (soboles)* 1 SAM. 2, 33, if we should not translate *multitude*, referring to posterity and relationship; *figur. interest, usury*, prop. increase of capital LEV. 23, 37, comp. Greek τόκος from τίτω (to bear), Latin fenus from feo; modern Hebrew רִבִּית, Syr. رِبَا, Arab. رِبَا.

מִרְבֵּכֶת (from רָבַד *f. something dipped in, mingled* (by moistening), applied to bread LEV. 6, 14; 7, 12; 1 CHR. 23, 29.

מִרְבֶּע *m.* cod. Sam. NUM. 23, 10 = רִבֶּע.

מִרְבֶּע *m. a square* Ez. 45, 2.

מִרְבַּעִת *f.* cod. Sam. NUM. 23, 10.

מִרְבֵּץ (after the form מִלְבֵּן, *constr. מִרְבֵּץ*, from רָבַץ *mas. a resting-place, lair*, for animals, herds &c. ZEPH. 2, 15; Ez. 25, 5.

מִרְבֶּק (from רָבַק *m. mast, fattening*, (Targ., Rashi, Kimchi) 1 SAM. 28, 24; JER. 46, 21; AM. 6, 4; MAL. 3, 20.

מָרַג (not used) *tr.* 1. to bruise into pieces, to rub in pieces, to break in pieces, of the threshing-roller, to crush, connected with מָרַח, מָרַד, מָרַק; the Arab. مَرَج (to rub into one another, to mix with one another) may have the fundamental signification of the organic root in מָרַג, and would not therefore belong here. The stem מָרַג is identical, meaning to crush, Ar. مَرَج, a threshing-roller, and then, as in the case of מָרַח, metaphorically to calumniate, to slander (see מָרַג). — 2. to murder, to pierce, to thrust through, to stab, connected with the organic root in מָרַח; comp. Targ. מָרַג to cut in pieces, whence מָרַג an axe; Ar. مَرَج, whence مَرَج, Zab. مَرَج Mars; see מָרַח. Deriv. מָרַג, מָרַג.

מִרְבֹּעַ (from רָבַע *m. rest, refreshment* JER. 6, 16, or *resting-place*.

מִרְבֵּלֶת (after the form מְרֹאשֶׁת, developed farther from מָרַג; only in *plur.* מִרְבֵּלֶת, *constr. מִרְבֵּלֶת*, with a *suff.* מִרְבֵּלֶת *plur. fem. prop. foot-region*, place of the feet, hence *adv. at the feet* RUTH 3, 4 7 8 14; in later language the feet DAN. 10, 6.

מִרְבֵּמָה (from רָבַם I.) *f. a machine for throwing stones, a sling* (LXX), hence a proverbial expression for preposterousness, PROV. 26, 8 as the binding of the stone to the sling, by which the throwing of it is prevented. According to Kimchi: like a parcel of gems thrown upon a heap of stones (מָרַ); according to Jos. Kimchi: like the binding of a stone in a piece of purple (מָרַ); but the explanation of the LXX is preferable.

מִרְגָּנָה (from מִרְגָּץ) *f.* same as מִרְגָּץ Is. 28, 12.

מָרַר (*part. pass. מָרִיר, inf. constr. מָרֵר, fut. מָרֵר*) 1. *trans. prop.* same as מָרַד I. *to stick into, to cut into* one, hence *to strive against, to injure*, an expression of resistance against one, with accus. of the person GEN. 14, 4; JOSH. 22, 19; hence מָרַד-אִיר JOB 24, 13 *the strivers against the light* = לֹא-יִתְּצֵי אִיר 24, 16; comp. Sanskrit *mrid*, Latin *mord-ere* (to prick, to bite at one); *to push away, to expel, to drive away*, hence *part. pass. pl.* מָרִירִים, coupled with עֲנִיִּים Is. 58, 7 *the thrust out poor*. Deriv. מָרִיר. — 2. (more general) *intr. to be rebellious, perverse, obstinate, disobedient*, with בָּ of the person 2 KINGS 18, 20, Is. 36, 5, DAN. 9, 9; later with עַל NEH. 2, 19; 2 CHR. 13, 6; *to be violent, hard, saucy, valiant, bold*, in derivatives. Deriv. מָרַד, מָרֵר, מִרְדּוֹת, the proper names מָרַד, מִרְמָר, מִרְדִּי, מִרְדִּי.

The stem מָר, whose fundamental signification is clear from the Arab. مَرَّ, Syr. مَرَّ (to debar), has מָרַד for its organic root; and the latter is also found in מָרַר and elsewhere.

מָרַד (*prop. part. for מָרַד*) *Aram. adj. m.* מִרְדָּא (*def. מִרְדָּא*) *fem. rebellious*, EZR. 4, 12 15. See מָרַד.

מָרַד *m.* 1. *obstinacy*, coupled with מַעַל JOSH. 22, 22. — 2. (after the form מַלְכָּה; *a bold one, a hero*) *n. p. m.* 1 CHR. 4, 17 18.

מָרַד (not used) *Aram.* same as Hebr. מָרַד, whence the noun מָרַד, *adj.* מָרַד.

מָרַד *Aram. m. rebellion, contumacy*, EZR. 4, 19, coupled with אֲשִׁיתִּיר (which see).

מָרַד (*constr. מִרְדֵּד*) *m. prop. boldness, valour, concrete a valiant or bold one, a hero, a designation of Mars*; only in the proper name מָרַד, and farther developed in the form מִרְדִּי in מִרְדִּי. For מָרַד there also occurs מִרְמָר.

מִרְמָר (from מָרַד; *constr. מִרְמָר*) *fem.*

subjection, Is. 14, 6, where מִרְמָר should be read for מִרְדָּה, according to the Targ. and parallelism; the state constr. stands also elsewhere before the relative which is to be supplied (Is. 29, 1; Job 18, 21; 29, 2).

מִרְדּוֹת (from מָרַד) *f. refractoriness, contumacy* 1 SAM. 20, 30.

מִרְמָר see מָרַד.

מִרְדִּי (from מָרַד from מָרַד *Mars*, and the termination כִּי = the Aryan *ka*, elsewhere *ak*, see מָרַד; *dedicated to Mars*) 1. *n. p.* of a man, whose history is narrated in the book of Esther ESTH. 2, 5 seq. — 2. of a man who returned with Zerubbabel EZR. 2, 2; NEH. 7, 7.

מִרְדָּה (= מִרְדָּה) *m. persecution, destruction*, Is. 14, 6, where, however, it is better to read מִרְדָּה (see מִרְדָּה).

מָרַר I. (*part. מִרְרָה, pl. מִרְרִים; inf. absol. מָרֵר*) *intr.* (according to the usual assumption) *to murmur, to be fretful* (Fürst, Concord. s. v.), identical in its organic root מָרַד with מָר (to be fretful, irritated, peevish) in מִרְמָר (which see), and with the Latin *mur* in *murmur*; which passed over into *to be rebellious, to be refractory, to rebel, to hurt*. Better, however, = מָר *to be violent, harsh*, 2 KINGS 14, 26 *the misery of Israel was violent* (harsh); comp. the noun מָרִי (JOB 23, 2) = מָרִיר, as vice versa מָרִיר Ex. 23, 21 stands in the sense of מָרַד; then *to strive violently with one*, as in Arabic, hence מָרִי = מָרִי in a proper name; *to be excited*, hence מָרַד *adj.* and *subst.* The fundamental signification would be accordingly *to cut into, to pierce*, hence (as in מָרַד, and in Syr. also the same as מָרַד to be violent, bold, harsh) *to thrust against a thing, to oppose, to be excited against a thing*, commonly *to murmur, to be refractory*, with accus. *to despise or reject a thing* JER. 4, 17, Ps. 105, 28, and frequently in the formula מָרַד אֶת-פִּי מִן מִרְמָר *to resist one's command* NUM. 20, 24; 1 SAM. 12, 15; LAMENT. 1, 18; seldom with בָּ Hos. 14, 1, Ps. 5, 11; or *absol.* DEUT. 21, 18

20, coupled with מָאָן Is. 1, 20; as the Arab. مَرَى also signifies to deny, to refuse. מוֹרָאָה ZEPH. 3, 1 can either be referred to מָרָא I. = מָרָה I., or considered as = מוֹרָה. Deriv. מָרָה, מָרָה.

Hif. הִמָּרָה (part. m. pl. מְמָרִים; inf. מְמָרוֹת, with לְ abridged מְמָרוֹת; fut. מְמָרָה, apoc. (יִמָּר) with accus. to offend Ps. 78, 17; 106, 33; to injure 78, 40; 107, 11; to provoke הִמָּר עֵינֶיךָ to provoke the eyes of one Is. 3, 8; to act with obstinacy, against one with עִם DEUT. 9, 7, with the accus. JOSH. 1, 18, 1 SAM. 12, 14, Ez. 5, 6, or בְּ 20, 13 21; NEH. 9, 26; Ps. 106, 43; to quarrel, to dispute, JOB 17, 2 (where the Dagesh in מְ is dirimens) on their disputation rests my look, i. e. I see continually their quarrelling with me.

מָרָה II. (not used) tr. same as מָרָה to cut off, to shave off. Deriv. מוֹרָה 2.

מָרָה III. (not used) intr. same as מָרָה (which see) to be thick, fat, strong, metaph. to be strong, powerful, vigorous; to rule, to have power. Deriv. מוֹרָה, and the proper names מָרָה, מָרָה (מָרָתִים), מָרָה.

מָרָה IV. (not used) tr. to prophesy, to announce, conseq. = מָרָה in this sense; comp. Ethiop. מרי to prophesy. Deriv. the proper names מָרָה (יִמָּרָה), מָרָה, מָרָה.

מָרָה (from מָרָה; bitter fountain) n. p. of a bitter fountain in the peninsula of Sinai Ex. 15, 23; NUM. 33, 8. (Burckh. Travels &c. in Syria p. 472.)

מָרָה (from the masc. מָרָה; from מָרָה) f. bitterness, sorrow PROV. 14, 10.

מָרָה (from מָרָה I.) adj. m., מָרָה f. ill-humoured, out of tune, obstinate, disagreeable; the fem. as a subst. GEN. 26, 35 ill temper.

מָרָה see מָרָה.

מָרָה (plur. מָרָה, from מָרָה after the form מָרָה) m. expulsion, persecution, misery LAMENT. 1, 7 (LXX); 3, 19, coupled with עָנִי.

מָרָה n. p. of a locality in מָרָה (1 Kings 9, 11) in a territory inhabited by Canaanites mixed with Israelites, not far from מָרָה; conseq. in the neighbourhood of the lake מָרָה JUDGES 5, 23. Hence it is possible, that it is the locality מָרָה (high place), which first gave the lake its name. The Jewish inhabitants of this place refused to support the Israelites in their struggle with Sisera, and afforded shelter to the conquered Canaanites. The explanation which follows the Arab. مَرْج refuge, is not supported by the Hebrew usage of מָרָה.

מָרָה (constr. מָרָה, from מָרָה) adj. m. bruised, crushed, of the testicles LEV. 21, 20; a sort of castration.

מָרָה (from מָרָה after the form מָרָה, constr. מָרָה; plur. מָרָה, constr. מָרָה, with suff. מָרָה) m. 1. a high place, a high point, hence מָרָה JUDGES 5, 18 the mountainous regions, מָרָה Prov. 9, 3 14 the heights of the city, 8, 2 on the top of high places by the way; then the munitions of rocks Is. 33, 16; 37, 24 the highest mountain-summits = מָרָה ibid. the extreme height; מָרָה high fortifications JER. 51, 53; מָרָה Ez. 17, 23 mountain of the height of Israel, i. e. the prominent mountain, Zion; also = מָרָה JER. 31, 12, hence coupled with מָרָה. Metaphor. a) heaven, as a height 1 SAM. 22, 17, Is. 24, 18, JER. 25, 30, = מָרָה JOB 31, 2; God is therefore named מָרָה MIC. 6, 6, and the stars (conceived of as animate) מָרָה Is. 24, 21; the heavenly host, angels JOB 25, 2; Is. 57, 15 a height (i. e. the unreachable heaven) and a sanctuary (קֹדֶשׁ as a subst. like 58, 13) I inhabit. b) excellency, of Babylon Is. 26, 5, concr. an excellent one 24, 4. c) a position of honour, a dignity, high office ECCLES. 10, 6. — 2. adv. (prop. accus. of the noun) in the height Is. 22, 16 (i. e. on Zion), highly; מָרָה higher than JER. 17, 12; on high Is. 37, 23; 40, 26; far, distant Ps. 10, 5; proudly, elately 56, 3.

מְרוֹם (from מְרוֹם after the form מְשֹׁם, *high place*) *n. p.* of a locality probably a high-lying one in the north of Palestine, identical with מְרוֹן and מְרוֹז (which see); hence מֵי-מְרוֹם (*the waters of Merom*) *n. p.* of a lake there, north of the כְּפָרָה near the Jordan-springs JOSEPH. 11, 5-7; worshipped as the deity *Μηροσύμος* by the Phenicians (Sanch. p. 16); subsequently it was called מְרִימָה (Samochonitis) or יַמְהַרְשֵׁל סְבִיבֵי (Bechoroth 51^a).

מְרוֹן see מְרוֹן.

מְרוֹן see מְרוֹן.

מְרוֹץ (from מְרוֹץ after the form מְרוֹץ, *race*) *m. a race, running*, ECL. 9, 11 *the race does not profit the swift-footed.*

מְרוֹצָה (*constr.* מְרוֹצָה, with *suff.* מְרוֹצָה; *pl.* מְרוֹצוֹת) *f. 1.* (from מְרוֹץ) *a race, running* 2 SAM. 18, 27, *progression, course* JER. 23, 10, comp. *δρομος* (Acts 20, 24) and מְרוֹץ (Prov. 1, 16), and so JER. 8, 6 K'ri *all turn to their course again*, i. e. proceed on their course, where the K'tib has מְרוֹצָה. — 2. same as מְרוֹצָה (from מְרוֹץ) *crushing, oppression*, JER. 22, 17.

מְרוֹקִים (with *suff.* מְרוֹקִיָּה) *m. pl.* same as מְרוֹקִים *prop. rubbings in* (from מְרוֹק = מְרוֹק), *anointings*, with salve and scented oil, to make the body pliant and beautiful ESTH. 2, 12.

מְרוֹר see מְרוֹר.

מְרוֹת (*dominion, power*; from מְרוֹת III.) *n. p.* of a city in Judah MIC. 1, 12.

מְרוֹחַ (*constr.* מְרוֹחַ; from מְרוֹחַ) *m. a shout, a cry of joy or sorrow* JER. 16, 5; AM. 6, 7; comp. Arab. *رَجَّ* call, cry, noise, sound.

מְרוֹחַ (*fut.* מְרוֹחַ) *tr. to rub, to bruise*, e. g. a fig-cake, that it may serve, when pressed, as an emollient laid on sores Is. 38, 21; *to crush*, the testicles, a sort of castration, deriv. מְרוֹחַ *to rub in, to besmear* (like מְרוֹק) with oil, fat and ointment; Ar. *مرغ*, *مرغ* to rub in.

מְרוֹחַ (*pl. constr.* מְרוֹחֵי; from מְרוֹחַ) *m. 1. a wide place, a broad space*, HAB. 1, 6 (of the wide places of the earth), *conseq. the opposite of a fold*, i. e. *the open, wide country; a place to wander in*, Hos. 4, 16, i. e. the open field. — 2. *fig. enlargement, liberty*, Ps. 31, 9; 118, 5; *opposite of צָר* (straitness).

מְרוֹחֵי (from מְרוֹחַ after the form מְרוֹחֵי, *plur.* מְרוֹחֵי and מְרוֹחֵי, *constr.* מְרוֹחֵי) *m. 1. remoteness, a remote country*, e. g. Assyria Is. 10, 3, Scythia JER. 5, 15; fully מְרוֹחֵי Media Is. 13, 5; 46, 11; distant lands generally 8, 9; on the contrary מְרוֹחֵי 33, 17 is *a land stretching far and wide*, i. e. which is not confined; מְרוֹחֵי 17, 13 *from afar*, in the distance, JER. 31, 10. — 2. in the proper name מְרוֹחֵי (place of remoteness) the name of a hamlet in the neighbourhood of Jerusalem at the Cedron 2 SAM. 15, 17.

מְרוֹחֵי (from מְרוֹחַ to boil up) *f. a kettle*, i. e. a vessel for boiling LEV. 2, 7; 7, 9.

מְרוֹחֵי (*part. act. m. pl.* מְרוֹחֵי, *pass.* מְרוֹחֵי; *inf. constr.* מְרוֹחֵי; *fut.* מְרוֹחֵי) *tr. 1. to tear out, to pluck out*, the hair of the beard, a disgraceful act of ill-treatment; with accus. of the person NEH. 13, 25, and of the member Is. 50, 6, or EZR. 9, 3; Ar. *مَرَحَ*, Syr. *ܡܪܚܐ* the same. — 2. *to whet, to sharpen, to draw*, a sword, *prop. to rub off*, the rust, like מְרוֹק (which see), Ez. 21, 14 16, coupled with מְרוֹחַ and מְרוֹחַ; מְרוֹחֵי 21, 33 *polished for the devouring* (לְמַעַן, *conseq. = לְמַעַן*). — 3. *to rub off, to strip off*, the shoulders, by heavy burdens Ez. 29, 18.

The fundamental signification of the stem is *prop. to make smooth, bare*; comp. Syr. *ܡܪܚܐ* (*intr.*), *conseq. identical* with מְרוֹחֵי I., except that the latter is *intrans. Signif. 2 and 3 are metaphors.*

Nif. מְרוֹחֵי (*fut.* מְרוֹחֵי) *to be plucked, pulled out*, of the hair of the head, i. e. to become bald LEV. 13, 40 41.

Puh. מְרוֹחֵי (*part. מְרוֹחֵי*) *to be polished*, 55*

to be bright, of נִחָשָׁה 1 KINGS 7, 45, for which מִרְקָה stands in the parallel passage of Chronicles; to be sharpened Ez. 21, 15 16, where the Dagesh in מִרְקָה is Dagesh euphonic, as in נִחָשָׁה 27, 19. מִרְקָה Is. 18, 2 7 is an epithet ornans to מִמְשָׁח and stands either for מִמְרָק meaning *shining* (prop. polished) i. e. *beautiful* (comp. מְשַׁח to polish and to be beautiful), which serves to designate the Ethiopians; or it should be derived from מִרְקָה. See מִרְקָה.

מִרְקָה (part. pass. מִרְקָה and this then in the 3. p. pl. מִרְקָה) Aram. tr. = Hebr. מִרְקָה DAN. 7, 4; in the Talmud of threadbare garments.

מִרְקָה (pause מִרְקָה, with suff. מִרְקָה; from מִרְקָה I.) m. 1. *perverseness, rebelliousness*, against God's instructions Is. 30, 9, DEUT. 31, 27, נֶחֱם 9, 17, whence Israel is termed מִרְקָה Ez. 2, 5 8; 12, 2 3 9; 17, 12, מִרְקָה NUM. 17, 25, or מִרְקָה (apostasy) alone Ez. 2, 7; 44, 6; *rebellion*, against the king Prov. 17, 11; 1 SAM. 15, 23 for the sin of witchcraft is *refractoriness*, i. e. is like it. — 2. *disputation, strife*, same as מִרְקָה, only in the proper name מִרְקָה בַּעַל (strife of Baal, i. e. Baal is disputer, but which is also explained as strife against Baal) 1 CHR. 9, 40, for which we have elsewhere מִרְקָה בַּעַל. There stands for it also מִרְקָה בַּעַל, and for that מִרְקָה בַּעַל, without being a mistake in orthography on that account. — 3. *harshness, violence* JOB 23, 2, Targ. מִרְקָה.

מִרְקָה (pl. מִרְקָה, constr. מִרְקָה, with suff. מִרְקָה; from מִרְקָה) m. the name of a certain kind of heifer, slaughtered along with שֶׁזֶר 2 SAM. 6, 13 and בָּקָר 1 KINGS 1, 9 for sacrifices and banquets Is. 1, 11, AM. 5, 22, indigenous in the rocky district of Bashan Ez. 39, 18, and being tame opposed to בָּקָר Is. 11, 6, as בָּקָר is to אֵיזִיה 11, 7. By מִרְקָה we are to understand, according to Saadia and Ibn Bal'am, a sort of buffalo or bison, bubalus, so called from its strength (Ibn Esra, Targ., Syr.). Most interpreters understand a *fatted calf* (Haja), which does not suit the context.

מִרְקָה (constr. מִרְקָה, from רִיב) masc. *quarrel, opposition*, only in the proper name מִרְקָה בַּעַל 1 CHR. 9, 40, for which מִרְקָה also stands there.

מִרְקָה (constr. רִיב, pl. רִיבוֹת, from רִיב) f. 1. *quarrel, strife, dispute*, GEN. 13, 8, *rebelliousness* NUM. 27, 14. — 2. n. p. of a rock-fountain in the desert, not far from Sinai Ex. 17, 7; Ps. 95, 8 (with an announcement of the reason of the name); fully מִרְקָה מִי NUM. 20, 13 24; DEUT. 33, 8; Ps. 81, 8; 106, 32; more exactly designated מִי מִרְקָה קָדֵשׁ the waters of strife at Kadesh (Barnea) in the wilderness of Sin NUM. 27, 14, DEUT. 32, 51; for which the pl. מִרְקָהוֹת is used in Ez. 47, 19 and 48, 28. This Meribah-water should be connected with Ain el-Weibeh (Robinson, Pal. II. p. 581). For מִרְקָה קָדֵשׁ DEUT. 33, 2 we should read perhaps מִמְרִיבָה קָדֵשׁ, which gives a better sense.

מִרְקָה see מִרְקָה 2.

מִרְקָה (from מִרְקָה IV.; *revelation of Jah*) n. p. m. NĒH. 12, 12; comp. מִרְקָה.

מִרְקָה (once מִרְקָה 2 CHR. 3, 1) n. p. of a hill in Jerusalem, on which Solomon's temple was built; fully הַר הַמִּקְדָּשׁ 2 CHR. 3, 1; as Josephus (Ant. 1, 13, 1) calls it τὸ Μώριον ὄρος; identical, therefore, with the temple-mountain הַר בֵּית יְיָ Is. 2, 2, afterwards called הַר הַבְּרִית. At a later period it may have passed into the expression מִרְקָה (which see), because it became united with the upper city, especially as it was not very much used. The part or district about this hill, i. e. Jerusalem, is termed by the Jehovistic narrator in GEN. 22, 2 מִרְקָה אֶרֶץ הַמִּקְדָּשׁ land of Moriah, and Moriah itself is called l. c. אֶחָד הַהָרִים one of the mountains, and in 22, 14 הַר יְיָ; hence the Jer. Targ. has מִרְקָה at 22, 2. About this mountain which was early dedicated even under Abraham, and which was perhaps designed for a place of worship, an old proverb was current: מִרְקָה יְיָ הַר הַמִּקְדָּשׁ 22, 14 on the mount of God (a revelation) is seen; which the author re-explains

by making Abraham give it the name **מְרִיָּה** (*God sees*, i. e. takes care of). Supported by this proverb and name, as well as by 22, 8 and by 2 CHR. 3, 1 compared with 1 CHR. 21, 18 22, many have interpreted **מ** as if it originated from **מְרִיָּה** (*shewn by Jah*, pointed out by him). But though we are not to think of its identification with **מְרִיָּה** at Shechem (GEN. 12, 6), as some think (after the LXX, and after *Michaelis, Beck*); yet this derivation appears to be unsatisfactory, because the name is merely a remnant belonging to the old heathen time. We believe, therefore, that it arose out of **מְרִיָּה**, and is to be explained agreeably to the n. p. **מְרִיָּה**.

מְרִיָּה (from **מְרִיָּה** IV.; *revelations*) n. p. m. NER. 12, 15, elsewhere **מְרִיָּה** (perhaps a reduplication = **מְרִיָּה** from **מְרִיָּה** IV.) 1 CHR. 5, 32; 9, 11.

מְרִיָּה (*the thick, fat, strong one*; from **מְרִיָּה** III. with the formative syllable **מ**—; hence Arab. *Kultum*) n. p. f. Ex. 15, 20; the name does not reappear till late 1 CHR. 4, 17.

מְרִיָּה (from **מְרִיָּה**) f. *sorrow, grief* Ezr. 21, 11.

מְרִיָּה adj. m. *bitter, harsh, sharp*, metaphor. *poisonous, dangerous*, of **מְרִיָּה** DEUT. 32, 24; see **מְרִיָּה** 2. and **מְרִיָּה**.

מְרִיָּה (*constr. מְרִיָּה*) m. pl. 1. JOB 3, 5 (see **מְרִיָּה**) *bitternesses*. — 2. *bitter herbs*, same as **מְרִיָּה**, only in cod. Sam. DEUT. 32, 24, where **מְרִיָּה** is a designation of hunger (comp. JOB 30, 4).

מְרִיָּה (not used) tr. same as **מְרִיָּה** to *rub in pieces, to dissolve*, assumed for **מְרִיָּה**, the **מ** appearing as radical in modern Hebrew.

מְרִיָּה (from **מְרִיָּה**) m. prop. a dissolving, a melting; fig. *timidity, fear* LEV. 26, 36; but the stem may also be **מְרִיָּה**.

מְרִיָּה (from **מְרִיָּה** to *sit upon*, with **מ** for **מ**, like **מְרִיָּה**; with suff. **מְרִיָּה**) m. 1. a seat, belonging to a chair SONG or SOL. 3, 10; LEV. 15, 9. — 2. = **מְרִיָּה** (in Chronicles) a chariot 1 KINGS 5, 6.

מְרִיָּה (with suff. **מְרִיָּה**; plur. **מְרִיָּה**, c. **מְרִיָּה**, with suff. **מְרִיָּה**; from **מְרִיָּה**; f. a state-chariot, on which one went about to receive homage GEN. 41, 43 or to appear in splendour 46, 29; 2 SAM. 15, 1; Is. 22, 18 coupled with **מְרִיָּה**; a military chariot, with or without a team 1 KINGS 10, 29, 2 CHR. 1, 17, JUDGES 4, 15, often of ornamental work 1 CHR. 7, 33; spoken of the chariot of God, on which he rides along 1 CHR. 28, 18, and then fig. HAB. 3, 8; of the chariot (with horses) dedicated to the sun, the emblem of sun-worship 2 KINGS 23, 11 (comp. *Herod.* 1, 189; *Zendavesta* II, 264; *Curt.* III, 3). From the very old worship of the sun a Phenician city was termed **מְרִיָּה** (which see) JOSH. 19, 5; 1 CHR. 4, 31; the names **מְרִיָּה**, **מְרִיָּה**, **מְרִיָּה** being also taken from such worship.

מְרִיָּה (with a suffix **מְרִיָּה**; from **מְרִיָּה**) fem. a mart, market-place, where the Tyrians purchased the kinds of yarn **מְרִיָּה** &c. Ez. 27, 24; but one may read the word more appropriately **מְרִיָּה** (about them was thy traffic), like **מְרִיָּה** 28, 5 16 18, especially as **מ** does not occur elsewhere, and **כ** is in many mss. without Dagesh.

מְרִיָּה (pl. **מְרִיָּה**; from **מְרִיָּה**) fem. 1. same as **מְרִיָּה**, **מְרִיָּה**, **מְרִיָּה**, properly what causes a fall, makes to stumble, hence *fraud, falsehood* Is. 53, 9; JER. 9, 7; *cunning* GEN. 27, 35, *deceit* 34, 13, *treachery* 2 KINGS 9, 23, *the being deceived* PROV. 14, 8; *weights or stones of deceit* PROV. 20, 23, MIC. 6, 11, i. e. *deceitful; treason* JER. 9, 5; *unrighteous possession* 5, 27; sometimes the plur. is *extortion* PSALM 10, 7, *deceits* 38, 13. — 2. (from **מְרִיָּה** II. = **מְרִיָּה**; height) n. p. m. 1 CHR. 8, 10.

מְרִיָּה (from **מְרִיָּה** II. = **מְרִיָּה**; *be strong, firm*) n. p. m. EZR. 8, 33. **מְרִיָּה** is also used for it EZR. 10, 36. But see **מְרִיָּה**.

מְרִיָּה, as also **מְרִיָּה** (c. only **מְרִיָּה**; from **מְרִיָּה**) m. an object of treading down

Is. 5, 5, Mic. 7, 10, *a treading down* Is. 28, 18, *place of treading* 7, 25; *destruction* DAN. 8, 13.

מִרְנָתִי see מִרְוֶן.

מֶרֶשׁ (old Persian; *worthy*, Zend. *me-resh*, Sanskrit *mārsha*) *n. p.* of a Persian nobleman ESTH. 1, 14.

מֶרֶשֶׁן (= מֶרֶשׁ with the addition of נ) *n. p.* of (another) Persian nobleman ESTH. 1, 14.

מֶרֶע (from רָעַע after the form מִצָּר, *מֶרֶע*, in *pause* (מֶרֶע) *m.* wickedness, badness, disunion, DAN. 11, 27 *their heart belongs to disunion*, i. e. is disunited; Prov. 17, 4 *wickedness hears* &c.; on the contrary מֶרֶע Is. 9, 16 is part. Hif. of רָעַע (hence put with חָנָה), whose pl. מֶרְעִים is of frequent occurrence.

מֶרֶע (abridged from מִרְעָה *friendship, acquaintanceship*, from רָעָה II., retaining Tsere in the preformative and after Resh, perhaps to distinguish it from מֶרֶע belonging to רָעַע, the Tsere continuing in רָע also; with *suff.* מֶרְעִי [for which others, e.g. *Kimchi, Norzi*, read מֶרְעִי, *מֶרְעִי*; plur. מֶרְעִים] *masc. prop.* friendship, acquaintanceship, 2 SAM. 3, 8, Prov. 19, 7, united with the pl. as a collective; commonly concrete, a friend, companion, GEN. 26, 26; JUDGES 14, 20; hence the pl. 14, 11. In מֶרְעִי Job 6, 14 מֶ should be considered the prepositive קֵן.

מֶרְעִי (from רָעָה I.; *constr.* מֶרְעִי, with *suff.* מֶרְעִי, once written fully מֶרְעִי without being a plur.) *masc.* place of pasture, as also pasture GEN. 47, 4, for צֶאֱן 1 CHR. 4, 39 41, or figur. what is compared with pasture Ez. 34, 14 18, a haunt for cattle, i. e. the wilderness Is. 32, 14; hence = מֶעֵדֶן the lair of the lion NAH. 2, 12.

מֶרְעִי (from רָעָה I.; with *suff.* מֶרְעִי, *חָה*, *חָה*) *f.* pasturing (fig.) JER. 23, 1; Ez. 34, 31; metaphor. a flock JER. 10, 21.

מֶרְעִי (from רָעַל; *declivity*) *n. p.* of a locality in Zebulun JOSH. 19, 11; Ar. رَعْل cape.

מֶרְפֵּא (also מֶרְפֵּא) *m.* 1. (from רָפֵא I.) *the healing, cure, of the body* PROV. 4, 22; refreshment 16, 24, for which 3, 8 has רִפְאוּת; רִפְאוּת לֹאֵין מֶ without healing 2 CHR. 21, 18; 36, 16; deliverance PROV. 6, 15; fig. אֶרְבָּה וּמֶ JER. 33, 6 a binding up and healing, i. e. a healing bandage = welfare. — 2. (from רָפֵא II.) placidity PROV. 13, 17; softness, gentleness, of לֵב 14, 30, opposite קָנָא (zeal, passion); mildness 15, 4; calmness, peace, = שָׁלוֹם JER. 8, 15; 14, 19, opposite בְּעִצָּה; quietness = wisdom ECCLES. 10, 4.

מֶרְפֵּא see מֶרְפֵּא.

מֶרְפָּט (c. רָפֵט, from רָפַט) *m.* muddied water EZ. 34, 19.

מֶרֶץ I. (Kal not used) *intr.* same as פָּרַץ to press in, to break with violence, into a thing (*Kimchi*), Ar. (transp.) مَرَضَ.

Nif. נִמְרָץ (only part. *m.* נִמְרָץ, *fem.* נִמְרָצָה) to be pressing, violent, of קָלֵלָה 1 KINGS 2, 8 (Targ., Syr., Vulg.); to be formidable, of חָקֵל (destruction) MIC. 2, 10.

Hif. הִמְרִיצָה (fut. הִמְרִיצָה) to cut into, to press into, to excite violently JOB 16, 3. The Ar. مَرَضَ, Aram. מָרַע to be sick, weak, prop. to be rubbed in pieces, to be dissolved, is connected with the Hebrew מָרַד, מָרַד, מָרַד.

מֶרֶץ II. (Kal not used) *intr.* same as מָלַץ (which see) to be eloquent, lovely, pleasant.

Nif. נִמְרָץ (3 pl. נִמְרָצִי) to be lovely, pleasant JOB 6, 25. Ps. 119, 103 נִמְלָצִי.

מֶרְצָה see מֶרְצָה.

מֶרְצָה see מֶרְצָה.

מֶרְצֵעַ (from רָצַע) *m.* an awl EX. 21, 6.

מֶרְצֶפֶת (from רָצַע I.) *f.* a pavement, of stones joined together (LXX) 2 KINGS 16, 17; comp. רָצֶפֶת (a stone-wainscot).

מָרַק (part. pass. מָרֻק, *imp. pl.* מָרְקִי) *tr.* 1. to rub in pieces, to dissolve, pieces of flesh by moistening and soaking, identical with מָרַק (comp. מָרַק and מָרַק); deriv. the noun מָרַק. — 2. to rub, i. e. to make soft, pliant,

Saadia already taking it = מָרָה, and the cod. Sam. even reading מררי. See Kal.

Hithp. redupl. הִתְמַרְמַר (*fut.* יִתְמַרְמַר) to be embittered, exasperated, to strive violently, with אֵל of the person DAN. 8, 7, or absol. 11, 11; Ar. مَرَمَر to be wroth, Syr. مَرَمَر to embitter.

מָרָה see מָרָה.

מָרָה (מָרָה, from מָרָה II.) *f.* gall, the evacuation of which was supposed to be a consequence of wounding the liver JOB 16, 13 (modern Hebrew מָרָה); in 20, 25 מָרָה stands for it. Arab. مَرَارَة, مَرَارَة, Syr. مَرَارَة.

מָרָה (*constr.* מָרָה, with *suff.* מָרָה; *pl.* מָרָה; from מָרָה II.) *f.* 1. gall, = מָרָה JOB 20, 25. — 2. poison, of מָרָה, prop. the sharp or stinging 20, 14, comp. מָרָה. — 3. harshness, of unripe grapes DEUT. 32, 32. — 4. anything bitter, harsh, of hard punishment; hence מָרָה עַל to inflict fearful punishment upon one JOB 13, 26.

מָרָה (*a violent, powerful one*; from מָרָה II.) *n. p. m.* GEN. 46, 11; EX. 6, 16; patr. the same NUM. 26, 57.

מָרָה (from מָרָה II.) *m. pl.* bitter herbs EX. 12, 6, LAMENT. 3, 15, LXX πικρὶδες, Vulg. lactucae agrestes, parall. מָרָה. See מָרָה.

מָרָה see מָרָה.

מָרָה see מָרָה.

מָרָה (from מָרָה) *f.* godlessness, wickedness; concrete fem. a wicked woman 2 CHR. 24, 7, like scelus for scelerata.

מָרָה see מָרָה.

מָרָה see מָרָה.

מָרָה (only *du.* מָרָה; from מָרָה III.) *f.* (the *dual* is perhaps for strengthening the idea) great domination, violent rule, a prophetic name for the Chaldean kingdom JER. 50, 21, originally perhaps only kingdom, world-kingdom, like מָרָה (34, 1), orbis terrarum, and only intensified by the prophet. The derivation from מָרָה I. with the meaning

of מָרָה (which see), of which most interpreters have thought, is the less suitable to Babylon as מָרָה is only applied to Israel.

מָשָׁה 1. *n. p.* of a son of Aram, and like מָשָׁה, מָשָׁה and מָשָׁה the name of an Aramaean race in north-eastern Mesopotamia GEN. 10, 23, where a mountain separating Armenia from Mesopotamia, named מָשָׁה, ὄρος Μάσιον (Strabo 16 p. 747; Ptol. 5, 18, 2; Arab. جودي), at the foot of which Nisibis lies, and a river نهر عشا (whence همراس), flowing past Nisibis (Assemani, Bibl. Or. II. p. 110; III, 1 p. 498), are called after them. The Arabian Mashaeans (Pliny H. N. 34) are identical with them. A part of this tribe Mash migrated at an early time to Babylonia, founding the territory Μεσσην with the cities Apamea, Spasinu, Choran, Tere-don and Apollonia (see respecting this Pliny l. c. 6, 31), whither Syr. and Arab. writers transfer Maishan (ميشان, ميسان). Later authors (Chronicles, LXX, Joseph.) called this offshoot of the Mashaeans מָשָׁה (formed from מָשָׁה) 1 CHR. 1, 17, in the LXX Μοσούχ, elsewhere mentioned with מָשָׁה, who went as nomads as far as Babylon PS. 120, 5. The מָשָׁה in question are therefore not to be identified with מָשָׁה (= מָשָׁה) in GEN. 10, 2; Ez. 27, 13; 32, 26; 38, 2 3; 39, 1.

מָשָׁה (from מָשָׁה I. to give up, to set free; to lend, to lend out) *m.* a loan of money or grain, given for a pledge of persons or things; hence מָשָׁה מָשָׁה to remit a loan, = to remit debt, by giving back the pledge. מָשָׁה 5, 7 to loan a loan, i. e. to lend upon pawn; then also a loan without a pledge. מָשָׁה מָשָׁה (not מָשָׁה, as mss. have incorrectly) 10, 32 the loan of every hand, i. e. every loan; or better (comp. מָשָׁה Ez. 27, 15 hand-exchange, i. e. immediate, direct exchange; מָשָׁה 27, 21 one who negotiates wares) a hand-loan, i. e. what is lent out of the hand without taking or requiring a pledge for it,

conseq. = מִשָּׁנָה DEUT. 15, 2; comp. מִשָּׁנָה LEV. 5, 21.

מִשָּׁנָה (with suff. מִשָּׁנָה, מִשָּׁנָה, מִשָּׁנָה, pl. c. מִשָּׁנָה; from מִשָּׁנָה) *m.* 1. prop. infin. *a lifting up, carrying, a burden* NUM. 4, 24, where לָמַךְ is coupled with לָבִיבָה; subst. *the act of bearing or carrying burdens*, 2 CHR. 20, 25 *that they could not be carried*, i. e. which could not be carried away; applied to the bearing of the tabernacle, sometimes different from מִשָּׁנָה NUM. 4, 19, sometimes called even מִשָּׁנָה 4, 47. — 2. concrete, what one lifts and carries away, *a burden*, as a mass, with the contents given 2 KINGS 5, 17; 8, 9; *a quantity*, מִשָּׁנָה 2 CHR. 17, 11 *a great quantity of silver; a burden*, carried מִשָּׁנָה 2 CHRON. 35, 3, or on the back of an animal IS. 46, 1; fig. *what is burdensome, heavy, a load*, in a mental sense NUM. 11, 11; in mockery of the Babylonian gods that were carried about IS. 46, 1 2. — 3. *an utterance*, mostly of the utterances of God in prophetic discourse, e. g. in the inscriptions of Isaiah 13, 1; 14, 28; 15, 1; 17, 1; 19, 1; 21, 1 11 13; 22, 1; 23, 1; also in NAH. 1, 1; with a genitive of the object following (*respecting*), as מִשָּׁנָה also teaches us (Ex. 20, 7; Ps. 15, 3). This expression, which came first into use at and after the time of Isaiah, meaning *revelation, oracle, divine declaration*, incorrectly put in IS. 30, 6, became a subject of sport in Jeremiah's time because of the two significations *oracle and burden*, so that it was forbidden to use מִשָּׁנָה for *revelation*: JER. 23, 33 *what kind of a burden of Jehovah? Say to them: "what burden of Jehovah?" I will unburden myself of you*; 23, 34 36 38. At a later time, therefore, the expression מִשָּׁנָה דְּבַר יי was used ZECH. 9, 1; 12, 1; MAL. 1, 1. Once the pl. is used of the utterances of false prophets LAMENT. 2, 14; see also מִשָּׁנָה. More rarely applied to moral sayings, proverbs, Prov. 30, 1; 31, 1. — 4. *desire, longing*, of מִשָּׁנָה Ez. 24, 25, comp. מִשָּׁנָה (which see). — 5. *a tax, tribute* HOS. 8, 10; according to some 2 CHR. 24, 27 (with

relation to 2 KINGS 12, 19). — 6. *elevation, of the voice, song*, as מִשָּׁנָה הַמִּשָּׁנָה *the master of the song* 1 CHR. 15, 22 27 (LXX ἀρχὴ τῶν ψάλλων), which, however, may be also understood of the *temple-service*. — 7. *n. p.* of an Ishmaelite people and a district of the same name in the neighbourhood of דִּימְרָה (which is on the west slope of the high land of Arabia), in the vicinity of mount שִׁינִיר GEN. 25, 14; 1 CHR. 1, 30. Late interpreters wish to find this proper name also in Prov. 30, 1 and 31, 1, which is doubtful.

מִשָּׁנָה (J. Targ. I. and Syr. مِشَا, مِشَا, in Gen. Rabba מִשָּׁנָה, Arab. and Pers. مِشَا) *n. p.* of a noted border-place in the north of the Joktan-territory, i. e. of south-eastern Arabia or Yemen; מִשָּׁנָה (which see) being such in the south GEN. 10, 30. It is best to understand by it (*Knobel*) the place and valley called *Beisha* or *Bisha* (= *Meisha*) in the north of Yemen, where it coincides with Hegaz and Negd, because the locality مَرْزَع in south-eastern Arabia (which *Bochart, Niebuhr* and *Ritter* identify with it) suits neither the form of the word nor the situation; and its identification with *Mesene*, i. e. מִשָּׁנָה, adopted by *Michaelis, Rosenmüller* and *Gesenius* after the example of the cod. Sam., is still less adapted to the description of a Joktanite-district.

מִשָּׁנָה (prop. infin. of מִשָּׁנָה) *m. respect, of a person* (מִשָּׁנָה), prop. high esteem, exaltation, hence *partiality* 2 CHR. 19, 7; comp. מִשָּׁנָה פָּנִים.

מִשָּׁנָה (only pl. מִשָּׁנָה, from מִשָּׁנָה) *masculine. a draw-well, place for drawing water, a gathering-place of shepherds, of maidens drawing water, where too rural rejoicings, celebrations of victories &c. may have taken place*, JUDGES 5, 11.

מִשָּׁנָה (from מִשָּׁנָה I; constr. מִשָּׁנָה instead of מִשָּׁנָה, מִשָּׁנָה; pl. מִשָּׁנָה) *f.* same as מִשָּׁנָה; hence מִשָּׁנָה לִי *to give a loan*, with לִי of the person DEUT. 24, 10; מִשָּׁנָה מִיִּדְּיָה ibid. *any loan*; מִשָּׁנָה לִי Prov. 22, 26 *to be surety for a loan* or

debt. Neh. 5, 11 מִשְׁחָר should be read for מִחָר.

מִשְׁחָר (from נִשְׁחָר) *fem.* the rising, ascending, of a fearful storm Is. 30, 27, where many, after *Ibn Esra*, translate without necessity *smoke* or *column of fire*, since a storm rising from afar is spoken of in the passage. The readings מִשְׁחָר (*Rashi*, *Kimchi*) or מִשְׁחָר שְׁחָרִי (LXX) are incorrect.

מִשְׁחָר (plur. מִשְׁחָרוֹת and מִשְׁחָרוֹתָא; formed from שָׁחַר II. i. e. שָׁחַר = שָׁחַר II., the prefix מ being firmly attached to verbs שָׁחַר also, comp. מִשְׁחָר, מִשְׁחָר, מִשְׁחָר, which are best referred to verbs שָׁחַר) *f.* prop. *disappointment, insecurity*, in the plur. *insecure places*, parallel מִשְׁחָרִים (slippery i. e. dangerous places); hence of persons Ps. 73, 18 *thou precipitest them into unsafe places*, i. e. thou exposest them to disappointment, insecurity; parallel לִשְׁמָדָה with לִשְׁמָדָה of the object should be explained as in Kal לִשְׁמָדָה Ex. 21, 18, where לִ is to be taken of place. Here belongs also Ps. 74, 3 מִשְׁחָרוֹת נֶצְחָה *places wholly unsafe*, i. e. the waste and desolated place of the sanctuary. לִשְׁמָדָה *ibid.* to lift up the steps to them, i. e. to approach them, of God, in order to see and hold judgment upon the destroyers; parallel הָרַע אוֹיֵב (אֶשֶׁר) לִכָּל to all that the enemy has destroyed (לִ supplied from the first hemistich). The LXX have read מִשְׁחָרוֹת incorrectly.

מִשְׁחָרָה (from נִשְׁחָרָה) *f.* Ps. 74, 3, but see מִשְׁחָרָה.

מִשְׁחָרָה, once מִשְׁחָרָה (from שָׁחַר III.) *f.* place of desolation, desolation, same as שָׁחַר 2, Job 30, 3 *gloominess of desolation and wasteness*, i. e. a horrible waste (מִשְׁחָר is darkness, gloominess, from שָׁחַר = Aram. שָׁחַר to be dark); 38, 27, parallel לֹא-אֵשׁ; metaphor. of a day of misfortune Zeph. 1, 15.

מִשְׁחָרִין (from the Hif. of שָׁחַר II. to lead astray, to disappoint) *masc.* deceit Prov. 26, 26.

מִשְׁחָרוֹת see מִשְׁחָרָה.

מִשְׁחָל see מִשְׁחָל.

מִשְׁחָל (from שָׁחַל = שָׁחַל to make a hole through, to dig through, or to be hollow, deep, sunk; a hollow way, comp. (מִשְׁחָל) *n.* p. of a Levitical city in Asher Josh. 19, 26; 21, 30; for which 1 Chr. 6, 59 has מִשְׁחָל, contracted from מִשְׁחָלָה.

מִשְׁחָלָה (only constr. plur. מִשְׁחָלָהִים, with suff. מִשְׁחָלָהִיךָ, from שָׁחַל) *fem.* request, wish, Ps. 20, 6; 37, 4.

מִשְׁחָרָה (with suff. מִשְׁחָרָהִיךָ, plur. with suff. מִשְׁחָרָהִיךָ, from שָׁחַר = שָׁחַר) *f.* a vessel for leavened dough, a kneading-trough Ex. 7, 28, coupled with מִשְׁחָרָה; 12, 34; Deut. 28, 5 17. See שָׁחַר.

מִשְׁחָרָה (contracted from מִשְׁחָרָה, hence constr. omitting Dagesh מִשְׁחָרָה; plur. מִשְׁחָרָהִים for מִשְׁחָרָהִים, constr. מִשְׁחָרָהִים, with suff. מִשְׁחָרָהִיךָ; from נִשְׁחָרָה) *fem.* 1. the lifting up, of the בְּרָכָה, i. e. prayer Ps. 141, 2. — 2. prop. a taking up, then an honorary gift or present, different from מִשְׁחָרָה and חֶסֶד Jer. 40, 5; Esth. 2, 18; a gift Am. 5, 11 (comp. 1 Sam. 2, 36); a gift before or at table, a portion or mass of food by way of honour Gen. 43, 34; impost, tribute, 2 Chr. 24, 6 9, ordained by Moses (Ex. 30, 12-16; 38, 25); hence = מִשְׁחָרָה Ez. 20, 40 of gifts presented to God. — 3. a burden, Zeph. 3, 18 the burden of reproach upon it, i. e. reproach is a burden upon it. — 4. same as מִשְׁחָרָה oracle, Lament. 2, 14 lying oracles. — 5. (from נִשְׁחָר II. = נִשְׁחָר, Ar.

נִשְׁחָר) a fire-signal, pillar of fire Judges 20, 40; Jer. 6, 1; also of the pillar of smoke Judges 20, 38; comp. מִשְׁחָרָה, modern Hebr. מִשְׁחָרָה of fire-signals on the tops of mountains, to announce the appearance of the new moon (*de Sacy*, Chr. Arab. I. p. 90). — מִשְׁחָרָה Ex. 17, 9 is the infin. constr. of שָׁחַל meaning to draw to a height, to help up (a tree), conseq. equivalent in sense to the

Arab. نَسَّأ to grow up.

מִשְׁחָרָה see מִשְׁחָרָה.

מִשְׁחָרָה (pl. constr. מִשְׁחָרָהִים, so also

twice in the absol. state; from שָׁבַע = Aram. שְׁבַשְׁ fem. *texture, brocade*, with genit. (וְהָבָה) of what is worked in, Ps. 45, 44; metaphor. *a setting of gems* Ex. 28, 11 and 39, 13, on account of its resemblance to textures.

מִשְׁבֵּר (constr. מִשְׁבֵּר; from שָׁבַע) *m.* prop. *place of breaking forth*, hence *the mouth of the womb, matrix*, Is. 37, 3 *the children are come to the mouth of the womb, and there is no strength to bring forth*, a proverbial expression for want of power to overcome the last stadium; Hos. 13, 13; 2 Kings 19, 3.

Targ. מִשְׁבֵּר, Ar. مَسْبَر place of bearing.

מִשְׁבֵּר (pl. constr. מִשְׁבֵּרִים, with suff. מִשְׁבֵּרִי; from שָׁבַע) *m.* *a wave which breaks* Ps. 42, 8, Jon. 2, 4, coupled with גַּל; *a breaker, surge*, Ps. 88, 8 *all thy waves hast thou bidden* (עֲבִירָה for עֲבִירָה); 93, 4; figur. מִשְׁבֵּרֵי-מָוֶת 2 SAM. 22, 5 *waves of death*, i. e. death-bringing, parallel with נְחֻלִּי, conseq. more correct than הֶבְלִי in Ps. 18, 5.

מִשְׁבֵּת (only pl. מִשְׁבֵּתִים, with suff. מִשְׁבֵּתִי; from שָׁבַת) *m.* *ceasing, resting from labour, cessation*, LAMENT. 1, 7 *they mocked at her ceasing*, i. e. that all which was lamented had ceased (Targ.).

מִשְׁבֵּת (constr. מִשְׁבֵּת, with suff. מִשְׁבֵּתִי; from שָׁבַת) *m.* 1. *a high place, a place erected on high, a fortress*, Is. 25, 12 *the high (-projecting) fortress of thy walls*, i. e. the height of the walls; *a tower* 33, 16; metaph. *the high land* (of Moab), and fem. in this sense JER. 48, 1; conseq. not a proper name. — 2. Fig. a place of security, of refuge, of protection, hence generally *safety, protection, refuge* Ps. 9, 10; 18, 3; 46, 8; 48, 4; 59, 10.

מִשְׁבֵּה (prop. part. Hif. of שָׁבַה II.) *m.* *one leading astray, a deceiver* JOB 12, 16.

מִשְׁבֵּה (from שָׁבַה II.) *m.* *an error, trespass*, GEN. 43, 12.

מִשְׁבֵּת see Hif. of שָׁבַת.

מִשְׁוָה I. (not used) an assumed stem for מִשְׁוָה, but see מִשְׁוָה and מִשְׁוָה.

מִשְׁוָה II. (1 pers. with suff. מִשְׁוָהִי) *trans.* *to draw out*, with מִן of the place Ex. 2, 10, prop. *to raise out of*; hence the Aram. מִשְׁוָה = נָטַל, comp. מִשְׁוָה, מִשְׁוָה, Arab. مَسَى to draw out. Deriv. according to some מִשְׁוָה, the proper names מִשְׁוָה, נִמְשִׁי. Whether the stem be connected with מִשְׁוָה and מִשְׁוָה, is questionable.

Hif. הִמְשִׁיחַ (fut. מִשְׁחָה) the same; metaphor. *to rescue* 2 SAM. 22, 17; Ps. 18, 17.

מִשְׁוָה (constr. מִשְׁוָה, from נָטַח I. = נָטַח I.) *masc.* same as מִשְׁוָה and מִשְׁוָה DEUT. 15, 2 *a loan*.

מִשְׁוָה (prop. part. Kal of מִשְׁוָה II.; *drawer out, deliverer*) *n. p.* of the great Jewish law-giver and leader, who freed Israel from Egyptian bondage Ex. 2, 10 seq.; called יְהוֹשֻׁעַ &c. DEUT. 34, 5, JOSH. 1, 1, DAN. 9, 11, Ps. 90, 1 as a wise and pious man, and as a law-giver מְדַבֵּר (which see). Hence the law is termed מִשְׁוָה Ezr. 3, 2, 2 CHR. 23, 18, מִשְׁוָה הַיְּהוּדִים JOSH. 23, 6, מִשְׁוָה נְבִיִּים NEH. 13, 1, Aram. מִשְׁוָה Ezr. 6, 18; the decalogue מִשְׁוָה 1 KINGS 8, 9. יְמֵי מִשְׁוָה the Mosaic time Is. 63, 11.

As to the etymology of this name, that given in Ex. 2, 10 is certainly not to be taken seriously, because מִשְׁוָה would be necessary; and even that which is given here, though right in point of language and matter, may be rejected, since it may be presupposed historically, that the king's daughter gave him an Egyptian appellation. Hence an Egyptian derivation was early sought for. Josephus derives it from *mis water*, and מִשְׁוָה or מִשְׁוָה delivered (Ant. 2, 9, 6), or from מִשְׁוָה and שִׁי taken out of the water (contra Apion. 2, 31; Philo II. p. 83 &c.). More probably it is from מִשְׁוָה son, and מִשְׁוָה Isis, i. e. son of Isis; comp. the proper name Thutmosis, i. e. son of Thut or Mercury.

מִשְׁוָה see מִשְׁוָה.

משואה see משאה.

משואה (*pl.* משואות) *f.* Ps. 73, 18 and 74, 3 according to some; more correctly משאה.

משוכב (*the returned, from exile, the delivered*) *n. p. m.* 1 Chr. 4, 34.

משוכה (*constr.* משוכה, with *suff.* משוכתי, משוכתם, *pl.* משוכות, with *suff.* משוכתיך, משוכתיכם, *from* (שיב) *f. prop.* a turning, hence a *turning away or aside, from God, apostasy*, appended to Israel Jer. 3, 6 8 11 12, as if it were a part of the proper name; *the sin of apostasy*, *pl.* 2, 19; 3, 22; 5, 6, and *sing. coll.* Hos. 11, 7; 14, 5. Israel is called for her many משכות: משכות פנים Jer. 3, 14 22. Generally *perverseness*, 8, 5 *persevering perversity; defection, from wisdom, opposition* Prov. 1, 32.

משוגה (*with suff.* -תי, *from* שג = שג, if it be not rather = משגחי) *fem.* error, mistake, trespass, Job 19, 4.

משוט (from שוט II.) *m. a rudder; חפס מ' a helmsman* Ez. 27, 29.

משוט (only *pl.* with *suff.* משוטיך) *m.* same as משוט Ez. 27, 6.

משוכה and משכה (*enlarged from* משכה also occurring in Is. 5, 5; *from* שך = שך II., *constr.* משוכתי, with *suff.* משוכתיך; once משוכה Mic. 7, 4) *f. a hedge, a living fence* Is. 5, 5; מ' חק a thorn-hedge Prov. 15, 19; as a worthless thing Mic. 7, 4 *the honestest (of them) is worse than a thorn-hedge.*

משוכה see משוכה.

משוסה (*enlarged from* משסה, *from* שסס = שסה *to plunder*) *f. a plundering* Is. 42, 24 K'tib, for which the K'ri has the usual משסה, resolved into משיסה.

משור (from שור = שור, Aram. נסר, which see) *m. a saw* Is. 10, 15, Arab. منشار.

משורה (from שור which see) *f. a measure, for liquids* Ez. 4, 11 16, coupled with מדה and משקל Lev. 19, 35.

משוש (*constr.* משוש, with *suff.* משושי, משושיך)

משוש; *from* שוש *m. joy* Is. 62, 5; משושך *to rejoice greatly* 66, 10; משושך 8, 6 *rejoicing with, comp.* Syr. مفرح; *delight, rapture* 60, 15; *mirth, noise* 24, 8; *joyous song* 24, 11; *pleasure*, 32, 13 *houses of pleasure, pleasure-houses; then also a place of jubilation* 65, 18, *of pleasure, a rendezvous* 32, 14.

משח I. (*inf. absol.* משחי, *constr.* משחי, with *suff.* משחיך, and משחה, *from* the form משח; *imp.* משח; *fut.* (י)משח) 1. *tr. to stroke over a thing, to besmear*, e. g. a shield with fat or oil, to make it bright Is. 21, 5; hence *part. pass.* משחי (= משחיה) 2 Sam. 1, 21; *to paint, with ש of the material* Jer. 22, 14; with ש of oil, *to anoint, to dedicate*, Ps. 89, 21 (for which ש alone is usually put), as king למלך 2 Sam. 2, 7; 5, 17; Judges 9, 15, as prince לנגיד 1 Sam. 9, 16, as priest Ex. 28, 41; 30, 30; Num. 3, 3; with כל *to set over* 2 Sam. 19, 11, hence משחיך *appointed* 3, 39 (LXX, without reading מוקם); *to dedicate or call as a prophet* 1 Kings 19, 16; Is. 61, 1; *to devote, to consecrate, of things*, which often took place by besmearing them with holy oil Gen. 31, 13; Exod. 30, 26; 40, 9 10 11; Dan. 9, 24 *and to consecrate the most holy, i. e. the altar of burnt-offering* (comp. 1 Macc. 4, 34 56 59), which is also called the *most holy* in Ex. 29, 37 and 30, 29, and was dedicated sometimes with the anointing of oil Lev. 8, 11, sometimes with the blood of sacrifices Ez. 43, 20 26; with a double accus. like verbs of filling Ps. 45, 8 of anointing with the oil of joy, a figure for *to bestow or give joy*. — 2. *reciproc. to anoint oneself, with accusat. of the material* Am. 6, 6, as a sign of joyousness (Eccles. 9, 8). Derivat. משחה, משחיה, משחיהך, 2, ממשח. For this stem comp. the Arab. مسح; and for the organic root see שח.

משח II. (not used) *tr.* same as משח *to extend, to stretch out, to expand, metaphor. to measure, like the Aram. משה,*

مَسَح, Arab. مَسَح, comp. מָסַח. Deriv. מִשְׁחָה (according to some), מִשְׁחָה 2. (according to some).

מִשְׁחָה *Aram. tr.* same as Hebr. מִשְׁחָה. Deriv. the noun מִשְׁחָה.

מִשְׁחָה *Aram. m. oil*, Ezr. 6, 9; 7, 22; comp. Hebr. מִשְׁחָה 2. (oil).

מִשְׁחָה (c. מִשְׁחָה) *f.* 1. *an anointing, unction*, a supplement to מָשַׁח anointing oil Ex. 25, 6; Lev. 8, 2; Num. 4, 16; which is sometimes defined still farther by קָשַׁל Ex. 30, 25, יֵי Lev. 10, 7 or מִלֵּהִים 21, 12. — 2. *dedication, dedicatory gift* Lev. 7, 35; according to others *a portion, a part*.

מִשְׁחָה (prop. *inf.* of מִשְׁחָה; with *suff.* מִשְׁחָה; different from מִשְׁחָה from the stem מִשְׁחָה) *fem. an anointing, dedication*, Ex. 29, 29; 40, 15; *a holy gift, an honorary gift* Num. 18, 8 (*Rashi* מִלֵּה).

מִשְׁחָה 1. (from מִשְׁחָה) *m. corruption, destruction*, of הַר הַיָּמִי Jer. 51, 1; הַר הַיָּמִי Jer. 51, 25 *mount of destruction*, of a fire-vomiting mountain desolating countries, which breaks down and shatters, becomes a volcano, and throws out stones of no use for building, — a symbol of Babylon; prop. *part. m. Hif. destruction-maker*; of הַרְשִׁים Ez. 21, 36 *workmen of destruction*, i. e. they who consider the working of destruction as their employment; of the destroying angel Ex. 12, 13; concrete, what brings destruction in a gin, i. e. what causes it to fall and close Jer. 5, 26. — 2. (from מִשְׁחָה) *f. oil* (see *Aram. מִשְׁחָה*), hence הַר הַמִּשְׁחָה 2 Kings 23, 13 *mount of oil*, at the south side of the mount of Olives (*Rashi*); the double expression being selected on account of the idolatry practised there. Elsewhere מַעֲלֵה הַיָּדָיִם is used for it 2 Sam. 15, 30.

מִשְׁחָה (from מִשְׁחָה) *m. an object of laughter, mocking* Hab. 1, 10.

מִשְׁחָה (from מִשְׁחָה) *m. commonly the dawn* = מִשְׁחָה, Ps. 110, 3 *from the womb of the dawn*. But the expression is peculiar.

מִשְׁחָה (with *suff.* מִשְׁחָה, from מִשְׁחָה) *m. destruction* Ez. 9, 1 = מִשְׁחָה 1.

מִשְׁחָה (from מִשְׁחָה) *masc. defacement, disfigurement*, of מִצְחָה (the face) Is. 52, 14, with which it should be compared.

מִשְׁחָה (from מִשְׁחָה) *m. same as מִשְׁחָה* of an imperfection Lev. 22, 25.

מִשְׁחָה (contracted from מִשְׁחָה, from מִשְׁחָה) *f. a corrupt thing*, Mal. 1, 14; comp. מִשְׁחָה 1 Kings 1, 15, מִשְׁחָה Ez. 4, 3, where מִשְׁ arose out of מִשְׁ.

מִשְׁחָה (from מִשְׁחָה) *masc. same as מִשְׁחָה* Ez. 47, 10 *a spreading-place*.

מִשְׁחָה (constr. מִשְׁחָה, from מִשְׁחָה) *place for stretching or spreading out*, of nets Ez. 26, 5 14.

מִשְׁחָה (from מִשְׁחָה = מִשְׁחָה which see) *fem. enmity*, living to the injury of one Hos. 9, 7; *opposition*, concrete *opponent* 9, 8, conseq. = מִשְׁחָה, parallel פֶּחַ.

מִשְׁחָה (with *suff.* מִשְׁחָה, from מִשְׁחָה) *m. prop. arrangement, oversight*, hence *dominion, rule*, Job 38, 33 *dost thou determine his dominion over the earth?*

מִשְׁחָה (in and out of pause, conseq. not מִשְׁחָה) *m. silk, silk thread*, then, as in the case of מִשְׁחָה, a mantle woven out of silk thread (*Ibn Ganach, Kimchi*) Ez. 16, 10 13, which the LXX translate *τριχάντων*, on account of the thin hair-like threads (*Jerome*); probably with allusion to its derivation from מִשְׁחָה (to draw, to extend), so that מִשְׁחָה properly means *a thread*, transferred to the threads drawn out of the body of the silk-worm (see *Pollux* II, 3; *Hesychius* s. v.; *Fürst*, Conc. s. v.). But this explanation must be rejected *a priori*, because silk was a Chinese production. Theodotion too prefers to keep the Hebrew word. As *shi* means silk in Chinese (see *Pott*), which lies also in *se-ricus*, *ση-ρικόν*, I have assumed מִשְׁ to be a stem (Conc. s. v.), and regarded מ as a preformative denoting a garment of this stuff. מִשְׁ has also been compared with the Ar. مَشِي, which means figured silk; but that

does not suit either the form or the context.

מָשַׁךְ see מָשַׁךְ.

מְשִׁיבָה (El is deliverer, from שָׁבָה) m. NEH. 3, 4; 10, 22.

מָשַׁךְ (after the form מָשַׁךְ, מָשַׁךְ, מָשַׁךְ, by which dignity is commonly denoted; constr. מָשַׁךְ, with suff. מָשַׁךְ, plur. with suff. מָשַׁךְ) m. 1. prop. (part. pass.) anointed, dedicated, a) of a Jewish king appointed by Jehovah, who is therefore called מָשַׁךְ 1 SAM. 24, 7 11, 2 SAM. 19, 22, or poetically מָשַׁךְ יְהוֹשֻׁעַ 23, 1, e. g. Zedekiah LAMENT. 4, 20; it is even applied to king Cyrus ordained by God Is. 45, 1, because he was concerned as an instrument in delivering the Israelites. In DAN. 9, 25 מָשַׁךְ נָגִיד, to distinguish him from a priestly מָשַׁךְ. b) the chosen, consecrated people HAB. 3, 13; Ps. 84, 10, and perhaps 28, 8. c) the progenitors of races, or patriarchs Ps. 105, 15, who were also called מָשַׁךְ; a priest LEV. 4, 3 5 16; 6, 15, where, however, it merely stands in apposition to מָשַׁךְ; of the high-priest Onias III. (2 MACC. 3, 1 31 seq.; 4, 1 2) DAN. 9, 26; subsequently referred to Jesus, the *χριστός* by way of eminence, and retained also in *ὁ Μεσσίας* (JOHN 1, 42; 4, 25). — 2. adj. m. besmeared, polished, of a shield 2 SAM. 1, 21 (see מָשַׁךְ).

מָשַׁךְ see מָשַׁךְ.

מָשַׁךְ I. (part. מָשַׁךְ, inf. constr. מָשַׁךְ, imp. pl. מָשַׁךְ and מָשַׁךְ, fut. מָשַׁךְ, but also מָשַׁךְ) 1. tr. to extend, to draw, to stretch at length, conseq. a farther development of מָשַׁךְ and מָשַׁךְ II. (which see); hence מָשַׁךְ to draw in a thing DEUT. 21, 3, with accus. of the object to draw with Is. 5, 18, where מָשַׁךְ should be supplied in the second hemistich; Hos. 11, 4 with human bands I drew them (to me); JOB 40, 25 canst thou draw the crocodile? on the contrary מָשַׁךְ Ps. 10, 9 to draw into a net, if it be not here מָשַׁךְ II.; מָשַׁךְ to draw after SONG or SOL. 1, 4; מָשַׁךְ to draw to, to lead

to JUDGES 4, 7; מָשַׁךְ to draw out of GEN. 37, 28; JER. 38, 13. — 2. intr. to draw forth, to draw out (in extended marches), with מָשַׁךְ of the place (towards) JUDGES 4, 6; absolutely 20, 37; מָשַׁךְ to draw after, to go after (comp. Talmudic מָשַׁךְ אַחֲרָיִם מְעַנְיָנִים) JOSEPH 21, 33; with the meaning of מָשַׁךְ Ex. 12, 21 go and take. LXX: *πορεύεσθαι* or *ἀπελθεῖν*, conseq. intrans. — Here belong the phrases מָשַׁךְ to draw the bow, i. e. to stretch it Is. 66, 19, מָשַׁךְ on the bow, i. e. to draw the string 1 KINGS 22, 34; 2 CHR. 18, 33; מָשַׁךְ מָשַׁךְ AM. 9, 13 prop. to scatter seed in long-drawn furrows, comp. מָשַׁךְ מָשַׁךְ JOSEPH. 6, 5, shorter מָשַׁךְ מָשַׁךְ Ex. 19, 13 to blow the trumpet in sounds long-drawn out (i. e. continuously), comp. Ar. جَلَبَ to draw, and to cry out continuously, to blow; מָשַׁךְ Hos. 7, 5 to be associated with one = מָשַׁךְ מָשַׁךְ 1 SAM. 22, 17, מָשַׁךְ מָשַׁךְ Ex. 23, 1, prop. to have hands joined with one; מָשַׁךְ מָשַׁךְ to prolong favour, to make it last Ps. 36, 11; 109, 12; Syr. مَسَحَ the same, whence مَسَحَ continuance; מָשַׁךְ מָשַׁךְ to continue anger 85, 6; מָשַׁךְ מָשַׁךְ NEH. 9, 30 to allow many years to pass over one; מָשַׁךְ מָשַׁךְ to cause one to remain or endure long, JER. 31, 3 therefore have I graciously preserved thee long (מָשַׁךְ an adverb); מָשַׁךְ מָשַׁךְ ECCLES. 2, 3 to treat the body, i. e. to cherish it continuously with wine, if מָשַׁךְ be not there = מָשַׁךְ. In all these formulae the verb-idea to draw is sometimes applied to enduring, continuing, progression in time, sometimes to the extending or stretching of agency, and sometimes to space; the Syr. مَسَحَ, Ar. جَرَّ being similarly employed. The meaning to go, to advance, to march on lies also in מָשַׁךְ, מָשַׁךְ. For the organic root comp. מָשַׁךְ, מָשַׁךְ. Deriv. מָשַׁךְ 1.

Nif. (part. מָשַׁךְ, fut. מָשַׁךְ) to be protracted, extended, of מָשַׁךְ, hence to be still distant; to be delayed Is. 13, 22; מָשַׁךְ (oracles) Ez. 12, 25 28.

Puh. (part. m. מָשַׁךְ, f. מָשַׁךְ) to be protracted, extended, of מָשַׁךְ, hence to be still distant; to be delayed Is. 13, 22; מָשַׁךְ (oracles) Ez. 12, 25 28.

to be long protracted, of חוֹלְלוֹ, i. e. to be unfulfilled Prov. 13, 12; to be extended, of growth, i. e. to be tall Is. 18, 2 7; comp. Arab. مَتَّع (to be extended, long), مَسْك X. to be firm, robust.

מִשָּׁךְ II. (part. m. מִשָּׁךְ, fut. יִמְשָׁךְ) tr. (a collateral form of מָשַׁךְ) 1. to take, to hold, to lay hold of Ez. 32, 20; to hold fast, cogn. in sense with אָחַז, hence to preserve Job 24, 22; to hold, i. e. to lead, like אָחַז construed with אָ (Arab. مَسَك with ب) JUDGES 5, 14, and in this sense perhaps Ps. 10, 9; Job 40, 25; to possess, Ar. to take into possession, by change; Samar. to take as pledge, Ar. the same. Deriv. מִשָּׁךְ 2. — 2. (not used) to make fast, to fetter, to bind, Arab. the same; comp. מָחַךְ. Deriv. מוֹשָׁכָה.

מִשָּׁךְ m. 1. (from מִשָּׁךְ I.) a drawing out, of seed, i. e. what is sown along the furrows Ps. 126, 6, comp. AM. 9, 13. — 2. (from מִשָּׁךְ II.) possession, of פְּגִינִים and חֶבְרָה Job 28, 18; comp. מָשַׁךְ GEN. 15, 2. — 3. n. p. of a son of Japhet, then of a Japhetic race, mentioned with חֶבְלָה, חֶבְלָה GEN. 10, 2; Ez. 27, 13; 32, 26; 38, 2 3; 39, 1. In Herodotus (3, 94; 7, 78) too the Μόσχοι are united with the Τιβάρηνοι; and if חֶבְלָה (which see) be decidedly the tribe of the Tibareni, חֶבְלָה can only be the Moschi or Mosochi, a fact confirmed by the orthography of the cod. Samar. (מוֹשָׁךְ, מוֹשָׁךְ), & of the LXX and Vulg. (Mosoch, Mosoch); the Mosochi delivered slaves and vessels of brass to the Phenicians Ez. 27, 13, served in the army of Gog, and were a terror in the land of the living (32, 26; 38, 2 3; 39, 1) during the march of the Scythians in the 7th century B. C., which affected Palestine also. By them are meant the old people *Thuschi* south of the Caucasus, whom the Leaghtians call *Mossok*. — 4. n. p. of a branch of the Massaeans (מַשְׁ), mentioned along with מִשָּׁךְ Ps. 120, 5 (see מַשְׁ).

מִשָּׁכָב (from שָׁכַב; with suff. מִשָּׁכָבִי) Aram. m. a couch, a bed, DAN. 2, 28 29; 4, 2 7 10; 7, 1.

מִשָּׁכָב (constr. מִשָּׁכָבִי, with suff. מִשָּׁכָבִי, 1 pl. מִשָּׁכָבִים, constr. מִשָּׁכָבִי, with suff. מִשָּׁכָבִי, 2 pl. מִשָּׁכָבִים, constr. מִשָּׁכָבִי; from שָׁכַב m. 1. a couch, i. e. a place where, or a bed whereon one lies; hence couch of the noon 2 SAM. 4, 5, i. e. couch for a siesta, also מִשָּׁכָבִי alone 11, 2; for resting in by night SONG OF SOL. 3, 1; Job 33, 15; a marriage-couch, marriage-bed, used in the pl. GEN. 49, 4; couch of whoredom, Is. 57, 7 8; couch of the dead, grave Ez. 32, 25; grave-chamber 2 CHR. 16, 14; also a couch-bolster 2 SAM. 17, 28 coupled with כְּסוּיִם (coverlets); Prov. 7, 17; 22, 27; generally anything on which one lies LEV. 15, 4 23; מִשָּׁכָבִי sleeping-chamber, the most retired 2 KINGS 6, 12; Ex. 7, 28. — 2. a lying, a lying with; מִשָּׁכָבִי of male concubitus NUM. 31, 17; JUDGES 21, 12; מִשָּׁכָבִי of female concubitus LEV. 18, 22.

מִשָּׁכָה see מִשָּׁכָה.

מִשָּׁכָה see מִשָּׁכָה.

מִשָּׁכָה = מִשָּׁכָה and מִשָּׁכָה see מִשָּׁכָה.

מִשָּׁכִיל (from שָׁכַל m. 1. (prop. part. Hif.) a discerning one, i. e. he who has discernment in the דָּעָה, hence a pious Ps. 14, 2, Job 22, 2, prudent Prov. 10, 5 19, or wise one 15, 24; a teacher, a priest, i. e. an instructor DAN. 11, 33 35; 12, 3 10; a skilful, able player, in the temple 2 CHR. 30, 22; metaph. a prosperous one 1 SAM. 18, 14. — 2. The name of a kind of poem Ps. 32, 1; 42, 1; 44, 1; 45, 1; 52, 1; 53, 1; 54, 1; 55, 1; 74, 1; 78, 1; 88, 1; 89, 1; 142, 1, and in the text 47, 8; which is translated a didactic poem; a melodious, fine poem, in allusion to the stem שָׁכַל, but arbitrarily.

מִשָּׁכִיל see שָׁכַל Hif.

מִשָּׁכִים only JER. 5, 8, commonly taken for an abridgment of מִשָּׁכִים; but this is inadmissible by the form of the word, and yields no sense besides. Aquila, Theod. and Jerome read מִשָּׁכִים.

and try to bring out more or less the idea of an excessive lecherousness, required by the context. It is better to read *מִשְׁכָּרִים* instead of *מִשְׁכָּרִים* (from *מִשְׁכָּרִים* testicles), and to translate: *fat, strong-testicled horses*, i. e. very lustful.

מִשְׁכָּרִים and *כָּהָן* (with *suff. מִשְׁכָּרִיתוֹ*, *הָהָם*, *pl. מִשְׁכָּרִיתוֹ*; see *שָׁבָה* II.) *f.* 1. *an image, imagery, a figure*, for idolatrous worship NUM. 33, 52, *מִשְׁכָּן* Lev. 26, 1 *a stone formed into an idol*; *הָהָר* *a sleeping-room adorned with idolatrous images* Ez. 8, 12, where the LXX read *מִשְׁכָּב*; metaphor. *a vessel with image-work* (in silver), as a precious vessel PROV. 25, 11, comp. *שָׁבָה* Is. 2, 16, perhaps poet. = *כָּהָן*; *a state-chamber, a splendid chamber* = *הָהָר*, PROV. 18, 11 *and he is as if (behind) a high wall in his splendid chamber*. It is therefore unnecessary to read with the Targ. and Vulg. *בְּמִשְׁכָּרֹהוּ*. — 2. *formation, i. e. imagination, idea, plan* = *מִשְׁכָּח* Ps. 73, 7, comp. *שָׁבָה* and *עָשָׂה*.

מִשְׁכָּח (from *שָׁבָה*) *f.* *miscarriage, abortion*, 2 KINGS 2, 21.

מִשְׁכָּן (*constr. מִשְׁכָּן*, with *suff. מִשְׁכָּנִי*, *מִשְׁכָּנִי*; 1 *pl. מִשְׁכָּנֵינוּ*, *constr. מִשְׁכָּנֵינוּ*, with *suff. מִשְׁכָּנֵינוּ*; 2 *pl. מִשְׁכָּנֵיכֶם*, *constr. מִשְׁכָּנֵיכֶם*, with *suff. מִשְׁכָּנֵיכֶם*; from *שָׁבָה*) *m. prop. a place where one rests, dwells, lies, a habitation, dwelling*, JOB 18, 21; 21, 28 = *אָהָל*, to which it stands in apposition; *dwelling-place* 39, 6; Is. 32, 18; *hut, of shepherds* SONG OF SOL. 1, 8; Ez. 25, 4; *possession* HAB. 1, 6, chiefly of the tabernacle in the wilderness EX. 25, 9; 26, 1; 40, 9, fully *הַמִּדְבָּר* 38, 21, *מִשְׁכָּן* 40, 29, *מִשְׁכָּן* NUM. 16, 9; generally *the temple* Ps. 26, 8; 74, 7; in the *pl.* on account of its different buildings 43, 3; 46, 5; 84, 2. Seldom does the *pl.* stand for a part of the structure 132, 5. Metaphor. *the grave* Is. 22, 16; *a lair* JOB 39, 6.

מִשְׁכָּן (from *שָׁבָה*) *Aram. m.* same as Hebrew *מִשְׁכָּן* EZR. 7, 15; Targ. *מִשְׁכָּן*.

מִשְׁכָּרִית (with *suff. מִשְׁכָּרִיתִי*, *מִשְׁכָּרִיתְךָ*, *מִשְׁכָּרִיתָ*) *f.* *wages, reward* GEN. 31, 7 41; RUTH 2, 12; formed from *מִשְׁכָּרִית*.

משל I. (*part. מִשְׁלֵי*, *pl. מִשְׁלֵי*; *inf.*

abs. מִשְׁלֵי, *constr. מִשְׁלֵי*, *מִשְׁלֵי*; *fut. מִשְׁלֵי*)

1. *intr. to be hard, powerful, strong, mighty*, identical in its fundamental idea with *בָּזָל* (which see), AR. *بَسَلَ* (comp. *בָּזָן*); an explanation which passed from FÜRST'S CONC. s. v. into GeseNIUS' Thesaurus s. v. On the contrary, the AR. *مَسَلَ* *to flow*, does not appear to belong to *משל* I. Metaphor. *to rule, reign, govern*, absol. PROV. 12, 24; 29, 2; *to command, have power* DAN. 11, 3-5; Ps. 66, 7 *to reign for ever*; with *עַל* of the throne on which one sits ZECH. 6, 13, or with *וְעַד* . . . *מִן* to denote extent of space JOSH. 12, 2; or with the dat. commodi Is. 40, 10 *his arm* (i. e. his power) *rules for him*. — 2. *trans. with the addition of the object, a* with *בָּ*, *to rule over, a people* DEUT. 15, 6, JUDGES 8, 22, *a territory* JOSH. 12, 5, 1 KINGS 5, 1, *a wife* GEN. 3, 16; of God Ps. 103, 19; *to manage* GEN. 24, 2; 45, 8 26; figuratively of things 4, 7; PROV. 16, 32; b) with *עַל* 28, 15; c) followed by the infin. with *לְ* EX. 21, 8; but b and c are rare. *משל* *a ruler, i. e. a prince, a king* PROV. 6, 7; also *a tyrant* Is. 14, 5; 49, 7; 52, 5, oppos. to *דָּבִיר*; comp. Sanskrit *kṛ*, *to be strong, powerful*, whence kavi (in the Vedas) king. Deriv. *מִשְׁלֵי*, *מִשְׁלֵי*, *מִשְׁלֵי*, *מִשְׁלֵי*.

Hif. מִשְׁלֵי (*fut. מִשְׁלֵי*) *to give power to* DAN. 11, 39; *to cause to rule* Ps. 8, 7. Deriv. *מִשְׁלֵי*.

משל II. (Kal not used) *tr. to compare, to put together or beside one another for comparison, two things, from the fundamental signification to bind, to unite, to weave or twist together*; organic root *מִשְׁלֵי*, which also exists in *מִשְׁלֵי*, *מִשְׁלֵי*. From the same fundamental signification the stem denotes in Ethiopic *to suppose, to judge, to think*; also *הִשְׁבָּח*, *זָמַם*, *עָשָׂה* proceeding from a similar view. Deriv. *מִשְׁלֵי*, *מִשְׁלֵי*, *מִשְׁלֵי*. The Kal forms that appear elsewhere are denominatives from *מִשְׁלֵי*.

Nif. מִשְׁלֵי, *to be like, to be similar*,

with **ל** Is. 14, 10, **קם** PSALM 28, 1, **ב**, 49, 13.

Hif. **הַמְשִׁיל** (*fut.* **יְהַמְשִׁיל**), to compare Is. 46, 5.

Hithp. **הִתְמַשֵּׁל** (*fut.* **יִתְמַשֵּׁל**) to become like, to be like, with **ב** to become as JOB 30, 19.

מִשְׁלַּל (*constr.* **מִשְׁלָל**, with *suff.* **לְוִי**; *pl.* **מִשְׁלָלִים**, *c.* **מִשְׁלָלִי**; from **מָשַׁל** II.) *m.* 1. prop. comparison, likeness, of two things, hence similitude ECCLES. 12, 9; symbolical discourse Ez. 17, 2; 24, 3, called also **הִידָרָה**; a didactic saying, a maxim PROV. 1, 1 6; 10, 1; a precept JOB 13, 12, parallel **זְכָרִיִּים** (apothegms); a proverb 1 SAM. 10, 12; Ez. 18, 2 3; a parable 12, 22; also a philosophic dialogue richly interwoven with choice sentences JOB 27, 1; a sententious poem Ps. 49, 5, thoughtful doctrine 78, 2, interchanged with **הִידָרָה**; threatening, satirical, deriding discourse Is. 14, 4, MIC. 2, 4, HAB. 2, 6, also called **הִידָרָה**; a by-word DEUT. 28, 37; 1 KINGS 9, 7; JER. 24, 9; **הִיָּדָה לְמִי** to become a by-word to one Ps. 69, 12, **לְמִי שֶׁמֶן** to make one a by-word 44, 15.

Arab. **مِثْل**, Aram. **מִתְלָא**, **מִתְלָא**, the same; Phenic. **מִשְׁלַל** an image. — 2. *n. p.* of a place 1 CHR. 6, 59, contracted from **מִשְׁלָלִים**. From **מִשְׁלַל** 1. comes the denomin.

מִשְׁלַל (*part. m.* **מִשְׁלָל**, *imp.* **מִשְׁלַל**, *fut.* **יִמְשַׁל**) to propose or use a **מִשְׁלַל**, in all the various meanings of the noun Ez. 12, 25; 17, 2; 18, 2 3; 24, 3; JO. 2, 17; *part. pl.* **מִשְׁלָלִים** gnomic poets NUM. 21, 27.

Pih. **מִשְׁלַל** to speak in **מִשְׁלָלִים** Ez. 21, 5.

מִשְׁלַל (with *suff.* **לְוִי**) *m.* 1. (from **מִשְׁלַל** I.) dominion, the manifestation of power ZECH. 9, 10. — 2. (from **מִשְׁלַל** II.) likeness, similitude JOB 41, 25 (LXX), but better in signific. 1. with the Targ., which suits the second member.

מִשְׁלַל (from **מִשְׁלַל** II.) *m.* same as **מִשְׁלַל** a by-word JOB 17, 6.

מִשְׁלָלִי see **מִשְׁלָלִי**.

מִשְׁלָח (*c.* **מִשְׁלָחָה**; from **שָׁלַח**) *m.* 1. a place to which a thing is sent Is. 7, 25. — 2. a thing to which the hand is put or stretched out, with **יָד** or **כַּף**, hence

business DEUT. 15, 10; 23, 21; 28, 8 20. See **מִשְׁלָחָה**.

מִשְׁלָחָה and **מִשְׁלָחָה** (from **שָׁלַח**) *m.* 1. a sending, of **מִנְחָה** (presents) ESTH. 9, 19 22. — 2. with **יָד**, object of stretching forth the hand (in order to use it after one's own will) i. e. a possession Is. 11, 14.

מִשְׁלָחָה (from **שָׁלַח**) *f.* 1. a discharge, sending away, furlough, of warriors ECCLES. 8, 8. — 2. a sending, i. e. a whole troop, of **מַלְאָכֵי רָעִים** (*subst.* = **רָעָה**) angels of evil Ps. 78, 49.

מִשְׁלָכָה see **שָׁלַח**.

מִשְׁלָחָה (an associate, a friend, viz. Jah is) *n. p. m.* EZR. 8, 16; NEH. 3, 4. — The Jewish people are called by this name, with the meaning pious Is. 42, 19.

מִשְׁלָחָה (compounded of **יָהּ** **מִשְׁלָחָה**, Jah is a Rewarder) *n. p. m.* 1 CHR. 9, 21; 26, 1; for which 26, 14 has **שְׁלָמִיָּהוּ** (Jah is requital).

מִשְׁלָחָה (= **מִשְׁלָחָה**, requital viz. is with Jah) *n. p. m.* 2 CHR. 28, 12; NEH. 11, 13; for which is

מִשְׁלָחָה (the same) *n. p. m.* 1 CHR. 9, 12.

מִשְׁלָחָה (a pious one) *n. p. f.* 2 KINGS 21, 19.

מִשְׁלָחָה (from **שָׁלַח**) *m.* triad, for three GEN. 38, 24.

מִשְׁמָדָה (*pl.* **מִשְׁמָדָה**, from **שָׁמַד**) *f.* same as **שָׁמָדָה**, and also *pl.*, desolation, wasting, Is. 15, 6; Ez. 6, 14; astonishment, horror 35, 3.

מִשְׁמָנִי (*c.* **מִשְׁמָנִי**; *pl.* **מִשְׁמָנִים**, *c.* **מִשְׁנִי**, with *suff.* **מִשְׁנִי**; from **שָׁמַן**) *m.* fatness, of body Is. 17, 4; in the *pl.* the strong ones, i. e. warriors 10, 16, comp. Greek **λιπαρός**; vigorous youth Ps. 78, 31; a productive, fruitful soil GEN. 27, 28 39; tracts rich in booty DAN. 11, 24.

מִשְׁמָנָה (strength, vigour) *n. p. m.* 1 CHR. 12, 10.

מִשְׁמָנִים (from **שָׁמַן**) *m.* *pl.* fat foods NEH. 8, 10.

מִשְׁמָע (*c.* **מִשְׁמָע**, from **שָׁמַע**) *m.* 1. a hearing, of the **אָזְנוֹתֵי**, i. e. what one per-

ceives Is. 11, 3 = שָׁמַע אֵזֶן. — 2. (*fame* viz. El is; see שָׁמַע) *n. p. m.* of a son of Ishmael and of an Ishmaelite tribe GEN. 25, 14, perhaps the *Maisumateis* of Ptolemy (6, 7, 21), who inhabited a district at some distance to the north-east of Medina. — 3. (*a renowned*) *n. p. m.* 1 CHR. 4, 25.

מִשְׁמָעַת (with *suff.* מִשְׁמָעַת, חָהֵם, from שָׁמַע) *f.* 1. *obedience*, hence *subjection*, an expression belonging to the service of a court, *body-guard* 1 SAM. 22, 14, where the Targ., Syr. and LXX read and understood עֶלְ-מִשְׁמָרֶתָּה (and *the prince of the body-guard service*). The LXX and Josephus also understood it so in 2 SAM. 23, 23. Concrete and coll. *subjects* Is. 11, 14 (comp. Mic. 4, 6); *faithful ones* 1 CHR. 11, 25; 2 SAM. 23, 23.

מִשְׁמָרָה (c. מִשְׁמָרָה, with *suff.* מִשְׁמָרָה, מִשְׁמָרָה; *pl.* with *suff.* מִשְׁמָרָה; from שָׁמַר) *m.* after the manifold meanings of the verb: 1. *a watch-station, a post*, of place 1 CHR. 26, 16, NEH. 7, 3, or of persons 4, 3 16; מִשְׁמָרָה מִן עֵלְ-שָׁם Job 7, 12 to *set a watch about one*; then *guard, watch*, of a camp JER. 51, 12. — 2. *ward, prison* GEN. 40, 3; 42, 17. — 3. *object of keeping, what is kept* PROV. 4, 23, not to be compared with מִן NEH. 4, 3. — 4. *usage*, i. e. what is observed NEH. 13, 14. — 5. *asparething, a reserve, what is kept ready* Ez. 38, 7; comp. מִשְׁמָרָה 1 SAM. 22, 23 and שָׁמַר 2 SAM. 22, 44.

מִשְׁמָרֶת (with *suff.* מִשְׁמָרֶת, חָהֵם; *pl.* מִשְׁמָרֶת, c. מִשְׁמָרֶת, with *suff.* מִשְׁמָרֶת, חָהֵם) *f.* 1. *the place where a watch is kept, a watch-post* Is. 21, 8; HAB. 2, 1; *a service-post* 2 CHR. 7, 6; 8, 14; 35, 2; of persons NEH. 7, 3; *watch*, as an act 2 KINGS 11, 5 6; *service* LEV. 8, 35; NUM. 1, 53; 3, 28; 4, 27 31. — 2. *a keeping* Ex. 12, 6; 16, 23 32; NUM. 17, 25; concr. *an object of preservation, what is protected* 1 SAM. 22, 23; *what one keeps, observes*, i. e. *a law, a command, an usage* GEN. 26, 5; LEV. 18, 30; 22, 9. — 3. *the keeping to one, fidelity, faithful service* NUM. 3, 38; 1 CHR. 12, 29; 23, 32; 2 CHR. 23, 6.

מִשְׁמָרֶת see מִשְׁמָרָה.

מִשְׁנָה *a hater*, see שָׂנֵא.

מִשְׁנָה (c. מִשְׁנָה, with *suff.* יָדָה, *pl.* מִשְׁנָה, from שָׁנָה) *m.* 1. *repetition*, of the תּוֹרָה DEUT. 17, 18, or of the תּוֹרָה Josh. 8, 32 i. e. Deuteronomy (LXX, Vulg.), if it be not better taken in the sense of *copy*, *apographum*, the next to the original (Targ., Syr., Ar.). For the sake of emphasis either as an apposition to the following noun, GEN. 43, 15 and *the repetition of money*, i. e. *second money*, comp. בָּכָה אֶחָד 43, 22; Is. 17, 18 and *a repetition of destruction*; or מִן follows the noun in the genitive GEN. 43, 12; Ex. 16, 22; seldom does מִן precede, in the construct state DEUT. 15, 18. Hence *double, twofold* Ex. 16, 5; Is. 61, 7 *for your shame* (ye shall receive) *double*; JER. 16, 18 *the double of their guilt*; לִּי Job 42, 10 *to the double*. — 2. *second*, with relation to order, rank, dignity and gradation, consequently inferior. So with the genitive following מִשְׁנָה 1 CHR. 28, 7, or with לִּי following in מִשְׁנָה לְמֶלֶךְ ESTH. 10, 3 *the second after the king*. מִן may also come after, as בִּכְוֵן הָרָם JER. 52, 24 *the second priest* (after the הָרָם); (בִּכְוֵן הָרָם) GEN. 41, 43 *the second chariot* (after the royal one); הָרָם NEH. 11, 9 *the second city*, i. e. a new part of the city, called also הָרָם alone 2 KINGS 22, 14; ZEPH. 1, 10; אֶחָד 2 CHR. 31, 12 *his second brother*, for which מִשְׁנָה NEH. 11, 17 or מִן alone 1 SAM. 8, 2 are put, where הָרָם or in 1 CHR. 5, 12 הָרָם precedes. *Plural מִשְׁנָה the second*, i. e. *the younger* 15, 18, also of animals *those later born* 1 SAM. 15, 9, which were valued higher; so that it is not necessary to read with the Targ., Syr., Ar. מִשְׁנָה, or with the LXX הָרָם. Also, *of a second i. e. less costly kind* EZR. 1, 10.

מִשְׁנָה (pl. מִשְׁנָה, from שָׁסַ) *f.* *plunder, booty* 2 KINGS 21, 14; Is. 42, 24; for which מִשְׁנָה and מִשְׁנָה (which see) are also put. שָׁס is interchanged with שָׁס, מִשְׁנָה.

מִשְׁנָה (not used) *tr.* to strip off, to clean,

to cleanse; Ar. **مَسَعَ**, sharing its meaning with **מָשַׁח**, **מָשַׁח**, also signifying to do clean, i. e. wholly. This stem has been adopted by *Ibn Ganach* and *Tanchum* for **מָשַׁח**. It is better, however, to refer the word to **מָשַׁח** II. = **מָשַׁח**.

מָשַׁח (from **מָשַׁח**) *m.* a place that sinks, a hollow way, a hollow pass NUM. 22, 24.

מָשַׁח (after the Aramaean mode for **מָשַׁח**, from **מָשַׁח** II.) *f.* smoothness, cleansing, purity, Ez. 16, 4 thou wast not washed smooth (to smoothness), i. e. not clean; Targ. **לְמַשְׁחָה**, *Rashi* **לְמַשְׁחָה**. The ancients generally thought of the stems **מָשַׁח**, **מָשַׁח** &c.

מָשַׁח (impetuous haste, from **מָשַׁח**) *n. p. m.* 1 CHR. 8, 12; but perhaps = **מָשַׁח**.

מָשַׁח (c. **מָשַׁח**, from **מָשַׁח**) *m.* support 2 SAM. 22, 19, Ps. 18, 19, what keeps upright, i. e. God; metaphor. applied to bread and water, which are called supports, because they strengthen and maintain the vital power Is. 3, 1; comp. **מָשַׁח**.

מָשַׁח (from **מָשַׁח**) *m.* the same Is. 3, 1.

מָשַׁח *f.* the same, fig. the head, of the state, **מָשַׁח**, **מָשַׁח** being also applied to him; Is. 3, 1 stay and support, i. e. every support; the combination of masc. and fem. always serving to make the idea general. In Arabic and Syriac, the same.

מָשַׁח (with suff. **מָשַׁח**, **מָשַׁח**, *pl.* with suff. **מָשַׁח**) *f.* prop. support, then a staff, on which one leans Ex. 21, 19; JUDGES 6, 21; of the staves of **מָשַׁח** NUM. 21, 18; **מָשַׁח** Is. 36, 6 a support of weak reed, i. e. an easily broken one.

מָשַׁח (from **מָשַׁח** which see) *m.* bloodshed, a bloody deed, murder, with an alliteration to **מָשַׁח**, Is. 5, 7 he looked for judgment, and behold slaughter.

מָשַׁח (constr. **מָשַׁח**, with suff. **מָשַׁח**, *pl.* **מָשַׁח**, c. **מָשַׁח**, with suff. **מָשַׁח**; **מָשַׁח**; from **מָשַׁח**) *f.* prop. union, clanship (see Concordance), hence

1. a family, a clan, several of which make a tribe (**מָשַׁח**, which see), consisting of several **מָשַׁח** (which see) Ex. 6, 14; 12, 21; 1 CHR. 6, 39; NUM. 1, 20; 36, 6; DEUT. 29, 7; JOSH. 13, 15; especially 1 SAM. 9, 21. Such families had a common sacrificial feast every year 1 SAM. 20, 6 29. — 2. a tribe, coinciding with **מָשַׁח** and **מָשַׁח** JOSH. 7, 17; JUDGES 13, 2; 18, 2 11; ZECH. 12, 13; where **מָשַׁח** does not stand for **מָשַׁח** and **מָשַׁח**, but is interchanged with them; JER. 2, 4; 31, 1. — 3. a union of several tribes in one people. Hence the kingdoms of Judah and Israel are called **מָשַׁח** JER. 33, 24, being also named **מָשַׁח** Is. 8, 14. — 4. fellowship, association, e. g. of the **מָשַׁח** 1 CHR. 2, 55, who were divided into classes; generally kind, genus of animals GEN. 8, 19; comp. **מָשַׁח**, Greek *ethnos*, *δῆμος*; of things, species, class JER. 15, 3. — 5. a people, race GEN. 10, 5, of which the **מָשַׁח** or **מָשַׁח** have many Ps. 22, 28; 96, 7; it is therefore applied to peoples generally GEN. 12, 3, Ez. 20, 32, ZECH. 14, 17, or to a single people 14, 18.

מָשַׁח (constr. **מָשַׁח**, with suffices **מָשַׁח**, **מָשַׁח**, **מָשַׁח**; *pl.* **מָשַׁח**, **מָשַׁח**, **מָשַׁח**; with suff. **מָשַׁח**, **מָשַׁח**, **מָשַׁח**) *masc.* 1. judgment, judicial utterance, sentence, right, as an act LEV. 19, 15; DEUT. 1, 17; hence **מָשַׁח** to execute judgment, i. e. to judge Ps. 9, 17; **מָשַׁח** Is. 28, 6 to judge, prop. to sit in the judicial chair (**מָשַׁח**); **מָשַׁח** Ez. 21, 32 to whom judgment belongs, as a vocation and official duty. Here belongs also **מָשַׁח** Ex. 28, 29 (see **מָשַׁח**). — 2. place of judgment JOB 9, 32; 22, 4; Is. 3, 14; Ps. 143, 2; for which **מָשַׁח** ECCLES. 3, 16 also stands. — 3. a cause, suit, causa forensis, whether it be general NUM. 27, 5, or a defence, e. g. in **מָשַׁח** JOB 13, 18; 23, 4; in which case 33, 5 even **מָשַׁח** is omitted by ellipsis; a judicial cause, the carrying on of which is denoted by **מָשַׁח** Ps. 9, 5, **מָשַׁח** JER. 5, 28, LAMENT. 3, 59, cogn. in sense with **מָשַׁח**, *קריב*; the treatment of a cause, hence **מָשַׁח** to treat

a cause, i. e. to contend with an opponent in it JER. 12, 1; מַצִּיל Is. 50, 8 the possessor of a suit, i. e. an accuser, to whom is opposed a מַצִּירֵק (defendant). — 4. a sentence or decision of a judge, 1 KINGS 3, 28; Ps. 17, 2; 19, 10; and therefore a legal precept, a rule, by which judgments are to be passed 72, 1. In this sense מִשְׁפָּט is sometimes used for *absolution, liberation* Is. 59, 9 14; sometimes for *condemnation* 53, 8. — 5. *guilt, crime*, determined by the following noun, as דְּמִים EZEK. 7, 23, מִנְּךָ DEUT. 19, 6, JER. 26, 11, i. e. a judicial cause originating in דְּמִים or deserving מִנְּךָ. — 6. the right, of a judge, so far as it agrees with the laws; hence also what is right, legal, coupled with צְדָקָה 2 SAM. 8, 15, the just, of מַאֲזִנִּים PROV. 16, 11, דָּרֶךְ DEUT. 32, 4; מִן עֲשֶׂה to do right GEN. 18, 19, מִן הַשָּׂהָה EX. 23, 6 or מִן עֲשֶׂה JOB 8, 3 to pervert or wrest right; then law, rule, precept, לְמִן according to rule JER. 30, 11; מִן בְּלֹא PROV. 13, 23 without right, unrighteously; מִן EZR. 3, 4 or מִן LEV. 5, 10 according to precept; מִן הַשָּׁמַיִם the laws of God 18, 4, hence מִן = חֹרֶה Is. 51, 4; 52, 1; JER. 8, 7; but it is also applied to the heathen religion 1 KINGS 17, 26. — 7. what accrues or belongs to one, what he looks upon as his right, wages, reward, Is. 49, 4; JOB 27, 2; מִן Is. 10, 2 to rob one of his right; metaphor. exclusive right, privilege, as מִן הַגְּאֻלָּה the right of redemption JER. 32, 7, and so מִן הַבְּכֻרָה DEUT. 21, 17; מִן הַמִּלְכָּה 1 SAM. 8, 9; מִן הַמִּלְכָּה 10, 25; usage, prescriptive right 2 KINGS 11, 14; manner, sort GEN. 40, 17; 2 KINGS 1, 7; condition JUDGES 13, 12.

מִשְׁפָּט (only dual מִשְׁפָּטִים) fem. a fold, i. e. an open summer-stall (from שָׁפַט to set, to place, comp. Latin stabula from stare) GEN. 49, 24, JUDGES 5, 16, same as שְׁפָטִים. The dual is put here, as it is there, because of the double divisions of the folds, which ran in a parallel direction, and troughs were between the two folds; comp. גִּדְרֵתִים. מִשְׁפָּטִים or מִשְׁפָּטִים ibid. is a proverbial

expression denoting the comfortable repose of the shepherd and peasant.

מִשְׁקָה (not used) tr. probably same as מִשְׁקָה II., Ar. مَسَك, to possess, prop. to hold together, to comprehend. Deriv. מִשְׁקָה and מִשְׁקָה.

מִשְׁקָה m. possession, hence מִשְׁקָה GEN. 15, 2 son of possession, i. e. possessor, used for מִשְׁקָה for the sake of assonance with מִשְׁקָה, as vice versa the latter is employed for מִשְׁקָה on account of מִשְׁקָה. מִשְׁקָה = יוֹשֵׁף 15, 3, like מִשְׁקָה ZEPH. 2, 9 = מִשְׁקָה.

מִשְׁקָה (constr. מִשְׁקָה, from שָׁקַק) m. a running, quick crowding, of locusts Is. 33, 4.

מִשְׁקָה (constr. מִשְׁקָה, with a suffix מִשְׁקָה; pl. מִשְׁקָה; from שָׁקַק) m. 1. (prop. part. Hif. of שָׁקַק) a cupbearer, butler, GEN. 40, 1 5 13. — 2. place of pouring out wine, side-board GEN. 40, 21; 2 CHR. 9, 20; institution of cupbearers 1 KINGS 10, 5, in which sense perhaps the plur. מִשְׁקָה GEN. ch. 40 and 41 is to be taken, if it be not a plur. of signif. 1. — 3. a well-watered region, regio rigua GEN. 13, 10, a watered pasture Ez. 45, 15. — 4. drink, LEV. 11, 34; Is. 32, 6. It is a partic. in Ps. 104, 13; HAB. 2, 15.

מִשְׁקָל (from שָׁקַל) masc. weight Ez. 4, 10.

מִשְׁקָל (from שָׁקַק) masc. the upper lintel, the upper beam of a door, the top of a doorway, Ex. 12, 7, Ar. سَاكِف.

מִשְׁקָל (constr. מִשְׁקָל, with suffixes מִשְׁקָלִי, מִשְׁקָלֶךָ, מִשְׁקָלֵךְ; from שָׁקַל) m. weight = מִשְׁקָלִי, sometimes a fixed weight, sometimes heaviness generally LEV. 19, 35; 26, 26; and so in the phrase מִשְׁקָלִי there was no weight, i. e. it could not be weighed 2 KINGS 25, 16; 1 CHR. 22, 3 14.

מִשְׁקָלֶת f. a plummet, according to which a building is erected and carried out Is. 28, 17; from מִשְׁקָלֶת.

מִשְׁקָלֶת f. the same 2 KINGS 21, 13.

מִשְׁקָל (constr. מִשְׁקָל, from שָׁקַק) m.

pl. מְתִים, מִתָּם, constr. מְתִי, with suff. מְתִי (מְתִי) *m.* prop. a long-stretched one, giant, hence *a man*; in the plur. *people*, same as אֲנָשִׁים Job 11, 3 11; *warriors* Is. 3, 25, parall. גְּבוּרָה for גְּבָרִים; comp. Coptic *ματω*, a soldier; מְתִי מִסְפָּר Gen. 34, 30 and Deut. 4, 27 *people of number*, i. e. which one can number, a few, = מְתִי מִסְפָּר 26, 5 and 28, 62, with the additional idea of disunion Is. 41, 14; elsewhere in combination as מְתִי שָׁוָא Ps. 26, 4, מְתִי קוֹר Job 19, 19, מְתִי אֶרֶץ 22, 15, מְתִי אֶרֶץ 31, 31 for אֲנָשִׁי, as in enumerations מְתִים for אֲנָשִׁים Deut. 3, 6; once same as רְשָׁעִים Ps. 17, 14. In מְתִי Is. 5, 13 it is = מְתָה (which see); and in Job 24, 12 versions and mss. read מְתִים as מְתִים, parall. חֲזָלִים. Comp. מְתִי, מְתִי and מְתָה 2. In Phenice. מְתִי the same; hence the proper name מְתִיבָל (Mathbal, Mathal, Μαθως) Polyb. 1, 69; מְתִיבָל, Μάττινος (man of the sanctuary); מְתִיבָל = מְתִיבָל see מְתִיבָל n. p. of a Tyrian king.

מְתִי see מְתִי.

מְתִיבָל (collect. and denom. from מְתִיבָל) *m.* heap of straw, straw Is. 25, 10.

מְתִיבָל (not used) *tr.* commonly to draw = מְתִיבָל; Ar. مَتَعَ to be extended; better = מְתִיבָל II, מְתִיבָל to bind, to knot, to hold together, identical in its organic root מְתִיבָל with מְתִיבָל II; as מְתִיבָל Is. 23, 10 is = מְתִיבָל. Derivative

מְתִיבָל (with suff. מְתִיבָל) *masc.* a bit, a curb, of animals Prov. 26, 3, Ps. 32, 9, in order to restrain them; cognate in sense רֶכֶּן (from רֶכֶּן to fetter); sometimes a bridle was also put on captive enemies 2 Kings 19, 28; Is. 37, 29; as is still to be seen on the Khorsabad figures; metaphor. *dominion* 2 Sam. 8, 1 (see מְתִיבָל).

מְתִיבָל (not used) *intr.* to stretch, to extend, of time, i. e. to continue; to be tall, of stature; comp. Arab. مَتَعَ to be long, مَتَا, مَتَى *tr.* to stretch out, a cord. With the organic root מְתִיבָל

that in מְתִי (which see), מְתִיבָל I, מְתִיבָל II &c. is identical; comp. מְתִיבָל besides מְתִיבָל, like *thaveir* and *zeiveir*. Derivat. מְתִיבָל, מְתִיבָל 2, מְתִיבָל.

מְתִיבָל constr. *state* of מְתִי *man*, only in proper names like מְתִיבָל, מְתִיבָל, מְתִיבָל from מְתִיבָל, מְתִיבָל.

מְתִיבָל (*pl.* מְתִיבָל) *adj. m.*, מְתִיבָל *f.* 1. *sweet*, of רֶכֶּשׁ JUDGES 14, 18, נֶפֶשׁ Prov. 24, 13, פְּרִי Song of Sol. 2, 3; oppos. מְתִיבָל Is. 5, 20; metaph. *lovely, pleasant*, Prov. 16, 24; ECCLES. 5, 11; *rejoicing, grateful* 11, 7. — 2. *subst. something sweet* JUDGES 14, 14, *sweetness* Ez. 3, 3.

מְתִיבָל (*a man* i. e. *Hero*, *El* is; מְתִיבָל being as in מְתִיבָל a mark of the genitive, and מְתִיבָל the construct state of מְתִיבָל) *n. p.* of an antediluvian patriarch Gen. 4, 18, perhaps another name for מְתִיבָל of the Elohist document. In Phenice. we find מְתִיבָל (*Methy, Melhu, Matu, Muthu*) as the constr. state of מְתִיבָל in proper names, as מְתִיבָל (*Methy-mathrus, -tnus*) *n. p.* of the son of Masinissa (Plin. 7, 14, 12); מְתִיבָל (*Methymannus*), as mss. read for מְתִיבָל (*Mutumbal*) *n. p.* of a suffete; מְתִיבָל (*Metuastartus*), another name for Abdastartus. See מְתִיבָל, Phenice. מְתִיבָל, Βεθύας, where מְתִיבָל = מְתִיבָל.

מְתִיבָל (*man of military arms*) *n. p. m.* GEN. 5, 21; see מְתִיבָל.

מְתִיבָל (*fut.* מְתִיבָל) *trans.* to extend, to stretch out, Is. 40, 22; comp. לְתִיבָל. Derivat. מְתִיבָל.

מְתִיבָל (from מְתִיבָל after the form מְתִיבָל, מְתִיבָל) *m.* extension, continuance of time, hence a) as an adverb of duration, *when, quando*, i. e. during the time, without an interrogation Ps. 101, 2; Prov. 23, 35; Syr. ? اَمْتَد; in Aram. a particle is prefixed to express the interrogative meaning, اَمْتَد, اَمْتَد. Hence the derivation from מְתִיבָל is already clear from the fact that a similar adv. also comes from اَمْتَد, viz. اَمْتَد whilst. Thus it is not derived from מְתִיבָל and

וְיָ = וְיָ. — b) usually interrogative, referring to time, *when? quando?* GEN. 30, 30; NEH. 2, 6; PS. 41, 6; Ar. *متى* the same. — Combined with particles preceding it has for the most part an interrogative sense, as *עד-מתי* until *when? how long?* 1 SAM. 16, 1, 1 KINGS 18, 21, till *how long?* PS. 6, 4; IS. 6, 11; *אחרי-מתי* JER. 13, 27 *after how long a time?* *למתי* without a question at *what time* EX. 8, 5.

מתיקה see *מחקה*.

מחכר (with *suff.* *מחכרו*, from *חכר* (חָכַן) *f. measure, pensum* EX. 5, 8, EX. 45, 11, for which EX. 5, 18 has *חֶכֶן* Metaphor. *proportion, relation*, EX. 30, 32; 2 CHR. 24, 13.

מחלצה MAL. 1, 13 from *מח* and *חלצה* *what a weariness!*

מחלצה (only *pl. constr.* *מחלצות*) *f.* transposed from *מחלצה* (which see) JOB 29, 17; JO. 1, 6.

מחם 1. *m.* (from *חם*) *anything whole, uninjured, unhurt*, IS. 1, 6, *sound* PS. 38, 4 8. — 2. *adv.* (from *מח* with the termination *ם*;) *each and every one*, JUDGES 20, 48 *they smote them with the edge of the sword* (beginning) *with the city* — *each and every one down to the beast* — *even to every one that was met with* (outside the city). To read *מחם* with some mss. and the Peshito, or to unite *מחם* and *מחם*, is inadvisable.

מחן (not used) *trans. to stretch, to extend; intr. to be stretched, extended, opposite to relaxed; to be strong, firm, powerful; comp. Ar. متحن to stretch out, to extend, متحن to be strong, enduring, firm; identical in its organic root מחן with that in מחן (belonging to מחן see מחן) &c. Deriv. מחן (dual מחנים), n. p. מחן, Gent. מחני.*

מחן (*strength, fortress, from מחן*) *n. p.* of a place otherwise unknown; hence the *Gentile m. מחני* 1 CHR. 11, 43.

מחן (only *dual מחנים*) *m. the loins, including the rump, ὀσφύς; so called as the seat of strength and power*

1 KINGS 12, 10; JOB 40, 16; *מחן* Ez. 47, 4 *water reaching to the loins*. The loins are spoken of as the seat of bodily strength DEUT. 33, 11, Ez. 21, 11, as the place about which the girdle is worn IS. 45, 1, 2 KINGS 4, 29, where armour is put 1 KINGS 18, 46, which a mourning garment covers GEN. 37, 34, on which burdens are sustained PS. 68, 11, and where the seat of the pains of travail is IS. 21, 3; NAH. 2, 11; comp. Lat. *lumbus, elumbis, delumbare*. Ar. *متن*, Syr. *ܡܬܢ*; Phenic. *מחן, מחן* the same, hence the proper name *מחבאל* Muthum-baal, Muthumball (Plaut. Poen. 2, 35; Num. 7, 1), Mutines, i. e. Mutinas = *מחבאל*.

מחן (not used) *Aram. intr.* same as Hebr. *מחן*. Derivat. *מחן* = Hebr. *מחן*, whence the *adj. masc. מחן, f. מחנה* (which see).

מחן (with *suff. מחנם*, from *מחן*) *m.* 1. *a present, gift*, = *מחנה* GEN. 34, 12, or same as *שחר* PROV. 18, 16; 21, 14; *איש מי one who gives presents* 19, 6. — 2. *n. p. m.* 2 KINGS 11, 18, 2 CHR. 23, 17 abridged from *מחבאל*, in JER. 38, 1 from *מחנה*; comp. Phenic. *מחן, Mázryn* (Herod. 7, 98) the proper name of a Tyrian king, *מחבאל, Mastanabal, Mastanabás* (App. Pun. 106) *n. p.* of Masinissa's son. On the other hand, the forms *Metenus, Métyr, Métyros, Métyros*, as names of a Tyrian king, are only modes of orthography for *Mázryn* (Jos. contra Ap. 1, 18); as there are also the forms *Métyros, -yros* (מחן) = *מחבאל*, to which belong too the names *Miggin, Migganes*.

מחנה (with *suff. מחנה*, *pl. מחנות*, from *מחן*) *Aram. fem.* same as Hebr. *מחנה* *a present, gift* DAN. 2, 6; 5, 17.

מחנה (*constr. מחנה, pl. מחנות, constr. מחנה*, with *suff. מחנות*) *f.* 1. *a gift* GEN. 25, 6; PROV. 15, 27; *a heave-offering*, for the sanctuary or priests, *a sacrificial gift* EX. 28, 38; LEV. 23, 38; EZ. 20, 31; *a gift to get clear of all demands* 46, 16; *a bribe* ECCLES. 7, 7. — 2. (*erection viz. of El*)

n. p. of a place between the desert and the territory of Moab NUM. 21, 18 19.

מִתְּנִי (= מִתְּנִיָּה gift of Jah; comp. Theodorus) *n. p. m.* NEH. 12, 19; EZR. 10, 33 37.

מִתְּנִי see מִתְּנִי.

מִתְּנִיָּה (see מִתְּנִי) *n. p. m.* 2 KINGS 24, 17; 1 CHR. 9, 15; 2 CHR. 20, 14.

מִתְּנִיָּה (the same) *n. p. m.* 1 CHR. 25, 4 16; 2 CHR. 29, 13.

מִתְּנִי see מִתְּנִי.

מִתְּנִפָּא (prop. *Aram. inf.* of מִתְּנִפָּא) *m.* exaltation, the being exalted 1 CHR. 29, 11.

מִתְּעֵב *masc. an object of aversion* IS. 49, 7, prop. part. Pihel; comp. מִתְּעֵב ib. 53, 3 as a noun.

מִתְּעָה (from מִתְּעָה I.) *m.* erring, destruction, i. e. what leads to it IS. 30, 28.

מִתְּחַק (*fut.* יִמְתַּח) *trans.* to taste, to enjoy with satisfaction; prop. to suck in, like the Syr. مَلَعَ (to suck), and like מַץ, מִצָּה; then *intr.* to be pleasant, comfortable, JOB 21, 33 the clods of the valley are pleasant to him; of מִתְּחַק ECCLES. 5, 11. Metaphor. to be sweet, delightful, of taste EX. 15, 25; PS. 19, 11, opposite מִרְ; to be dainty, of meats (see מִתְּחַק); comp. Ar. مطع to make mild, soft, and مطقة sweetness, as also مَخ to suck in, to

suck. Deriv. מִתְּחַק (a noun), מִתְּחַק, מִתְּחַק, מִתְּחַק, the proper name מִתְּחַק (מִתְּחַק).

Hif. הִמְתִּיחַ (*fut.* יִמְתִּיחַ) to manifest pleasantness, sweetness, i. e. to be sweet, JOB 20, 12 corruption (or vice) is savoury in his mouth; figur. הִמְתִּיחַ קוֹר to make counsel pleasant, i. e. to hold familiar discourse PS. 55, 15.

מִתְּחַק (after the form מִתְּחַק; with *suff.* מִתְּחַק) *masc.* same as מִתְּחַק dainty food, JOB 24, 20 the worm is his food. מִתְּחַק cannot be taken as a verb because of the *masc.* gender, which does not suit מִתְּחַק.

מִתְּחַק see מִתְּחַק.

מִתְּחַק *m.* sweetness, metaphor. of the מִתְּחַק PROV. 16, 21 pleasant discourse; without מִתְּחַק 27, 9.

מִתְּחַק (with *suff.* מִתְּחַק) *m.* sweetness, juice, of fruit JUDGES 9, 11 = מִתְּחַק.

מִתְּחַק (sweet fountain; comp. מִתְּחַק) *n. p.* of a station of the Israelites in Arabia the rocky NUM. 33, 28; cod. Sam. מִתְּחַק.

מִתְּחַק see מִתְּחַק.

מִתְּחַק (given by Mithra, Μιθράτης, Μιθρ., Mithridates of the classics, from מִתְּחַק, Zend. Mithra, Mihira in Pazend, mod. Persian Mihr, Sanskrit mitra, mihira, prop. the sun, denoting the highest Ized, who was worshipped by the Iranian peoples even to India and Greece; and מִתְּחַק from the stem dâ, Pers. دامن, see מִתְּחַק) *n. p.* of a treasurer under Cyrus EZR. 1, 8, and of an officer in Samaria under Artaxerxes 4, 7. Comp. the numerous proper names compounded with Mithra, as Μιθραβάνης, Συρσομίθρης, Αρραμμίθρης, Αρμύθρης &c. (see Pott, Etym. Forsch. I. LII seq.).

מִתְּחַק (from מִתְּחַק, constr. מִתְּחַק; from מִתְּחַק) *f.* gift, present, 1 KINGS 13, 7; EX. 46, 5 11; PROV. 25, 14; ECCLES. 3, 13; 5, 18. Also like מִתְּחַק the first part of proper names.

מִתְּחַק (contracted from מִתְּחַק) *n. p.* *masc.* EZR. 10, 33, comp. Μαρτάθ LUK. 3, 31. Sometimes מִתְּחַק (from מִתְּחַק), Μαρθάρ, was used by itself, as a proper name; see LUK. 3, 24.

מִתְּחַק (same as מִתְּחַק) *n. p. m.* EZR. 10, 43; NEH. 8, 4; 1 CHR. 9, 31. Besides this form, מִתְּחַק, Μαρτάθ 1 MACC. 2, 1, LUK. 3, 25 was also used at a later time. So too was the still shorter מִתְּחַק Μαρθίας ACTS 1, 23, or מִתְּחַק Μαρθαίος.

מִתְּחַק (the same) *n. p. m.* 1 CHR. 15, 18 21.

ן

ן, named נֵן, *Nân*, signifies as a letter of the alphabet *something stretched, extended, a fish*, if the origin of the characters be looked for in images, and the names be considered as appellatives of outward objects (see נֵן, Ar. نُون, Aram. ܢܢܐ the same). It is supposed that the form of the letter in old Hebrew (נ, 𐤒, 𐤓), Samaritan (𐤒, 𐤓), old Aramaean (ܢ), Phœnician (𐤒, 𐤓, 𐤔), and hence in old Greek (ν, Ν) represents a fish in shape. But the name is more probably derived from the initial sound, as is the case with the other letters. The Greek name νῦ is abridged from νῦν (νῦν). In Ethiopic Nahas (ሐሰ) stands for it, which would amount to something similar. In the square character derived from old Semitic, *Nân*, with four other letters, alters its shape, when final, so that the lower stroke otherwise bent runs down in a straight line. The only exception to this is in Job 38, 1. As a numeral, *Nân* being the fifth letter in the series of ten, means 50; it is pronounced *Ná*, and as an abbreviated word in Phœnician it denotes נֶבֶן i. e. a tomb-stone.

As to the power of the letter, it is 1. the softest and most flexible nasal sound, which a) sometimes dies away at the end, sometimes in dual and plural endings after an accented, strong vowel, as נֵן Ez. 13, 18, נֵן 2 SAM. 22, 44, נֵן Song of Sol. 8, 2 instead of נֵן, נֵן (where the Aramaeising form alone suits); sometimes in the 3 pl. perf. (where נֵן has arisen from נֵן-) which as נֵן still occurs in Deuteronomy (Deut. 8, 3 16); and sometimes in the termination נֵן-, whence נֵן- and נֵן- have originated. b) If the following consonant be vowelless, it assimilates itself to it, e. g. נֵן, נֵן, נֵן, נֵן,

or it is completely absorbed, e. g. in נֵן (from נֵן), נֵן, נֵן from נֵן, נֵן from נֵן, נֵן from נֵן (= נֵן), in some cases in the vocable נֵן and in נֵן (from נֵן). c) At the beginning of words also the vowelless *Nân* is sometimes omitted in pronunciation and orthography, e. g. in נֵן, נֵן, נֵן (doubtful); נֵן, נֵן = נֵן, נֵן; certainly in the imperf. of verbs נֵן. d) The letter doubled by Dagesh forte is lessened or weakened by the insertion of a soft *Nân*, in Semitic idioms, e. g. Aram. נֵן from נֵן, נֵן from נֵן, נֵן from נֵן, Ar. نَنْفَد, نَنْفَد, and the Hebr. נֵן from נֵן Job 18, 2 (doubtful); it is seldom put after the letter to be doubled, as נֵן Is. 23, 11 instead of נֵן. — The extra-Semitic languages present numerous analogies to all these peculiarities of the *n*-sound. — 2. *n* being a weak, liquid sound sometimes arose out of *y* or vice versa; so that these two sounds are interchanged in Hebrew itself or Hebrew compared with the dialects. Comp. נֵן and נֵן; II. נֵן and נֵן; I. Ar. نَب and نَب; Ar. نَب and نَب; Ar. نَب and نَب; n. p. m. = نَب and نَب; II. نَب and نَب; n. p. m. interchanging with نَب; I. نَب and نَب; and نَب and نَب; I. and نَب and نَب; Ar. نَب and نَب; II. نَب and نَب. This explains also the fact that in Syr. the designation of the 3 person fut. by نֵן becomes *n*, which is sometimes found in the Targ. also. — 3. *n* is sometimes interchanged with the somewhat harder ל, as נֵן,

21; Ex. 3, 3; 2 SAM. 14, 15), and expresses incitement JOB 2, 5, gentle command GEN. 24, 2, express command 22, 2, admonition and threatening NUM. 16, 26, urgent request 20, 17, derision Is. 47, 12 &c. Once GEN. 40, 14 it is attached to the perfect in like manner, as a particle of entreaty. Quite exceptionally does it stand in the poetical combination נִאָדְרֶנָּה Ps. 116, 14 *oh let me before* ..., where a verb should be supplied from the context. — 2. Appended to particles. Thus a) to the negative conjunction אֵל in אֵל־נָא, where the imperfect follows GEN. 13, 8; 18, 3; JOB 32, 21; seldom absol. (see אֵל). b) to the conditional particle אִם in אִם־נָא GEN. 18, 3, which may be separated, however, by a verb 24, 42. c) to an interrogative adverb, e. g. אִי־נָא *where now?* Ps. 115, 2. d) to interjections הִנֵּה GEN. 12, 11; 16, 2; אִי JER. 4, 31; 45, 3. In this close joining the *Nān* is often doubled, even when the last preceding syllable ending in *a* or *e* is accented, e. g. נָא־נָא NUM. 23, 13; 22, 17; GEN. 24, 42; הִנֵּה־נָא 19, 2. There appears to be an irregularity in אֵל־נָא NUM. 12, 13; but we should read there אֵל־נָא for אֵל־נָא, and the preceding verse should be supplied with it. In אִם־נָא (which see), contracted from אִם־נָא, אִם־נָא is more firmly attached, for which אִם־נָא, אִם־נָא (which see) are also used. It is appended enclitically in אֵל־חַשְׁלִיחֶיךָ (do not seize, I pray thee) OB. 13; which case, however, occurs but seldom. With this particle comp. the Syr. ܢܐ *I pray*, Ethiop. ነ (noe) *go to*.

נָא (from נָא II. *to be hard, tough, raw*) *adj. m. raw, uncooked or half-cooked, prop. hard, not roasted, opposite to צָלִי* Ex. 12, 9; Ar. نِي (already compared by Saadia, Ibn Esra, Rashi and Kimchi) from ناس (med. Ye) and نَهْ *to be raw, hard*.

נָא (Egyptian) *n. p.* of the very ancient and extensive (Iliad 9, 383) metropolis of upper Egypt, i. e. Thebes JER.

46, 25; Ez. 30, 14 16. As the principal seat of the worship of the Egyptian deity נִאָדְרֶנָּה (which see) who had there a famous temple (*Herod.* 1, 182. 2, 42), and whom the Greeks compared with Zeus, was there, it was called in full נִאָדְרֶנָּה NAH. 3, 8, Greek Διόςπολις, by which the Targ. and Jerome incorrectly understand *Alexandria*. In allusion to the great multitude of people in it Ezekiel 30, 15 writes נִאָדְרֶנָּה. It lay on the two banks of the Nile and was surrounded by canals from the river NAH. 3, 8; *Strabo* 17 p. 816; *Herod.* 2, 15.

As to the derivation of the word, the LXX (on NAHUM) thought of the Egyptian noc or notc = Hebrew נִאָדְרֶנָּה, which might be taken in the sense of נִאָדְרֶנָּה or נִאָדְרֶנָּה to mean *possession*, consequ. נִאָדְרֶנָּה is *Amon's possession*, μὲν Ἀμμων. As to sense, the derivation from נא-אמון would give *Amon's city*, like נא-אמון the city of Isis; נא-אמון the place of Amon (see נִאָדְרֶנָּה) would be the same, especially as it denotes *house* in hieroglyphics.

נָאָר (not used) *intr. to be hollow, hollowed, bellied*, in order to receive something into it, cogn. in sense with נָאָר (= II. קִיב), whence נָאָר; נָאָר III, Targ. נָאָר the same. Deriv. נָאָר. In Arabic this stem is نَكَدَ to enclose, to conceal, to withhold, like נָאָר I. to קָמַח.

נָאָר (from נָאָר, JUDGES 4, 19 in K'tib נָאָר, with suff. נָאָרֶיךָ, *pl. m. a leather-bottle*, so called from its hollow and bellied shape (comp. נָאָר bottle, from נָאָר to be hollow; Ar. جَوْف bag, bottle, from جَاف to be hollow; Targ. רִיקָב a bottle, from רִיקָב = נָאָר to be hollow; Hebrew קָמַח a bottle, from קָמַח I. to enclose, to conceal), for milk JUDGES 4, 19, wine 1 SAM. 16, 20; JOSH. 9, 4; figur. in which tears were collected Ps. 56, 9, with allusion to נָאָר (wanderings). The bags, when empty, were suspended in the smoke to dry; hence it is used for a figure of external decay of body Ps. 119, 83.

נָאָרֶיךָ Ex. 15, 6, perhaps for נָאָרֶיךָ. See נָאָר.

נָאָה I. (not used) *intr.* to rest, to settle down comfortably, to encamp, in its organic root **נָאָה** = נָח. Hence to dwell, to abide, opposite to move about unsteadily. A collateral form is **נָהָה** I., where this verb-idea is expressed still more plainly. **נָהָה** 1. 2. is also identical. Deriv. the noun **נָהָה**. See **נָח**.

נָאָה II. (Kal not used) *intr.* to be beautiful, lovely, pleasant, prop. to fit, to agree, to become; identical with **נָהָה** (which see), and in another direction with **נָהָה** II.; modern Hebrew **נָהָה**.

Pih. **נָהָה** (arising out of **נָהָה**, which even appears in Ps. 93, 5, by repeating the last radical, 3 *pl.* **נָהָה**; comp. *Hithp.* **נָהָה** from **נָהָה**, **נָהָה**, **נָהָה** to be beautiful, lovely, of natural charms SONG OF SOL. 1, 10; to be delightful, pleasant, of messengers of victory Is. 52, 7; to become Ps. 93, 5. Deriv. adj. **נָהָה**, **נָהָה**.

נָהָה (after the form **נָהָה**, only *pl. c.* **נָהָה**; from **נָהָה** I.) *f.* a dwelling, habitation, e. g. where **הָקֵם** is practised Ps. 74, 20, where **אֶלְדֵּי** abides, i. e. the holy place 83, 13; an unprotected open city LAMENT. 2, 2, opposite to a fortress; metaph. a lodging, of herdsmen AM. 1, 2 (like **נָהָה** Is. 33, 20 coupled with **אֶלֶל**), including pasture, hence pasture itself Ps. 65, 13, JER. 9, 9, where the shepherd rests in peace 25, 37; **נָהָה** Ps. 23, 2 grassy pastures, parallel **מְנוּחָה**.

נָהָה (instead of **נָהָה** from **נָהָה** II.) *adj. m., n.* **נָהָה** *f.* comely, lovely, of **מִדְבָּר** 4, 3; beautiful, of a city 6, 4; with **ל** of the person becoming, suitable PROV. 17, 7, seemly 26, 1; Ps. 33, 1; without **ל** 147, 1.

נָאָה (3 *fut. pl.* **נָאָה**) *intr. prop.* to murmur, to whisper, to speak softly, of the ghost-like speech of oracle-givers; Ar. **نَامَ** to speak in a low voice, **نَمَسَ**, susurrare; comp. Hebrew **נָהָה**, **נָהָה**, Ar. **لَهَم**; hence to utter, i. e. to whisper, an oracle; to prophesy JER. 23, 31. The

Arab. **نَم** has also this meaning; hence **نَامَسَ** whispering. Deriv. **نَامَسَ**.

נָאָה (after the form **נָהָה**, from **נָאָה**) *m.* declaration, oracle, prophecy, divine, with the genit. **נָאָה** GEN. 22, 16; NUM. 14, 28; 1 SAM. 2, 30; Is. 22, 25; of other persons 2 SAM. 23, 1; NUM. 24, 3 15. **נָאָה** Ps. 36, 2 the sinner has an oracle of wickedness within his heart, i. e. wicked thoughts rise up in his heart.

נָאָה (*plur.* **נָאָה**, from **נָאָה**) *m.* a speaker JOB 12, 20.

נָאָה (*part.* **נָאָה**, *inf. abs.* **נָאָה**, *fut.* **נָאָה**)

1. *intr. prop.* to go astray, to turn aside, to be faithless, in married life, therefore to commit adultery, of man and woman Ex. 20, 14, DEUT. 5, 17, Hos. 4, 2, comp. **נָאָה** of the woman; more restricted in idea than **נָאָה**, yet also like it to go astray, to depart, from God, to apostatise, to be rebellious JER. 5, 7; the relation of Israel to God being conceived of as conjugal. — 2. *tr.* to lie with adulterously, with accus. LEV. 20, 10; PROV. 6, 32; figur. with accus. to worship rebelliously JER. 3, 9.

Pih. I. **נָאָה** (*part.* **נָאָה**, *f.* **נָאָה**; *fut.* **נָאָה** and **נָאָה**) frequent, and with accus. to lie with in adultery Is. 29, 23, to commit adultery PROV. 30, 20, metaphor. applied to idolatry JER. 3, 8. Derivat. **נָאָה**.

Pih. II. **נָאָה** (not used, with reduplication of the last consonant) to be idolatrous, to practise idolatry. Deriv. **נָאָה**.

For the fundamental signification to go astray, to deviate from, to commit adultery, comp. Ar. **نَافَ** abhorrui ab aliq., **نَفَ** declinavit a re, recusavit, translated in Aram. **נָפָה**. The organic root is also found in **נָפָה** and in the Aram. **נָפָה**.

נָאָה (only *pl.* **נָאָה**) *m.* adultery JER. 13, 27; EZ. 23, 43; to be explained in the *pl.* like **נָאָה**.

נָאָה (only *pl.* **נָאָה**) *m.* adulterous objects, little adulterous images, worn **נָאָה** Hos. 2, 4. It is possible that the

שָׂרִים are thought of as the seat of adultery, and then the passage should be taken figuratively.

נָאץ I. (*fut.* נִנְאֵץ) 1. *trans.* to pierce, to sting, to stick into, same as נָצַץ (which see), נָצַח I., hence to revile, to deride, to scorn, with accus. JER. 33, 24, to despise, to disdain, Ps. 107, 11; PROV. 1, 30; 5, 12; to reject LAMENT. 2, 6, כָּבֹד JER. 14, 21; comp. נָרַץ. Derivat. נִנְאָה and נִנְאָה.

Ph. נָאץ (*part. m.* נִנְאֵץ, *pl.* with suff. נִנְאָה; *inf. absol.* נִנְאֵץ for נָאץ for the sake of assonance with what follows; *fut.* נִנְאֵץ) 1. to despise, contemn, i. e. not to regard, God Is. 1, 4; 5, 24; Ps. 10, 3 (perhaps a stronger expression than נִבְרָךְ), men Is. 60, 14, absolut. Ps. 74, 10. — 2. *causat.* to cause contempt 2 SAM. 12, 14. *Hühpo.* הִנְאֵץ (contracted from הִנְאֵץ, therefore the *part. m.* נִנְאָה) to be despised, contemned Is. 52, 5.

נָאץ II. (*Kal* not used) *intr.* same as נָץ to bloom, florere; נָאָ interchanged with נָץ.

Hif. הִנְאֵץ (*fut.* יִנְאֵץ, *ap.* יִנְאֵץ, contracted from הִנְאֵץ) to put forth blossoms, of the almond-tree (שָׁקֵד), ECCLES. 12, 5 and the almond puts forth blossoms, a figure of old age with its white hairs, since the almond blooms in the middle of winter (Plin. H. N. 16, 42) and its blossom is white at the last. As the imagery of the impotency of old age in generation is taken from vegetable life in the case of הִנְבָּ and הִנְבָּ (which see), הִנְבָּ and הִנְבָּ (l. c.), so here also. שָׁקֵד is the glans, glans virilis, which is meant to represent conscious pleasure in the act of generation; so that הִנְאֵץ הִנְבָּ may be also translated: and the (male) glans disdains (offered pleasure). Hence the peculiar way of writing in order to denote at once both type and antitype.

נִנְאָה (from נָאץ I.) *f.* reviling 2 KINGS 19, 3.

נִנְאָה (from נָאץ I., *plur.* נִנְאָה and נִנְאָה) *f.* the same Ez. 35, 12.

נָאָ (*fut.* נִנְאֵץ) *intr.* to cry out, of persons dying or hungering Ez. 30, 24; JOB 24, 12; a weaker form of נָאָ II. (which see), whose organic root also appears in נָאָ, נָאָ. Ar. نَاق to cry out. Derivative

נִנְאָה (*constr.* נִנְאָה, *pl. constr.* נִנְאָה) *f.* a complaining, an outcry, of the heavy-labouring and oppressed Exod. 2, 24; JUDGES 2, 18; of the dying Ez. 30, 24.

נָאָ (*Kal* not used) *tr.* to push down, to cast down, to abhor, identical in its organic root נָאָ with נָאָ (see נָאָ); with the fundamental signification to reject, to repudiate. The Ar. نَكَر, نَار &c. are connected with נָאָ.

Ph. נָאָ and נָאָ (*frequentat.*) to cast down entirely, to repudiate, to reject wholly, parallel נָאָ LAMENT. 2, 7; with accus. נָאָ Ps. 89, 40.

נָבָ (from נָבָ II. after the form קָל; with a of motion נָבָ for נָבָ; a hill, a high place) *n. p.* of a later priestly city in Benjamin, on the way between נָבָ and נָבָ, and repeopled after the exile 1 SAM. 21, 2; 22, 9 11 19; NEH. 11, 22.

נָבָ (*Kal* not used) *intr.* to spring forth, to stream forth, to be poured out, to bubble up, of inspired human discourse, like the Greek φέω; hence to discourse, to speak, to propound, to announce, like Arab. نَبأ I. II.; Ethiop. the same; conseq. a collateral form of נָבָ in this peculiar use. This derivation is confirmed by the Syr. نَبأ (the springing forth). Comp. besides نَبأ (to announce, to make known) prop. to pour out, Latin effundere sermonem, and נָבָ. Deriv. נָבָה, נָבָה, נָבָה.

Nif. נִבָּה (2 *p. perf.* נִבָּה, *part. m.* נִבָּה, *pl.* נִבָּה and נִבָּה; *inf. constr.* הִנְבָּה; *fut.* יִנְבָּה) 1. to manifest oneself as an (inspired) speaker, hence to prophesy, to announce (a communication from God) Am. 3, 8; with accus. of the object JER. 20, 1; 28, 6; when what is

announced has not been communicated by God 23, 21 the prophecy is a **שִׁמְרָה** 14, 14; 27, 10 16; with **ל** of the person, to whom one announces 14, 16; 20, 6; 23, 16; with **על** respecting a person or thing, whether it be threatening 25, 13; 26, 20, or consoling Ez. 37, 4; so too with **בְּ**, misfortune 6, 2; 13, 2, or prosperity 26, 1, but also = **ל** 37, 9; with **ב** of the means by which the inspiration takes place, as **בְּשֵׁם י** Jer. 11, 21; 14, 15, **בְּבִעַל** 2, 8, **בְּשִׁמְרָה** 5, 31. Sometimes the object is introduced by **לְאָמַר** 32, 3 or **לְאָמַר** Ez. 21, 33, with **ל** of the aim Jer. 28, 9; Ez. 12, 27. — 2. *to sing inspired hymns, to speak poems, proverbs* (as a consequence of inspiration) 1 Sam. 10, 11; 19, 20; 1 Kings 22, 12; 1 Chr. 25, 2 3. The Nifal-form is used in transactions which are carried out with impassioned excitement or inspiration, because in them activity and passivity are united; comp. the Greek *μαίνομαι*, Latin *vociferor*, *vaticinor*.

Hithp. **הִתְנַבֵּא** and **הִתְנַבְּא** (*part.* **הִתְנַבֵּא**, *inf.* **הִתְנַבְּא**, *fut.* **הִתְנַבֵּא**, *perf.* also **הִתְנַבֵּא** as if from **נָבָא**, the *inf.* itself pointing to **לָהּ**) same as Nif. 1. *to prophesy*, absol. Num. 11, 25-27, or with the accus. of the object and **על** of the person 1 Kings 22, 8, 2 Chr. 18, 17; with **ב** of the means Jer. 23, 13; once with **מן** Ez. 13, 17. — 2. *to sing, to recite*, 1 Sam. 10, 6; *to utter impassioned cries* 1 Kings 18, 29. — 3. *to shew oneself animated, excited*, hence *frenzied* Jer. 29, 26, where **הִתְנַבֵּא** is coupled with **מְשֻׁנָּע**. The transition to this meaning is 1 Sam. 18, 10; 2 Kings 9, 11; comp. Greek *μαίνω* from *μαίνομαι* to rave, Latin *furor* madness and inspiration.

נָבָא (Peal unused) *Aram. intr.* the same. Deriv. **נְבִיאָה**, **נְבִיאָה**, **נְבִיאָה**.

Hithp. **הִתְנַבֵּא** (as if from **לָהּ**) *to prophesy* Ezr. 5, 1.

נָבָא see **נָבוּ** 1.

נָבָא see **נָבוּ**.

נָבָא (only *part. pass.* **נָבוּ**, *c.* **נָבוּ**)

tr. *to hollow, to bore, to bore through, part. pass. m. hollow, of a pillar* Jer. 52, 21,

opposed to massive; of an altar: **נָבוּ** **לְהוֹר** Ex. 27, 8 and 38, 7 (made) *hollow out of boards*; fig. *hollow-headed, empty* Song of Sol. 11, 12, having an assonance with **נָבוּ**. — The stem **נָב** is in Arab. **نَفَّ**, whence a reduplicated form is **نَفَّفَ** a hollow way; **نَبَّ** the same, hence **أَنْبُوب** a pipe. *Aram.* **נָב**, **נָב** the same; and as a connection prevails elsewhere between verbs **נָב** and **נָב**, the *Aram.* **נָב** i. e. **נָב**, whence **נָבוּ**, and the Hebrew **נָבוּ** (**נָבוּ**), whence **נָבוּ**, are identical with it. In the *Aram.* **נָבוּ** a pit, ditch, **نَبَا** an aqueduct, Ar. **بَيْب** a canal, the *Nbn* at the beginning has obviously fallen away.

נָבוּ I. (not used) *intrans. to be prominent, to project, to extend upward in the form of an arch, of a high-lying city*; identical in its organic root **נָבוּ** with that in **נָבוּ** (II), **נָבוּ** (III), **נָבוּ** (IV) I. (which see), and in fundamental signification; comp. Arab. **نَبَا** *eminuit, elatus est*; **نَاف** *elata fuit res*, **نُوف** *summa pars gibbi* (see **נָבוּ** I). Deriv. the proper names **נָבוּ**, and **נָבוּ** perhaps.

נָבוּ II. (not used). Only *fut.* **נָבוּ**. 2 Kings 3, 24 K'tib, which the LXX, Syr. and Vulg. read **נָבוּ** = **נָבוּ**, Targ. **נָבוּ**; but neither the one nor the other suits, since only a stronger expression than **נָבוּ** is expected.

נָבוּ III. same as **נָבוּ**; see *Hithp.* there.

נָבוּ see **נָבוּ**.

נָבוּ 1. (abridged from **נָבוּ** = **נָבוּ**) after the form **נָבוּ** from **נָבוּ** I, like **נָבוּ** = **נָבוּ**; a high point, a hill) *n. p. f.* of a well-known Moabite mountain on the other side of Jordan, over against **נָבוּ**, belonging to the mountain-ridge **נָבוּ**, with a top called **נָבוּ**, where Moses died Deut. 32, 49; 34, 1; according to Eusebius (Onom.) six miles west of **נָבוּ**; written **נָבוּ** in the cod. Samar.

24, 1; 25, 1 9; 27, 8 20; 28, 3 11 14; 29, 1 3; 34, 1; 39, 5; 49, 28; Ezr. 26, 7; 29, 18; 30, 10; Esth. 2, 6; Ezr. 1, 7; 5, 12 14; DAN. 1, 18; 2, 1 28 46; 3, 1 &c. From these passages together with the accounts of Josephus, Berosus, Strabo and Eusebius we gather a picture of his relations to Asia.

Besides the Hebrew orthography נְבוּכַדְנֶצַּר as the national and original one, the inscription of Behistun (see *Rawlinson*, the Persian Cuneiform Inscription at Behistun, Lond. 1846; *Benfey*, die pers. Keilinschriften, Lpz. 1847) has also the form Nabukhadrachara (which *Philoz. Luzzatto* already compared), whence it is inferred that נ arose out of ר, and by which the etymology is to be determined. If we separate in the first place נְבֻ (Nabu), prefixed to many proper names as a designation of the supreme Chaldean god (see נְבֻ), and again נְצַר, נְצַר, נְצַר, which is also recognised in נְבֻשַׁטְנֶצַּר, נְבֻשַׁטְנֶצַּר, נְבֻשַׁטְנֶצַּר, נְבֻשַׁטְנֶצַּר, נְבֻשַׁטְנֶצַּר, נְבֻשַׁטְנֶצַּר as a part of names, there remains to be explained נְדַר or נְדַרָּה, Kadr, Kadre (written *Qudra* = *Qadra* in the inscription just mentioned), whence נְדַרָּה has arisen. According to *Luzzatto* *Qadra* signifies *self-ruler*, from the Zend. *qu* or *qa* = Sanskrit *sva* *self* (see *Burnouf*, *Mémoire sur deux inscriptions cunéiformes* p. 66. 173), and the Zend. *dra*, *dere*, = Sanskrit *dhri* (whence the name *Darius* also according to *Burnouf*) *ruler* (coërcitor), Persian *dārā* ruler. נְצַר (נְצַר, נְצַר) is either = Sanskrit *tshara* denoting as a substantive *leader*, *conductor*, *lord* (comp. Sanskrit *Sham-tshāraka* in this sense), or it is same as נְצַר, נְצַר (which see) in Assyrian proper names. The whole name, accordingly, would mean *self-ruling head by Nabū*.

נְבוּכַדְנֶצַּר see נְבוּכַדְנֶצַּר.

נְבוּכַדְנֶצַּר see נְבוּכַדְנֶצַּר.

נְבוּכַדְנֶצַּר see נְבוּכַדְנֶצַּר.

נְבוּשַׁטְנֶצַּר (Chaldee) *n. p. m.* of the chief eunuch at the court of Nebuchadnezzar Jer. 39, 13, who is called

in verse 3 [נְבוּ] שְׂרָפְכִים (which see). [נְבוּ] שְׂרָפְכִים comes from the verb שְׂרָפְכִים, Zend. *shaz*, Sanskrit *sadsch* to *hang upon*, to *attach oneself firmly to*, to *be devoted to*, and the suff. כֶּן, Sanskrit *-van*, *conseq. the adherent, worshipper, of Nabū*; comp. the Persian چسبان.

נְבוּשַׁטְנֶצַּר see נְבוּשַׁטְנֶצַּר.

נְבוּשַׁטְנֶצַּר (*prominence, distinction*, from נְבוּ) *n. p. m.* 1 Kings 21, 2; 2 Kings 9, 21; the LXX have נְבוּשַׁטְנֶצַּר *Nabouθai*.

נְבוּשַׁטְנֶצַּר see נְבוּשַׁטְנֶצַּר.

נְבוּשַׁטְנֶצַּר (נְבוּשַׁטְנֶצַּר, with suff. נְבוּשַׁטְנֶצַּר, as if from נְבוּשַׁטְנֶצַּר) *Aram. f. a gift*, *present* (Theod., Vulg., Syr. and others), coupled with נְבוּשַׁטְנֶצַּר DAN. 2, 6; 5, 17; a word which appears in the Targ. (Deut. 33, 24; Jer. 40, 5) with this meaning. Perhaps נְבוּ is an old Persian word taken into Aramaean, since a derivation from נְבוּ (to spend) does not explain it either in form or essence. The stem נְבוּ (old Pers. *badsch*, βαζ, Sanskrit *bag*, in the Vedas, Armen. *baj* [*j* = the French *j*], hence *Bajin*, a *part*, modern Persian *bāj gift*, Zend. enlarged *bakshsh*) means to *give*, to *distribute*, to *impart*, hence Sanskrit *bhāga*, a *share*, mod. Persian *bakshiden*, to *bestow*, old Pers. *bāgi*, modern Pers. *bag*, *tribute*, and the proper names in -βαζης, as Αγαβαζης, Μεγαβαζης. With this stem are coupled the preposition *ni*, נְ, and the termination -va, נְ-וָה, so that נְבוּשַׁטְנֶצַּר (for which נְבוּשַׁטְנֶצַּר, נְבוּשַׁטְנֶצַּר also appear in mss.) reads in old Persian *nibagvā*, *largess*. See *Haug* in *Ewald's Jahrbücher* 1853, p. 160.

נְבוּ (inf. c. נְבוּ) *intr. to bark, to howl*, of dogs Is. 56, 10; Ar. نبح, Syr. نص

the same; prop. to *cry out*, to *bellow*. If the organic root be נְ-בָה, we should compare the Sanskrit *bukh* (to bark), Greek βυκ, βηκ, Latin *buc*; but if it be נְבָה, then the Ar. نبح, نص should be compared. Deriv. the proper name נְבוּ.

נְבוּ (a cry, a loud call, better *prominency*, i. e. a *prominent one*, see נְבוּ)

n. p. of a man belonging to the tribe of Manasseh NUM. 32, 42, who gave his name to the city נבּח on the other side of the Jordan, after it had been conquered ib. and JUDGES 8, 11; but the Aramaean peoples subsequently got possession of it 1 CHR. 2, 23; it was afterwards called נבּח again, being situated in the territory of Trachonitis at Bostra (the district of נבּח in ארץ נבּח, see Onomast. s. v. Canath. At the present day it is قنّوات (Qannat), distinguished by large and numerous Roman ruins (*Burckhardt*, German translation pp. 157. 504 &c.). In an old poem the city is called נבּח NUM. 21, 30, and was situated to the east of the Moabite territory, if we may judge by the context. It is not necessary to assume two different cities of the same name.

נבּח (also written in mss. נבּחון, נבּחון)

n. p. of a deity of the Assyrian race עֲנִיָּה (which see), adduced along with the god of the same people תְּרַחַק 2 KINGS 17, 31, called by the LXX *Nauḫās* (נבּח), where is mentioned besides a third deity of the עֲנִיָּה, viz. *Abalazēq*, written also *Naḫalazēq* (נבּחלזֶק) or *Eḫlazēq* (אֶזֶק) in Assyrian names) i. e. אֶזֶק in Assyrian names) i. e. אֶזֶק. According to an old tradition (see *Selden* II, 9. 10) all deities there mentioned (תְּרַחַק, נבּחון, אֶזֶק, אֶזֶק, אֶזֶק) are said to have been worshipped in the form of animals, since the representation of gods in human form was repudiated by the Assyrian-Persian races (*Beros.* p. 69), whereas on the contrary an animal symbolism was liked. This נבּ is said to have had the shape of a dog; and in reality the image of a sucking bitch may be seen in the ruins discovered at Khorsabad. Among the Zabbians נבּח was the name of a god of darkness (*Norberg*, *Onom.* p. 100). Yet it should be observed that the mythology of the Assyrian peoples is not yet investigated thoroughly; so that much remains to be discovered.

נבּח (Kal not unused) *intr.* 1. to see, to behold, to look at, prop. like נבּח

to divide (with the eye), to look piercingly into a thing, with the fundamental signification to divide, to split, comp. *cernere*, *videre* and *dividere*. The organic

root נבּח exists also in בָּח (to divide, to separate), בָּח (the same), I. נבּח, נבּח, נבּח II. = נבּח &c.; and is also found in extra-Semitic languages with the same meaning (Sanskrit *wid*, *budh*, Greek *Fid*, *oid*, *Fidār*, Latin *vid-ere*, Gothic *vit-an*). Deriv. נבּח (נבּח) and the *n. p.* נבּח. — 2. Metaphor. to till, to plough, to carry on husbandry, like חָרַשׁ (1 SAM. 8, 12), Arab. فَلَاح, which proceed from a like fundamental signification. See נבּח.

Ph. to look upon, to behold Is. 5, 30.

Hif. הִבִּיט (part. מִבִּיט; *inf.* c. הִבִּיט; *fut.* יִבִּיט, *ap.* יִבִּיט) to direct the look to, to behold, so that רָאָה is the effect 1 SAM. 17, 42; LAMENT. 5, 1; Ps. 22, 18; Is. 42, 18; sometimes it intensifies רָאָה LAMENT. 1, 11 or is interchanged with it NUM. 23, 21; 1 SAM. 2, 32; to look out, to look about Is. 63, 5; Ps. 13, 4; to behold, to look to, with the accusat. following JOB 35, 5; GEN. 15, 5; with אֵל Ex. 3, 6, לְ Ps. 104, 32, עַל of the place whither HAB. 2, 15, מִן of the place whence Ps. 33, 13, JOB 36, 25, with both אֵל Ps. 102, 20. הִבִּיט to look upon with pleasure Ps. 92, 12; הִבִּיט אַחֲרַי to look after Ex. 33, 8, or absol. to look back, to look behind GEN. 19, 17, hence מִאַחֲרָיו 19, 26 from behind him, i. e. going after him. Metaphor. to have regard to, to have respect to, with accus. Is. 64, 8; AM. 5, 22; Ps. 84, 10; with אֵל to regard 2 KINGS 3, 14, Is. 66, 2, seldom with לְ Ps. 74, 20 or absol. 13, 4; to look trustfully, with אֵל of the person Is. 32, 11; 51, 1; or absol. JOB 6, 13; to look upon, to suffer, with accus. or אֵל HAB. 1, 3 13; Ps. 10, 14; or absol. Is. 18, 4.

נבּח (the look viz. of El, or from נבּח = cultivation) *n. p. m.* 1 KINGS 11, 26.

נבּיָא (with *sup.* נבּיָא, *pl.* נבּיָא, *c.* נבּיָא, with *sup.* נבּיָא, *c.* נבּיָא, &c.;

from נבא after the form נָבִיא, נְבִיָּא, נְבִיָּה *m.* 1. prop. an announcer of divine oracles, a prophet, of נָבִיא 1 SAM. 22, 5, נָבִיא 2 SAM. 7, 2, נָבִיא 1 KINGS 11, 29, נָבִיא 16, 7, נָבִיא 18, 36, נָבִיא 2 KINGS 6, 12, נָבִיא 14, 25, נָבִיא 19, 2, נָבִיא 2 CHR. 12, 5 and others, from whom were requested חֲזוֹן Ez. 7, 26, נָבִיא JER. 18, 18; commonly applied to a true and divine prophet DEUT. 34, 10, fully נְבִיא לַיהוָה 1 KINGS 22, 7; 2 KINGS 3, 11 (NUM. 12, 6 נְבִיא should be supplied before יְהוָה); in the pl. נְבִיָּאִים 1 KINGS 18, 4. Lying and idolatrous prophets were termed נְבִיָּאֵי הַבַּעַל 18, 19, נְבִיָּאֵי הָאֲשֵׁרָה ib.; mention is also made of the prophets of a people, a country, a city, the heathen, Israel JER. 23, 15; 27, 9 16; 29, 8; Ez. 13, 2. There were also prophets for individuals 2 KINGS 3, 13. Samuel had founded a sort of prophets' seminary at נָבִיא and נְבִיָּאִים, combined in the first instance with the נְבִיָּאִים there. The disciples of this school were called נְבִיָּאִים 1 SAM. 10, 5 seq., 19, 20; afterwards נְבִיָּאֵי הַנְּבִיָּאִים 1 KINGS 20, 35; 2 KINGS 2, 3 seq.; 4, 1; 5, 22 seq. — 2. Metaphor. a messenger, sent by God with revelations JER. 1, 5, an interpreter, speaker, Ex. 7, 1, comp. 4, 16, hence the Targ. מְחַדְדִּינִי, Syr. مَحْدَدِيْن, particularly as an organ of God JER. 15, 19; a skilful player, in the worship of God 1 CHR. 25, 1 K'tib, comp. נָבִיא; a man of God, a pious one, one belonging to God GEN. 20, 7; applied, therefore, to the patriarchs Ps. 105, 15. At an earlier time the appellation applied to proper prophets was הַנְּבִיָּאִים 1 SAM. 9, 9. — 3. same as נְבִיָּאִים DAN. 9, 24, parall. חֲזוֹן.

נְבִיאָה (def. נְבִיָּאָה or נְבִיָּה, whence נְבִיאָה has arisen, def. pl. נְבִיָּאָה) Aram. *m.* the same Ezr. 5, 1; 6, 14.

נְבִיָּאָה *f.* a prophetess, of Deborah JUDGES 4, 4, Huldah 2 KINGS 22, 14; a minstrel, of Miriam Ex. 15, 20; one performing prophetic work (not a prophet's wife) Is. 8, 3.

נְבִיָּאָה see נְבִיָּאָה.

נָבִיא (not used) *intr.* to pour out, to spring, to gush forth, same as נָבִיא, Ar. نَج, Aram. נָבִיא (LXX). The organic root נָבִיא lies also in נָבִיא, נָבִיא. Deriv.

נָבִיא (pl. c. נְבִיָּאִים) a spring, of the sea, i. e. where its fountains spring forth, a depth JOB 38, 16, parallel נָבִיא; many read נְבִיָּאִים for נְבִיָּאִים, comp. 38, 37.

נָבִיא I. (נָבִיא Is. 40, 7 &c.; *part.* נָבִיא, *f.* נָבִיא, *inf. abs.* נָבִיא, *c.* נָבִיא, *fut.* נָבִיא) *intr.* 1. to wither, to fade, to decay, of אֵינָא (a flower) Is. 28, 1; 40, 8; אֵינָא (a leaf) JER. 8, 13; יָרֵךְ דָּשָׁא Ps. 37, 2; אֵינָא Is. 28, 4 (see נָבִיא); metaphor. to go to ruin, to be desolate, of אֶרֶץ 24, 4; to vanish, to dissolve, of הַשָּׁמַיִם 34, 4; to break down, of הַדָּרִים; to be weary, to be relaxed, to be worn out, of man Ex. 18, 18; Ps. 18, 46. — 2. to act foolishly PROV. 30, 32. — The other meanings of the stem are: to be perverse, to be irreligious, i. e. morally decaying, to be lax; to be despised, disgraced, dishonourable; to be fallen, prostrated, of an animal. Deriv. נָבִיא (according to some), נָבִיא (according to some), נָבִיא, נָבִיא. — For נָבִיא GEN. 11, 7 see נָבִיא. — Is. 64, 5 is either fut. Hif. for נָבִיא, or it should be referred to נָבִיא = נָבִיא I.

נָבִיא (part. נָבִיא, fut. נָבִיא) to disgrace, to make an object of aversion NEH. 3, 6; to esteem lightly, נָבִיא JER. 14, 21, DEUT. 32, 13, oppos. to נָבִיא and cogn. in sense with נָבִיא; to call one a fool, to treat one as a fool, to dishonour MIC. 7, 6.

נָבִיא II. (not used) *intr.* to be arched, belly-shaped, of a vessel, a bag, a musical instrument, Ar. نَبَل to be prominent, to project, metaphor. to be distinguished. Agreeably to this signification of the stem, whose organic root נָבִיא exists also in נָבִיא I, נָבִיא, &c., and which is sufficiently confirmed by the Arab., there have been derived from it נָבִיא (the female pudenda), prop-arching, belly, and נָבִיא (a supercilious

arrogant one). Deriv. נָבַל and נָבֵל, נָבֵל 3, and perhaps נִבְלִיּוֹת.

נָבֵל (*נָבֵלִים* pl.) *m.* 1. (from נָבַל I.) *a low, ignoble one* Prov. 17, 7, opposite נָרִיב Is. 32, 5; *a fool* Deut. 32, 6, opposite חָכָם; *a perverse, unbelieving, irreligious one* Ps. 14, 1; 74, 18; *a reckless one, a liar* Ez. 13, 3; *a shameful one* 2 Sam. 13, 13. — 2. *adj. m., נָבֵלָה f. foolish, mischievous* Job 2, 10; *godless, shameful* Deut. 32, 21; Ps. 74, 18. — 3. (from נָבַל II.; *a distinguished one*) *n. p.* *m.* 1 Sam. 25, 3 seq., with an allusion to the meaning of נָבַל I.

נָבֵל and נָבֵל (*נָבֵלִים* pl., *constr. נָבֵלִי*, with *suff. נָבֵלִיךָ*, *נָבֵלִיךְ*, from נָבַל II.) *m.* 1. *a vessel, a water-bottle, of clay* Is. 30, 14; LAMENT. 4, 2; *a wine-vessel; so called from its hollowed out form, a figure of what is easily broken; once fully נָבֵלִים* Is. 22, 24, opposite נֶאֱנֹחַ; *a skinbag, for wine* 1 Sam. 1, 24; 10, 3; 2 Sam. 16, 1; 25, 18; *figur. and poet. נָבֵלִי נָבֵלִי* Job 38, 37 *the bottles of heaven, i. e. the clouds.* — 2. *the name of a hollow musical instrument, perhaps the harp; usually coupled with נָבֵלִיךָ, and used at joyous feasts* Is. 5, 12; 14, 11, especially in worship 2 Sam. 6, 5; 1 Kings 10, 12; *fully נָבֵלִי* Ps. 71, 22, *pl. נָבֵלִים* 1 Chr. 16, 5; hence the Greek *ναβύλα* (נָבֵלָה), Lat. *nabulum*. נָבֵל is different from the common נָבֵל Ps. 33, 2; 144, 9. On the character of this instrument see *Josephus, Athenaeus &c.*

נָבֵלָה see נָבֵל.

נָבֵלָה (from נָבַל I.) *fem. wickedness, baseness, what the נָבֵל speaks* Is. 32, 6; 1 Sam. 25, 25; hence *a shameful deed, a crime, lowliness* Gen. 34, 7, Deut. 22, 21, JUDGES 20, 10, coupled with זָמָה 20, 6; *metaphor. vice, sin, same as זָנוֹן* and then like the latter *punishment of crime* Job 42, 8.

נָבֵלָה (*constr. נָבֵלָה*, once with *suff. נָבֵלָה* Is. 26, 19, elsewhere נִבְלִיּוֹת &c., from נָבַל I.) *f. prop. the sunk, the fallen, hence a corpse, human* Deut. 21, 23; 1 Kings 13, 24; of animals Lev. 5, 2;

Deut. 14, 21; comp. מַסְלָח and cadaver; collect. Jer. 7, 33; 16, 4; 19, 7; *metaph. an idol-image, similar to a living being yet inanimate* Jer. 16, 16; comp. פֶּגֶר (Lev. 26, 30) and cadaver (Cic. ad fam. 4, 5, 4); *seldom of skeletons* Is. 26, 19, elsewhere מִתְחִים.

נִבְלִיּוֹת *fem. the parts of shame, of a woman, cogn. in sense with נִבְלִיּוֹת, נִבְלִיּוֹת* Hos. 2, 12, like the Targumic תִּיבְלִיּוֹת, Ar. سَوَاقٍ, prop. shame. See נָבַל II.

נָבֵלָה (*hard, firm soil*) *n. p. of a city in Benjamin* Neh. 11, 34. *Nān* seems to be formative, and נָבֵלָה *to be hard, firm, applied to ground, is the stem; comp. בָּטָא to be hard, of steel.*

נָבֵלָה (from נָבַל I.) *fem. properly the withering, collect. withering leaves, hence the autumnal leaves* Is. 34, 4.

נָבֵלָה (*part. m. נָבֵלָה*) *intr. same as נָבֵלָה to pour out, to bubble forth, to spring up, Prov. 18, 4 a bubbling brook; for the*

organic root comp. נָבֵלָה, נָבֵלָה, נָבֵלָה &c. Deriv. נָבֵלָה.

Hif. נָבֵלָה (fut. נָבֵלָה, 3 f. pl. נָבֵלָה, where - has arisen from - because of the guttural) 1. to gush out with, to pour forth, to cause to issue forth, תִּבְלִיּוֹת Ps. 119, 171, i. e. to bring forth, to discourse, hence to speak, רָעוּת Prov. 15, 28, coupled with נָבֵלָה Ps. 94, 4, absol. נָבֵלָה 59, 8; to make to stream forth, the mind Prov. 1, 23, i. e. to announce, to communicate, instruction Ps. 19, 3; comp. נָבֵלָה, נָבֵלָה, Syr. نَبَغ (Af.), Ar. نَبَغ. — 2. to bring into fluidity, to cause to ferment (by the corrupting of a dead body) Eccles. 10, 1.

נָבֵלָה belonging to נָבֵלָה Is. 19, 3, see נָבֵלָה.

נָבֵלָה (not used) *Aram. intr. to shine, to lighten, to glitter; the organic root נָבֵלָה is identical with נָבֵלָה.*

Pa. (quadriliteral) נָבֵלָה (formed by adding a נ) to kindle, to set fire to, properly to make kindle; comp. Syr.

Pa. נַבְרִישׁ the same, also נַבְרִישׁ, Ethpa. אֶלְנַבְרִישׁ. This quadrilateral may also have been in the Arab. (نَبْرِيس), comp. the verb-forms عَرَسَ, جَرَسَ from عرب. Deriv. נַבְרִישׁ.

נַבְרִישׁ see נַבְרִישׁ.

נַבְרִישׁ (from a masc. נַבְרִישׁ out of נַבְרִישׁ; *def.* נַבְרִישׁתָּא; *def. plur.* נַבְרִישׁתָּא Targ. ZEPH. 1, 12) *f.* a candlestick DAN. 5, 5 (Aq., Saadia, Ibn Ezra, Rashi), Talmudic נַבְרִישׁ the same, Syr. نَبْرِيشَا (a flame, a candlestick), Arab. نَبْرِيس candlestick.

נַבְרִישׁ (not used) *intr.* to glitter, lighten, burn; cognate in sense נַבְרִישׁ. Deriv.

נַבְרִישׁ (same as נַבְרִישׁ a furnace) *n. p.* of a city in Judah JOSH. 15, 62, identical with נַבְרִישׁ 1 SAM. 30, 30, or נַבְרִישׁ JOSH. 15, 42. But the stem may also be נַבְרִישׁ similar in meaning to נַבְרִישׁ; comp. Ar. نَبَسَ to give light.

נַבְרִישׁ (not used) *tr.* to cut through, to make furrows, to dig through (the earth), Arab. نَبَت the same, نَبَت to break through; then (like נַבְרִישׁ, Aram. נַבְרִישׁ) to cultivate the soil, to till the field. The organic root נַבְרִישׁ, also existing in נַבְרִישׁ II, נַבְרִישׁ, is explained under נַבְרִישׁ. Derivative

נַבְרִישׁ (from נַבְרִישׁ, but after the form נַבְרִישׁ, with נַבְרִישׁ as a termination, treated as if from נַבְרִישׁ; hence the *pl.* נַבְרִישׁ, Samar. נַבְרִישׁ after the form נַבְרִישׁ) *prop. m. husbandry*, then *pl. husbandry* proper name of a son of Ishmael, i. e. of an Ishmaelite tribe named along with נַבְרִישׁ, who were mainly addicted to husbandry GEN. 25, 13; 28, 9; 36, 3; 1 CHR. 1, 29; IS. 60, 7. The race of the Nabatheans inhabited Arabia Petraea (Strabo, Diodorus Siculus, Pliny, H. N.), as is inferred from GEN. 21, 21; at a later period they spread also into Arabia Felix, south of Syria (Strabo, Pliny), extended inland (Diod.), lived in the neighbourhood of the Thamudeans

(Steph. Byz. s. v. Θαμουνδα), and were identical with the Nabataei of Ptolemy (6, 7, 21) between Petra and Jatrippa (Medina). Because of their wide diffusion, they have been regarded as including even the Edomites, Ammonites (1 MACC. 5, 24; Strabo, Steph. Byz.) and all the Ishmaelites from the Red Sea to the Euphrates (Josephus, Antiqq. 1, 12, 4; Jerome on the passage). The Arabians are acquainted with a people نَبَط (Nabth) in Babylonia and Mesopotamia, with an Aramaean dialect. As to the form of the word, the Arabians have for it نَابِت and نَابِت; while they call the Aramaeised people نَابِط and نَابِط, changing the נ into ב. The reasons of Chwolsohn against the signification Nabatheans are not valid.

נַבְרִישׁ (not used) *intr.* to be dried up, to be withered, of a country (Kunchi); Targumic נַבְרִישׁ, Syr. نَب the same; Talm. נַבְרִישׁ to dry (the hands), whence the nouns נַבְרִישׁ, נַבְרִישׁ, the adj. נַבְרִישׁ; *prop.* to glow, to burn, to lighten, to appear, cogn. in sense with נַבְרִישׁ, to be clear, to shine; Ar. نَجَم the same. Derivative

נַבְרִישׁ (with a of motion נַבְרִישׁ) *m. 1. a dry, parched quarter* Ps. 126, 4. — 2. the south, the southern quarter, so called (like נַבְרִישׁ) from its dryness and heat (Kimchi) EZ. 27, 9; Ps. 126, 4; used as an adjective, following the noun in the genitive, e. g. נַבְרִישׁ the southern border JOSH. 15, 4, נַבְרִישׁ the southern gate EZ. 46, 9, נַבְרִישׁ the south quarter NUM. 35, 5, coupled with נַבְרִישׁ to strengthen it EZ. 47, 19; the southern part 1 SAM. 27, 10; 2 SAM. 24, 7. נַבְרִישׁ south land, i. e. the southern part (of Palestine) JOSH. 15, 9, also called נַבְרִישׁ alone GEN. 13, 1, NUM. 21, 1, or נַבְרִישׁ 1 SAM. 30, 1; נַבְרִישׁ JER. 32, 44 the cities of the south (of Palestine); and so נַבְרִישׁ 1 SAM. 30, 14, נַבְרִישׁ ibid. 27, 10 &c. all races in the south of Canaan; generally נַבְרִישׁ (accusat.) into the land of the south (i. e. into the land of Othniel) JUDGES 1, 15; the district of

Judah (because the expression *יְהוּדָה* is used), hence *יָצַר יְהוָה* Ez. 21, 3, *יָצַר יְהוָה* 21, 2 *the forest of the south, the forest of the field in the south*, a periphrasis for the dense population of Judah (see *יָצַר*). Elsewhere *נָגַב* means: the land from southern Canaan to Arabia Petraea and Egypt, and therefore Is. 30, 6 (comp. GEN. 20, 1; NUM. 13, 29) has *נָגַב* which go thither; *Egypt* DAN. 11, 5 (Ptol. Lagi); *storms in the south*, i. e. violent south-storms. Adv. *נָגַב* in the south, south of, ZECH. 14, 10; JOSH. 11, 2; *southward* GEN. 13, 14; DAN. 8, 4; with *ל* following *southward* of JOSH. 17, 9, or *מִן* 18, 14; *in the southern region* 15, 21; *לָנָג* 1 CHR. 26, 17 the same.

נָגַר (Kal unused) *intr. prop. to rise*, of high land; *to swell out, to be prominent*, of the breast; *to be arched*, of a pillow, a bolster; metaphor. 1. *to be in front, to be before, to go before, to stand before; to be before or opposite to*. Deriv. *נָגַר, נָגַר*. — 2. *to be manifest, visible, clear*. — Arab. *نَجَدَ* the same, whence a) the swelling female breast, b) a high land; *نَجَاد* front- or breast-strap; *نَجُود* (pl.) pillows, bolsters; *نَجِيد* a leader; Syr. *נָגַר* to lead; Phenic. *נָגַר* (high city) Nagidos, n. p. of a city in Cilicia — The organic root *נָגַר* is also found in *נָגַר* I., Ar. *جَدَّ*, whence *جَدَّ* corpulency, height. A collateral form is *מָנַר* with the special meaning *to be distinguished, noble*; Ar. *جَدَّ = جَدَّ*.

Hif. נָגַר (part. m. *נָגַר*, fem. *נָגַר*; *inf. abs. נָגַר, נָגַר, constr. נָגַר*, with *ל* 2 Kings 9, 15 *נָגַר*) *prop. to bring to light, a riddle, i. e. to solve*, JUDGES 14, 12 13 14 19, for which *נָגַר* is also used; *to explain* 1 Kings 10, 3; *to declare* GEN. 41, 24; *to make public or manifest* Ps. 9, 12; 19, 2, and with the omission of the accusat. 40, 6; 75, 10; *to shew* = *נָגַר* with two accusatives Is. 3, 9, opposite *נָגַר*; Ez. 43, 10, strengthened by the addition of *פָּן* *עַל-פָּנֵי* *לְפָנֵי* the face

of one JOB 21, 31; usually *to announce, to make known*, with a double accusat. ESTH. 2, 10 20; JOB 17, 5; 26, 4; with *עַל* 1 SAM. 27, 11, JOB 36, 33, compare *נָגַר*; *to point out = to denounce*, with accus. of the person JER. 20, 10; *to betray* JOSH. 2, 14, omitting the accusat. PROV. 29, 24; *to say*, with *לְאָחֵר* following 1 SAM. 25, 14, 2 SAM. 15, 31, *נָגַר* ESTH. 3, 4, *נָגַר* GEN. 3, 11, *נָגַר* 24, 23; 43, 6, *נָגַר* JUDGES 16, 6, *נָגַר* GEN. 37, 16, with the declaration deferred JOB 38, 4; 42, 3, or it precedes GEN. 9, 22; 14, 13; 24, 49. It stands simply with the accusat. of the thing and *ל* of the person JUDGES 13, 6, Is. 21, 10; seldomer with a double accus. like *נָגַר*, *נָגַר* JOB 31, 37, 2 SAM. 15, 31 (where *נָגַר* is the accus. of the person), Ez. 43, 10, *prop. to instruct one respecting a thing*; with *א* of the place JER. 5, 20; MIC. 1, 20; *to reveal*, the future Is. 41, 22; 42, 9; 45, 19; *to admit, to confess* Ps. 38, 19; *to celebrate, to praise* Ps. 75, 10.

Hof. נָגַר (fut. *נָגַר*, inf. *נָגַר*) *pass. to be brought to light, to be announced*, with *ל* of the person GEN. 22, 20; Is. 7, 2; 21, 2.

נָגַר *Aram. m. same as Hebr. נָגַר over against* DAN. 6, 11.

נָגַר (with suff. *נָגַר, נָגַר, נָגַר*, with *a* of motion *נָגַר* masc. the front, the visible, pars antica, hence 1. same as *נָגַר* (face) and in the accus. as a preposition like *לְפָנֵי* before, before the eyes, in presence of, Ex. 34, 10 before all thy people; Ps. 22, 26 in presence of his worshippers; 138, 1; *נָגַר* NUM. 25, 4 before the sun, i. e. in clear day, openly, = *לְפָנֵי* Ps. 72, 17; straight on, directly forward JOSH. 6, 5; AM. 4, 3 each one straight forward, = *לְפָנֵי* JER. 49, 5; *נָגַר* before me, i. e. continually before my soul Is. 49, 16, *נָגַר* before thee Ps. 38, 10, comp. *לְפָנֵי* 19, 15; GEN. 10, 9. — 2. in front of (prop. forehead, breast, a metaphorical application found elsewhere in Arab. and Hebr. too; comp. the English *fronting*, standing opposite to, Greek *κατὰ στίμα*) e regione, Ex. 19, 2 over against the mountain; *נָגַר* over

against him, Is. 40, 17. — Usually combined with the prepositions כּ, ל, and מן, to express different ideas of relation: a) כּנַגֵּד as the opposite, i. e. like the counterpart, which serves for comparison; hence as the like, GEN. 2, 18 as one like to him, his counterpart, corresponding to him (LXX); NEH. 12, 9 לְנִגְדָם as they, i. e. like them. b) לִנְגֵד either = נִגַּד 1. before, in presence of 2 KINGS 1, 13; HAB. 1, 3; DAN. 8, 15; 10, 16, or = נִגַּד 2. over against JOSH. 5, 13; metaph. in a hostile sense: against DAN. 10, 13, PROV. 21, 30, comp. מִנְגֵּד (2 SAM. 18, 13); הִקְדִּים לְנִגְדּוֹ to bring grievance against NEH. 3, 37 [4, 5]; like as, 12, 9 like them; for (= before) 11, 22. c) מִנְגֵּד, aa) away from before, i. e. away from נִגַּד; hence after הָשֵׁן לְפָנָיו JUDGES 9, 17, הִסִּיר Is. 1, 16, נָצַח JER. 16, 17, נִגַּד JON. 2, 5, נִגְזֵר Ps. 31, 23 &c.; מִנְגֵּד 10, 5 away from before him, i. e. in order not to be before his eyes; from straight before JUDGES 20, 34, where נִגַּד denotes the place and מן motion from. bb) from over against, from opposite to, DEUT. 32, 52, 2 KINGS 2, 15, over against 3, 22, NEH. 3, 19, לְ מִנְּךָ DEUT. 28, 66 to be over against one, i. e. before his sight. If this opposite is at a distance, מִרְחוֹק is also added 2 KINGS 2, 7, or a measure of distance GEN. 21, 16; yet we have also מִנְּךָ alone NUM. 2, 2 at some distance opposite and round about, and parallel מִרְחוֹק Ps. 38, 12; מִן פְּנֵי אֵל far from the face of Jehovah 1 SAM. 26, 20; in a hostile sense 2 SAM. 18, 13; OB. 11.

נִגַּד (part. m. נִגְדָה) Aram. intrans. to flow, to run, DAN. 7, 10; Ethiop. the same. The fundamental signification is to march on, to move onwards, Syr. نَجَد trans. to draw on, to continue, نَجَد continuance; conseq. = Hebrew מָשַׁךְ and Ar. جَرَّ.

נִגְהַ (fut. יִגְהַ) intr. to shine, to lighten, Is. 9, 1; JOB 18, 5; 22, 28; Syr. نَجَا, Arab. نَجَا. The organic root is נִגְהַ. Deriv. נִגְהַה, נִגְהַה.

Hif. הִגְהִיחַ (fut. יִגְהִיחַ) to cause to shine, אִיר Is. 13, 10; to illuminate, הִשְׁפֵּד Ps. 18, 29.

נִגְהַ (with suff. נִגְהִים) f. 1. a shining, brightness, of a flame Is. 4, 5; light, clearness, 50, 10, of the moon 60, 19; נִגְהַ 60, 3 splendour of rising, i. e. ascending splendour, brightness of the morning sun 62, 1; PROV. 4, 18; of the stars Jo. 2, 10; of the glancing spear-point HAB. 3, 11; of the divine manifestation Ez. 10, 4 &c. — 2. (the name of a light-god) n. p. m. 1 CHR. 3, 7, which is omitted in 2 SAM. 5, 15. Later same as הַיָּלֵל the planet Venus (Ben-Sira 50, 6).

נִגְהַ (not used) Aram. intr. same as Hebrew נִגְהַ. Deriv. נִגְהַה.

נִגְהַה f. brightness, plur. Is. 59, 9.

נִגְהַ (and נִגְהַ DAN. 3, 29) n. p. of a Babylonian god, in נִגְהַ DAN. 1, 7; either = נִגְהַ (Saadia) or = נִגְהַ Venus. Perhaps, however, a name of the dragon who was worshipped as a god (Sanskrit *nāga* serpent), the dragon having been worshipped along with *Bel*, as is said. (Apocryphal story of *Bel* and the dragon).

נִגְהַ (fut. יִנְהַ) tr. to thrust, of horned beasts Ex. 21, 28 31 32; figur. to thrust down; Targ. נִנְה, Ar. نَحَّ; ident. with נִגְהַ, נִגְהַ.

Pih. נִנְה (part. מִנְהַ, fut. יִנְהַ) to push strongly DAN. 8, 4; to press Ez. 34, 21; to tread down Ps. 44, 6. Derivat. נִנְה.

Hithp. הִתְנַהּ prop. to push one another, to strike one another i. e. to wage war DAN. 11, 40 (Ex. 17, 16; Ez. 32, 2 Targ.).

נִנְה adj. m. wont to push Ex. 21, 29.

נִגְדִיר (c. נִגְדִיר; pl. נִגְדִירִים) m. overseer, of the temple 1 CHR. 9, 11, of the priests 12, 27, of the holy treasure 26, 24, of the royal palace 2 CHR. 28, 7, of the army 1 CHR. 13, 1; generally a prince, a king 1 SAM. 9, 16; 2 SAM. 5, 2; JOB 31, 37; מִשְׁיַח DAN. 9, 25 Cyrus, who is called in Is. 45, 1 the anointed; נִגְדִיר prince of the covenant DAN. 11, 22, of Onias III.; pl. princes, leaders JOB 29, 10; Ps. 76, 13. Metaph. a noble, distinguished one, hence pl. for the abstract-nobility, distinction PROV. 8, 6. Phenix.

נָגִיד, Aram. נְגִיד, נְגִיד, נְגִיד, Ar. نَجِيد, the same.

נְגִינָה (with suff. נְגִינָתִי, נְגִינָתְךָ, pl. נְגִינָתוֹ) *f.* the music of a stringed instrument, to procure consolation and rest of spirit Ps. 77, 7; with the accompaniment of song for entertainment = מְשָׁל; also a song of derision JOB 30, 9; LAMENT. 3, 14; plur. Ps. 69, 13; of joy LAMENT. 5, 14.

נְגִינֹת (a plural form, from נָגַן) *n. p.* of a musical instrument, identical with נְגִיד, in the inscriptions of PSALMS 4. 6. 54. 55. 67 and 76; hence a sort of stringed instrument.

נְגִינֹתִי (חֲרִי instead of חֲרִים) *dual*, a נְגִינָה-instrument consisting of two parts Is. 38, 20; HAB. 3, 19.

נְגִינֵי (after the form זִמְרֵיהֶם, from נְגִינָה) *n. p.* of a musical choir in the temple, so called probably on account of their excellent playing on the harp Ps. 61, 1; therefore with עַל preceding, like יִרְדּוּן 62, 1, מֵיִת לְבָן 9, 1, הַגְּדִיחַ 8, 1, הַגְּדִיחַ 5, 1.

נָגַל (not used) *tr.* to mow, to cut off; Ar. نَجَلَ to bore through, to cut through; identical in its organic root נָגַל with מָגַל. Deriv. מָגַל.

נָגַם (not used) *intr.* to appear, to rise, to go forth, of light, = נָגַה, a stem assumed for מְנַגֵּם HAB. 1, 9 (to be read for מְנַגֵּם), which is = Ar. نجم a star, a high point, then = פָּנִים. See מְנַגֵּם.

נָגַן (only part. m. pl. נִגְנִים) *tr.* to touch, to strike, the strings of the בָּקֹר (see 1 SAM. 16, 23), as pulsavit fides is used; Ar. وَجَنَ (see נ) to tread, to stamp, to mill, with a similar fundamental signification; see יָוֵן and יָוֵן. — נִגְנִים Ps. 68, 26 players on instruments, coupled with מְשָׁרְרִים = שָׂרִים. Deriv. נְגִינָה, מְנַגֵּם, נְגִינֹתִי, נְגִינָה, נְגִינָה.

Pih. נָגַן (part. m. pl. מְנַגֵּן, inf. constr. נִגֵּן, fut. יִנְגֵּן) to strike the strings, to play, 1 SAM. 16, 16 23, בָּקֹר 16, 16, as

a means of inspiration 2 KINGS 3, 15; accompanied with song Is. 23, 16; Ez. 33, 3; metaphor. to sing, to praise Is. 38, 20.

נָגַע (part. m. נִגַּע, fem. נִגְעָה, pass. נִגְעָה; inf. constr. נִגַּע, נִגְעָה; imp. נָגַע; fut. יִנְגַּע) *tr.* prop. same as נָכַח, to strike, to beat, hence 1. to smite, to punish, to inflict plagues upon, of God; נִגְעָה Is. 53, 4 = מְכַה אֱלֹהִים ibid.; Ps. 73, 14; comp. Pih., Hif., and נָגַע; with בָּ to smite upon a thing GEN. 32, 26; of a tempest JOB 1, 19; of power (יָד) 1 SAM. 6, 9; to blast Ez. 17, 10. — 2. with a weaker sense, to touch, e. g. an unclean thing Is. 52, 11, which accus. must be supplied from the preceding context in JOB 6, 7; LAMENT. 4, 15; elsewhere it is also followed by אֵל to approach a thing with a touch NUM. 4, 15; HAGG. 2, 12; עַל to touch upon Is. 6, 7; DAN. 10, 26; commonly בָּ GEN. 3, 3; EX. 19, 12; עַד to come to a thing (and to touch it) JOB 4, 5; to touch (in a hostile manner), with בָּ GEN. 26, 11; JOSH. 9, 19; ZECH. 2, 12; seldom אֵל JOB 2, 5; לְבָשָׁה to touch a woman impurely PROV. 6, 29, also with אֵל GEN. 20, 6, comp. ἀνισθαι γυναῖκος (1 COR. 7, 1), tangere mulierem (Hor. Sermon. 1, 2, 54); to move, to excite, to affect, to touch 1 SAM. 10, 26. — 3. in a local sense, to touch upon, with בָּ HOS. 4, 2; to reach to a thing 1 KINGS 6, 27; עַד to reach even to MIC. 1, 9; JER. 4, 10; to extend to, with אֵל 51, 9, עַל JUDGES 20, 34. — 4. to come to, to arrive, with בָּ 2 SAM. 5, 8, אֵל JON. 3, 6, or absol. EZR. 3, 1. Deriv. נִגַּע.

Nif. נִגַּע (fut. יִנְגַּע) to be smitten JOSH. 8, 13.

Pih. נִגַּע (fut. יִנְגַּע) to smite, to inflict plagues, with accusat. GEN. 12, 17, of leprosy; comp. נָכַח and נָגַע.

Puh. נִגַּע to be smitten Ps. 73, 3.

Hif. נִגַּע (fut. יִנְגַּע) to cause to touch or to come into close contact with, with accus. of the object and עַל Is. 6, 7 or בָּ 5, 8 upon; to reach, to attain to, extend to, with אֵל Ez. 13, 14, לְ LAMENT. 2, 2, עַד Is. 26, 5; to cause to push against

5, 8; to come in contact with, with לָ Ex. 4, 25, אָל 12, 22, עַל JER. 1, 9; to reach to a thing, with עַד Is. 8, 8, לָ 2 Chr. 28, 9, לָ JOB 20, 6, and accus. GEN. 28, 12; to happen to, with אֵל of the person ECCLES. 8, 14; ESTH. 9, 26; to arrive at, with עַד Ps. 107, 18, אֵל 1 SAM. 14, 9, לָ Ps. 88, 4, DAN. 12, 12, accus. Is. 30, 4; to attain to, with לָ ESTH. 4, 14, = to acquire LEV. 5, 7; to obtain ESTH. 9, 1; to come, of men ESTH. 6, 14 and of times Ez. 7, 12.

נָגַע (with suff. נִגְעוֹ, pl. נִגְעִים, constr. נִגְעֵי) *m.* a blow, a stroke, hence chastisement, punishment PROV. 6, 33, coupled with עָלָו; 2 SAM. 7, 14 with עָבַד; suffering, injury, inflicted upon one, along with רָיב DEUT. 17, 8; 21, 5; especially God's strokes, i. e. diseases inflicted, as leprosy, pestilence &c. GEN. 12, 17; Ex. 11, 1; 1 SAM. 6, 9; 2 KINGS 15, 5; JOB 19, 21. Spec. leprosy-spot, because it was considered to be God's stroke, and was also in houses, clothes &c. It is explained, therefore, by נֶחֱסַח (scurf) LEV. 13, 31, or צִרְעָה (leprosy) 13, 39 20 25; which, however, are omitted in 13, 22 33.

נָגַח (part. נֹגַח, inf. absol. נִגַּח, constr. נִגַּח, fut. יִנְגַּח) *tr.* to smite, to push, אָשַׁח, Ex. 21, 22, of a bull 21, 35 = נָגַח; to hurt PROV. 3, 23, with אֶגַּח against Ps. 91, 12; particularly of God, to smite with sickness, with אֶגַּח of the member 2 CHR. 13, 15; 14, 11; 21, 18; to chastise Is. 19, 22; to destroy suddenly 1 SAM. 26, 10; מִנְגַּח לְ to inflict a disease, to send a plague, with אֶחָז ZECH. 14, 12, אֶגַּח 2 CHR. 21, 14. Deriv. מִנְגַּח, נִגַּח.

Nif. נִגַּח (fut. יִנְגַּח) to be smitten, of an army JUDGES 20, 36, with מִנְגַּח of the person 20, 32; 2 SAM. 2, 17.

Hithp. נִגַּחַת to strike against, of the feet JER. 13, 16.

The organic root נִגַּח (Aram. נִגַּח) lies also in נִגַּח, נִגַּח, נִגַּח.

נָגַג *m.* a striking, i. e. the stumbling (of the foot); figurat. Is. 8, 14 a stone of stumbling, comp. λίθος προσκόμμα-τος (ROM. 9, 33); punishment, plague,

death, misfortune Ex. 12, 13; NUM. 17, 11 12.

נָגַג (Kal unused) *intr.* to flow to, to extend, to go to, to stretch or reach to, identical in fundamental signification with נָגַג I. and then with נָגַג (which see); the ideas of flowing, pouring out passing elsewhere also (see נָגַל) into those of delivering over, giving up, reaching to; comp. Aram. נָגַג, נָגַג to go to, to flow.

Nif. נָגַג (part. m. pl. נִגְגִים, fem. pl. נִגְגִים) to be poured out, to flow, of מִים 2 SAM. 14, 14, of עֵינַי LAMENT. 3, 49; to spread out, to stretch, נָגַג (in prayer) Ps. 77, 3; to melt, to flow away, i. e. to vanish JOB 20, 28 (part. pl. fem. as a noun).

Hif. נָגַג (fut. יִנְגַּג, apoc. נִגַּג) to cause to overflow in abundance, i. e. to pour out, Ps. 75, 9 and he makes of it (wine) to flow over; metaphor. to pour down, to shake down, מִנְגַּג, with לָ whither MIC. 1, 6; to deliver up, to give over, נָגַג עַל-יְדֵי into the hands (the power) of the sword JER. 18, 21 (Targ., Syr.); Ez. 35, 5 (Targ., Syr., Symm.), without having to read נִסְתַּגַּג for נָגַג; Ps. 63, 11; comp. מִנְגַּג Is. 53, 12.

Hof. נָגַג (part. נִגְגִים) to be poured out, of מִים MIC. 1, 4.

The organic root נִגַּג is also in the Arab. نَجَرَ (to flow); Phenicia נִגַּר the same, whence נִגַּר and נִגַּר in names of places, e. g. נִגַּר אַגְגָּרָא, Nar-Aggara, Nar-Angara (river of the waterfall) n. p. of a city in Africa proper; מִי נִגַּרָא, Me-Neggere (water of the cataract) n. p. of a city in Byzacium.

נָגַר as a noun, see נָגַר Nif.

נָגַשׁ (part. נֹגֵשׁ, fut. יִנְגֹּשׁ and Is. 58, 3 נִגְשׁ) *tr.* to urge, to drive, to work, or workmen Is. 58, 3; hence נִגְשׁ, a task-master JOB 3, 18; an overseer of labourers, a bailiff Ex. 3, 7; 5, 6; an ass-driver JOB 39, 7. Farther, to maltreat, with אֶגַּשׁ Is. 9, 3; to exact, to dun for, tribute; to lay under contribution, of Heliodorus DAN. 11, 20; generally ZECH. 9, 8; to press, a debt, to

demand urgently, with a double accusative DEUT. 15, 2 3; 2 KINGS 23, 35; to *drive or keep together*, a herd, an army ZECH. 10, 4; hence לָנֶשׂ a *leader, a ruler, a king, a tyrant* IS. 3, 12; 14, 2; 60, 17, Ethiop. nēgās, a title of the old Ethiop.

kings, like Tobba' (تبع) a title of kings in Arabia Felix) from נָשַׁב, to demand, to exact.

Nif. נִשָּׁב recipr. to *harass one another* IS. 3, 5; pass. to be pressed, attacked 53, 7, to be harassed 1 SAM. 13, 6 (LXX מְנַשֵּׁב); to be tired out, wearied, of warriors 14, 24.

With relation to the stem comp. נָשַׁס to drive or press together, נָשַׁס to press into a thing, to thrust, to pierce; but chiefly the Hebrew נָשַׁח, נָשַׁח, agreeing with it in use. The organic root is נָשַׁח.

נָשַׁח (perf. not used; inf. constr. נִשְׁחַח, with suff. נִשְׁחַח; imp. שַׁח, before Makkeph שַׁח, fut. שַׁח) intr. 1. to *near*, to approach, to join, followed by לָּ GEN. 27, 22, JER. 30, 21, נָּ IS. 65, 5, לָּ JUDGES 20, 23, נָּ GEN. 33, 3, לָּ EX. 44, 13, accusat. NUM. 4, 19 in construction; absol. to go near GEN. 29, 10, with slight modifications of the idea; to approach, a woman (נָּ), i. e. to have intercourse with EX. 19, 15, comp. נָּ; to draw near to God, i. e. to perform priestly services 30, 20, to direct the mind to God IS. 29, 13; JER. 30, 21; to approach in a hostile manner, i. e. to attack 1 SAM. 17, 40; 2 SAM. 10, 13; to join, with נָּ upon JOB 41, 8 [17], comp. נָּ (IS. 5, 8); to come near to, i. e. to reach as far as AM. 9, 13. — 2. to *near away*, hence to remove from others, IS. 49, 20 remain near thyself for me, i. e. withdraw from me; GEN. 19, 9 stand back (from me); as also נָּ 2 KINGS 16, 14 and IS. 65, 5, and נָּ are to be taken, without any need for adopting an opposite meaning for the verb.

Nif. נִשָּׁח (only perf. and part. נִשָּׁח) to near, like Kal GEN. 33, 7; IS. 29, 13.

Hif. נִשְׁחַח (part. מְנַשֵּׁחַ, for which מְנַשֵּׁחַ

stands in 1 SAM. 14, 26; imp. מְנַשֵּׁחַ; fut. מְנַשֵּׁחַ, apoc. מְנַשֵּׁחַ, for which מְנַשֵּׁחַ has been read without necessity in AM. 9, 10) to bring near, to lead to, with לָּ GEN. 48, 13, EX. 21, 6, or לָּ GEN. 27, 25; to present, to offer, 1 KINGS 5, 1; omitting לָּ, to present JOB 40, 19, with לָּ MAL. 1, 7; to bring forth, produce IS. 41, 21; to step near 41, 22; 45, 21; to bring near, with לָּ of the person 1 SAM. 28, 25; to cause to come near AM. 6, 3, opposite נָּ I.; to come near AM. 9, 10, coupled with מְנַשֵּׁחַ to come before. The intransitive senses are to be referred to the transitive.

Hof. נִשְׁחַח (part. מְנַשֵּׁחַ) to be offered, with לָּ MAL. 1, 11 (of sacrifices); to be brought near, with לָּ 2 SAM. 3, 34, where it is better to read נִשְׁחַח (to be pressed into).

Hithpa. נִשְׁחַח to draw near to one another, to move together IS. 45, 20.

The organic root of the stem נָּ is not identical with that in נָּ, but with נָּ (which see). It appears in נָּ also.

נָּ (from נָּ II.) m. 1. prop. a heaping up, an accumulation, hence a mound, a wall, also of the heaped up waves of the sea EX. 15, 8, for which 14, 22 has נָּ; JOSH. 3, 13 16; PS. 78, 13; נָּ, נָּ being always applied to it; comp. the Ar. نَدَّ a hill, a mound, from نَدَّ = Hebr. נָּ II. — 2. same as נָּ, נָּ (which see) a bag, PS. 33, 7 he collects the waters of the sea as into a bag. See נָּ I. But it may also be taken in signif. 1.; comp. Virgil Aen. 4, 316.

נָּ (Kal not used) intr. to flee, to go away, to go out, to give way = נָּ I.; Syr. نجا.

Hif. נִשְׁחַח (fut. נִשְׁחַח, ap. נִשְׁחַח) to frighten away, to remove 2 KINGS 17, 21 K'tib, for which the K'ri has נִשְׁחַח (Hif. of נָּ).

נָּ (fut. נִדָּב, with suff. נִדָּב) tr. to impel, to incite, to a thing, to urge, of לָּ with accusat. of the person

Ex. 25, 2; 35, 21 29. With relation to the idea of an impulse coming from within, the meaning arises to *act willingly, freely, spontaneously, to be noble, willing, liberal*, which idea comes out in the derivatives. Derivat. נר, נר, נר, the proper names נר, נר, נר.

Hithp. נר (part. מר, fut. יר) to *impel oneself*, to a thing; hence to *do freely, willingly*, followed by the infin. with ל Neh. 11, 2, 1 Chr. 29, 5, or a finite verb 29, 6; to *give willingly, freely, to bestow*, 29, 6 9 17, with ל Ezer. 2, 68; to *volunteer*, for the military service JUDGES 5, 2 9; to *decide freely*, for the sacred service, with ל 2 Chr. 17, 16; *inf.* נר substantively a *free-will offering* Ezer. 1, 6; comp. נר, 7, 16.

The stem (dividing in its proper transitive and then intrans. sense into נר and נר in Ar.) is sufficiently clear in signification, according to its organic root נר; the same being also found in נר, נר, נר.

נר (*a noble one*) n. p. m. Ex. 6, 23; 1 KINGS 14, 20; 1 Chr. 2, 28; 8, 30. Compounded with נ are the proper names נר, נר, נר.

נר (Peal not used) *Aram. tr.* same as Hebrew נר.

Hithp. נר (= נר; part. מר, fut. יר) to *show oneself ready, to be willing, liberal*, Ezer. 7, 13, followed by ל 7, 15 16; the *inf.* נר 7, 16 is a substantive, like נר 1, 6.

נר (*constr.* נר; *pl.* נר, *constr.* נר, with *suff.* נר) *f.* *willingness, voluntariness, spontaneousness*, opposite to obligation; hence נר an *adv.* (prop. in willingness) *spontaneously*, without being obliged to do a thing NUM. 15, 3, Ps. 54, 8, and in the same sense נר accus. *willingly, voluntarily, with a willing disposition* DEUT. 13, 24, Hos. 14, 5, or *pl.* נר *willingly, readily*, for military service Ps. 110, 3; a *free-will gift*, of libations and sacrifices Ex. 35, 29; 36, 3; Ezer. 1, 4, oppos. to נר (*a vow*), which is a duty; *pl.* נר *free-will offerings*,

without legal compulsion AMOS 4, 5; 2 Chr. 31, 14; fig. Ps. 119, 108 the *free-will offerings of my mouth*, i. e. my spontaneous prayers (comp. 50, 14; 51, 19); נר 68, 10 *rain of libations*, i. e. of plentiful gifts, of manna.

נר (*Jah is the Noble*; נר *constr.* of נר) n. p. m. 1 Chr. 3, 18.

נר (from נר = נר) *Aram. masc.* stones joined together in a wall, prop. a layer, a row (Hebr. נר) Ezer. 6, 4 (LXX, Vulg.), Talmudic נר.

נר (i. e. נר, but the perf., part. and *inf.* in resolved forms; *fut.* נר, נר in the Aramaean manner for נר, and נר for נר, *conseq.* נר prevails) *intr.* 1. same as נר, נר to *move forward: to ramble forward, to flee*, absol. Jer. 4, 25; 9, 9, coupled with נר; with נר away from Hos. 7, 13; Ps. 31, 12; NAH. 3, 7; Is. 33, 3 the *peoples flee at the lifting up of thyself*; with נר Is. 21, 15; absol. Ps. 68, 13; to *wander away*, with נר of the place Prov. 27, 8; to *fly away, to disappear*, of נר ESTH. 6, 1; to *wander abroad* Is. 10, 31; to *be scared*, of an נר 16, 2; נר a *fugitive* 16, 3; 21, 14, a *wanderer* Jer. 49, 5; Hos. 9, 17; to *wander about*, with ל to Job 15, 23. — 2. same as נר to *move up and down, to flap*, of נר Is. 10, 14. Derivat. נר, נר, according to some נר. — 3. to *separate, to remove, to reject, to abominate*; Syr. נ the same, prop. to *divide*, to *separate*, like Ar. נ, to *thrust away*. Cognate in sense with נר, *conseq.* like נר I. Derivat. נר.

Po. נר to *disappear, to fly away* NAH. 3, 17.

Hif. נר (*fut.* נר, with *suff.* נר) to *scare away, to chase away*, with נר Job 18, 18.

Hof. נר (part. נר, but *fut.* נר) to *be scared away, to fly away*, Job 20, 8; metaphor. to *be thrust away* 2 SAM. 23, 6, e. g. קר for the ploughed field; comp. Syr. נ. But the Hof. as well as the *Hithp.* may be also referred to נר I.

Hithp. נר (*fut.* נר) to *move to*

and fro, of מְנוּחָה (the hammock of the field-watch) Is. 24, 20; to shake the head, JER. 48, 27 when thou speakest of him, thou shakest the head (from mischievous joy); Ps. 64, 9 all that look upon them shake (the head). But the Hithp. may also be referred to נָדַד I.

The stem נָדַד, like נָדַד I. and נָדַד, has the fundamental signification to flee, to escape, like נָס; whereas on the other hand the idea of moving to and fro lies more in נָדַד.

נָדַד or נָדַד (3 f. נָדַד) *Aram. intrans. to flee, of sleep* DAN. 6, 13.

נָדַד (prop. inf.) *m. wandering about, fight* Ps. 55, 8. See נָדַד.

נָדַד see נָדַד.

נָדַד I. (Kal unused) *intr. same as נָדַד, נָדַד, נָדַד to flee; Syr. نَدَا, Ar. نَدَا the same.*

Pih. נָדַד (part. מְנַדֵּד, pl. מְנַדִּים, with suff. מְנַדִּים) to thrust out or forth, coupled with שָׂנֵא (to hate) Is. 66, 5; to remove, to keep far off AM. 6, 3, with ל instead of the accus. like 8, 9; prop. to make give way; Talmudic to banish, hence נָדַד a ban. Deriv. (perhaps) נָדַד.

נָדַד II. (not used) *trans. to extend, tendere; to stretch forth, to reach to, to attain to, hence to present, to give. Deriv. נָדַד (נָדַד).*

The organic root נָדַד lies also in נָסַח (to stretch to, to extend to), Ar. نَسَّ, redupl. نَسَّط extendit, protendit rem.

נָדַד (also in mss. נָדַד) *m. a gift, a present, prostitution-wages* Ez. 16, 33; from נָדַד II.

נָדַד (constr. נָדַד, with suff. מְנַדֵּד, from נָדַד or נָדַד I.) *fem. prop. removal, separation, rejection, hence abomination, aversion, degeneracy, loathing, a heathenish thing, cogn. in sense with מְנַדֵּד, Ez. 7, 19 20, Ezr. 9, 11, LAMENT. 1, 17, and like מְנַדֵּד of idolatrous images* 2 CHR. 29, 5; *uncleanliness of sin, stain* LAMENT. 1, 8; *incest* LEV. 20, 21; *issue, of a menstruating woman, who is נָדַד*

LEV. 12, 2; 15, 33; מְנַדֵּד הַנָּקִיט *unclean from her issue* Ez. 22, 10 and 36, 17, a figure of impurity generally; נָדַד 18, 6 a menstruating woman is an apposition. נָדַד water for uncleanness, i. e. to purify from it NUM. 19, 9 13 20; 31, 23; ZECH. 13, 1.

נָדַד (pl. נָדַדִּים) *m. a tossing to and fro* Job 7, 4; according to the Targ. sleeplessness (comp. GEN. 31, 40). Perhaps נָדַדִּים is the pl. of נָדַד.

נָדַד (inf. constr. נָדַד, fut. נָדַד) *tr. to impel, to strike into, accusat. נָדַד (axe), with עַל of the tree into which it is driven* DEUT. 20, 19; comp. Hif. 2 SAM. 15, 14; *to thrust out, a fugitive (נָדַד), with קָן of the person* 2 SAM. 14, 14. In its organic root נָדַד (Ar. نَدَح) it is closely connected with נָדַד, نَدَح, Aram. נָדַד, نَدَح, Arab. نَدَح, نَدَح, and the Arab. نَطَح (to push) has the same root. Deriv. מְנַדִּים.

Nif. נָדַד (part. masc. נָדַד, with suff. נָדַד, plur. נָדַדִּים, constr. נָדַדִּים, fen. נָדַדִּים, fut. נָדַד) JER. 23, 12 belongs to נָדַד which see) to be thrust out, expelled, frightened away, with accus. whither and קָן from JER. 40, 12; 43, 5; *part. a fugitive* 2 SAM. 14, 14, a fleeing or wandering about DEUT. 30, 4, an outcast 2 SAM. 14, 13, an exile Is. 16, 4; 27, 13; MIC. 4, 6; ZEPH. 3, 19. Farther, to be scared away, הִשְׁתַּחֲוֶה JOB 6, 13; to slide, to slip off, DEUT. 19, 5 and his hand slips (i. e. drops or slides) with the axe, i. e. in lifting it up; to be impelled, misled, seduced DEUT. 4, 19; 30, 17.

Pu. נָדַד (part. מְנַדֵּד, to be thrust forth, i. e. to be delivered up, with accusat. of the direction, מְנַדֵּד into darkness Is. 8, 23 (Rashi); elsewhere with קָן JER. 23, 12.

Hif. נָדַד (inf. constr. נָדַד, with suff. נָדַדִּים, fut. נָדַד, ap. נָדַד) to thrust out, to drive out, with accus. of the person and of the place whither DEUT. 30, 1; JER. 16, 15; 23, 3; 29, 14; rarely with קָן of the place Jo. 2, 20; with קָן among Ez. 4, 13; to reject, conceived of as destruc-

tion Ps. 5, 11; to cast down מִשְׁחָרָה (from a height) 62, 5; to seduce, to mislead, with accus. of the object 2 Chr. 13, 9, Prov. 7, 21, and מִן Deut. 13, 6; מִצֵּל 13, 11; to cause to fall, with עַל of the person 2 Sam. 15, 14.

Hof. וָהָדוּ (part. מְהוּדוּ) to be driven away, to hasten away, Is. 13, 14.

נָדִיר (after the form נָגִיד, constr. נָדִירָה; pl. נָדִירִים) 1. subst. m. a noble, a generous or distinguished one, opposite to נָפֵל Is. 32, 5; נָדִירָה a noble female, of noble descent Song of Sol. 7, 2; a prince, a grandee Prov. 19, 6; 17, 7; 25, 7; a well-disposed one, pious, opposite to רָשָׁע Job 21, 28; seldom in a bad sense, a tyrant, properly a ruler Is. 13, 2, comp. מִשָּׁל 14, 5. — 2. adj. m., נָדִירָה f. willing, spontaneous, good, of לֵב Eccl. 35, 5, רִיחַ Ps. 51, 14. See נָדָר.

נִדְרָה (pl. נִדְרוֹת) f. honour, reputation, which one enjoys Job 30, 15; pl. noble things, Is. 32, 8 and the noble things of noble things and perseveres in the noble.

נָדָר I. (not used) intrans. prop. to be hollow, to be deepened out, for containing a thing in it, hence to be belied, arched, bent; these two ideas coinciding elsewhere (comp. נָדָה I. and II.; נָב and נָב II.). Deriv. נָדָר 1.

The organic root נָדָר (Aram. נִדְרָן, נִדְרָן) lies also in נִדְרָה (to be deepened out, low), Ar. نَدَرَ Ar. نَدَرَ, tr. نَدَرَ I.&c.; the signification being confirmed by comparison. Comp. the Talmudic נָדָה a cask, Pers. نَدَان a vessel (Fürst, Conc. s. v.).

נָדָר II. (not used) trans. to reach, to hand over, to give, to present, ident. with נָתַן. Deriv. נָדָר 2.

נִדְרָה Aram. same as נָדָר I. Deriv. נִדְרָה.

נָדָר (with suff. נִדְרָה, plur. with suff. נִדְרָה) m. 1. (from נָדָר I.) a sheath, of a sword 1 Chr. 21, 27, prop. the holding, containing, called so from its being hollow; like נָדָה Job 20, 25 from נָדָה II. to hollow out, to deepen out; comp. too

נָדָה 1. — 2. (from נָתַן II.) a gift, a present, Ez. 16, 33, ident. with נָתַה. One ms. also reads נָדָר.

נִדְרָה (from נָדָר) Aram. m. a sheath, like Hebrew נָדָר 1; metaphor. body, the sheath, as it were, of the soul (Plin. H. N. 7, 52, 53) DAN. 7, 15; comp. נָדָה 1, נָתַן, נָתַן; Targ. נָתַן, נָתַן the same.

נָדָר (fut. נִדְרָה, once נִדְרָה Ps. 68, 3) tr. to drive away, to disperse, נָדָר Ps. 68, 3, מִן 1, 4; to expel, to put to flight Job 32, 13. The organic root נָדָר (comp. Ar. نَدَرَ) lies also in נִדְרָה, נִדְרָה.

Nif. נִדְרָה (part. נִדְרָה; inf. constr. נִדְרָה) in נִדְרָה Ps. 68, 3, arising from the combination of נִדְרָה and נִדְרָה to be driven about, to be scattered, of נִדְרָה Lev. 26, 36, קָשׁ Is. 41, 2; fleeting, of נִדְרָה (a breath) Prov. 21, 6; to disappear, of נִדְרָה Is. 19, 7, to evaporate, of נִדְרָה Ps. 68, 3.

נָדָר (part. נָדָר, inf. constr. נָדָר, fut. נָדָר and נָדָר) tr. to vow, to give or do a thing, opposite to נָסָר (to bind oneself not to do a thing); to consecrate, with accus. of the thing Num. 6, 21, and ל of the person Gen. 31, 13; Num. 21, 2; Deut. 23, 24; Judges 11, 30. Sometimes the object of the vow follows, introduced by לִאמֹר Gen. 28, 20, לִאמֹר Num. 21, 2. Deriv. נָדָר, נָדָר.

The stem (Targ. נָדָר, Syr. نَدَرَ, Ar. نَدَرَ the same) has obviously נָדָר for its organic root; and three views have been entertained about its fundamental signification: a) according to Fürst (Schulwörterb. p. 349) the organic root is said to be identical with נָדָר, Ar. نَدَرَ (to pour out), except that it should be trans.: to pour out a libation, spondere; then: to fix a thing with the confirmation of a holy libation, i. e. to appoint it as sacred, and so to vow; comp. despondere to promise, sponsus betrothed, sponsio a vow; thus נָדָר is = נָדָר. But נָדָר is opposed to נִדְרָה Lev. 7, 16, Num. 29, 39, and the idea of promising surely, confidently, lies in all cases

at its basis. b) It is a collateral form of נָדַד *to separate, divide from*, the two verbs coinciding in Arabic. But this does not exhaust the meaning of נָדַד. c) It is therefore better to take the view of Furst in Concord. s. v. *to make fast, to appoint, to make certain and obligatory*; and so it is connected with נָדַד (firmum facere), נָדַד II, נָדַד II, נָדַד II.

נָדַד (5 times) *m. a vow* LEV. 22, 23; NUM. 30, 10 14; 2 SAM. 15, 8; IS. 19, 21.

נָדַד (with suff. נָדַדְי, נָדַדְי, plur. נָדַדְי) *m. a vow, to do a thing* GEN. 28, 20, *an obligatory sacrifice, a sacrifice vowed*, oppos. to נָדַדְי LEV. 7, 16; 22, 21, נָדַדְי לְשָׁלֹמִים NUM. 15, 8; *a firm purpose* 1 SAM. 1, 21; *a thank-offering, vowed by one* PROV. 7, 14; נָדַדְי בֶּרֶךְ-נָדַד *a son asked for by a vow* 31, 2; *a wish* PS. 61, 6; נָדַדְי JUDGES 11, 39 *to pay a vow*. Phenic. נָדַד the same (Mel. 1).

נָהָה (from נָהָה, i. e. נָהָה, after the form קָל) *m. meeting of people, tumult of the people, i. e. common life* EZEK. 7, 11, ident. with נָהָה (הָהָה) ib., conseq. נָהָה = נָהָה II (see 1 SAM. 7, 2) *to rush, to be tumultuous, to assemble*. The meaning *lamentation*, from נָהָה = נָהָה, or that of being eminent like the Arab. نَاهَا, must be decidedly rejected.

נָהָה I. (Kal not used) *intr. to sigh, to lament, to groan, prop. to utter dull sounds, like the cooing of doves* (Virg. Ecl. 1, 59), Ar. نَهَج and نَهَج to pant, Syr. نَهَج the same; identical in its organic root נָהָה with that in נָהָה I. (Is. 59, 11), נָהָה, נָהָה, נָהָה.

Ph. נָהָה (part. f. pl. מְנַהֵהוּ) *to sigh, to lament, to coo* NAH. 2, 8 (Syr.).

נָהָה II. (part. נָהָה, imp. נָהָה, fut. נָהָה) *tr. to drive forward, to impel, to lead, to lead forth* GEN. 31, 18, 1 SAM. 23, 5, נָהָה EX. 3, 1; *to lead forth, captives* IS. 20, 4, נָהָה led as captives 60, 11; *to drive* 2 KINGS 9, 20; *to drive forward*, נָהָה 2 SAM. 6, 3, *to lead* LAMENT. 3, 2, *to drive off* JOB

24, 3, *to guide* ECCLES. 2, 3; sometimes with נָהָה instead of the accus. IS. 11, 6; 1 CHR. 13, 7. Deriv. מְנַהֵה.

Ph. נָהָה (fut. נָהָה) *to make go, to drive, a chariot* EX. 14, 25; *to conduct or lead, a people* IS. 49, 10; men PS. 48, 15, with the accus. of a place DEUT. 4, 27; *to bring upon*, נָהָה EX. 10, 13; *to lead off* GEN. 31, 26.

The organic root of the stem נָהָה (Arab. نَهَج, Aram. נָהָה) means prop.

to drive, to lead, to lead forward, to drive on, i. e. to do, to act; and it is partly connected with the organic root in נָהָה II, partly with the Sanskrit ag, aj, Pers. ag-iten, Greek ἀγ-ω, ἡγεῖσθαι, Latin ag-o.

נָהָה a stem incorrectly adopted for נָהָה and the proper names נָהָה, נָהָה, נָהָה, נָהָה, נָהָה, נָהָה.

נָהָה I. (imp. נָהָה) *intr. to lament, to mourn, with עַל of the person* EZ. 32, 18, which is also omitted; sometimes the accusative נָהָה is added MIC. 2, 4; Syr. نَاهَا, Ar. نَاح (planxit, genuit), Ethiopic נָהָה. Identical, perhaps, in its organic root נָהָה with that in נָהָה I., Arab. نَاهَا. Deriv. נָהָה and perhaps נָהָה, נָהָה (according to some).

נָהָה II. (Kal unused) *intr. same as נָהָה (נָהָה) to collect, to come close together. to join a noisy multitude*, Targ. נָהָה (JER. 3, 17; 30, 21) for נָהָה or נָהָה; Ar. نَاح to press upon a thing, نَاح to be added to.

Nif. נָהָה (instead of נָהָה; fut. נָהָה) *to come together, to assemble*, נָהָה 1 SAM. 7, 2 (Targ.), as מָלַח, דָּלַח are also construed.

נָהָה (def. נָהָה, from נָהָה) Aram. *a light* DAN. 2, 22 K'ri, where the K'tib has נָהָה.

נָהָה (in pause נָהָה, from נָהָה I.) *m. a lament, coupled with מָקִי* JER. 9, 9; 31, 15; *a lament for the dead* 9, 17 19; AM. 5, 16; נָהָה *to take up a wail for the dead* JER. 9, 9.

נָהִיָּה (after the form **נָהִיָּה**, from **נָהִיָּה** I.) *f.* commonly same as **נָהִיָּה** lamentation Mic. 2, 4 (Targ., *Kimchi*). But as this fem. of **נָהִיָּה** does not appear elsewhere and **נָהִיָּה** is written, it is better to take it, with *Rashi* and *Ibn Esra*, as the Nif. of **נָהִיָּה**, therefore it *has happened*, it is fulfilled, paraphrased by the following "we are utterly destroyed".

נָהִיָּה see **נָהִיָּה**.

נְהִירָה (from **נָהִיָּה**) *f.* illumination, wisdom DAN. 5, 11 14.

נָהַל (Kal not used) *intrans.* to pass, to flow, to run, of water, ident. with **נָהַל** I., hence like **נָהַל**, **נָהַל**, **נָהַל** to wander, to go; Ar. **نَال**, **نَحَلَ** to be abundant, prop. to pour out, **نَحَلَ** *tr.* to empty, to give up, = **נָהַל** from **נָהַל**. The organic root **נָהַל** is perhaps ident. with that in **נָהַל**, the liquid interchanging with the guttural.

Pih. I. **נָהַל** (*part.* **נָהַל**, *fut.* **נָהַל**) to conduct, to lead, cogn. in sense with **נָהַל** (from **נָהַל** I. to flow), with the accus. of the person Ps. 31, 4; Is. 40, 10, coupled with **נָהַל**; with **נָהַל** of the place to which Ex. 15, 18, with **נָהַל** to or by a thing Is. 49, 10; Ps. 23, 2; **נָהַל** *to conduct upon asses* 2 Chr. 28, 15; figur. to adopt, to provide for, to take care for GEN. 47, 17; Is. 51, 18; to be careful about a thing, hence with **נָהַל** 2 Chr. 32, 22, if we should not read here with the LXX and Vulg. **נָהַל**.

Pih. II. **נָהַל** (not used) to drive, a herd; cognate in sense **נָהַל** II. Deriv. **נָהַל**, the proper names **נָהַל** and **נָהַל**.

Hithp. **נָהַל** (*fut.* **נָהַל**) to lead on, to go on, GEN. 33, 14.

נָהַל (*pasture*) *n. p.* of a city in Zebulun Josh. 19, 15, which became a Levitical one 21, 35.

נָהַל 1. *m.* pasture Is. 7, 19, from **נָהַל** *Pih.* II., like **נָהַל** *II.*, coupled with **נָהַל** (a thorn-hedge) a place where bees and flies settle. The ancients incorrectly took it sometimes (from **נָהַל** = **נָהַל**) for a cave (LXX,

Vulg.); sometimes for a sort of bush (*Ibn Ganch, Saadia*). — 2. *n. p.* = **נָהַל** Judges 1, 30, for which the LXX put either (cod. Alex.) *ἐν Ἀμμάρ* i. e. **נָהַל**, or (cod. Vat.) *Ἀμμάρ* i. e. **נָהַל**, therefore neighbouring cities.

נָהַל (*fut.* **נָהַל**) *intrans.* to growl, of young lions Prov. 28, 15, different from **נָהַל**; to roar, rage, of the sea Is. 5, 30; to groan, of the sick Ez. 24, 23; to lament Prov. 5, 11. Deriv. **נָהַל**, **נָהַל**.

The stem **נָהַל**, Ar. **نَهَم**, Syr. **نَهَم**, has for its organic root **נָהַל**, which is also found in **נָהַל** III. (**נָהַל**), Ar. **نَهَم**.

נָהַל *m.* the growling, of a young lion Prov. 19, 12; 20, 2.

נָהַל (*c.* **נָהַל**) *f.* the roaring, of the sea Is. 5, 30; the groaning, of לב Ps. 38, 9, if we should not read (**נָהַל**) for **נָהַל**.

נָהַק (*fut.* **נָהַק**) *intr.* to bray, of an ass Job 6, 5; to utter wild cries, of famished persons 30, 7; comp. Targ. **נָהַק** and **נָהַק**; and see **נָהַק**, **נָהַק**.

נָהַר (*fut.* **נָהַר**) *intr.* prop. same as **נָהַר**; (see under Yod and Nun) to sparkle, to glitter, metaphor. to move rapidly to and fro, hence 1. to lighten, to shine, to glitter, metaphor. to rejoice, to be cheerful Is. 60, 5 (comp. **נָהַר**, **נָהַר**; Ps. 34, 6. — 2. to flow, to run, to ramble; hence to flock, to crowd to, with **נָהַר** Jer. 31, 12; 51, 44; Is. 2, 2, or **נָהַר** of the place Mic. 4, 1. Deriv. **נָהַר**, **נָהַר**, **נָהַר**, and the proper name **נָהַר** (dual **נָהַר**).

The twofold signification of the stem is also perceptible from the Arab. **نَهَر**, which sometimes means to lighten, to shine, hence **نَهَار** day, of which **نَار** is a collateral form; sometimes to flow, to stream, whence the nouns **نَهْر**, **نَهْر**, **نَهْر**; and the coincidence of both significations in to move quickly is proved by the active meaning of **نَهَر** to move quickly, to drive, to press on.

נָהַר (not used) *Aram. intr.* same as Hebrew **נָהַר** 1. and 2. Derivat. **נְהַר**, **נְהַר**, **נְהַר**.

נָהַר (*constr.* **נְהַר**, 1 *pl.* **נְהַרִים**, *constr.* **נְהַרֵּיהוּ**, 2 *pl.* **נְהַרֵּיהוּ**, *constr.* **נְהַרֵּיהוּ**, with *suff.* **נְהַרֵּיהוּ**, **נְהַרֵּיהוּ** *m.* 1. *streaming, current, in the sea* JON. 2, 4, *running water* Ps. 24, 2. — 2. *a river, stream, with genitive of the country*, **נְהַרֵּיהוּ** GEN. 15, 18, of *Wady el-Arish* = **נְהַרֵּיהוּ** 2 KINGS 17, 6 (of Kisel-Osen); **נְהַרֵּיהוּ** Is. 18, 1 (of Atbara, Astapos &c.); **נְהַרֵּיהוּ** Ps. 137, 1 (of the Euphrates and its canals); **נְהַרֵּיהוּ** 2 KINGS 5, 12; or with the genitive of the name of the river, instead of the usual apposition, **נְהַרֵּיהוּ** GEN. 15, 18, **נְהַרֵּיהוּ** Ez. 1, 1, which is still doubtful in **נְהַרֵּיהוּ** Ezr. 8, 31. **נְהַרֵּיהוּ** the Euphrates GEN. 31, 21, poet. without the article Is. 7, 20, fully **נְהַרֵּיהוּ** 1 CHR. 5, 9, **נְהַרֵּיהוּ** DEUT. 11, 24, or **נְהַרֵּיהוּ** 1, 7; also the Nile (without the article) Is. 19, 5, interchanged with **נְהַרֵּיהוּ** there; of *Siloh* Ps. 46, 5. **נְהַרֵּיהוּ** is also applied to small brooks and streams 2 KINGS 5, 12, JOB 28, 11, or as an image of abundance and prosperity Is. 48, 18; 66, 12.

נְהַרֵּיהוּ (only dual **נְהַרֵּיהוּ**) *m.* same as **נְהַרֵּיהוּ**, but only dual two rivers, i. e. Euphrates and Tigris; hence **נְהַרֵּיהוּ** *Aram of the two rivers*, i. e. Mesopotamia, *Mesopotamia* (ACTS 2, 9), lying between the two rivers GEN. 24, 10; DEUT. 23, 5; JUDGES 3, 8; elsewhere **נְהַרֵּיהוּ** GEN. 25, 20; 28, 2, **נְהַרֵּיהוּ** 48, 7, **נְהַרֵּיהוּ** Hos. 12, 13, Syr. **נְהַרֵּיהוּ**.

נְהַרֵּיהוּ (*def.* **נְהַרֵּיהוּ**, **נְהַרֵּיהוּ**) *Aram. m.* a stream, a river, DAN. 7, 10 a stream of fire issues; especially the Euphrates; hence **נְהַרֵּיהוּ** Ezr. 4, 10 16 17 20 the district on both sides of the Euphrates.

נְהַרֵּיהוּ *fem. light, clearness*, hence day Job 3, 4, Arab. **نَهَار**.

נְהַרֵּיהוּ I. (in Kal only *fut.* 2 *pl.* **נְהַרֵּיהוּ** NUM. 32, 7 K'tib) *tr.* 1. to keep off, to

debar, to hinder, with accus. of the object, and **מִן** from which NUM. 32, 7 K'tib. Identical in its organic root **נָחַ** with the Arab. **نَاح** or **نَاح** or **عن**; comp. **نَاح** and the redupl. **نَاحَ نَاحَ** to bar, to hinder. — 2. (not used) to refuse, to deny, to hold off, to withhold, probably proceeding in the first instance from an intrans. meaning, to recede from a thing, to retract, to turn away from with reluctance. Derivat. **נְהַרֵּיהוּ**.

Hif. **נְהַרֵּיהוּ** (*fut.* **נְהַרֵּיהוּ**) to hinder, to prohibit, with accus. of the person NUM. 30, 6 9 12; to avert, with **מִן** NUM. 32, 7 K'ti, or with an apodosis following which begins with **לֹא** 32, 9; to reject, to render vain, Ps. 33, 10, parallel **נְהַרֵּיהוּ**. To this head has also been referred **נְהַרֵּיהוּ** Ps. 141, 5, which 36 mss. write **נְהַרֵּיהוּ**, signifying to refuse; translated, my head shall not refuse the oil.

The organic root **נָחַ** is closely connected with the roots **נָחַ** (לִינָה) and **נָחַ** (לִינָה) (which see); the ideas of refusing, withholding, keeping back, standing off from &c. being decidedly expressed in them. From **נָחַ** (לִינָה) have been formed the vocables **נָחַ**, **נָחַ**, **נָחַ**, &c.; from **נָחַ** the farther developed **נָחַ**, **נָחַ**, **נָחַ**, Arab. **نَاح** &c. With **נָחַ** should be also compared the Arab. **نَاح**, **نَاح** (see too **נָחַ**, **نَاح**, **نَاح**).

נָחַ II. (not used) *intr.* to be hard, tough, raw (*Kimchi*), Arab. **نَاح** (med. Ye) and **نَاح** (to be raw, hard). Derivat. **נָחַ**.

נָחַ I. (*fut.* **נָחַ**) *intr.* to sprout, to grow, of plants; hence **נָחַ**, prop. like **נָחַ** to press forth, to break forth, then metaphor. to burst forth, to pour out. Figur. to be juicy, marrowy, i. e. in full vital energy Ps. 92, 15; to bubble up, to speak Prov. 10, 31, like **נָחַ** and **נָחַ**. Derivat. **נָחַ** and **נָחַ**, the proper name **נָחַ**.

Pih. **נָחַ** (*fut.* **נָחַ**) to cause to sprout, to produce, metaphor. to make eloquent ZECH. 9, 17.

נוב II. (fut. יִנְבֵּה) *intr.* same as **נָבָה** I. *to project, to be prominent, to arch out*, comp. Phen. **נב**, whence **נב** = *βουμός* (Sid. 7, 14; 21, 5); metaph. *to heap up, to grow to fullness*, **נָבָה** Ps. 62, 11; Ar. **نَبَا** the same, **نَبَا** magnifice semet extulit. Deriv. the proper name **נָבָה**.

נוב or **נִיב** *m.* fruit, produce, of the lips, i. e. *discourse* Is. 57, 19 K'tib, here *praise*, elsewhere **נִיב**; comp. *ααρηός* *γυλώων* (HEBR. 13, 15); Targ. **נוב** for **פָּרִי** and **פְּרִי**.

נוב *n.* p. of a people and country, that shared the fate of Egypt, Nubia, Ez. 30, 5, as the Arab. translator reads; in our text **נוב**, for which one ms. has **בְּנוֹב** (**נוב** (which see) is another race and province.

נובָה (only *def.* **נובָה**) *Aram. masc.* the early light, the dawn DAN. 6, 20; Syr. **ܢܒܐ**, **ܢܒܐܐ**.

נוֹד I. (once *perf.* **נוֹד** Is. 17, 11; *part.* **נוֹד**; *inf. constr.* **נוֹד**; *fut.* **יִנוֹד**) 1. *intrans.* same as **נוֹד** (**נוֹד**), **נוֹד** *to move on or forward, to rove about, to flee, to drive about* JER. 4, 1; 49, 30; 50, 3 8, coupled with **נוֹד**, **נוֹד** *fugitive* GEN. 4, 12, with **נוֹד**; with the accus. *whither*, Ps. 11, 1 *flee to the mountain as* (for **נוֹד** the old versions have **נוֹד**) *a bird*. **נוֹד** Is. 17, 11 *the harvest flees*, i. e. disappears (LXX, Aq., Symm., Vulg.). But as **נוֹד** is never used figur. in the sense of **נוֹד**, and besides **נוֹד** does not appear as a noun-form, it is better to take it as a noun from **נוֹד** II. meaning *a heap*, and **נוֹד** as denoting *cut off, copse, branches*, and so translate: (it is) *a heap of brush-wood &c.* — 2. *to move to and fro, to shake*, of a reed 1 KINGS 14, 15; usually *trans.* *to move up and down, to nod*, the **נוֹד** (see Ps. 44, 15; Job 16, 4), coinciding with **נוֹד** 2; hence omitting **נוֹד** as a gesture of mourning, and therefore *to lament, to pity*, with **נוֹד** of the person Job 2, 11; 42, 11; Is. 51, 19; JER. 16, 5 coupled with **נוֹד**; seldom *to deplore, to bemoan*, **נוֹד** JER. 22, 10; comp.

Syr. **ܢܐܕ** sorrow. Deriv. **נוֹד**, **נוֹד**, **נוֹד**, according to the Targ. **נוֹד** (LAMENT. 1, 8), *n.* **נוֹד**.

Hif. **נוֹד** (*inf. constr.* **נוֹד**, *fut.* **יִנוֹד**) *to cause to wander or hasten away*, **נוֹד** 2 KINGS 21, 8; *to scare away* Ps. 36, 12; *to shake*, **נוֹד** the head, as a sign of compassion JER. 18, 16; comp. **נוֹד**.

Hof. **נוֹד** (only *part.* **נוֹד**) see **נוֹד**.

Hithp. **נוֹד** see **נוֹד**.

The organic root **נוֹד** is also in **נוֹד**, **נוֹד**, Arab. **نَاد**, Syr. **ܢܐܕ**, Sanskrit *nud*, whose meanings may all be referred to that now given.

נוֹד II. (not used) *tr.* *to heap up, to accumulate*, a bank, a hill; Ar. **نَد** the same, whence **نَد** a hill. Deriv. **נוֹד** 1.

נוֹד III. (not used) *intr.* same as **נוֹד** *to be belly-shaped*, whence **נוֹד** 2.

נוֹד *Aram. intr.* same as Hebr. **נוֹד** I. DAN. 4, 11.

נוֹד (with *suff.* **נוֹד**) *m.* 1. (from **נוֹד** I.) *a wandering, a restless wandering about* Ps. 56, 9, like **נוֹד** LAMENT. 1, 8 after the Targ. (**נוֹד**), LXX, Vulg., *Rashi* (**נוֹד**). — 2. *n. p.* of a land (**נוֹד**) in the east of Asia, GEN. 4, 16. By *Nód* has been understood China; but perhaps the name is meant to denote simply *a wandering*, i. e. *a foreign land*, something like *Ἀλγῶν νεβίον* in Homer. According to others it is = *Lydia* in Asia Minor, where the city **נוֹד** is said to be *Iconium*.

נוֹד (*Noble viz. is Jah*) *n. p. m.* 1 CHR. 5, 19.

נוֹד (not used) *intr.* same as **נוֹד** II. (which see) *to collect, to gather together*. Deriv. **נוֹד** which see.

נוֹד I. (*inf.* **נוֹד**) *intr.* same as **נוֹד** I. (interchanging **נוֹד** and **נוֹד**) *prop. to rest, to lie down comfortably, hence to dwell, to abide, in tranquillity*; **נוֹד** HAB. 2, 5 *he abides not*, i. e. *he finds no rest or peace* (see **נוֹד** IV.). Deriv. **נוֹד**, **נוֹד**, the proper names **נוֹד** (*plur.* **נוֹד**), (*pl.* **נוֹד**).

נוה II. (Kal not used) *intr.* same as נאה II. *to be beautiful, lovely, pleasant, cheerful*, ident. with נאה, interchanging נ and י. Deriv. *adj.* נאה, *fem.* נאה.

Hif. הנה (fut. הנה) *prop. to make beautiful, to dress; metaph. to celebrate, to exult, to praise* Ex. 15, 2 (LXX δοξάζω, Vulg. glorificabo).

נוה (constr. נוה, *pl. constr.* נוה, from נוה I.) *f.* 1. *a dwelling, a home*, JOB 8, 6; *metaphor. pasture, a mead* ZEPH. 2, 6, coupled with כרית. — 2. *coll. dwellers, in a house* Ps. 68, 13 (Symm.).

נוה (constr. נוה, with suff. נוה, *plur.* נואה, *plur.* נואה, *plur.* נואה) *mas.* 1. (from נוה I.) *a dwelling, dwelling-place*, of Jerusalem Is. 27, 10; 33, 20; *habitation*, of the animals of the desert 34, 13; 35, 7; of the city of Babylon JER. 50, 45; *home*, of right, holiness, referring to Zion 31, 23; 50, 7; Ex. 15, 13; to David's holy tent 2 SAM. 15, 25; to the temple JER. 10, 25; Ps. 79, 7; generally Is. 32, 18; like בית Prov. 3, 33; 21, 20; 24, 15; JOB 5, 3 24. נוה JER. 49, 19 *habitation of the rock-fortress*, 49, 16 *pasture, couch of flocks* 2 SAM. 7, 8; Ez. 35, 5; 34, 14; Is. 65, 10, cogn. in sense נוה, *plur.* JER. 23, 3; of shepherds 33, 12, of wild beasts 25, 30. — 2. (from נוה II.) *adj. m.*, but only in *fem.* נוה *comely, beautiful, lovely* JER. 6, 2, coupled with מְעֻנָּה, where the LXX incorrectly read נוה.

נוה (inf. constr. נוה, *plur.* נוה, *fut.* נוה) *apoc.* (נוה) *to settle down comfortably, to rest*, hence 1. *intrans. to keep at rest or still* JOSH. 3, 13, *to encamp*, of men Is. 7, 2; *to lie down*, of animals Ex. 10, 14, 2 SAM. 21, 10, of inanimate things GEN. 8, 4, absol. NUM. 10, 36, with ב of Is. 7, 19 or על of a place GEN. 8, 4; *to descend, to settle down upon*, of the spirit, with על NUM. 11, 25; *to inhabit*, with על of the surface inhabited Is. 7, 2, comp. יושב (JER. 23, 8), הוֹשִׁיב על (Hos. 11, 11); *to dwell*, with ב of the surrounding space ESTH. 9, 22; Is. 7, 19; *to abide* PROV. 21, 16; ECCLES. 7, 9; *to enjoy rest* Is. 14, 7; JOB 3, 26, coupled

with שָׁקט; *to keep holiday*, i. e. not to work Ex. 23, 12; DEUT. 5, 14; *to rest*, in the grave JOB 3, 13; Is. 57, 2; *to have rest*, from enemies, with ל HAB. 3, 16 (comp. הַיְיָשׁ לְ), seldom with מן ESTH. 9, 22; *to wait quietly* DAN. 12, 13. — 2. *trans. to procure rest*, with ל of the person JOSH. 21, 42; 2 CHR. 14, 6; 15, 15; 20, 30; but נוה is better taken as a *Hif.* Deriv. נוה, מְנוּחָה, מְנוּחָה, נוה, and the proper names נוה, נוה, מְנוּחָה.

Ph. נוה (not used) *to be agreeable, pleasant; prop. to be contented, at rest; comp. Latin acquiescere.* Deriv. נוה.

Hif. I. הנה (1 p. הנה, *part.* הנה, *inf. constr.* הנה, *fut.* הנה, *ap.* הנה) *to set down*, with accus. of the person and ב or אל = על of the place Ez. 37, 1; 40, 2; *to let down, to let sink* יר Ez. 17, 11, opposite הרים; *to draw down*, with אל or ב of the person, הנה Ez. 44, 30, הנה 5, 13; *to bring down on a thing*, a blow Is. 30, 32; *to lead to rest* 63, 14, *to procure rest* JOSH. 1, 15, commonly with dative of the person 1 KINGS 5, 18, and מן from DEUT. 12, 10 or with מְסַקֵּב 2 CHR. 14, 6; *to give rest* Is. 28, 12; *metaphor. to quiet, to comfort* Prov. 29, 17; in the New Test. *καταναύω*. Derivat. הנה.

Hif. II. הנה (after the form of הנה, הנה, הנה, which may be referred to הנה; *part.* הנה, *inf. constr.* הנה, *ap.* הנה; *fut.* הנה, *ap.* הנה) 1. *to set down, to lay down*, with ב NUM. 17, 19, אל of the place JUDGES 6, 20; *to put down*, with לפני DEUT. 26, 4, אל GEN. 39, 16, 1 KINGS 8, 9; *to keep* Ex. 16, 24; הנה הנה *to put in its place*, a statue Is. 46, 7; *to set*, a table 2 CHR. 4, 8; *to restore*, with על of the place Is. 14, 1; Ez. 37, 14; *to get a place for*, with ב of the place 2 CHR. 1, 14, for which 1 KINGS 10, 26 has ב הנה; *to give up*, into (ב) NUM. 15, 34 or stronger 19, 9; *to cast down*, לְאָרֶץ to the earth Is. 28, 2, fig. Am. 5, 7, i. e. to tread with the feet; *to cast into*, the furnace Ez. 22, 20. — 2. *to leave in quiet*, with accus. JUDGES 16, 26 or dative of the person 2 KINGS

23, 18; to let, suffer, endure ESTH. 3, 8; to permit 2 SAM. 16, 11; followed by an infin. with לֵּ ECCLES. 5, 11; to leave or give over to Ps. 119, 121; to leave remaining Ex. 16, 23; LEV. 7, 15; to leave behind ECCLES. 2, 18; Is. 65, 15 you shall leave your names behind for a curse to the pious; with כֵּן to withdraw from ECCLES. 7, 18; to forsake 10, 4; to leave generally.

Hof. הִזְיָה (after the form הִזְקִים DAN. 7, 4, with - as in הִזְבֵּם and הִזָּה (part. מִזָּה) to be set down, placed ZECH. 5, 11; part. מִזָּה as a subst. something left behind, left vacant, an open space, a clear place EZEK. 41, 9 11, if we should not rather read מִזָּה there.

The organic root נָח (Ar. نَاح to set oneself down, to bow down, in order to rest, whence مَنَاح a couch; نَحَى, نَحَى to bend, to bow down) has the fundamental signification given, without being identical with נָח; comp. Sanskrit *naj*, Latin *nic-tare*, German *neig-en*. The Ar. نَاح planxit is connected with the organic root in נָחָה.

נָחָה Aram. intr. same as Hebrew נָחָה.

נָחָה (with suff. נִחָה) m. resting-place 2 CHR. 6, 41 = מְנוּחָה Ps. 132, 8 seq.

נָחָה m. rest, peace, quiet, release ESTH. 9, 16-18. For the proper name נָחָה see נָחָה.

נָחָה (rest, recreation) n. p. m. 1 CHR. 8, 2.

נָחָה (fut. נִחָה) intr. same as מוּחָה I., מוּחָה I., מוּחָה to be moved, to quake, Ps. 99, 1, of the earth; Arab. نَاح the same, Sanskrit *nat*.

נָחָה see נָחָה.

נָחָה I. (not used) tr. to point, assumed for נָחָה, if we not should adopt נָחָה for the stem; comp. נָחָה.

נָחָה II. (only part. m. נָחָה, pl. נָחָה) intr. to jest, to play the fool; to be senseless, foolish; hence נָחָה fools, Ps. 35, 15 fools i. e. the godless (Targ.) assemble

against me; comp. Arab. نَاح (Hariri p. 548). The ancient interpreters derive it from נָחָה. Others read נָחָה. But the explanation given is agreeable to the usus loquendi.

נָחָה (not used) Aram. intr. to fall off, to wither, of leaves; metaphor. to be decaying, flabby, disfigured, despised, like the Hebrew נָחָה I.; but the comparison of its organic root נָחָה with נָחָה to heap together, from which latter comes נָחָה (Talmudic) dung, suits the context better, in which stands the noun derived from נָחָה, conseq. it is = Hebrew נָחָה. Deriv. נָחָה, נָחָה.

נָחָה Aram. f. a dunghill EZR. 6, 11 (Syr. Saadia), dung; comp. 2 KINGS 10, 27.

נָחָה Aram. fem. the same DAN. 2, 5; 3, 29.

נָחָה (fut. נִחָה) intrans. to slumber, to fall asleep, a stronger expression of which is נָחָה, of keepers and watchmen NAH. 3, 18; Ps. 121, 3 4; neither to slumber nor sleep, i. e. to be vigorous Is. 5, 27; נָחָה לָנוּם 56, 10 to like to slumber, i. e. to love inactivity. Ar. نَام is to sleep, and وَسَن to slumber, so that the relation is one opposite to the Hebrew. For נָחָה Ps. 76, 6 see נָחָה. Deriv. נָחָה, נָחָה; on the contrary, the proper name נָחָה belongs to נָחָה.

נָחָה f. slumber, sleepiness, concrete a sleepy one PROV. 23, 21; Phenic. נָחָה the same.

נָחָה (in Kal only fut. נִחָה Ps. 72, 17 K'ri) intrans. 1. to sprout or grow after, to grow afresh; hence to increase, to extend, to spread, of men and animals; cognate in sense נָחָה (comp. נָחָה), as well as נָחָה — 2. Figuratively to endure, to continue, of a name Ps. 72, 17 K'ri as long as the sun exists (see verse 5), his name will endure. Targ., LXX and Vulg. have paraphrased, not reading נָחָה, נָחָה, נָחָה, and the proper names נָחָה, נָחָה; see also נָחָה.

Hif. נָחָה (fut. נִחָה) to spread, to extend, to increase, נָחָה Ps. 72, 17 K'tib

sembler) n. p. m. EZR. 8, 33; *fem.* NEH. 6, 14.

נוף I. (Kal unused) *intrans.* to move along, to rove, Targ. נוף *trans.* to sift, Syr. intr. נַפ to move, of the hand; Ar.

נָאִי (to move away, to betake oneself away); identical in its organic root with that in נוֹאֵה (to roam away), נוֹנֵב (to wag), נוֹנֵב (trans. to turn off, to bend), Aram. נוֹנֵב &c. Deriv. הִנְנוּבָה.

Pol. הִנְנוּבָה (fut. הִנְנוּבָה) to shake, נָה, as a gesture of beckoning Is. 10, 32.

Hif. הִנְנוּבָה (part. הִנְנוּבָה, inf. constr. הִנְנוּבָה, Aramaeising הִנְנוּבָה; fut. הִנְנוּבָה, apoc. הִנְנוּבָה) 1. to make move, hence to shake, נָה, to strike, with עַל upon Is. 11, 15; comp. 19, 16; metaph. to act against one Job 31, 21; without עַל, to draw near Is. 13, 2; to swing, to lift up, 10, 15, an iron tool, a sickle, a sword Ex. 20, 25; DEUT. 23, 26; Josh. 8, 31; with אֶל to move the hand towards a thing, i. e. to pass it over a thing 2 Kings 5, 11; to shake in a sieve Is. 30, 28, i. e. to disperse and drive about. — 2. Often in the sacrificial ritual, to wave to and fro, portions of the victims (Luther: *weben*), a gesture of presenting them Lev. 7, 30; thence applied to consecrated gifts and men, to dedicate Ex. 35, 22, Lev. 23, 11, NUM. 8, 11-20, often strengthened by the accus. הִנְנוּבָה Lev. 14, 12, like הִנְנוּבָה with which it is sometimes coupled. Deriv. הִנְנוּבָה.

Hof. הִנְנוּבָה to be waved to and fro Ex. 29, 27.

נוף II. (Kal unused, for נִסְחַי is an abridged Hif.) *intr.* to flow, to run (*Kimchi*), Arab. نَفَى (trans.) to pour, to pour out. Deriv. נִסְחַי.

Hif. הִנְנוּבָה (1 pers. נִסְחַי instead of הִנְנוּבָה; fut. הִנְנוּבָה) to cause to flow (abundantly), נוֹשֵׁם Ps. 68, 10; to moisten, to water, with flowing myrrh, to sprinkle Prov. 7, 17 (*Kimchi*).

נוף III. (not used) *intr.* to be elevated, arched, hill-shaped (Ar. نَاف to be prominent), whose organic root is also found

in נָאִי I, נָבִי II, נָסִי, Ar. نَبَا, as well as in extra-Semitic tongues. Deriv. נוף, and perhaps נָסִי and נָסִי.

נוף IV. (not used) *intr.* same as נוֹב I (which see) to sprout, to grow; comp. נוֹב. Phenic. נָב the same, hence נָבִי (Nab-Aburum, growth of corn) n. p. of a city in Mauritania; נִבָּה (Niba, growth) n. p. of a place in Numidia. Deriv. נוף (according to the LXX, Aq.), הִנְנוּבָה 2.

נוף V. (not used) *intr.* to turn, wind; to be encircled, enclosed, of a department; cognate in sense with נוֹבֵב, נָבִי, ident. in its organic root with נוֹבֵב, נָבִי, interchanging n with the gentle aspiration. Derivat. according to some נוֹבֵב, נָבִי.

נוֹבֵב m. elevation, height, from נוֹב III, hence נָבִי Ps. 48, 3 of beautiful height, parallel נוֹבֵב (*Reland, Schultens*); comp. the Arab. نَوْف the high point of the back. According to the LXX, Aq. and others branch, from נוֹב IV.; according to Ibn Saruk a circle, district, from נוֹב V. (comp. נָבִי, נָבִי); but these explanations are less appropriate.

נוץ (3 pl. נָצוּ) *intr.* 1. same as נָצַח (נָצַח) to glitter, to shine, to lighten, Ar.

נָצַח; metaphor. to bloom, to sprout, as in נָצַח, נָצַח, נָצַח, נָצַח; comp. Aram. נָצַח. Deriv. נָצַח according to some. — 2. same as נָצַח, נָצַח, נָצַח, to move forward quickly, to fly (see נָצַח), comp. נָצַח; to flee away, coupled with נָצַח LAMENT. 4, 15, this meaning being elsewhere also connected with signif. 1. But as the accent is on the last syllable in נָצַח, it is better to assume for it a stem נָצַח with similar sense. Derivat. נָצַח (נָצַח).

Hif. הִנְנוּבָה (only 3 pl. הִנְנוּבָה for הִנְנוּבָה, Targ. הִנְנוּבָה; fut. הִנְנוּבָה ECCLES. 12, 5 = הִנְנוּבָה according to the LXX, Vulg., Syr.) to put forth blossoms, to blossom, Song of Sol. 6, 11; 7, 12; ECCLES. 12, 5.

נוצה (and נִצָּה) *f.* 1. only poetical (after the form קִנְיָה, from נִיץ 2) *a wing, a pinion* JOB 39, 13, coupled with נִצְחָה; *the plumage* Ez. 17, 3 7, coupled with נִצְחָה and נִצְחָה; comp. Phenic. נִצְחָה feathers (Mass. 11). — 2. contracted from נִצְחָה (part. Nif. of נִצָּח, *alth*, in the crop Lev. 1, 16, prop. quod excernitur; comp. נִצְחָה, נִצְחָה).

נוק (Kal not used) *intr.* same as נָקַק (which see).

Hif. הִנִּיק (fut. הִנִּיק, with suff. הִנִּיקָה) *to suckle*, Ex. 2, 9, where הִנִּיקָה may also be read, with the cod. Samar.

נוֹר I. (not used) *intrans.* to shine, to lighten, to glitter, same as נִדָּר 1 (Phenic. the same, Kit. 22, 2), hence to burn, Ar. نَار (to shine, lighten); metaph. to bloom (see נִדָּר); Aram. נִר, נִר. Deriv. נִר, נִר, נִר, the proper names נִר (also in נִר, נִר, נִר).

נוֹר II. (Kal not used) *tr.* to plough, to cultivate the field; Phenic. נִר the same, hence מִנְעֵלִי (Nur-ali = Nur-beali, ploughed field of Baal) n. p. of a place in Byzacium. Deriv. נִר, נִר.

Hif. הִנִּיר (abridged הִנִּיר) *to furrow a field, to make arable*, Jer. 4, 3; Hos. 10, 12; comp. Ben-Sira 7, 3.

The organic root נִר appears to be connected with נִר belonging to מִנְעֵלִי, and with נִר belonging to מִנְעֵלִי, verbs נִר (נִר) elsewhere running into those in נִר. In Ar. the stem is نَار and نَال, whence נִר, and מִנְעֵלִי a weaver's beam, prop. jugum aratorium, Syr. نִר and نִר the same.

נוֹר *Aram. intr.* same as Hebr. נִר I. Derivative

נוֹר (def. נִרָא) *Aram. f. fire* DAN. 3, 6 11 15 17; 7, 9; comp. Ar. نَار (fire), נִר and נִר (light).

נוֹש (fut. הִנִּישׁ) *intr.* to be sick, to be ill, figurat. to suffer, of the soul Ps. 69, 21. The organic root נִש (comp. Syr.

נִש or נִש) lies also in נִש I., נִש, נִש. Is. 10, 18, Syr. نَش, Ar. نَش.

נוֹרָה (from נִרָה I. after the form מִנְחָה) *f. dwelling-place, hospice, for a prophetic school* 1 SAM. 19, 18 19 22 23; 20, 1. Such is the reading of the Vulg. and Arab.; but instead of it our text has the plur. נִרָה (LXX Naviwv) after the form מִנְחָה in the K'tib; in K'ri נִרָה. This prophet-habitation was at נִרָה, and the plur. may have been used on account of the different cells in it.

נוֹר (not used) *intr.* same as נִר (which see) *to cook, to boil*. Deriv. נִיר.

נוֹר I. (fut. הִנִּיר, apoc. הִנִּיר) *tr.* to moisten, to sprinkle, e. g. blood, with נִר 2 KINGS 9, 33 or נִר Lev. 6, 20 [27] upon; to sprinkle the juice of the grape, with נִר upon Is. 63, 3.

The organic root of this stem נִר is also found (according to Fürst, Concordance s. v.) in נִר (to be wet, fluid), whence נִיר (juice); comp. Ar. نَدَا to be wet, fluid, نَدَى to flow, نَدَى to flow out, to exude, نَدَى to be liquid, movable, Greek νόριος, Sanskrit nadi (river), German nat, nass &c.; on the contrary the Arab. نَر is not to be compared with it.

Hif. הִנִּיר (part. מִנִּיר, fut. הִנִּיר, apoc. הִנִּיר) *to sprinkle*, with accus. of the place NUM. 8, 7, but also with נִר of the object whereof Lev. 4, 6 and 14, 16, and with נִר of the person or thing Ex. 29, 21, Lev. 5, 9, with נִר of the thing 14, 51, אל-לִבְהֶם 16, 14, לִבְהֶם 16, 15, אֶל-פְּנֵי NUM. 19, 4, אֶת-פְּנֵי Lev. 4, 6, according to the way of sprinkling.

נוֹר II. (Kal not used) *intr.* same as נִיר (which see) *to go together*, Arab. وَزَى the same. Deriv. the proper name נִיר.

Hif. הִנִּיר (fut. הִנִּיר) *to collect*, Is. 52, 14 15 like as many were amazed at him — and therefore fled from him — will.

he now gather to himself many nations. The versions have thought sometimes of *expiating, purifying*, sometimes of *causing to exult* (after the Ar. *نَزَلَ*); but the explanation now given is the most suitable.

נָזִיד (*constr.* נָזִיר *m. prop.* anything cooked, hence *a mess*, GEN. 25, 29; 2 KINGS 4, 38. As to the form, it is usually taken as = נָזִיר Nif. of נָזַר; but it is better to assume the stem נָזַר.

נָזִיר (*constr.* נָזִיר; *pl.* נָזִירִים, with *suff.* נָזִירִי; from נָזַר I.) *m. prop.* one separated, then 1. *one consecrated*, especially by a vow, *a Nazarite*, NUM. 6, 13, AM. 2, 12, fully נָזִיר אֶל־הִים JUDGES 13, 5; 16, 17; נָזִיר נָזַר NUM. 6, 2 *the vow of the Nazarite*. — 2. *a chosen, elect one*, of Joseph GEN. 49, 26; DEUT. 33, 16; *a prince* LAMENT. 4, 7, with which has been identified נָזִיר in מְנוּחָה NAH. 3, 17. — 3. *the consecrated, unpruned, untouched vine*, which was so left in the sabbatical and jubilee-years LEV. 25, 5 11, because the Nazarite left his hair unshorn. The unpruned sycamore is called in modern Hebrew בְּרוּיֹלָה שֶׁמֶקְמָה Hence

Hif. הִנְזִיר (*denom.*) *to live like a Nazarite*, with כֵּן *to abstain from a thing* NUM. 6, 3; *to consecrate as a Nazarite*, with לֵ 6, 2 5 6.

נָזַל (*fut.* יִנְזַל, *pl.* יִנְזְלוּ) *intr.* 1. *to flow down, to run down, to stream down*, of water NUM. 24, 7; Ps. 147, 18; *to overflow*, with accus. of the thing: of tears JER. 9, 17, rain JOB 36, 28, like verbs of flowing elsewhere; figur. of the flowing of language DEUT. 32, 2, of the diffusion of fragrant odour SONG OF SOL. 4, 16. Part. plur. נִזְלִים as a noun, water PROV. 5, 15, Ps. 78, 16, *floods* EX. 15, 8, *brooks* SONG OF SOL. 4, 15, parall. with נָזַר and opposite to רִבְבָּה, rarely an adjective to מַיִם JER. 18, 14. נִזְלִי JUDGES 5, 5 belongs to נָזַל *to shake*. — 2. (not used) *to turn in, to descend or alight*; cognate in sense נָזַר; Arab. نَزَلَ the same. The passing of the one meaning into the other is as in הִנְזַר (see

הִנְזַר). Deriv. מְנוּחָה. — The organic root נָזַל lies also in נָזַל I. which see.

Hif. הִנְזִיל *to cause to flow* IS. 48, 21. הִנְזִיל LAMENT. 1, 8 belongs to the stem נָזַל.

נָזַלִים see נָזַל.

נָזַם (not used) *trans.* *to enclose round about*, of a ring, comp. נָזַם, Aram. נָזַם, נָזַם, Arab. نَزَمَ. Derivative

נָזַם (with *suff.* נָזַמָה, *pl.* נָזַמִים, *constr.* נָזַמִי) *m. prop.* a ring, an ornament for the nose and ear GEN. 24, 47; IS. 3, 25; PROV. 11, 22; Syr. نَزَمَ a nose-ring, Arab. نَزَام a rope attached to a ring that is put through a camel's nose.

נָזַק (not used) *intr. prop.* *to be lessened*, therefore *to be injured, hurt*, cognate in sense with *tr.* נָזַקָה (which see), in its organic root נָזַק = Arab. نَزَّ (to be thin, lean), נָזַק. Deriv. נָזַק.

נָזַק (*part.* נָזַק = נָזַק) *Aram. intr.* *to suffer loss* DAN. 6, 3.

Af. הִנְזִיק (*part.* מִהִנְזִיק, *constr. fem.* מִהִנְזִיקָה; *inf. constr.* הִנְזִיקָה; *fut.* יִהְיוּקָה) *to bring loss upon, to inflict loss, to damage*, EZR. 4, 13 15 22.

נָזַק *m. loss, damage* ESTH. 7, 4.

נָזַר I. (Kal unused) *tr.* *to separate, to select, to choose*, identical in its organic root נָזַר with that in נָזַר I.; metaphor. a) *to dedicate*, i. e. to select out of a mass; Phenic. נָזַר the same. b) *to abstain, to debar*, verbs with this idea at their basis being so used elsewhere. Arab. نَزَرَ to consecrate, and also = נָזַר to vow; Syr. نَزَرَ to keep from, abstain from, food. Deriv. נָזִיר and according to some מְנוּחָה.

Nif. נָזַר (*inf. constr.* הִנְזִיר, *fut.* יִנְזִיר) *to keep back from, to abstain from*, e. g. food, hence *to fast*, absol. ZECH. 7, 3 (where הִנְזִיר is an adverbial infin.) *abstaining from food*, = צָוִם 7, 5; followed by מִן *to refrain from* LEV. 22, 2; *to separate from, to fall away from*, מִתְּחִילָה

from following God Ez. 14, 7; to devote oneself, with ל of the thing, Hos. 9, 10 and they devoted themselves to idolatry.

Hif. נִזְיֵר (*inf. constr. נִזְיֵר, fut. נִזְיֵר*) to refrain or detain from, with accus. of the object and מִן from a thing Lev. 15, 31, where the LXX, Vulg. and Syr. with the cod. Sam. have taken נִזְיֵר as = נִזְיֵר, after the Arab. نذر IV. to warn; to admonish against, after the Arab. نذر; to consecrate, with ל of the person NUM. 6, 12. See נָזַר.

נָזַר II. (not used) *tr.* to surround, to enclose, to encircle, identical in its organic root נִזְר with that in נָזַר II., נִזְרָה II., נָזַר II. Deriv. נָזַר and according to some מִנְזָר.

נָזַר III. (not used) *tr.* same as מִנְזָר II. (which see) to bring together, to heap together, deriv. מִנְזָר.

נִזְר (with *suff. נִזְרִי, נִזְרָה*) *m.* 1. (from נָזַר I.) consecration, of a priest Lev. 21, 12; the consecration of a Nazarite NUM. 6, 4 5; נִזְרִי verse 9. the head of a Nazarite, i. e. the (unshorn) consecrated head, for which נִזְר also stands alone 6, 19; metaphor. *fem.* the unshorn hair JER. 7, 29. — 2. (from נָזַר II.) same as נָזַר a chaplet, crown, e. g. of a king 2 SAM. 1, 10; prop. a golden circle 2 KINGS 11, 12; a diadem, of the priest, fully נִזְרִי Ex. 29, 6, of צִיץ; ornament, decoration, נִזְרִי ZECH. 9, 16 precious stones.

נָחַ (from נָח = נָחַם, *conseq. consolation* GEN. 5, 29; but we may read here with the LXX נִחַם for נָחַם, and the sense would be *rest*) *n. p.* of the patriarch saved at the flood GEN. ch. 5-10; 1 CHR. 1, 4; 9, 2; an ideal model of uprightness Ez. 14, 14 20, after GEN. 6, 9; נָחִי Is. 54, 9 the flood.

נָחַ (not used) *intr.* same as נָחַם prop. to breathe out, to groan aloud, to *mort*, Arab. نَحَب the same; transferred to the expression of strong sensuous feelings, as repentance, consolation. Derivative

נָחֵי (usually from נָחַה *protector*, but better from נָחַב contracted from נִחְבֵּיהַ, *Jah is consolation*) *n. p. m.* NUM. 13, 14.

נָחַ according to the Sam. cod. Ex. 14, 25 = נָחַ.

נָחַ (only *perf.* and *imper.*) *tr.* to guide, to lead, with accus. Ex. 32, 34, Is. 58, 11, with ב of the place to GEN. 24, 27, Ps. 27, 11, with עַד as far as 60, 11; cognate in sense נָחַה, נָחַל. The organic root is נָחַה, Ar. نَحَّج, نَحَّج to drive.

Hif. נִחַה (*inf. constr. נִחַה, fut. נִחַה*) to lead, to guide, with accus. or ב of the place Ex. 13, 21, GEN. 24, 48, with מִן whence NUM. 23, 7; of time JOB 31, 18; with לִפְנֵי to lead before one PROV. 18, 16, with אֶחָד־לִפְנֵי the same 1 SAM. 22, 4, with אֶל to Ps. 107, 30; to bring to, with ב 1 KINGS 10, 26; to lead away, to carry captive, to exile 2 KINGS 18, 11, JOB 12, 23, with עַל at, beside, with 38, 32.

נָחִים (after the form רַחֲמִים; *comforter*) *n. p.* NAH. 1, 1; Phenic. נָחִים; comp. נָחִי *n. p.*

נָחִים (only *pl. נָחִים*, in some mss. נָחִים) *m.* consolation, i. e. prosperity, compensation Is. 57, 18, compassion Hos. 11, 8.

נָחִים (*comfort*) *n. p. m.* NEH. 7, 7; elsewhere where רַחֲמִים stands instead, which see.

נָחִיר (*piercer, slayer*; from נָחַר) 1. *n. p.* of a post-diluvian patriarch, son of נָחִיר and grandfather of Abraham GEN. 11, 22, then the name of a race, still preserved in the local name נָחִיר in the district Sarāg (Assem. B. O. II. p. 322. 338). — 2. *n. p.* of a brother of Abraham GEN. 11, 26 27, and of a race, which settled in the city נָחִיר GEN. 27, 43; 29, 4. On this account the city was termed נָחִיר 24, 10, where the Nahorite gods were worshipped Josh. 24, 2. As in the case of Ishmael and Jacob, twelve sons and as many tribes are assigned to him GEN. 22, 20 seq.

which latter are to be looked for in the Euphrates-districts.

נְחֹשֶׁת (from נָחַשׁ II.) *adj. m.*, נְחֹשֶׁת *f. brazen, made of copper*, of קֶשֶׁת 2 SAM. 22, 35; JOB 20, 24; fig. of בָּשָׂר JOB 6, 12. Elsewhere the fem. is used in the sense of נְחֹשֶׁת Is. 45, 2; 48, 4; MIC. 4, 13; JOB 40, 18.

נְחֹשֶׁת see נְחֹשֶׁת.

נְחִיּוֹת *f. pl.* name of a music-choir, having their principal seat in a city of the same or similar name, Ps. 5, 1; to be identified, perhaps, with נְחִיּוֹת 1 CHR. 6, 43, JOSH. 21, 15. These inscriptions denote neither a sort of air, nor an instrument of music, but music-bands stationed in certain places.

נְחִיר (only dual נְחִירִים, from נָחַר *m.* a hole, nostril, Syr. نَسَمَا the nose, nostril; hence dual nostrils JOB 41, 2.

נָחַל I. (*inf. constr.* נָחַל, *fut.* יִנְחַל) *tr.* 1. to take, to take into possession, to seize, to get, as a possession, property, cogn. in sense with נָחַשׁ, אָחַז Ex. 23, 30, ZECH. 2, 16, strengthened by the addition of נָחַלָה NUM. 18, 23 24; to take possession of men, i. e. to make slaves ZEPH. 2, 9; to have for one's own, אָחַז PROV. 14, 18, רִיחַ 11, 29, קִיב 28, 10, כְּבֹד 3, 35, שָׁקַר JER. 16, 19, to take for one's own, a people EX. 34, 9, without the accusat. JOSH. 16, 4, with נָחַל of the place NUM. 18, 20; DEUT. 19, 14; Ps. 82, 8. — 2. to inherit, with נָחַל of the place JUDGES 11, 2. — 3. with the sense of Pihel or Hif. to give to be possessed NUM. 34, 17; JOSH. 19, 49. Deriv. נְחִילָה, נְחִילָה, נְחִיל in the proper name נְחִילָה.

Pih. נָחַל (*inf. constr.* נָחַל) to give into possession, with two accusatives NUM. 34, 29; JOSH. 14, 1; or with נָחַל of the person 19, 51.

Hif. הִנְחִיל (*part.* מְנַחֵל, *inf. constr.* הִנְחִיל, *fut.* יִנְחִיל) to give to be possessed, with a double accus. 1 SAM. 2, 8, ZECH. 8, 12, particularly of the distribution of Canaan DEUT. 1, 38; 3, 28; sometimes without an accusat. of the thing 32, 8 (on the contrary in PROV.

8, 21 נָחַל is = (וְיִשְׁתָּה), or simply with an accus. of the thing Is. 49, 8; to cause to inherit, with a double accusat. PROV. 8, 22, or with dative of the person 1 CHR. 28, 8; to distribute an inheritance DEUT. 21, 16.

Hof. הִנְחִיל to come into possession (by compulsion), to have allotted, with accus. of the thing and נָחַל of the person JOB 7, 3.

Hithp. הִתְנַחֵל (*fut.* יִתְנַחֵל) to possess oneself of, to receive as possession, followed by an accus. Is. 14, 2, with dat. of the person for LEV. 25, 46.

To put the stem along with נָחַל and assume to draw as the fundamental signification must be rejected, because a) נָחַל itself has not this fundamental meaning, b) even in נָחַשׁ these ideas are not united, and c) the one idea cannot well be derived from the other. It is true that the cod. Sam. (GEN. 33, 14; 47, 17; EX. 15, 13) has interchanged the two; but it is better to suppose that the organic root is נָחַל, meaning to lay firm hold of, to seize, proceeding from the idea of attaching, binding, as in נָחַק; the same root being in נָחַל (נָחַל) also.

נָחַל II. (not used) *intr.* same as נָחַל to walk along, to flow along, to pour forth; deriv. נָחַל 1. Conseq. ident. in its organic root with נָחַר. Metaphor. to be copious, to give copiously, to present, AR. נָחַל.

נָחַל III. (unused and doubtful) *tr.* same as נָחַל (נָחַל) to break through, to split, comp. Syr. نَاقَضَ qāḡayṣ. Derivat. נָחַל 2.

נָחַל (with a of motion נְחִילָה, once poet. without the idea of motion Ps. 124, 4, once נְחִילָה EZEK. 47, 19; dual נְחִילִים Ez. 47, 9 for נְחִילִים, *pl.* נְחִילִים, *constr.* נְחִילִי, with suff. נְחִילִי *m.* 1. (from נָחַל II.) generally a river, a brook, ECCLES. 1, 7, of a torrent, which dries up in summer JOB 6, 15, whose banks are shaded with willows 40, 22, which flows into the sea Ez. 47, 5, whose water is drunk 1 KINGS 17, 5, and which promotes

grieve for, with עַל of the thing JER. 8, 6; JO. 2, 13; *to repent*, with לָא of the evil 2 SAM. 24, 16, with כֵּן of the thing *for*, *on account of* a thing JUDGES 2, 18; *to feel repentance* i. e. (comp. the English *to rue*) *to be vexed*, *to be heartily grieved* JOB 42, 6, PS. 110, 4, with קִי in the apodosis GEN. 6, 6 7; 1 SAM. 15, 11; reflex. *to console oneself*, prop. *respirare*, *to respire*, *to take breath again*, with עַל *to be calmed*, *to become softer*, *to lay aside grief* 2 SAM. 13, 39; IS. 57, 6; GEN. 38, 12; PS. 77, 3; גִּי אֶחָדִי *to comfort oneself for the loss of one*, *to be calmed about* GEN. 24, 67; *to procure comfort*, *pacification*, *appeasement*, hence *to avenge oneself*, *to take vengeance*, which is conceived of as a satisfying of the feeling of revenge, with כֵּן of or from one IS. 1, 24, comp. ulcisci ab aliquo, se vindicare. גִּי אֶחָדִי EZEK. 31, 16 we should read גִּי אֶחָדִי, as in 24, 23.

Pih. נָחַם (part. מְנַחֵם, inf. constr. נֶחֱם, fut. יִנְחֵם) *to console*, *to express condolence*, with accusat. of the person RUTH 2, 13; IS. 40, 1; JOB 2, 11; with כֵּן GEN. 5, 29 and עַל of the thing or person concerning IS. 22, 4; 1 CHR. 19, 2; מְנַחֵם *a comforter* ECCLES. 4, 1; *to manifest compassion*, *to have pity upon*, with accus. IS. 12, 1; 49, 13; hence *to interest oneself in*, *to assist* JER. 31, 13.

Puh. נָחַם (part. נֶחֱם = מָנַח, like מְנַחֵם in the same place from נָחַם; fut. יִנְחֵם) *to be comforted* IS. 54, 11; 66, 13.

Hithp. הִתְנַחֵם (once הִתְנַחֵם Ez. 5, 13, 1 p. הִתְנַחֵמְתִּי; fut. יִתְנַחֵם) *to be sorry for*, *to feel compassion for*, with עַל DEUT. 32, 36; *to repent* NUM. 23, 19; *to console oneself* GEN. 37, 35; *to breathe strongly*, for revenge, with לְ of the person GEN. 27, 42, like לְ נָקָם.

נָחַם (consolation, satisfaction) n. p. m. 1 CHR. 4, 19.

נָחַם m. repentance, compassion Hos. 13, 14.

נְחֻמָּה f. consolation, appeasing JOB 6, 10; PS. 119, 50.

נְחֻמָּה (Jah is Consolation) n. p. m. NEH. 1, 1, surnamed תְּרַחֵם 8, 9; elsewhere in EZR. 2, 2; NEH. 3, 16.

נֶחֱמִי (one rich in comfort) n. p. m. NEH. 7, 7.

נָחַן (in pause נָחַנִּי; a pronominal stem) instead of נֶחֱמִי (which see) only in GEN. 42, 11; EX. 16, 7 8; NUM. 32, 32; 2 SAM. 17, 12; LAMENT. 3, 42; AR. نَحْنُ.

נָחַם (not used) intr. same as נָחַשׁ I. (which see), *to give oracles*, whence נָחַם in the proper name שִׁינְיָהם.

נָחַם m. an oracle, see שִׁינְיָהם.

נָחַץ (part. pass. נֶחֱוֶץ) tr. same as נָחַץ *to press*, *to urge on*; נָחֹוֶץ 1 SAM. 21, 9 urged, pressed, hasty; comp. AR. نَحَس, نَحَز, نَحَض.

נָחַר I. (not used) tr. *to bore through*, *to push through*, *to pierce*, ident. with נָקַר; comp. AR. نَحَرَ *to be bored*, *pierced*, *hollowed*. Deriv. נָחִיר, and the proper name נָחֹור. The organic root נָחַר lies also in נָחַר II., נָחַר, נָחַר, נָחַר.

נָחַר II. (not used) intr. *to snort*, of the horse, *to breathe hard through the nose*, Arab. نَحَرَ the same, Syr. نَسَم *to snort*, *to expel the breath strongly*. The organic root נָחַר is connected with נָחַר, נָחַר, as the Aram. נָחַר also shewa. Deriv. נָחֹר, נָחֹר, and the proper name נָחֹר, נָחֹר.

נָחַר (from נָחַר II.) m. a snorting, of the horse JOB 39, 20.

נָחֹר (constr. נָחֹר, from נָחַר II.) f. the same JER. 8, 16.

נָחֹר and נָחֹר (a snorer, from נָחַר II.) n. p. m. 2 SAM. 23, 27; 1 CHR. 11, 37.

נָחַשׁ I. (Kal unused) intr. same as נָחַשׁ and נָחַשׁ (which see) *to utter a low sound*, *to murmur*, *to whisper*, *to hiss*, of serpents, hence נָחַשׁ (see Fürst, Conc. s. v.). Metaphor. *to whisper*, *to mutter magical formulas*, *to practise enchantment*, *to utter oracles*, Syr. نَسَم (to whisper, to mutter, to practise enchantment). There is the same metaphor. application

in שָׁחַד, אֶשְׁחַד, כְּשָׁחַד II., הִשְׁחָה and
אֶשְׁחָה. Derivat. נִשְׁחַח, and the proper
name נִשְׁחָן.

Pih שָׁחַח (*part.* מִשְׁחַח, *inf. constr.* שְׁחַח, *fut.* יִשְׁחַח) *to whisper*, hence *to divine*, *to give oracles*, by a cup GEN. 44, 5 15, coupled with עִזָּן LEV. 19, 26, קָסַם 2 KINGS 17, 17, הָשָׁח 2 CHR. 33, 6; *to look upon as a prognostic* 1 KINGS 20, 33 (Vulg.), *to divine*, like *divinare* and *augurari* GEN. 30, 27, and בָּ by 44, 5.

The fundamental signification of the stem is sufficiently attested by the use of it in Pihel with the same latitude as פקק, פקק, by its identity with פקק and Syr. نسم, as well as by the connection of the organic root (פקק) with that of פקק; especially as in other instances to give oracles and to practise enchantment is explained by murmuring and whispering (Is. 8, 19; 29, 4). But it may be still doubted whether the noun פקק (serpent) has been derived from it, though the Arab. لَوَاحِس (serpents) points to a connection with פקק. The Arab. نهش, فحس to pierce, or its assimilation to the organic root in פקק meaning to move, to creep, so that פקק would be explained like פקק, פקק, Lat. serpens &c. is not at all unsuitable for the derivation of the noun.

נחש II. (not used) *intr.* to be hard, firm, metaphor. of metals, Arab. خَسَّ the same; ident. in its organic root נחש with that in קש-ה, קש-ה &c. Deriv. נחש, נחש, נחש, נחש, and the proper names נחש, נחש 3.

נָחַשׁ III. (not used) *intr.* to be dirty, unclean, hateful, of adultery, Arab. **نَحَسَّ** or **نَحَسَ** the same. Deriv. according to some **נָחַשׁ** 2. (which see).

נָחֵשׁ *Aram. intr.* same as Hebr. נָחֵשׁ II.
Deriv. נָחֵשׁ.

נֶחֱשׁ (pl. נְחָשִׁים, from נָחַשׁ I.) *m.*
an omen, incantation, augury, parallel
 נֶחֱשׁ Num. 23, 23; 24, 1; Syr. نَحْشَا.

נָחַשׁ (constr. נָחָשׁ, plur. נָחָשִׁים, see

נָחָשׁ I.) *m.* 1. *a serpent*, GEN. 3, 2 4 13, named perhaps from hissing JER. 46, 22, the stem having an assonance with נָחַשׁ ECCLES. 10, 11; coupled with שֶׁקֶר and צָרָר DEUT. 8, 15; IS. 14, 29. It is represented as wise and sly GEN. 3, 1; 49, 17; its bite NUM. 21, 17 like its poison (חֲמָה) PS. 58, 8 is deadly. Then *a sea-serpent*, to which בָּרִיחַ *swift* and עֲקָלָהוֹן *rolled* are applied IS. 27, 1, i. e. *a water-monster*, such also symbolising great powers elsewhere (DAN. 7, 3; APOC. 3, 1); *artificial serpents made of brass* NUM. 21, 9. — 2. The constellation of the *northern dragon* JOB 26, 13; called also לִירֵיתָא.

(which see) 3, 8, Ar. حَبِيبٌ. — 3 (from חֶבֶן II.; *brass-place*) *n. p.* of a city otherwise unknown 1 CHR. 4, 12. — 4. (*oracle-giver*; from חֶבֶן I.) *n. p. m.* 1 SAM. 11, 1; 2 SAM. 17, 25 27.

נְחָשׁ (def. נְחָשָׁה) *Aram. masc. brass, copper* DAN. 2, 32; 7, 19; coupled with פְּרוֹזֶל 4, 20, אֵשׁ 5, 4 and חֶסֶק 2, 45.

נְחָשׁוֹן (oracle-giver, from נָחַשׁ I.) n.
p. m. Ex. 6, 24.

נָחֶשֶׁת (with *suffix* נֶחֱשֶׁת, נֶחֱשֶׁתָּהּ, נֶחֱשֶׁתְּךָ, נֶחֱשֶׁתְּךָ; from נֶחֱשֶׁת, נֶחֱשֶׁת; *dual* נֶחֱשֶׁתִּים; from נֶחֱשֶׁת II.) *f.* (Ez. 1, 7 and DAN. 10, 6 קָלָל is not an *adject.* but a *subst.*, *conseq.* נֶחֱשֶׁת is *fem.* here also; on the contrary it appears as *masc.* along with מְלִיכָה [which see] 1 KINGS 7, 45, מְצִיבָה EZR. 8, 27 &c.) 1. *brass*, χαλκός, *copper*, a metal used for vessels, parts of a building, arms &c. Ez. 26, 11; 27, 2; 36, 18, coupled with בָּרָזָל GEN. 4, 22, זָהָב 2 SAM. 8, 10, בָּרָזָל Ez. 22, 18, קֶסֶת 22, 20 as a firm, hard metal JER. 1, 18; 15, 20; Ps. 107, 16. Compared with gold and silver an ignoble metal, hence *figur.* ignoble JER. 6, 28. *Metaph.* a *fetter* LAMENT. 3, 7, commonly *dual* JUDGES 16, 21; 2 SAM. 3, 34; 2 KINGS 25, 7; JER. 39, 7; 52, 11, *prop.* a double *fetter*, consisting of two halves. — 2. properly the firm, hence as in נֶחֱשֶׁת (which see) the *basis*, *ground*, *support*, *lower part*, of the bottom of a kettle standing on the fire Ez. 24, 11; *figurat.* the *female pudenda*, conceived of as the

lower part, *the base*; comp. נחש (from נחש) pudenda, and נחש basis, support; hence נחש 16, 36 *thy shame was poured out*, i. e. whoredom was much practised; ident. with נחש 16, 15; 23, 8. It is therefore unnecessary to read נחש (thine impurity) from נחש III. and after the Arabic, for נחש.

נחש (basis, ground, support; see נחש 2) n. p. f. 2 KINGS 24, 8.

נחש (formed from נחש 1, brass-image) n. p. of the brazen serpent made by Moses and afterwards superstitiously worshipped 2 KINGS 18, 4.

נחש (fut. נחש, but also נחש, נחש, Nun being first assimilated to Cheth and then - being lengthened into -; once נחש Prov. 17, 10 according to the Masora, because the accent is on - at the commencement; 3 plur. in pause נחש from נחש Job 21, 13, derived, according to the punctuators, from נחש) intr. to come down, with accus. whither Job 21, 13, to lie down (see נחש) prop. to bow oneself down; comp. Arab. نكس to lie deep down, as an ambushade 2 KINGS 6, 8 (to be read for נחש); to sink down, with על upon one, Ps. 38, 3 and thy (punishing) hand sinks down upon me; then to come down upon with hostile intent JER. 21, 13, where נחש is sometimes used; figur. to press upon, to make an impression, with ב of the person Prov. 17, 10 (which is referred to נחש to seize, lay hold of) a reproof enters into. Deriv. נחש 1, נחש.

Nif. נחש (3 pl. נחשו) to sink or press into a thing, with ב Ps. 38, 3.

Pih. נחש (3 fem. נחשה, imper. נחש) to bend, to press down, a bow, i. e. to stretch it 2 SAM. 22, 35, Ps. 18, 35, cognate in sense נחש; to water down or level, גדות (the ridges, beds, from גר = גרה I. which see) Ps. 65, 11.

Hif. נחש (imper. נחש) to lead down, to cause to come down, Jo. 4, 11; comp. נחש 4, 2.

The trans. signification of the stem still lies in the Ar. نَحَت (to stretch, in fight; to make crouch down, a woman, in cohabitation), نَكَس (to bend down, to stretch down); the organic root נחש, in which the fundamental meaning lies, may also exist perhaps in נחש, נחש.

נחש (only pl. נחשים for נחשים, but without being on that account the Nif. of נחש; comp. נחשים interchanged with נחשים) adj. masc. descending, in order to conceal oneself or lie in ambush 2 KINGS 6, 9.

נחש 1. (from נחש) a descent, Is. 30, 30 the coming down of his arm, i. e. his descending strokes; a going down, נחש into the dust, i. e. into the grave Job 17, 16; a setting down, i. e. what is set down (upon the table) 36, 16. — 2. (lowness) n. p. m. 1 CHR. 6, 11, for which 6, 19 נחש and 1 SAM. 1, 1 נחש of similar meaning are put. — 3. (from נחש) f. rest Is. 30, 15; ease, inactivity, repose ECCLES. 4, 6; 6, 5; Phenice. נחש rest (Kit. 2, 2).

נחש (part. נחש = נחש) Aram. intr. same as Hebr. נחש to come down DAN. 4, 10 20; Syr. نَحَس the same, fut. נחש, as if from נחש, נחש.

As. נחש and נחש (fut. נחש, imper. נחש, part. נחש) to bring down, to lead down EZR. 5, 15, to deposit, lay up 6, 1 5; Syr. نَحَس the same.

Hof. (after the Hebrew manner) נחש to be deposed DAN. 5, 20.

נחש (3 pl. נחשו, and נחשו Ps. 73, 2 K'ri; part. נחש, נחש, part. pass. fem. plur. נחשו Is. 3, 16 K'ri; inf. constr. נחש; fut. נחש, apoc. נחש, tr. prop. to stretch, to extend, to spread, to bend, cogn. in sense with נחש, נחש, &c., hence 1. to stretch out, נחש with ב of what one has in the hand JOSH. 8, 26, and sometimes without נחש 8, 18; with על over a thing Ex. 8, 2; of God to punish, or to attack and strike Is. 5, 25; 9, 11; 10, 4; 23, 11, for which נחש (11, 15; 19, 16) and נחש (1, 25) are also used;

with **על** against one ZEPH. 1, 4; with **אֶל** against one, i. e. to oppose one JOB 15, 25; **לְ** **נִדְרֹן** to stretch out the neck, i. e. as a sign of pride Is. 3, 16, **לְ** **קוֹרְעַל** to stretch a measuring line, i. e. to put it on a thing Is. 44, 13; JOB 38, 5; LAMENT. 2, 8; to elongate, of **עַל** Ps. 102, 12. — 2. to spread out, to expand, a tent GEN. 12, 8, the heavens Is. 40, 22, **וְנִסְיָהֶם** (sing. like 22, 11) Is. 42, 5 and he stretches them out; figurat. **עַל** **רִגְלֵהוּ** to spread out evil against one, i. e. to expand it like a net, to devise Ps. 21, 12; omitting the object 1 CHR. 21, 10; for which 2 SAM. 24, 12 has **נָכַל**, which in LAMENT. 3, 28 is likewise construed with **עַל**. — 3. to bow down, to incline sideways, to sink, with accus. **שָׁכַם** GEN. 49, 16, **לִב** Ps. 119, 112, **שָׁמַיִם** 18, 10 (of God), **קִיר** (to fall in) 72, 4; **רִגְלֵי** to fall 73, 2 (where **נָכַד** should be read); omitting the accus.-object **רִגְלֵי** 17, 11. Here belongs also the passage in JOB 15, 29 he does not bow their possession to the earth, i. e. he does not enlarge it to superabundance (see **מִנְכָּה**). Still farther, to turn to, to conduct or lead to, i. e. to bestow, with accus. of the object GEN. 39, 21; Is. 66, 12. — 4. intr. to decline, of the day, i. e. to become late JUDGES 19, 8; to stretch forwards, of a shadow 2 KINGS 20, 10; to incline, to turn, NUM. 20, 17; 2 SAM. 2, 19; with **אֶל** to turn to one GEN. 38, 16; with **עַד** 38, 1; with **מִן** or **מֵעַם** to turn away from one Ps. 44, 19; JOB 31, 7; with **אַחֲרַי** prop. to turn after one, i. e. to attach oneself to his party, to follow EX. 23, 2; JUDGES 9, 3; to be devoted to 1 SAM. 8, 3; to go away, to depart 14, 7. Deriv. **מָשָׂה**, **מָשָׂה**.

Nif. **נִשָּׂה** (3 **נִשָּׂה** *pl.* **נִשָּׂה**; *fut.* **יִנְשָׂה**) to be stretched along, of **מִזְקֵלִים** NUM. 24, 6, **עַלְלֵי** JER. 6, 4; to be stretched forth, put along, of **קוֹ**, with **עַל** ZECH. 1, 16.

Hif. **הִנְשָׂה** (*part.* **מִשָּׂה**, *pl.* **מִשָּׂה**, *constr.* **מִשָּׂה**; *inf.* *constr.* **הִנְשָׂה**; *imp.* **הִנְשָׂה**, *apoc.* **הִנְשָׂה**; *fut.* **יִנְשָׂה**, *apoc.* **יִנְשָׂה**) 1. stronger than **Kal**, to reach or stretch out, the hand, to punish Is. 31, 3; to spread out, **שָׁקַע**

2 SAM. 21, 10, **אֶהֱלֶה** 16, 22; to bow down, **שָׁמַיִם** Ps. 144, 5, to reach, **בָּד** GEN. 24, 14; to incline, **אֶזְנִי**, i. e. to obey JER. 7, 24, usually with **לְ** of the person Ps. 17, 6; PROV. 4, 20; to bend sideways, to turn aside, to lead aside, 2 SAM. 3, 27; to conduct, to lead NUM. 22, 23; to turn away, from the right path, hence to mislead JOB 36, 18; to turn away, from a suppliant Ps. 27, 9; to thrust away, to drive away, avert JER. 5, 25. Here belong also the expressions **הִלַּךְ לִבְּ** to lead one's heart (in a good sense) 2 SAM. 19, 15, with **עַל** PROV. 21, 1, **אֶל** Ps. 119, 37 or **לְ** to a thing 141, 4, with **אֶחָרַי** to lead the mind to follow 1 KINGS 11, 2; in a bad sense, to lead or turn away, from the right path Is. 44, 20; PROV. 7, 21; **הִפְּסָה חֶסֶד עֲלֵי** to turn favour to one EZR. 7, 28; **הִפְּסָה מִשְׁפָּט** to bend the right 1 SAM. 8, 3, for which is also used **הִפְּסָה מִשְׁפָּט** PROV. 17, 23 or **הִפְּסָה** AM. 2, 7, and absol. EX. 23, 2. **הִפְּסָה** **מִן** to push away, **מִדִּין** from judgment (right) Is. 10, 2; absol. AM. 5, 12, **מִדֶּרֶךְ** from the (usual) way JOB 24, 4; to push aside, drive away Is. 29, 21. — 2. intr. to turn aside, to swerve, JOB 23, 11, commonly with **מִן** of a thing Is. 30, 11; to walk along, Ps. 125, 5 who walk along their crooked ways.

Hof. (not used) **הִנְשָׂה**, only *part.* **מִשָּׂה**, **מִשָּׂה** as nouns; *fut.* **יִנְשָׂה** only in the proper name **יִנְשָׂה**, **יִנְשָׂה**, if this be not from **יִנְשָׂה** = **יִנְשָׂה**.

As to the organic root **נִשָּׂה**, it is also in **נִשָּׂה** I. (belonging to **מִשָּׂה** = **מִנְשָׂה** Ez. 9, 9 and **מִנְשָׂה** Is. 58, 9), **מִנְשָׂה**, **מִנְשָׂה**, Arab. **نَطَطَ**, **نَطَطَ**, **نَطَطَ** &c.

נִשְׂיָל (*pl. constr.* **נִשְׂיָלִי**, lengthened out of **נִשְׂיָל**; from **נִשְׂיָל**) *adj. masc. prop. bearing*, hence *laden*, with accus. **עֲטָף** ZEPH. 1, 11.

נִשְׂיָע (only *pl.* **נִשְׂיָעִים**) *m. prop. anything planted*, hence a *plant* Ps. 144, 12.

נִשְׂיָה (only *pl.* **נִשְׂיָהוֹת**) *f. prop. a little drop*, hence a *pendant*, so called from its form JUDGES 8, 26; Is. 3, 19; comp. *σταλάγμα* ear-drop, from *στα-*

λάζω to drop; Arab. نَطْفَة a pearl and ear-drop.

נְתִישָׁה (pl. נְתִישׁוֹת) *f. tendril, twig* Is. 18, 5; see נָטַח I.

נָטַח (part. נֹטֵחַ, fut. יִנָּח) *tr. prop. to raise, to lift up, to lift away, to heave away, hence to carry, cogn. in sense with נָשָׂא, Is. 40, 16 he carries the isles as a little dust, i. e. easily (Targ.); with עָלַת to lay upon LAMENT. 3, 28 and 2 SAM. 24, 12. Metaphor. to lay before = נָחַן Jer. 21, 8, for which 1 CHR. 21, 10 has נָטָה עָלַי (which see). — 2. intr. to be weighty, heavy, = כָּבֵד II., סָבֵא, שָׁקֵל, סָבֵא, where is the same metaphor. application. The organic root נָטַח lies also in כָּבֵד II., whence perhaps מְקַטֵּיל, in the Aram. נָטַח, נָטַח, נָטַח for נָטָה, whence מְשֻׁבֵּל weight. Derivat. נָטַח, נָטַח.*

Pih. נָטַח (fut. יִנָּח) *to take up, to bear, coupled with נָשָׂא Is. 63, 9.*

נָטַח (1 pers. נֹטֵחַ, part. pass. fem. 2 pers. נְתִישָׁה) *Aram. tr. to lift up, to bear (Targ. for נָשָׂא) DAN. 4, 31; pass. to be lifted up, with מָן Jer. 7, 4.*

נָטַח *m. prop. carriage, hence burden, load Prov. 27, 3.*

נָטַח (part. נֹטֵחַ, נָטַח, pl. נֹטְעִים; *inf. constr. נָטַח and נָטַח EccLES. 3, 2; imp. נָטַח, fut. יִנָּח) tr. prop. to put in, hence to strike in, to stick in, a nail, a pin, EccLES. 12, 11 of fixing by scripture; to fasten or make firm, a tent DAN. 11, 45, of the tent of the heavens (לְנִיבָת) Is. 51, 16, where the LXX and Syr. read לְנִיבָת after 40, 22; to set up, a statue DEUT. 16, 21, but commonly to plant, זֵיתָן 6, 11, עֵץ EccLES. 2, 4, פְּרָם ibid., DEUT. 20, 6, גִּזְרֵי Jer. 29, 5; opposite נָטַח 45, 4, עֵץ EccLES. 3, 2; with מָן Jer. 32, 41, עָלַי Am. 9, 15, and the accus. of the place Ez. 36, 36, and with a double accusat. Is. 5, 2; Jer. 2, 21; figurat. a people, i. e. to give them a fixed abode 2 SAM. 7, 10, Am. 9, 15, opposite Jer. 45, 4; the ear, i. e. to create*

Ps. 94, 9. The organic root נָטַח is also found in נָחַח, נָחַח, נָחַח; Arab. سَنَق with the same fundamental signification. Deriv. נָטַח, נָטַח, נָטַח, the proper name נָטַח.

Nif. נָטַח (3 plur. in pause נֹטְעִים) *to be planted, Is. 40, 24 they are scarcely planted.*

נָטַח (in pause נֹטְעִים, constr. נָטַח Is. 5, 7, with suff. נָטַח, plur. constr. נֹטְעִים) *m. a plantation, a planted place Is. 5, 7; 17, 11; the planting 17, 11; a plant Job 14, 9.*

נָטְעִים (plantations) *n. p. of a locality in Judah 1 CHR. 4, 22.*

נָטְעִים see נָטַח.

נָטַח (fut. יִנָּח) *intr. to drop, to drip, to flow, with accusat. of the thing (like נָטַח, הִלָּךְ, הִלָּךְ), of which some overflows Jo. 4, 18; SONG OF SOL. 5, 5 13; to drop down, מִים JUDGES 5, 4, absol. Ps. 68, 9; fig. of speech SONG OF SOL. 4, 11; PROV. 5, 3; with עָלַי of the person to drop speech upon one, i. e. to penetrate, quicken and animate them with its beneficent influence Job 29, 22; comp. הִשָּׁה (Ezek. 21, 2). Deriv. נָטַח, נָטַח, the proper name נָטַח (on the contrary נָטַח belongs to נָטַח).*

Hif. הִנָּח (part. מְנִיחַ, fut. יִנָּח) *to cause to drop, flow out or overflow, with accusat. עָלַי Am. 9, 13; to make discourse flow, i. e. to speak, to prophesy, with עָלַי upon a thing Am. 7, 16, with עָלַי Ez. 21, 2 7; with עָלַי of a thing Mic. 2, 11, or absol. 2, 6.*

The stem (Arab. نَطَف, Aram. נָטַח, Ethiop. נָטַח) has נָטַח for its organic root, which lies also in נָטַח, as well as in נָטַח, נָטַח, נָטַח I., נָטַח I., נָטַח, נָטַח (fluxit).

נָטַח (pl. נֹטְעִים) *m. a drop, of מִים Job 36, 27; metaphor. an aromatic gum or resin Ex. 30, 34, so called from its flowing out, distilling; LXX σταντή, from στάζω.*

נָטַח see נָטַח.

נָטַח (resin-trickling, of the dropping of an aromatic resin; hence balsam- or storax-place) *n. p. of a city and region,*

in whose hamlets singers dwelt in Ezra's time NEH. 7, 26; 12, 28, in the neighbourhood of Jerusalem and Bethlehem EZR. 2, 22, the mod. *Beith Netiph*, south-west of Jerusalem (Robins. II. 600). *Gentile* נִמְרֵי 2 SAM. 23, 28 29; 2 KINGS 25, 23; 1 CHR. 2, 54; 9, 16; JER. 40, 8. The apocryphal Esdras writes נִמְרֵי.

נִמַּר (*fut.* יִמַּר and יִמְרֵר) 1. *intr.* to look attentively, at a thing, to look at, to observe, Ar. نَظَرَ; derivat. מִנְהָרָה 2. — 2. to keep, to guard, אָזַר, i. e. to be angry, which, however, is commonly omitted NAH. 1, 2, Ps. 103, 9, prop. to continue anger, with לְ NAH. l. c. or אָזַר of the person LEV. 19, 18, like שָׁמַר JER. 3, 5; to keep, to watch SONG OF SOL. 1, 6; 8, 11. Deriv. מִנְהָרָה, 1 מְנַרֵּר.

The organic root נִמַּר is clear from the Ar. نَظَرَ and نَظَر, and its identical נִמַּר (which see). I. מַר (which see), Aram. מַר (Pa. מַרֵּר, noun מַרֵּר) are the same root.

נִמְרָה (1 pers. נִמְרָה) Aram. *intr.* same as Hebr. נִמַּר, then *trans.* to keep, to preserve DAN. 7, 28.

נִמְרָה (prop. part. fem. Kal of נִמַּר) *f.* a female keeper, a shepherdess, SONG OF SOL. 1, 6.

נִמַּשׁ I. (*part. pass.* נִמְשָׁה, *fut.* יִמַּשׁ) 1. *intr.* to stretch or extend, to spread, to widen, of branches (see נִמְשָׁה); נִמַּשׁ 1 SAM. 4, 2 the battle spreads (Vulg., Ar.); 30, 16 lo they are scattered on the surface of the whole land. — 2. *tr.* to spread out, to scatter about, with עַל of the place NUM. 11, 31, with accus. of the person, and accus. of the place to which EZ. 29, 5, or אֶרֶץ where 32, 4, parallel הִשִּׁיל to sprinkle about, דְּמִים Hos. 12, 14. The Targ. expresses the same idea by רִפֵּשׁ or רִפֵּשׁ, which is connected therewith by root; or it is paraphrased by רָמָה. — 3. Metaphor. to scatter afar, to disperse abroad, hence to give up, a people to foreign masters Is. 2, 6; to eject, to reject, to give to 2 KINGS 21, 14; JUDGES 6, 13; 1 SAM. 12, 22; to give up, contention PROV. 17, 14; to remit, debt

NEH. 10, 32; to leave off, to discontinue, the cultivation of the field EX. 23, 11, coupled with שָׁכַח; to suffer GEN. 31, 28, like הִנִּיחַ and נָתַן elsewhere; hence it is interchanged with עָזַב, הִשְׁלִיךְ, and the Targumic רִפֵּשׁ, רָמַק, רָמַק, אִרְחַק, נִמְשָׁה are used for it. Deriv. נִמְשָׁה.

Nif. נִמַּשׁ (*fut.* יִנְמַשׁ) to spread, with בְּ of the place JUDGES 15, 9, 2 SAM. 5, 18 22, for which the Chronicles have שָׁשַׁת; of branches and plantations Is. 16, 8; to be loosened, of a ship's tacklings, i. e. to hang slack Is. 33, 22 (Vulg.); to be dispersed, with עַל of the place AM. 5, 2 (Targ., LXX, Vulg.).

Puh. נִמַּשׁ to be forsaken Is. 32, 14.

נִמַּשׁ II. (*part. pass. f.* נִמְשָׁה) *tr.* same as לָחַט (which see) to sharpen, to point, to whet, of חֶרֶב Is. 21, 15 (Saadia); the Syr. uses حَام for it.

נִי (with suff. נִיָּה; from נִדָּה I.) *m.* a lamentation, wailing, EZ. 27, 32, comp. v. 30 31, cognate in sense with קִינָה, and a stronger expression than בָּכִי v. 31. Thus נִי would be contracted from נִדָּה (Masora), and there is no need to emend it into נִיָּה. The LXX, Theod., Syr. and some mss. read unsuitably בָּכִיָּה; it would be better still to read בָּכִיָּה, since נִיָּה בָּכִיָּה is agreeable to the usus loquendi.

נִיָּה belonging to נִיָּה and נִיָּה = נִיָּה see I.

נִיב (from נִיב I.) *m.* fruit, produce, hence food MAL. 1, 12; fig. fruit of the lips Is. 57, 19 K'ri, i. e. speech, praise, thanksgiving, prayer (see נִיב), comp. καρπός; χειλέων (HEBREWS 13, 15); Phen. נִיב (Niba, fruit-place) *n. p.* of a place in Numidia. The K'tib of Is. 57, 19 has נִיב.

נִיבִי (either from נִיב I. the marrowy, having the vigour of life, or from נִיב II. projecting) *n. p. m.* NEH. 10, 20.

נִיד (from נִיד I.) *m.* movement, מְסַתְחִים of the lips, to console or compassionate with empty speech JOB 16, 5.

נִידָה *f.* a going astray, a wandering

away, of the homeless; *banishment* LAMENT. 1, 8 (LXX, Jerome), conseq. from northern side I. or נִירָה I.; but more suitably = נִירָה = *abomination*, from נִיר.

נִירָה see נִירָה.

נִירָה (after the form נִירָה; with suff. נִירָה; נִירָה, pl. with suff. נִירָה; from Pihel נִירָה) *m.* prop. satisfaction, quieting, i. e. *pleasantness, agreeableness, delight*, only in the genit. to נִירָה and of sacrifices GEN. 8, 21; LEV. 2, 12; *sacrifice* generally 1, 9; 3, 5; 29, 2; NUM. 28, 2; נִירָה to *sacrifice* EZ. 6, 13. The derivation from נִירָה is clear from the Syr. translation نير. Talm. נִירָה do you like? Noun-building of this form from נִירָה is not unusual in Arabic (see *De Sacy* Gramm. Ar. I. p. 561), and was also employed in Hebrew.

נִירָה (from נִירָה; only pl. נִירָה) *Aram. masc. a sacrifice*, proceeding elliptically from נִירָה; hence נִירָה to *dedicate a sacrifice* DAN. 2, 46; נִירָה to *offer a sacrifice* EZ. 6, 10.

נִירָה (with suff. נִירָה; from נִירָה) *m.* 1. *a shoot, after-shoot, new shoot, fig. posterity* GEN. 21, 23, IS. 14, 22, JOB 18, 19, constantly coupled with נִירָה, *a sprig*, to denote offspring. The verb in Ps. 72, 17 is not a denomin. — 2. The name of a fish-shaped water-god, נִירָה being = נִירָה and the Sanskrit *mīna* (a fish), *Ninus*; then the name of the founder of the Assyrian empire, *o Ninos*, the statue of *Ninus* having been worshipped with that of *Bel* (Diod. 11, 8).

נִירָה *n. p.* of a city founded by *Nimrod*, *Ninos* in *Strabo* and *Ptolemy*, which lay on a small tract above the confluence of the *Zabatus* or *Lycus* (the great *Zab*) with the *Tigris* GEN. 10, 11, conseq. the modern small place of ruins *Nimrud*. The other three cities, which *Nimrod* founded in that district (נִירָה), were gradually united with *Nineveh* so as to become one large city, whose circumference was three days' journey JON. 3, 3, i. e. 480 stadia or 24 hours (*Ctesias* apud *Diod. Sic.* 2, 3); while the western

side in length extended from *Nimrud* (*Nineveh*) to *Kuyyundshik* (נִירָה), and the northern side in breadth from thence to *Khorsabad* (נִירָה) &c. In this large *Nineveh* which arose out of the union of four cities, the population was enormous NAB. 3, 15 seq. It had at a certain time 120,000 children JON. 4, 11, and could boast of being called the *unique* ZEPH. 2, 15, in short the *great city* JON. 1, 2; 3, 2; 4, 11; JUDITH 1, 1; greater than *Babylon*, *Strabo* 16 p. 737; *Ann. Marcell.* 18, 7, 1; the great *Ninus* *Diod. Sic.* 2, 23. In *Annian* the name *Ninus* (*Nineveh*) also appears; and *Niebuhr* found a village there called *Nunia*. — The derivation of the name from נִירָה (for נִירָה dwelling-place of *Ninus*) has an analogy in נִירָה for נִירָה; but the name seems more correctly to have been formed from נִירָה *o Ninos*, and consequently like the latter, as also *Nirias*, (written also in *Syn-cellus Ninos*), נִירָה, i. e. either son of *Ninus*, or a fem. termination of the royal name, may be the name of an Assyrian god. See נִירָה 2.

נִירָה (from נִירָה) *m. a fugitive* JER. 48, 44 K'tib.

נִירָה *m.* name of the first month of the old Hebrew year, fully נִירָה ESTH. 3, 7, NEH. 2, 1, for which the *Pentateuch* has נִירָה (which see), elsewhere נִירָה or נִירָה. As it is a historical tradition (*Rosh ha-Shana* 1, 2), that the names of the months came from *Babylonia* to the Hebrews at a later period, for which reason they have an *Aramaean* colouring (*Kimchi*), and as נִירָה in fact appears among these peoples (*Targ.* נִירָה, *Syr.* نيسن, *Palmyr.* نيسن, and so the Arab. نيسن), the derivation of the word from the Hebrew (נִירָה = נִירָה), as *Anastasius* already gives it (apud *Meursius*, *varia divina* p. 27), must be rejected *a priori*. The names or surnames of old Asiatic gods are preserved in נִירָה, נִירָה, נִירָה, נִירָה (which see), and in נִירָה, נִירָה, נִירָה, as we have shewn already; so that

the appellations must be looked upon as originating in a primitive worship. With this assumption, the explanation of נָ from the Zend navâzan or navâçna (new day), as Stern (über die Monatsnamen &c. p.131 seq.) supposes, must be set aside, and the name or surname of a primitive Semitic god be adopted as the original. נִיָּן (for נִיָּן from נִיָּן I.) seems to be the name of Adonis, as the year's sun and the spring-god; his name being also זָוָן *Zavâvas*, because the month of May זָוָן (אֵייר) was sacred to him.

נִיָּץ (from נִיָּץ = נִיָּץ after the form נִיָּח) *m. a spark*, Is. 1, 31; Targ. נִיָּץ, נִיָּץ the same, Sam. fig. *pupil of the eye*.

נִיר (from נִיר I.) *masc. same as נִיר a light or lamp* 2 SAM. 22, 29.

נִיר as a verb, see נִיר II.

נִיר *m. 1.* (from נִיר I.) *same as נִיר a light or lamp*, an essential part of a nomad-tent or a dwelling, hence figur. *an enduring dwelling, a family, posterity* 1 KINGS 11, 36; 15, 4; 2 KINGS 8, 19; 2 CHR. 21, 7. — 2. (from נִיר II.) *newly broken, novale*, i. e. a field recently broken up with the plough, which is therefore good, PROV. 13, 23; fig. JER. 4, 3; HOS. 10, 12. For נִירָם NUM. 21, 30 see נִירָה

נִירָה *pl. נִירָה f. same as נִירָה which see.*

נִכָּה (Kal not used) *tr. same as נִכָּה to smite, to strike away, to strike in pieces; to hurt, to wound, to injure, to lame; Ar. نَكَحَ, Syr. نَحَا the same. Figur. to strike down, to disturb, the mind; to smite in pieces, to destroy, plantations. Deriv. נִכָּחִים, נִכָּחָה.*

Nif. נִכָּחָה (3 pl. נִכָּחִים) to be beaten, to be scourged, with מִן of the place JOB 30, 8 [5].

נִכָּחָה (from נִכָּחָה) *adj. m., נִכָּחָה f. dejected, afflicted, of the רִיחָה* PROV. 15, 13; 17, 22; 18, 14; cognate in sense נִכָּחָה. Comp. נִכָּחָה.

נִכָּחִים (from נִכָּחָה) *m. plur. a state of being beaten to pieces, desolation*, Is. 16 7 *ye mourn very much the desolation.* The pl. stands for the abstract.

נִכָּחָה (properly an infin.-form of נִכָּחָה after the manner of נִכָּחָה, conseq. a singular) *f. the name of an aromatic gum*, perhaps the gum tragacanth, many kinds of which appear in Syria GEN. 37, 25; 43, 11; Targ. נִכָּחָה = נִכָּחָה, Sam. נִכָּחָה a sort of resin or gum; Ar. نَكَاة = نَكَاة the same. It is uncertain how this signification is connected with the stem נִכָּחָה; for the assumption that it means *to grind to powder*, is not yet certain. The derivation from a masc. נִכָּחָה must be rejected. — On נִכָּחָה see the word.

נִכָּךְ I. (not used) *intr. to sprout, to grow, to put forth shoots*, transferred to human propagation; in Arab. this idea lies in نَهَدَ, in Ethiop. in נַגַּד, hence nagad *a stem, a race*; the organic root נִכָּךְ is also in נִכָּךְ II. Deriv. נִכָּךְ 1.

נִכָּךְ II. (not used) *intr. to be in straits or distress, to be unhappy, troubled*, Ar. نَكِدَ. Deriv. נִכָּךְ 2.

נִכָּדָה (with suff. נִכָּדָה) *m. 1.* (from נִכָּדָה I.) *prop. sprout, hence progeny* GEN. 21, 23, Is. 14, 22, JOB 18, 19, coupled with נִיָּן; Ethiop. nagad the same, cod. Sam. נִכָּדָה GEN. 1. c. for נִכָּדָה. — 2. (from נִכָּדָה II.) *misfortune, destruction*, JOB 31, 3; where the best mss., however, read נִכָּדָה. Ar. نَكْدَ vita misera.

נִכָּהָ (Kal not used) *tr. to strike, to hurt, to injure, hence to destroy, to kill; figurat. to strike down, to vex. Its organic root is נִכָּהָ, which is also found in nec-o, noc-eo; and with n softened into i in ic-o, Ar. نَقَعَ, نَقَعَ, وَقَعَ &c., Ethiop. נַכִּי, modern Hebrew נִכָּהָ. Deriv. נִכָּהָ, נִכָּהָן.*

Nif. נִכָּהָה to be smitten or slain 2 SAM. 11, 15.

Pih. נִכָּהָה (inf. constr. נִכָּהָה) to smite, to make war upon NUM. 22, 6, where, however, it is more correct to look upon נִכָּהָ as the 1 pers. fut. Hif.

Puh. נִכָּהָה (fem. נִכָּהָה, 3 plur. נִכָּהָה) to

be smitten, to be beaten down EXOD. 9, 31 32.

Hif. הִכָּה (*part.* מִכָּה, *constr.* מִכָּה; *inf. absol.* הִכָּה, *constr.* הִכּוּר, *imper.* הִכּוּ, *apoc.* הִכּוּ; *fut.* יִכָּה, *apoc.* יִכּוּ) *to strike*, with accus. of the person and *ב* of the instrument EX. 21, 18, NUM. 22, 23; without *ב* 1 KINGS 20, 35; but also *ב* *to smite upon* a thing EX. 17, 6, and without *ב* PS. 78, 20; *to chastise, torment, punish*, JER. 2, 30; NEH. 13, 25; *to give boxes on the cheeks* JOB 16, 10, regarded as the highest insult LAMENT. 3, 30, hence *to treat shamefully* PS. 3, 8; MIC. 4, 14; *to smite water* (with a prophet's mantle) 2 KINGS 2, 8, i. e. to perform a miracle upon it; with *כֶּן* *to strike away* EZ. 39, 3; *to push or butt*, with the horn DAN. 8, 7, with *ב* upon 1 SAM. 2, 14; *to pierce*, with a spear 2 SAM. 2, 23; figur. of a worm JON. 4, 7; of the sun, with *עַל* 4, 8, with accus. of the person IS. 49, 10; *to smite into* 2 SAM. 4, 6; *to hit with a blow that throws down*, with *אֶל* of the member 1 SAM. 17, 49, and accus. of the person 1 KINGS 22, 34; *to beat in pieces* EX. 9, 25; *to reduce to ruins* AM. 3, 15; *to strike in*, with a double accus. PS. 3, 8; *to pierce into*, with *ב* of the instrument and *ב* into 1 SAM. 19, 10, also with the accus. of the person 26, 8; *to strike asunder*, a tent, i. e. to pull it down JUDGES 7, 13; *to precipitate, to hurl into*, with *ב* ZECH. 9, 4; *to smite, to kill*, GEN. 4, 15, sometimes with the addition of *בְּחֶרֶב* JOSH. 11, 10, or *לִפְיֵי חֶרֶב* 8, 24, or coupled with the intensive *הִכִּיּוּ* 1 KINGS 16, 10, 2 KINGS 15, 10, or with the consequence *קִיּוּ* 25, 25; with accusat. *נַפְשׁ* *the life* GEN. 37, 21; LEV. 24, 18. In this sense it is used of killing on the part of God 2 SAM. 6, 7, his angel 2 KINGS 19, 35; of men, with accusat. and *כֶּן* JUDGES 14, 19, or *ב* partitive 1 SAM. 18, 27, or omitting the accus. of number 2 SAM. 23, 10; *to tear in pieces*, of animals of prey JER. 5, 6; figur. *to calumniate* 18, 18; *to put to flight and smite*, 1 SAM. 13, 4; with the announcement of space 2 SAM. 5, 25, time 1 SAM. 30, 17, or number JUDGES 3, 31; hence coupled

with הִכָּה אֶחָדִי GEN. 14, 15; fully הִכָּה אֶחָדִי Ps. 78, 66. Phrases are: הִכָּה EX. 22, 13, הִכָּה 6, 11, הִכָּה אֶל־כֶּף 21, 19 *to strike the hands, to strike the hands together*, a gesture of exultation, of dislike and of lamentation; הִכָּה אֶת־פֶּה 1 SAM. 24, 6 *the heart smites one*, i. e. excites him; הִכָּה בִּי *to smite with a thing*, viz. with a sickness or plague GEN. 19, 11; 2 KINGS 6, 18; הִכָּה בְּךָ *to smite with a curse*, with a second accus. of the object MAL. 3, 24; *to smite the Nile*, i. e. to change it into blood EX. 7, 25; *to punish and change into a thing*, with *ל* IS. 11, 15; הִכָּה שָׁרֵשׁ *to strike roots* HOS. 14, 6, comp. שָׁרֵשׁ שָׁרֵשׁ JER. 17, 8. Derivat. מִכָּה.

Hof. הִכָּה (Ps. 102, 5; הִכָּה *part.* מִכָּה, *constr.* מִכָּה; *fut.* יִכָּה) *pass.* of *Hif.* *to be beaten* EX. 5, 14, *to be chastised, punished, visited* 1 SAM. 5, 12; PS. 102, 15; *to be killed* NUM. 25, 14, *to be stormed, conquered* EZ. 33, 21.

נָכָה (an old *part. pass.* for נָכָה; *constr.* נָכָה) *adj. masc. smitten*, therefore with the genitive רַגְלִים *lame* 2 SAM. 4, 4, רִיחַ *dejected, afflicted* IS. 66, 2.

נָכָה *pl.* נָכָה see נָכָה.

נֶכֶךְ and נֶכֶךְ *n. p.* of an Egyptian king, successor of Psammetichus, who fought against the Assyrian king Nabopolassar 2 KINGS 23, 29 33. The same king is also mentioned in 2 CHR. 35, 20 and 36, 4. He is identical with Νεχάω δούτερος of Manetho, the Νεχάω of Herodotus. A Necho was conquered at Carchemish IS. 46, 2. The Targ and Syr. derive the name incorrectly from נָכָה.

נָכָה see נָכָה.

נָכָה (after the form נָכָה, from נָכָה) *m. a blow, stroke, death* 2 SAM. 6, 6, the old name of a threshing-floor, for which 1 CHR. 13, 9 has בִּידֶן = בִּידֶן (*destruction, death*); *destruction*, JOB 12, 5 *destruction to those, whose foot wavers*; on the contrary נָכָה 18, 12 &c. belongs to בִּידֶן.

נָכָה (*prop. part. m. Nif.* after the

form נָלוּז, from כָּיוּ to conceal, to keep, with suff. נִכְלוּז *m. treasure* 2 KINGS 20, 13; Is. 39, 2 (Targ., Syr., Saad.); it is not necessary to derive it, with *Lorsbach*, from the Persian nikahid (to keep); cognate in sense נָכֶס (2 CHR. 1, 11).

נָכַח (not used) *intr. prop.* 1. *to be firm, strong, powerful*, cogn. in sense with אָיִל I, *prop. to be firmly entwined with one another* (comp. נָכַח to bind together, to unite); the idea of firmness (see חֲזָק, חֲזָק, חֲזָק, חֲזָק) proceeding generally from that of knotting, putting in a chain; identical in its organic root נִכְח with נִכְח. Metaphor. *to be right, equitable, just*, a right thing being looked upon as firm. Deriv. נִכְחָה, נִכְחָה. — 2. *to be on, in front, before, over against*, cognate in sense with אָיִל II, אָבָל II. Derivat. נִכְח, נִכְח.

נִכְחָה (with suff. נִכְחָה, plur. נִכְחָה) 1. *adj. m. right, equitable, authentic* PROV. 8, 9, coupled with יָשָׁר; substantively *the right, the right conduct*, Is. 57, 2 *who walketh his right way*.

נִכְחָה (with suff. נִכְחָה, from נִכְח 2) *m. prop. same as נִכְח the fore part*, pars antica, prob. in the first instance the name of the fore part of the body, *the belly*, like אָבָל, the noun אָוִל (body and before); then a prepos. *before, in presence of*, נִכְחָה, נִכְחָה Ez. 46, 9 *to go out before him*, comp. Am. 4, 3 נִכְחָה in this sense; נִכְחָה, נִכְחָה Ex. 14, 2 *to encamp before him*. More commonly we have instead of it

נִכְחָה *masc. the front*; hence a *prepos.* 1. *before*, נִכְחָה before God, i. e. known and agreeable to him JUDGES 18, 6; *before = manifest* JER. 17, 16; נִכְחָה to put before Ez. 14, 7; sometimes with the addition of פָּנִים LAMENT. 2, 19 *before the face*, i. e. *before*; נִכְחָה, נִכְחָה PROV. 5, 21. — 2. *over against, opposite to* (comp. נִכְחָה Ez. 26, 35; 40, 24. According to this twofold meaning of נִכְחָה, which has arisen perhaps from the noun-idea of belly, body, other words expressing

relation have originated by combination with the present one, as אֶל-נִכְחָה towards before NUM. 19, 4; נִכְחָה straight forwards, i. e. not backwards or sideways PROV. 4, 25; *in front of = over against* GEN. 30, 38; *before = for*, i. e. having an eye to 25, 21; נִכְחָה to the front of, i. e. close before JUDGES 19, 10 = נִכְחָה (beside) 19, 11.

נִכְחָה (pl. נִכְחָה) *f. right, righteousness*, coupled with אֱמֶת Is. 59, 14; Am. 3, 10; pl. the same Is. 26, 10; 30, 10; opposite חֲזָקָה.

נָכַל (only part. נִכְלָה) *tr. to deceive, to deal fraudulently* MAL. 1, 14, Aram. נִכְלָה, נִכְלָה the same; metaphor. *to act cunningly*. The fundamental signification is (according to Fürst's Concordance s. v.) *to conceal, to hide, to cover*, identical in its organic root נִכְלָה with כָּל (כָּל) I, כָּל-הָ I, Sankrit çal, Greek κλέειν, κολ-ειν, κολ-ούειν, Latin cal-ere (clam = calam), cel-are, oc-cul-are German hel-an, hehl-en, after the analogy of נָכַל, נָכַל. But נָכַל to fetter, whence נָכַל fetter, refers to a fundamental signification = זָכַם.

Pih. נָכַל *to act cunningly*, with לֵ of the person NUM. 25, 18.

Hithp. נִכְלָה (נִכְלָה) *to shew oneself cunning*, i. e. *to take cunning plans*, with accus. of the person GEN. 37, 18 or פֶּ Ps. 105, 25.

נָכַל (only pl. with suff. נִכְלָה) *masc. cunning, deceit*, NUM. 25, 18; Aram. נִכְלָה, נִכְלָה the same.

נָכֶס (not used) *tr. to conceal, to keep, treasures*, cogn. in sense with נָכַח; identical in its organic root נִכְסָה with כָּס (כָּס), Syr. نَصَف. Deriv. נָכֶס.

נָכֶס (only plur. נִכְסָה) *m. pl. riches, goods* (cogn. in sense with נָכַח, נָכַח, נָכַח, נָכַח) which proceed from the same fundamental signification) JOSEPH. 22, 8; ECCL. 5, 18; put with נָכַח 2 CHR. 1, 11 12.

נָכֶס (not used) *Aram. trans. same as Hebrew נָכֶס*.

נָכַס (only plur. נִכְסִין, constr. נִכְסֵי, from נָכַס) *Aram. m.* same as Hebrew נָכַס *EZR.* 6, 8; 7, 26.

נָכַר I. (Kal not used) *intr. prop.* to be marked, signed, by indentation, hence metaphor. 1. to be foreign, i. e. departing from the usual and the known. — 2. to be perceptible. — The organic root נִכְרִי lies also in נִכְרִי (to mark, to pierce, to impress), נָכַר I., נָכַר I., and also in נִכְרִי, נִכְרִי &c.; comp. Arab. نَكَرَ (1. to perceive, observe, know, understand; 2. to find strange), نَكَرَ (to be distinguished, remarkable, wonderful). Deriv. נִכְרִי, נִכְרִי, נִכְרִי.

Nif. נִכְרָה (fut. נִכְרֶה) 1. to make oneself unknown, to dissemble, prop. to present oneself as foreign (נִכְרִי), and therefore probably a denominative from נִכְרִי *PROV.* 26, 24. — 2. to be perceived, to be known *LAMENT.* 4, 8; to be recognised *JOB* 34, 19.

Pih. נִכְרָה (fut. נִכְרֶה) to find strange, to look upon as foreign, i. e. to disdain, to despise *JOB* 21, 29; not to know *DEUT.* 32, 27; to act in a strange, unknown way, i. e. to mistake, to despise *JER.* 19, 4. So also in Arabic.

Hif. הִנְכִּיר (part. מְכִיר; inf. constr. יִכְיֵר, before Makkeph הִכְיֵר; fut. יִכְיֵר) prop. to press strongly into a thing, i. e. to perceive it by finding out its distinguishing characteristics; hence to recognise, i. e. take knowledge of *GEN.* 31, 32; 37, 32; to regard *JER.* 24, 5. Here belongs the phrase הִנְכִּיר פְּנֵים (to regard or look upon the person) *DEUT.* 1, 17, *PROV.* 24, 23, = נִשְׁאָף; to observe one, i. e. to care for him *RUTH* 2, 10, to reverence *DAN.* 11, 39; to recognise, what was strange *GEN.* 27, 23; *JOB* 7, 10; to acknowledge *DEUT.* 21, 17; to conceive *2 SAM.* 3, 36; to understand *JOB* 4, 16; 24, 13; *NEH.* 13, 24; to be intimate with, with accusat. *JOB* 24, 17; to distinguish *EZR.* 3, 13. Derivat. מְכִיר and perhaps הִכְיֵר.

Hithp. הִתְנַכֵּר (part. מְנַכֵּר; fut. יִתְנַכֵּר) to be recognised *PROV.* 20, 11; to repre-

sent oneself as strange *GEN.* 42, 7; to feign, to dissemble *1 KINGS* 14, 5 6.

נָכַר II. (Kal not used) *tr.* same as נָכַר I., נָכַר, 3, נָכַר I. to deliver over, to give up, interchanging נ and ג Hence

Pih. נִכְרָה to give up, נִכְרָה *1 SAM.* 23, 7; hence the LXX *πένταξεν*.

נָכַר (c. נָכַר; from נָכַר I.) *m.* anything strange i. e. a strange land, opposite to home; hence נִכְרִי son of a foreign land, a heathen, a non-Israelite *GEN.* 17, 12, נִכְרִי a heathen land *PS.* 137, 4; נִכְרִי *DEUT.* 32, 12, נִכְרִי *JER.* 5, 19 a heathen god; נִכְרִי *MAL.* 2, 11 a heathen woman; figur. heathenism, heathen worship, *NEH.* 13, 30; *2 CHR.* 14, 2.

נָכַר (from נָכַר I.) *m.* a remarkable, extraordinary thing, hence calamity (cognate in sense נָכַר) *JOB* 31, 3, Ar. نَكَر the same.

נָכַר (with suff. נִכְרִי) *m.* 1. same as נָכַר *OB.* 1, 12, coupled with נָכַר, נָכַר, Ar. نَكَرَة the same. — 2. (a ground-form to נִכְרִי) foreign land.

נָכַר (formed from נָכַר 2; pl. נִכְרִים) *adj. m., נִכְרִי (pl. נִכְרִיּוֹת) f.* strange, foreign, i. e. outlandish, heathenish, and therefore coupled with מְלִיכִישׁ *ZEPH.* 1, 8, *Ex.* 21, 8, *DEUT.* 17, 15, *JER.* 19, 12; commonly a subst. a stranger *PROV.* 5, 10; one standing at a distance 27, 2; like נָכַר in a bad sense *JOB* 19, 15; an estranged, alienated one *PS.* 69, 9; a heathen *Is.* 2, 6; an enemy *OB.* 11. Fem. strange or unheard of *Is.* 28, 21, degenerate *JER.* 2, 21; subst. a strange woman, one not belonging to the house, therefore an improper one, an adulteress *PROV.* 2, 16; 7, 5, coinciding with נָכַר, נָכַר.

נָכַר see נָכַר.

נָלָה (Kal not used) *tr.* to conduct to an end, to complete, hence to acquire; Arab. نَالَ, to give, bestow. Derivat. מְנַלָּה.

Hif. הִנְלִיחַ (inf. constr. הִנְלִיחַ, with נָ and suff. הִנְלִיחַ) to complete, to bring to

an end, Is. 33, 1, parallel דָּחַק; hence *Kimchi* has paraphrased it by דְּשָׁלִים, *Ibn Sarāḥ* by עָלָה. It is, therefore, not necessary to read בְּכִלְהָהּ.

נמכוה *fem. the contemptible, the vile* 1 SAM. 15, 9; derived either from a compound of מְכֹה and נָכָה, or from נְמֹה and מְכֹה in the popular dialect. See מְכֹה.

נְמוּה *intr. to reach to, to extend, of sleep* Ps. 76, 6; Aram. נָם, whence נִימָא a thread; Ar. نَم tr. to spread, extend. Derivative

נְמוּאֵל (*El is Spreader*, perhaps same as יְמוּאֵל) *n. p. m.* NUM. 26, 9; *patr.* נְמוּאֵל *ibid.* 26, 12.

נְמָה an assumed stem, see מְכָה.

נָמַל (not used) *intr. to join, to crowd together, to collect*; identical in its organic root דָּמַל with מָלַה (prop. מָלַה), in Hithp. הִדְמָלַה (Job 16, 10), Arab. مَلَّ; comp. the organic root in גָּמַל (prop. to bring together, to collect), Ar. جَمَلَ (to gather), דָּמַל to heap together; נְמָל (to גָּמַל a heap, a crowd). Deriv. נְמָלָה. For מְמָלָה and נְמָל see מָלַל.

נְמָלָה (*pl. נְמָלִים*) *f. an ant*, Prov. 6, 6; 30, 25; from נָמַל, because ants crowd together in flocks; Ar. نَمَلَة the same.

נָמַר (*in pause נְמָר*) *intr. to spread, to diffuse itself, of odour*, Jer. 48, 11, opposite נָמַד; Ar. نَمَرَ the same, whose transitive is نَمَّر.

נְמָר I. (not used) *intr. to be liquid, of water, opposite to stagnant*; hence to be clear, fresh, of water; Ar. نَمَرَ the same. The organic root נְמָר is also in מַר I. which see. Deriv. the proper names נְמָרָה, נְמָרִים.

נְמָר II. (not used) *intr. prop. to be cut in, indented, notched, therefore to be striped*, cognate in sense with נְמָרָה II. (Ar. نَمَرَ the same); ident. in its organic root

נְמָר with that in מַר II.; as also the 2^d signification in Arabic, to be violent, strongly excited (of the mind), is connected with מַר II. Deriv. נְמָר.

נְמָר *Aram. intr. same as Hebr. נְמָר II.*

נְמָר (*pl. נְמָרִים*; from נְמָר II.) *masc. prop. the spotted, striped, hence a panther, a leopard* (πάρδαλις) Jer. 13, 23, sometimes too perhaps (as in the Ethiop.) the striped tiger, who lurks in ambush and springs suddenly upon his prey 5, 6; Hos. 13, 7; HAB. 1, 8. נְמָרִי SONG OF SOL. 4, 8 are parts of the Lebanon-mountains, where dens of wild beasts are.

נְמָר (*pl. נְמָרִים*; from נְמָר I.) *masc. prop. a clear, wholesome river*; hence in pl. the name of a group of such rivers on the borders of Gad and Moab, fully מַר נְמָרִים Is. 15, 6, Jer. 48, 34, where was also a city נְמָרִין, whose ruins still exist near רְמֹת (es-Salt). See Robinson II. 279.

נְמָר (from נְמָר) *Aram. m. same as Hebr. נְמָר DAN. 7, 6, a symbol of Persia.*

נְמָרָה *n. p. m. of a hero belonging to the Ethiopic race, a hunter and ruler after the flood, who founded a kingdom in the land of Shinar, i. e. Babylonia, where were four great cities, and who from thence established the Assyrian kingdom, according to a tradition in the Jehovistic narrator GEN. 10, 8-12. If נְמָר (which see) be the stem, then נְמָרָה can only mean the hero or valiant one, which the designation גִּבּוֹר appears to confirm, and to which all the Arabic traditions (Abulfeda; see too Herbelot) allude. But as the LXX write the name Νεβρωδ, and Josephus Νεβρωδης, m may have arisen perhaps out of b, and the word be connected with the Persian نَبَرْدَ, نَبَرْدَة a valiant, strong one, a hero. נְמָרָה MIC. 5, 5 is Babylonia.*

נְמָרָה (*flowing water, from נְמָר I.*) *n. p. of a city of the Gadites in Gilead* NUM. 32, 3, interchanged with בִּית נְמָרָה 32, 36, Josh. 13, 27, bordering on Moab. The place may have lain among the

clear and flowing brooks in the neighbourhood of Wady Shaib. See נָמַר.

נָמַר see נָמַרִים.

נָמַשׁ (not used) *tr.* to communicate, to reveal, secrets, Arab. نَمَسَ the same. Deriv. the proper name

נָמַשׁ (from נָמַשׁ־יָה; *Jah is Revealer*) *n. p. m.* 2 KINGS 9, 2.

נֵכָה (with suff. נִכְּסִי; from נָכַס I.) *masc.* prop. same as נִכְּסָה, a sign set up on a height and visible afar off; hence a banner, a standard, round which warriors gather *Is.* 5, 26, erected on bare mountains *13, 2; 18, 3; figur.* 11, 12; a flag *33, 23; Ez.* 27, 7; a high pole *NUM.* 21, 8; a sign of warning or admonition *NUM.* 26, 10, subsequently used like מִזְבֵּחַ (which see). נֵכָס *Ex.* 17, 15 is the proper name of an altar. *Syr.* نَمَا a flag, sign.

נִכְּבָה (prop. part. *Nif. f.* of נָכַב) *f.* a turn, course of things *2 Chr.* 10, 15, for which *1 Kings* 12, 15 has נִכְּבָה.

נִכְּבָה *Ez.* 41, 7, if we should not rather read נִכְּסָה, see נָכַב.

נָסַח (inf. abs. נִסְּחוּ, fut. יִסְּחֶה) *intr.* to give way, to retreat, to draw back, hence מֵאַחֲרֵי אֱלֹהִים *Is.* 59, 13 to draw back from following God, i. e. to fall away from him; *Mic.* 2, 6 reproach does not depart, where בְּלִמְחֹר would be construed with the *masc. sing.*; better, however, to read נִסְּחֶה. The organic root נִסְּחֶה lies also in נָסַח I., נִסְּחָה, נִסְּחָה, and passes sometimes into an active sense.

Hif. הִסְּחִי (fut. יִסְּחֶה, ap. רִפְּג) to put away, to drive away, to remove, to carry away, goods, *Mic.* 6, 14 thou mayest put thy goods aside, and wilt not save them for all that; then to remove נִבְּחִי i. e. to displace *Deut.* 19, 14, *Hos.* 5, 10, for which is הִסְּחִי in *Job* 24, 2.

Hof. הִסְּחִי to be driven back, removed, *Is.* 59, 14.

נִסְּחָה *Ps.* 4, 7 see נִסְּחָה I. and II.

נִסְּחָה I. (Kal unused) *tr.* after the Arab. نَسَا to-try by the smell, to prove

(Schultens); after the analogy of בָּרַח and בָּרַח I. properly to glow, to burn, hence to purify, to prove, with which נָךְ may be compared. More correctly, however, after its organic root נָסַח to divide, to separate, to cleave, Arab. نَسَّ (intr.), hence to penetrate into a thing, to examine, to search through, to try, comp. Targ. נִכְּסֶה. In another application, the organic root also exists in נָסַח II., נִסְּחָה, נִסְּחָה, and in נִסְּחָה, נִסְּחָה; hence metaphor. to reject, to despise, to disdain. Deriv. מִסְּחָה.

Pih. נִסְּחָה (part. מִנְּסָה, inf. constr. נִסְּחֹה, imp. נִסְּחֶה, fut. יִנְּסָה) to try, to put to the proof (to effect the authentication of it), with אֵל by a thing *1 Kings* 10, 1; *JUDGES* 2, 22; to make an attempt *ECCLES.* 2, 1, with accusat. of the person *DAN.* 1, 12 14; to desire a proof *JUDGES* 6, 39; to try often, i. e. to be accustomed *1 Sam.* 17, 39; *Deut.* 28, 56; applied to God, who tries the virtues and the piety of men *Deut.* 13, 4, *Ps.* 26, 2, by sufferings *GEN.* 22, 1, generally same as נִסְּחָה to afflict *JUDGES* 3, 1 (see מִסְּחָה); vice versa, it is applied to men, who try God, i. e. doubt his help *Ex.* 17, 2, *NUM.* 14, 22, by asking for proofs *Is.* 7, 12; hence coupled with מִסְּחָה *Ps.* 78, 56. נִסְּחָה to try a word with one *Job* 4, 2 (Aq., Symm.), if we should not take here נִסְּחָה = נִסְּחָה (comp. *Ps.* 4, 7) and translate to lift up a word i. e. to speak to one. *Aram.* נִסְּחָה the same. — נִסְּחָה in *Ps.* 4, 7 stands for נִסְּחָה = נִסְּחָה (*Ibn Ezra*), the same phrase appearing in *NUM.* 6, 26; but see נִסְּחָה II.

נִסְּחָה II. (only imper. נִסְּחָה) *tr.* to irradiate, to illuminate, to shine upon *Ps.* 4, 7 (*Rashi*), conseq. the organic root נִסְּחָה is = נָסַח, נָסַח.

נִסְּחָה (fut. יִסְּחֶה) *tr.* to tear away, to root out, of a country *Ps.* 52, 7, i. e. to lead into exile; to pull down, a house *Prov.* 15, 25, comp. נִסְּחָה; to remove, to displace, a watch, i. e. to relieve guard. Deriv. מִסְּחָה.

Nif. נִסְּחָה (fut. יִסְּחֶה) to be torn away, to be driven out *Prov.* 2, 22; *Deut.* 28, 63.

The organic root נ־סָח is closely connected with that in נ־סָג, נ־סָע, נ־סָח, נ־סָח; for the extra-Semitic comparison see Pott, Etymolog. Forsch. I, p. 268.

נִסְחָ *Aram. tr.* same as Hebr. נִסָּח.

Itph. אֶתְנִסְחָ (fut. יִתְנִסְחָ) to be torn away, to be driven away, to be plucked out, *Ezr.* 6, 11.

נִסְחָ (with suff. נִסְחָם, plur. constr. נִסְחָי, with suff. נִסְחָיהֶם, from נִסָּח I.) *m.* 1. a molten image, like נִסָּח *DAN.* 11, 8, as also פִּסָּל = פִּסָּל; on the whole, therefore, = מִסְכָּה. — 2. what is poured out, a libation, a drink-offering *DEUT.* 32, 38, = נִסָּח, נִסָּח. — 3. prop. one dedicated or appointed under נִסָּח, hence a sovereign, ruler, prince, cognate in sense with אֶלֶף *JOSEPH.* 13, 21; *Ez.* 32, 30; *MIC.* 5, 4; *Ps.* 83, 12; conseq. = מְשִׁיחַ.

נִסָּח I. (fut. יִסָּח; inf. constr. יִסְחָ) *trans.* 1. to pour out, יִיךְ, as a libation, with לְ of the person *HOS.* 9, 4, i. e. to worship; commonly לְ נִסָּח לְ *EX.* 30, 9, for which *Is.* 57, 6 has לְ שָׁפַךְ נִסָּח, conseq. like σπένδω, libare; metaphor. to dedicate, to appoint, with the offering of a נִסָּח *PSALM.* 2, 6; to pour out יִיךְ נִסָּח *Is.* 29, 10. — 2. to smelt, to cast, molten images, of metal *Is.* 40, 19; 44, 10. Deriv. נִסָּח, נִסָּח, נִסָּח, נִסָּח. 1.

Nif. יִסָּח to be appointed *PROV.* 8, 23.

Pih. יִסָּח (fut. יִסָּח) to pour out, with לְ of the person 1 *CHR.* 11, 18; for which 2 *SAM.* 23, 16 has the *Hif.*

Hif. יִסָּח (inf. constr. יִסָּח; fut. יִסָּח, ap. יִסָּח) to pour out as a libation, to Jehovah 2 *SAM.* 23, 16, or to idols *JER.* 44, 17; commonly יִסָּח *NUM.* 28, 7, but also יִסָּח *Ps.* 16, 4.

Hof. יִסָּח (fut. יִסָּח) to be poured out *EX.* 25, 29; 37, 16.

נִסָּח II. to weave, to intertwine, to knot, *Ar.* نَسَج, connected with סָּח, סָּח, hence 1. to cover, to veil, *Is.* 25, 7; 2. to enter into an association, to make a covenant 30, 1. Deriv. מִסְכָּה 2. and 3., מִסְכָּה.

נִסָּח and נִסָּח (in pause נִסָּח, with suff.

נִסָּח; *pl.* נִסָּחִים, with suff. נִסָּחֵיהֶם, from נִסָּח I.) *masc.* 1. a libation, a drink-offering *GEN.* 35, 14, coupled with מִנְחָה *JER.* 7, 18; *Jo.* 1, 9 13; 2, 14; hence לְ שָׁפַךְ *Is.* 57, 6, לְ שָׁפַךְ *EX.* 30, 9, i. e. to shew reverence for; coupled with זָבַח *LEV.* 23, 37, שָׁלַם *NUM.* 29, 39. — 2. a molten image, same as מִסְכָּה and נִסָּח (*DAN.* 11, 8) *Is.* 41, 29; coupled with פִּסָּל 48, 5.

נִסָּח (Peal unused) *Aram. tr.* same as Hebr. נִסָּח I. to pour out; deriv. נִסָּח.

Pa. נִסָּח (inf. constr. נִסָּחָה) to sacrifice, to dedicate, נִסָּחִין (sacrifices) *DAN.* 2, 46; *Ar.* نَسَكَ.

נִסָּח (def. נִסָּחָה, *pl.* נִסָּחִין, with suff. נִסָּחֵיהֶם) *Aram. masc.* a libation, drink-offering *Ezr.* 7, 17.

נִסָּח (prop. part. *Nif.* of נִסָּח) *masc.* what is marked off, designated, i. e. a marked off field *Is.* 28, 25 (*Targ.*).

נִסָּח I. (only part. *m.* נִסָּח) *intr. prop.* to be reduced to leanness, to be consumed, hence to be sick or ill, נִסָּח a sick man *Is.* 10, 18, with an assonance to נִסָּח I, with which it is connected by root. The organic root נִסָּח, *Syr.* نَسَا, *Ar.* نَسَّ (to decrease, of water), lies in נִסָּח, נִסָּח also. *Comp. Syr.* نَسَا sick, *Ar.* نَسَسَ to be weak or sick.

נִסָּח II. (*Kal* not used) *intr.* to glitter, to shine, to beam, and like other verbs of this idea, also to bloom (see נִצָּח), to be elevated, to be visible afar; *comp. Ar.* نَصَّ (to be high); the organic root being also in נִשָּׂא. Deriv. נִסָּח *Is.* 59, 16 belongs to נִסָּח.

Hithp. הִתְנַסָּח (part. *m.* הִתְנַסָּח) to lift self up, to appear, to shine forth, *ZECH.* 9, 16 stones of ornament arise shining upon his land. הִתְנַסָּח *PSALM.* 60, 6 see נִסָּח.

נִסָּח (part. נִסָּח; inf. abs. נִסָּח, constr. נִסָּח, with suff. נִסָּחֵם; *imp.* סָּח, סָּח; fut. יִסָּח) *trans. prop.* to push away, to tear away, to pluck away, ident. in its organic root נִסָּח with that in נִסָּח. Hence to tear out, יָרָה (a tent-pin) *Is.*

33, 20, מזוזה (a door-post) JUDGES 16, 3, יִתְּחַהּ הַחָרָב (a weaver's pin) 16, 14; commonly *to break up*, a nomadic tent, metaphor. *to move on*, of men GEN. 33, 17, NUM. 12, 16, warlike armies EX. 14, 10, 2 KINGS 19, 8, of the pillar of fire and the sacred tent NUM. 1, 51, of a tempest 11, 31, of the ark of the covenant 10, 35; *to migrate* GEN. 12, 9; NUM. 10, 33; *to break up or depart*, of shepherds with their flock JER. 31, 24, of the flock alone ZECH. 10, 2. In the derivatives also, *to break off*, *to loosen*, stones; *to draw*, *to bend*, a bow (Arab. نزع), *to rush on*, *to rush away*, Arab. commonly نزع. Deriv. נָסַע, נָסַע.

Nif. נִסַּח *to be torn away*, יִתְּחַהּ = מִיתְּחַהּ (a tent-rope) JOB 4, 21; דֹּרֵר (dwelling) of the soul, i. e. the body IS. 38, 12.

Hif. הִנְסִיעַ (part. מְנַסֵּעַ, fut. יִנְסִיעַ, ap. יִסַּע) *to cause to break up*, *to make depart*, of men, flocks &c. EX. 15, 22; *to guide*, *to lead* PS. 78, 52; *to cause to rise*, a wind 78, 26; *to quarry*, stones (from their bed) ECCLES. 10, 9; 1 KINGS 5, 31; *to set aside*, *to remove*, a vessel 2 KINGS 4, 4; *to pluck up*, *tear up*, a tree JOB 19, 10; *to take away*, a נֶסֶךְ; *to transplant* PS. 80, 9.

נָסַח (only fut. יִסַּע, out of the Aramaean) *intrans.* *to rise*, *to ascend*, with accus. whither PS. 139, 8; the SYR. نَسَف the same, and imper. نَسَف, infin. نَسَف. Af. نَسَف can only be referred to נָסַח, like the infin. Af. הִנְסִיעַ. See נָסַח.

נָסַח (Peal not used) Aram. intr. the same.

Af. הִנְסִיעַ (inf. הִנְסִיעַ) *to take up*, *to cause to ascend*, DAN. 3, 22; 6, 24; the meaning *to heat*, *to kindle*, in the Targ., is as in הִנְסִיעַ.

Hof. הִנְסִיעַ pass. DAN. 6, 24.

נָסַח a verb-stem to נָסַח which see. נָסַח n. p. of an idol of the inhabitants of Nineveh, to whom a temple was dedicated there 2 KINGS 19, 37; IS. 37, 38. By Nisroch is understood that Assyrian deity, which was called after the eagle (Zoëga, Abhandl. p. 139) and was

represented with the head of an eagle or hawk (Philo in Eus. praep. ev. I, 10); just as the Egyptian sun-god Phra had an eagle's head. Zoroaster depicts this hawk- or eagle-headed god (Philo l. c.) as the first, immortal, invisible, unborn, inseparable god, who is compared with himself, knows the laws of nature &c. In conformity with this view, and from the consideration that the eagle was sacred to Ormuzd and among the Arabians, Nisroch is looked upon as originating in Nisra-ach (a-ach = ôch as in נִסְרָח); nisra meaning eagle, hawk (Ar. نيسر, Hebr. נִסְרָח); the Coptic nomep having the same signification.

נָסַח to הִסִּיר, see סִּיר.

נָעַה (not used) 1. *trans.* *to speak pleasantly*, metaphor. *to flatter*, after the Ar. نَعَى. Deriv. n. p. נָעָה. — 2. same as נָעָה I. *to settle down comfortably*. Deriv. נָעָה and נָעִית, abridged נָעִי in the proper name נָעִיָּאֵל.

נָעָה (from נָעָה 2, *settlement*; with the art.) n. p. of a place in Zebulun JOSH. 19, 13.

נָעָה (from נָעָה 1; *the flattering*) n. p. f. NUM. 26, 33.

נְעִירוֹת (developed from נָעַר) f. pl. (collat.) *youth*, *childhood*, figur. *the youth of a people* JER. 32, 30.

נְעִירִים (formed from נָעַר) m. plur. *childhood*, *boyhood* GEN. 46, 34; *youth* PROV. 5, 18; figur. *the youth of a people* JER. 2, 2; EZ. 16, 22.

נָעַן see יָעַן I.

נְעִיָּאֵל (from נָעִית אֵל; *dwelling-place of El*) n. p. of a place in Naphtali JOSH. 19, 27; comp. נָעָה. Perhaps = יִנְיָאֵל.

נָעִים adj. masc., נְעִימָה fem. *lovely* JOB 1, 16, coupled with יָסָה; *pleasant* PS. 133, 1; *sweet*, of בְּנוֹר 81, 3; *glorious* 135, 3; coupled with יָקָר of יָדוֹן PROV. 24, 4; *kind* 23, 8. The pl. m. *joy*, *prosperity* JOB 36, 11, *prosperous land* PS. 16, 6; pl. f. *happiness* 16, 11.

נָעַל (fut. יִנְעַל) *trans.* *to bolt*, *to bar*,

נָעַל 2 SAM. 13, 17 18; JUDGES 3, 24, נָעַל
SOME OF SOL. 4, 12, to lock up, נָעַל ibid.
Deriv. נָעַל, מְנַעֵל, נָעַל. In נָעַל (Ez.
16, 10) נָעַל is a denom. from נָעַל.

Hif. נָעַל is a denom. from נָעַל which
see.

As to the fundamental signification,
it seems to have been to *fetter, to bind,*
to attach, as the Ar. نَكَلَ (to fetter) and
نَعَلَ (in the derivatives) still denote; then
to veil, to cover; and so נָעַל would be
identical in its primitive idea with נָעַל
(which see).

נָעַל (with suff. נָעַלִי, dual נָעַלִים, pl.
נָעַלִים and נָעַלִּים) f. prop. a covering,
clothing of the foot, a shoe, which was
fastened to the foot with thongs (נָעַלִּים)
GEN. 14, 23; 1 KINGS 2, 5; נָעַלִּים DEUT.
25, 9, נָעַלִּים RUTH 4, 8 to take off the
shoe; נָעַלִּים JOSH. 5, 15 to cast away the
shoe; נָעַלִּים נָעַלִּים to put on a shoe Ez.
24, 17. To throw a shoe upon a thing
Ps. 60, 10, i. e. to take possession of it.
The taking off of the shoe and giving
it to another was an old custom, to
attest exchange or remission RUTH 4,
7 8. Shoes were also considered a
thing of little value AM. 2, 6; 8, 6. See
נָעַלִּים. Derivative

נָעַל (fut. נָעַלִּים) denom. to shoe, with
the accus. Ez. 16, 10.

Hif. נָעַלִּים the same 2 CHR. 28, 15.

נָעַם (fut. נָעַם) intr. prop. to be tender,
soft, of plants and garments, to be mild,
of speech, to be melting, of song; hence
to be gracious SONG OF SOL. 7, 6, pleasant,
of רִצָּה PROV. 2, 10; to be mild, of מְנַחֵם
Ps. 141, 6; to be fruitful, productive, of
a land GEN. 49, 15, well-tasted PROV. 9,
17; to be well 24, 25, dear 2 SAM. 1, 26;
to be valuable Ez. 32, 19. Deriv. נָעַם
(מְנַחֵם = מְנַחֵם), נָעַם, נָעַם, perhaps מְנַחֵם
and the proper names נָעַם, נָעַם, נָעַם,
נָעַם (in נָעַם, נָעַם, נָעַם).

The fundamental signification of this
stem is clear from its numerous appli-
cations and derivatives; and the Arab.
نَعَم, نَعَم, نَعَم is the same.

נָעַם (pleasantness, grace) n. p. m.
1 CHR. 4, 15.

נָעַם masc. suitableness PROV. 15, 26,
loveliness 3, 17; grace, favour, Ps. 90,
17; ZECH. 11, 7 = נָעַם Ps. 27, 4. Else-
where in the proper names נָעַם, נָעַם,
נָעַם. Comp. Greek χάρις, Lat. gratia,
German *Huld* from hold.

נָעַם (grace) 1. n. p. f. GEN. 4, 22;
1 KINGS 14, 21. — 2. proper name of
cities in Judah JOSH. 15, 41, and — 3. in
Idumea; hence the Gentile נָעַם JOB 2,
11. Comp. Phenic. נָעַם, Astro-
nome, name of the mother of the gods,
and the star Venus; the proper names
נָעַם (see נָעַם), נָעַם, Nemanun
and many others.

נָעַם see נָעַם.

נָעַם (from נָעַם, *Jah is Grace*) n. p.
f. RUTH 1, 2 seq.

נָעַם (plur. נָעַם) m. 1. pleasantness,
joy, of plants, in the pl. Is. 17, 10. —
2. (a gracious one) n. p. m. GEN. 46, 21;
NUM. 26, 40; 2 KINGS 5, 1; patronym.
נָעַם for נָעַם NUM. 26, 40.

נָעַם see נָעַם.

נָעַץ (not used) tr. to prick, to pierce,
of a thorn, coinciding with the Aram.
נָעַץ, Arab. نَعَضَ and the Hebrew נָעַץ I,
נָעַץ in form and meaning. The organic
root in נָעַץ, נָעַץ (which see) is allied
to it. Besides naz there was a root
נָעַץ with a like meaning, Targ. נָעַץ,
Syr. نَجَس.

Pih. נָעַץ see נָעַץ.

נָעַץ (נָעַץ) m. a thorn-hedge, a
thorn-bush, a thicket of thorns, Is. 7, 19;
55, 13. There may also have been in
Hebrew a simple noun נָעַץ like the Ar.
نَعَض (the prickly lotus).

נָעַר I. (3 p. pl. נָעַר) intr. to roar, to
growl, of the lion JER. 51, 38, perhaps
a collateral form of נָעַר II., Arab. نَحَرَ
(to snort), Syr. نَحَرَ the same, in Talmudie
applied to the braying of an ass like-
wise. Some have taken in this sense;

but incorrectly נָעַר ZECH. 2, 17. We may also compare נָעַר to *hum*, of the fly, to *roar*, of a crowd of men, to *snort*, of sounds from the nose.

נָעַר II. (*part. pass.* נָעֵר) *trans.* to move to and fro, to shake, to cast, hence to thrust away, to displace, נָעַר Is. 33, 15, to shake off, leaves 33, 9, where the object is wanting; to shake out, נָעַר Neh. 5, 13; hence נָעַר קָם *ibid.*; to drive or chase away. Deriv. נָעַר, נָעֵר. 2.

Nif. נָעַר (*fut.* יִנָּעַר, *part.* נָעֵר = נָעֵר) ZECH. 11, 16, as is read for נָעַר to be driven away, i. e. to be shaken to and fro, of locusts and men Ps. 109, 23; Job 38, 13 and the wicked be driven out of it; then to shake oneself, in order to get rid of fetters JUDGES 16, 20; נָעַר ZECH. 11, 16 the cast away, the wandering. See נָעַר 2.

Pih. נָעַר (*fut.* יִנָּעַר) to drive about, to push about, to make restless NAH. 5, 13; to thrust out, to drive out, נָעַר Ex. 14, 27; Ps. 136, 15.

Hithp. נָעַר נֶפֶשׁ to shake oneself from, נָעַר Is. 52, 2 i. e. the dust from oneself.

The organic root נָעַר lies also in נָעַר III. (נָעַר), containing the idea of activity and moving about.

נָעַר III. (not used) a stem to נָעַר and its derivatives (נָעֵר, נָעֵרָה), and the proper names (נָעֵרָה, נָעֵרָה), respecting whose fundamental signification one is not clear. According to Fürst's Concord. s. v. the noun נָעַר is primitive, connected with the Sanskrit *nri*, *nara* man, *nari* woman, Zend. *naere*, pers. *nar* man, Greek *ἄνθρωπος*, Zab. *אֱנוֹשׁ*, = *ἀνδρία*, *ἑρ-ω* = *ἀνδρῆσις*, Alban. *visq*; according to others with נָעַר II. meaning to expel, to bear. Better same as נָעַר, נָעַר to sprout, to grow, whence נָעַר a root, נָעַר an embryo, a young one (of the sparrow, the ass &c.).

נָעַר (with *suff.* נָעֵרָה, נָעֵרָה; *pl.* נָעֵרָה, *constr.* נָעֵרָה, with *suff.* נָעֵרָה; see נָעַר III.) 1. a newly born one, a child Ex. 2, 6, JUDGES 13, 5, not yet weaned *ibid.*,

hence also a maiden = (the later) נָעֵרָה, and combined with a femin. verb GEN. 24, 14 16 28 55 57; 34, 3 12 &c.; so too נָעֵרָה maidens RUTH 2, 21, or children (boys and girls) JOB 1, 19, comp. the Greek *ἡ παῖς*; a boy, who has not yet the capacity to distinguish Is. 7, 16, and is still inexperienced; with which, however, נָעֵרָה 1 SAM. 20, 35, 1 KINGS 3, 7, or נָעֵרָה 1 SAM. 1, 24, or נָעֵרָה 1 CHR. 22, 5 are joined, in order to prevent the idea of a youth from being entertained (opposite נָעֵרָה GEN. 19, 4); a youth, who is fearful JUDGES 8, 20, and inexperienced JER. 6, 6, who is 20 years of age GEN. 34, 19; 1 KINGS 3, 7; boy, a designation of age 2 KINGS 8, 4; a youth, young prophet, servant, slave 1 SAM. 30, 13; a herdsman's boy or servant GEN. 37, 2; a priest's boy or servant 1 SAM. 2, 13; a young servant RUTH 2, 5; generally a servant of any sort Ex. 33, 11; 2 SAM. 9, 9; 2 KINGS 4, 12; a shepherd GEN. 14, 24; a young warrior 1 KINGS 20, 15; a young son Job 29, 5; figurat. people in their youth Hos. 11, 1. — 2. (from נָעַר II.) *m.* the driven about, wandering about, of sheep ZECH. 11, 16 (LXX, Vulg., Syr.).

נָעֵרָה (a denom. from נָעַר as an abstract-form, comp. נָעֵרָה) *m.* youth Job 33, 25; 36, 14; Ps. 88, 16; elsewhere נָעֵרָה is used for it.

נָעֵרָה (*pl.* נָעֵרָה) *f.* 1. a maiden, a playing child JOB 40, 29, a grown-up maiden 1 KINGS 1, 3, who is a נָעֵרָה 1, 2; a young wife RUTH 2, 6; a married woman JUDGES 19, 3; a damsel AM. 2, 7; a maid, a servant GEN. 24, 61; PROV. 9, 3; 31, 15; always with the idea of youth. See נָעַר 1. — 2. prop. a waterfall (from נָעַר = נָעַר which see) *n. p.* of a city on the borders of the Ephraim-territory JOSEPH. 16, 7, for which 1 CHR. 7, 28 has נָעֵרָה. — 3. (shoot, posterity; comp. נָעַר) *n. p. f.* 1 CHR. 4, 5.

נָעֵרָה see נָעֵרָה.

נָעֵרָה see נָעֵרָה.

נָעֵרָה (*Jah is נָעַר or נָעַר, i. e. Driver away of the wicked, from נָעַר II.*) *n. p. m.* 1 CHR. 3, 22; 4, 42.

נַעֲרִים see נַעֲרִים.

נַעֲרָה see נַעֲרָה 2.

נַעֲרָה *f.* what is shaken off from flax, tow, refuse Is. 1, 31; JUDGES 16, 9.

נַעֲשֵׂא an assumed stem for נָשָׂא which see.

נָה see נָה.

נָסַח (not used) *intr.* to grow, to sprout, cognate in sense with נָבַח I., נָחָה IV., Aram. נָבַח; identical in its organic root נָסַח with the Sanskrit wāh, bah (to grow). Comp. נָסַח, Ar. نَفَح to breathe. Derivative

נָסַח (a sprout) *n.p.m.* Ez. 6, 21; 2 SAM. 5, 15.

נָסָה (not used) *intrans.* to be raised, arched, hill-shaped, identical in its organic root נָסָה with נָה III., Ar. نَاف, נָסָה I., נָבָה I. and נָבָה II., Ar. نَبَّأ. Derivat. נָסָה 1, נָסָה.

נָסָה *f.* 1. (after the form נָסָה, from נָסָה, as a proper name in the sing. constr. נָסָה and pl. constr. נָסָה instead of נָסָה and נָסָה, retaining the -) a height, a hill, hence the proper name of a hilly district about דָּר or דָּאר (in Manasseh); fully נָסָה דָּר Josh. 12, 23, נָסָה דָּר 1 Kings 4, 11, נָסָה דָּר 11, 2, i. e. hill-district about Dôr. — 2. a sieve, fan, Is. 30, 28, from נָה I.

נָסָה (expansions, see נָסָה) *n.p.* of a family Ezr. 2, 50, K'tib נָסָה.

נָסַח (*fut.* יָנַח, *inf. constr.* יָנַח Ez. 22, 20) *tr.* to blow, to blow up, a fire, with or without נָ Is. 54, 16; Ez. 22, 21; to blow upon, so as to scatter, with נָ HAGG. 1, 9; to breathe away or out, נָסַח JER. 15, 9; to blow in, breathe in, נָסַח GEN. 2, 7; to blow or breathe upon a thing Ez. 37, 9; metaphor. to breathe out, a sweet smell; to exhale (see נָסַח); to cause to blow out or swell (Ar. نَفَح); to make to cook or boil, דָּר, the contents swelling out JER. 1, 9; JON 41, 12; Ar. نَفَح bullivit olla. It is possible that

the idea of cooking or boiling proceeds from that of pressing, driving. For the org. root comp. נָסַח, נָסַח. Derivat. נָסַח, נָסַח; on the contrary the proper name נָסַח is a collateral form of נָבָה.

נָסַח to be blown, of a fire JOB 20, 26.

Hif. נָסַח to cause to breathe out, the life, figur. to torment to death, to squeeze to death JOB 31, 39; to blow away, i. e. to despise, to esteem lightly MAL. 1, 13.

נָסַח (hill) *n.p.* of a city NUM. 21, 30, elsewhere נָבָה (which see); comp. נָסַח.

נָסַח (*pl.* נָסַחִים; from נָסַח I.) *masculine*. prop. a tall, large, strong one, a giant, produced by the cohabitation of the נָסַחִים with the daughters of men GEN. 6, 4; applied to the נָסַחִים NUM. 13, 33; Targ. נָסַחִים (*pl.* נָסַחִים or נָסַחִים), of Orion, a heavenly giant. Hence the Messiah is called in later Jewish tradition בְּרַב נָסַחִים. See נָסַח.

נָסַחִים (see נָסַחִים) *n.p.* of a family EZR. 2, 50 K'tib, coupled with נָסַחִים; from the fusion of the two arises נָסַחִים NEH. 7, 52.

נָסַחִים (נָסַח, after the Aramaean: numerous, much) *n.p.* of a son of Ishmael, and then of a race at the Euphrates GEN. 25, 15; 1 CHR. 5, 19.

נָסַחִים see נָסַחִים.

נָסַחִים see נָסַחִים.

נָסַח (not used) *intr. prop.* to glow, to burn; hence to glitter, to shine, of a bright red colour, whence נָסַח. — The organic root נָסַח lies also in נָסַח (whence the noun נָסַח, *pl.* נָסַחִים), enlarged נָסַח (which see), in נָסַח I. &c. &c.

נָסַח *m.* a glowing, red stone, hence a carbuncle (Jer. Targ. I. and II.) or a ruby Ez. 28, 18; 39, 11; EZRA. 27, 16 (where the LXX had נָסַח); 28, 13.

נָסַח I. (not used) *intr.* to be large, tall, thick, strong, powerful, of the body; ident. in its organic root נָסַח with that in נָסַח II. (נָסַח) to נָסַח, נָסַח, in נָסַח, נָסַח, in נָסַח (to be high, swell-

ing, strong, firm), **נָפַל** IL, in Ar. **قَالَ**, **قَالَ** (to be fat, thick), **فَالَ** (to overtop); comp. Sanskrit *bal*, whence *bala*, strength, Latin *val-ere*. Deriv. **נָפַל**.

נָפַל IL (*inf. constr.* **נָפַל**, with *suppl.* **נָפַל** and **נָפַל**, *intr.* **נָפַל**) *to fall or sink down*, on the earth; of men JUDGES 5, 27; Is. 8, 15; *to fall down*, from a seat, **נָפַל** 1 SAM. 4, 18; **נָפַל** GEN. 49, 17 *to fall backwards*; with **נָפַל** *to fall into* a thing Ps. 7, 16, also with **נָפַל** Is. 24, 18 and **נָפַל** Am. 3, 6; *to fall*, of inanimate things, of buildings JUDGES 7, 13, of mountains JOB 14, 18, i. e. *to precipitate*, *to fall down in ruins*; *to fall down*, of lightning 1, 16, of dew 2 SAM. 17, 12, with accus. of the place upon, also with **נָפַל** LEV. 11, 32, **נָפַל** Ps. 45, 6, if the idea is intended to be modified, and with **נָפַל** *whence*; *to be prostrate*, *to lie* JUDGES 3, 25, ESTH. 7, 8, in a wrapt state NUM. 24, 4. Phrases and metaphors are as follows: *to fall*, in war JUDGES 20, 44, 1 SAM. 4, 10, with **נָפַל** NUM. 14, 43; *to perish*, by hunger or pestilence Ez. 6, 11; *to fall into one's hand*, i. e. *to perish by him* JUDGES 15, 18; LAMENT. 1, 7; but we have also for the same **נָפַל** 1 SAM. 14, 13; **נָפַל** *to fall sick upon one's bed*, *to become sick*, comp. *niṭṭeiv eni tḥy* *נִיטְטֵיב עִנִּי תַחַי* (JUDITH 8, 3); *to be born*, *to come into life* Is. 26, 18, comp. *niṭṭeiv* and *cadere* (see **נָפַל**); *to fall away*, of human limbs, which become emaciated NUM. 5, 21; *to sink*, *to be gloomy*, *dispirited* GEN. 4, 5; *to sink*, *to fall*, *to fail*, of **נָפַל** (the spirit), with **נָפַל** referring to the subject 1 SAM. 17, 32, i. e. *to lose heart*, comp. **נָפַל** **נָפַל** JON. 2, 8, **נָפַל** Ps. 42, 7, **נָפַל** **נָפַל** Hos. 11, 8; *to fall into misfortune* 2 SAM. 1, 10, but **נָפַל** also stands occasionally with it PROV. 28, 14; *to come down* 2 KINGS 14, 10; *to be overthrown*, of a state Is. 21, 9; **נָפַל** **נָפַל** *the lot falls*, *is cast*, with **נָפַל** of the person, upon one JON. 1, 7; Ez. 24, 6; on the other hand, with **נָפַל** of the person *to fall to one*, so that he receives it NUM. 34, 2; Ps. 16, 6;

to fall down, from heaven, i. e. *to be sent*, **נָפַל** (a threatening word) Is. 9, 7; in this sense **נָפַל** *to come upon one*, **נָפַל**, i. e. *to penetrate into one* Ez. 11, 5; 8, 1; at a later period (DAN. 4, 28; the book of Adam 1, 66) *to reveal*; **נָפַל** *to fall upon*, *to befall one*, **נָפַל** GEN. 15, 12, **נָפַל** ib., **נָפַל** Ex. 15, 16, **נָפַל** Is. 47, 11, **נָפַל** Ps. 69, 10, i. e. *to happen to*; *to fall out*, *to take a turn*, of a thing RUTH 3, 18, comp. **נָפַל** 7, 20; *to precipitate*, what stands upright, fig. not to stand, of a promise JOSH. 21, 43, fully **נָפַל** 2 KINGS 10, 10; *to fall away*, *to fall out*, **נָפַל** NUM. 6, 12; *to fall from plans* (**נָפַל**), i. e. *to fail in carrying them out* Ps. 5, 11; **נָפַל** *to be lower than* JOB 12, 3; 13, 2; or followed by **נָפַל** ESTH. 6, 13; *to fall down*, *to prostrate oneself* 2 SAM. 1, 2; with the addition of **נָפַל** GEN. 17, 3, **נָפַל** 2 SAM. 14, 4, **נָפַל** 1 SAM. 20, 41, **נָפַל** GEN. 44, 14, **נָפַל** ESTH. 8, 3; **נָפַל** *to fall upon the neck* GEN. 33, 4; **נָפַל** *to fall upon the sword* 1 SAM. 31, 4; **נָפַל** *from behind the armour do they fall forward* Jo. 2, 8; *to fall upon*, *to press upon*, with accus. JOB 1, 15 or **נָפַל** JOSH. 11, 7; *to let oneself down*, *to leap down from* GEN. 24, 64; 2 KINGS 5, 21; *to encamp*, of an army JUDGES 7, 12, GEN. 25, 18, = **נָפַל** 16, 12; *to be humble*, of **נָפַל** JER. 36, 7, but also *to settle down*, *to abide* 37, 20; *to relinquish and go over to*, with **נָפַל** JER. 21, 9, or **נָפַל** 37, 13. Derivat. **נָפַל**, **נָפַל**, **נָפַל**.

Hif. **נָפַל** (*part.* **נָפַל**; *infl.* *constr.* **נָפַל**) causat. of **נָפַל**, *to make fall*, a stone NUM. 35, 23; *to cause to fall*, into a sleep GEN. 2, 21, *to precipitate*, upon the sword, i. e. *to slay with it* Is. 37, 7, omitting **נָפַל** Ez. 6, 4; *to cause to fall into one's hand*, 1 SAM. 18, 25, i. e. *to deliver up*; *to make wither* NUM. 5, 22; *to cast in*, **נָפַל** JER. 22, 7; *to throw down*, a wall 2 SAM. 20, 15; *to cut down* JER. 19, 7; *to fell* 2 KINGS 3, 19; *to bear*, fig. of the **נָפַל** with accusat. **נָפַל** Is. 26, 19; *to*

cast, lots PROV. 1, 14, and without גורל 1 SAM. 14, 42, with ל of the person to assign by lot JOSH. 13, 6; to make the countenance fall, i. e. to make sorrowful JOB 29, 24; also to look gloomily, angrily JER. 3, 12; to lay down a petition 38, 26; to let a promise fall, i. e. not to fulfil it 1 SAM. 3, 19; generally to let fall, to desist from JUDGES 2, 19.

Hithp. הִתְנַפֵּל to cast oneself down, with פ' DEUT. 9, 18, and without it EZR. 10, 1; הִתְנַחַץ to fall upon one GEN. 43, 18.

Pl. נִפְלָל (an intensive form) to precipitate, to fall Ez. 28, 23, for which, however, the simple נָפַל occurs in 6, 7 and 30, 4.

The Aram. נָפַל, נָפַל for βάλλεσθαι and *níntau* is the same stem; and the Arabic for it is سقط, seldom وقع.

נָפַל (*fut.* יִפֹּל, in Targ. יִפֹּל) Aram. same as Hebr. נָפַל II, hence to fall down, to come down from heaven to, DAN. 4, 28, comp. Is. 9, 7; to fall out EZR. 7, 20; to fall prostrate DAN. 2, 46, with עַל אֲנִישָׁיו.

נִפְּלָ m. an untimely birth, an abortion, Ps. 58, 9; ECCLES. 6, 3; from נָפַל to bear, Ar. سقط abortus.

נִפְּלָאוֹת see נִפְּלָ Nif.

נִפְּסָ see נִפְּסִים, נִפְּסִים and נִפְּסָ.

נָפַץ (*part. pass.* נִפְּצוֹן, *inf. abs.* נִפְּצוֹן; *imp.* and *fut.* from נָפַץ) 1. *intrans.* to be dispersed, to be scattered about, with בָּן 1 SAM. 13, 11; to be driven away from one another, at (בָּן) a thing Is. 33, 3; to scatter GEN. 9, 19; of exiles Is. 11, 12. — 2. *tr.* to scatter, to disperse, to fling about, to throw about, to reduce to ruins, נָפַץ JER. 22, 28, נִפְּצִים JUDGES 7, 19. Deriv. נִפְּצָ.

Pih. נִפְּצָ (*fut.* יִנְפֹּץ) to break or dash in pieces, נִפְּצִים JER. 48, 12; נִפְּצָ Ps. 2, 9 (fig.); to shatter, נִפְּצִים 137, 9; נִפְּצָ JER. 13, 14 to dash against one another; also to disperse JER. 51, 20 23. Deriv. נִפְּצָ.

Puh. נִפְּצָ (*part. fem. pl.* מִנְפֹּצוֹת) to be scattered about, to be dispersed Is. 27, 9.

Hif. נִפְּצָ only in the derivatives מִנְפֹּצָ, מִנְפֹּצָ.

The organic root נִפְּצָ lies also in נָפַץ, Arab. فَصَّ, and passes into other meanings.

נִפְּצָ masc. prop. scatterer, disperser, hence a stormy wind Is. 30, 30, Targ. נִפְּצָ. נִפְּצָ should be compared, not מִנְפֹּצָ.

נִפְּצָ m. a dispersion, DAN. 12, 7 and when the scattering (i. e. the exile) of a handful (רֶדֶד, i. e. a part) of the holy people is brought to an end (וְיִכְבְּלוּ), i. e. when Simon and Judas shall have brought home to Judea their fellow-countrymen scattered in Galilee and Gilead; an event, which took place before whitsuntide 164 B. C. (1 MACC. 5, 23 45 53 54; 2 MACC. 12, 32).

נִפְּקָ (3 f. נִפְּקוֹ, 3 pl. נִפְּקוּ, *part.* נִפְּקָ, plur. נִפְּקִין; *imp.* נִפְּקָ; *fut.* in the Targ. יִפְּקָ) Aram. *intr.* to go out, to proceed forth, DAN. 2, 14; to issue, of an edict, i. e. it is published 2, 13, comp. LUKE 2, 1 ἐξῆλθε δόγμα; like the Hebr. יָצָא generally DAN. 5, 5; 7, 10; also to give out or spend. Deriv. נִפְּקָ.

Af. הִנְפִּיק, הִנְפִּיק (3 pl. הִנְפִּיקוּ) to bring out or forth, = הוֹצִיא DAN. 5, 3; EZR. 5, 14; 6, 5.

נִפְּקָ (*def.* נִפְּקָה) Aram. f. expenses EZR. 6, 4 8; mod. Hebrew הוֹצָאוֹת.

נָפַשׁ (not used) *intrans.* to extend, to spread, of a multitude, and then locally also; hence to be numerous, abundant, strong. Deriv. the proper names נִפְּשִׁים, נִפְּשִׁים.

The organic root נָפַשׁ, connected with that in נָפַס, נָפַץ, נָפַשׁ, נָפַשׁ, is frequently used in this sense in Aramaean.

נָפַשׁ (Kal unused) *intr.* to breathe, to respire, fig. to take breath as a sign of life, hence to live; to smell, which is expiration and inspiration; Ar. نَفَسَ, Aram. نَفَسَ, the same. The organic

root נפש is connected perhaps with that in נפח. Deriv. נפש.

Nif. נפש (fut. נפשו) to take breath, to draw breath, hence to be refreshed Ex. 23, 12; 31, 17; 2 SAM. 16, 14. Ar. Conj. II. to refresh.

נפש (with suff. נפשי, נפשך, plur. נפשות, constr. נפשות, with suff. נפשית; Ez. 13, 20 נפשים, where, however, it is better to read with the LXX נפשית f. (masc. in the meaning of a being only in GEN. 2, 19; 46, 25 27; NUM. 31, 28, but where the Sam. cod. has likewise construed it as a fem.) prop. a breath, respiration, hence 1. *breath of life, vital power, life*, the animal life, conceived of as consisting in the breath, like רוח, anima, *ánimos*, therefore נפש to breathe out the breath of life, i. e. to die JER. 15, 9, נפש to kill Job 31, 39; *life* generally, not the condition of life (חיים) or the age (גילים), but the inner life existing in every breathing Ex. 21, 23, to which are applied נפש GEN. 35, 18, נפש 1 KINGS 17, 21, נפש 1 SAM. 20, 1, נפש Prov. 1, 19 &c.; *the centre of life*, so that the endangering of the נפש brings death Ps. 69, 2; JER. 4, 10; נפש to smite the life, i. e. to kill NUM. 35, 11; of animals Lev. 24, 18; נפש to murder DEUT. 22, 26. Peculiar expressions are: נפש with regard to the life, i. e. for the sake of one's life 1 KINGS 19, 3 (Targ.), Greek *ἐνὶ ψυχῇ*, or against the life JER. 44, 7; נפש with danger of life, at the risk of life 2 SAM. 23, 7, Prov. 7, 23 (comp. נפש 1 CHR. 12, 19), for the sake of life taken away 2 SAM. 14, 7, JON. 1, 14, as נפש alone also means a life to be taken i. e. murder Ps. 56, 7; נפש belonging to [the support of] life GEN. 9, 5. — 2. concrete the soul or spirit, as that which gives life, and has all needs and sensuous feelings. In this respect it is said of נפש: to be frightened Ps. 6, 4, to be quieted 116, 7, to desire Is. 26, 8, to hope Job 10, 1; to express itself in speech Ps. 34, 3; SONG OF SOL. 3, 2 4; to hold fast or to loose PSALM 103, 2; 119, 129; to hunger PROV. 10, 3, to be strengthened 11, 25, to thirst 25,

25, and fast Ps. 69, 11 &c.; also נפש GEN. 12, 13 and נפש JUDGES 10, 30 are said of it. It even denotes means of life Is. 58, 10. It is also used like לב to denote the seat of the affections, as love Is. 42, 1, joy Ps. 86, 4, fear Is. 15, 4, piety PSALM 86, 4, courage JUDGES 5, 21 &c. Coupled with נפש or נפש it expresses length or shortness of spirit Job 6, 11; NUM. 21, 4, i. e. patient and impatient; as רוח also sometimes stands for the same idea. Moreover as the seat of lamentation Job 30, 16, of moaning cries 24, 12, of the shedding of tears Ps. 119, 28, of blessing GEN. 27, 4, of pride PROV. 28, 25 (compare לב Job 21, 4), of determination GEN. 23, 8, of willingness 1 CHR. 28, 9, of insight and knowledge Ps. 139, 14, PROV. 19, 2, of thinking DEUT. 4, 9, of remembrance and forgetfulness LAMENT. 3, 20. — 3. the breathing one, i. e. a creature JOSH. 10, 28, fully נפש GEN. 1, 24 or נפש 1, 21 (a living being); often used collect. of animals GEN. 1, 21 24; 9, 10; but seldom including men 9, 16; for man DEUT. 24, 7; Ez. 22, 25; an individual LEV. 5, 1, a person Ex. 1, 5; and נפש NUM. 31, 46, where it is opposed to the cattle; also a slave, a prisoner of war GEN. 12, 5; 14, 21, opposite נפש; נפש a dead person, a corpse NUM. 6, 6, and accordingly נפש alone LEV. 22, 4; NUM. 5, 2. To this meaning belongs: self, ipse JER. 46, 2, Hos. 9, 4, especially with a suffix, in order to express the reflexive; comp. Sanskrit *ātman* soul and self, German *Selb* and *Seele*. — 4. smell Is. 3, 20. Ar. نفس, Syr. نَفْس the same.

נפת (not used) intrans. to smell, to breathe, ident. with נפש and the Aram. נפת (whence נפת). Derivat. נפת; on the contrary, נפת can only be derived from נפת III. or from נפת. Others derive the noun נפת from נפת II. (which see), = Ar. نَفَى, which is possible.

נפת (from נפת after the form נפת from נפת fem. a height, a hill, hence נפת JOSH. 17, 11 a general de-

signation of the three districts עִיר־לֵר, מְנִדָּה and מְנִדָּה, prop. *three hills*, comp. Tricolis, Trilophus; just as in later times an association of 10 cities together bore the name of *Decapolis*.

נִפְתָּר (from נִפְתָּר or נִפְתָּר II. = נִפְתָּר) *f.*

prop. the sweet-smelling, the fragrant thing which flows out, hence *mucilage, juice*, of the cane (נִפְתָּר = נִפְתָּר), i. e. *sugar*, Ps. 19, 11, with the omission of נִפְתָּר Song of Sol. 4, 11. מְנִדָּה Prov. 24, 13 is apposition to it.

נִפְתָּלִים (*plur.* נִפְתָּלִים) *masc. wrestling, struggling* GEN. 30, 8, from the Nif. of the stem נִפְתָּל.

נִפְתָּח *n. p.* of middle Egypt with its metropolis Memphis, where the deity *Ptah* or *Phtach* was worshipped, as Memphis itself meant "habitation of *Ptach*". *Ptach* (נִפְתָּח) symbolised the productive, generating world-power, so that the root may be connected with נִפְתָּח (which see). *Naphtoach* may be a Coptic formation *Na-phthah* i. e. that belonging to *Phtha*, so that it would be people and land together. *Gent. plur.* נִפְתָּחִים the people of central Egypt GEN. 10, 13, 1 CHR. 1, 11, as נִפְתָּחִים are those of upper Egypt.

נִפְתָּלִי (according to the LXX abridged from נִפְתָּלִים, *wrestlings*; more correctly according to GEN. 30, 8 from נִפְתָּלִי = נִפְתָּלִי *wrestling of Jah*) *n. p. m.* GEN. 30, 8, and then the name of a tribe 49, 21, NUM. 1, 42, DEUT. 33, 23, and of the district belonging to it Is. 8, 23. In connexion with Zebulon it represented Galilee at a later period Ps. 68, 28, comp. MATTH. 4, 13 seq.

נִצֵּץ (with *suff.* נִצֵּץ; from נִצֵּץ) *masc.*
1. *a flower, a blossom*, GEN. 40, 10, but where נִצֵּץ stands for נִצֵּץ; hence fem. — 2. *a hawk* (LXX), so called from its rapid flight Job 39, 26; of which there are several kinds LEV. 11, 16; DEUT. 14, 15; Targ. נִצֵּץ, נִצֵּץ, Syr. نَصَب.

נִצָּח (only *inf. absol.* נִצָּח) *intr.* same as נִצָּח *to go out*, נִצָּח נִצָּח JER. 48, 9

it will go out (into the wilderness), comp. 38, 17. The form is put in order to get an assonance with נִצֵּץ (fowl), i. e. נִצֵּץ; and there is no necessity for taking it as = נִצֵּץ *to flee*, like נִצָּח LAMENT. 4, 15 = נִצֵּץ.

נָצַב (Kal unused) *intr.* same as נָצַב *to be firm in a place; to stand, to sit, to lie; to be established, set up, erected &c.*; from which *intr.* fundamental signific. נָצַב and Ar. نصب also proceed. The organic root נָצַב, connected with that in נָצַב, becomes clear from נָצַב (to stand, to stand fast, to be enduring); Phenic. נָצַב trans. Deriv. נָצַב, נָצַב, נָצַב, נָצַב, נָצַב, the proper names נָצַב, נָצַב.

Nif. נָצַב (only *perf.* and *part.*) *to stand*, of persons GEN. 18, 2; 24, 13; *to stand upright*, of things 37, 7; Ex. 15, 8 נָצַב נָצַב; *to be stationed*, of watchmen on (נָצַב) a look out Is. 21, 8, elsewhere with נָצַב *to stand with, by, before* a person or thing, i. e. *to be present* GEN. 45, 1; 1 SAM. 22, 7; *to present oneself*, with נָצַב *to or for one* Ex. 34, 2; *to set oneself*, i. e. *to appear* Is. 3, 13; Ps. 82, 1; *to station oneself*, i. e. *to take one's stand* Ex. 7, 15; 17, 9; *to be set over*, with נָצַב RUTH 2, 5 6; 1 SAM. 22, 9; *to be firm, secure, standing firmly*, Ps. 119, 89; *part.* נָצַב as an adjective to נָצַב *firm, healthy* 39, 6; fem. נָצַב, ZECH. 11, 16 *he will not keep the healthy* (in that state). The interpretation "the exhausted" after the Arab. نصب (to be wearied out) is less suitable. Derivat. נָצַב, נָצַב.

Hif. הִנָּצַב (*part.* הִנָּצַב, *inf. constr.* הִנָּצַב, *fut.* הִנָּצַב, *apoc.* הִנָּצַב) *to set, to hang in, gates* 1 KINGS 16, 34; *to place* GEN. 21, 28; *to set up*, a memorial stone 35, 14; 1 SAM. 15, 12; *to erect, to build* GEN. 33, 20; *to raise* 2 SAM. 18, 18; *to lay upon* 18, 17; *to set* LAMENT. 3, 13; *to appoint, to determine*, PSALM 74, 17; *to set*, מִשְׁתַּחֲסֵה Sam. 13, 21; *to place*, מִשְׁתַּחֲסֵה (a bar of wood), in a bird-trap JER. 5, 26.

Hof. **הִנָּצַב** (*part. מִנָּצֵב*) *pass. to be placed* GEN. 28, 12; JUDGES 9, 6. — **הִנָּצַב** NAH. 2, 8 see **הִנָּצַב**.

נָצַב (*prop. part. Nif.*) *m.* 1. *a shaft, handle, haft* (Kimchi) JUDGES 3, 22, from **נָצַב** to be stiff, upright; Arab. نَصَاب *a handle*. — 2. *a prefect*, *prop. one set over* 1 KINGS 4, 5 7; 5, 7 30; 9, 23; **מִלְכָּא** *a prefect as king* 22, 48.

נָצַב (*not used*) *Aram. intr. same as* **הִנָּצַב** (*which see*) and Hebr. **נָצַב**; hence *to be firm, strong*, of iron; Ar. the same. Deriv. **נִצְבָּא**.

נִצְבָּא (*def. מִנִּצְבָּא*, with *suffix* **הוֹנִיחַ**; *intr.* **נָצַב**) *Aram. f. firmness* DAN. 2, 41. According to Theod. from **נָצַב** to plant, and therefore **נִצְבָּא** means *roots*, metaphor. *nature, natural condition*.

נָצַב *a stem incorrectly adopted for* **הִנָּצַב** and **הִנָּצַב**, see **הִנָּצַב**.

נָצַח I. (*only fut. תִּנָּצַח*) *intr. to be destroyed, wasted, made desolate*, of **עָרִים** JER. 4, 7; *prop. to be torn asunder, to be rent asunder; identical in its organic root* **נָצַח** with that in **נָחַץ** I. **נָחַץ**; hence it is only applied to a state of wasting by destruction, like the *trans.* **בָּקַע** and **הָרַס**.

Nif. **נִצְחָה** (*only part. pl. נִצְחִים and fut. תִּנָּצְחוּ*) 1. same as Kal *to be destroyed, reduced to ruins*, **גְּלִים נִצְחִים** *waste heaps of ruins* 2 KINGS 19, 25; IS. 37, 26. — 2. *to strive, to quarrel, to dispute*, *prop. to reproach one another, to calumniate, revile one another* EX. 21, 22; LEV. 24, 10; 2 SAM. 14, 6; **נִצְחִים** *disputing ones* EX. 2, 13; comp. **נָהַק**, **הָקָה**, where this idea is developed out of a similar fundamental signification.

Hif. **הִנָּצַח** (*inf. constr. תִּנָּצְחוּ*) *to strive, to contend, with* **עַל** *against* NUM. 26, 9; *to wage war, with accus. of the object* PS. 60, 2. Deriv. **מִנָּצַח** and **מִנָּצְחָה**.

The connexion between *to be desolated* and *to contend* is also in the Ar. **حرب**.

נָצַח II. (3 *pl. נִצְּחוּ*) *intrans. same as* **נָחַץ** (*which see*), according to some = **נָחַץ**,

נָחַץ (*which see*), *to move quickly forward, to fly, to flee*, LAMENT. 4, 15, coupled with **נָחַץ**. The noun **נִצְחָה** 1. may be from **נָחַץ**.

נִצְחָה (*from נָחַץ*) *fem. flower, blossom*, IS. 18, 5; JOB 15, 33; Phœnician **נִצְחָה** (*nesso*) the same.

נִצְחָה see **נִצְחָה**.

נִצְחָה *adj. m.*, **נִצְחָה** (*on the contrary constr. נִצְחָה*) *f. watching for, aiming, after something*, PROV. 7, 10 *watching for the hearts* (of youths).

נִצְחָה *fem. watch*, **עֵינַי** *a tower of watch* IS. 1, 8.

נִצְחָה (*only pl.*) *fem. prop. a thing sprouting, hence that has arisen, new* IS. 48, 6 = **נִצְחָה** ibid. See **נִצְחָה**.

נִצְחָה (*only pl.*) *m.* 1. *watch-houses, watch-towers*, IS. 65, 4, see **נִצְחָה**. — 2. *the preserved, the delivered* 49, 6 K'i'ri, where the K'tib has **נִצְחָה**.

נָצַח I. (Kal not used) *intr. to shine, to glitter, to lighten*, identical in its organic root **נָצַח** with that in **נָחַץ**, **נָחַץ**; metaph. *to be bright, pure, white, neat*, like the Ar. **نصع**, **نصع**, Syr. **نصع**.

(*to shine, figur. to be prominent*), figur. a) *to be pure, true, faithful* (comp. **נָחַץ**), proceeding from the idea of shining; b) *to be shining, glorious, splendid, distinguished, noble*, comp. **הָרַר**. Derivat. **נִצְחָה** 1. and the proper name **נִצְחָה**.

Pih. **נִצְחָה** (*part. מִנָּצַח, inf. constr. תִּנָּצְחוּ*) *to have the oversight of, to superintend, to stand at the head of, to be chief, with* **עַל** 2 CHR. 2, 1 17; 34, 13, for which the parallels have **נָצַב**; *to lead, music or playing* 1 CHR. 15, 21. This meaning is *prop. a stronger form of the Kal-idea to shine forth, to be bright, to appear*, the same thing existing in the case of **נָחַץ** belonging to **נָחַץ**; and the Arab. meanings *to admonish, instruct* (see **הִנָּצַח**), *to lead*, should also be referred thereto. The expression **מִנָּצַח** in 53 psalm-inscriptions and HAB. 3, 19 means *president, overseer* (of the singers and musicians).

from danger Ex. 12, 27, Is. 19, 20, constantly followed by an accusat. 1 SAM. 30, 18, seldom by a dat. JON. 4, 6; *מַצִּיל* *a deliverer, rescuer* Ps. 7, 3; *נָשַׁם* *to save the life* Ez. 3, 19, with *מִן* of the person Ps. 18, 49, or of the thing 69, 15. Deriv. *הַצִּילָה*.

Hof. הִצִּיל (part. *מִצִּיל*) *to be plucked out, snatched out of*, AM. 4, 11; ZECH. 3, 2.

Hithp. הִתְנַצַּל (fut. *יִתְנַצַּל*) *to strip oneself of, ornament or dress* Ex. 38, 6.

נָצַל (Peal not used) *Aram. trans.* = Hebrew *נָצַל*.

Af. הִצִּיל (inf. *הִצִּילָה* and *הִצִּילוּ*) *to deliver, to free* DAN. 3, 29; 6, 15 28.

נָצַן (only pl. *נִצְנִים*; from *נָצַץ*) *masc. flower, blossom* SONG OF SOL. 2, 12.

נִצְצָן (part. *נִצְצָן*) *intr. to shine, glitter, to sparkle*, EZEK. 1, 7; deriv. perhaps *נִצְצָן*. Metaph. a) *to blossom* (see *נִצְחָה*, *נִצְחָה*), whence *נָצַח* 1, *נָצַח*, b) *to flee, to fly* (comp. *נָצַח*); deriv. *נָצַח* 2. For explanation of the organic root comp. *נָצַח* II., *נָס*, *נָס*, *נָס* II. The Arab. *نَص* is to be compared with *נָצַח*.

נָצַח see *נָצַח*.

נָצַר (part. *נֹצֵר*, imper. *נֹצֵר*, with a of motion *נֹצֵרָה*, with suff. *נֹצֵרָה*; fut. *יִנָּצֵר* and *יִנָּצֵר*) 1. *intrans. to appear, to shine, to lighten, metaphor. to bloom, to be green, to sprout* (= *צָמַח* Is. 42, 9; 43, 19; *יָצָא* 51, 5); figurat. *to unfold, to arise, to be*, hence *נֹצֵרִים* Is. 48, 6 = *נֹצֵרִים* (ibid.); identical in its organic root *נָצַר* with that in *נֹצֵר*, *נֹצֵר*, *נֹצֵר*, which meaning the Ar. *نَضِر* (to shine, to blossom, to be green), *نَضِر* (to sprout) also have. Deriv. *נָצַר*. — 2. *to behold, to see, to look*, proceeding from signification 1; comp. *שָׁנָה* (to shine upon, to singe, and to descry, to spy), Greek *φαός δέδορα*, German *blicken* and *blitzen*, as well as the cognate radical *נָצַר* II. *to glitter, to shine*, whence *נָצַר* (plur. *נֹצְרִים*, *נֹצְרִים*, *נֹצְרִים* (gold), *to burn, to be arid*, whence *נֹצְרִים* and *נֹצְרִים* (drought),

and to see, to look, to spy, whence *נֹצְרִים*, *נֹצְרִים*, the proper names *נֹצְרִים*, *נֹצְרִים* (like *מֹצְרִים*) and *נֹצְרִים* to see, to look; as “to lighten” and “to see” coincide in *נֹצְרִים*. Accordingly tr. a) *to behold, to look upon, to inspect, to watch*, hence Is. 27, 3; *to spy, to guard*, hence *נֹצְרִים* JER. 31, 6 applied to watchmen who had to look to the fire-signals for determining the new moon; *נֹצְרִים* 2 KINGS 17, 9 &c. *watch-tower*, to protect flocks; *נֹצְרִים* a *field-watcher* JOB 27, 18; *נֹצְרִים* *watch-houses, watch-towers*, which stand in the fields solitary and apart, and where idolatry was practised Is. 65, 4; instead of it is also used *נֹצְרִים* 1, 8, *place or tower of watch*, which were set solitary on the tops of mountains; farther, *to keep a look out upon one, to spy after him*, whence *נֹצְרִים* adj. masc., *נֹצְרִים* (constr. *נֹצְרִים*) fem. (which see); *to keep, to watch over* Prov. 27, 18; *to preserve, maintain* 20, 28; *to watch, with* Ps. 141, 3, with *מִן* from 34, 14; *נֹצְרִים* the kept, i. e. the preserved Is. 49, 6; or *to give heed to*, *נֹצְרִים* Prov. 13, 3, *נֹצְרִים* 16, 17; *to guard, to protect*, *נֹצְרִים* 22, 12, with *מִן* from one Ps. 32, 7; 140, 2; in a hostile sense, *to watch closely, to besiege*, of enemies, hence *נֹצְרִים* *besiegers* JER. 4, 16, identical with field-watchers 4, 17, comp. *נֹצְרִים* 2 SAM. 11, 16 in this sense; figur. Job 7, 20, where God is called a *נֹצְרִים* of man in a hostile sense; *to observe, to keep, a covenant* DEUT. 33, 9, a law Prov. 28, 7, commands Ps. 78, 7; *נֹצְרִים* *to keep for one* Ex. 34, 7; with accusat. *נֹצְרִים* and *נֹצְרִים* Is. 26, 3.

נָצַר m. a shoot, sprout, branch, of a plant Is. 14, 19; 60, 21; figur. a descendant, offshoot, of the Davidic 11, 1 or Ptolemy-dynasty DAN. 11, 7.

נָצַר see *נָצַר*.

נָצַח (Kal not used) *intrans. same as נָצַח* (which see), *to burn, to blaze, to kindle*; as *נָצַח* also coincides with *נָצַח*. The organic root *נָצַח*, *נָצַח* is also in *נָצַח*, *נָצַח*, Ar. (transposed).

Nif. נִצָּח (*perf.*) to blaze up, to be consumed, נִצָּח (in the fire) נֵחַ. 1, 3, to fire up in anger, with א of the person 2 KINGS 22, 13 or of the object 22, 17; to be dried up, withered, of ploughed land, plantations, pastures JER. 9, 9 11; therefore to be desert, waste, 46, 19, without being identical with נִצָּח.

Hif. הִנִּצָּח may be referred to נִצָּח (which see), especially as the forms הִנִּצָּח and הִנִּצָּח appear also.

נָקָא (*part. pass.* נָקָא = נָקִיא) *Aram.* *intr.* to be pure, i. e. white, of wool, like the Hebrew נָקִיא I., properly to be bare, naked, metaphor. to be rubbed, polished, free from dirt.

נָקָא see נָקָא.

נָקָא I. (*part. pass.* נָקָא, *pl.* נָקִיאִים) in the Sam. cod. GEN. 44, 10; NUM. 32, 22) *intrans.* same as נָקִיא I., only in the deriv. נָקָא.

Hif. הִנִּקָּא only in cod. Sam. GEN. 24, 41.

נָקָא II. (not used) only in cod. Sam. Ex. 2, 24 and 6, 5 for נָקָא.

נָקָא (*part.* נָקָא, *pass.* נָקִיא, *plur.* נָקִיאִים) *constr.* נָקָא; *inf. abs.* נָקָא for נָקָא, *constr.* נָקָא; *fut.* נָקָא and נָקָא *tr.* 1. to make a hole in, to hollow out, HAG. 1, 6 a purse with holes; to bore, הָרָה, with א into a thing 2 KINGS 12, 10; to cut through, to cut asunder, of splinters 18, 21; to pierce, הָרָה JOB 40, 24, לָחַץ 40, 26, with a spear HAB. 3, 14. — 2. Metaphor. to separate, to distinguish, to name distinctly Is. 62, 2; to specify GEN. 30, 28, comp.

חָדָה, נָקָא, Targ. נָקָא, Ar. حَدَّ with חָדָה, where the same metaphor occurs, لَقَّبَ to name, with l for n; to separate, to pick out, to select, hence נָקָא, a selected, distinguished one, AM. 6, 1 the select or noble of the best of the peoples; comp. Ar. نَقِيب, a distinguished one, a prince, a select one. — 3. to curse, to revile, to blaspheme, the name of God, prop. to cut into one, to pierce one, LEV. 24, 11 16 (LXX, Targ. and Rashi to

pronounce accurately, this being looked upon before God as a reviling of him); PROV. 11, 26; 24, 24; JOB 3, 8; 5, 5; comp.

הָרָה, נָקָא, Ar. سَبَّ. Deriv. נָקָא, נָקָא, נָקָא, נָקָא, and the proper name נָקָא.

Nif. נִקָּא to be called by name NUM. 1, 17; 1 CHR. 12, 31; 16, 41; opposite of being numbered.

נָקָא m. 1. a bezel, for precious stones, prop. a cavity Ez. 28, 13 (Jerome); but one must read there הָרָה impression for הָרָה. — 2. (a hollow; with the article) n. p. of a town in Naphtali JOSH. 19, 33.

נָקָא f. a female (from נָקָא, like הָרָה referring to the sexual act or the figure of the female pudenda), of men GEN. 1, 27, LEV. 12, 5; of beasts GEN. 6, 19; LEV. 3, 1.

נָקָא I. (not used) *tr.* to stick into a thing, to indent, to cut in; Arab. نَقَعَ to pierce or sting (of the serpent); modern Hebrew נָקָא to make punctures, to mark with points, Arab. نَقَطَ to cut in, to indent; then to make stripes, spots, to speckle, sheep and goats in order to distinguish them; cognate in sense with נָקָא II.; identical in its organic root נָקָא with נָקָא, Ar. حَطَّ, Syr. حَبَّ (to mark, to inscribe), נָקָא I. (to cut into), נָקָא I. and many others. Deriv. נָקָא, נָקָא, נָקָא (from Pihel).

נָקָא II. (not used) *tr.* prop. to keep, to guard, to keep together, to watch, a flock; connected in its organic root נָקָא with that in נָקָא-שָׁ; comp. Sanskrit kat, kad. Derivat. נָקָא, the proper names נָקָא, נָקָא.

נָקָא (*plur.* נָקָאִים) *adj. m.*, נָקָא (*pl.* נָקָאִים) f. spotted, speckled, of sheep and goats, coupled with נָקָא and נָקָא GEN. 30, 32 33 39; 31, 8 10 12; Targ. נָקָא. נָקָא (*pl.* נָקָאִים) *fem.* an engraving, a stud of silver, as an ornament, SONG OF SOL. 1, 11.

נָקָא (*pl.* נָקָאִים) *masc.* 1. a crumb of bread, mica JOSH. 9, 5 12, which is נָקָא 60*

(Aq., Symm., Vulg.), so called from its resemblance to a point. The meaning furnished with mould-points (LXX, Theod., Kimchi) is less suitable in a linguistic view. — 2. A sort of pointed (i. e. finely sprinkled) or otherwise small cake, which cannot be ascertained exactly, carried by the common people on journeys 1 KINGS 14, 3; perhaps from נקד = נקד, to dry, a kind of dried cake (Targ., Rashi and LXX; see Fürst, Conc. s. v.).

נקד (from נקד II.; pl. נקדים) *masc.* a shepherd AM. 1, 1; 2 KINGS 3, 4.

נקד I. (only *infin. abs.* נקד) *intrans.* prop. to be naked, bare, Arab. tr. نكح to make bare or naked. Hence metaphor. to be empty, of a city, without inhabitants; to stand bare, solitary, by exclusion from association; figur. to be bare, free, from guilt, i. e. innocent; from punishment, i. e. to be exempt from punishment, pure; to be free, from a thing; Ar. نقي (to be empty). Deriv. נקד, נקי.

The stem is connected with the tr. נצה I. (to be empty, wasted), as נצה II. (to spirt out, to speckle) is the corresponding root to נקד II.; Ar. نض (to flow out), نض, نر — an interchange of נ and פ.

Nif. נקד (1 p. נקיתי, *imp.* נקדה, *fut.* נקדה) to be empty, solitary, forsaken from inhabitants IS. 3, 26; to be made solitary, bare, i. e. to be driven out of communion ZECH. 5, 3 (LXX, Vulg., Targ. נקדה for נקד); to be free, exempt from punishment EX. 21, 19; PROV. 6, 29; with מן of the person or thing to be free from a person or thing, to be untouched, i. e. without punishment or guilt NUM. 5, 19 31; JUDGES 15, 3; to be declared innocent EX. 34, 7 and NUM. 14, 18 cod. Sam.

Pih. נקד (fut. נקדה) to pronounce free, innocent, JOB 9, 28, with מן of the punishment 10, 14, with accus. of the object EX. 20, 7; to let go unpunished, JER. 30, 11 I will chastise thee in moderation (במשפט, 10, 24 במשפט), but I will not let thee go altogether unpunished; hence to drive out, to separate, to drive away,

i. e. to punish, to destroy, EX. 34, 7 and he will not punish wholly (cod. Sam. לֹא ינקדוּ and the pious will be counted by him exempt from punishment); NUM. 14, 18; NAH. 1, 3. In this sense JO. 4, 21 is also to be taken: and I will put away their blood-guiltiness (cleanse by punishment) which I had not propitiated; comp. καταρτίζεις MARK 7, 19. Hence the LXX and Syr. do not read נקם. Derivat. נקדוּן.

נקד II. (unused) *tr.* to pour out, to sprinkle, cognate in sense with נסך; Ar. نقي the same; hence to prepare a drink-offering, to dedicate by a libation. Derivat. מנקד. See נקד I. and נקד, נקדה.

נקד (from נקד I.) *adj. m.* same as נקי guiltless, pure, cod. Sam. EX. 34, 7; NUM. 14, 18; Phenic. נקד the same (Malt. 2, 2).

נקי (only *pl.* נקיאם, from נקא I.) *adj. masc.* only in cod. Sam. GEN. 44, 10, NUM. 32, 22, as also in the Samar. version GEN. 24, 41; DEUT. 19, 10 13; 21, 9; 27, 25; = נקי.

נקדיא (shepherd) *n. p. m.* EZR. 2, 48; NEH. 7, 50.

נקד see נקד.

נקט (only 3. *p. fem.* נקטה) *intr.* to feel loathing, to have disgust, with ב at, of, from, JOB 10, 1; identical in its organic root נקט with קט (קית), comp. Aram. נקט and Hebr. נקט in all forms; and it is not necessary to refer נקטה קית.

נקי (constr. נקי, plur. נקיים) *adj. m.* pure, unblameable, with בפים incorruptible PS. 24, 4; innocent, upright EX. 23, 7; JOB 4, 7; נקי innocent blood DEUT. 19, 10; on the contrary נקי blood of an innocent one; נקי-איי the not guiltless JOB 22, 30, i. e. the guilty; with מן free from a thing i. e. guiltless of it 2 SAM. 3, 28, with אי מקם exempt from punishment GEN. 44, 10; free from military service DEUT. 24, 5; not answerable, not bound GEN. 24, 41, JOSH. 2, 17, followed by מן; Sam. נקיא, pl. נקיאם, and נקדה.

נקי *adj. m.* same as **נקי** Jo. 4, 19; JOM. 1, 14 K'tib.

נקיון (*constr.* **נקיון**) *m.* cleanness, of hands, i. e. innocency; *incorruptibleness* GEN. 20, 5; Ps. 26, 6; 73, 13; without **פֶּסֶם** Hos. 8, 5; *cleanness, bareness, of teeth*, i. e. hunger AM. 4, 6 (Targ. **נקדיון** *bluntness*).

נקיק (*constr.* **נקיק**, *pl. constr.* **נקיקי**, from **נקק**) *masc.* a division, rent, crevice, cleft, of a rock (**הַסֵּלֶע**) Is. 7, 19; JER. 13, 4; 16, 16; cognate in sense with **נקרה** Aram. **נקס**.

נקם (*part.* **נָקַם**; *inf. abs.* **נִקְמוּ**, *constr.* **נִקְמוּ**; *fut.* **יִקְמוּ**) *prop. intr.* to pant, to be violently zealous, to be excited, to be angry, ident. with **נקם**, **נָקַם** (which see) in its original meaning. Metaphor. to scold, to punish, to curse, like the Arab. **نَكَمَ**, hence coupled with **נָקַם** NAH. 1, 2; **נָקַם** ibid. = **בָּעַל חֲמָה**; in general to avenge, with accus. of the thing, **הָם** DEUT. 32, 43, or of the person 1 SAM. 24, 13, and **מִן** upon one; to take vengeance, absol. LEV. 19, 18; to punish, with **עַל** Ps. 99, 8, or the accus. JOSH. 10, 13; to revenge upon, with **מִן** 1 SAM. 24, 13, **מֵאֵרָא** NUM. 31, 2 and **לֵי** Ez. 25, 12, according to the conception of the relation. In a strong form are also used the expressions **נָקַם** EZEK. 25, 12, **נִקְמָה**, **נָקַם** NUM. 31, 2. Deriv. **נָקַם**, **נִקְמָה**.

נִקְמוּ (*inf. constr.* **נִקְמוּ**, *fut.* **יִקְמוּ**) to be punished Ex. 21, 20; to be avenged, to take revenge, with **מִן** of the person from Is. 1, 24, JER. 46, 10, with **בְּ** of the person upon JUDGES 15, 7; JER. 50, 16; to procure vengeance for oneself, with **מִן** from a person and **לֵי** for one 15, 15, with **מִן** of the thing for which; JUDGES 16, 28 and I will get revenge to myself for (**מִן**) one of my two eyes from (**מִן**) the Philistines.

Pi. **נָקַם** to avenge, with accus. of the object, and **מִן** at the hand of one 2 KINGS 9, 7; JER. 51, 36.

Puh. **נָקַם** (*fut.* **יִקְמוּ**) to be punished, avenged GEN. 4, 15 24; EX. 21, 21.

Hithp. **נִקְמָה** (*part.* **נִקְמָה**, *fut.* **יִקְמָה**) to

avenge oneself JER. 5, 9; to shew oneself revengeful Ps. 8, 3; 44, 17.

נָקַם (*constr.* **נָקַם**) *masc.* punishment, coupled with **שָׁלַם** (requital) DEUT. 32, 35; retaliation Is. 35, 4, coupled with **נָקַם**; revenge, with genit. for LEV. 26, 25, JUDGES 16, 28, **נָקַם** to take vengeance Ez. 24, 8; **יּוֹם** the day of revenge, retribution, punishment, Is. 34, 8; 61, 2; 63, 4; **לִי** to requite vengeance to one DEUT. 32, 41; **לִי** Is. 47, 3 and **אֶת** **עֲשֵׂה** MIC. 5, 14 to take vengeance.

נִקְמָה (*constr.* **נִקְמָה**, with *suff.* **נִקְמָתִי**; *pl.* **נִקְמָתוֹ**) *fem.* same as **נָקַם** vengeance, retribution, punishment; hence **עָרַף** JER. 51, 6, **יּוֹם** 46, 10, with the genit. by whom 50, 15 or for what vengeance is taken 51, 11; desire of vengeance, vindictiveness LAMENT. 3, 60. Phrases: **עֲשֵׂה** **לִי** to take vengeance upon Ez. 25, 17; Ps. 149, 7; **נָקַם** the same, NUM. 31, 3; **נָקַם** or **עֲשֵׂה** JUDGES 11, 36, Ps. 18, 48, to do vengeance for one, with **מִן** upon one; **עֲשֵׂה** **בִּי** to act with revenge Ez. 25, 15.

נָקַע (only *perf.*, while the *fut.* is formed from **נָקַע** I.) *intr.* to stand off, from a thing, to turn away, followed by **מֵעַל** Ez. 23, 18 or **מִן** 23, 22 28, as **נָקַע** is also so construed JER. 6, 8; Ez. 23, 17. Comp. Arab. **نَكَعَ** (to stand off from, to turn away from a thing, hence to remove). The trans. prop. means to push or drive away, to strike away; Hebrew **נָקַע** (which see), Ar. **نَقَصَ** (to loosen, to break off, to put away). The organic root **נָקַע** exists also in **קָע** and **קָץ** I.

נָקַף I. (Kal not used) *tr.* to strike off, olives, i. e. to reap; to break, to destroy, the skin with leprosy; to wound, to injure, the body; to tear in pieces, to tatter, garments; to cut away, to shave off, the corners of the hair, i. e. the outer locks; to cut, to strike down, to fell, bushes and trees; all which senses are visible from **Pih.** and **Hif.** and the

deffatives; Aram. נקף to strike down, to prostrate, an ox; to throw down, a man; to knock, to beat, of the heart; Ar. نكف to smash, to crush, the head; to break, an egg; to strain, wine. Hence we see that נקף is intimately connected with נקף (which see). Deriv. נקפה, לקפה (according to some).

Pih. נקף (3 p. pl. נקפו) to cut down, to fell, trees, Is. 10, 34; to shatter, נר Job 19, 26.

Hif. נקף (fut. נקפו) to cut away, to clip off, the corners of the hair on the head Lev. 19, 27, coupled with נקף. The LXX, Vulg., Symm. and after them all the old interpreters have understood it according to the usual acceptation of נקף belonging to נקף II, to make round, to make tonsure-like; but this is not so suitable.

נקף II. (only fut. נקפו) intr. same as נקף, נקף (where a farther comparison is given) to be bent, round, circular; hence to circle, in time or space; Aram. to join, to associate with, to be entwined with one, Ar. وقف, to enclose around, of an armlet. Hence to circle, to make a circular course, of festivals Is. 29, 1. Deriv. according to some נקפה.

Hif. נקף (fut. נקפו) for Josh. 6, 3, 1 Kings 7, 21, 2 Kings 6, 14, Ps. 17, 9 and 88, 18, and Job 19, 6, see *Hif.* of נקף and of נקף I.

נקף (from נקף I.) m. the shaking off of the זיתים, Is. 17, 6 and 24, 13, i. e. harvest; Aram. נקף.

נקפה fem. a rope (according to the LXX and Vulg.) Is. 3, 24, from נקף II.; but it may be also derived from נקף I. and be translated a thing torn, a tatter.

נקף (not used) trans. to split, to tear asunder, to pierce, to bore through, connected with the Aram. נקע. Derivat. נקף.

נקף (inf. constr. נקוד; fut. נקד, 3 pl. נקדו) tr. to bore, to bore out, to pierce, to pierce out, נקד 1 Sam. 11, 2, and without נקד Prov. 30, 17; to hollow out, to

dig out, a pit, a well; to cut into, a rock; to gnaw bones through, of a disease; comp. Aram. נקד the same, whence נקד a hollow, נקד a borer, Arab. نكح, to hollow, to bore, Ethiop. nakhara, having an eye pierced out; the organic root נקד lying also in נקד, נקד, נקד, נקד &c. Deriv. נקדה.

Pih. נקד (fut. נקדו) to bore through, to pierce, (figur.) the bones, i. e. to make them soft Job 30, 17, where נקדו is to be referred to נקדו; to put out, נקדו JUDGES 16, 21; figur. Num. 16, 14.

Puh. נקד to be digged, to be quarried, out of quarries and pits; figurat. of the female parts of generation Is. 51, 1.

נקדה (constr. נקדה, plur. constr. נקדות) fem. a hole, a hollow, of a rock Ex. 33, 22; Is. 2, 21.

נקש (Kal only in part. נקש) trans. to knot, to ensnare, to bind, to entwine, to wind together, whose organic root נקש is identical with that in נקש, נקש (נקש) &c.; hence Ps. 9, 17 he snares (נקש) the wicked. But it is better to translate with the LXX and Vulg. as = נקש (Nif. of נקש) is snared. In Arab. this stem is לקص, לקص to take, to lay hold of, agreeably to a metaphor like that in נקש; while נקש (to press) should be compared with נקש.

Nif. נקש (fut. נקשו) to be snared, to be led astray, with נקש by following Deut. 12, 30.

Pih. נקש (fut. נקשו) to lay a snare, a gin, with נקש of the person; to take, to seize upon, of a creditor, i. e. to distrain Ps. 109, 11.

Hithp. נקש to lay cunning snares, to make plans (see נקש), with נקש of the person 1 Sam. 28, 9.

נקש (part. f. pl. נקשו) Aram. tr. to knock, to strike, hence נקש one against another DAN. 5, 6, Targ. נקש (on Ex. 3, 13); comp. Hebrew נקש, Ar. نكش.

נר (with suff. נרו, plur. נרות, from נר I.; once נר 2 Sam. 22, 29, and once

נר PROV. 21, 4) *m. prop.* 1. *a light-giving, splendour-giving thing*, hence *a light, a lamp* ZEPH. 1, 12, נר אור *light of the lamp* PROV. 31, 18; of the lamps of the sacred candelabrum EX. 25, 37; 30, 8; then for מנורה 1 SAM. 3, 3; in all cases different from אור. — 2. *Figur. prosperity* PROV. 13, 9; 20, 20; *welfare* Ps. 18, 29, like אור (which see); *glory* 2 SAM. 21, 17; *instruction*, as the light of man PROV. 6, 23; 20, 27. — 3. (*splendour, (ame)* *n. p. m.* 1 SAM. 14, 50; 1 CHR. 8, 33; also a part of the proper names נריה, נריה, נריה. — נר see נר.

נר I. (not used) *intr.* to chatter, to prattle; to sound forth, to scream out; Arab. نوح to be calumniated; and like דבב to talk ill of, to backbite, to calumniate. Deriv. נרנן.

The organic root נרנ is also in נרנ, נרנ, נרנ, Sanskrit *râç*, Greek *ῥῶς*, *ῥῶς*, *ῥῶς*, Latin *rug-ire* &c.

נר II. (not used) *trans.* to crush, to murder, to bore through, to thrust through, Targ. נרנ to cut in pieces, whence נרנ an axe, Ar. نرج the same, whence نرج a threshing-roller; accordingly it is connected in its organic root נרנ with that in נרנ, נרנ, Ar. حرك, هرج. Deriv. the proper name נרגל.

נרגל (נרג and the termination גל, from נרג II.) *n. p.* of a god of the Cuthites in the Assyrian empire 2 KINGS 17, 30. It is rightly assumed that it means the war-god corresponding to Mars, especially as the Zabian ܢܪܓ denotes the planet Mars, as also the god of war (cod. Nas.); and the Arab. مریخ (Mirich) the planet Mars. Pers. *Nirah* is a name of one of the seven Dews of heaven.

נרגל שראצר *n. p.* of a high cup-bearer lord (סמני) JER. 39, 3, and of a chief magus at the Babylonian court 39, 13. Elsewhere there appears in the list of

Babylonian kings one נרגלשאר Neriglassar, Neriglasar, Niriglesar, Nireglesar. See שראצר.

נרגן (from נרג I.) *masc. a tattler, a slanderer* PROV. 16, 28; 18, 8; 26, 20 22.

נרד *m. nard* SONG OF SOL. 1, 12 and 4, 13, an Indian plant with an ear-like blossom, from which a precious oil (Sanskrit *nardīn*) is prepared; Pers. نرد, Greek *νάργος*. There is no etymology for it in Semitic.

נריה (*Jah is light or prosperity*) *n. p. m.* JER. 32, 12.

נשא I. (3 pers. pl. perf. once נשא Ps. 139, 20, arising from נשא; part. pass. once נשוי Ps. 32, 1, as if from נלה; inf. absol. נשוא, constr. נשא Is. 1, 14, with suff. נשואי Ps. 28, 2, then also שוא 89, 10, more frequently נשא and נשא; imper. נשא, נשא GEN. 27, 3, NUM. 3, 40, once נשא Ps. 4, 7; fut. נשא) *tr. prop.* to stretch up, to raise up, to make ascend, as the intr. signification in the Arab. نَشَأ to extend upward, to rise high, to grow, to be high, نَسَعَ to be projecting, prominent, stretched out at length, to shoot forth, نَشَأ to be elevated, prominent, and to which נשא, נשא still points with clearness. Hence 1. to raise, the feet, for walking GEN. 29, 1; נשא to lift up the hand, in swearing; to swear DEUT. 32, 40 = נשא GEN. 14, 22, נשא to swear to one EZ. 20, 6; נשא 9, 15; elsewhere נשא means also to entreat Ps. 28, 2; to pray to 63, 5, to wave Is. 13, 2, i. e. to raise the hand for the purpose of giving a sign, to swing it aloft; נשא to lift up the head, i. e. to go along with cheerful spirit JOB 10, 15, or to rise in repute, riches, and dignity JUDGES 8, 28; Ps. 83, 3; נשא to lift up the countenance, i. e. to walk along with the face raised aloft JOB 11, 15, comp. GEN. 4, 7 (opposite נשא GEN. 4, 5 6); נשא to lift up the eyes (a sign of a good conscience), i. e. to look at, to behold GEN.

13, 10; 18, 2; with **ל** or **ל** to look upon one with pleasure or longing 39, 7; Ps. 121, 1; to direct the looks towards one with confidence 123, 1; **ל** **ל** **ל** to set up a banner JER. 4, 6; **ל** **ל** to lift up the voice, in order to weep GEN. 27, 38, to cry JUDGES 9, 7, to exult IS. 24, 14, without **ל** **ל** IS. 3, 7; hence to cry aloud = **ל** **ל** 42, 2, to rejoice aloud JOB 21, 12, to pronounce aloud, a poem NUM. 23, 7, to pray aloud IS. 37, 4, to weep aloud JER. 9, 9, to utter aloud, with **ל** of the person Ps. 15, 3, and accus. of the object EX. 20, 7; 23, 1, and without **ל** Ps. 139, 20 who utter (thy name) aloud in lying (but where **ל** **ל** may be read for **ל** **ל** which suits the context); **ל** **ל** to lift up the soul to a person or thing, i. e. to direct it with longing or hope DEUT. 24, 15; Ps. 25, 1; to strive, with **ל** whither 24, 4; **ל** **ל** the same LAMENT. 3, 14; on the contrary if **ל** be the subject and an object follows in the accus. it means to make proud, haughty 2 CHR. 25, 19; 2 KINGS 14, 10; farther to stir up, to raise up, to occasion EX. 35, 21; 36, 2; **ל** **ל** to lay or load upon, with accusat. of the object GEN. 31, 17, and figur. LEV. 22, 9, seldom **ל** **ל** 2 CHR. 6, 22. JOB 6, 2 belongs to signification 3. — 2. Figurat. and intrans. to be high, eminent, prominent, with **ל** among HOS. 13, 1; to arise, **ל** **ל** HAB. 1, 3; to quake, to tremble NAH. 1, 5. — 3. trans. to take away, to lift up, lift away, to carry away, to lead or carry off, to take off, with accus. of the object 1 SAM. 17, 34, ECCLES. 5, 14, and in the case of a garment with **ל** **ל** of the person SONG OF SOL. 5, 7; hence the phrases **ל** **ל** to take away the life of one 2 SAM. 14, 14, **ל** **ל** with **ל** **ל** of the person GEN. 40, 19 to take off one's head, i. e. to behead him; with an assonance to **ל** **ל** to take up one's person (from humiliation, the depth of a prison), i. e. to redeem, to free him 40, 13 20; 2 KINGS 25, 27; to take away, to carry away, by **ל** 2 KINGS 2, 16, comp. 1 KINGS 18, 12, i. e. to transport speedily into another place; in a bad sense, to cause to

disappear JOB 27, 21. Figur. **ל** **ל** to carry off or to take away sin, i. e. to forgive it GEN. 50, 17; **ל** **ל** to expiate an offence LEV. 10, 17; EX. 34, 7; **ל** **ל** whose iniquity is taken away, i. e. forgiven IS. 33, 24, comp. Ps. 32, 1; also with **ל** for the accus. 23, 21; JOSH. 24, 19; with **ל** of the person to procure forgiveness for one, where the object is omitted GEN. 18, 24; HOS. 1, 6. — 4. to take, proceeding from the idea of raising like **ל** **ל**, therefore simply like **ל** **ל** GEN. 45, 19; IS. 38, 21; AM. 6, 10; to receive, obtain, **ל** **ל** Ps. 24, 5; to carry away, **ל** **ל** his portion ECCLES. 5, 18; **ל** **ל** to receive or obtain, to possess, to have favour, grace ESTH. 2, 9 17; **ל** **ל** to accept for one 1 CHR. 21, 24, opposite to reject; **ל** **ל** to lead home a wife, to marry JUDGES 21, 23, RUTH 1, 4, and in this sense with **ל** of the person, to take for one, i. e. select, consequ. same as to give 2 CHR. 24, 3, **ל** **ל** being often omitted EZR. 9, 2; comp. Talm. **ל** **ל** one married, **ל** **ל** femin., **ל** **ל** to marry. Figur. a) **ל** **ל** to accept the person, i. e. to have a friendly regard for him, to admit and not to turn away from one GEN. 32, 21; MAL. 1, 8; to be gracious, kind GEN. 19, 21; 1 SAM. 25, 33; to have regard to 2 KINGS 3, 14; coupled with **ל** **ל**, oppos. **ל** **ל**; comp. **ל** **ל**, Syr. **ل** **ل**, Greek **λαμβάνειν πρόσωπον**. But this signification may also be referred to 1. and the rendering be to esteem highly, the opposite being **ל** **ל** (JOB 29, 24), hence to have respect to JOB 42, 8; LAMENT. 4, 16 coupled with **ל** **ל**, to give heed to PROV. 6, 35; to show reverence, with **ל** of the person DEUT. 28, 50; same as **ל** **ל** to render prominent, to favour, LEV. 19, 15; to take the side of one with partiality PROV. 18, 5; JOB 13, 10; 32, 21; with **ל** in MAL. 2, 9. b) **ל** **ל** to take the sum of, EX. 30, 12; **ל** **ל** to take the number of, i. e. to count NUM. 3, 40; 1 CHR. 27, 23. — 5. to bear (arising out of the idea of lifting), a burden EX. 12, 34, on the back GEN. 45, 23; garments 1 SAM. 2, 28; a shield 2 CHR.

14, 7; figur. fruits Ez. 17, 8; Jo. 2, 22; to conduct Is. 30, 6; to bring, to carry, to take and bring 1 SAM. 4, 4; Ex. 10, 13; 1 KINGS 10, 11; 1 CHR. 16, 29; שָׁלוֹם Ps. 72, 2; to bear, מִבְּאֵר Is. 53, 4, חֲרִי־פָה Ps. 69, 8, without an accusat. Is. 1, 14, where נָשָׂא is for נָשָׂא אֶחָד; to endure, with accusat. Mic. 7, 9, or מִפְּנֵי because of JER. 44, 22; נָשָׂא to bear with, JOB 7, 13 my couch shall bear a part of my complaint, i. e. lighten my complaint; so too נָשָׂא NUM. 11, 17; to endure, to suffer JOB 21, 3; GEN. 13, 6; to care for NUM. 11, 14; DEUT. 1, 9; נָשָׂא or נָשָׂא to bear one's sin, i. e. to take its punishment upon oneself Is. 53, 12; Ez. 4, 5; hence to atone for generally LEV. 5, 1; NUM. 5, 31; נָשָׂא to suffer punishment for one's whoredom Ez. 23, 35. Deriv. נָשָׂא, נָשָׂא, נָשָׂא.

Nif. נָשָׂא (fut. יִנָּשֵׂא) to be elevated, lifted up, נָשָׂא, i. e. to be filled out, Is. 40, 4; to stand in great repute, in great honour 52, 13, comp. 2 CHR. 32, 23; to be high, of mountains Is. 2, 2, of a throne 6, 1, generally the same as נָשָׂא; to be exalted or great, of God Is. 57, 15; reflexive to lift up oneself, to do a thing Ps. 7, 7; 94, 2; of נִשְׁפָּזִים, to look proudly around PROV. 30, 13; to be borne, carried Ex. 25, 28; to be carried away 2 KINGS 20, 17. Deriv. נָשָׂא.

Pih. נָשָׂא (2 SAM. 5, 12) and נָשָׂא (1 KINGS 9, 11; fut. יִנָּשֵׂא) to set on high, to make renowned 2 SAM. 5, 12, in the parallel place נָשָׂא לְמַעַלְלָה (1 CHR. 14, 2); to heighten, in reputation and dignity ESTH. 3, 1, coupled with נָדָה, with עָלָה to set over others 5, 11; נָשָׂא לְ to carry the soul to a thing, i. e. to long for a thing JER. 22, 27; to have a high regard for ESTH. 9, 3; to support EZR. 8, 36; to preserve Ps. 28, 9, with נָשָׂא to help with 1 KINGS 9, 11; to bring or offer, נָשָׂא gifts 2 SAM. 19, 43; to carry up AM. 4, 2.

Hif. נָשָׂא to cause to bear, sin; to cause to atone for LEV. 22, 16; to put on, to apply to, with לְ of the person 2 SAM. 17, 13.

Hithp. נָשָׂא and נָשָׂא (fut. יִנָּשֵׂא)

to be elevated, exalted, with לְ of the thing over which 1 CHR. 29, 11; reflex. to lift up oneself, i. e. to shew oneself powerful NUM. 23, 24; DAN. 11, 14; to be haughty, proud, to exalt oneself Ez. 17, 14, PROV. 30, 32, with עָלָה of the person above one NUM. 16, 3; Ez. 29, 15.

נָשָׂא II. (not used) intr. same as נָשָׂא, נָשָׂא to lighten, then to burn, to blaze, Ar. نص. Deriv. נָשָׂא 4. (without Dagesh), constr. נָשָׂא; but this noun may also be referred to נָשָׂא I.

נָשָׂא (imp. נָשָׂא) Aram. trans. same as Hebr. נָשָׂא I. to take or carry away, of רִיחַ DAN. 2, 35; to take EZR. 5, 15, elsewhere נָשָׂא.

Ithpa. נָשָׂא (part. מָנִישָׂא) to lift oneself up, above (עָלָה) EZR. 4, 19.

נָשָׂא I. (only part. נָשָׂא, for which נָשָׂא Is. 24, 2 and 1 SAM. 22, 2, if not for נָשָׂא, pl. נָשָׂאִים) trans. same as נָשָׂא I. prop. to press violently, to squeeze, to urge closely, to torment, to bite, conseq. = נָשָׂא to loan on usury, foenerari, and with לְ of the person to loan to one Is. 24, 2 (like נָשָׂא), fully נָשָׂא לְ to lend out a loan to one NEH. 5, 7, for or without a pledge; נָשָׂא a creditor 1 SAM. 22, 2. 1 KINGS 8, 31 the mss. have נָשָׂא incorrectly. Deriv. נָשָׂא, נָשָׂא, נָשָׂא (= נָשָׂא).

Hif. נָשָׂא (fut. יִנָּשֵׂא) with לְ of the person to press upon one, to vex one, of enemies Ps. 89, 23.

The fundamental signification of נָשָׂא now given, by which its distinction from נָשָׂא becomes clear, lies in נָשָׂא, which exists also as an organic root in נָשָׂא (prop. to sting, to pierce, hence to press, to compel), נָשָׂא (prop. to chastise), נָשָׂא, נָשָׂא (to cut into a thing, to pierce). The connection of it with נָשָׂא is only apparent, since in the latter the organic root is נָשָׂא. Another explanation of the stem may be seen under נָשָׂא, which is unnecessarily derived from the signif. of נָשָׂא II.

נָשָׂא II. (Kal not used) tr. to lead.

astray, to deceive; intr. to be astray, insecure, to waver to and fro. Comp. the Syr. **نعم**, hence Af. **آعم** to cause to err, to mislead, subst. **نعماء** error; Ar. **نَسَا** (VIII.) to roam, to wander about. Deriv. **נִשְׂאָה**, **נִשְׂאוֹן**, **נִשְׂאוֹה** (pl. constr. **נִשְׂאוֹהִים**) LAMENT. 2, 14 may perhaps stand for **נִשְׂאוֹה** = **נִשְׂאוֹהִים** ib.

Nif. **נִשְׂאָה** (3 pl. **נִשְׂאוּהוּ**) to be deceived, to be in error, to belie oneself Is. 19, 13.

Hif. **נִשְׂאוּהוּ** (fut. **נִשְׂאוּהוּ**) to seduce, to lead astray, GEN. 3, 13; JER. 49, 16; to mislead, to deceive, to impose upon, with **ל** 2 KINGS 18, 29, JER. 29, 8, or accus. of the person 2 KINGS 19, 10; JER. 37, 9.

נִשְׂאָה III. (inf. abs. **נִשְׂאוּהוּ**) tr. 1. to let go, to leave behind, what one has had, hence to forget, like **נִשְׂאוּהוּ** II. and Arab. **نَسِيَ**, prop. to let go out of the memory, proceeding from the fundamental signification to separate, to divide, to remove, like the Arab. **نَزَعَ**, **نَزَع**. — 2. to cast forth, to remove JER. 23, 39, coupled with **נִשְׂאוּהוּ**, where only **נִשְׂאוּהוּ** is right (LXX, Vulg., Syr.).

נִשְׂאָה IV. (Kal unused) tr. same as **נִשְׂאוּהוּ** III. to extend, to stretch out, to widen. Hence

Hif. **נִשְׂאוּהוּ** (fut. **נִשְׂאוּהוּ** = **נִשְׂאוּהוּ** Ps. 55, 16 K'ti) to spread out, to stretch out, figur. **נִשְׂאוּהוּ**, with **עַל** of the person Ps. 55, 16 K'ti, if we should not rather read with the K'tib **נִשְׂאוּהוּ**, after the analogy of **נִשְׂאוּהוּ** 35, 8.

נִשְׂאוּהוּ see **נִשְׂאוּהוּ**.

נִשְׂאוּהוּ (prop. part. **Nif. f.**) f. a gift 2 SAM. 19, 43, prop. what is offered.

נִשְׂאוּהוּ intr. prop. to breathe, hence to blow, with **בְּ** to blow upon Is. 40, 7; **נִשְׂאוּהוּ** Ex. 15, 10 cod. Sam. for **נִשְׂאוּהוּ**; Syr. **نعم**, Targ. **נִשְׂאוּהוּ** the same; Arab. **نفس** IV. to blow violently. The organic root **נִשְׂאוּהוּ** is ident. with that in **נִשְׂאוּהוּ**, **נִשְׂאוּהוּ**, **נִשְׂאוּהוּ**.

Hif. **נִשְׂאוּהוּ** (fut. **נִשְׂאוּהוּ**, ap. **נִשְׂאוּהוּ**) to blow away, to drive away GEN. 15, 11; to cause to blow Ps. 147, 18

נִשְׂאוּהוּ (Kal unused) tr. to lay hold of, to seize, not connected in its organic root **נִשְׂאוּהוּ** with that in **נִשְׂאוּהוּ** (= **נִשְׂאוּהוּ** I, **נִשְׂאוּהוּ**, **נִשְׂאוּהוּ**), but with that in **נִשְׂאוּהוּ**, **נִשְׂאוּהוּ** II. Hence

Hif. **נִשְׂאוּהוּ** (fut. **נִשְׂאוּהוּ**) to overtake, one fleeing GEN. 31, 25; to reach, of the sword JER. 42, 16, of the swelling waves JOB 27, 20; to fall upon, of a blessing or curse DEUT. 28, 2 15 45, of punishment Ps. 40, 13; with accusat. of the object, and accus. of the instrument JOB 41, 18; of God's anger Ps. 69, 25, of threatenings ZECH. 1, 6, or of salvation Is. 59, 9; to attain to, i. e. to come as far as, a time of life GEN. 47, 9; to come fully in contact with, to meet LEV. 26, 5, to obtain Is. 51, 11, to have in possession PROV. 2, 19; metaphor. to get, to acquire, to have enough LEV. 14, 21; 25, 26; to possess EZ. 46, 7, usually with **בְּ**; to put to, with **אֶל** 1 SAM. 14, 26. **נִשְׂאוּהוּ** JOB 24, 2 stands for **נִשְׂאוּהוּ**.

נִשְׂאוּהוּ I. (part. commonly **נִשְׂאוּהוּ**, plur. **נִשְׂאוּהוּ**, interchanging with **נִשְׂאוּהוּ** 1 SAM. 22, 2; Is. 24, 2) intrans. same as **נִשְׂאוּהוּ** I. (which see) prop. to bite, hence to loan on usury, foenerari, as **נִשְׂאוּהוּ** NEH. 5, 10, **נִשְׂאוּהוּ** DEUT. 24, 10, with **בְּ** of the person to whom DEUT. 24, 10 11; NEH. l. c.; for interest JER. 15, 10, or also for a pledge DEUT. l. c.; sometimes without the accusat. of object 24, 14; without **בְּ** of the person JER. 15, 10. The interest, which was commonly **נִשְׂאוּהוּ** i. e. one per cent monthly (see **נִשְׂאוּהוּ**), stands in the accus. NEH. 5, 11, if we should not there read **נִשְׂאוּהוּ** (which see) for **נִשְׂאוּהוּ** prop. a usurer, hence figur. an oppressor, a hard-hearted one, Ex. 22, 24; 2 KINGS 4, 1; Is. 50, 1; Ps. 109, 11. Deriv. **נִשְׂאוּהוּ** (= **נִשְׂאוּהוּ** and **נִשְׂאוּהוּ**).

Hif. **נִשְׂאוּהוּ** (fut. **נִשְׂאוּהוּ**) same as Kal DEUT. 15, 2; 24, 10.

נִשְׂאוּהוּ II. (1 pers. **נִשְׂאוּהוּ**; 2 pers. fut. **נִשְׂאוּהוּ** instead of **נִשְׂאוּהוּ**) tr. same as **נִשְׂאוּהוּ** III. (see the etymology and comparison there) to leave behind, to forget, **נִשְׂאוּהוּ** LAMENT.

3, 17, hence metaph. to thrust away, to remove, JER. 23, 39, coupled with נִסֵּה and with נִסָּה III.; Ar. نَسَى to leave out of consideration.

Nif. נִשְׁכַּח (fut. יִנָּשַׁח) to be forgotten, with accus. instead of לְ of the person, Is. 44, 21 thou shalt not be forgotten of me.

Pih. פִּיחַ ^{ph} to cause to forget, with accusat. of the person and of the thing GEN. 41, 51. Derivat. the proper name מִיִּשְׁתָּה.

Hif. נָשַׁח (fut. יִשַּׁח) to cause to forget, to bring into forgetfulness, נָחַן, i. e. to remit, to forgive, JOB 11, 6 that God will bring into forgetfulness to thee a part (חֵן) of thy guilt; also to make bare, void, with accus. of the person and accus. of the thing, 39, 17 that God made her wisdom void, i. e. made her forget it, as it were.

נָשָׂה III. (not used) *intr.* to extend, to stretch out, to be prolonged, of a tendon; Ar. نَسَّأَ the same, and so too نَسَّأَ to lengthen, life; to extend, a business; to hold out=to delay, comp. نَسَعَ, whence نَاسِع long, نُسُوع length. Deriv. נָשָׂה.

נָשָׂה IV. (Kal not in use) *intr.* same
as נָשָׂה III., שָׂה II. *to be waste.*

Hif. הִפֵּסָה (*fut.* יִפְסֶה) to lay waste,
hence וַיִּפְסֶה = וַיִּפְסֶם and we have laid
them waste NUM. 21, 30.

נִשְׁיָה (from נִשְׁיָה III.; ood. Sam. נִשְׁיָה, in 3 mss. נִשְׁיָה) *m.* a tendon, comp. tendo, nervus, spec. *the long sineu*, nervus ischiaticus, which reaches from the spinal marrow to the bend of the knee and runs into the sole of the foot. נִירָה Gen. 32, 26 32 is the nerve leading to this large hip-sineu, by a stroke on which the motion of the lower limbs is impeded; Ar. عرق النسا (foot-vein) which is used for bleedings.

נִשְׂאָה *fem. prop. what is borne, a burden, fig. an idol* Is. 46, 1.

נָשָׂא (from נָשָׂא II.) *masc. debt, prop.*
what is borrowed 2 KINGS 4, 7.

נָסִידָה (after the form נָגִידָה, נָסִיָּה)

נָחֵיָא see **נָחֵהָ**.

נִשְׁיָה (from נָשָׂה I.) *f. forgetfulness*
Ps. 88, 23.

נָשָׂא see **נָשָׂא**.

נִשְׁקָה (from נָשַׁק) *fem. a kiss*, SONG
OF SOL. 1, 2; PROV. 27, 6.

שִׁנְיָ only in Ez. 21, 15, according to *Arnheim adj. m.* from שִׁנְיָ = שִׁנְיָ *shining, sparkling*, and יָא in the same place = יָא; according to *Havernick, high-spirited, supercilious* (from שִׁנְיָ = שִׁנְיָ); but both meanings are unsuitable. See שִׁנְיָ II.

𐤒𐤓𐤕 I. (*fut.* 𐤒𐤓 and 𐤒𐤓) *trans.* to pierce, to cut into, a thing, to cut off, hence to bite, of the serpent GEN. 49, 17; PROV. 23, 32; ECCLES. 10, 11; metaphor. to inflict injury, to oppress MIC. 3, 5, to lend on usury, to oppress with usury DEUT. 23, 20. Deriv. 𐤒𐤓.

Pih. נִנְּחַ (fut. נִנְּחַ) an intensive of *Kal*, to bite, of the serpent NUM. 21, 6; JER. 8, 17.

Hif. הִשְׁפִּיךְ (part. מִשְׁפִּיךְ, fut. יִשְׁפֹךְ)
to lend on usury, with dative of the
person, or to give tribute DEUT. 23,
20 21.

The organic root אֶשׁ-נָּה (Aram. אֶשְׁ-נָּה, אֶשְׂ) lies also in אֶשְׁ-נָּה, אֶשְׁ-נָּה, אֶשְׁ-נָּה, אֶשְׁ-נָּה, אֶשְׁ-נָּה, אֶשְׁ-נָּה, Ar. لَسع, from which

the fundamental signification is clear; comp. Ar. **نَجَح** to knock, to strike.

נָשַׁךְ II. (not used) *intrans.* same as **נָשַׁךְ** to settle, to rest, to dwell, whence **נִשְׁכָּה**.

נִשְׁכָּה (from **נָשַׁךְ** I.) *m.* interest, usury, Prov. 28, 8; **נָתַן בְּנִי** to give on interest Lev. 25, 37; **נָשַׁךְ לְ עַל** to impose usury upon one Ex. 22, 24; **לְ הַנִּשְׁכָּה** the same Deut. 23, 30; **לְ הַנִּשְׁכָּה מִן** to take usury from one Ez. 18, 17; Aram. **נִשְׁכָּה** usury, from **נָכַח**, **נָכַח** to bite, comp. Ar. **قَرَضَ** to gnaw, and to take usury.

נִשְׁכָּה (from **נָשַׁךְ** II, with *suff.* **נִשְׁכָּהּ**, *pl.* **נִשְׁכָּהוּ**) see **נִשְׁכָּה**.

נָשַׁל (*fut.* **נִשְׁלַח** in an *intrans.* signif., *imp.* **נִשְׁלַח**) 1. *tr.* to draw off, to pull off, a shoe Ex. 3, 5; Josh. 5, 15, **נִשְׁלַח רֶגְלִי**; to send away, to drive away, to cast out, **מִפְּנֵי** Deut. 7, 22, coupled with **נִשְׁלַח**. — 2. *intr.* to fall off, of berries 28, 40; to slip out, the iron from the handle 19, 5.

Pih. **נִשְׁלַח** (*fut.* **נִשְׁלַח**) to drive out, 2 Kings 16, 6.

The organic root **נִשְׁלַח** (comp. **نشل**, **نشل**, **نشل**) lies also in **נִשְׁלַח** (which see), **נִשְׁלַח** &c. The *intr.* meaning "to fall out, to fall off" lies in the Arab. **نسل**, Aram. **נִשְׁלַח**, to fall off, of leaves or fruits, **نسل** deciduum.

נָשַׁם (*fut.* **נִשְׁאֵם**) *intr.* same as **נָשַׁם** (which see) to gasp for breath, to draw in air; to breathe, to blow, to pant, of one burning with anger, and eager for fight Is. 42, 14, coupled with **נָשַׁם**; also in Ez. 36, 3 **נָשַׁם אַחֲרָיְכֶם** (they pant and gape after you) **נָשַׁם** has this meaning, like **נָשַׁם**, but the reverse does not hold good. Derivat. **נִשְׁמָה**, **נִשְׁמָה** (which see). Comp. Arab. **نسم** to blow and to breathe, Syr. **نسم**.

נִשְׁמָה Aram. same as Hebr. **נִשְׁמָה**. Derivative

נִשְׁמָה Aram. *f.* breath of life, spirit of life Dan. 5, 23.

נִשְׁמָה (*constr.* **נִשְׁמָהּ**, with *suff.* **נִשְׁמָהּ**) *f.* breath, wind, making cold water freeze Job 37, 10, comp. **ψυχος**; the panting or breathing of anger 4, 9 = **נִשְׁמָה**; the spiritual inspiration of God in man, giving spiritual power 32, 8 as well as physical life 33, 4, fully **נִשְׁמָה שְׁרָרִי** = **נִשְׁמָה**; the animating power or animal spirit is also **נִשְׁמָה** 27, 3, Is. 2, 22, or **נִשְׁמָה חַיִּים** Gen. 2, 7, or **נִשְׁמָה חַיִּים** 7, 22; so it is also applied to the life-spirit of beasts. Metaphor. a) the soul, the source and seat of intelligence Prov. 20, 27. b) what is animated by **נִשְׁמָה**, a being Deut. 20, 16; Josh. 10, 40; 1 Kings 15, 29; Ps. 150, 6; comp. **נִשְׁמָה**.

נָשַׁף *intrans.* same as **נָשַׁם**, **נָשַׁם** to breathe, to blow, of the blowing of the cooling breeze in the evening, with **נָשַׁף** through a thing Ex. 15, 10; also **נָשַׁף** (to breathe) upon, with a hot east wind Is. 40, 24. The organic root **נָשַׁף** is also in **נָשַׁף**. Deriv. **נִשְׁפָּה**, **נִשְׁפָּה** and **נִשְׁפָּה**.

נָשַׁף (*in pause* **נָשַׁף**, with *suff.* **נִשְׁפָּה**) *m.* prop. the blowing, of the cooling air, which takes place in the east toward evening or in the twilight (comp. **נִשְׁפָּה**), hence metaphor. twilight Job 24, 15; Prov. 7, 9; 1 Sam. 30, 17; **נִשְׁפָּה** Job 3, 9 the stars rising at twilight; poet. night 7, 4; 24, 15; Is. 21, 4; never darkness or dawn of morning.

נָשַׁק (*part.* **נִשְׁקָה**; *inf.* **נִשְׁקָה**, before Makkeph **נִשְׁקָה**; *imp.* **נִשְׁקָה**, with *ah* optative **נִשְׁקָה**; *fut.* **נִשְׁקָה**, but twice **נִשְׁקָה**, hence **נִשְׁקָה**) *tr.* prop. to hang upon, to be attached to, to cleave to, to put to, to bring near; ident. in its organic root **נָשַׁק** with that in **נָשַׁק**, **נָשַׁק**, **נָשַׁק** I., Targ. **נָשַׁק**, Arab. **عَسَقَ** (to hang upon), **عَشَقَ** (to love), **عَشَقَ** (to bind) &c. From this the Arab. stem **نَسَقَ** means specific. to be inserted or fitted in one another, proceeding from the same fundamental idea. Hence metaphor. 1. to fasten the mouth to a thing, to kiss, with **נָשַׁק** Gen. 27, 27; 29, 11; 48, 10; 50, 1, seldomer with accus. of the person

1 SAM. 20, 41, SONG OF SOL. 8, 1, whether it takes place from esteem, friendship or love &c. If נָשָׂא is used with it, נָשָׂא is construed with נָשָׂא, GEN. 41, 40 upon thy mouth shall they kiss, i. e. render homage and obedience, after an old custom (1 SAM. 10, 1; Ps. 2, 12); יָד הַנֶּשֶׂק JOB 31, 27 the hand kisses the mouth, i. e. to shew respect to one by kissing the hands (comp. 1 KINGS 19, 18; Plin. 28, 2, 5). Deriv. נִשְׂקָה. — 2. to put on armour or a shield, i. e. to equip oneself. When the accus. מִן נֶשֶׂק &c. is omitted for brevity, or transposed, a zeugma arises 2 CHR. 17, 17, Ps. 78, 9, without our having to take נֶשֶׂק otherwise. Deriv. נֶשֶׂק and נִשְׂק. — 3. to unite, to join Ps. 85, 11, comp. Ar. to string, to join to.

Ph. נִשְׂק (fut. יִנְשֹׁק) a stronger form of Kal to kiss, with ל of the person GEN. 31, 28; 45, 15; or the accus. Ps. 2, 12.

Hif. הִנְשִׁיק (part. fem. pl. מִנְשִׁיקוֹת) to touch, which is the act of kissing, to fit to one another Ez. 3, 13. In 1, 21 some suppose too that נִשְׁקוֹת should be read for נִשְׁקוֹת.

נֶשֶׂק (Kal not used) intr. to glow, to burn, Targ. נֶשֶׂק; ident. in its organic root נֶשֶׂק with that in בִּנְיָן זק II., צר &c.

Nif. נִשְׂק to kindle Ps. 78, 21.

Hif. הִנְשִׁיק (fut. יִנְשֹׁק) to burn, to kindle, to cause to burn, to heat Is. 44, 15; to set on fire Ez. 39, 9, coupled with בָּעַר; Aram. נֶשֶׂק.

נֶשֶׂק (1 KINGS 10, 25; Is. 22, 8; JOB 20, 24; NEH. 3, 19) m. equipment 1 KINGS 10, 25, concrete one equipped JOB 20, 24, a figure of threatening danger; armour Is. 22, 8 (see נֶר), comp. arma, *âquer* from *âw*; metaphor. an armoury, an arsenal, NEH. 3, 19 over against the ascent to the armoury.

נֶשֶׂק (in pause נֶ-) m. the same, arms, of all kinds 2 KINGS 10, 2, concr. for נֶשֶׂק an enemy JOB 39, 21, or = מִלְחָמָה in יוֹם הַנֶּשֶׂק the day of arms or of slaughter Ps. 140, 8.

נֶשֶׂר (not used) tr. to tear away, to tear off, to tear in pieces, of birds of prey, to divide or cut in pieces, like the Arab. نَسَر, and probably connected with נֶשֶׂר, Aram. נֶסַר, نَسَر; comp. נֶסַר to נֶסַר and the Ar. نَسَر. For the organic root נֶשֶׂר, נֶשֶׂר, נֶשֶׂר comp. also קָר (to קָר) to pierce, to scratch, שָׁר to scratch, redupl. שָׁרֶשֶׁר to bite, to pierce, of the serpent, צָרַר and צָר. Deriv. נֶשֶׂר.

נֶשֶׂר (not used) tr. to saw in pieces, to cut or tear in pieces, Aram. נֶסַר, نَسَر, Ar. نَشَرَ, with which نَشَرَ and نَشَرَ are to be compared; on the etymology see נֶשֶׂר and נֶשֶׂר. Deriv. נֶשֶׂר.

נֶשֶׂר (in pause נֶ- ; pl. נֶשֶׂרִים, c. נֶשֶׂרִי) m. prop. a tearing in pieces, hence a bird of prey, an eagle, that flies high and swift PROV. 23, 5, JOB 39, 27, JER. 4, 13 and 48, 40, darts down rapidly on its prey HAB. 1, 8, JOB 9, 26, receives new feathers every year Is. 40, 31, is a figure of a renovation of youth Ps. 103, 5, makes its nest on the highest crags of the rocks OB. 4; JOB 39, 27; the carrion-kite (vultur percnopterus), which has a bald forehead MIC. 1, 16, comp. נֶשֶׂר eagle and kite, Coptic ⲛⲉⲥⲣⲉⲛⲉ kite. נֶ symbolised an affectionate care for young DEUT. 32, 11, a long life Ez. 1, 10, as well as a king going forth to fight like עֵינֶה (Is. 46, 11) Ez. 17, 3; hence Nebuchadnezzar is compared to such a bird JER. 48, 40; 49, 22; and the great eagle means great king in Ez. 17, 37.

נֶשֶׂר a verb Aram. same as נֶשֶׂר.

נֶשֶׂר (pl. נֶשֶׂרִין) Aram. m. same as Hebr. נֶשֶׂר DAN. 4, 30; 7, 4.

נֶשֶׂת (3 p. fem. נֶשֶׂתָה, in pause נֶשֶׂתָה, for which נֶשֶׂתָה, with euphonic Dagesh) intr. to be parched, dried up, of the tongue (with thirst) Is. 41, 17; to dry up, of water; fig. to fail, of גְּבוּרָה JER. 51, 30; prop. to burn, ident. in its organic root נֶשֶׂת with נֶשֶׂר, נֶשֶׂר, נֶשֶׂר. Ethiop. נַשַּׁת nasata, to waste, to destroy, like the Hebrew הָרַב. Syr. نَمَأ a drying up.

Nif. נִשְׁחָר (3 p. pl. נִשְׁחָרוּ) *to be dried up*, of מִים Is. 19, 5, for which the transposed form נִחָשׁ stands in JER. 18, 14 with the same meaning.

נִשְׁחָן (altered and transposed from נִשְׁחָן, from נָשַׁח, old Pers. nuwisch, nwisch *to write*, new Pers. نبشتن nubishten) *m. an epistle, letter*, which is dispatched Ezr. 4, 7; 7, 11; נִשְׁ seems to be a noun-ending.

נִשְׁחָן (*def.* נִשְׁחָא) *Aram. m. the same* Ezr. 4, 18 23; 5, 5.

נָחַב (not used) *tr. to tread down, to stamp down, to dam*, conseq. like נָחַךְ to נָחַךְ, *Aram.* נָחַךְ to נָחַח, from the organic root נָחַב, with which compare the Sanskrit *stabh, stubh*, Greek στείβ, Latin stip, expressing the same idea in their fundamental meaning. The organic root is נָחַב, prop. *terere, trépere*, and then *to trample*, with which the Arab. نَاب, نَحَب are to be compared. Deriv. נָחַבָה, נָחַיב.

נָחִין (*pl.* נָחִינִים) *m. same as נָחִין* Ezr. 8, 17 K'tib.

נָחַח (Kal not used) *tr. to cut in pieces, to divide or tear asunder*, ident. with נָחַח in fundamental signification. Deriv. נָחַח.

Pih. נָחַח (*fut.* יִנְחַח) *to cut in pieces, animals sacrificed* Lev. 8, 20, 1 KINGS 18, 33; or a dead body JUDGES 19, 29; 20, 6.

נָחִיחַ (*pl.* נָחִיחִים) *m. a piece, of a sacrificial animal* Lev. 1, 8; 8, 20; 9, 13; *a piece of flesh for boiling* Ez. 24, 4 6, as it is better in 24, 5 to read נָחִיחִיחַ for נָחִיחִיחַ.

נָחִיב (*c.* נָחִיב, with *suffix* נָחִיבָה for נָחִיבָה Prov. 12, 28, from נָחַב) *m. a trodden way, a path* Job 18, 10; *a foot-path, a way* 28, 7; *direction of the way* 41, 24; fig. like נָחַךְ Ps. 119, 35; Prov. 12, 28.

נָחִיבָה (with *suffix* נָחִיבָה; *pl.* נָחִיבָה) *f. same as נָחִיב* Job 30, 13, PROV. 3,

17, and in the same metaphor. use 1, 15; נָחִיבָה Job 38, 20 *the paths to his dwelling*.

נָחִינִי (only *pl.* נָחִינִים) *m. prop. a presented, dedicated one, to the temple-service* (comp. NUM. 8, 19); *a servant of the temple*, mentioned along with the Levites Ezr. 2, 43; NEH. 3, 26 31; 7, 46; 10, 29; 1 CHR. 9, 2. Once נָחִינִים stands for it Ezr. 8, 17 in K'tib. Josephus calls them *ιερόδουλοι*. They lived in Jerusalem NEH. 11, 21, or in the Levitical cities Ezr. 2, 70. Already did David as well as his successors dedicate them to the sanctuary Ezr. 8, 20; and as Solomon's servants are mentioned along with them 2, 58, NEH. 7, 60, they may have consisted of captives of war, slaves, Canaanites, and formed a peculiar class, like the Gibeonites (Jos. 9, 21 seq.).

נָחִינִי (*pl.* נָחִינִי, *def.* נָחִיא) *Aram. m. the same* Ezr. 7, 24.

נָחַךְ (*fut.* יִנְחַךְ) *prop. same as נָחַךְ*, but only *intr. to be poured out*, of water Job 3, 24, metaphor. of wrath, with נָ 2 CHR. 12, 7 or כֶּלֶס of the person JER. 42, 18; of a curse, with כֶּלֶס 9, 11, of divine punishment 9, 27.

Nif. נָחַךְ (*part. f.* נָחַכָה) *to be melted together* Ez. 22, 21; *to be dissolved* 24, 11; *to pour out*, of rain Ex. 9, 33 and of anger 2 CHR. 34, 21.

Hif. נָחַךְ (*inf. c.* נָחַכָה; *fut.* יִנְחַךְ) *to melt, metal* Ez. 22, 20, *to purify* (fig.); *to pour out, to empty, a money-box* 2 KINGS 22, 9; *to pour forth, seed, i. e. to beget* Job 10, 10. Deriv. נָחַכָה.

Hof. נָחַךְ (*fut.* יִנְחַךְ) *to be melted* Ez. 22, 22.

נָחַל (not used) *intr. to be weighty, heavy, a collateral form of נָחַל*. Deriv. נָחַל, נָחַל, נָחַל.

נָחַל (1 and 2 pers. נָחַל, נָחַל, 1 pers. *pl.* נָחַל, 2 p. *pl.* נָחַל; *inf. abs.* נָחַל, *c.* נָחַל, נָחַל only in NUM. 20, 21; GEN. 38, 9; *fut.* יִנְחַל, יִנְחַל, 1 pers. *pl.* before Makkeph with a for ע נָחַל JUDGES 16, 5, so that the first radical Nûn is sometimes assimilated, and sometimes the

second; but there occurs once נָחַן 2 SAM. 22, 41 for נָחַן Ps. 18, 41; for נָחַן is usual, with suff. נָחַנִּי, נָחַנִּי, and for it is also found נָחַן 1 KINGS 6, 19 and 17, 14 in K'tib, probably arising from a reduplication of נָחַן; imp. נָחַן, before Makkeph נָחַן, with *ah* optative נָחַן Ps. 8, 2) *tr. prop. to stretch out, to reach forth, to reach to* (see נָחַן II. (נָחַן) same as נָחַן II. (which see), and ident. in its organic root נָחַן with that in נָחַן. Hence 1. *to give, to hand over*, with accus. of the thing and לְ (GEN. 24, 35; 29, 28) or לְ of the person GEN. 18, 7; 21, 14; rarely with accus. of the person Jos. 15, 19; *to deal out, honour, praise* Ps. 68, 35, JER. 13, 16, love SONG OF SOL. 7, 13; *to perform, a vow* Ps. 21, 3; JOB 6, 8; *to effect, to cause* PROV. 10, 10; *to give forth, קוֹל, בְּקוֹל*, i. e. to raise the voice (see קוֹל); *to bring forth, words* GEN. 49, 21, i. e. to speak; odour SONG OF SOL. 1, 12, i. e. to smell; a miracle, i. e. *to do a miracle* EX. 7, 9, comp. MATTH. 24, 24; *to give away*, i. e. *to sell* PROV. 31, 24, opposite לָקַח; *to communicate, instruction*, i. e. *to teach* 9, 9 (oppos. לָקַח *to learn*); *to permit, to allow*, followed by the infin. with לְ GEN. 20, 6; 31, 7, or without לְ JOB 9, 18, or with לְ of the person 2 CHR. 20, 10; Ps. 55, 13; comp. *δίδωμι*, dare, largiri, Ar. *هَب* in this sense. With עָם (עֲמִידָה) of the person *to join to, to give a companion* GEN. 3, 12; with אֶ of the price, *to give for a thing* Jo. 4, 3; Ez. 18, 13; metaphor. absol. *to give abundantly, to bestow copiously* PROV. 21, 26; Ps. 37, 22. Syr. *ܢܚܢ* the same, elsewhere *ܢܚܢ*. Phrases agreeable to this leading sense are: *לְ בְרִיךְ אֶ* *to deliver into one's power* EX. 23, 31, DEUT. 1, 27, seldom *to give into the hand, to reach out into the hand* GEN. 40, 13, *to gather into the hand*, in order to have it entirely Ps. 10, 14; *לְ לִסְתֵּר אֶ* *to give up to one*, i. e. without hindrance, with accus. of the thing JUDGES 11, 9; 1 KINGS 8, 46; *לְ* with לְ of the thing *to give up, devote, to the sword* MIC. 6, 14, *to slaughter*

JER. 34, 2, *to destruction* MIC. 6, 16; *לְ עַל יָד אֶ* *to give up to one's care* (see *לְ עַל*); *לְ עַל* *to deliver up*, the dominion DAN. 11, 21; *לְ פֶרִי* *to bear or bring fruit* Ps. 1, 3; Ez. 34, 27; *לְ עֵרְךָ* *to shew the back of the neck, to an enemy*, i. e. *to flee*, oppos. *לְ פָנֶיךָ* (see *פָּנִים* and *עֵרְךָ*); *לְ פָנֶיךָ* *to turn the face of one towards* GEN. 30, 40; *לְ חֵן* *to give favour* Ps. 84, 12, also with לְ of the person PROV. 3, 34; *לְ חֵן לִסְתֵּר אֶ* *to procure favour with one* EX. 3, 21; *לְ צִדִּיק* *to adduce justification* JOB 36, 3; *לְ חֵן* *to strike the timbrel* Ps. 81, 3; *לְ יָד* *to stretch forth the hand* GEN. 38, 28; *יִחְיֶה* impersonally *there is*, i. e. *there arises* PROV. 13, 10; JOB 37, 10. Here belongs also the formula of wishing *יִחְיֶה*, which may be determined more exactly according to the different meanings of *יִחְיֶה*: a) *who will give?* i. e. *oh that, utinam*, followed by a finite verb DEUT. 5, 26; JOB 19, 23 connected by *וְ*. b) *would that it might be or come*, with *יִחְיֶה* *I but have*, followed by a noun in the accus. DEUT. 28, 67, JUDGES 9, 29, to which JOB 29, 2 also belongs. — 2. *to set, to place, to lay, to erect*, proceeding from the idea of *giving*: with *אֶ* *in, to fix or establish in* GEN. 1, 17; *to cause to appear in a thing* 9, 13; *to place, with אֶ* at 2 SAM. 11, 16 or merely the accus. of the thing EX. 26, 35; DAN. 11, 31; with אֶ *for עַל* *to set upon* 1 SAM. 6, 8; *to erect, a fortification, with עַל* Ez. 26, 8, coupled with *וְהָקִים*; fig. without עַל GEN. 9, 12; *לְ לִסְתֵּר אֶ* *to lay before one*, מִכְשָׁל Ez. 3, 20; *לְ* the same Ps. 119, 110; *לְ* *to lay up in a thing, אָבָל* GEN. 41, 48; *to put into, to pour or scatter in* EX. 30, 18 36, and with עַל *to put upon, to pour upon* LEV. 2, 15, *to sprinkle upon* EX. 12, 7; *לְ* *to stick into, to fit into* Ez. 29, 4; DEUT. 15, 17; *לְ אֶ* *to put into* EX. 28, 30; NUM. 4, 10; DEUT. 23, 25; *לְ עַל* *to lay, set, place upon a thing* LEV. 1, 7; EX. 29, 6; 2 CHR. 10, 9; and fig. Is. 42, 1. Metaphor. *to plant* Ez. 17, 22; *to settle, of men* 37, 26; *to yield* PROV. 12, 12; with עַל *to set over*, i. e. *to appoint as supreme* GEN. 41, 41; *to*

Nif. נָתַן (*part. pres.* נֹתֵן, *inf. abs.* הִנָּחֵן, *c.* הִנָּחֵן, *fut.* יִנָּחֵן) *to be given, given over,* with ל of the person *Is.* 9, 5, *to be delivered* בָּיִן *Jer.* 32, 24, *to be given out, published* עֲשֵׂה *Esth.* 3, 14, *to be set* עָלָם *Ecl.* 10, 6; *to take place, to become* *Is.* 51, 12; *Lev.* 24, 20.

נָתַן (*constr.* נָתַן, *prop.* a bestower, *giver*, viz. El is) *n. p.* of a prophet 2 SAM. 7, 2, and of a son of David, who formed one line of the Davidic dynasty (פִּיטָה נָתַן) ZECH. 12, 12. Elsewhere a common *n. p. m.* 2 SAM. 23, 36; 1 KINGS 4, 5; EZR. 8, 16; 10, 39; 1 CHR. 2, 36. Comp. LUKE 3, 31; Ben-Sira 47, 1.

נָתַן (only *fut.* **נִתֵּן**, before Makkeph **נִתְּן**; *inf.* **מִנְתֵּן**) *Aram.* same as Hebr. **נָתַן** DAN. 2, 16; EZR. 4, 13; 7, 20. Elsewhere **יָדַב** is used for it. Deriv. **מִתְּנָה**.

נָתַן (El is Giver) n. p. m. NUM. 1, 8; 1 CHR. 2, 14; Greek *Ναθαναήλ*; comp. אֱלֹהִים.

נְתָנִיָּה (*Jah is Giver*) *n. p. m.* 1 CHR.
25, 2; JER. 40, 14; comp. יְהוֹנָתָן.

נְתִיבָהּ (the same) *n. p. m.* 1 Chr.
25, 12; Jer. 40, 8 &c.

נָחַץ *tr.* prop. same as נָחַץ, נָחַץ I.
to strike in pieces, to reduce to ruin, to
tread down, hence to destroy, נָחַץ
Job 30, 13; נָחַץ is the reading of
6 mss.

נָחַע (Kal not used) *tr.* same as נָחַץ
*to tear out, to tear away, teeth, i. e. to
 break them out, to tear them out; comp.*
נָחַץ Ps. 58, 7; also the same as נָחַץ, נָחַץ
 (which see).

Nif. נִתַּעַ (3 p. pl. נִתַּעַ) to be torn out, broken out, of teeth JOB 4, 10, which need not be referred to לָחַץ.

נָחַץ (*fut.* יִנָּחֵץ) *trans.* to destroy, to reduce to ruins, to tear down, a house **LEV.** 14, 45, a wall **JER.** 39, 8, a city **JUDGES** 9, 45, a monumental or other pillar **2 KINGS** 10, 27, an altar **DEUT.** 7, 5, **נִכָּחַ** **2 KINGS** 23, 15; metaphor. to knock out, the teeth **PS.** 58, 7, to crush, to destroy, persons **JOB** 19, 10. The organic root is **נָחַץ**, found also in **נִחָץ** **I.**, **נִחֹס**, **נִחָשׁ**, **נִחָשׁ**, **נִחָשׁ**, **נִחָשׁ**, **נִחָשׁ**.

Nif. נָחַץ *pass.*, of עָרִים JER. 4, 26, רָמוֹת Ez. 16, 39; *to be thrown down*, of rocks נֶחֱלִים NAH. 1, 6.

Pih. פָּחַד (fut. פָּחַדְתִּי) a stronger expression of the idea in Kal DEUT. 12, 3; 2 CHR. 31, 1.

Puh. 772 (only perf.) pass. JUDGES
6.28.

Hof. **יָהָץ** (only fut.) *pass.* LEV. 11, 33.

נָתַק I. (3 pers. plur. perf. with suff. **נִתְקַנְּנוּ**, with euphonic Dagesh in *p*; *ful.* **נִתְקַן**, with suff. **נִתְקַנָּה** in pause, compounded of **נָתַק** and **נִתְקַן**, without pause **נִתְקַנָּה**; *part. pass.* **נִתְקַן**) *tr.* to

pull away, to push off, to tear off, hence *to draw away*, a troop from (קן) a place JUDGES 20, 32; *to pull off*, a ring JER. 22, 24; *to bruise*, the testicles, נחיק *one castrated* LEV. 22, 24; Ar. نَحَق (to tear off, to draw off, the hide), نَتَكَ (to tear out, the hair), نَخَ (to break out, a tooth).

The organic root נ־תִק lies also in אֶת־תִּק (which see), תִּק, תִּקֵּן.

Nif. נִתְּקָא (fut. יִתְּקֵן) *pass. to be torn off*, of a פְּחִיל JUDGES 16, 9, חֹמֶה ECCLES. 4, 12, מִיתָר JER. 10, 20, חֶבֶל Is. 33, 20; *to be broken off*, figur. JOB 17, 11; *to be torn out* i. e. *to be violently taken away*, with קן of the place 18, 14; neutr. *to melt*, דֹּרֶס (רָצִים) JER. 6, 29; *to move forward* JOSH. 4, 18; 8, 16.

Pih. נִתְּקָא (fut. יִתְּקֵן) *to tear asunder*, מוֹכִרֹת JER. 2, 20; נֶאֱחַ 1, 13; *to tear up*, שָׁרַשׁ Ez. 17, 9; *to tear open*, שָׁרַשׁ 23, 34; *to tear off* JUDGES 16, 12; *to loose*, מוֹכִיחַ Is. 58, 6.

Hif. נִתְּקָא (inf. constr. יִתְּקֵן) *to push away, to drive away*, with קן of the place JOSH. 8, 6; with לְ to JER. 12, 3.

Hof. נִתְּקָא *to be driven away*, with קן *out of, away from* JUDGES 20, 31.

נִתְּקָא II. (not used) *tr. to cover, to cover over, to overlay* (Fürst, Concord. s. v.), identical in its organic root נ־תִּק with that in נִתְּקָא II. (which see), Aram. נִתְּקָא (which see). Derivative

נִתְּקָא (in pause נִתְּקָא, from נִתְּקָא II.) *m. a scurf, a scab*, in the head or beard LEV. ch. 13 and 14; for נִתְּקָא *one affected with the mange* LEV. 13, 33.

נִתְּקָא I. (fut. יִתְּקֵן) *intr. to quake, to tremble, to palpitate*, of the heart, JOB 37, 1 and it (the heart) *trembles from its place*; Targ. נִתְּקָא. Pih. and Hif. are to be explained according to this meaning. Cognate in sense חָרַד, חָרַד. On the organic root and its comparison see Fürst, Concordance s. v. Arab. تَرَّ to *suck*. But whether the organic root be also in τρέω, τρέμω, tremo, is questionable.

Pih. נִתְּקָא (inf. constr. יִתְּקֵן) *to spring, to leap*, of the locust LEV. 11, 21.

Hif. נִתְּקָא (fut. יִתְּקֵן) *to make tremble* HAB. 3, 6.

נִתְּקָא II. (Kal not used) *tr. to break off, to loosen, to separate, to divide*, what is bound, chained together; connected in the first instance with נִתְּקָא, and in its organic root נ־תִּק with שָׁרַח, שָׁרַח; opposite אָסַר. Deriv. נִתְּקָא.

Hif. נִתְּקָא (fut. יִתְּקֵן) *to loose, a yoke* Is. 48, 6, *to untie, fetters*, hence *to set free* Ps. 105, 20; 146, 7; poet. יִתְּקֵן *to loose the hand*, i. e. *to stretch it out freely*, = שָׁלַח, in order to be able to do a thing without hindrance JOB 6, 9; Arab. نَتَر IV.

נִתְּקָא (Peal not used) *intr. Aram. to get loose, to fall off*, of leaves; *to fall out*, of teeth; identical with the Hebr. נִתְּקָא II, Syr. نَلَّ.

Af. נִתְּקָא *to strip off, to cause to loosen or fall off*, foliage DAN. 4, 11.

נִתְּקָא *masc. a sort of alkaline salt, a powerful instrument of purification*, coupled with בְּרִית JER. 2, 22, which begins to froth by the infusion of an acid, has a bad smell, and loses its strength Prov. 25, 20. It is supposed to mean the mineral νίτρον, λίτρον or kali, which is got in Egypt (Plin. H. N. 31, 10, 46) and has the properties mentioned (Hasselquist, Itiner. p. 548). It is also used for washing. The word is Semitic from נִתְּקָא II. meaning prop. solution, refuse, separation, inasmuch as it is gathered out of rocks and mounds of earth (at the natron lakes of the Nile-valley). The word came to the Greeks from the Semites.

נִתְּקָא I. (inf. constr. יִתְּקֵן, fut. יִתְּקֵן) *tr. prop. same as נִתְּקָא, then to tear out, to grub out, to root out*, plantations (oppos. נִתְּקָא, see Hof.); metaphor. applied to populations JER. 24, 6, with נִתְּקָא *to tear away from, to expel* DEUT. 29, 27, coupled with נִתְּקָא JER. 1, 10; 18, 7; *to destroy*, cities Ps. 9, 7, idols MIC. 5, 13; Arab.

In relation to the Arabic, س commonly stands for ס, as אָסַר Arab. *أسر* to bind, אָסַר Arab. *أسرة* sour grape; though ש usually stands for ש. But there are occasional exceptions to this rule.

סָחַף (not used) *trans.* to split, to divide, Ar. *سأ* (to tear asunder), identical in its org. root with סָחַף, Aram. *שָׁחַף* the same; hence the noun denotes a part of time, an hour. Metaph. to measure, proceeding from the fundamental signification to separate, to divide. Comp. *פָּחַס* from *פָּחַר* מִשֵּׁר, to divide, *פָּחַר*, *פָּחַר* &c. Derivative

סָחַף (a collateral form of סָחַף, which *Kimchi* found in 2 KINGS 7, 18, after the form *שָׁחַף*; *pl.* סָחַפִּים, dual סָחַפִּים instead of סָחַפִּים; from סָחַף) *fem.* a measure, especially for grain or meal GEN. 18, 6; 1 SAM. 25, 18. What is measured with it stands in the accus. 2 KINGS 7, 1 16; the announcement of the price is denoted by *פָּ* 7, 18; *בֵּית סָחַפִּים* 1 KINGS 18, 32 soil for two seahs (of seed). It is said to have contained the third part of an ephah; according to Jerome a modius and half. Targ. *סָחַף*, *defn.* סָחַף, *שָׁחַף*, out of which arose the Greek *σάρος* (Hesych., Suidas).

סָחַף (from סָחַף) *m.* equipment, armour, looked upon as a thing prepared, as ornament Is. 9, 4; where the Targ. incorrectly takes it as = *שָׁחַף*. Deriv.

סָחַף (*part.* סָחַף) *denom.* to equip oneself, to equip Is. 9, 4. The words *סָחַף*, *שָׁחַף* (shoeing) in Aram. are derived from our סָחַף; and also *סָחַף*, *שָׁחַף*.

סָחַף (not used, since the *part.* סָחַף is a *denom.* from סָחַף) *tr.* same as *סָחַף* II. *prop.* to make, to prepare, a vessel, an implement; to arrange, a dress, a garment, which one puts on; comp. *סָחַף* III to ornament, to adorn, Ar. *سأ* the same. Deriv. סָחַף and the *denom.* סָחַף.

סָחַף see סָחַף.

סָחַף (in mss. also סָחַף, סָחַף, סָחַף) *f.* moderately, in measure, compounded of סָחַף (Aq., Symm., Theod., Targ., Syr., Saad. &c.) Is. 27, 8, as *לְמַשְׁפָּח* or *בְּמַשְׁפָּח* (JER. 10, 24; 30, 11; 46, 28) stand in similar phrases. But there is an attempt in *Kürst's* Concordance s. v. to regard it as a redupl. infin. constr. of סָחַף. See סָחַף.

סָבָא (*part.* סָבָא, *pl.* סָבָאִים, *constr.* סָבָאִים; *part. pass.* סָבָא; *fut.* אֶסְבֵּא) *tr.* *prop.* to swallow, to suck up, to drink in large draughts, to quaff, even to intoxication, coupled with *זָלַל* DEUT. 21, 20; PROV. 23, 21; or *יָיָן* 23, 20, *שָׁכַר* Is. 56, 12 stand with it; and probably סָבָא was also used. Figur. to be soaked, to be moist, *prop.* to be drunk, to carouse immoderately, NAB. 1, 10 and though they be wet like their moisture — they shall be consumed like dry stubble (by the fire). סָבָאִים is meant to have an assonance with סָבָאִים. Derivat. סָבָא. The stem סָ in its fundamental signification to suck up is connected with סָ (סָחַף) to suck in, to swallow, *שָׁבַע* (which see), *שָׁבַע* I. (which see), *שָׁבַע* to drink out; Arab. the same, hence *سبأ* wine. It is also possible that the Arab. *سبأ* (to draw) belongs to the same root.

סָבָא (only *pl.* סָבָאִים K'ri) *n. p.* of a people Ez. 23, 42, inhabitants of Meroe. The K'tib has *סָבָאִים*, originating in סָבָאִים there; and therefore not expressed by the LXX, which is correct. See סָבָא.

סָבָא (with *suff.* סָבָא, from סָבָא) *m.* generally drink, hence wine Is. 1, 22; a drinking-bout, a carouse Hos. 4, 18; also moisture NAB. 1, 10.

סָבָא *n. p.* of the first-born of Cush GEN. 10, 7, i. e. of a race belonging chiefly to the Cushite family, mentioned along with *קִישִׁי* and *קִישִׁי* Is. 43, 3 and 45, 14, without being identical with the latter. Since the so-called Meroe had the name סָבָא, *Zafá*, at a very early

period (*Jos. Ant.* 2, 10, 2), and the metropolis was also styled so, it has been usual to understand by the word the northern half of Ethiopia including Meroe and its inhabitants. Hence the LXX *Is.* 43, 3 render it *Σουήνη* (the name of an Egyptian-Ethiop. border-city). Like the Ethiopians, the inhabitants of Meroe were large and strong *Is.* 45, 14. They were styled סבבא *Ez.* 23, 42 K'ri (which see).

סבב (*perf.* סבב, סבב, *pl.* סבב; *inf. part. masc.* סבב, *pl.* סבב; *imp.* סב; *fut.* יסב, *ap.* סב, with *suff.* יסב, 1 *p. pl.* יסב, *ap.* יסב, 3 *p. pl.* יסב) 1. *tr.* to surround, to encircle, with accus. of the thing *Josh.* 6, 15; seldom with מל of the object *2 Kings* 8, 21; *Ez.* 42, 19; to whirl around, of shots, with על *Job* 16, 13, coupled with יסב *Ps.* 48, 13; to encamp about *Eccles.* 9, 14; to go round, a thing, so as not to touch it *Deut.* 2, 3; to encompass *Gen.* 2, 11 13, the adv. סבב sometimes accompanying *1 Kings* 7, 24, *2 Chr.* 4, 3; once with ל for the accus. 33, 14; to go about, in a city, i. e. to wander through it *Is.* 23, 16; *1 Sam.* 7, 16; *2 Kings* 3, 9 and they went about a way of seven days; fig. in a hostile sense to encompass, to surround &c. *Ps.* 18, 6; 22, 13 17. — 2. *intr.* to go about, with א of the place *Song of Sol.* 3, 3; 5, 7; to whirl about, to go in a circle, also coupled with יסב *Eccles.* 1, 6; to circle, to turn round, with מל of the place *Eccles.* *ibid.*, *2 Kings* 9, 18; metaphor. to turn, to bustle, i. e. to carry out or do a thing in a moment, hence coupled with other verbs *1 Sam.* 22, 18; *2 Sam.* 18, 30; *Song of Sol.* 2, 17; generally to intend to do a thing *Eccles.* 2, 20; 7, 25; while יסב and יסב only express a turning about to see; to put oneself into a circle (on the cushions set round about the walls), i. e. at table, לֹא יסב *1 Sam.* 16, 11 we will not sit down at table. But the Nif. is better used in this sense. — 3. *tr.* to be the cause of, to occasion, to bring about, proceeding from the idea of doing; with א to be chargeable with, *1 Sam.* 22, 22 I

am the cause of all the deaths, so that we should not read יסב; Arab. سَبَب the same. Derivat. סבב, סבב, סבב, סבב.

Nif. יסב (3 *p. fem.* once יסב *Ez.* 26, 2 for יסב [Kimchi], if it be not better to take it with the punctuators as the 1 *pers. imperf. pl.* Hif.; once יסב *Ez.* 41, 7, if it be not more correct there to read יסב; elsewhere regularly יסב; *fut.* יסב, *pl.* יסבו) to turn or direct oneself, with accusat. of the object *whither Jer.* 31, 39 (see יסב); with על *Hab.* 2, 16 according to the LXX to be reaching forth, with מן whence *Num.* 34, 4 5, of a boundary; seldom with ל of the place *Josh.* 18, 14; to place oneself in a circle about a thing, hence to encamp about, with accusat. *Judges* 19, 22 or על *Gen.* 19, 4; to turn, to (ל), i. e. to be led, brought to *Jer.* 6, 12, with accus. *1 Sam.* 5, 8; to turn oneself = to go, with מל *2 Sam.* 14, 24, but also determining the following verbs *1 Sam.* 15, 12 27, *2 Sam.* 18, 30, to denote the commencement of action *1 Chr.* 16, 43, for which יסב stands in *2 Sam.* 6, 20; יסב לֹאחֹרֶר to turn back, to go back *Ps.* 114, 5; to turn *Prov.* 26, 14; to turn about *Ez.* 1, 9; when defining another verb more exactly it expresses again *Ps.* 71, 21 like יסב; to be turned into i. e. to become *Zech.* 14, 10. Derivat. יסב.

Pih. I. יסב (*inf. constr.* יסב) to give a turn to, to change, to alter, יסב דבר the appearance of a matter *2 Sam.* 14, 20.

Pih. II. יסב (*fut.* יסב) to surround, to go round, in procession *Ps.* 26, 6, reverentially 7, 8, protecting *Deut.* 32, 10; to enclose, 32, 10, in a hostile sense *Ps.* 59, 7; *intr.* to go about, with א of the place *Song of Sol.* 3, 2, with על *Ps.* 55, 11; to look for, i. e. to solicit, with accus. *Jer.* 31, 22; comp. ambire.

Hif. יסב (*inf.* יסב, *part.* יסב; *inf. c.* יסב; *fut.* יסב, יסב, with *ah optat.* יסב, also יסב, with *suff.* יסב, 3 *p. pl.* יסבו) *causat.* of Kal: to turn a thing to, with accus. of the object and ל of the person, i. e. to transfer *1 Chr.* 10, 14:

12, 23, *to bring*, with סָבַל of place 1 SAM. 5, 10, or also with accus. of place 2 SAM. 20, 12; *to cause to turn*, i. e. *to make go*, *to make wander*, with a double accusat. Ex. 13, 18; *to direct*, the face 1 KINGS 8, 14; with כָּךְ *to turn away* SONG OF SOL. 6, 5; *to conduct*, *to lead*, לָב, with עַל of the person or thing EZR. 6, 22; omitting לָב and having סָבַל of the person 2 SAM. 3, 12; *to lead about*, a man EZR. 47, 2; *to build around*, a wall 2 CHR. 14, 6; *to change*, a name, with the accusat. into 2 KINGS 23, 34. Only in appearance is סָבַל intrans. 2 SAM. 5, 23, the accus. מְסֻבֵּיךָ having to be supplied here to סָבַל; JOSE. 6, 11, which should be translated *to make a circuit*; and in Ps. 140, 10 מְסֻבִּים is a noun those surrounding in a hostile sense, i. e. enemies. Derivat. perhaps מְסֻבָּה, מְסֻבָּה (perhaps also נְסֻבָּה).

Hof. הוּסַב (part. מוּסַב, fut. יוּסַב) *to be turned*, of a cart, i. e. *to be drawn about*, with עַל over a thing, at the threshing of grain Is. 28, 27; *to be turning*, of a door, i. e. *to allow of being turned about on its hinges* EZR. 41, 24 (but see the noun מוּסַבָּה); *to be surrounded*, *to be set in* Ex. 28, 11; *to be changed*, of a name NUM. 32, 38. Deriv. מוּסַב and מוּסַבָּה.

The stem סָב (Ar. سَبَّ) is ident. with סָפ (סָפָה), Ar. أَف, Phenic. אָפ, according to the laws of root-building, since the initial ס is often interchanged with ס; more remotely שָׁב (שׁוּב), Arab. أَاب (أَاب), and probably στεφω also belong to this organic root. From the idea of *winding*, *turning* comes the Ar. سَبَّ a rope, سَبَب a lock of hair.

סָבָה (after the form מָלָה, חָתָה) *f. a turn, course*, from God 1 KINGS 12, 15, for which 2 CHR. 10, 15 has נְסֻבָּה; Talm. *cause, circumstance*.

סָבִיב (constr. סָבִיב, pl. סָבִיבִים, constr. סָבִיבִי, with suff. סָבִיבִיךָ) *m. 1. a circuit, a surrounding country, neighbourhood*, referring to place JER. 21, 14; 33, 13; Ps. 76, 12; rarely spoken of persons, *neighbourhood*, JER. 48, 17; with suff. *that*

which is about one JER. 46, 14; LAMENT 1, 17. — 2. in the accusat. as an *adv. round about, circum*, κύκλῳ GEN. 23, 17; JOB 10, 8, and so frequently; stronger סָבִיב סָבִיב Ez. 40, 5; מָסָּ in a *circuit, on all sides round, from a circuit* = the *adv. סָבִיב* Ez. 37, 21; Ps. 31, 14; after verbs of motion סָבִיב means *toward all sides*, Is. 49, 18; 60, 4. — 3. with ל following Ez. 40, 33 or עַל JER. 12, 9 סָבִיב is a *prepos. about*. The stat. constr. סָבִיב is rare in this sense AM. 3, 11, like סָבִיבוֹרָה Ps. 50, 3.

סָבִיבוֹרָה (only pl. סָבִיבוֹרָה, with suff. סָבִיבוֹרָה, סָבִיבוֹרָה) *f. a circuit, circle*, ECOLES. 1, 6 and the wind turns back (*new*) to its circuits; *the environs, circumjacent district, of a town* NEH. 12, 28; *neighbourhood, of persons* NUM. 22, 4; also a *prepos. about, circum, circa*, where it has frequently a suffix NUM. 11, 24; Ez. 5, 12; Ps. 18, 12; JOB 29, 5.

סָבַךְ (part. pass. סָבֻךְ) *to bind, to interweave, to interlace, branches*; סָבִיכִים NAB. 1, 10 *thorns folded together*, which it is difficult to disentangle, hence a figure of enemies hard to be overcome. סָבִיכִים in the passage causes סָבִיכִים. Deriv. סָבַךְ, סָבֻךְ, סָבִיכִים.

Pih. סָבַךְ (not used) the same. Deriv. the proper name סָבִיכִי.

Puh. סָבַךְ (fut. יִסְבַּךְ) *to be interwoven, interlaced, of twining plants* JOB 8, 17. Deriv. according to some סָבַךְ (= מָסָּ).

The stem סָבַךְ (comp. שָׁבַךְ, Ar. شَبَكَ of a grating, a net &c., Maltese shebbek to weave, Zab. סָבַךְ) is identical in its organic root סָבַךְ with that in סָבַךְ, Ar. سَبَك, (according to some), סָבַךְ, &c. II. סָבַךְ, &c.

סָבִיכִי (for which Ben-Asher and some mss. read סָבִיכִי) *m. prop. interweaving, interlacing, hence a thicket, shrubby* GEN. 22, 13; סָבִיכִי-עֵץ Ps. 74, 5 *thicket of trees*; but the absol. form here may be סָבִיכִי = סָבִיכִי.

סָבִיכִי (only constr. pl. סָבִיכִי or סָבִיכִי) *masc. the same* Is. 9, 17; 10, 34. The

readings סבְּכִי and סבְּכִי presuppose the ground-form סבְּךָ (as in סבְּכִי).

סבְּךָ (from *Pih.*) *m.* the same Is. 9, 17 and 10, 34 according to some mss.

סבְּךָ (only with *suff.* סבְּכִי or סבְּכִי) *m.* the same Jer. 4, 7, if it would not be better there to assume a noun סבְּךָ (= מִסָּ). The same word is also written סבְּכִי.

סבְּךָ see סבְּךָ.

סבְּךָ *masc.* = סבְּךָ Ps. 74, 5, according to *Ben-Asher* and some mss.; on the contrary סבְּךָ must be assumed in Is. 9, 17 and 10, 34.

סבְּךָ see סבְּךָ and סבְּךָ.

סבְּכָה (from סבְּךָ = Hebr. סבְּךָ) *Aram.* *f.* prop. the net-like, hence the name of a harp-like instrument DAN. 3, 5, written סבְּכָה also. From the Aramaean, since a Syrian invented it (*Athen.* IV. p. 175 e), it passed into Greek *σαμβύκη, σαμβύξ* &c. (*sambuca*); *Strabo* (X. p. 471 *Casaub.*) already looking upon it as foreign. Ar. شبكة a net.

סבְּכִי (from סבְּךָ *Jah* is an interweaver of things) *n. p. m.* 2 SAM. 21, 18; 1 CHR. 11, 29.

סבֵּל (*inf. constr.* סבֵּל, *fut.* יסבֵּל) *tr.* to lift, a burden; to carry, what is heavy GEN. 49, 15; Is. 46, 7; fig. to bear protectingly 46, 4, to endure, to suffer, מְכַבֵּד 53, 4, to take upon self, עָנָן LAMENT. 5, 7; in the other forms too to carry = to be pregnant, of kine, a metaphor like that in the Ar. حَمَلَ, ثَغَلَ, Syr. ܥܠܝܬ; then to molest, to trouble, to vex; to raise, to erect, to set up, like נָשָׂא. Deriv. סבֵּל, סבֵּל, סבֵּלָה. The organic root סבֵּל is connected with that in the Aram. יבֵּל, whence מְיֻבֵּל a burden; elsewhere there is also סבֵּל; Sanskrit val, vail the same.

Pih. סבֵּל (not used) a stronger form of expressing Kal; deriv. סבֵּל.

Puh. סבֵּל (*part.* מְסַבֵּל) to be pregnant, Ps. 144, 14, of kine. But as מְסַבֵּל does not appear in this sense, and more-

over the part stands in the *masc.*, we may rather translate with *v. Lengerke*: our princes are set up, like סבֵּל EZZ. 6, 3. Deriv. perhaps סבֵּל.

Hithp. הִסְבִּיל (*fut.* יִסְבֵּל) to be laden, i. e. to bear, of a tree; to be burdensome, of the male member ECCLES. 12, 5; see חָגַב.

סבֵּל *m.* a heavy burden NEH. 4, 11; a hard employment 1 KINGS 11, 28; trouble, burdensomeness Ps. 81, 7.

סבֵּל (only with *suff.* סבֵּלִי, but which may be also derived from סבֵּל or סבֵּל) *m.* the same, Is. 9, 3; 10, 27; 24, 25.

סבֵּל (from *Pihel*) *m.* a burden-bearer, porter 2 CHR. 2, 1 17; 34, 13; NEH. 4, 4. In 1 KINGS 5, 29, coupled with נָשָׂא, it appears to be used for סבֵּל, as the LXX and Vulg. actually read.

סבֵּל see סבֵּל.

סבֵּל (*Peal* not used) *Aram. tr.* same as Hebrew סבֵּל, but commonly in the sense of נָשָׂא to raise, to set up, to erect.

Pool סבֵּל (*part. plur.* מְסַבְּלִין) to be erected, of אֲשָׁנָה EZZ. 6, 3.

סבֵּל see סבֵּל.

סבֵּלָה (only *pl. constr.* סבֵּלָה) *fem.* labour, oppressive work, villainage EX. 1, 11; 2, 11.

סבֵּלָה JUDGES 12, 6, an Ephraimite pronunciation of סבֵּלָה (which see).

סבֵּר (not used) *tr.* same as סָבַר to heap up, to accumulate. Deriv. the proper name סבֵּרִים.

סבֵּר (*fut.* יסבֵּר) *Aram. intr.* to consider, to think, to suppose, to judge, DAN. 7, 25 (*Theod., Alex., Vulg.*), cognate in sense with the Hebr. הָשִׁיב, prop. to direct the eye or mind steadily toward a thing, to penetrate into a thing, hence to examine, Ar. سَمَّى the same. From this fundamental signification arose that of to hold a thing fast, to hang firmly by a thing, to support oneself upon a thing, i. e. to hope, to trust; cogn. in sense with קָנָה, בָּטָח, hence also to hold fast,

to maintain, all which meanings appear in Aramaean. The organic root is סָבַר.

סָבְרִים (= 'צָבֵר double hill) *n. p.* of a Syrian town between Damascus and Hamath Ez. 47, 16.

סָבְרָא *s.* סָבְרָה (שְׁבָרָה).

סָבְרָא *n. p.* of the third son of יִשָּׁבֵר, and therefore the name of a Cushite race GEN. 10, 7, סָבְרָא 1 CHRON. 1, 9, that lived in the middle of southern Arabia, where a city *Σαβάτ* (*Σαπά*, *Σαβαί*), *Sabata*, *Sabbata*, *Sabota*, north of the sea-port *Kane* (Periplus), got the name of the race. In the territory of *Sabta* lived the tribe of the *Sembritae* (Strabo XVI. p. 786), which the Jerus. Targ. calls סְמִרְתָּי.

סָבְרָא (cod. Sam. סָבְרָה) *n. p.* of a son of Cush, and of a Cushite people, as well as of a region inhabited by them GEN. 10, 7; 1 CHR. 1, 9. By the word is meant the dark-coloured (Cushite) race on the eastern side of the Persian gulf in Carmania, where the name of a town and river *Σαυδαση* = סָבְרָא, a people the *Sabae*, the name of a river and town *Sabis*, were anciently found. The Jerus. Targ. has סָבְרָא, i. e. *الزنج* *Nigritia* or *Zingis*.

סָגָּ *m.* = סָגֵי see I.

סָגָּ to the pl. סָגִים see II.

סָגָּ (fut. יִסְגֹּר, apoc. יִסְגֹּר) *intr.* to bow down, to prostrate oneself, to pray, only used with reference to idolatry, coupled with יִשְׁתַּחֲוֶה, with לְ before one Is. 44, 15 17 19; to practise idolatry 46, 6; Aram. סָגָּ, Ar. سَجَد the same; also of the actual worship of God (see מִסְבָּח); comp. besides the Ar. مَسْجِد a mosque. The organic root סָגָּ lies also in קָד (which see), Sanskrit çad, Lat. cad-o, Greek χάζεσθαι, and in קָחָה &c. &c.

סָגָּ (part. m. pl. סָגִירִין; fut. יִסְגֹּר) *Aram.* *intr.* to bow down to, in order to shew honour DAN. 2, 46 or to pray to (idols); constantly with לְ of the person 3, 5 7.

סָגָּר and סָגָּר *m.* 1. (from סָגָּר I.) a shutting up, enclosure, of the heart, i. e. the breast enclosing the heart, in which the שָׁקֵל inserts its claws Hos. 13, 8.

— 2. what is closed together, firm, i. e. unporous, pure gold JOB 28, 15 = זָהָב 1 KINGS 6, 20 (Targ., LXX, Vulg.).

— 3. The alleged name of a spear coupled with הָקֵרֶת, which was drawn Ps. 35, 3 (*Kimchi*), with which the Ar. hasta lignea, Greek σάγαις, battle-axe (a Scythian weapon), Sanskrit çakra discus are incorrectly compared. Hence we must put סָגָּר III. with סָגָּ II. for the word. According to the Targ. it is עָגִיל a shield from סָגָּר = סָגָּר, conseq. = in its organic root to סָגָּ I. It is more correct, perhaps, to take it with the LXX and others as a usual imperative, translating: and close (סָגָּר) before my pursuers (see also *Kimchi*).

סָגָּל (not used) *tr.* prop. to enclose, to close about, ident. in its organic root סָגָּל with that in סָגָּל, as the stem may be also connected with סָגָּר; hence to get, to acquire. Aram. סָגִילָא possession, property, סָגָּל to acquire.

סָגִילָה (with suff. סָגִילָהּ) *f.* property, possession, i. e. that which one embraces, encloses (Arab. سَقَلَ to hold fast by a thing), a treasure ECCLES. 2, 8; 1 CHR. 29, 3; figurat. of Israel, who are called God's סָגִי Ex. 19, 5, DEUT. 7, 6, Ps. 135, 4, like סָגִילָה.

סָגָּן (not used) *tr.* usually to manage, to administer, to do, ident. with סָגָּן I., properly to make use of, to execute, hence to preside over, to take care of a thing, Ar. سَجَن to carry on a thing, to do, whence the noun employment (*Hamasa* p. 187); conseq. סָגָּן is = סָגָּן, Ar. سَاجِن. But as סָגָּן, Aram. סָגָּן, appears in the writings of the Persian period only, and سَاجِن means a satrap, سَاجِن to institute as satrap, سَاجِن the office of a satrap, the present word being still preserved as Persian in *σάγανης* (Athen.

14. p. 639 c.), it may be regarded perhaps as foreign; though it may have been originally developed out of סָכַן.

סָגַן (only pl. סָגָנִים) *m. a prefect, ruler, of a province, coupled with סָחָה*, and yet different from it JER. 51, 23 28 57; EZR. 23, 6 12 23; *a noble, a magnate, along with סָרִיס, סָרִיסִים* EZR. 9, 2; NEH. 2, 16; 4, 8 13; 5, 7 17; 7, 5; 12, 40; 13, 11; in the Targ. *vicar of the high priest, or for סָקִיד, נָגִיד of the temple; always proceeding from the fundamental signification mentioned.*

סָגַן (only pl. סָגָנִין, *def. סָגָנִיא*) *Aram.* *m. the same, applied both to a governor* DAN. 3, 2 27; 6, 8; *and to the head of the magi* 2, 48.

סָגַר I. (*inf. constr. סָקַר, fut. (יִסְקֹר)* *tr.* 1. *to surround, to enclose, of the scales of the crocodile, which surround the body as סָר חוּתָם* JOB 41, 7; elsewhere סָר בָּעֶד, JUDGES 3, 22 *and the fat closed up the blade; to shut or close, a door* GEN. 19, 10, *a gate* JOSH. 2, 7, *fig. the womb* 1 SAM. 1, 5, i. e. *to make barren; to close up, a breach, סָרַץ* 1 KINGS 11, 27; *fig. Ps. 17, 10 they close their insensible heart, comp. 1 JOHN 3, 17.* סָקַר is commonly construed with בָּעֶד to express complete inclosure, though it is often to be translated *behind him, it &c.* 2 KINGS 4, 33, *Is. 26, 21, omitting הָלַח* JUDGES 9, 51; with סָחָרִי GEN. 19, 6; סָר פָּחוֹת *to close in its place* 2, 21; סָר עַל *to shut in* EX. 14, 3, *prop. to close over one, same as to make one a captive, to be explained by the nature of the prisons among the Hebrews, which were holes and cisterns* JOB 12, 14; סָר דֶּרֶךְ *to close up the way, against (לְקַרְחָה)* PS. 35, 3, where דֶּרֶךְ is omitted (see סָגַר); in like manner should be taken סָגַר JOSH. 6, 1 *meaning to shut out, and translated: and Jericho shut out (the surrounding parts), and was fortified round about; סָר וּפָתַח to shut and open, i. e. to administer and perform, to have the duties of the master of a house* IS. 22, 22. — 2. *to close firmly together, gold, i. e. to make it unporous; hence סָקַר 1 KINGS 6, 20 21 and 7, 49*

a designation of good, purified gold. Deriv. סָקַר, סָקִירָה, סָקִיר.

Nif. (יִסְקַר fut. (יִסְקֹר) to be shut, of gates, doors IS. 45, 1; NEH. 13, 19; *to be shut up* NUM. 12, 14; 1 SAM. 23, 7; *reflex. to shut oneself in* EZ. 3, 24.

Puh. סָקַר (part. f. מִסְקִירָה) to be shut up, בָּיִת IS. 24, 10, הָלַח ECCLES. 12, 4; *to be barricaded, of a city* JOSH. 6, 1, see סָקַר under Kal.

Hif. (יִסְקִיר fut. (יִסְקֹר) to shut up, בָּיִת LEV. 14, 38, *to shut in, a person* 13, 6 11 54, נָגַע 13, 4, נָחַס 13, 33 (for נָחַס). Deriv. מִסְקִיר.

The stem סָקַר is clearly connected with סָקַר I, סָקַר; and the organic root סָקַר is also in סָקַר III. and סָקַר II.

סָקַר II. (Kal not used) *intr. 1. to flow along, to run along, to flow out, to pour forth, of rain, Ar. سَجَّى the same; deriv.*

סָקַרִי. — 2. *to extend to, to draw to, to stretch to, the same metaphor. application found in הָיִל לְנֶל לAMENT. 1, 8 (if it be not better derived from וָיִל), (זול) סָקַר I, and in סָקַר. See Pih. and Hif.*

Pih. סָקַר (fut. (יִסְקֹר) to deliver, to give up, to deliver over, with accus. of the object 2 SAM. 18, 28, with סָקַר 1 SAM. 17, 46; 24, 19.

Hif. (יִסְקִיר inf. c. הִסְקִיר, fut. יִסְקֹר, apoc. (יִסְקֹר) to deliver up or over, with accus. of the object 1 SAM. 23, 11, רָצָה JOSH. 20, 5; *to give up to, with לְ of the person or thing* PS. 78, 48 62; AM. 1, 6; or with מֵל JOSH. 16, 11; DEUT. 23, 16; or lastly as in Pihel joined to סָקַר LAMENT. 2, 7; PS. 31, 9; *metaphor. to give up, to reject, to abandon* DEUT. 32, 30, AM. 6, 8, also with the accus. of the thing to which 1, 9. Here belongs also the passage JOB 11, 10 *if he changes (i. e. puts something else in the place of a thing; הִקִּלְהוּ is here trans.), abandons or brings together, who will appear against him?*

The fundamental signification of the stem is not connected with סָקַר I; and all attempts to unite the meaning of סָקַר II. with סָקַר I. must be regarded

as failures. The organic root is also here קִיץ.

סָגַר III. see סָגַר 3.

סָגַר *Aram. tr.* same as Hebr. סָגַר I. to shut DAN. 6, 23; Syr. ܣܓܪ.

סָגַר see סָגַר.

סָגַר (after the form שָׁפַר, from סָגַר II.) *m.* rain, a rain-gush PROV. 27, 15 (LXX), Targ. סָגַר, Syr. ܣܓܪ, Sam. ܣܓܪ.

סָגַר (from סָגַר) *m.* stocks, in which the feet of a prisoner were shut up JOB 13, 27; 33, 11; elsewhere סָגַר is used for it JER. 20, 2; for ܣܓܪ (Acts 16, 24) finds the Syr. ܣܓܪ; in Targ. is found סָגַר.

סָגַר (not used) *tr.* to shut up, to fetter; Ar. سَدَّ the same; *Aram.* also סָגַר. In its organic root = צָר. Deriv. סָגַר.

סָגַר see סָגַר.

סָגַר (*pl.* סָגַרִים; from סָגַר) *m.* prop. a thing woven, worked, then a fine, thin covering, of linen (*Kimchi*), for summer as an under-garment or shirt (Menachoth 41^a) JUDGES 14, 12 13; Is. 3, 23; PROV. 31, 24; as סָגַר (Phenic. סָגַר) denotes the fine yarn for it. Comparison of it with the Coptic ܣܓܪ (fine linen), Sanskrit sindhu, Greek σίνδω is probably incorrect, because *n* is essential there, and it agrees with סָגַר (a thin texture); but the stem here is סָגַר.

סָגַר (not used) a stem adopted for the proper name סָגַר. Sometimes the meaning of שָׁרַר to burn has been assigned to it, sometimes that of שָׁרַר (which see) belonging to שָׁרַר; but we must in that case assume an interchange of ש and ס, which is not usual. It is therefore better to regard (with *Fürst*, Conc. p. 1285) סָגַר as the stem of סָגַר, with a meaning similar to that of שָׁרַר belonging to שָׁרַר, as also the proper name שָׁרַר of a valley there may have stood for שָׁרַר; or סָגַר should be compared with the Arab. سَدَم to enclose, surround (a place).

סָגַר (from סָגַר or סָגַר which see; *lime-place or enclosed place, fort*) *n. p.* of a Canaanite royal city in the vale of שָׁרַר, which is said to have been destroyed with others in the time of the patriarch Abraham by fire from heaven, and to have been submerged in the Dead Sea GEN. 13, 13; 18, 10; 19, 1 seq. This fearful divine punishment, as also the great vices of its inhabitants became a proverb in holy Scripture DEUT. 29, 23; Is. 1, 9 10; 3, 9; 13, 19; JER. 23, 14; 49, 18; 50, 40; LAMENT. 4, 6; Ez. 16, 46 seq. Wicked princes, bad vines are compared to those of Sodom Is. 1, 10; DEUT. 32, 32; comp. besides AM. 4, 11; ZEPH. 2, 9; in the New Testament MATTH. 10, 15; 2 PETER 2, 6. The district was rich in bitumen GEN. 14, 10, conseq. volcanic; and so Sodom (with the other cities) perished by volcanic eruptions and earth-quakes, as *Strabo* heard the tradition in this sense (16. p. 764). Accordingly סָגַר. Likewise the volcanic Edom south of Siddim, is threatened with being turned into a burning lake of bitumen Is. 34, 9. At the present day, a mountain with fossil salt at the Dead Sea is called *Haḡr Usdūm*; and *Galen* also knew of a Sodom-mountain.

סָגַר (not used) *tr.* to work together, to weave together, Ar. شَتَن (texnit) and so too سَدَن, hence سَدَان a covering; a cognate form is سَدَل, whence سَدِيل a linen garment. The org. root סָגַר lies also in סָגַר, &c.; the Sanskr. tan-ta, a weaver, comes from tan. Deriv. סָגַר.

סָגַר (not used) *tr.* to arrange, to set in a row, persons or things, cognate in sense with סָגַר; Aram. סָגַר. Ident. in its org. root סָגַר with סָגַר III. סָגַר, &c. Ar. (transposed) سَرَد the same, hence سَرَد = סָגַר. Deriv. סָגַר, סָגַר (= סָגַר) and סָגַר.

סָגַר (only *pl.* סָגַרִים) *m.* order, לֹא סָגַרִים JON. 10, 22 not orders, i. e. disorder, of the horrible and dark שָׁרַר (*Kimchi*); Targ. סָגַר, סָגַר, the same, at a later period a book (strung together).

סָהַר (not used) *intr.* to be circular, round, of a round basin, tower &c.; completely ident. in fundamental signification with סָהַר I. (comp. מָהַר and מָהַר), as may be seen from a comparison of the noun סָהַר; the *tr.* סָהַר I. to enclose round about is also to be compared. Deriv. סָהַר and סָהַר.

סָהַר *m.* roundness, of a basin SONG OF SOL. 7, 3; on the other hand the signification moon is in שָׁהַר, Ar. شَهْر from סָהַר = צָהַר. See שָׁהַר.

סָהַר *m.* an inclosed space, a tower, a prison, fully בֵּית הַסָּהַר GEN. 39, 20-23, cod. Sam. סָהַר, according to the Aram. סָהַר.

סָהַר (not used) *intr.* to move hither and thither, to quake, to totter, to shake; in its organic root סָהַר = יָזַע I. (which see), and ident. with that in יָזַע.

Pih. redupl. סָהַר (inf. constr. with suff. סָהַר) to disturb, to vex, to banish, Is. 27, 8 by leading him away, by sending him away thou punishest him, comp. יָזַע HAB. 2, 7. But the word may also be reduplicated from סָהַר which see.

סָהַר (contracted from סָהַר) *n. p.* of an Egyptian king of Ethiopian descent, who sat on the throne about 728 B. C., conseq. Sevechus (in Manetho), the second king of the 25th dynasty, 2 KINGS 17, 4, who had reigned 14 years and was the predecessor of תַּרְשִׁישָׁה. The LXX write Σωά, Σωά. Σοβά. Σωβά, Σοβά. Vulg. Sua, which presupposes a form סָהַר that must have been identical with סָהַר or סָהַר, whence arose sabech, sevech, in hieroglyphic writing SBK. סָהַר, Seve, Sevech means in old Egyptian "dedicated to Kronus" (see Champollion, Panth. N. 21 22).

סָהַר I. (part. pass. סָהַר, fut. יָסָהַר) *intr.* prop. to seclude, to separate oneself from, hence to give way, to draw back, with בָּן of the person Ps. 80, 19; seldom absol. 53, 4, if with Rashi we should not take סָהַר = קָב *dross.* סָהַר קָב one drawn back in heart (from God), i. e. a backslider

Prov. 14, 14 (*Levi de Bañoles*), with reference to Ps. 44, 19; but סָהַר may also be here = קָב, which suits badness very well. Deriv. סָהַר, סָהַר, קָב.

Nif. יָסָהַר (part. pl. נִסְהָרִים; fut. יָסָהַר) to give way, with מָהַר to draw back, to retreat Ps. 44, 19; Is. 42, 17; 50, 5; JER. 38, 22; yet this is also omitted Ps. 78, 57; coupled with מָהַר יָסָהַר to draw back from following ZEPH. 1, 6.

Hif. יָסָהַר see יָסָהַר.

Hof. יָסָהַר see יָסָהַר.

סָהַר II. (part. pass. f. סָהַר) *tr.* to hedge in, to shut in, to enclose, SONG OF SOL. 7, 3; Aram. סָהַר, Pa. סָהַר, Hebr. סָהַר.

סָהַר *m.* = סָהַר Prov. 14, 14 see סָהַר I., elsewhere in K'tib Ez. 22, 18.

סָהַר (from סָהַר I.) *m.* an enclosure, prison, cage EZEK. 19, 9 (LXX, Vulg.); more correctly fetter, chain, hence בָּן, and coupled with סָהַר.

סָהַר (not used) *intrans.* prop. to sit (like יָסָהַר *trans.* to set), hence to sit down, for consultation; ident. in its organic root סָהַר with that in יָסָהַר (which see), סָהַר (which see), Arab. وَصَد (to be firm in a place), وَصَد to establish, to ground; and the Sanskrit sad, Greek ἰσθ-ειν (Doric), Lat. sed-ere &c. are the same root. Derivat. סָהַר, perhaps מְסָהַר; the proper name סָהַר.

סָהַר (after the form קָוַל, with suff. סָהַר, סָהַר, from סָהַר) *m.* 1. prop. a sitting, for conversation or consultation, hence a circle, an assembly, as that of בְּחִירִים JER. 6, 11, מְשֻׁחָקִים 15, 17, קָדְשִׁים Ps. 89, 8, וְשָׁרִים 111, 1, מְרַעִים 64, 3. — 2. Metaphor. mutual consultation Prov. 15, 22, a common plan Ps. 83, 4; counsel, taken together and confidential 55, 15, to which belongs also סָהַר JER. 23, 18, Ps. 25, 14, and סָהַר JOB 15, 8, or סָהַר alone GEN. 49, 6, Ez. 13, 9, JER. 13, 22, i. e. the confidential converse of God with his prophets; סָהַר Prov. 15, 22 without deliberation, opposite יוֹעֲצִים Ps. 83, 4; סָהַר JOB 19, 19 my confidants. — 3. a determination taken in a confiden-

tial circle AM. 3, 7; PROV. 11, 13; 20, 19. The (Samar.) meaning heart proceeds from that of *basis*, kernel. — 4. a secret, PROV. 11, 13; AM. 3, 7.

סִדֵּי (from סִדְרָה *Jah is Determiner*)
n. p. m. NUM. 21, 10.

סִוָּה (not used) *trans.* to veil, to bind about, to tie; to cover, with an upper garment or veil, Ar. *سوى*; from the organic root סִוָּה (see *Fürst*, Conc. s. v.), which is also found in חֶשֶׁב II., חֶשֶׁב, קֶזֶב, Talm. צֶב (whence צֶב a bundle), Arab. اشب, خشب, خصف &c. in the original meaning; the Sanskrit *su*, *siv*, Lat. *su-ere* &c. appearing to be the same root. Deriv. מְסִוָּה (= סְוִיָּה).

סִוָּה I (not used) *intrans.* same as סִוָּה I to sprout forth. to grow up, metaphor. to be great, rich, distinguished, strong, bold; connected in its organic root סִוָּה (שִׁוָּה) with that in סִוָּה, Ar. *ساح*. Deriv. the proper names סִוָּהוֹן, סִוָּה.

סִוָּה II. (not used) *tr.* to push forth, to cast forth, to pour out, whose organic root סִוָּה lies also in סִוָּה, Ar. *سح*; deriv. סִוָּהוֹן.

סִוָּה (from סִוָּה I.; riches, distinction)
n. p. m. 1 CHR. 7, 36.

סִוָּה (from סִוָּה II.) *fem.* sweepings, filth, dung-heap, Is. 5, 25 (Targ., LXX, Vulg.), = סִוָּה, Targ. def. סִוָּה. But see סִוָּה (from סִוָּה).

סִוָּה (not used) *intr.* to turn away from, a person or thing, hence to fall away from, to be faithless, whose organic root סִוָּה exists also in סִוָּה, Ar. *سوى*. Deriv. סִוָּה (perhaps סִוָּה from סִוָּה) and

סִוָּה (from סִוָּה the turning away of *Jah*, i. e. the withdrawal of his care)
n. p. m. EZR. 2, 54; NEH. 7, 57.

סִוָּה I. (not used) *intr.* to be woven into another, of a thorn-hedge, same as סִוָּה I.; figur. of a thick multitude, generally of a complex thing. Derivat. סִוָּה, מְסִוָּה.

סִוָּה II. (1 *pers.* סִבְרָה, 2 *pers.* f. סִבְרָה; *inf. abs.* סִבְרָה; *fut.* יִסְבֵּר, on the other hand סִבְרָה belongs to סִבְרָה) 1. *intr.* to sprinkle, to cover with, to strew over, with accus. of the material, as שִׁמֵּן with oil, DEUT. 28, 40, hence to anoint oneself 2 SAM. 14, 2, MIC. 6, 15, without any addition DAN. 10, 3, as a sign of joy and hilarity 2 CHR. 28, 15, and coupled with רָחַץ RUTH 3, 3. This anointing consisted in pouring oil upon the crown of the head (Ps. 133, 2), or upon the body Ez. 16, 9; therefore the idea of pouring out must be a derivative one. The org. root סִבְרָה is ident. with that in יִסְבֵּר, I. — 2. *tr.* to anoint, with accusat. of the person 2 CHR. 28, 15. For the organic root comp. סִבְרָה. Deriv. סִבְרָה.

Hif. יִסְבֵּר (fut. apoc. יִסְבֵּר) to anoint, omitting the accus. נִסְבֵּר 2 SAM. 12, 20, if we should not here read יִסְבֵּר; on the contrary מִסְבֵּר JUDGES 3, 24 = מִסְבֵּר belongs to סִבְרָה.

סִוָּה (not used) *tr.* to mark out, to draw, an image, ident. in its organic root סִוָּה with the root in סִוָּה belonging to שִׁמֵּן, and in סִוָּה. Deriv. סִבְרָה.

סִוָּה (once K'tib סִוָּה with מ elided) *Aram. fem.* a double pipe, a bagpipe (Saadia) DAN. 3, 5 10 15, Ital. *sampogna*, old French *chifonie*, and so in the book שִׁלְטָן הַיָּמִי of Porta-Leone. If it be traced back to the Greek *συμφωνία*, it can only be called so because of the accord of the two pipes stuck into the bag. But as the Greeks themselves did not name the instrument so, it may perhaps be Semitic and come from סִבְרָה a bag, whence the *adj.* סִבְרָה, *def.* סִבְרָה bag-like, utricularis, comp. Ar. صَفَن, صَفَن a sack, صَفَن a bag, Talm. סִבְרָה a reed (with מ inserted), so that the stem would be סִבְרָה (which see). Or it may come also from סִוָּה reed, whence סִבְרָה after the form of סִבְרָה.

סִוָּה I. (not used) *intr.* same as סִוָּה (which see) to be soft, kneadable, clammy, of loam, clay; Aram. סִוָּה and סִוָּה the same,

סין, סין, סין, loam, clay; Arab. swamp, loam &c. Derivat. the proper name סין 1.

סין II. (not used) intr. same as סנה to be jagged, pointed, of rocks; hence to be abundant in cliffs, of a territory. Derivat. the proper names סין 2. and סין.

סנה n. p. of an Egyptian city in the extreme south, as מנל (which see) is in the north, Ez. 29, 10 from Migdol to Syene and as far as the border of Cush (LXX), i. e. even to where Cush commences, which is from Syene onwards

30, 6; Greek Σινή, Ar. Aswān, أسوان, Syr. Aswon. The name is old Egyptian, and seems to have been that of a god (Champoll. Gr. I. p. 125).

סוס (not used) intr. according to the Rabbins same as קוש to leap, to frolic, hence to gallop, of a horse, like קוס in Zabian; which fundamental signification to קוס 1, סוסה, n. p. סוס would have an analogy in the Ar. حرجلة equites from حرجل to leap, to gallop, خيل equi, from خال to move along by leaps, and in the use of קוש Job 39, 21. The etymology may be farther confirmed by the meaning to be moveable, quick, swift, nimble, hence the Ar. شوشاء moveable, quick (of the walk of a camel), سائيس equiso, Sanskrit चाप to leap; and as all such reduplicated stems are referrible to a simple organic root, we may compare here סוס (קוס) belonging to שש in שש, סאסא. See סוס 1 and 2, and קוס.

סוס (plur. סוסים, constr. סוסין, with suff. סוסין) m. 1. a horse, coupled with קול and קול Ex. 9, 3; 1 Kings 5, 8; particularly a war-horse, whose shaking main, galloping, snorting and eagerness for battle are described in Job 39, 19-25; a swift and spirited one; metonym. cavalry Ex. 14, 9, in which the Phenicians Josh. 11, 4, Assyrians and Chaldeans Jer. 6, 23 and 51, 21 excelled. War-horses were fetched from Egypt Deut. 17, 16,

Is. 2, 7, 1 Kings 10, 28, as well as the chariots of war ib., because the Egyptians had a distinguished cavalry Is. 31, 1; 36, 9; Jer. 4, 13. The disappearance of the horse and his replacement by the patient ass was a sign of peace Zech. 9, 9. Figur. of a horse (and chariot) dedicated to the worship of the sun 2 Kings 23, 11, hence also in the names of places סוסים, סוסה, סוסה, סוסה, סוסה, and the Phenician proper names סוסה, סוסה, &c. Derivat. סוסה and the proper name סוס. — 2. a swallow, hirundo Is. 38, 14, to which belongs the adj. קניר lamentably chattering; Ovid calling her querula (Trist. 5, 1, 60), and Horace flebiliter gemens (Od. 4, 12, 5). In קוס וקוס Jer. 8, 7 K'tib, we should either omit the copula, with the LXX, or take it in the peculiar way in which the adj. is joined by י.

As to the derivation of קוס (Targ. סוסה, Syr. سوسا, hence سوسا stabularius, Ar. سائيس equiso, old Egyptian sus), the fundamental signification the swift, quick, nimble has been given to it; as the Sanskrit अश्वा, Lat. equus have the same meaning; and so קוס 2, for which is also קוס, would be named from its swift flight; comp. II. 2, 462 ἀπὸ τοῦ ἀγίλλεσθαι πτερύγεσσιν. But in ancient times horses got their names for the most part from the countries from which they were introduced: so in India Parasika, the Persian, a Persian horse, Bahlika, a horse from Balkh. As Polybius (X, 24) relates that almost all Asia was provided with horses from Media and Persia (see Malcolm, hist. of Persia), and as it is said of Tyre that it got its horses from Togarma (Ez. 27, 14), the noun קוס may perhaps in very ancient times have been derived from Susa, like Fars, פרס from פרס. Thus the assumption that it is derived from a verb would be confined to the 2^d signification only.

סוסה f. a mare, Song of Sol. 1, 9, with which Solomon furnished his chariot 1 Kings 10, 26 (LXX).

cording as the construction appears elsewhere with **סָר**, **סָרָה**, **סָרָה**. In this usage **סָר** is translated by *to abandon* JUDGES 16, 20, *to depart from* 1 KINGS 15, 5, *to go from* 2 KINGS 10, 31, *to avoid* JOB 1, 1; *to leave off* 2 CHR. 35, 15, *to escape* PROV. 13, 14, *to separate from* Is. 7, 17 &c.; and also in a mental sense, translated *to apostatise from* DEUT. 17, 20. — b) *absol.* without **בְּ**, *to turn*, with accus. *whither* 1 SAM. 6, 12; *to fall away* (from God) DEUT. 11, 16; JER. 5, 23; Ps. 14, 3; DAN. 9, 11; *to depart*, **סָרָה** Is. 6, 7, in the sense of *to be taken away* 1 KINGS 15, 14 = **דִּיכָר** *to disappear*, JOB 15, 30 *he disappears by the angry breath of his mouth*. On **סָר** 1 SAM. 15, 32, Hos. 4, 18, AM. 6, 7, Ps. 14, 3 see **סָר** II. — c) *to turn to*, *to apply to*, a person or thing, hence with **אֶל** of a person or thing *to turn into* GEN. 19, 23, JUDGES 19, 12, or with **הָ** as **סָרָה** *to turn thither* 18, 15, **הָרָה** PROV. 9, 4, or merely the accus. **שָׁם** JUDGES 18, 3; with **עַל** *to turn against one* 1 KINGS 22, 32, for which the Chronicles and the LXX have **וַיִּקְרָב**; *absol. to approach* Ex. 3, 3; JUDGES 14, 8; 1 KINGS 20, 39; JER. 15, 5. On **סָר** 1 SAM. 22, 14 see **מִשְׁמַעַת**. Deriv. **סָר** (adj.), **סָר** (a noun), **סָרָה**, **סָרָה**, the proper names **סָר** (**סָרָה**), for which is **סָרָה** and perhaps **סָרָה**.

Pih. **סָרָה** *to turn off*, *to turn aside*, **וַיִּדָּר**, *to cause not to find the right way* LAMENT. 3, 11 (= **עָרָה** **בְּתִיבָהּ** 3, 9) *he has turned aside my ways*, so that I fell into error, into an ambushade. On the contrary **סָרָה** (*fem.* **סָרָה**, **סָרָה**, plur. **סָרָהִים**) as also **סָר** JER. 6, 28, belongs to **סָר** III. = **סָרָה**.

Hif. **הִסָּר** (*part.* **מִסָּר**; *inf. absol.* **הִסָּר**, *constr.* **הִסָּר**; *fut.* **יִסָּר**, *apoc.* **יִסָּר**) 1. *to make depart*, *disappear*, *turn away*, hence *to drive away* GEN. 30, 32, *to lead away* 2 KINGS 17, 18, *to put away* GEN. 8, 13, *to put aside* 2 KINGS 18, 4, *to put off* ZECH. 3, 4, *to take away* 1 SAM. 17, 26, *to expel* 28, 3, *to depose*, with **בְּ** 2 CHR. 15, 16, *to remove* Is. 10, 13, and so in the greatest variety

of meanings including figurative ones. Elsewhere **הִסָּר** is construed with **מִן** of a place GEN. 48, 17, with **מִמָּחֳרָי** DEUT. 7, 4 &c. — 2. *to cause to turn to*, with **אֶל** of the person 2 SAM. 6, 10.

Hof. **הִסָּר** (*part.* **מוֹסָר**, *fut.* **יִסָּר**) *to be taken away* LEV. 4, 31 35; *to be carried away* DAN. 12, 11; *to be removed*, Is. 17, 1 *behold, the inhabitant of Damascus is removed from the city*, i. e. is exiled.

The organic root **סָר**, which lies also in **סָר** I, **סָרָה** I, and in many other stems, expresses the fundamental signification in such a way that its identification with **סָר** II. and III. is impossible. Comp. also the Ar. **سَرَا** to remove, to send away.

סָר II. (only 3 pers. **סָר**) *intr.* *to be bad*, *bad-smelling*, *stinking*, *corrupt*, *foetere*, cognate in sense with **בָּאֵשׁ**, **בָּאֵשׁ**; identical in its organic root with the Aram. **סָרָה**, Hebr. **סָרָה** II, &c. **סָרָה**. Hence *to be degenerate*, of **סָרָה** (*drinking-bout*) Hos. 4, 18; *to be disturbed*, of **מְרִיחַ** (*a cry of joy*) AM. 6, 7, where **סָר** has an assonance with **סָרָהִים** and vice versa; *to be sad*, *fearful*, *terrible*, of the bitterness of death 1 SAM. 15, 32; *figur.* *to be corrupt* Ps. 14, 3, coupled with **נִמְלֵחַ**, and = **כָּג** (*dross*) 53, 4; comp. **רָע** = **סָר** of the disturbance of the look, Arab. **شَر** to be bad, corrupt.

סָר III. (used only in signification 3) *trans.* 1. *to sting*, *to prick*, *to pierce*, of thorns. Deriv. **סָר** 3. — 2. *to cut in*, *to cut out*, *to pierce*, *to deepen*, a vessel, prop. to make a cleft. (The connection of these two meanings is also perceptible in **חֹרֶחַ** and **חֹרֶחַ** a cage, a basket, and in other cases.) Deriv. **סָר** 1 and 2. The organic root **סָר** with this sense lies also in **סָר**, as well as in **צָר**, &c. — 3. Metaphor. *to strive against*, *to be obstinate*, derived from the sting of thorns, comp. **סָרָה**. Hence **סָרָהִים** *obstinate*, *rebellious ones* JER. 6, 28 = **סָרָהִים**.

סָר 1. (from **סָר** I.) *adj. m.*, **סָרָה** *f.*

separated, removed, forsaken, solitary, of a person driven from his home *Is.* 49, 21, coupled with גולה. — 2. (from קור I) *subst. masc. one departing* (from God), *a rebellious one*, only in the rare plur. סקרי *Jer.* 17, 13 K'ri (which is incorrectly pointed סקרי), for which the K'tib has יסקרי from יסקר with a similar meaning (which see); parallel עקרי. — 3. (from סקר III.) *a branch, twig*, of a vine *Jer.* 2, 21, prop. a thing pointed, like סקר, comp. סקר a thorn, Syr. a twig. — 4. *n. p.* of a gate (שער) of the palaceyard *2 Kings* 11, 6, identical, as it appears, with שער 11, 19 (Syr., Arab.). In *2 Chr.* 23, 5 we have for it הַיָּסָר which may be translated *door of the post*, and would agree with the door of the bodyguards, if we should not read here יסור = סור. With regard to קור I. the noun would have the signification, a turning, yielding, hence *side* or *entrance*.

סות (Kal unused) *trans.* to stick, to pierce, to goad on, to cut into, hence to incite, to stimulate, stimulavit, instigavit. The organic root סות lies also in שות in שות II, שות-צד, Arab. ש-צ, Hebr. ש-צ, in all which the organic root expresses the fundamental signification *to cut in*, which suits *to reproach*, *to calumniate*, as well as *to goad on*, *to incite*.

Hif. I. הסיח (fut. יסיח, apoc. יסח) to incite, to goad on, therefore to persuade, to mislead, to seduce, with accus. of the object *1 Chr.* 21, 1, followed by an infin. with ל *2 Chr.* 18, 2, *Josh.* 15, 18, & with ב of the person against one *1 Sam.* 26, 19; *2 Sam.* 24, 1; with מן of the person to entice away from one, i. e. to lead him to forsake one *2 Chr.* 18, 31; on the contrary *Ibn Esra* has already taken מן הסיח *Job* 36, 16 = יסיח, comp. *Zech.* 9, 7, which must be read instead of it. *Job* 36, 18 *that he may not seduce you with abundance*; comp. *Prov.* 2, 10.

Hif. II. הסיח (part. מסיח, fut. יסיח, after the Aramaean manner) the same, *2 Kings* 18, 32; *Jer.* 43, 3.

סיה (with suff. סיהה, from סיה for סויה) *f.* a garment, clothing *Gen.* 49, 11, parallel לבש.

סחב (fut. יסחב, inf. absol. סחוב, constr. סחב) *tr.* to drag about, to trail along, a corpse *Jer.* 15, 3, coupled with הַשְׁלִיךְ (to throw about) 22, 19; to drag along, to trail along, 49, 20 *they* (the enemy) *will drag along the least of the herd* (i. e. the unwarlike multitude), after the אַיִתֵּי הַצֹּאן have escaped *vs.* 19; to drag to, with עַד *2 Sam.* 17, 13, Ar. سحب to pull, to drag. Derivative

סחבה (only pl. סחבות) *fem.* what is dragged, pulled or thrown about, i. e. old clothes; what is fallen in pieces or rent in shreds being called מְלִי *Jer.* 38, 11 12, and this alone is = מְלִי shreds, tatters.

סחה (Kal not used) *tr.* to tear away, to sweep away, to wipe off, to brush, scratch away, earth, soil; ident. in its organic root סחה with סחב (which see); Arab. سحا (to thrust away), Aram. סחא (to expel, drive away, wash off) the same. Deriv. סחי and perhaps סיהה.

סחי (from סחה) *m.* what one sweeps off, offscouring, dirt, coupled with מְאֹס *Lament.* 3, 45; Aram. סחיה offscouring, dirt, سحى a besom. In *Jer.* 29, 18 זְעִירָה stands for it.

סחיש (from סחש = שחש) *m.* aftergrowth out of the roots of stocks (*Ibn Grandch*), in the second year after sowing *Is.* 37, 30; *2 Kings* 19, 29; Aq., Theod. αὐτοσπύη. See שחיש.

סחה (part. סחה) *tr.* to drive away, to carry away by violence; of rain to sweep away, to wash away *Prov.* 28, 3, Arab. سحف to drive (of clouds); to float away, of rain; on the contrary the Aram. سحف is to be compared with the Hebrew סחב. Figur. to hurl down, to dash to pieces, to prostrate, to destroy &c. The organic root is closely connected with that in סח II, סחה, שחיה.

Nif. נסחה to be driven away, swept

away, of אָפּיר (Apis) JER. 46, 15 (LXX, comp. Theodoret); coupled with דִּקְחָהּ לֹא עָמַד.

סָחַר I. (part. סָחֵר, fut. יִסְחֹר) intr.

1. to go about, to roam about, cognate in sense with סָבַב (for which the Targ. has סָבַר); hence with the accus. of a country, to go through GEN. 34, 10, with אֶל to migrate to JER. 14, 14. Figurat. to go about as a trader, i. e. to trade, like הוֹרֵר and רָכַל from a like fundamental signification; with accus. of the land GEN. 42, 34, comp. ἡμπορεύομαι; סָחַר a goer about, a trader, merchant, GEN. 23, 16; 37, 28; סָחַר יָרֵךְ Ez. 27, 21 one who supplies goods directly, comp. סָחֹרָה 27, 15 hand-traffic, i. e. direct; then to trade by sea or exchange wares by sea Ez. 38, 13, PROV. 31, 14, coupled with יָם עָבַר Is. 23, 2; to buy or sell, to negotiate, part. f. סָחֹרָה a female customer or purchaser Ez. 27, 12; generally to have intercourse with one Is. 47, 15. Deriv. מִסְחָר, 1 סָחֹרָה, סָחֹרָה, סָחַר, סָחַר. — 2. (not used) trans. to surround, to enclose, of a shield; deriv. סָחֹרָה 2.

The stem סָחַר is closely connected with סָחַר, סָחַר I., as well as with the Aram. סָחַר, Arab. نَحَرَ; and the organic root סָחַר lies also in סָחַר III., סָחַר I., סָחַר II. (whence סָחַר, סָחַר); Targ. סָחַר to sit round in a social circle.

סָחַר II. (not used) intr. to glow, to burn, of the fever-heat of the heart; a farther development of סָחַר (סָחַר), only in

פִּיחַ. סָחַרְחַר (redupl.) to glow, to burn, of the heart Ps. 38, 11; therefore the Targumic עָמַרְמַר (from עָמַר to glow, comp. עָמַרְמַר fever-heat).

סָחַר III. (not used) intr. to be red-coloured, of a sort of marble, Ar. شَقِي the same (of a red earth- or clay-colour, of the foxy colour of horses or camels &c.), and also سَقِي, whence سَقِيَّة cinabar, אֲשָׁמִי red (see transp. שָׁמֵק), Aram. סָחַר the same, whence סָחַר rubrica.

Deriv. סָחַר 2. The stem here set forth as סָחַר III. may be referred very well to סָחַר II., since in other cases also the ideas to glow, to burn, may be traced back to to be red-coloured.

סָחַר (only constr. סָחֵר) m. gain, by traffic, Is. 23, 3 and is a gain of the nations, inasmuch as they import Phœnician grain; 45, 14; PROV. 3, 14; hence parallel to הוֹבִיאָהּ and נִגְיָהּ.

סָחַר (with suff. סָחֹרָה) m. gain or profit by traffic, Is. 23, 18; PROV. 3, 14; 31, 18; coupled with אֲחֹרָה (what is acquired by traffic — זָכָה).

סָחֹרָה (after the form חֲעֹבָה) fem. 1. traffic, place of trade, Ez. 27, 15, into which סָחֹרָה is altered here; but the reading סָחֹרָה may also remain (see יָרֵךְ). — 2. (from סָחַר I, 2) a shield, coupled with צָנִיָּה Ps. 91, 4.

סָחֹרָה fem. same as סָחַר trade, gain, Ez. 17, 15; see סָחֹרָה 1.

סָחֹרָה (with suff. סָחֹרָה) fem. (from סָחַר I.) 1. commercial goods, commercial customership, of the Tyrian colony of Tartessus, who paid for Tyrian products with the produce of its mines (בָּרִיךְ, עֹפְרָה, נָכֶה, בָּרִיךְ) Ez. 27, 12; so also of Edom (אֲרָם for אֲדָם) 27, 16, of Damascus 27, 18. — 2. (from סָחַר III.) a sort of precious red marble for laying out pavements ESTH. 1, 8; as the Syr. سَحْلَا black marble.

סָחֵשׁ (not used) intr. to be sapless, dry, of stubble and straw, particularly of the dry after-growth; conseq. identical in its organic root סָחֵשׁ with חָשׁ, קָשׁ (Furst, Concordance s. v.). It is better, however, (after Furst, see above page 565) to assume for its organic root שָׁחֵשׁ, שָׁחֵשׁ, which lies also in סָחֵשׁ, Targ. סָחֵשׁ, Arab. نَحَسَ to sprout after, to grow after, to shoot forth after (out of the root-stock), though the peculiarity of סָחֵשׁ is not specified by that. Deriv. סָחֵשׁ.

סָחַה see סָחַה.

סִטָּה (after the form **סִצָּה**, from **סִטָּה** = **סִטָּה**, *pl.* **סִטָּים**) *m.* Ps. 101, 8 see **סִטָּים**.

סִיג (*pl.* **סִיגִים**, for which mss. have sometimes **סִגִּים**, with *suffix* **סִיגִיךָ**, from **סִיג** *L.*) *m.* prop. what is separated from, removed, the off-going of metal, hence *dross*, of silver, which goes off in smelting it Prov. 25, 4; **סִיגִיךָ** Ez. 22, 18 *silver-dross*, i. e. the dross in silver, where **סִי** is an apposition; on the other hand **סִיגִיךָ** Prov. 26, 23 *dross-silver*, i. e. unpurified; *base metal*, which is separated from the pure by melting Ez. 22, 19; Is. 1, 22. For the same thing we have also **סִיג**, **סִיג** (*pl.* **סִיגִים**) and **סִיג** (a noun).

סִינ *n.p.* of the third month of the Hebrew year, from the new moon of June till that of July. The word did not come to the Jews till the late Persian period ESTH. 8, 9. Hence it is in the Targum, Midrash and Talmud. As **סִינ** are demonstrably from the old worship, the same may be predicated of **סִינ**; for which purpose the Zend *spenta*, Pehl. *sapand*, Pers. *sefend*, denoting an Iranian deity (comp. *Bensley*, Monatsnamen p. 13. 41. 122) presents itself.

סִיחֹן (*great one, bold one*, from **סִיחֹן** *I.*) *n.p.* of an Amorite king in **סִיחֹן** which was called the city of Sihon on that account NUM. 21, 21 23 28; Ps. 135, 11.

סִין 1. (from **סִין** *I.*) *n.p.* of the most easterly border-city of Egypt situated at the marshes, usually called *Pelusium* (*marsh-town*, Strabo XVII. p. 802) Ez. 30, 15 16. The Arabic name of this city **طينة** (*marsh*) or **فرمة** (*Farama*, which denotes *marshy place* after the Coptic **ⲫⲉⲣⲟⲙⲉ**), also refers to this derivation. — 2. (*cliff-place*, from **סִין** *II.*) *n.p.* of a wilderness not far from mount Sinai Ex. 16, 1; 17, 1; NUM. 33, 12. — 3. *n.p.* of a very distant eastern land, by which is understood *Sina*, *China*, called by the Semites **סִין**, **סִין**, Is. 49, 12. Deriv. the Gentile **סִינִי**.

סִינִי (*anything full of rock-fissures or*

cliffs, jagged, from **סִין** *II.*, see *Fürst*, Conc. p. 1285) *n.p.* of the granite mountain in the Arabia peninsula, which has been made famous by the Mosaic legislation Ex. 16, 1, NUM. 33, 16; fully **סִינִי** Ex. 19, 11 &c. It consists of three large tops, of which the north-eastern is called **סִינִי** (which see), the south-western that of St. Catherine. **סִינִי** is the wilderness about Sinai Ex. 19, 1 2, Lev. 7, 38, and particularly the plain *Sebayeh*, south of *G'ibl Mûsa*. LXX **Σινά**, Ar. **سينا**. Perhaps from **סִין** *moon* among the Zabians, i. e. *dedicated to the moon*.

סִינִי (from a ground-form **סִין**) 1. *n.p.* *m.* of a son of Canaan, and then of a Phœnician race in the north of Lebanon GEN. 10, 17; 1 CHR. 1, 15. This race was spread over the north of Phœnicia till late times, and their memory is preserved in the names of places. *Jerome* (quaest. in GEN. 10, 17) was still acquainted in his day with a *civitas Sini*; the "*Reysbuch des heil. Landes*" (itinerary of the holy land) p. 66 mentions a place *Syn* ¹/₂ a mile north of Archas; *Strabo* (16. p. 755) speaks of a mountain-fortress *Sirvā* on Lebanon; an Arabian geographer speaks of a beautiful city **سین** in the Pashalik of Aleppo (*Rosenmüller*, *Analecta* Ar. III. p. 25), in the neighbourhood of which it is supposed the **סִין** *Nahr el-Sin* of the moderns is, between Laodicea and Aradus (*Buckingham's travels* II. p. 438). Modern travellers (*Niebuhr*, *Robinson*) mention a district **سینیه** in the Pashalik of Tripolis; and Jewish tradition (*Onkelos*, *J. Targum*, *Gen. rabba*, *Targ. on Chronicles*, *Saadia*, *Abr. Sakkuto* in *Juchasin*) understands either Tripolis, or Orthosia between Tripolis and Arca. — 2. **סִינִי**, *plur.* **סִינִים**, *n. Gent. masc.* one of the land of **סִין** Is. 49, 12, by which country is rightly understood usually *Sina* or *China*. But Jewish tradition (*Targ.*, *Jerome*, *Saadia*) supposes it to be the south land of Egypt, Pelusium, which is less agreeable to the context.

סִיס (from **סִיס**) *m.* a swallow JER. 8, 7 **K'ri**, the **K'tib** having **סִיס**. See **סִיס** 2.

סִיכָרָא (arising from **סִיכָרָא**, comp. **סִיכָרָא** from **סָרַח**; *mediation*, from **סִיכָרָא** after the Aramaean *to mediate*, to appear as a mediator; comp. **סִיכָרָא**, **סִיכָרָא** mediator) *n. p. m.* JUDGES 4, 2 seq.; EZR. 2, 53. According to others we should compare the Syr. **ܣܝܚܐ**, *array*.

סִיעָא (*congregation*, from **סִיעָא** I.) *n. p. m.* NEH. 7, 47, for which is

סִיעָא (the same) *n. p. m.* EZR. 2, 44; in Aram. the same.

סִיכָנִיָּה K'tib see **סִיכָנִיָּה**.

סִיכָר as a verb, see **סִיכָר**.

סִיר (in signif. 1. the *pl.* is **סִירֹת**, in signif. 2. it is **סִירִים** and **סִירֹת**; the stem is **סִיר** III.) *m. 1. (fem. only in 2 KINGS 4, 38; EZ. 24, 6) prop. a thing hollowed out, a kettle, a pot, a bowl, and so a kettle, in which flesh is boiled EX. 16, 3; **סִיר** *a seething, steaming kettle* JER. 1, 13 (see **סִירֹת**); 2 KINGS 4, 38-41; EZ. 11, 3 7; 24, 6, and symbol. 24, 3; *a kettle for boiling the flesh of sacrifices* ZECH. 14, 20 21; *pl. סִירֹת vessels*, belonging to the altar-service 1 KINGS 7, 45, *pans* EX. 27, 3. Here belongs also Ps. 58, 10 *before your kettles feel the (kindled) thorns*, i. e. before the kettle begins to boil, *the storm drives away both thorn and thistle* (see **סִיר**). — 2. (*pl. סִירִים and סִירֹת*) *thorns, briars*, as fuel ECCL. 7, 6 comp. Ps. 58, 10; of thorns folded together NAH. 1, 10, growing upon ruins in wild luxuriance Is. 34, 13, stopping up the ways Hos. 2, 6; metaph. *a fish-hook, a hook*, so called from piercing AM. 4, 2, Copt. **ⲥⲓⲣⲁ** spina.*

סִירָא (either from **סִירָא** I., so that it is = **סִירָא**, or from **סִירָא** I. = **סִירָא**) *m. a troop, a thick mass, a multitude* Ps. 42, 5; comp. **סִירָא** in this sense Is. 10, 18; Talm. **סִירָא** a sum, Ar. **شكيفة** a troop, a multitude.

סִירָא (with *suffix* **סִירָא**, **סִירָא**, once **סִירָא**, from **סִירָא** I. to protect) *m. 1. prop. the covering, protecting, screening thing (not a thing woven together out of branches), hence a covering, hut, tent*

Ps. 76, 3, coupled with **סִירָא** 27, 5, where it is better to read **סִירָא**; of the temple LAMENT. 2, 6; *a covert, lair* of wild beasts Ps. 10, 9; JER. 25, 38. — 2. *n. p.* of a mountainous territory on the west coast of the Arabian gulf, where Pliny 6, 34 mentions a Troglodyte city *Suche*; the present *Suakin* in Nubia may also belong to this region. Deriv. the *Gent. m. סִירָא* (which see).

סִירָא I. (not used) *tr.* same as **סִירָא** I. (belonging to **סִירָא**) *to cut away, to cut off, to castrate*, cognate in sense with **סִירָא**; comp. Ar. **خصي**, whence the noun means a castrated one. With the organic root **סִירָא** or **סִירָא** comp. that in **סִירָא** &c. Deriv. **סִירָא** (*pl. סִירָא*).

סִירָא II. (not used) *intr. to see, to look, to behold*, same as **סִירָא** II. (which see); Aram. **סִירָא** the same. Deriv. **סִירָא** (*= מִסִירָא* which see), as is to be read for **סִירָא**, and the proper name **סִירָא**. The connexion of these two stems is clear from **סִירָא**.

סִירָא (*pl. סִירָא*, from **סִירָא** I.) *f. same as סִירָא a booth, hut*, especially of foliage, for men and cattle GEN. 33, 17; JON. 4, 5; for watchmen Is. 1, 8; nomads, hence of the booths of the Israelites in the wilderness LEV. 23, 34, NEH. 8, 15; and **סִירָא** the festival in memory of them DEUT. 16, 13; 2 CHR. 8, 13; ZECH. 14, 16; *a tent*, of warriors 2 SAM. 11, 11; *a house*, especially a little one AM. 9, 12; fig. of the tabernacle Ps. 18, 12; *a covert* JOB 38, 40. On **סִירָא** see next page.

סִירָא (*huts, shepherds' abodes*, from **סִירָא** I.) 1. *n. p.* of a locality east of the Jordan JOB 8, 4 seq., in the territory of that river, belonging to Gad JOSH. 13, 27; 1 KINGS 7, 46. According to Jerome (on GEN. 33, 17) the name still existed in his time on the other side of the Jordan in the district of Scythopolis. The narrator in GEN. 33, 17 already explains the name *shepherd's tent*; and according to Josephus (Antt. 1, 21, 1) the place is said to have been

called *Σαγχαι* in his time. Another סָכּוֹר, Ar. *سقام*, lay in the West-jordan land, south of *בֵּית-שֶׁאֵן* (*Burckhardt*, Syria p. 595). *עֵמֶק סָ* Ps. 60, 8 is the great valley about Succoth, denoting, along with the Shechemite territory on this side of Jordan, the entire Jordan-district, where none but foreign settlers lived in the time of the Maccabees. — 2. *n. p.* of the first station of the Israelites, when they left Egypt, the next to *רַעְמָסֶס* Ex. 12, 37; 13, 20; Num. 33, 5. According to Josephus (*Antt.* 2, 15, 1) *Letopolis*, the later *Babylon*.

סְכוֹת *n. p.* of a heathen deity, whose image the Israelites carried about with them in their wanderings through the desert, as they did those of *בְּיָוֶן* and *פֹּדֶב* (which see) Am. 5, 26. In apposition to *סְכוֹת* stands *מֶלֶךְ* (ruler), as *צִלְמִים* does to *בְּיָוֶן* (which see), and *אֱלֹהִים* to *פֹּדֶב* *ib.*, whence one sees that a heathen deity only can be spoken of. But what god is meant, whether *Sichæus*, husband of the Carthaginian Coelestis and a god worshipped in many ways together with Astarte, or *Dionysus* also termed *Σικύτης*, can hardly be determined. As the knowledge of a deity of this name was already lost at an early period, the LXX, Symm., Hieron., Pesch., contrary to the context, thought of סָכּוֹר and understood *holy shrines*; the Carthaginians carrying about a *σικυήνη ιερὰν* (*Diod.* 20, 68). Theodot. renders it by *ὁρασι*, thinking of סָכָה II.

סְכוֹת בְּנוֹת *n. p.* of a deity of the Babylonians, mentioned along with *בְּרִגְלֵי*, *עֲנַמְלֵךְ*, *אֲדִרְמֶלֶךְ*, *תַּרְחַק*, *נִבְחֻז*, *אֲשִׁימַח* 2 Kings 17, 30, for which the LXX read סָכּוֹר בְּנוֹת. As סָכּוֹר (which see) was already the name of a god, בְּנוֹת or בְּנוֹת seems to be only a modification of it, without either the one or the other having to be explained by tracing them back to a Hebrew origin.

סָכָה (*prop. part. pass.* of סָכָה I, but only *plur.* סָכָה, for which סָכָה *m. one castrated*, a periphrasis of סָכָה; hence

the Hebr. שִׁיר-סָכָה explains the Aram. שִׁיר-סָכָה Jer. 39, 3. See also שִׁיר-סָכָה.

סָכָה (from סָכָה 2) *n. Gent. m. an inhabitant of סָכָה*, hence the סָכָה the people there, mentioned as being in the pay of שִׁיר-סָכָה in Egypt; together with the לִיבִים (which see) and כִּישִׁים 2 Chr. 12, 3. LXX and Vulg. understood *Troglodytes*, i. e. the Ethiopian ones, who dwelt in the district of סָכָה (*Strabo* p. 819).

סָכָה I. (2 *pers.* סָכָה, סָכָה; 1 *pers.* שִׁכָּה; *part.* סָכָה, *pl.* סָכָה; *fut.* יִסָּכָה, with *suff.* יִסָּכָה, *pl.* יִסָּכָה) *tr.* 1. to cover, to spread in covering, either with accus. of the cover, as פָּרֹכֶת Ex. 40, 3, 7, 33, 22, or with בָּ (with), as בָּעָנָן LAMENT. 3, 44 *thou coverest thyself with a cloud*, i. e. round about thee, to make thee invisible, בְּבִרְיָהּ Ex. 25, 20; 37, 9; fig. בָּאָה LAMENT. 3, 43; the person or thing to be covered is put with עַל Ex. 33, 22; 40, 3, which is also the case after the object-accus. has been dropped 40, 3; 1 Chr. 28, 18; 1 Kings 8, 7; seldom with לָ Ps. 140, 8; LAMENT. 3, 44. — 2. Figur. to protect, to shelter (comp. Is. 51, 16, and חָס in connection with סָכָה), Ps. 139, 13 *in the body of my mother hast thou sheltered me* (not woven), Job 10, 11 being also understood similarly. With this meaning the *part.* סָכָה is in Ez. 28, 14 *the cherub of consecration, the sheltering, 28, 16 the sheltering cherub* (see מִמְשָׁח). סָכָה NACH. 2, 6 is a noun (which see). The passage in Job 40, 22 is altogether irregular: *the shady bushes shelter him with their protection* (עַל), where עַלֵּלֵם stands for עַלֵּלֵם. — 3. (not used) to enclose, to embrace, to cover about, a thing; to contain; proceeding from the fundamental signif. to cover. See Hif. — 4. (unused) to be thick, pressed together, to be interwoven, of a thick forest, of a close multitude of people, of a mass held together, the same meaning in the case of סָכָה (which see) proceeding from the idea of covering. Deriv. סָכָה, סָכָה, סָכָה, שָׁכָה (= סָכָה), מִסָּכָה, מִסָּכָה, doubtfully מִסָּכָה (which see), סָכָה.

and the proper names סְכָרִית, סְכָרִית (doubtful), סְכָרָה.

Pih. I. שׁוֹכֵךְ (= סוֹכֵךְ, fut. יִשְׁכֹּךְ) to protect (the bodily structure with an apparatus of bones) Job 10, 11.

Pih. II. (redupl.) סִכְכָּךְ see סָכַךְ II.

Hif. הִסְכָּךְ (part. מְסִכֵּךְ an extension of מְסַכֵּךְ; inf. c. הִסְכֵּךְ; fut. יִסְכֹּךְ, ap. רַסְכָּךְ) to cover. JUDGES 3, 24, 1 SAM. 24, 4 euphemistically for to ease oneself (Targ., LXX, Vulg., Aq.); with בָּעֵר to surround entirely, to embrace, to enclose straitly (with misfortune) Job 3, 23, comp. אָרַר 19, 8; שָׁךְ בָּעֵר 1, 10 is prop. the same, but with another application; to enclose, the sea, with double banks (חֲלָתִים) 38, 8; with פָּל to spread out and cover Ex. 40, 21, to spread out and protect Ps. 5, 12; to afford protection, with ל of the person Ps. 91, 4. Deriv. מִסְכָּךְ = מִסְכָּךְ K'tib.

Hof. הִסְכָּךְ to be covered, Ex. 25, 29; 37, 16. Deriv. מִסְכָּךְ.

The fundamental signification of the stem, even in signification 4, lies also at the basis of the Ar. شَكَّ (to embrace, to cover, to be dense, pressed together) and its numerous derivatives, as is perceptible from سَكَّ (which see). The organic root סָכַךְ is also found in סָכַךְ II., שָׁכַךְ, on the contrary only in part in סָכַךְ II., so far as the idea of covering predominates. In other respects we have to compare with the organic root the Greek σ-τέγ-ω, Latin teg-ere, German decken, Dach, Sanskrit sku; comp. Pott, etymologische Forschungen page 243. The meaning to weave, to intertwine, to interlace, to entwine, which lies in סָכַךְ II., שָׁכַךְ, Aram. סָכַךְ &c., and which has been adopted in Hebrew also, is not expressed in the passages in question.

סָכַךְ II. (Kal unused) tr. same as שָׁכַךְ (שָׁכַךְ, שָׁכַךְ) to stick, to pierce, to cut into a thing, to sting, Aram. سَكَّ fixit; identical in its organic root סָכַךְ with סָכַךְ (which see), Arab. سَكَّ (to stick into), whence سَكَا (a stamp, an impression), Hebr. סָכַךְ (so in Ez. 28, 13 to be read for

סָכַךְ), with סָכַךְ I., שָׁכַךְ I., גָּ-סָכַךְ, חָ-סָכַךְ.

Pih. (redupl.) סִכְכָּךְ (fut. יִסְכֹּכְךָ) to instigate, incite, figur. to stir up, to arms, Is. 19, 2 (Aq., Syr., Targ., Vulg.) and I incite Egypt against Egypt, i. e. I stir up a civil war; 9, 10 and he will arouse his enemies.

סָכַךְ (from סָכַךְ I.) m. NAH. 2, 6 according to Kinchi: a shed, a protecting cover, a storming cover, vinea, testudo, an instrument of war used by besiegers in storming cities; but as the passage in question speaks of defenders, we can only understand by it a thing protecting the breaches in walls, covering the bareness of the fortifications, or the men who protect.

סְכָכָה (enclosure, hedging about) n. p. of a city in the steppe of the Judah-territory Josh. 15, 61.

סָכַל (Kal not used) intr. transposed from פָּסַל (which see) prop. to be thick, fleshy, fat, hence figurat. as in the case of that verb, to be stupid, dull, foolish; cognate in sense פָּסַל, שָׁפַל, אָפַל; Aram. סָכַל, סָכַל the same. Its distinction from שָׁכַל (Aram. סָכַל) to be intelligent readily appears in this, that שָׁכַל is a farther development of שָׁכַל; while סָכַל is transposed from פָּסַל. Comparison with the Arab. سَكَلَ, سَكَلَ &c., which mean to be senseless, foolish, should be rejected, because these agree with שָׁכַל, שָׁכַל. Deriv. סָכַל, סָכַל, סָכַל (שָׁכַל, שָׁכַל).

Nif. נִסְכַּל to shew oneself foolish, to act foolishly, with עַל 2 CHR. 16, 9; to do wickedly, 2 SAM. 24, 10; to sin 1 SAM. 13, 13.

Pih. סָכַל (fut. יִסְכֹּל) same as הִזְקִיל to make foolish, to change into silliness, עָזָה 2 SAM. 15, 31, הִזְקִיל Is. 44, 25.

Hif. הִסְכִּיל to commit folly, to act foolishly GEN. 31, 28 with the addition of עָשָׂה; 1 SAM. 26, 21; Aram. הִסְכִּיל, הִסְכִּיל.

סָכַל m. same as פָּסַל a fool, oppos. to חָכָם ECCLES. 2, 19; one devoid of under-

standing 10, 3, *one irrational, senseless* JER. 4, 22, an appos. to בָּנִים; *subst. folly* 5, 21; Aram. סַכְלָא, סַכְלָא the same.

סַכְלָא *m. folly, unreasonableness, hence lowness, concrete low ones*, ECCLES. 10, 6, parallel עֲשִׂירִים.

סַכְלָא *f. folly* ECCLES. 2, 3; 7, 25; once סַכְלָא 1, 17; Aram. the same.

סָכַן I. (part. *m.* סָכַן, *fem.* סָכְנָה; *fut.* יִסְכֵּן, before Makkeph יִסְכֵּן) *tr.* 1. *to carry on, an employment, to do, to execute, to perform, the office of a courtier; hence* סָכַן Is. 22, 15 *a house-steward, administrator, manager* (Targ.), more exactly determined by אֲשֶׁר עַל-הַבַּיִת; *conseq. the master of a house, who is set over the royal palace and guides the collective affairs of the court, perhaps with the rank and authority of the French major-domos; סָכְנָה* 1 KINGS 1, 2 4 *a female administrator, manager, stewardess of a house, with the accessory idea of an attendant, keeper. Hence* סָכַן with עַל *to have the charge or administration of a thing, i. e. to manage, to carry it on as* סָכַן, JOB 22, 2 *therefore the intelligent carefully watches over them* (עַל-דְּרָכָיו *i. e.* עֲלֵימוֹ). — 2. *Figurat. to perform = to bring advantage, gain, profit, as the result of management, with לְ of the person* JOB 22, 2 *does a man act for God?* *i. e.* does he bring הַפֶּסֶן or הַפָּצֵעַ to him 22, 3; on the contrary the construction with עַל belongs there to the first meaning; *absol.* יִסְכֵּן. לֹא-יִסְכֵּן 15, 3 *what is not of use, parallel* לֹא-יִסְכֵּן. יוֹצֵל 34, 9 *man gets no gain. יִסְכֵּן* 35, 3 *belongs to* סָכַן III. In מִסְכְּנָה, כָּנָס = סָכַן.

Hif. הִסְכֵּן (*inf. constr.* הִסְכֵּן) like Kal, *to perform, to manage, absol.* NUM. 22, 30 *have I then ever managed in such a way to thee?* *i. e.* have I acted in such a way? With accus. of the object Ps. 139, 3 *and thou hast controlled and inspected all my ways. With דָּם פֶּה to have to do with one (in a common affair), i. e. to have intercourse with him* JOB 22, 21.

The stem is closely connected with סָכַן, and the Arab. سَكَن *to carry on, to execute* can alone be identical with it, not سَكَن = سَكَن. Such a meaning as *to dwell, to be stopped, to be wont, to be familiar &c.* appears in no passage. The organic root is סָכַן, existing also in סָכַן, פָּן with the meaning *to prepare, to perform, to execute*, as is also in סָכַן II.

סָכַן II. (Kal not used) *to be bowed, to be low, to be poor; identical in its organic root* סָכַן with that in סָכַן, Aram. סַכְלָא, Hebr. סָכַן I, סָכַן III, סָכַן; Arab. سَكَن *to be poor, needy, reduced. Deriv.* מִסְכֵּן, מִסְכְּנִי.

Puh. מִסְכֵּן (part. מִסְכֵּן) *to be impoverished, reduced, hence the part. one impoverished or poor* Is. 40, 20, if it be not a denomin. from מִסְכֵּן (which see).

סָכַן III. (fut. יִסְכֵּן) *tr. to cut into, to pierce, into a thing, hence to endanger* JOB 35, 3; identical in its organic root סָכַן with that in סָכַן II. (to סָכַן), סָכַן (to סָכַן), Aram. סָכַן (to bore through), Ar. قَانَ (to pierce through), Sanskrit khan fodere, Pers. kenden &c.

Nif. נִסְכֵּן (fut. יִסְכֵּן) *to cut oneself, to be wounded, endangered, with בְּ with a thing* ECCLES. 10, 9 (LXX, Vulg.). This meaning is frequent in Aramaean.

סָכַר I. (Kal not used) *tr. same as* סָכַר *to close, the mouth, to stop up, a spring, Arab.* سَكَّر *to dam, Aram.* סָכַר *for the Hebr.* אָסַר, Syr. سَكَّر, *to reduce to a strait, whence the modern Hebrew* אִסְכָּרָא *angina; Maltese* sakkar *the same; sakkar a bolt.*

Nif. נִסְכַּר (fut. יִסְכַּר) *to be shut* GEN. 8, 2; Ps. 63, 12.

Pih. סָכַר same as סָכַר *to deliver or give up, יָצַר* Is. 19, 4. But this signification proceeds from another fundamental idea than סָכַר.

סָכַר II. same as סָכַר (which see) EZR. 4, 5.

end; comp. Aram. סָלָא, סָלָא, סָלָא the same, whence סָלָא a thorn, splinter, סָחָא a point; deriv. סָל (with a of motion סָלָה) which see.

Pih. סָלָה to reject, to disdain, to thrust away, LAMENT. 1, 15, comp. סָל in this sense. Derivat. the proper names סָלָה, סָלָה.

The organic root of the stem סָלָה is also in סָלָה, סָלָה, סָלָה, סָלָה, Ar. حَصَلَ.

סָלָה see סָל.

סָלָה (*contempt, rejection*; from סָלָה II.) *n. p. m.* NEH. 12, 7; instead of which is סָלָה elsewhere.

סָלָה (from סָלָה; a miserable, unfortunate one) NUM. 25, 24.

סָלָה (from סָלָה in *Pih.* a weighed, dear one) *n. p. m.* 1 CHR. 9, 7; סָלָה NEH. 11, 7.

סָלָה (*plur.* סָלָה, from סָלָה *m.* a thorn, prickle, EZ. 2, 6, coupled with סָלָה, like סָלָה with סָלָה with סָלָה; comp. Aram. סָלָה (thorn, thorn-bush), סָלָה (palm-thorn), Arab. سَلال the same. See סָלָה II.

סָלָה *m.* the same EZ. 28, 24, of which סָלָה (*pricking*) is said.

סָלָה (*fut.* יִסְלָה, once יִסְלָה JER. 5, 7 K'tib, where perhaps לִסְלָה was originally written; *inf. constr.* יִסְלָה; *part.* סָלָה) *tr. prop.* to separate, to divide, to loosen, figur. to untie sin, i. e. to do it away or forgive it, with dative of the person NUM. 30, 13, DEUT. 29, 19, and of the object EX. 34, 9, NUM. 14, 19; sometimes *absol.* 14, 20. Derivat. סָלָה.

Nif. יִסְלָה to be forgiven, pardoned, with ל of the person LEV. 4, 20; 5, 13; NUM. 15, 25.

Pih. יִסְלָה (not used) to forgive often or constantly. Derivat. סָלָה.

The objective fundamental signification of the stem סָלָה (Aram. סָלָה) is to divide, to split off, as in the Arab. سَلَعَ (to split), Aram. סָלָה, Hebrew סָלָה. The organic root סָלָה lies also

in סָלָה, סָלָה, סָלָה, סָלָה, סָלָה II. &c.

סָלָה *m.* forgiver PS. 86, 5.

סָלָה (after the form יִסְלָה from סָלָה II.; a rejecter viz. Jah is) *n. p. m.* NEH. 12, 20.

סָלָה (*pl.* סָלָה) *f.* forgiveness, pardon DAN. 9, 9; NEH. 9, 17.

סָלָה (not used) *intr.* same as סָלָה (which see); Arab. سَلَكَ the same. Derivative

סָלָה (*wandering*) *n. p.* of a locality in the extreme eastern boundary of Bashan DEUT. 3, 10, JOSH. 13, 11, which was assigned to Gad 12, 5; 1 CHR. 5, 11. The place still exists by the name of Zalchat (سَلْحَت or سَلْحَد) seven hours east of Bostra (Burckhardt p. 180), and appears in Arabic writers also.

סָלָה I. (only *part.* *f.* סָלָה; *imp. pl.* סָלָה, with *suff.* סָלָה; *fut.* יִסְלָה, *pl.* יִסְלָה) *prop.* same as סָלָה to heighten, to heap up, to tower up, to pile up, to pile, hence 1. *tr.* to cast up, to prepare, a way, a street, סָלָה JER. 18, 15, אָרָה PROV. 15, 19, מָסָה Is. 62, 10; *absol.* 57, 14. Here belongs also PS. 68, 5 cast up, cast up the way (מָסָה) for him who rides along through the deserts, i. e. a suitable way for the divine march, as is done for worldly rulers (Mos. Chiquitilla); it is not necessary here to assume a meaning to praise, to exalt (Ibn Esra). Farther to cast up, a dam, סָלָה (סָלָה = אָרָה). Fig. with סָלָה of the person JOB 19, 12; 30, 12, comp. also רָיָם Is. 49, 11; to heap or pile up (sheaves, corpses) JER. 50, 26 (Jos. Kimchi). Derivat. סָלָה, מָסָה, מָסָה, מָסָה. — 2. (not used) *intr.* to mount up, to rise up, cognate in sense with סָלָה; derivat. סָלָה.

Pih. (redupl.) סָלָה (*imp.* with *suff.* סָלָה) to heighten greatly, i. e. to exalt, to esteem highly, wisdom PROV. 4, 8 (Ibn Esra, Kimchi), hence coupled with רָוַם According to the LXX: to surround with a wall (סָלָה), = the following חָבַק; ac-

cording to *Rashi*: to twine round, to embrace, from סלל II.; explanations which have much in their favour.

Hithp. סלל see סלל III.

סלל II. (not used) *intr.* to interweave, to interlace, rods, twigs, tendrils (for a basket); cognate in sense with סנא (to סנא); ident. in its organic root סל with סל (to סל Ez. 27, 19, which *Rashi* translates a web, a thing spun), Targ. and Talm. סל to weave, to spin, whence סל, סל, סל a weaver, סל a web, סל a net, סל a bundle, a binding, סל in the Targ. for סל, Syr. סל, Arab. سَلَلَ. Deriv. סל.

Pih. (redupl.) סלל properly to weave strongly into one another, metaphor. to twist around, to embrace, or to treat of a thing often Prov. 4, 8 (*Rashi*). Deriv. סלל (LXX, Vulg.).

סלל III. (not used) *trans.* same as סלל II. to cut into, to stick into, a thing, metaphor. to pierce against a thing, to resist, to strive against, comp. סלל and סלל I.; deriv. סלל, סלל.

סלל IV. (not used) *intrans.* same as סלל I. to wave to and fro, of branches, shoots; comp. סל I. Deriv. סלל.

סלל (pl. סלל, from סלל I.) f. a wall heaped up JER. 32, 24; 33, 4; hence סלל with סל 2 KINGS 19, 32, JER. 6, 6, or סל 2 SAM. 20, 15.

סלל (not used) see סלל.

סלל (from סלל I.) *masc.* a stair-case, ladder, steps, GEN. 28, 12, for which is סלל in 2 CHR. 9, 11 (LXX, Vulg.); Ar. the same. In the other Semitic languages this word is likewise to be derived from סל and not from סלל.

סלל (only pl. סלל, from סלל IV.) f. = סלל a tendril, a twig, of the vine, JER. 6, 9 turn thy hand as a grape-gatherer upon the tendrils. The explanation = סלל from סלל II. (LXX, Vulg.) is unsuitable.

סלע I. (not used) *intr.* to be heavy, weighty (*Fürst*, Conc. s. v.), cognate in sense with סלל, סלל, proceeding from the idea of weighing, conseq. being = in its organic root to סלל, סלל, סל IV.; hence the Targ. סלל for the Hebr. סלל. But as the heaviness and weight of a סלל (Is. 32, 2) are specially noticed, and the characteristic of the derivative noun is on the whole hardness (JER. 5, 3; NEH. 9, 15) and firmness, against which something is dashed in pieces (Ps. 137, 9); as the expression is also applied to a stony, hard soil (AM. 6, 12): it can only have meant at first to be hard, firm; and may be connected in its organic root סל with that in סל (which see). Derivat. סלל.

סלע II. (not used) *intr.* to swallow, to gulp, Targ. for סלל; to consume, to eat away; ident. in its organic root סל with סל, סל. In Targumic there is also formed from this stem the Pael סלל. Arab. سَلَعَ, سَلَج. Derivative סלל.

סלע (in pause סלל, with suff. סלל, pl. סלל; from סלל I.) *masc.* 1. a rock (from its hardness), which a hammer dashes in pieces JER. 23, 29, on which enemies knock children to pieces Ps. 137, 9; applied to a stony, hard soil AM. 6, 12. Fig. the hard, defiant face of the bold is compared with it JER. 5, 3. To ס are applied סלל (cleft, rent) JUDGES 15, 8, סלל (nakedness, baldness) Ez. 24, 7, סלל (ravine, hollow) OB. 3, סלל (fissure) JER. 13, 4; and it is used as the image of a volcanic mountain 51, 25. Certain rocks lying on mountains had peculiar designations JUDGES 15, 11; 20, 47; 1 SAM. 23, 28; and there safety was sought. Hence it denotes also protection, security, applied to God 2 SAM. 22, 2, Ps. 42, 10, or to men Is. 31, 9. — 2. a designation of Edom, which abounds in rocky hollows Is. 42, 11; OB. 3; JER. 49, 16; NUM. 24, 21; specially a proper name of its metropolis Is. 16, 1, commonly סלל (with the article) JUDGES 1, 36, 2 KINGS 14, 7, Greek *Ilēra*,

ai Ilérqai, in the middle ages the *vallis* *Mosis*, now *وادی موسی*. *Petra* lay between the southern point of the Dead Sea and the extremity of the Elanitic gulf, in a valley shut in by lofty rocks (*Robinson*, *Palestine* II. p. 514. 573).

סִלְעָם (from **סִלַּע** II. with the termination **ם**-) *masc.* the name of an edible locust *Lev.* 11, 22, so called from consuming, like **נֶקֶץ**.

סָלַךְ (*Kal* unused) *tr.* 1. *prop.* same as **שָׁלַכְ** (to join or fit into one another, *Aram.* **שָׁלַכְ**, hence *Pael* to bind, to attach), therefore to *turn, weave, fold or wind together*, cognate in sense with **עָבַד**, **עָרַח**, **עָבַט**, **לָ-פָחַ**, **לָ-יָבַט** &c., and connected in its organic root **סִלַּע** with **סָלַח** II. **סָלַח** I. (which see); *Aram.* **סָלַח** to be twisted, crooked, *Ar.* **سَلَف** (to turn, to turn up, a field); and for the organic root comp. the *Aram.* **סָלַח**, **סָלַח** to knot to, to bind, to entwine. — 2. *Figur.* to make twisted, entangled, perverse, crooked, or to act so; cognate in sense **עָקַל**. *Deriv.* **סָלַח**.

Pih. **סָלַח** (*fut.* **יִסְלַח**) to pervert, to wrest, **יִבְרִיחַ** *Ex.* 23, 8; *Prov.* 22, 12; to corrupt, **יִדְרֵךְ** 19, 3; to overthrow, **אִתְּחַיֵּם** *Job* 12, 19; to precipitate, with **לְ** into a thing *Prov.* 21, 12, to cause to fall 13, 6, where **הַשָּׂמַח** is for **ה'** **אֲנֹשִׁי**. *Comp.* in this sense **עָבַד** *Lament.* 3, 9, **הִיָּדָה** *Job* 33, 27, **הִדְרֵךְ** *Prov.* 12, 7.

סָלַח *masc.* perverseness, viciousness, *Prov.* 11, 3, opposite **יָשָׁר**.

סָלַךְ (3 *plur.* **סָלְקוּ**) *Aram.* to go up, *Dan.* 2, 29; 7, 3; *Esth.* 4, 12; see **נָסַקְ**, of which the *Af.* is **הִנְסִיקָה**, the *Hof.* **הִנְסִיק**.

סָלַח (not used) *intr.* properly to be rubbed to pieces, crushed, ground, of grain, hence to be fine, cognate in sense with **רָקַע**, a similar verb-idea lying at the basis of **אָבַק**, **קָמַח**, **עָפַר**; *Ar.* **سَلَت** to rub, bruise or divide generally; *Talm.* **סָלַח** to cut in pieces, wood, whence **סָלְחִין** pieces of wood. *Derivative*

סָלַח (with *suff.* **סָלְחָה**, from **סָלַח**) *f.* (*Ex.* 29, 40 *masc.*) fine (pure) meal, i. e. what is best ground *Lev.* 2, 5; 7, 12; *Num.* 7, 13; **סִי חֲשִׁים** *Ex.* 29, 2 fine flour of wheat; in **קָמַח סָלַח** *Gen.* 18, 6 **סִי** is in apposition. A derivation from **סָלַח** IV. is not linguistically justified; and no comparison with *πάλη* (fine meal) from *πάλλω* should therefore be regarded.

סָם (only *pl.* **סָמִים** from **סָמַם**) *masc. an aromatic*, of plants and mixtures (**σάγμα-κον**) *Ex.* 25, 6; 30, 7; *Lev.* 4, 7; *Aram.* **סָם**, **סָמַל** the same, and also poison.

סָמָנָר נָכוֹן *n. p.* of a distinguished Chaldean at the court of Babylon (*Kimchi*) *Jer.* 39, 3. But as **נָכוֹן** stands at the end of the proper name contrary to all analogy, and in the 13th verse **סִי** ought to be an official name, it is better to join **נָכוֹן** with what follows, taking **סָמָנָר** as a name of office. **סָמָנָר** is thought to have arisen from **סָם**, *Pers.* **جام** (a cup), and **נָר**, *Pers.* **نار**; conseq. *cupbearer* = **רִבְשֶׁשָׁה**; but see **שָׁמָנָר**.

סָמָר (unused) *intr.* to be knotted in one another, to be hard, firm, *Ar.* **سَمِد** to twist together; *comp.* Hebrew **צָמַח**, *Ar.* **صَمِت**. Hence

סָמָרָה (after the form **עָלִיצָה**; *pause* **סָמָרָה**, *pl.* **סָמָרִים**, from **סָמַר** with the termination **רָ-**) *m.* the first bud or fruit, the bulb, of the vine *Song* or *Sol.* 2, 13 15; 7, 13; so called from its hardness; different from **בָּטָר** and **נֶצֶדָה**. More frequent in the *Mishna*, where it means the incipient fruit; in the *Zabian* also the buds of blossoms.

סָמָה (not used) *tr.* to mark, to draw = **סָם** (**סוּם**) where the comparison is also given. From the reduplicated form of this stem comes the proper name **סָמָרִי**.

סָמָךְ (*fut.* **יִסְמָךְ**) *tr.* same as **סָמָךְ** to support, to lean, with *accus.* of the object and **עָל** upon *Lev.* 1, 4; 3, 2 8; **סִי יָד עַל-הַקִּיר** *Am.* 5, 19 to lean (to support or press) the hand upon the wall; hence omitting the object-*accus.* like an

intr. *סמך חמה על* Ps. 88, 8 *the wrath lies upon*, i. e. lies hard upon. The fundamental signification *to press upon a thing*, i. e. *to lay firm hold of a thing*, is still perceptible in *סמך על* Ez. 24, 2, where it means *to cast oneself in a hostile manner upon a thing*. Fig. (with or without *יד* Ps. 37, 24) *to strengthen*, Is. 63, 5, with accus. of the person *to lend strength* 59, 16; *to invest*, with a double accus. GEN. 27, 37; *סמך* of God, Ps. 37, 17 and 145, 14 *a firm, unshaken one*, *נצח* (in mind) Is. 26, 3, hence = *נכון* Ps. 112, 8; *נפש* *סמך* *to strengthen the person* 54, 6; *סמכים* *established for ever* 111, 8; *סמכים* Ez. 30, 6 *auxiliary troops*, properly the supporting. Deriv. *סמך* in the proper name *יסמך* in the proper name *יסמך*, *יסמך* in *יסמך*.

Nif. *נִסְמַךְ* (fut. *יִסְמַךְ*) *to be supported, upheld*, or reflex. *to support oneself*, with *על* JUDGES 16, 29; Is. 36, 6; fig. *to trust*, with *על* Is. 48, 2; Ps. 71, 6; 2 CHR. 32, 8.

Pih. *סִמַּךְ* (imp. pl. with suff. *סִמְכוּ*) prop. *to stay*, hence *to refresh* SONG OF SOL. 2, 5 = *סָדַךְ*.

The stem *סִמַּךְ*, which also exists in *סִמַּךְ* (which see), Aram. *סִמַּךְ*, *סִמַּךְ* (to support, to put on, to lean, hence *סִמַּכָּא* threshold, *סִמַּכָּא* for *סִמַּכָּא*), is quite synonymous with *סָדַךְ*; the org. root *סִמַּךְ* - *סִמַּךְ* lies also in the Aram. *סִמַּךְ*, *סִמַּךְ* (to sleep) prop. = *שָׁכַב*. In the Talmud *to lean upon a thing*, *to be near*, *אֶסְמַכָּא* a leaning upon.

סִמַּךְ see *אֶסְמַכָּא*.

סִמַּךְ see *אֶסְמַכָּא*.

סִמַּכְיָהוּ (from *סִמַּךְ* and *יָהוּ*: *Jah is a support*) n. p. m. 1 CHR. 26, 7. *סִמַּךְ* is also the name of the letter ס, changed into *סִמַּךְ* on account of its old appellation (*sa*).

סִמַּל (not used) a stem adopted for *סִמַּל* and *סִמַּל*; according to some transposed from *סִמַּל* (which see), *סִמַּל* II. with the meaning *to make like*, *to copy*; but it is better with *Fürst* (Conc. s. v.) to assume *סִמַּל* (סִמַּל) as the stem. Derivative

סִמַּל (in pause *סִמַּל*, from *סִמַּל* with the termination *ל*, see *סִמַּל*) m. a likeness, image, of a thing, an idol, DEUT. 4, 6, 2 CHR. 33, 7 15, especially of Aschera; *סִמַּל הָאֵל* an idol hewed out of stone 33, 7.

סִמַּל m. Ez. 8, 3 5 same as *סִמַּל*.

סִמַּם (not used) intr. 1. *to smell*, *to be fragrant*, Arab. *شَم* prop. *to breathe forth*, of plants; ident. in its organic root with that in *סִמַּם*, *סִמַּם*, Aram. *סִמַּם*, *סִמַּם*, Ar. *جَسَم*. Deriv. *סִמַּם*. — 2. (not used) *to give out a sharp, penetrating smell*, spoken of poisonous plants or poisonous mixtures; Aram. *סִמַּם*, *סִמַּם* the same, for which the Ar. *سَم*, Hebr. *סִמַּם*.

סִמַּן (not used) tr. *to mark*, *to designate*, *to determine*, Coptic *σῆμα*; probably an elongated form of *סִמַּן* belonging to *סִמַּל*, and identical in its organic root with *סִמַּן* belonging to *סִמַּל*, and with *סִמַּן*, Greek *σημαίνω*; comp. Aram. *סִמַּן* and the noun *סִמַּן*; on the contrary the organic root of *סִמַּן* is *סִמַּן*.

Nif. *נִסְמַן* *to be determined, marked off*, of a field. Deriv. the noun *סִמַּן*.

סִמַּךְ intr. 1. *to stand erect*, of the hair, bristles, *סִמַּךְ* Ps. 119, 120 out of *סִמַּךְ* *סִמַּךְ* (comp. JOB 4, 15) *the hair of the body stands on end*, from fear; horrere, *φρίσσειν*. For the organic root *סִמַּךְ* we have to compare that in *סִמַּךְ* (to stand erect, to be prominent, projecting), *סִמַּךְ* *eminere*, II. (to stretch forth). Derivat. *סִמַּךְ*. — 2. *to stand forth*, *to project with a point*, of a peg, nail, tack, to hang a thing on. Deriv. *סִמַּךְ*, *סִמַּךְ*, *סִמַּךְ*, *סִמַּךְ*.

Pih. *סִמַּךְ* (fut. *יִסְמַךְ*) *to stand strongly erect*, *סִמַּךְ* JOB 4, 15.

סִמַּר adj. m. *bristling, rough*, *σπῆδος*, of *גִּלְגָּל*, i. e. of the locust after its third skin, when the wings are still covered with the rough, horny hide JEZ. 51, 27 which it strips off JO. 2, 16.

סִנַּא (not used) intr. same as *סִנַּא* *to be prickly, pointed*; figur. *to be injured*,

hated, comp. סָנֵא, Aram. סָנֵא, ܣܢܐ; ident. in its organic root with סָן (see סָן). Deriv. the proper names סָנֵא and

סָנֵא (from סָנֵא; *thorn-hedge*) *n. p.* of a city in Judah Ezr. 2, 35; with the article Neh. 3, 3.

סָנֵא (Aryan) *n. p.* of a Persian satrap of Samaria at the time of Nehemiah under Artaxerxes Longimanus Neh. 2, 10; 4, 1; 6, 1 seq.; 13, 28; whose actions and fortune are put by Josephus into another time (Antt. 11, 7, 2; 8, 1 seq.). The syllable סָנֵא, which appears also in סָנֵא and in סָנֵא, is the Sanskrit prepos. *sam*, Greek *συν*, *with*, and סָנֵא is agreeably to the Sanskr. strength, power, heroic courage; i. e. together, a strong one, hero.

סָנֵא (not used) *tr.* to pierce, to sting, or *intr.* to be pointed, sharp, of thorns, crags; ident. in its organic root with סָנֵא, סָנֵא, סָנֵא II, סָנֵא, &c.; Ar. سَنَّ. Deriv. סָנֵא and the proper name סָנֵא.

סָנֵא (*pl.* modern Hebrew סָנֵא) *m.* *thorn-bush, thorn-briars* Ex. 3, 2 seq.; hence God is called סָנֵא Deut. 33, 16 with reference to the narrative in Exodus. Syr. سَنَا the same, Arab. سَنَا senna.

סָנֵא (*pointed rock*) *n. p.* of a rock over against Michmas 1 Sam. 14, 4, connected with סָנֵא and with סָנֵא.

סָנֵא (from סָנֵא Pih. I.) *f.* *instruction, precept, or writing* (which proceeds in other cases also from the fundamental signification to pierce into), Arab. سَنَّ the same; only in the name סָנֵא Josh. 15, 49, i. e. town where the sacred books were written or from which priestly instructions and precepts issued, = סָנֵא 15, 15 16 and סָנֵא Judges 1, 11; also ident. with the proper name סָנֵא Josh. 15, 31. See סָנֵא and סָנֵא 2.

סָנֵא (from סָנֵא; *the violated*) *n. p. f.* Neh. 11, 9 (with the article).

סָנֵא (only *pl.* סָנֵא, from סָנֵא or סָנֵא;

see under סָנֵא) *m.* *blindness* Gen. 19, 11, 2 Kings 6, 18, prop. a veiling, covering, or hollowness; סָנֵא סָנֵא to smite with blindness ibid.

סָנֵא *n. p.* of an Assyrian king 714-696 B. C., who was slain by his two sons in the temple of Nisroch 2 Kings 18, 13-20; 19, 16-26. Of his ill-fated expedition against Judah and Egypt Isaiah ch. 36 and 37 speaks. The orthographies סָנֵא, סָנֵא, סָנֵא, סָנֵא, סָנֵא, סָנֵא in the LXX, Josephus, Berosus, Herodotus lead to the derivation from san i. e. *with* (συν), hari the lion, and bha (part. of bhā) i. e. *appearing*, so that san-hari-bha means *appearing like a lion, a lion-like man*. See Ph. Luzzatto, le Sanscritisme &c. (Padua 1849. 8) p. 32. On Sennacherib comp. Berosus apud Euseb. Armen. I. p. 42. 43.

סָנֵא (not used) *tr.* same as סָנֵא I. (to סָנֵא and סָנֵא), סָנֵא II. and סָנֵא (which see), to pierce, to cut in, hence to make pointed or sharp.

Pih. I. סָנֵא (not used) to pierce, figur. to inculcate, to impress, doctrines, precepts, like סָנֵא Deut. 6, 7, then to teach generally. Deriv. the proper name סָנֵא.

Pih. II. סָנֵא (redupl., not used) 1. to be very sharp or pointed, of the branches of the palm consisting of points, the Ar. سَنَّ meaning tooth and twig. Deriv. סָנֵא. — 2. same as Pi. I. to inculcate, to instruct. Derivat. the proper name סָנֵא.

סָנֵא (from סָנֵא Pih. II., only *pl.* סָנֵא) *m.* a pointed twig of the palm Song of Sol. 7, 9, if it be not a mere collateral form of סָנֵא (which see); Syr. سَنَا twig, basket, Ar. سَنَّ twig from سَنَّ to be sharp or pointed.

סָנֵא (from סָנֵא Pih. II.) *f.* same as סָנֵא, and *n. p.* of the same city in Judah Josh. 15, 31.

סָנֵא (not used) *tr.* same as סָנֵא (which

see) to waddle, to move to and fro, to wave (*Fürst*, Conc. s. v.); deriv. סנפיר.

סנפיר (from סנף, constr. סנף, with the noun-ending יר, see ר) *m. a fin*. Lev. 11, 9, Deut. 14, 9, so called from its waving motion; comp. Arab. شَفَار agilis, celer, شَفَارَة alacritas.

סנר (not used) *tr.* (according to *Fürst*, Conc. s. v.) to bore, to hollow (connected with סנר, which see), from which a Pihel-form סנר may have been developed with the insertion of a Vau, like סנר from סנר. The Syr. سَنْزَل a helmet is so called from its being hollowed out. But it is better to take for the noun סנר a stem סנר with the fundamental signification to cover, to veil, which was in Pihel סנר with Nun inserted. On סנר comp. צמר to cover or veil around, Ar. صفر (prop. to cover or veil, then to hide; comp. ظفر a covering, صافر a thief).

סס *m.* a moth, a wood-louse Is. 51, 8, called from סס to corrupt, to extinguish, to overthrow; comp. Aram. ססס, Ar. سوس, Malthese sūs, Greek σῆς.

The stem of it is סס (סס) to rub in pieces, to destroy, comp. Arab. شاس defricuit dentes, to rub off; besides شاس with a similar meaning; so also probably ساس, whence سوس a moth, and in point of fact rubbing in pieces or destroying is described as the peculiarity of the סס.

ססמי (contracted from the redupl. form ססמי from ססמי = סס; a distinguished one viz. is Jah) *n. p. m.* 1 Chr. 2, 20.

סער I. (fut. יסער) *tr.* to make firm, to support, to make strong, coupled with סער Is. 9, 6; to support the throne Prov. 20, 28; to help, support, assist, with accusat. of the object Ps. 18, 36; 20, 3; 41, 4; metaph. to refresh (i. e. strengthen) לב Gen. 18, 5, Ps. 104, 15, with food and drink; sometimes with the

accusat. of the material besides, where with Judges 19, 5; comp. Aram. סער to eat, to take food (Targ. Ps. 14, 4; 20, 30), רסר, מרסר convivium, Hebr. מרסר, מרסר, and Ar. قرام (support and food).

The stem סער, Ar. سعد, Aram. סער, has ס-ער for its organic root, the same fundamental signif. lying in ער and ער.

סער II. (not used) *intr.* same as ער to ascend, to go up. Deriv. מרסר (which see).

סער (Pe. not used) *Aram. tr.* same as Hebrew סער I.

Pa. סער (part. pl. מרסר) to support, to strengthen, to help, with ל of the object Ezz. 5, 2.

סער (only part. f. סער) *intr.* to rush along, to chase along, to tear along, hence סער ריה Ps. 55, 9 a rushing, violent wind, i. e. a storm, = סער; Ar. سعى to go in haste, to run; perhaps ident. in its organic root סער with the tr. רסר, רסר, &c.

סער (only c. סער, pl. c. סער) *m.* 1. (from סער I.) a cleft, fissure, of a rock, hence coupled with סער Judges 15, 8 11; Is. 2, 21; 57, 5. — 2. (from סער II.; pl. סער) a branch, sprout Is. 17, 6; 27, 10; same as סער. Comp. Arab. سَعَف for both senses, سَعَف a palm-branch. Deriv. the denom.

Pih. סער (part. מרסר) to disbranch, to lop off the boughs (סער) Is. 10, 33.

סער I. (not used) *trans.* to divide, to split, to distribute, to share, to tear asunder, Ar. شعب (to cut in pieces, to scatter), سَعَف (to be full of fissures), ident. in its organic root with that in ש-ער, עב (Arab. سَبَّ), קצב, קצב, קצב, &c. Deriv. סער 1, סער.

Pih. סער (not used) to be of a wavering, divided mind, to doubt. Deriv. סער.

סער II. (not used) *intr.* 1. to be green, to bloom, to sprout, of young shoots, branches &c.; ident. in its organic root סער with that in עס-ה, Aram. נ-ה, נ-ה, Aram. נ-ה, Arab. أَب. Deriv.

סָעָה (a noun), סָעָהָ (from סָעָה). — 2. *to think, to meditate*, proceeding from the idea of sprouting; comp. סוּר, נוּב &c.

Pih. סָעָהָ (with Resh inserted for Dagesh; not used) 1. *to sprout, to grow*, Syr. سَعِه the same. Deriv. סָעָהָ. — 2. *to meditate, to think*, metaphor. as in Kal. Deriv. שָׁעָה (= סָה (which see).

סָעָה see שָׁעָה.

סָעָה see שָׁעָה (pl. שָׁעָה).

סָעָה (from the Pihel of סָעָה I. after the form מָאָן JER. 13, 10, עָקַשׁ, פָּקַח) *m. one wavering, a doubter, a dissembler* Ps. 119, 113.

סָעָהָ (prop. from the masc. סָעָה after the form קָטְנָה from קָטַן; pl. סָעָהָ; from סָעָה II.) *f. a twig, a shoot* Ez. 31, 6 8, for which סָעָהָ occurs in 31, 5; Ar. سَعَف the same.

סָעָהָ (from the masc. סָעָה to סָעָה I.; pl. סָעָהָ) *f. a divided opinion, a party* (Vulg.), from סָעָה I. (which see); hence the expression *to halt between two sides* 1 KINGS 18, 21, i. e. to be sometimes devoted to Baal, and sometimes to Jehovah. But it is better, with the LXX, to understand *the bend of the knee* by סָעָהָ, inasmuch as one or other knee bends in when the gait is tottering.

סָעָה (part. m. סָעָה; fut. יִסָּעֵר) *intr.* same as שָׁעָה II., סָעָה II., *to storm, to rage, to be moved*, of the sea JON. 1, 11 13; *to be blown away*, of chaff; *to rush on*, of enemies HAB. 3, 14. For סָעָהָ see Pub. Deriv. סָעָהָ, סָעָהָ. The organic root סָעָה with the fundamental signification *to be stirring, moveable*, lies also in עָר III.; Ar. سَعَر the same, whence سَعَر rage.

Nif. יִסָּעֵר (fut. יִסָּעֵר) *to be moved or restless*, of לָב, with עָל respecting 2 KINGS 6, 11.

Pih. סָעָהָ (fut. יִסָּעֵרָ, but 1 person יִסָּעֵרָ) *to toss about, to scatter*, a people, with עָל ZECH. 7, 14.

Puh. סָעָהָ (part. f. סָעָהָ for סָעָהָ) Is. 54, 11; fut. יִסָּעֵרָ) *to be disquieted*, by

an enemy Is. 54, 11; *to be tossed about, scattered* Hos. 13, 3.

סָעָהָ (with suff. סָעָהָ) *m. thrust, hence a storm, procella* JER. 23, 19; Ps. 83, 16.

סָעָהָ (c. סָעָהָ, pl. סָעָהָ, c. סָעָהָ) *f. a storm, tempest* Is. 29, 6; ZECH. 9, 14; in the pl. and coupled with רִיחַ in the same sense Ez. 1, 4; 13, 11.

סָהָ (in pause סָהָ, with suff. סָהָ, pl. סָהָ as if from a sing. סָהָ; from סָפָה I. (which see) *m. prop. a thing holding, receiving, containing*, comp. the noun יָכִיל (= מָגֵדָה); hence 1. *a basin, dish, bowl*, סָהָ רָעַל ZECH. 12, 2 *a bowl of intoxication*, i. e. containing a drink whose effect is intoxication (comp. Is. 51, 17); *a sacrificial bowl*, for the reception of blood Ex. 12, 22; JER. 52, 19 (where the LXX read סָפָה). — 2. Metaphor. *entrance-space*, i. e. the space between the posts, where are the שְׁמָרִים 2 KINGS 12, 10; 22, 4; 25, 18; JER. 35, 4, and where one enters 1 KINGS 14, 17; which is waste and desolate for the want of persons going in ZEPH. 2, 14; whose אֶמְרוֹת quake Is. 6, 4; as the *entrance-space* the LXX render it Ez. ch. 40 by אֵילָם (hall-like entrance- and exit-space), in no case is it = מִשְׁקָח or מִשְׁקָחָ; in Ez. 41, 16 the LXX read סָפָהָ for יִסָּעֵרָ. Metaphor. the moulding or knop put at the entrance above or below Am. 9, 1, JUDGES 19, 27, particularly in the plural. Comp. שַׁלְוָה vestibule, to which one comes first. — 3. (a preserver, viz. Jah is) *n. p. m.* 2 SAM. 21, 18, for which 1 CHR. 20, 4 has סָפָהָ = סָפָהָ. From signification 2 of the noun סָהָ

Hithp. יִסָּעֵרָהָ *denom. to stand or remain in the entrance between the door-posts.* Infin. לְיִסָּעֵרָהָ Ps. 84, 11, = יָדָה in signification, and with אָ of the place where.

סָהָ see סָפָה.

סָפָה (not used) *tr.* commonly *to mix*, fodder for cattle, cognate in sense with סָפָה to סָפָה; hence ident. in its organic root סָפָה with סָפָה = סָפָה. But this

derivation is still questionable even in the case of *מְפַדֵּל*. *Ibn G'anāch* takes מְפַדֵּל (GEN. 42, 27; 44, 1) = אָכַל, conseq. from נ-ספד = סָפַד II. meaning *to consume*, cognate in sense with אָכַל. Deriv. מְפַדֵּל.

סָפַד (fut. יִסְפֹּד) prop. intr. *to be piercing, pointed, sharp*, of prickly plants, of pointed instruments, of the sharp taste of certain vegetables; metaph. applied to the sharp, piercing, and penetrating sound of the death-wail; the idea *to sound sharply, to cry piercingly* proceeding in other cases too from the objective idea of *piercing* (comp. שָׁק to pierce, and שָׁקָא to complain). Generally 1. *to lament aloud* MIC. 1, 8; JER. 22, 18; 34, 5, with לָ GEN. 23, 2, עַל 2 SAM. 11, 26 and לְפָנָי of the person 3, 31, seldom absol. JER. 4, 8; 16, 5; ECCLES. 12, 5; the wail-cry being also occasionally appended 1 KINGS 13, 30; JER. 22, 16; 34, 5. — 2. *tr. to thrust, to strike*, upon a thing, with עַל, Is. 32, 12 *they smite on the breasts*, a thing done in mourning (LXX, Vulg., comp. הוֹפֵק NAH. 2, 8), so that this meaning also came out of the fundamental signification. חֲסִידִים stands for the feminine here, like יְהוֹרֵד 32, 11. Deriv. מְסַפֵּד.

Nif. יִסְפֹּד (fut. יִסְפֹּד) *to be lamented for aloud* JER. 16, 4; 25, 33.

Pih. סָפַד (with ר inserted, from סָפַד) *to pierce*. Deriv. סִרְפָּד.

The stem פִּ is sufficiently attested in the above meanings by the Aram. סָפַר, חָפַר, אָפַר, Ar. شَفَلَ according to derivatives from them; comp. Syr. شَعْفَا (white, sharp) mustard, حَقْمَا a cunning one, a speaker, شَقْرُون spear, شَقِير pointed, حَقْمَلْ prickly. The organic root is סָפַד.

סָפַד (inf. constr. סָפַד, fut. יִסְפֹּד) *tr.* 1. *to add, to add to, to make follow*, שָׁפַד, חֲפָא, with עַל to a thing Is. 29, 1; 30, 1; *to put to, לָלוּד, to (עַל) יִבְחִים* JER. 7, 21; without accus. of the object and with עַל NUM. 32, 14; *to augment*, with accus. DEUT. 29, 18. In this sense

the organic root סָפַד is identical with that in סָפַד, סָפַד. — 2. same as סָפַד (סָפַד) III. (tr.) *to cut off, יָקַר* Is. 7, 20, *to destroy נָשַׁט* Ps. 40, 15, *to hurry off* GEN. 18, 23; abs. and intr. *to be hurried off* 23, 24; comp. יָקַר and יָקַר, which pass over into this meaning. Ar. سَفَا to hurry away, to carry away; but the organic root seems to have another fundamental idea. — 3. *intrans. to perish, to cease* AM. 3, 15; *to disappear* JER. 12, 4.

Nif. יִסְפֹּד (part. נִסְפֵּד, fut. יִסְפֹּד) 1. *to be added, collected, enclosed*, Is. 13, 15 (LXX), along with נִמְצָא. — 2. *to perish*, 1 SAM. 12, 25, *to be carried off* GEN. 19, 15 17; NUM. 16, 26; by war 1 SAM. 26, 10; PROV. 13, 23. On the contrary נִסְפֵּד מִפְּנֵי 1 CHR. 21, 12 seems to have arisen from לָקַח (comp. 2 SAM. 24, 13).

Hif. הִסְפִּיד (fut. יִסְפֹּד) *to heap together, to collect, to add together*, with עַל of the person and accus. of the object DEUT. 32, 23 (LXX συναΐω, Vulg., Saad.).

סָפַד (only pl. סָפִיד from סָפַד II.) *f.* a carpet, 2 SAM. 17, 28 (LXX, Vulg., Syr., Ar.), coupled with מִשְׁכָּב (a bolster).

סָפַד (only pl. סָפִיד, from סָפַד I.) *f.* same as סָפַד 1 KINGS 7, 50; 2 KINGS 12, 14.

סָפַד see סָפַד.

סָפַד see סָפַד.

סָפַד I. (only imp. with suff. סָפַדְנִי) *tr.* same as סָפַד *to join, to add to, to attach to*, with accusative of the object and אָל of the person or thing, 1 SAM. 2, 36 *associate me with some one of the priestly offices*. This signification is undoubtedly visible from the Targ., LXX, Kimchi &c., as well as from the Nif., Puh. and Hithp.; and it is inadmissible to take סָפַד here in the sense of שָׁפַד *to anoint* (see סָפַד III.). Derivat. perhaps מְסַפֵּד.

Nif. יִסְפֹּד *to join oneself to*, with עַל Is. 14, 1 (LXX, Vulg., Targ.); parallel נִלְוָה.

Pih. סָפַד (part. מְסַפֵּד) see סָפַד III. Deriv. perhaps סָפַד.

Pih. סָפַח (*fut.* יִסְפַּח) *to be crowded together, joined together, collected; hence to dwell* JOB 30, 7 (Targ., LXX).

Hithp. הִסְפַּח *to join oneself, to* (בְּ) 1 SAM. 26, 19.

סָפַח II. (Kal not used) *tr. to spread out*, whose organic root ס־פ־ח is identical with that in סָפַח, סָפַח and סָפַח II. Deriv. מְסַפְּחָה 2.

סָפַח III. (Kal not used) *tr. same as* סָפַח, סָפַח *to pour out, to pour*, Ar. سَفَح, Phenic. סָפַח the same, whence שָׁפַח (Mass. 15) = נָסַח; *to overflow, to inundate, of water; metaphor. to spread freely, of the aftergrowth of the grain which falls out of the ears.* Derivat. מְסַפְּחָה, מְסַפְּחָה (= מְסַפְּחָה) and מְסַפְּחָה.

Pih. סָפַח (*part.* מְסַפְּחָה) *to pour or pour in abundantly, copiously*, HAB. 2, 15 *pouring in thy bottle (הַמָּוֶה) full*, with an assonance to שָׁפַח הַמָּוֶה; *metaphor. to empty, to make bald, like צָרָה II.*, hence IS. 3, 17 *the Lord makes bald the crown of the daughters of Zion*, i. e. their hair will be cut off by the enemy by way of disgrace (comp. 1 COR. 11, 6; Tac. Germ. 19).

סָפַח f. scurf, scab LEV. 13, 2; 14, 56, as also מְסַפְּחָה 13, 6-8, either from סָפַח I. (to stick or adhere to), conseq. a close adherence of dry scab or tetter, which adheres to the skin, like מְסַפְּחָה (which see); or from סָפַח III. meaning to rise, conseq. tetter, leprous scurf.

סָפַח see סָפַח 3.

סָפַח (*plur.* with suff. סָפַחִיָּה, from סָפַח III.) *m.* 1. *a flood, inundation*, JOB 14, 19, where הַשָּׁפַח is a fem. sing. for the pl. masc., as 20, 11; 27, 20; 30, 15. — 2. *prop. the poured out, stratum, or what is spread (of itself)*, i. e. what grows from the corns that have fallen out LEV. 25, 5 11, 2 KINGS 19, 29, IS. 37, 30, coupled with סָפַח. To spread in a mass is also expressed by שָׁפַח and ἐκχέω.

סָפַח (from סָפַח I.) *f.* a ship, JON. 1, 5, Syr. and Arab. the same; *prop. what is roofed, covered, protected around on all sides.*

סָפַח (*pl.* סָפַחִיָּה, from סָפַח II. Pih.) *m. prop. the shining, light-giving, then sapphire* EX. 28, 18; 39, 11, with which a shining thing is compared EZ. 1, 26; 10, 1; comp. besides 28, 13; IS. 54, 11; SONG OF SOL. 5, 14; Aram. סָפַח, סָפַח (from Peal), סָפַח (with *m* inserted), סָפַח (r passing into l) the same. From the Phenician סָפַח, סָפַח has come the Greek σάπφειρος, σάπφειρος, Latin sapphirus.

סָפַח (not used) a stem assumed for סָפַח, which see.

סָפַח (a farther development of סָפַח = סָפַח by the termination סָפַח) *m.* a cup, a little bowl JUDGES 5, 25; 6, 38; Ar. السُّفْل the same (Ibn Koreish); Aram. and Talm. the same. Incorrectly derived by others from סָפַח.

סָפַח I. (*part. pass.* סָפַח, סָפַח; *fut.* יִסְפַּח) *tr.* 1. *to cover, to cover over, to roof over, to overspread*, בָּרַח and with the accus. *wherewith* 1 KINGS 6, 9, *to overlay, to cover with boards*, with בָּ of the material JER. 22, 14, *to ceil* 1 KINGS 7, 3, *to wainscot* 7, 7, where מִיִּתְּרֵי קַרְפֵּי (Vulg., Syr.) should be read; *to roof, to wainscot*, בָּרַח HAG. 1, 4. The idea of rounding and being arched does not appear here; hence סָפַח has no connection with the stems סָפַח, סָפַח, or with סָפַח, סָפַח. Derivat. סָפַח. — 2. (not used) *figur. to cover over, to conceal, to hide, treasures; hence the noun* סָפַח (= סָפַח).

סָפַח II. (only *part. pass.* סָפַח) *tr.* *to esteem highly, to honour; hence סָפַח one highly esteemed, honoured*, i. e. a distinguished one, DEUT. 33, 21 *he saw that there the burial-place (for הַלֵּל comp. GEN. 33, 19) of the law-giver, of the highly honoured one, was preserved* (Onk., Mendelssohn, Fürst, see Conc. s. v.); Aram. סָפַח (Targ. on ESTH. 1, 12; 7, 10), Talm. סָפַח the same.

סָפַח (from סָפַח I.) *m.* a ceiling, 1 KINGS 6, 15 *עַד-קִירוֹת הַסָּפַח even to the beams (קִירוֹת = קִירוֹת LXX) of the ceiling.*

סָפְנִים (from סָפַן I.) *m. pl. treasures* DEUT. 33, 7, where שָׁפְנֵי occurs; prop. the covered, concealed, secured; ident. with סָפְנִים, מִסְפָּן, מִסְפָּן, מִסְפָּן.

סָפַן I. (not used) *intrans. to contain* (in itself), to hold, to receive into itself, of a vessel, of an entrance-space, which receives those turning into it; cognate in sense with סָפַן (to סָפַן conservatory), סָפַן (to סָפַן prop. a building, containing in itself a number of inhabitants), סָפַן, סָפַן, whence סָפַן, סָפַן &c. &c. In its organic root סָפַן it may be ident. with that in סָפַן I., whence סָפַן (prop. the holding, receiving) quiver, סָפַן (to hold, to contain), whence the noun סָפַן the organ that takes in, the mouth, lip. Derivat. סָפַן 1 and 2, סָפַן in סָפַן.

Hithp. סָפַן (probably a denomin. from סָפַן 2) see above, page 989, סָפַן 2.

סָפַן II. (not used) *trans. to spread out*, as in Ethiopic; ident. in its organic root with the Talmudic סָפַן, סָפַן, Hebr. סָפַן II., but not with סָפַן, סָפַן; deriv. סָפַן.

סָפַן I. (also סָפַן in the noun, in Hif. and in 31 mss. JOB 27, 23; fut. סָפַן) *tr. prop. to thrust, to strike*, whose organic root סָפַן is = that in סָפַן; hence 1. to punish, chastise, JOB 34, 26 in the place of evildoers he punishes them (סָפַן is a noun and accusat. of the object). Commonly only in the phrases: סָפַן (אֵל) סָפַן to smite on the hip JOB 31, 19, EZ. 21, 17, an expression of pain and displeasure; סָפַן אֶת-כַּפַּי to clap the hands, a gesture of indignation NUM. 24, 10, and of scorn, with סָפַן of the person JOB 27, 23; LAMENT. 2, 15; and with the omission of סָפַן JOB 34, 37. To this stem the Arab. صَفَح, صَفَح, صَفَح, صَفَح in Aramaean סָפַן and סָפַן correspond. — 2. to strike the hands together, in buying or selling; hence to bind oneself, to enter into a covenant, like the Arab.

صَفَح, if the latter be not connected with סָפַן I.

Hif. סָפַן (fut. יִסְפֹּק = יִסְפֹּק) to enter into a (commercial) union, with סָפַן, Is. 2, 6 and they have associations (of marine commerce) with the sons of strangers i. e. heathen peoples; which was the case under Uzziah and Jotham (2 KINGS 14, 22; 16, 6).

סָפַן II. (fut. יִסְפֹּק = יִסְפֹּק) *intr. 1. to flow, to overflow, to pour forth copiously, to flow over*, connected with סָפַן, סָפַן, סָפַן, Arab. صَفَح &c.; hence — 2. metaphor. to be sufficient, abundant, סָפַן for a thing 1 KINGS 20, 10; Aram. סָפַן, סָפַן the same; ident. in its organic root סָפַן with that in סָפַן II., סָפַן. Deriv. סָפַן, סָפַן.

סָפַן III. (only *perf.*) *intr. to reel, to totter, to move to and fro*, of the drunken, JER. 48, 26 and Moab totters to and fro in her debauch (Kimchi); comp. סָפַן Is. 19, 14. In its organic root סָפַן is connected with that in סָפַן; and the Aram. סָפַן (to doubt) is the same verb.

סָפַן (with *suffix* סָפַן, from סָפַן II.) *m. superfluity, fulness, abundance*, JOB 20, 22 when his abundance is gone (see סָפַן I.), there shall be little to him; Targ. סָפַן = Hebrew סָפַן.

סָפַן (prop. סָפַן) *masc. same as סָפַן, superfluity, fulness*, JOB 36, 18 for an unjust possession (for סָפַן we should read סָפַן after AM. 3, 10) should not mislead thee by superabundance; comp. PROV. 2, 10.

סָפַן I. (part. *masc.* סָפַן, *inf. constr.* סָפַן, fut. יִסְפֹּק) *tr. prop. to cut into, to pierce, to grave, to scratch in, to mark*, hence metaphor. 1. to write (to scratch into a tablet, to grave in it), cognate in sense with סָפַן (ident. in fundamental signification with סָפַן I., סָפַן, סָפַן (= to grave), Ps. 87, 6 God will write (יִסְפֹּק) when he numbers (סָפַן) the peoples. Most frequently in the part. סָפַן as a noun (which see), in the nouns סָפַן, סָפַן, and the proper names

low, hence שָׁחַר, with the Aram. חֲסַךְ, Ar.
ظفر, Himyar. حَنْبَرٌ to write (whence
حَنْبَرٌ a book); and with the meaning to
write, חָתַב, חָשַׁב should be compared
with it. To the fundamental signifi-
cation is allied 1. the meaning to
cut off, to scratch away, to shave or
scrape off, radere, tondere, Aram. חֲסַךְ
(חִסַּךְ) for חָזַק, חָלַח, Syr. سَفَرَ, Ar.
سَفَرَ, hence لِيْمَا سَفَرٌ, also شَفَى, hence شَفَرَةٌ
cultus magnus; derivat. in Aram. and
mod. Hebrew מְסַפֵּר, מְסַפֵּרִים, מְסַפֶּה,
מְסַפֶּה, חֲסִינָה, חֲסִינָה; 2. to cut in, Aram. חֲסַךְ,
whence חֲסַךְ - מְסַכֵּץ. The organic root
is חֲסַךְ, also found in חֲסַךְ I., חֲסַךְ I.,
חֲסַךְ I., חֲסַךְ I., חֲסַךְ I., חֲסַךְ I.,
חֲסַךְ (perhaps to חֲסַךְ and חֲסַךְ), חֲסַךְ,
חֲסַךְ II., חֲסַךְ, חֲסַךְ II. &c.

סָפַר II. (not used) *intr.* to shine, to glitter, to lighten, connected with שָׁפַר II., *Aram.* סָפַר; and the organic root שָׁפַר II. is also in פָּאֵר II., כָּפַר II. &c. &c. Deriv. סָפִיר.

סֹפֵר (*def.* סֹפֵר from סָפַר = סָפַר I.)
Aram. m. same as Hebrew סֹפֵר *a royal*
scribe *Ezr.* 4, 8 9 17 23, סֹפֵר *a scribe*
of the law 7, 12 21.

סֵפֶר (with *suff.* סִפְרִי, plur. סִפְרִים, constr. סִפְרֵי) *m.* a writing, a letter, prophetic **Is.** 29, 11 12; **סֵפֶר יוֹדֵעַ** *one who understands writing or letters* *ibid.* (not the art of writing, scriptura, but what is written); *the learning* **DAN.** 1, 4 17; **סֵפֶר הַמִּכְנָה** **JER.** 32, 12 *a writing or bill of sale*; **סֵפֶר הַנִּזְכָּר** 32, 14 *an open letter, a protocol*, in which witnesses testified their assent to the contents of a **דָּבָר** (ibid.); **סֵפֶר כְּרִיתָת** *a bill of divorce* **DEUT.** 24, 1; generally *a letter* **2 SAM.** 11, 14; **2 KINGS** 5, 5; 10, 1 6; but sometimes the plural is put for a single letter **2 KINGS** 19, 14; **Is.** 37, 14; 39, 1, like *litterae*, *Syr.* سَفَرًا; *a bill of accusation* (according to the context) **JOB** 31, 35, and perhaps also *a letter of defence*. Commonly *a book*, followed by a genitive for more exact description, as **סֵפֶר הַחֹרֶה** **JOSH.** 1, 8, **סֵפֶר חֹרֶה** **2 CHR.**

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34, 14, הַבְּרִיתָה Ex. 24, 7, הַמְּלָכִים 1 KINGS 16, 11, הַדְּבָרִי הַיָּמִים 11, 41, or with a title following, as הַיָּשָׁר JOSH. 10, 13; an expression of contempt for making many books is in עֲשׂוֹת סִפְרִים ECCL. 12, 12; farther a list GEN. 5, 1; JOSH. 18, 9; the list of the living Ps. 69, 29, Ex. 32, 32, i. e. in which they are written; on the other hand, the book of life DAN. 12, 1 is that in which the citizens of the Messianic kingdom are written; comp. Is. 4, 3. הַסְּפָרִים DAN. 9, 2 = τὰ βιβλία, i. e. הַכְּתוּבִים αἱ γράφαι, the well-known sacred books. Arab. سِفْر the same. See מְגִלָּה.

סֹפֵר (pl. סֹפְרִים, constr. סֹפְרֵי, prob. formed in the first instance from the noun סֹפֵר, like שֹׁעֵר from שָׁעַר, hence not the participle of Kal) masc. a scribe, to whom is applied מְהִיר (ready, quick, sure) EZR. 7, 6, whose materials are specified as עֵט Ps. 45, 2, קֶסֶת Ez. 9, 2, חֶזֶר JER. 36, 23; with the article הַסֹּפֵר the royal scribe, who composed the king's commands and edicts, therefore also a high officer, a great dignitary, a state notary, who held the first position in times of peace 2 KINGS 18, 18; 19, 2; fully הַמְּלִיךְ 2 CHR. 15, 18, seldom סֹפֵר 2 SAM. 8, 17; comp. Phen. סֹפֵר Carth. 3, 4. Metaphor. 1. a scribe of the commander in chief, who wrote out the muster-roll of troops, muster-master, more specifically denoted by שֹׁר הַצָּבָא 2 KINGS 25, 19; JER. 52, 25; 2 CHR. 26, 11; a leader, an arranger of the troops, who has the שֶׁבַע in his hand JUDGES 5, 14; a receiver of tribute, a notary Is. 33, 18. — 2. one skilled in the sacred books, a sacred scribe, coupled with מְבִינִן 1 CHR. 27, 32; JER. 8, 8; hence of Ezra הַסֹּפֵר בְּחוּרָה מִשָּׁה NEH. 8, 1; comp. EZR. 7, 11; so too סֹפֵר כָּתִיב.

סֹפֵר (not used) Aram. trans. same as Hebr. סֹפֵר I. to inscribe, to write. Deriv. סֹפֵר, סֹפֵר.

סֹפֵר (plur. סֹפְרִין, def. סֹפְרִיָּא; from סֹפֵר) Aram. m. a book, DAN. 7, 10; EZR. 4, 15.

סֹפָר (in the proper name with a of motion, סֹפָרָה; from סֹפֵר I.) m. 1. same as מְסָפֵר a numbering or census 2 CHR. 2, 16. — 2. n. p. of a city in the southwest corner of Arabia, in the south of Yemen, called by the ancients Saphar, Sapphara GEN. 10, 30; comp. Pliny (H. N. 6, 26) and Ptol. (6, 7, 25 41), who were acquainted with a regia Saphar, a metropolis Sapphara and a people the Sapphareans. Others understand by it Thafor in eastern Hadramaut at the sea. As the seat of a Himyaritic king it was called by the people of the land اسفار, اسفار, and in ancient times ظفار. See סֹפְרִיָּא.

סֹפָרָה n. p. of a distant land, to which exiles were carried from Jerusalem, who were again to take possession of the עֲרֵי הַנֶּגֶב in their native place, according to the promise OB. 20. Agreeably to a very old Jewish tradition adduced already by Jerome (on the passage), סֹפָרָה is said to mean the (Cimmerian) Bosphorus, where ancient Iberia was the main land, and the old Iberians the leading people. As the same race peopled Spain too (hence called the Iberian peninsula), the Targ., Pesh., Ibn Ganach, Kimchi &c. have rendered סֹפָרָה to Spain. In the Persian cuneiform inscriptions (Niebuhr, Inschriften I, 12; Reisebeschreib. II, plate 31), in the monument of Darius at Nakshi Ristan line 28, and in the inscription of Bisutun, line 15, a land is mentioned Saparad or Çparad as occupied by Persians, as well as Cappadocia and Ionia; which may be our סֹפָרָה (de Sacy), i. e. ancient Iberia, whither the גִּלְדֵי of Jerusalem may have been transported by Antigonos, since he carried away many in point of fact (Josephus Ant. II, 4; Diod. Sic. 19, 58 59). According to Lassen (Keilinschriften p. 50. 51) סֹפָרָה means Sardes, whose indigenous name is said to have been Swarda (Svarad). Comp. Oppert in the Journal Asiat. IX. 1851. p. 279.

סָפָרָה (with *suff.* סִפְרָתָהּ, from סָפַר I.) *f.* commonly same as סָפֶר or סִפְרוֹן (MAL. 3, 16) *a book, a memorial-book* Ps. 56, 9 (Ibn Sarāḥ); according to Rashi and Ibn Esra = סָפֶר 1. *list, enumeration*, translated, *are they not in the list?* i. e. dost thou not count the tears? But סָפֶר may be also = נָאֵד on account of its verb-meaning, to paraphrase the latter and to have an assonance with סִפְרָתָהּ.

סִפְרָה (only *pl.* סִפְרוֹת; from סָפַר I.) *f.* *a measure, limit*, Ps. 71, 15 (*Fürst*, Concordance).

סִפְרוֹיִם *n. p.* of a city in southern Mesopotamia, *Sipphara*, in Procopius *Sifris*, and the name of the whole district, coupled with the eleven territories of Mesopotamia and Assyria אֲרָפָד, פֶּרֶסְמִישׁ, גּוֹזָן, (עֲוָה) עֲדָה, הֶנֶחַ, הַמָּחַ, כּוּתָּא, and בָּבֶל, which Assyria had already conquered, and from which the Assyrian king brought colonists to Samaria 2 KINGS 17, 24; 18, 34; Is. 36, 19. The city was the centre of the small territory, had its own king 2 KINGS 19, 13; Is. 37, 13; and its chief god was אֲדִרְמֶלֶךְ 2 KINGS 17, 31. Altogether different appears to be סָפֶר, also a territory conquered by Assyria, with the *Gentile m. pl.* סִפְרוֹיִם 2 KINGS 17, 31 K'tib, where the god עֲנַמְלֶךְ was worshipped; but the K'tib has סִפְרוֹיִם in this place. *Gent. m.* סִפְרוֹיִם, *pl.* סִפְרוֹיִם.

סִפְרָת (*scholarship, learning*) *n. p. m.* EZR. 2, 55; Neh. 7, 57. (As an appellat. with the article).

סָקַל (not used) *intrans.* to be heavy, weighty (*Fürst*, Concordance s. v.), proceeding from the idea of *raising, lifting up*, like נָטָה (נָטַל, נָטַל) (to), נָטָה II. (perhaps to נָטַל), and identical with שָׁקַל; Ar. تَقَلَّ the same. Derivative

סָקַל (unused) *masc. a stone*, prop. *a weight, a burden*, conseq. = שָׁקַל; whence the denominative

סָקַל (*inf. absol.* סָקֹל, with *suff.* סָקְלוּ; *fut.* יִסְקֹל) *tr.* to stone, a capital punish-

ment for criminals, with accusat. of the person Ex. 8, 22; 17, 4; to cover with stones 1 SAM. 30, 6, 1 KINGS 21, 10, often with the addition מִבְּאֲבָקִים DEUT. 13, 11; 17, 5 &c.; cognate in sense רָגַם.

Nif. יִסְקָל (*fut.* יִסְקֹל) to be stoned Ex. 19, 13; 21, 28.

Pih. יִסְקָל (*fut.* יִסְקֹל) 1. to pelt with stones, with accus. of the person 2 SAM. 16, 6; with לְעֵצָתָא over against one 16, 13. — 2. to unstone i. e. to free from stones, with accus. of the object Is. 5, 2; with the addition מִבְּאֲבָקִים 62, 10.

Puh. יִסְקָל to be stoned 1 KINGS 21, 14.

סָר *adj. masc.* 1. (from סָר II, prop. part., perhaps the 3 pers. perf.) *degenerated*, of סָבָא Hos. 4, 18; *disturbed*, of מִרְיָה AM. 6, 7; *fearful, terrible*, of מִרְיָה 1 SAM. 15, 32; *degenerate, corrupt* Ps. 14, 3 = סָר. On סָר 1 SAM. 22, 14 see מִשְׁמַעַת. — 2. (from סָר III.) *rebellious, refractory*, סָרִי סָרִירִים JER. 6, 28 the most rebellious.

סָרָה (from סָר II.) *adj. m., fem.* ill-humoured, peevish, sad 1 KINGS 20, 43 (with זָעָה); 21, 4 5; cognate in sense סָרָה GEN. 40, 7. — On the foreign סָר = סָר or סָר see סָרָה.

סָרַב (not used) *intr.* to burn, connected with סָרַב, סָרַב in its organic root and original signification; cognate in sense with סָרַב; metaph. 1. to pierce, of thorns, like סָרַב belonging to סָרַב and סָרַב (a prickly thorn), and סָרַב (to burn, to sting) to סָרַב (Ps. 58, 10) pointed brushwood, comp. Aram. סָרַב, Aram. סָרַב (to burn, to sting, comp. Arab. صرغ, whence نَصَب (thistle), Arab. صرغ to sting and burn (see *Fürst*, Concordance s. v.). — 2. to resist, to rebel, to struggle against, proceeding from the idea of piercing; comp. מָרַד I. (which see), סָרַב III. (hence סָרַב the rebellious, and סָרַב a thorn).

Pih. יִסְרָב (not used) to burn, metaph. to prick and to strive against a thing, a stronger expression of the meaning of

Kal, comp. Aram. סָרַב; Arab. سَرَف the same. Derivative

סָרַב (from סָרַב from the Pihel סָרַב; pl. סָרָבִים *m. thorn, thistle* (Ibn Lab-rath), prop. a sting, coupled with סָרָבִים, Ez. 2, 6 *though thorns and thistles are about thee* (אַחַד for אֶחָד) and thou dwellest among prickly plants (see עֲקָרָב).

סָרַבֵּל (pl. סָרָבֵּלִין, with suff. סָרָבֵּלִי) *Aram. m. commonly an upper garment, a mantle* (Ibn Esra, Aruch, Ibn Jachja, Luther) DAN. 3, 21 27, a derivative of סָרַב (which see), and like the Talmudic סָרַבֵּל for אֶרְרָה (mantle), טָלִית (covering) &c., Arab. سَرَبَال garment, dress, Syr.

סָרַב mantle. But inasmuch as לְבָשִׁים an upper garment = קָדִיר (comp. 2 Kings 10, 22; Job 24, 7), כְּרִיכָה (which see) turban or tiara = מְצַנֵּחַת, and פָּטִישׁ or פָּטִישׁ (which see) a thin covering (of a fine web) follow there, so that the enumeration proceeds from the inner to the outer clothing; inasmuch too as Symm. renders it ἀραξυρίδες which is especially used of the *hosen* of the Persians (Herod. 5, 49; 7, 61); because such actually belonged to the dress (Xen. Cyrop. 8, 3. §. 28) and the writer obviously intended to represent that they were thrown into the fire with their upper and under clothes; farther since the Vulgate and Jerome have this explanation, while Aquila and Theodotion even translate the Persian *shalvar* (شَلْوَار), Ar. سَرَوَال in Saadia on Lev. 6, 3 and 16, 4 for סָרָבִים by σαράβαρα (saraballa): the word seems to be of old Persian origin. The Zend. çaravârô (Vendid. 14, 14 18), consisting of the Sanskrit sara vital part, and vṛ to cover, i. e. = מְכַנְנִים, may have meant *hosen*; and thus it is explained how it became in Arab. سَرَوَال, Pers. شَلْوَار, Greek σαράβαρα, σαράβαλλα, Latin sarabaras, saraballa; in the middle ages serabara, saravara, saraballa, sarabella, sarabola, sarabula; Polish szarwari; Kurd. sharwal; Hungar. schalwary.

סָרַבֵּל (Pael) Aram. (not used) *tr. to*

cover over, to draw over, to cover about, with garments (Saadia, Rashi, Targ. at NAH. 2, 3); figur. with fat &c., hence to be thick, fleshy (Targ. Ez. 16, 26), comp. Talmudic סָרַבֵּל (def. סָרַבֵּלָה) for אֶרְרָה (Sanh. 44^a), טָלִית (Sabb. 58^a), Arab. سَرَبَال to cover, سَرَبَال a covering, Syr. سَرَبَال a mantle. The organic root סָרַב, Ar. سَبَلَ, Syr. سَبَلَ seems to be connected in origin with סָקַל, Arab. سَمَلَ to cover, to draw over. In no case, however, does the noun סָרַבֵּל (pl. סָרָבֵּלִין) appear to come from this verb; though the Agada (see the Aruch), Ibn Esra, Jos. Ibn Jachja have so understood it.

סָרַבֵּן (Assyrian) *n. p. of an Assyrian king, from 718-715 B. C., who preceded סָרַבֵּן (as he followed סָרַבֵּן reigning until 718 B. C.), and whose general was סָרַבֵּן; the same having filled that office under his successor also* (2 Kings 18, 17) Is. 20, 1. For the etymology have been compared סָר = סָר or סָר (Sanskrit çira, Zend. çara, modern Persian ser, Armenian sôr peak of a mountain) *supreme head, and* סָר Sanskrit guna valour, conseq. *prince of valour*; for סָר comp. the Phœnician proper names סָרַבֵּן, סָרַבֵּן. Derivat. the name of a place Zurgun.

סָרַב (not used) *intr. to go away, to flee, to escape, identical with סָרַב II, Ar. سَرَد. The Syr. سَرَد prop. to retreat timidly, hence to be afraid, is connected with it. Derivative*

סָרַב (from סָרַב; *escape, deliverance*) *n. p. m. GEN. 46, 14; Patron. סָרַבֵּן NUM. 26, 26.*

סָרַב (not used) *tr. same as סָרַב II to knot together, to fit together, to attach firmly to one another, identical with סָרַב II, סָר II, סָר and סָר, &c. Deriv. סָרִיבֵּן.*

סָרַב *sem. 1. (from סָר I) a turning away, a departure, from the law DMT. 19, 16, Is. 59, 13, i. e. apostasy Is. 1, 5; 31, 6; metaphor. remission, cessation*

Is. 14, 6. — 2. (from סרר II. or III.) *what is bad, blasphemous* DEUT. 13, 6; JER. 28, 16; 29, 32.

סרה (*entrance, turning in*, from סרר I.) *n. p.* of a cistern 2 SAM. 3, 26, perhaps because a caravanserai was in the neighbourhood.

סרה (*pl.* סרהים, from סרה I.) *m.* the (overhanging) *tiara* or *turban*, a head-dress of the Babylonians Ez. 23, 15; while סרה denotes the part which winds about the head.

סרה I. (*part. f.* סרהה, *fut.* יסרה) *intr.* to spread out, to extend, of a luxuriant vine Ez. 17, 6; to overhang, of a tiara, turban, whence the noun סרה; to be stretched out, on a couch AM. 6, 4; to hang over, of a curtain Ex. 26, 12 13, deriv. סרה. The stem סר, whose organic root lies also in סרה, סרה, and סרה, is in Ar. سرح (to spread, of a tree; to pour out, of water; to stretch), Aram. סרה to overhang, of branches.

Nif. סרה see סרה II.

סרה II. (*part. pass. pl.* סרהים) *intr.* same as סר II. (סרה) to be bad, ill-smelling, stinking, foetere, cognate in sense with סרה, סרה. Metaphor. to be degenerate, bad, corrupt, AM. 6, 7 and the rejoicing noise of the degenerate is disturbed. The organic root סרה, Aram.

סרה and סרה, Ar. سهر, Hebr. סר II. is also in סר II. (סרה); Aram. סרה, סרה (to be peevish, sour, sullen) = רע.

Nif. סרה to be corrupt, stinking, degenerate; metaphor. of סרה JER. 49, 7, like סרה Is. 19, 3, סרה JER. 19, 7.

סרה (from סרה I.) *m.* the overhanging, overtopping, extending beyond, superfluous part EZE. 26, 12.

סרה (with suff. סרהי, *pl.* סרהים) *m.* same as סרה (*סרה*) coat of mail JER. 46, 4; 51, 3, prop. something fitted or joined together.

סרהי, *c.* סרהים, *pl.* סרהים (*c.* סרהים) *m.* סרהי, with suff. סרהי, סרהי, *m.* 1. one castrated or cut, a eunuch, a keeper

and guard of the harem ESTH. 2, 3 14; 4, 4 5; JER. 38, 7, who has no posterity Is. 56, 3 4, and who was not allowed by the law to come into the congregation of God (DEUT. 23, 2); hence perhaps סרהי JER. l. c., or a foreigner generally DAN. 1, 7. The chief eunuch had to educate noble youths for the service of court DAN. 1, 3 7. But he was sometimes married GEN. 37, 36; 39, 1; profane writers also speaking of such a fact (Ter. Eun. 4, 3, 24; Juv. 6, 366). — 2. Metaphor. a minister of court 2 KINGS 20, 18, a chief butler and chief baker GEN. 40, 2 7, a courtier generally JER. 20, 7; 41, 16, explained by סרהי 29, 2, and coupled with סרהי 1 SAM. 8, 15; 2 KINGS 24, 12; a supreme military officer 25, 19. These and similar meanings proceeded perhaps from the idea of eunuch, such persons being used at an early period for court-servants; comp. Ar. خاتم eunuch and servant; Talm. סרהי servant.

סרה (only *pl.* סרהי, *constr.* סרה, *def.* סרה) *m.* a prefect, minister, prince, set over 40 satrapies DAN. 6, 3 4 5 7 8, but where it is also used in a wider sense; in the Targ. for סרה or for the second after the king. If it has passed out of old Persian into Aramaean, סרה is compared (comp. סרה, סרה) with the old Aryan termination סרה (which see) = ka, meaning *supreme head, leader*, comp. cara head. But a Semitic stem סרה (which see) may be also adopted, so that the participle סרה would mean prop. a confidential one, a friend (of the king).

סרה (not used) Aram. *intr.* to attach oneself to, to be intimate, conseq. in its fundamental signification same as סרה, comp. Ar. شرك socius, consors fuit.

סרה (not used) *intr.* same as סרה, סרה (which see) to be hard, firm, of beams, poles, masts; fig. of the heroic spirit or power of men, of the strength of God &c.; comp. for cognate stems סרה a mast, סרה, prop. a beam, pole, hence a firm and

hard tree; in proper names strength, power, as **אַרְרָה** (power, strength), **אַרְרָהָה**, **אַרְרָהָה** (hero) in **אַרְרָהָה**. The organic root **קָרַן** is also found in the Ar. **קָרַן** to be enduring, firm, **קָרַן** to make firm, **קָרַן** hardness. Deriv. **קָרַן** 1 and 2.

סָרְן (*pl.* סָרְרִים, *canstr.* סָרְרָן) *m.* prop. a beam, pole, hence 1. *an axle* 1 KINGS 7, 30, i. e. *a pin*, comp. Talm. סָרְרָא roller pin, axle, Syr. سَرْن. — 2. Fig. (comp. אָרָן, אָרָר &c.) prop. a strong, powerful one, a hero; hence *a lord, prince*, especially used of Philistine princes JOSH. 13, 3; JUDGES 3, 3; 16, 5; 1 SAM. 5, 8; 1 CHR. 12, 19; comp. Ar. قُطَب (قَطَب) axle and prince. The derivation from the Sanskrit çarana, whose meaning *protector* is not yet by any means proved, must be rejected, because the word appears in 1 KINGS l. c. also; and a Semitic derivation is sufficiently attested.

קָרַם (not used) *tr.* to cut out, to pierce out, to cut, the organs of generation. Like all stems with similar initial and final sounds (see **קָמַם**, Aram. **קָלַל**, **קָוַו**, **קָמַם**, **קָמַמַּא**, Hebr. **קָמַם** &c.) **קָרַם** can only have arisen from the redupl. **קָרַקָר** according to the laws of the language; and *sar* is = **סָר** III., as the stem also exists in **סָר** III., **סָרַר**, **סָרַר** &c.; comp. too the org. root in **סָרַר**, **סָרַר**, **סָרַר**, Aram. **סָרַר**, **סָרַר**, Ar. **سَرَسَر** to cut in pieces = **سَرَسَر**, out of which proceed also the contractions **سَرَس** (to be castrated, metaphor. to be weakened), **سَرَس** to cut out, **سَرَس** to injure, Aram. **סָרַר** the same. No connexion, however remote, exists between it and **סָרַר**, since **סָרַר** has another basis. Deriv. **סָרַר**.

סָרְעָפָה (from סָרַעַת 1. out of סָרַעַת II.)
f. a branch, sprout Ez. 31, 5, comp.
 סַעֲפָה.

סָרַף (Kal not used) *tr.* to bind, to knot together, to join, to unite, cogn. in sense with **וידד** (out of **וידדו**, from **ידד**=**צד** &c.),

especially of related and friendly union. Comp. Ar. **صرب** to be united, collected, **سرب** and **زرب** the same, whence **سرب** **زرافة** a united crowd, a stem, people, race, kindred; Aram. **حرب** the same. Here belongs also the Talm. and modern Hebrew **צרב** to contract, to bind together.

Pih. פִּיחַ (*part.* מִפְּחֵה) to be nearly related or connected, מִפְּחֵה = דוד *AM.* 6, 10 a relative, an uncle (*Ibn Koreish*, *Kimchi*); but others have understood it as = מִפְּחֵה (Jerome, *Targ.*) burners of the dead, which is not so suitable to tradition.

סִרְסָף (out of סִרְפָּד from סִרְפָּד) *m. a prickly thorn, a prickly plant* Is. 55, 13, Vulg. *urtica*.

סָרָה I. (*part.* סוֹרֵךְ) *intr.* same as סָר I. (סוֹר) *to turn off from, to turn away from, hence to apostatise, from God, to turn away (from him), i. e. to sin* Is. 65, 2; *to be rebellious* 1, 23; Hos. 9, 15; Ps. 66, 7; 68, 7 19. On the contrary סוֹרֵךְ LAMENT. 3, 11 see סָר I. Deriv. perhaps סָר (*fem.* סָרָה) for סָר.

סַר II. (not used) *intr.* same as **סָר** II. (סוּר) *to be bad, ill-smelling, degenerate, disturbed*; Arab. **سَرَّ** the same. Deriv. **סַר** adj.

סָרָה III. (*perf.* סָרָה, *part. m.* סוֹרֵה, *f.* סוֹרֶה) *tr.* same as סָר (סִיר) III. *to pierce*, metaph. *to withstand*, *to be refractory*, coupled with מָרָה DEUT. 21, 18 20, JER. 5, 23, and also in other places (Hos. 4, 16) used of an untamed heifer, which does not patiently bear the yoke on her neck (JER. 2, 20); hence the phrase נָתַן פֶּתָה סוֹרֶה ZECH. 7, 11 *to turn a refractory neck*.

סָתַר (not used) *intr.* to pour out, of
brooks exceeding their banks, to flow
down, to stream or flow over, of rain,
which happens in the rainy season; cog-
nate in sense with סָתַר II. (= עָרַף) to
ident. in its organic root סָתַר with
שָׁטַח, שָׂדֶה, אֲשַׁךְ, לֵאשֶׁר, Aram. אֲשַׁךְ,
أَمْشَر, أَمْشَر (to pour), عَمِلَ, Ar.

שָׁחַה (to moisten), Himyar. شَصِي = שָׁחַה. Derivative

סָתַר (from סָתַר after the form סָתַר, מָדַר, קָצַר from קָצַר, הָקַד, מָדַר, קָצַר) *m. the rainy season, the winter of the orientals, cognate in sense with סָתַר עָבַר* Song of Sol. 2, 11 defined by חָלָה וְנָשָׂא; elsewhere עָרָה וְנָשָׂא (Ezr. 9, 13); Aram. סָתַר, שָׁלַל, Sam. אֶצְחַב, Ar. شَتَا the same; the verb شَتَا, Syr. اَسَد, to be winter, is a denominative.

סָתַר *m. a secret* Ez. 28, 3, prop. a hidden, shut up thing.

סָתַר (viz. יָהּ, *Jah is the covered or invisible One*) *n. p. m.* NUM. 13, 13.

סָתַר (fut. יִסְתָּר) *tr. to stop up, to close up, springs* 2 KINGS 3, 19 25, fig. to keep secret, a revelation DAN. 8, 26; 12, 4 9, where חָסַם is a stronger expression of the same idea; to stop, to hinder LAMENT. 3, 8 (שָׁחַם).

Nif. נִסְתָּם to be stopped, repaired, of the breach in a wall NEH. 4, 1 [7].

Pih. פִּסְתָּם to stop up, a fountain GEN. 26, 15 18.

The stem סָתַר is in Ar. سَطَم, Aram. סָתַר. The organic root סָתַר is also in אָסַר (which see), חָסַר, &c.; Coptic ⲥⲁⲙ, ⲥⲁⲙ the same.

סָתַר (Kal not used; see *Nif.*) *tr. to cover, to veil, of a veil; to close up, hide, conceal, of men and things; to keep secret, to keep in ignorance, of the conduct; to protect or cover about, of a shield; and so used in various ways.* Deriv. סָתַר, סָתַרָה, מָסַח, מָסַחָר, and the proper names סָתַר and סָתַרָה.

Nif. נִסְתָּר (fut. יִסְתָּר) 1. to be concealed, i. e. to be unknown, covered, of הָרָד JOB 3, 23, with מֵן of the person, who knows nothing 28, 21, or is not concerned Is. 40, 27; with a negative, to be known PSALM 38, 10; GEN. 31, 49 one is hidden from the other, i. e. separated from him, and withdrawn from his sight; לִי מֵעֵינַי Is. 65, 16 to be concealed from the eyes

of one, i. e. to come no more before one (into his mind); seldom with מֵן עֵינַי ק' AM. 9, 3 in the sense of מֵן עֵינַי ק' DEUT. 7, 20 or מֵן עֵינַי ק' JER. 16, 17 to be hidden from one, i. e. escape; with a verb following, defining the idea, e. g. נִסְתָּרָה וְנָשָׂא NUM. 5, 13 to be secretly defiled. — 2. reflex. to cover, protect, secure oneself, with מֵן of the place or שָׁם Is. 28, 15; to hide oneself JER. 36, 19, ZEPH. 2, 3, JOB 34, 22, and with מֵן or מֵן עֵינַי of the person Ps. 55, 13; JOB 13, 20; to withdraw, of God, i. e. to renounce Ps. 89, 47 = הִסְתָּר פָּנִים. In Prov. 22, 3 the K'tib has יִסְתָּר and the K'ri נִסְתָּר (as 27, 12) to hide oneself. The part. pl. f. נִסְתָּרוֹת occurs often as a noun, sometimes something mysterious, unknown DEUT. 29, 28, again unknown errors Ps. 19, 13, like עֲלָמִים 90, 8 = שְׁגִיאוֹת.

Pih. סָתַר (imp. fem. סָתַרִי) a stronger form of the Kal idea, to hide, conceal, fugitives Is. 16, 3.

Pu. סָתַר (part. f. מִסְתָּרָה) to be secret, hidden, of אֲדָבָה Prov. 27, 5.

Hif. הִסְתָּר (inf. abs. הִסְתָּר, c. הִסְתָּר, fut. יִסְתָּר) to conceal, to cover, i. e. to withdraw from the eyes of spies, with accus. of the object JER. 36, 26, 2 CHR. 22, 11, with מֵן of the person JOB 3, 10, i. e. to keep at a distance; with מֵן עֵינַי of the person 2 KINGS 11, 2; to hide, with מֵן 1 SAM. 20, 2; to protect, to keep, with מֵן Ps. 64, 3; JOB 14, 13; to cover, with מֵן of the place Ps. 17, 8; 27, 5; 31, 21; to make solitary, i. e. alone, without help, Prov. 25, 2; to carry on in secret, עָצַר Is. 29, 15; to save, with מֵן of a place 49, 2. The expression פָּנִים הִסְתָּר used of God is a frequent one, to hide the face, i. e. to withdraw regard for Ps. 10, 11, with מֵן of the person; to be angry, displeased DEUT. 32, 20; Ps. 13, 2; to turn away in anger from JOB 13, 24; to withdraw regard for 34, 29, also omitting פָּנִים Is. 57, 17 (a general antithesis to it is פָּנִים הִסְתָּר, once, to cause to hide Is. 59, 2; הִסְתָּר פָּנִים מִדָּבָרַי, i. e. to forgive Ps. 51, 11. Deriv. מִסְתָּר.

Hithp. הִסְתָּתַר (part. m. סָתַר, fut. יִסְתָּר) to

[illegible]

אָמם; עֵמַל and אָמַל; עֶסְר and אָסַר
 & b) with ח, as אָב and אָבָה II.
 וּנְג and אָנָה; אָנָה and אָנָה II.
 אָנָה (= שָׁחָה) Phœnic. אָנָה; אָנָה
 and אָנָה II. c) with כ, as אָכַב and
 אָכַב; אָכַב and אָכַב; אָכַב and
 אָכַב I.; אָכַב and אָכַב & d) with י
 inclining to the k-sound, as אָכַב and אָכַב I.; אָכַב
 and אָכַב & e) with p, as אָכַב and אָכַב
 אָכַב; אָכַב and אָכַב; אָכַב and אָכַב
 אָכַב and אָכַב; אָכַב and אָכַב
 Arab. فسق &. — 4. As an aspirate
 letter 'Ayin had already at an early period
 a connexion with the sibilants, which we
 see in the case of h in Semitic and
 extra-Semitic languages (comp. סָלַךְ and
 הָלַל; שָׂדֶה and הָדָר; אָף and סָב; הָלַךְ
 and שָׁלַח; אָבָה and סָבָה; אָכַל and
 שָׁחָה; אָשָׁה and סָשָׁה; אָשָׁה and
 סָשָׁה; hence a) its interchange with ס,
 as אָדָר II. and אָדָר; אָדָר and אָדָר
 & b) with ש or ש, as אָזַב and אָזַב
 Aram. אָזַב and אָזַב; אָזַב and אָזַב
 & c) with צ, as אָזַב and אָזַב; אָזַב and אָזַב
 אָזַב and אָזַב; אָזַב and אָזַב, particularly
 in relation to Aramaean, as אָרַץ Aram.
 אָרַץ; אָרַץ Aram. אָרַץ; אָרַץ Aram.
 אָרַץ & In Ar. this Tsade is ض (dh), but not always.
 — 5. Another peculiarity of the Ayin
 sound is its connexion with the r-
 sound; several Arab. grammarians ex-
 pressing ש by r connected with a guttural.
 This explains the comparison of
 אָרַץ II. מָגַט, with אָרַץ; אָרַץ with אָרַץ;
 אָרַץ with אָרַץ; אָרַץ (to אָרַץ) with
 אָרַץ; אָרַץ with אָרַץ; אָרַץ with
 אָרַץ, and perhaps אָרַץ with אָרַץ.
 This phenomenon is illustrated by the
 fact, either that nothing but the r of
 the guttural has remained; or that the
 syllable ar (for it is only in this that
 the interchange takes place) was con-
 tracted, like al, into o, so that ש in this
 case was פר. o, comp. the Phenician
 Bomilcar בּוֹמִילְקַר, out of אָרַץ מִלְקַר; there-
 fore i. e. o frequently originated from
 ar, as אָרַץ מִלְקַר from אָרַץ מִלְקַר;
 אָרַץ מִלְקַר (which see); Aram. חֲסוֹרֻטַּר from

21, 3; *to impose service* (עֲבוּדָה), with
א of the person Is. 14, 3.

Hof. הָעֶבֶר *to be made to serve* Ex. 23, 24, with the accus. DEUT. 5, 9; 13, 3.

The fundamental signification of the stem is sufficiently attested by a comparison with פָּלַח, Aram. פָּלַח, Arab. مَعْبَدَة; and the organic root קָ-בַר is also found in קָ-בַר (to be separated, divided), בָּרַד I. (to separate, divide), פָּרַד, פָּרַד, פָּרַד &c. &c.

עָבַד, עֲבָדָה, עֲבָדָה; *part. masc.*
עֲבָדָה, *pl.* עֲבָדָיו, *fem.* עֲבָדָהּ; *inf. constr.*
מַעֲבֵד; *fut.* יַעֲבֹד *Aram. prop. tr.* same
as Hebrew עָבַד (but commonly like the
Hebrew עָשָׂה) to make, צֶלֶם DAN. 3, 1,
to set on foot, אֶשְׁתָּחֲוֶה EZR. 4, 15, to
carry on, קָרָב DAN. 7, 21, to make ready
5, 1, to perform, אָחִין 6, 28, to commit
6, 23, to do, to carry on 4, 32; to do,
with בְּ (with) 4, 32, EZR. 7, 18, with עִם
the same 6, 8; to worship, God; to do
or keep, the law EZR. 7, 26. Deriv. עֲבָרָה,
מַעֲבָרָה.

Ithp. אֶתְּעָבֵד *to be made* EZR. 4, 19;
with the accus. *to be made into* DAN. 3,
29; *to be done* EZR. 5, 8.

עֶבֶד (in pause עֶבֶד, with suff. עֲבָדִי. *pl. עֲבָדִים* *m.* 1. a *servant, a slave*, GEN. 12, 16, EX. 12, 30, whether he has become so by captivity in war or by debt or purchase (מִקְנַת פֶּסַח) GEN. 17, 12 27, or whether he has been born in the house (וְיָלִיד בֵּית) 14, 14; hence עֲבָדָה *servile work* LEV. 25, 39; אֲנִי עוֹלָם *an everlasting (life-long) slave* DEUT. 15, 17; אֲנִי עֲבָדִים *a servant of servants*, i. e. the lowest servant GEN. 9, 25; בֵּית עֲבָדִים *house of servants, of labour* EX. 13, 3, of Egypt. Sometimes with לְ the person to whom one is a servant GEN. 41, 12; 1 SAM. 17, 8; hence הָיָה עָלַי לְ *to serve*

Nif. נָעַדַּר (once נָעַדַּר, fut. יַעֲדַר) to be cultivated, of a field, Ez. 36, 9 34; ECCLES. 5, 8 a king for a cultivated field, i. e. for an inhabited land; to apply, prop. to labour i. e. to use DEUT. 21, 4.

Puh. try to be worked, with a DEUT.

one as a slave, i. e. to serve as not free GEN. 47, 25, to become one's servant 9, 25; לָקַח לְעַבְדָּהּ to become a slave, with לְ of the person 1 SAM. 8, 17, like לָקַח לְעַבְדָּהּ 2 KINGS 4, 1; לָקַח לְעַבְדָּהּ Is. 44, 21; metaphor. a willing dependent DEUT. 6, 21, one obedient, compliant 1 KINGS 12, 7; a willing instrument 1 SAM. 17, 8; a court-servant GEN. 40, 20; 1 SAM. 16, 17; 1 KINGS 1, 47; military head 1 SAM. 29, 3; military servant 2 SAM. 2, 12; a subject GEN. 9, 26; a bondman, dependent, even of אֲדָמָה 47, 19 (see Judith 3, 4); doing service, of an animal JOB 40, 28; very often עָבַד is used in conversations with distinguished persons by the speaker, in the 3^d person, as a sign of devotion, the one addressed being called אֲדָרָךְ GEN. 19, 2; 44, 18; DAN. 2, 4; and so too in speaking to God 1 SAM. 3, 9, in prayers 23, 10, even when one speaks of a third person to another GEN. 32, 5; 44, 27. — 2. When coupled with a deity, a servant, worshipper, devotee NEH. 1, 10; hence it is applied to Abraham Ps. 105, 6, Joshua JOS. 24, 29, Eliakim Is. 22, 20, Zerubbabel HAG. 2, 24, Job JOB 1, 8, David Ps. 18, 1; pl. in DEUT. 32, 36 and metaphor. of messengers or ambassadors of God, who execute his purposes, applied to the theocratic nucleus of the people in exile Is. 49, 6, to Nebuchadnezzar JER. 25, 9, to Messiah the branch ZECH. 3, 8; one beloved, chosen, hence applied to angels JOB 4, 18, prophets AM. 3, 7, Moses DEUT. 34, 5, Isaiah Is. 20, 3 &c. — 3. (abridged from עֲבָדֵי יָהּ adherent of Jah) n. p. m. JUDGES 9, 26; EZRA 8, 6; comp. the proper names in Phenician עֲבָדָאֵל = עֲבָדָאֵל Kit. 29, 2; עֲבָדָהּ = עֲבָדָהּ ib. 15, 2; עֲבָדָסֵר ib. 2, 1; עֲבָדָשֶׁלֶם ib. 12, 1; עֲבָדָדֹר num. Kilik. 1; עֲבָדָמֶלֶךְ Kit. 2, 3; עֲבָדָמֶלֶךְ ib. 1, 2; עֲבָדָמֶלֶךְ ibid. 12, 2; עֲבָדָנֶר ibid. 13, 1; עֲבָדָסֵס ib. 2, 1; עֲבָדָשֶׁמֶשׁ Athen. 1, 2; עֲבָדָתָהּ ib. 1, 1; עֲבָדָהּ from עֲבָדָהּ Joseph. contra Ap. 1, 21; עֲבָדָלֹנִים Abdalonim Just. 10, 10; עֲבָדָשְׁתָּרֶה Abdastartus Joseph. contra Ap. 1, 18; עֲבָדָלֵם Abdelem ib. 1, 21; עֲבָדָמֶן Abdemon ib. 1, 18 &c. &c.; in Arabic Abd-Alla, Abd-el-Rach-

man; in Ethiop. Gebra-Christos (adherent of Christ); in Greek Ἐκμύθωνος, in German Gott-Schalk &c.

עֲבָדָהּ מֶלֶךְ (worshipper of מֶלֶךְ = מֶלֶךְ) n. p. m. JER. 38, 7; comp. Ar. Abd-el-malich, Phenic. Abadmelech.

עֲבָדָהּ Aram. m. same as Hebrew עֲבָדָהּ a servant, minister EZR. 4, 11; a worshipper DAN. 6, 21.

עֲבָדָהּ נֶבֹ (נֶבֹ is according to Saadia = נֶבֹ, worshipper of Nebo) n. p. m. in Babylon DAN. 1, 7; 2, 49; for which 3, 29 has עֲבָדָהּ נֶבֹא. (It is possible that עֲבָדָהּ = נֶבֹא, Venus).

עֲבָדָהּ (pl. with suff. עֲבָדָהּ) m. work, deed, ECOLES. 9, 1, prop. Aram. = עֲבָדָהּ.

עֲבָדָהּ (worshipper, viz. of Jah) n. p. m. RUTH 4, 17; 1 CHR. 11, 47; 2, 17; 26, 7; 2 CHR. 23, 1.

עֲבָדָהּ אֲדָם (worshipper of Edom, i. e. of Mars) n. p. m. 2 SAM. 6, 10. אֲדָם (Talm. מֶלֶךְ אֲדָם) i. e. the red, was a designation of Mars, like עֲבָדָהּ among the Phenicians, to whom the ass was sacred (חֲמֹר the red). See Strabo 15, 2.

עֲבָדָהּ (probably abridged from עֲבָדָהּ) n. p. m. 1 KINGS 4, 6; NEH. 11, 17; for which 1 CHR. 9, 16 has עֲבָדָהּ.

עֲבָדָהּ אֵל (worshipper of El) n. p. m. JER. 36, 26.

עֲבָדָהּ (constr. עֲבָדָהּ) fem. work, of a husbandman PSALM 104, 23; husbandry NEH. 10, 38, fully עֲבָדָהּ אֲדָמָה 1 CHR. 27, 26; heavy, servile labour LEV. 25, 39, or defining מְלָאכָה 23, 7; external, mechanical work EXOD. 39, 32, defining מְלָאכָה 35, 24; service, ministry GEN. 30, 26; EX. 1, 14; military service EZ. 29, 18, עֲבָדָהּ GEN. 30, 26 to do service; subsection 1 CHR. 26, 30; 2 CHR. 12, 8; use, profit Ps. 104, 14; implements NUM. 3, 31; employment, performance NUM. 4, 47, = מְעֻשָּׂה Is. 28, 21; fruit, use, result 32, 17; service of God, of the temple 1 CHR. 25, 1; holy, divine service NUM. 8, 11; the doing of service 8, 25. In Targ. עֲבָדָהּ, עֲבָדָהּ.

עֲבָרָה (after the form **פְּדָרָה**) *f. service*, prop. *hand-service*, concrete collect. *servants* GEN. 26, 14; JOB 1, 3.

עֲבָדָן (*worshipper, devotee*, viz. of Jah) 1. *n. p. m.* JUDGES 12, 13, for which 1 SAM. 12, 11 has **בְּרָן** (out of **עֲבָדָן** = **עֲבָדָן**); 1 CHR. 8, 23 30; 2 CHR. 34, 20. See **בְּרָן**. — 2. *n. p.* of a city in Asher, inhabited by Levites JOSH. 21, 30, 1 CHR. 6, 59, prop. arising out of **עֲבָדָן** (*ford, passage*) JOSH. 19, 28, with which it is identical.

עֲבָדִית *f. servitude, bondage* EZR. 9, 8; NEH. 9, 17; Aram. **ܥܒܕܝܬܐ**.

עֲבָדִי (instead of **עֲבָדָה** *worshipper of Jah*) *n. p. m.* EZR. 10, 26; 1 CHR. 6, 29; 2 CHR. 29, 12.

עֲבָדִיָּאֵל (same as **עֲבָדָאֵל**) *n. p. m.* 1 CHR. 5, 15.

עֲבָדִיָּה (*worshipper of Jah; עֲבָדִי* instead of **עֲבָדִי** in compounds) *n. p. m.* 1 CHR. 3, 21; 7, 3; 8, 38 &c.; the LXX have sometimes read **עֲבָדִיָּה** *Abdia* or **עֲבָדִיָּה** *Ophidia*.

עֲבָדִיָּה see **עֲבָדִיָּה**.

עֲבָדִיָּה see **עֲבָדִיָּה**.

עֲבָדִיָּה (= **עֲבָדִיָּה**) *n. p. m.* 1 KINGS 18, 3.

עָבָה (only Kal) *intr. to be fat, thick, well-fed*, of men DEUT. 32, 15, coupled with **נָשָׂא**; **נָשָׂא**; comp. Ethiop. **ኣባይ** *abeye* to be large, grown up, Ar. **وَعَبَّ** to be large, thick, Aram. to be fat, obdurate, of the heart; to swell up, then to be strong 1 KINGS 12, 10; to be closely or straitly bound, of shield-bosses; to be firmly trodden, of earth, to serve as a mould for casting in; to be thick, strong, of things &c. Metaphor. to be veiled, covered, concealed, for which the Ar. is **عَبَّى** (to be covered, concealed); comp. **עָבָה** with **נָשָׂא**. Deriv. **עָבָה**, **עָבָה**, **עָבָה**, **עָבָה**.

The organic root **עֲבָה** is also in **עָבָה** (II.), Aram. **ܥܒܐ**, Ar. **عَابَ**, and the Arab. **عَبَنَ**, **وَعَبَّ** have the

same organic root. The roots **עָבָה** I., **עָבָה** I., **עָבָה** I., **עָבָה** I. &c. &c. may be remotely connected with it.

עָבָה (only plur. **עָבָה**; formed from **עָבָה**, i. e. **עָבָה** I.) *f. same as עָבָה* darkness of clouds, 2 SAM. 23, 4 **עָבָה** without clouds.

עָבָה (plur. constr. **עָבָה**, as is read) prop. an adj. thick, firm, of earth, subst. thickness, 2 CHR. 4, 17 in the thickness of the earth, i. e. in firm ground prepared for a mould to cast in. 1 KINGS 7, 46 has **מַעֲבָה** instead.

עָבָה (from **עָבָה**, after the form **עָבָה**, with suff. **עָבָה**) *m. a pledge* DEUT. 24, 10-13; comp. **תָּבָה**.

עָבָר (constr. **עָבָר**, from **עָבָר** II.) *m.* prop. what is produced, brought forth, hence 1. *produce, fruit*, of the earth, proventus, i. e. grain JOSH. 5, 11 12 (Jeh. *Carpentras*), in the Targ. and Peshito for **עָבָר** (from **עָבָר** to grow, to bear fruit) **יָבֹל** (from **יָבֹל** to sprout, to grow); comp. Aram. **ܥܒܪܐ** foetus, surculus, Syr. **ܥܒܪܐ** corn. — 2. only in the construct state **עָבָר** and coupled with **בְּ** (likewise from **עָבָר** II.) prop. *in fruit, in consequence*, and therefore different from **לְמַעַן** for the purpose of, in order that (from **מֵעָבָר** out of **עָבָר**); hence a) a preposition **בְּעָבָר** (prop. followed by a genitive, an infin. or imperfect, with suff. **בְּעָבָרִי**, **רָחֵם**, **רָחֵם**, &c.) for, on account of, a) followed by an infin. Ex. 20, 20 in order to prove; 2 SAM. 14, 20 in order to alter, turn, prop. for the sake of proving, turning; β) followed by a noun GEN. 8, 21 on account of man; Ex. 9, 16 **עָבָר**, 13, 8 **עָבָר**, where **עָבָר** and **עָבָר** are to be regarded as nouns; and this signif. should also be adopted in Am. 2, 6 and 8, 2, where the translation is, not for, but on account of shoes, i. e. because of a little thing or trifle. In the same sense **בְּ** is to be taken with a suff. 1 SAM. 23, 10 for my sake, GEN. 3, 17 for thy sake, 12, 16 for her sake &c. — b) a conjunction, because, with the perf. Mic. 2, 10, so that,

in order that, ut, with the imperf. GEN. 27, 4; Ex. 9, 14; on the contrary, in 2 SAM. 12, 21 we should read for it *בְּעָדָה* as long as (according to the Targ., Syr., Ar.); sometimes ל is added 2 SAM. 17, 14, without altering the sense much.

With respect to signif. 1. the Aramaean *עִירְכָּא* foetus, Syr. *حَبْلَان*, *עִירְכָּא* corn, have been compared, and therefore *עִירְכָּא* has been derived from *עִירְכָּא* II. (which see). On the other hand, for signif. 2. *עִירְכָּא* I. has been usually compared, and for the subst. the meaning *passing over, going away* has been adopted; though the translation *fruit* and therefore *consequence* is more suitable.

עִבְטָה (*inf. constr. עִבְטָה, fut. יַעֲבִיטָה*) *tr.* same as *עִבְטָה*, *עִירְכָּא* to knot together, to interlace, to interweave, to mix (see Pih.); hence metaphor. to change, to exchange (comp. *עִירְכָּא*), to borrow, upon a pledge given DEUT. 15, 6, to pledge, for a debt 24, 10; to lend, upon a pledge; comp. *חִבְלָה*. Deriv. *עִבְטָה*, *עִבְטָה*.

Pih. *עִבְטָה* (*inf. constr. עִבְטָה, fut. יַעֲבִיטָה*) to change, to exchange, *אֶרֶץ* Jo. 2, 7, i. e. to turn aside, to come upon the way of another (LXX, Vulg.).

Hif. *הִעֲבִיטָה* (*inf. constr. הִעֲבִיטָה, fut. יַעֲבִיטָה*) to lend, upon a pledge, with accus. of the person DEUT. 15, 6, and accus. of the thing 15, 8.

As to the organic root *עִבְטָה*, the same lies also in *עִירְכָּא*, *עִירְכָּא*, *עִירְכָּא*, *עִירְכָּא*, *עִירְכָּא*, *עִירְכָּא*, *עִירְכָּא*, *עִירְכָּא*, which contain together the fundamental signification complicate, connectere; comp. also *עִירְכָּא*, *חִבְלָה*, proceeding from cognate ideas, and Syr. *عَبَطَ* to interweave, whence *عَبَطَ* interlaced, Ar. *عَبِطَ* a saddle.

עִבְטָה (after the form *סִגְרִיר*, *שִׁפְרִיר*, *תִּפְרִיר*) *m.* prop. *obligatoriness*, hence a *pledging* HAB. 2, 6, Targ. *חִבְטָה*. According to the Syr., Jerome, Jos. Kimchi, Ibn Esra and others it is said to be = *עִבְטָה* thick dung, which yields no suitable sense, and is also linguistically incorrect.

עִבְיָ *masc. denseness, compactness* JOB 15, 26.

עִבְיָ (with *suff. עִבְיָה*) *m.* *thickness*, of a thing 1 KINGS 7, 26; JER. 52, 21.

עִבְיָה (*def. עִבְיָה, constr. עִבְיָה*) *Aram. f.* same as Hebr. *עִבְיָה* *work, labour, service* EZR. 4, 24; 5, 8; *an employment, an office* DAN. 2, 49; 3, 12, like *מְלָאכָה*.

עִבְלָה (not used) 1. *trans. to strip off, leaves; to bare, to make naked, trees;* 2. *intrans. to be bare, of a mountain, a rock; Arab. عَبَل.* Yet *עִבְלָה* might be transposed from *עִבְלָה* = *עִבְלָה*, meaning to be bare, waste, as belonging to *עִבְלָה*. Deriv. the proper names *עִבְלָה*, *עִבְלָה*.

עִבְץ (not used) *intr.* same as *עִבְץ* to shine, to glitter. Metaphor. a) to be distinguished, noble; b) to be high, to shine afar; deriv. the proper name *עִבְץ*; comp. *עִבְץ*, *עִבְץ*.

עָבַר I. (*part. עָבַר, inf. absol. עָבַר, constr. עָבַר, with suff. עָבַר, fut. יַעֲבֹר*) *intr. prop.* to go over a standing place or resting point, to step beyond, to rove beyond, to go beyond. Hence to pass over, with the accusat. *נָהָר*, to cross, *יָם* Is. 23, 2; to go through, *אֲרוֹחוֹת*, of fishes Ps. 8, 9, more rarely with *בְּ* Is. 43, 2 ZECH. 10, 11, or *בְּחֹדֶר* NUM. 33, 8; to go over a thing, *מַעְבָּר* GEN. 32, 23, *נָהָל* DEUT. 2, 13; to pass over, absol. 2 KINGS 2, 9; over rivers and waters, i. e. to emigrate, with accus. of the place to which Is. 23, 6 12, Am. 6, 2, *אֲרָמִים* JER. 2, 10, seldom with *אֶל* NUM. 32, 7; to step over, *אֶרֶץ* JOB 19, 8; *נָהָל* Ps. 104, 9; to tread over, e. g. captives, in token of their humiliation Is. 51, 23. Fig. to transgress, *יָד* NUM. 22, 18, *בְּרִית* DEUT. 17, 2, *חֻקֵּי* Is. 24, 5, *מִצְוָה* ESTH. 3, 3, comp. Aram. *עָבַר* to sin, *עָבְרָא*, Talm. *עָבְרָא* transgression. — *עָלָה* to pass over to a person or thing 1 SAM. 14, 1; to pass over, of the wind, with *בְּ* Ps. 103, 16, with *עָלָה* of *עָלָה*, NUM. 6, 5; to pass through, to go through, with ac-

cusat. 20, 17, JUDGES 11, 29, מַעְבְּרָה *the pass* Is. 10, 29; fig. *to penetrate*, חָפְצָה LAMENT. 3, 44, yet בָּ is also put GEN. 12, 6; 1 KINGS 22, 36; Ps. 42, 5; of inanimate things, Ps. 18, 13 *hail and fiery coals passed through his clouds*; also with מְרוֹדָה Job 15, 19, Ez. 9, 4, בְּקָרֵב Am. 5, 17; *to pass between* two things is expressed by בֵּין GEN. 15, 17; absol. 2 KINGS 4, 8; כֶּסֶף (money), *to pass*, from one to another, *to be current* GEN. 23, 16; 2 KINGS 12, 5 (Targ., LXX, Vulg.). Farther *to go beyond*, past (accus.) a thing JUDGES 3, 26; *to outrun*, with accusat. 2 SAM. 18, 23; חָלַץ GEN. 31, 9; *to pass by*, with לְ of the person GEN. 18, 5, or מֵעַל 18, 3, עָל פָּנָי Ex. 34, 6, לְפָנַי 2 KINGS 4, 31, with some modifications of the meaning; elsewhere לְפָנַי means *to go before* JOS. 3, 11; חָתָו *to pass along under*, LEV. 27, 32 of sheep, which pass under the crook that they may be numbered. Also *to go*, *to travel*, abs. GEN. 37, 28, עוֹבְרִים *passers by* Ps. 129, 8, fully עוֹבְרֵי הַרְדָּה Ps. 80, 13 = הֹלְכֵי הַרְדָּה; *to pass away*, *to disappear*, of times, days, dispositions JER. 8, 20; JOB 17, 11; 30, 15; Ps. 90, 4; *to pass away swiftly*, of קֶשֶׁת, מֵלֵךְ Is. 29, 5, JER. 13, 24, מֵרַח Job 30, 15, עָלַי Ps. 144, 4, מֵיָם Job 6, 15, a figure of transitoriness; *to perish*, *to vanish away*, of men JOB 34, 20 or things, followed by מְרוֹדָה ESTH. 9, 28. — עָבַר *to go over*, *to pass over* a thing, hence with פָּשַׁע *to forgive* MIC. 7, 18, or without פָּשַׁע with the dative of the person AM. 7, 8; *to go farther*, *to pass on*, *to go forward* GEN. 18, 5, coupled with חָקַק (= סָבַב) SONG OF SOLOM. 5, 6; *to come through*, *to pass under*, of an animal ridden NEHEM. 2, 14; *to go off*, of an animal 2 SAM. 18, 9; *to pass on*, 16, 9; עָבַר *prop. to go forward and return*, i. e. *to go hither and thither*, of a wanderer Ex. 32, 27, Ez. 35, 7, ZECH. 7, 14, with עַל or בָּ of the way PROV. 4, 15; 2 KINGS 6, 26; *to pass on to*, with accus. of the place *where* 2 KINGS 6, 9, AM. 5, 5, or *as far as* NUM. 34, 4; with אֶת of a person *to go to one* 1 KINGS 19,

19; *to pass in*, *to go through*, with בָּ of the place LEV. 26, 6, JUDGES 9, 26, seldom the accusat. MIC. 2, 13. Expressions belonging here: עָבַר בְּבְרִית *to enter into a covenant* DEUT. 29, 11, comp. בָּא בְּאֵלֶיהָ GEN. 33, 18 *to run into the dart* (into danger of death); חָלַץ *to pass on before* GEN. 33, 3, *to go first* 33, 14; עָבַר אַחֲרַי *to follow* 2 SAM. 20, 13; followed by מִן or מֵאֵת *to go away*, *depart from* RUTH 2, 8, 1 KINGS 22, 24, hence מִמִּצְוָה *to depart from the commandment*, i. e. not to observe it DEUT. 26, 13; חָלַץ מִיְּמִינוֹ *right has departed from him*, i. e. he has not regarded the righteous cause Is. 40, 27; עָלַי *to pass over to a person or thing* Is. 45, 14, Ez. 48, 14, *to come to one* LAMENT. 4, 21; *to lay upon one as a burden* DEUT. 24, 5; *to come upon one*, irruit in aliquem, invasit JOB 9, 11; 13, 13; *to mount and press upon a thing*, i. e. *to ride* HOS. 10, 11 = הִרְקִיב; *to assail* NAH. 3, 19; *to fall upon* JUDGES 11, 29; *to advance*, of floods, coupled with שָׁטָף Is. 8, 8; *to overflow*, שָׁטָף NAH. 1, 8; *to drive along*, of מֵיִם HAB. 3, 10; *to pour forth abundantly*, יָאֵר Is. 23, 10; with עַל *to pour out over a thing*, *to cause to flood*, as מֵי נָח Is. 54, 9, גְּלִים and מִשְׁפָּרִים Ps. 42, 8, חֲחֹלָה 124, 4; coupled with שָׁטָף and like the latter applied to troops, *to inundate*, *to overwhelm* DAN. 11, 10, even when שֹׁטָף Is. 28, 18 or מְלִיכָה NAH. 2, 1 [1, 15] mean so. Metaphor. a) *to overpower*, *to overcome*, of יָרָן, with accus. of the object JER. 23, 9; *to overwhelm*, of a multitude of sins Ps. 38, 5, of wrath 88, 17; *to transgress*, *to exceed*, of מִשְׁפָּחוֹת לֵבָב = מְזֻמּוֹת 73, 7; b) *to flow out*, *to drop in tears*, for which the Ar. is عَمِيَ, hence מָלַי לֵבָב SONG OF SOL. 5, 5 13 *exuding, distilling myrrh*, = מָלַי לֵבָב, σταντή. — From the fundamental signification *to exceed* (the position taken, the original measure), whence all the meanings present themselves as modifications, has arisen the sense not used in Kal, *to swell out*, *to bubble forth*;

metaphor. *to be agitated*, of a stream; *to be puffed up*, *haughty*, *overbearing*, *provoked*, *irritated*. Deriv. **עָבַר**, 1 **עָבַר**, **מַעְבֵּר**, 1 and 3, **מַעְבֵּרָה**, according to some **עָבַר** 2, and the proper names **עָבְרוֹנָה**, **עָבְרוֹן**, **עָבְרָה** (in **בְּרָה**).

Nif. **נָעַבַר** (**נִעְבַּר**) *to be passed through*, of a river Ez. 47, 5.

Pih. (**פִּיעַבַר**) *to make go through*, i. e. *to bolt*, *to close*, with **בְּ** of the thing 1 Kings 6, 21, where **אֶחָד־הַפְּרָכֹת** (according to Chron. and Jos.) should be supplied; comp. Aram. **עֲבָרָא** a bolt, **בְּרִיחָא** to bolt, Targ. **עָבַר**.

Hif. **הִעְבִּיר** (**מַעְבִּיר**, **נִעְבִּיר**) *causat.* of Kal in all its modifications; hence *to lead over*, *to transport across*, with accus. of the object and an accus. GEN. 32, 24 or **בְּ** of the river Ps. 136, 14; *to conduct across* 2 SAM. 19, 16; *to remove*, with **לְ** *whither* GEN. 47, 21, as in Kal **לְ**... **מִן** (2 CHR. 30, 10); *to convey*, an inheritance, with **לְ** to one NUM. 27, 7; *to make transgress*, a law 1 SAM. 2, 24, if we should not read **מַעְבִּירִים**; *to pass a thing over*, e. g. the hair of the head, i. e. to cut it off Ez. 5, 1; *to cause or let pass through*, with **בְּ** of the place DEUT. 2, 30; Ez. 14, 15; **הִעֲבִיר קוֹל** *to make to be known* Ex. 36, 6; **הִעֲבִיר שׁוֹפָר** *to cause the trumpet to sound through* LEV. 25, 9; *to let pass or disappear*, **הִעֲבָה** 2 SAM. 12, 13, i. e. *to forgive*; *to bring before*, with **לִפְנֵי** Ex. 13, 12, i. e. *to dedicate*, = **הִקְדִּישׁ**; *to cause to pass by*, *to shoot* 1 SAM. 20, 36; *to carry away*, *to lead away* 2 CHR. 35, 23, i. e. *to remove*; *to cast off*, *to put off*, **הִעֲבִיר**, with **מִן** of the person JON. 3, 6; *to take off*, with **מִן**, of **טַבַּעַת** ESTH. 8, 2; *to put away or destroy* 2 CHR. 15, 8; *to turn away* Ps. 119, 37; **הִעֲבִיר בָּאֵשׁ** *to lead through the fire*, i. e. *to cause to be burned*, *to purify* NUM. 31, 23, but commonly *to burn* DEUT. 18, 10, which was done to children in honour of **מִלְכָּה**, hence **לְמַלְכָּה**... **הִעְבִּיר**... **לְ**... **הִעְבִּיר** Ez. 16, 21 (on **לְ** comp. **לִפְנֵי** Ex. 13, 12) LEV. 18, 21; JER. 32, 35; Ez. 16, 21; 23, 37, sometimes with **בָּאֵשׁ** 2 KINGS 23, 10, and interchanged with **שָׂרַף בָּאֵשׁ** JER. 7, 31.

Here belongs also **בְּמִלְכָּה**... **הִעְבִּיר** 2 SAM. 12, 31 *to lead through the long four-cornered projection* (see **בְּמִלְכָּה**) at the entrance of a palace, i. e. to burn; or we should read with K'tib **מִלְכָּה** = **מִלְכָּה** and **לְ** for **בְּ**.

Hithp. **הִתְעַבַּר** (**מִתְעַבַּר**, **נִתְעַבַּר**) *to be provoked*, *irritated*, *to fall into a passion*, *to get wroth*, by exceeding one's previous state, Ps. 78, 21, and with **בְּ** Dr. 3, 26, **נִתְעַבַּר** Ps. 89, 39 and **עַל** of a person Prov. 26, 17; seldom with accus. of the person 20, 2; *to be haughty* 14, 16; comp. **עָבַר**.

עָבַר II. (Kal not used) *tr.* prop. *to veil*, *to cover*, *to enwrap*, identical in its organic root with that in **אָכַר** II, **אָפַר** &c. Hence metaphorically as in **לָבַשׁ** (see **לָבַשׁ** 4) 1. *to copulate*, *to impregnate*, intrans. *to be fructified*, of corn-fruit; *to be pregnant*, of a woman (different from **הָרָה** *to be big with young*, of animals), Targ. **עָבַר** (Targ. J. I. and II. on GEN. 16, 5; NUM. 11, 12 &c.); comp. also **עָבָה** belonging to Ps. 65, 14, **לָבוֹשׁ** MAL. 2, 16. Fig. *to yield as fruit* or *produce*. Derivat. **עָבַר** 1 and 2. — 2. as in **פָּנָה** (which see), **צָלַע** (which see), **אָצַל** (אָצַל) the idea of *covering around* is transferred to that of *encompassing*, *enclosing*, *hedging about*, out of which arise the noun-conceptions: fence, side, wing, edge, bank, hedge &c., as has been copiously developed under **גָּנָה** (p. 674) by comparing the Aram. and Arab. Deriv. **עָבַר** (Aram. **עָבַר**, 2, **עָבַרָה**, 2, the proper names **עָבַר** (according to some), **עָבְרוֹנָה**, **עָבְרוֹן**).

Pih. **פִּיעַבַר** *to fructify*, *to impregnate*, *to cover*, JOB 21, 10 *his ox covers and does not reject (seed)*; Targ. **אָבָן**.

In Aram. **עָבַר** *to be pregnant*, fruitful, as also the Syr. **ܥܒܪ**, and the Targ. like the Syr. in all conjugation-forms and derivatives. Hence fig. in modern Hebr. **עָבַר** *fruitfulness*, of the year, i. e. intercalary year, **עֲבוֹרָא שְׁל עִיר** *fruitfulness of a city*, i. e. the part belonging to it, which the Talmud limits to 70¹/₂ ells around the city; **קְרוֹסֵת הָעָבַר** *cross-ways*, going out of the boundary of the city.

עָבָר (with *suff.* עָבָרָה, *pl.* עָבָרִים, *c.* עָבָר, with *suff.* עָבָרָה, *pl.* עָבָרִים; from עָבָר II.) *m.* 1. *a bank, a margin*, like עֵבֶר, עֵבֶר (ora, ripa, latus fluvii); *bank-land, river-land*, i. e. which lies on a נָהָר, followed by ל of the genit. Is. 18, 1, of Meroe, on the streams of Cush; so too NUM. 32, 19; perhaps 1 SAM. 14, 1. עָבָרִי נָהָר *Assyria and Egypt* Is. 7, 20, because that lies on the Euphrates, this on the Nile; hence עָבָרִים *coast-lands, river-lands*, of different countries 1 KINGS 5, 4, JER. 49, 32, comp. מִעֲבֹרָה 2; *bank-district*, of the Euphrates 2 SAM. 10, 16 (not the other side), as far as which the kingdom of Zobah stretched; מִעֲבֹר לְנָהָר 1 KINGS 14, 15 *far from the coast-lands of the Euphrates*, i. e. beyond; מִעֲבֹר לְיָם 2 CHR. 20, 2 *from the (south-eastern) bank-districts of the (Dead) Sea*. — 2. like עָבָר *a side, flank*, in which case the thing specially meant is announced 1 SAM. 14, 1 4 40; JER. 49, 32; 1 KINGS 5, 4; or is easily perceptible from the context 1 SAM. 26, 13. Hence is to be explained the common phrase עָבָר הַיַּרְדֵּן, which is used for both sides of the Jordan: for the other side GEN. 50, 10 11, DEUT. 3, 25, 1 SAM. 31, 7, for this one JOSH. 1, 14; JUDGES 5, 17; and in both cases מִעֲבֹר לְיַרְדֵּן JUDGES 10, 8, or עָבָר הַיַּרְדֵּן 7, 25 is employed; for greater clearness there is also added מִזְרְחָהּ JOSH. 18, 7, לְמִזְרְחָהּ שָׁמַשׁ DEUT. 4, 41, מִזְרְחָהּ JOSH. 5, 1, מִעֲבֹרָהּ 1 CHR. 26, 30, מִקְדָּם שָׁמַשׁ DEUT. 11, 30. — 3. *A preposition: on this side (Jordan)* Is. 8, 23, i. e. the eastern land of Jordan; *on the other side, אֶל-עָבָר, to the other side (of the sea)*, i. e. over or beyond DEUT. 30, 13, *by the side of* JOSH. 22, 11, *towards the side* Ex. 28, 26, אֶל-פָּנִים *towards the fore side*, i. e. *forwards* Ez. 1, 9, for which we have also עַל-עָבָר Ex. 25, 37. לְעָבָרִי Is. 47, 15 *to his side*, i. e. directly to his home, Babylon being conceived of as an island; מִעֲבֹר *from beyond* JOB 1, 19. — 4. *n. p.* of a grandson of אֲרַפְכְּסָד, and consequently an offshoot of a Chaldean Semitic race GEN.

10, 24 25, as well as the progenitor of a Hebrew stem 11, 14 15; hence עָבָר 10, 21 all the peoples descended from *Heber* (10, 25 seq.; 11, 10 seq.; 25, 1 seq.), but especially the Abrahamites of the line of Isaac and Jacob, who are named עָבְרִים, sometimes in the mouth of non-Israelites GEN. 39, 14 17; 41, 12; Ex. 1, 16; 2, 6; 1 SAM. 4, 6 9; 14, 11; 29, 3; sometimes in that of Israelites, when they are speaking to non-Israelites GEN. 40, 15; Ex. 1, 19; 2, 7; 3, 18; 5, 3; 7, 16; 9, 1 13; 10, 3; JON. 1, 9; and sometimes when Israelites are contrasted with non-Israelites or distinguished from them GEN. 14, 13; 43, 32; Ex. 1, 15; 2, 11 13; 21, 2; DEUT. 15, 12; 1 SAM. 13, 3 7 19; 14, 21; JER. 34, 9 14. Accordingly עָבָר is also a *proper name* of different persons NEH. 12, 20; 1 CHR. 5, 13; 8, 12 22. See עָבָר. — Like שָׁלַח, father of the first עָבָר, עָבָר must also afford explanation for a personal name, for which there is an analogy in עָבָר, i. e. *production, shoot*, like שָׁלַח.

עָבָר I. *Aram.* same as Hebr. עָבָר I.

עָבָר II. *Aram.* same as Hebr. עָבָר II.
Deriv. עָבָר.

עָבָר (from עָבָר II.) *Aram. m.* same as Hebr. עָבָר *bank-district, coast-district*; hence עָבָר הַיַּרְדֵּן *the (western) bank-district of the Euphrates* EZR. 4, 10; 5, 3 &c. (comp. 1 KINGS 5, 4; NEH. 2, 7).

עָבָרָה (*pl.* עָבָרוֹת, *c.* עָבָרוֹת K'tib) *f.* 1. (from עָבָר I.) *a ferry-boat* 2 SAM. 19, 19, to which עָבָרָה refers, and therefore the LXX and Josephus have *διαβασίς*. — 2. (from עָבָר II.) *border, margin*; hence עָבָרוֹת הַמִּדְבָּר *in the outermost sides of the steppe* 15, 28 K'tib, for which the K'ri has עָבָרוֹת.

עָבָרָה (*c.* עָבָרָה, with *suff.* עָבָרָה; *pl.* עָבָרוֹת, *c.* עָבָרוֹת and עָבָרוֹת; from עָבָר I.) *f.* *prop. an overflowing (of wrath), overflowing, outbreak, outpouring*; hence 1. *wrath, fury*, of God punishing; coupled with זַעַם Ps. 78, 49, הָרָוֶן Is. 13, 9, and to which are applied אָכַת (to take away) Ps. 85, 4, שָׁפַךְ (to pour out)

Hos. 5, 10; elsewhere עָבָרָה occurs of the punitive wrath of God Is. 9, 18; 13, 13, and יָרָם is the great divine judgment-day of the heathen and Israel ZEPH. 1, 15 18; Ex. 7, 19; then *the time of judicial sentence* JOB 21, 30; with אָחָה 40, 11; also *punishment, suffering* Ps. 90, 9 11. — 2. *haughtiness* 7, 7; Is. 16, 6; בָּצָר with *haughtiness* 14, 16, שֶׁבֶט זָרָה *rod of haughtiness* Prov. 22, 8.

עֲבָרוֹן see עֲבָרָה.

עֲבְרוֹנָה (*coast-place, bank-place*) *n. p.* of a station of the Israelites not far from עֲבָרוֹן on the coast of the Red Sea NUM. 33, 34.

עֲבָרוֹת see עֲבָרָה.

עֲבָרִי (from עָבַר, *pl.* commonly עֲבָרִים, but also עֲבָרִיִּים Ex. 3, 18) *Gent. m.* עֲבָרִיָּה (*pl.* עֲבָרִיּוֹת) *f. a Hebrew, male and female, a simple and suitable name for the Hebrew people* Ex. 1, 15; 2, 13; 3, 18; 1 SAM. 13, 7; 14, 11, referred to an ancestor עָבֶר GEN. 10, 21 24 25. The appellation is commonly used in Scripture only where strangers are introduced as speaking GEN. 39, 14 17; 41, 12; Ex. 1, 16; 2, 6, or where Israelites speak of themselves to strangers GEN. 40, 15; Ex. 1, 19; JON. 1, 9, or where they are contrasted with other peoples GEN. 43, 32; Ex. 1, 15. Greek and Roman writers use this appellation also (Pausanias, Tacitus, Plutarch, Appian &c.). As to the meaning of the name, its derivation from an ancestor *Heber*, as well as other similar derivations, is to be rejected; as such progenitors were assumed only after the land or people; and moreover, Joktanites, Ishmaelites, Edomites &c. are also derived from *Heber*. Agreeably to an old tradition JOSH. 24, 3 the appellation appears to have been applied by the Phenicians chiefly to Abraham and his horde, who immigrated הֵבְרָה. The LXX, Aquila and Jerome already translate עֲבָרִי by *μεσσηνίτης, mesσηνίτης*, translator. To this should be added, that עָבֶר was also understood of Mesopotamia in particular NUM. 24, 24. Artemis that came *néquater* i. e. out of Mesopotamia had

the surname *Ilephasia* (Strabo 12. p. 537); and the Mesopotamian Nisibis was described more exactly by *ἐν τῇ Ilephasia τῇ πρὸς τῷ Τίγριτι ποταμῷ* (Steph. Byz. s. v. *Nisibis*). That עֲבָרִי was used of the Israelites alone, not of other peoples coming from Mesopotamia, is accounted for by the fact that עָבֶר הֵבְרָה gradually passed into עָבֶר הֵבְרָה and became fixed; as the east Jordan-land was called τὸ *népar* (MATTH. 8, 18) or *Ilephasia* (Joseph. Antt. 13, 2, 3); and its inhabitants *Ilephasai* (Jos. Jewish Wars 2, 20, 4). Other derivations, as from עָבֶר = עָבַר, Ar. عَبْرَ, عَبْرَة a union, a mass of men, a people, nation, clan, עָבַר (NUM. 26, 45) being such a name; or from עָבֶר = عَبْرَ to denote, to explain, interpret, to speak plainly, are too general and want sufficient basis, having no points of attachment to tradition.

עֲבָרִים (*sides, edges*; from עָבֶר II.) *n. p.* of a mountain on the other side of Jordan JER. 22, 20 (not meaning opposite mountains); fully הַר-הָעֵבֶר NUM. 27, 12, DEUT. 32, 49, or הַר-הָעֲבָרִים NUM. 33, 47 48. To it belonged נֶבֶל (which see). עֵבֶר הָעֵבֶר (hills of the Abarim) *n. p.* of a city or district at the Abarim-mountain NUM. 21, 11; 33, 44; for which עֵבֶר also stands by itself 33, 45. See עֵבֶר.

עֲבָרוֹן (*ferry, ford*) *n. p.* of a city in Asher JOSH. 19, 28, for which עֲבָרוֹן (which see) is oftener used.

עָבַשׁ *intr. to die*, of seed which is withered up by heat in the dry ground, Jo. 1, 17 = הָדָבָשׁ of רִבְשָׁא, Ar. عَبَسَ (to be dried up and shrunk); probably ident. with the Aram. עָבַשׁ (Ibn Ganāch, *Kimchi*); comp. aestu vanescere (Plin. H. N. 14, 24) and *νύθωσθαι* (Hesiod).

עָבַת (Kal unused) *trans. to twist*, a rope, interlaced work; to interlace, intertwine, interweave, intermix, of branches, fetters &c.; ident. with עָבַת and עָבַת (which see); Ar. عَبَثَ commiscere. Derivat. עָבַת (*fem.* עָבַתָּה) and עָבַתָּה.

6; 27, 10; *a fatted calf* 1 SAM. 28, 24; AM. 6, 4. To עגל are applied leaping and bounding Ps. 29, 6, and the being untamed JER. 31, 18 (comp. 2, 20; Hos. 4, 16; Acts 26, 14); and therefore it is a figure of wild mercenary troops of all kinds of peoples Ps. 68, 31, so that one is easily led to take the stem עגל in the sense of, to run, to go along quickly, to hasten, to leap, like the Aram. עגל, Arab. عَجَلَ (and transposed عَجَم).

See *Fürst*, Conc. s. v. — 2. *a calf-image*, i. e. the figure of a calf or ox cast in metal that it may be worshipped as a symbol of the deity; fully מַסְכָּה ע' Ex. 32, 4 8, DEUT. 9, 16, NEH. 9, 18, or with the genitive of the material 1 KINGS 12, 28, 2 CHR. 13, 8; but also ע' alone Hos. 8, 6; 13, 2.

As to the original signification of ע', the following may be adopted in addition to that which is here given: a) properly what is rolled or folded together, a mass, a lump, same as עֶמְסָה embryo, foetus, which is usual in Ethiopic; hence the young of a lion, stag, ass, and even of man. b) from עגל to break through, hence a young thing; comp. עָגַל to bear an untimely offspring, עָגַל a young camel. But the meaning above given is the most probable.

עגלה (constr. עגלה, with suff. עגלה; plur. עגלות) f. 1. *a calf*, hence עגלה בקר DEUT. 21, 3; 1 SAM. 16, 2; especially a cast-metal calf symbolising Apis Hos. 10, 5, several of which stood at Bethel; commonly *a young cow or heifer* not yet put to work Is. 7, 21; DEUT. 21, 4 6; but she is also called עֶשֶׂה *threshing* JER. 50, 11 (where the LXX read עֶשֶׂה, מְלַמְּדָה *trained to work* Hos. 10, 11, *ploughing* JUDGES 14, 18, and *three years' old* GEN. 15, 9. — 2. (*young cow*) n. p. f. 2 SAM. 3, 5; comp. the Latin proper names Dimalis (= juvenca), Bos, Juvencus, Vitulus, Taurus, Taurinus, Taurillus, Tauriscus &c. See עגלה.

עגלה (with suff. עגלה; plur. עגלות, constr. עגלות) fem. a rolling thing, a

car GEN. 45, 19; NUM. 7, 3; specially *a threshing-dray* Is. 28, 27, *a war-chariot* Ps. 46, 10.

עגלון (Vitulus) 1. n. p. m. JUDGES 3, 12. — 2. (*circle, district*; comp. מעגל, Phenice. מעגל name of the new city Carthage) n. p. of a city in the plains of Judah JOSH. 10, 3; 12, 12.

עגלים (either same as אגלים *double fountain*, which appears also as the name of a place, or *two calves* so called from an unknown tradition) only in the n. p. ע' a locality at the northern point of the Dead Sea Ez. 47, 10, in the neighbourhood of נָהָר; in Jerome אגלים ע'.

עגלת (ring) n. p. of a place on the border of Moab, towards Edom, with the epithet עֶלְיִשְׁיָה in Is. 15, 5 and JER. 48, 34, to distinguish it from two other ע'; in the LXX Ἀγγελία Σαλασία; in Josephus Ἀγαλλία.

עגם (3 fem. עגמה) intr. same as אגם to be bowed, bent, melancholy, grieved, Job 30, 25 *my soul was grieved for the distressed*, i. e. felt compassion; Aram. עגם the same. For the organic root ע-ג-ם comp. Ar. عَمَّ moeror, وَكَم contristavit; while عجم means to press together.

עגן (Kal not used) tr. to hedge about, to enclose, to bar round about, conseq. perhaps same as עגן (which see), Ar. عجم IV. to shut up, Aram. עגן to debar, to shut out, whence Targ. עגנה = Hebr. מַסְכָּה. The organic root is ע-ג-ן, being also in עגן.

Nif. נעגן (2 fem. pl. fut. תעגנה instead of תגנה in pause like תאמנה Is. 60, 4) to shut oneself up, to keep oneself debarred from, i. e. so as not to marry, Ruth 1, 13. In the Talmud נעגן is often used in the meaning of our Nifal; hence נעגינה a woman who is shut out from men, or who has been forsaken by her husband.

עגור (not used) intr. to cry, of birds; to twitter, to utter a piping sound, cogn. in sense with עספן, connected with עצר,

how many times, i. e. very many times 1 KINGS 22, 16. — d) עַד is used in comparisons to express the advance of one to the same degree as another, as 1 CHR. 4, 27 *nor did all their territory increase like (עַד) that of the children of Judah*, i. e. it did not reach to that of the children of Judah; NAH. 1, 10 *like (עַד) thorns are they interwoven*; hence a parallel is עַד. — e) From expressing the idea more strongly arises the meaning *even*, 1 SAM. 2, 5 *even the unfruitful*; JOB 25, 5 *even the moon*. — 3. A conjunction: a) *while, while yet*, dum, before a perfect 1 SAM. 14, 19, a partic. NEH. 7, 3 and a future JOB 8, 21; at a subsequent period עַד שֶׁ SONG OF SOL. 1, 12; as for לֵאנָה עַד PROV. 8, 26, לֵאנָה עַד ECCLES. 12, 1 was used at a subsequent time. b) *until (of time), donec*, followed by a perfect JOSH. 2, 22, 1 SAM. 20, 41, or a future GEN. 38, 11, HOS. 10, 12; fully עַד אֲשֶׁר DEUT. 2, 14, HOS. 5, 15, שֶׁ עַד SONG OF SOL. 3, 4, JUDGES 5, 7, כִּי עַד GEN. 26, 13; 49, 10, עַד אֲשֶׁר GEN. 24, 19, עַד אֲשֶׁר אֲנִי 28, 15. c) *till that, so that*, i. e. to the degree that, usque ad, adeo ut, ita ut, IS. 47, 7 *so that thou didst not lay such things to heart*; 1 SAM. 20, 41; JOB 14, 6; fully עַד אֲשֶׁר JOSH. 17, 14. — 4. (from עֲדָה II.) *booty* GEN. 49, 27, parall. to שָׁלַל, and therefore put together to intensify the idea IS. 33, 23; comp. Aram. עֲדִי, defin. עֲדִיחָא, עֲדָה, defin. עֲדָה the same; cod. Samar. עֲדִי GEN. 49, 27 for עַד. — 5. (from עֲדָה III.) *dress, ornament*, only in the proper names עֲדִינָה, עֲדִיחָה, עֲדִיחָה. — 6. A collateral form of עַד (if indeed this should not be read instead) *witness, testimony*, of God, ZEPH. 3, 8 *on the day that I rise up for a witness (LXX, Targ., Syr.)*, i. e. to punish (comp. LAMENT. 2, 13), God attesting crime by punishment. To take it with Jerome as = לָעֵד (IS. 30, 8), or in signification 4, is unsuitable to the context.

עַד Aram. same as Hebr. עַד 2: 1. as a prepos. during DAN. 6, 8, until, עַד עַד till at the last DAN. 4, 5, עַד עַד to the intent that 4, 14 = עַד-עַד 2, 30;

עַד-עַד till now EZR. 5, 16. — 2. A conjunction: whilst that, followed by עַד DAN. 6, 25; till that 4, 31; 7, 22.

עַד (for significations 1-3 with suff. עַדִּי, pl. עֲדִים, constr. עֲדִי and עֲדִי, with suff. עֲדִיָּה, עֲדִיָּה; from עֲדִי) m. 1. a witness, i. e. an attestor, who strengthens a saying EX. 22, 12, LEV. 5, 1, and is therefore described by the genitives עֲדִיָּה EX. 20, 16, הָעֵד 23, 1, שֹׁנֵה DEUT. 5, 18, אֲמוּנִים PROV. 14, 5, אֲמוּנָה 14, 25, עֲדִיָּה 19, 5, בְּלִיעַל 19, 28, עֲדִיָּה ibid.; עַד הָעֵד a witness without cause, i. e. a thoughtless witness 24, 28 (see הָעֵד); וְעַד בְּשָׁחֵק Ps. 89, 38 of the moon or the rainbow, if the reading here should not be different; עַד מְמוּדָר a swift witness (after long delay) MAL. 3, 5; עֲדִי עֲדִים to set forth witnesses IS. 43, 9; a people is witness for their God, i. e. attests his god-head IS. 44, 8 9. — 2. abstract for concrete, witness, proof, GEN. 31, 48 50 52; JOSH. 22, 27 34; a piece of testimony DEUT. 31, 21; לָעֵד to be for a witness JOB 16, 8, i. e. to serve for proof of guilt; הָעֵד עֲדִים נֶגֶד JOB 10, 17 to bring forth new witnesses (plagues) against one. — 3. confirmation, assurance, covenant, security IS. 55, 4. — 4. (from עַד; only in pl. עֲדִים) prop. a section of time, a definite time, especially the time of the monthly purification of women; hence metaphor. menstruation, issue of blood; בִּגְדֵי עֲדִים IS. 64, 5 cloth of menstruations, i. e. soiled, blood-stained; Arab. عَدَّة the same, and عَدَّ (VIII.) to menstruate; Talm. עַד patches or tatters of menstruation.

עַד (12 times according to the Masora) see עֲדִי.

עֲדָה see עֲדָה.

עֲדָה (= עֲדִי which see) n. p. m. 1 KINGS 4, 14; written elsewhere עֲדָה ZECH. 1, 7; EZR. 5, 1; 6, 14; NEH. 12, 4 16.

עֲדָר (Kal not used) trans. prop. to separate from one another, to divide, identical in its organic root עַד with נָד, גָּד, גֵּד, גֵּד. Metaphor. (as in יֶד-יֶד I.)

to number (comp. Arab. عَدَّ to number), to limit, determine, establish (comp. כָּס, סָפַר, מָנָה, סָפַר; cognate in sense מִנָּה, a time, a festival-season (see מִנָּה to עֵד), Aram. חָ, redupl. חָחָּ a festival-time, in Arab. also = Hebrew הֵכִין to prepare. Derivat. עֵד 4 (plur. עֵדִים) or עֵדָה, the proper names עֵדָה, עֵדָה (comp. the proper names עֵדָה, עֵדָה). In the meaning to continue, to be firm the Ar. عَدَّ coincides with the Hebrew עֵדָה I, Ar. عَدָא.

Po. עֵד see עֵדָה.

Pih. redupl. עֵדָה, see the proper name עֵדָה.

Hithp. הִתְעַדָּה see עֵדָה.

עֵד Aram. trans. same as Hebr. עֵדָה. Deriv. עֵדָה.

עֵדָה I. (only perf.) intrans. to pass over, to pass by, to march along, with עַל of the place Job 28, 8 = עָבַר עַל; to go forward, to advance, to roll on, of time, hence to continue, to be constant, of time (= אֵיתָן), of advancement in space, in an action, in ascending. Derivat. עֵד 1-3.

Hif. הִעֲדָה (part. m. מַעֲדָה) prop. to cause to hasten forward, hence to put off, בָּנָה, PROV. 25, 20 he that puts off a garment on a cold day, (pours) vinegar on natron, and he that sings songs to a sick heart, all three are preposterous; comp. הִעֲבִיר JON. 3, 6.

In Ar. عَدَا for عَدُو agrees with this; on the contrary عَدُو belongs to II, Hebrew עֵדָה II.

עֵדָה II. (not used) trans. to take, to seize upon, identical in its organic root with הִדָּה I. and יָדָה III. (which see), cogn. in sense with לָקַח; metaph. to take booty, like מִלְּקָחָהּ to לָקַח. Deriv. עֵד 4, עֵדָה cod. Samar.

עֵדָה III. (perf. 2 fem. עֵדָה, imper. עֵדָה, fut. יַעֲדָה, apoc. יַעֲדָה) tr. to veil, to cover around, to cover; hence like עֵדָה to put on, עֵדָה Is. 61, 10, Hos. 2, 15, עֵדָה Ez. 16, 11, or giving the

material, עֵדָה 16, 13; to adorn oneself, with accus. תָּפַס JER. 31, 4; figurat. to shew oneself, in a thing, e. g. נִתְּנָה לְבָבָה Job 40, 10; comp. Ps. 104, 1. Deriv. עֵדָה (doubtful), עֵדָה in the proper names עֵדָה, עֵדָה, עֵדָה; besides the proper names עֵדָה, עֵדָה, עֵדָה.

Hif. הִעֲדָה see on עֵדָה I. — Ez. 16, 11 is not Hif. but Kal.

The fundamental signification of the stem lies in the organic root עֵדָה, which is also in עֵדָה, עֵדָה.

עֵדָה (from עֵדָה III. after the form עֵדָה, same as עֵדָה, ornament, beauty) n. p. f. GEN. 4, 19; 36, 2 4; comp. 26, 24.

עֵדָה fem. 1. (from עֵדָה II. for עֵדָה after the form עֵדָה, constr. עֵדָה, with suff. עֵדָה, עֵדָה, עֵדָה, without a plur.) an assembly, association, congregation, comp. מוֹעֵד, מוֹעֵד 3 and 4, מוֹעֵדָה; a) specially of Israel Num. 16, 2, commonly הָעֵדָה, construed with a femin. sing. LEV. 8, 4, or with a plur. masc. LEV. 9, 5; 24, 14 16; JUDGES 21, 10; but also generally an assembly of people, coupled with קָהָל PROV. 5, 14. Of Israel there is in full עֵדָה יִשְׂרָאֵל Ex. 12, 3; or it stands as an apposition to קָהָל 12, 6; also עֵדָה בְּנֵי־יִשְׂרָאֵל 16, 1, seldom עֵדָה Num. 27, 17; 31, 16, which God led Ps. 74, 2; while עֵדָה חָל 82, 1 is the assembly of judges, summoned by God; comp. Syr. ܥܕܐ synagogue, church, properly congregation, and so too ܥܕܐ or ܥܕܐ = ܥܕܐ to which the verb ܥܕܐ to collect, to bind (see Wiseman, Horae Syriacae. See יַעֲדָה II.) also belongs. b) an assembly of people PROV. 5, 14; Hos. 7, 12. c) a congregation in a narrower sense, an association, a union Ps. 1, 5 = קָהָל 149, 1; an assembly, of ܥܕܐ 7, 8. d) a household, family, that is, all that belongs to a house in the widest sense of it Job 15, 34; 16, 7; in which passages is not necessary with the LXX and Syr. to read ܥܕܐ. e) a troop, a gang (in a bad sense) Num. 16, 5; Ps. 22, 17; JER. 6, 18. f) a herd, of ani-

mals Ps. 68, 31; a *swarm*, of bees JUDGES 14, 8. — 2) (from עיר) a) *f.* of ער a *female witness* GEN. 31, 52, if it should not be taken as an abstract like b) the abstract *testimony*, same as עדות GEN. 21, 30; JOSH. 24, 27. c) (only *pl.* עדות, with *suff.* עדתי, עדתי) same as עדות, *attestation, announcement, prescription, law, determination*, hence coupled with חק DEUT. 4, 45; 6, 20, פקידים Ps. 119, 168, בריה 25, 10; comp. עדות, where the plural עדות is interchanged with עדות.

ערה (see ערה I. Hif.) *fem. unveiling*, only in יהוערה, which see.

ערה (*pl.* עדים) after the Arab. علة see ער 4.

יערה and ערה (3 *fem.* עדת, *fut.* יערה, *Aram. intr.* same as Hebr. עבר to come upon (ע) a thing DAN. 3, 27; with מן to go from, to depart, to disappear, from a person 4, 28 [31]; to be taken away from, of a law 6, 9; to be removed, a dominion 7, 14; comp. Syr. حلا.

מרה עדת (3 *pl.* עדתי, *part.* מרה עדת, *fut.* יהעדין) same as Hebrew יהעבר to take away, to destroy, with מן of the person and accus. of the object DAN. 5, 30; to depose, מלכין 2, 21.

עד (= ערד from עדן, one born on a feast-day; comp. שבתי and Paschalis) *n. p. m.* ZECH. 1, 1; 1 CHR. 6, 6; but it is also interchanged with עדת (which see). See עדת.

עדת see עדת.

עדות (from עד, *plur.* עדות together with the Aramaean form עדות, to distinguish it from the *plur.* of עדת) *fem.* 1. prop. what is appointed, determined, prescribed; hence the (divine) law, coupled with חוקה Ps. 19, 8, חק, משפט, מצוה 1 KINGS 2, 3; JER. 44, 23; a precept Ps. 78, 5; 81, 6; עדות precepts for 122, 4. Meaning law it is put in the genitive with ארון EX. 25, 22, לחוק 26, 83, משכן 38, 21, אהל NUM. 9, 15. Here also belongs ער 2 KINGS 11, 12, 2 CHR. 23, 11, coupled with נזר, which does

not mean ornament (*Kimchi*), but law, put on the head of the king symbolically as a roll. — 2. only in the psalm-inscriptions: שושן עדת Ps. 60, 1, שושן עדת 80, 1, perhaps like שושן עדת 45, 1 the name of a musical choir whose president was called שושן or שושן, and who was stationed in עדתם (JOSH. 15, 36) in Judah, without anything more definite being known about the point.

ערי (in pause ערי, with *suff.* עריה, *עריה*, *עריה*, *pl.* עדים; from ערה III) *m.* 1. ornament, which one puts on JER. 2, 32, 2 SAM. 1, 24, ערי עדים Ez. 16, 7 most beautiful ornaments; but see 3. — 2. the noblest, best, same as עדין; hence the heart, the soul Ps. 103, 5, the same applying to נפש 107, 9; Is. 58, 11. The meaning age (*Targ.*) is a mere conjecture. — 3. the cheek, so called from its beauty Ps. 103, 5 (*Ibn Esra*, *Kimchi*); 32, 9 (LXX). To this has been referred also ערי עדים Ez. 16, 7 ornament of the cheeks, which suits the context very well. But there is no support for such meaning in the verb-idea.

עריאל (*El is ornament, decoration*) *n. p. m.* 1 CHR. 4, 36; 9, 12; 27, 25.

עדיה (the same) *n. p. m.* 2 KINGS 22, 1; 1 CHR. 8, 21; 9, 12; EZR. 10, 29; 10, 39.

עדיה (the same) *n. p. m.* 2 CHRON. 23, 1.

עדין 1. *adj. m.*, עדינה *f.* luxurious, soft, comfortable, of Babylon Is. 47, 8; proceeding from the fundamental signification "to be flexible, pliant, wavering, soft". — 2. עדין (a luxurious, soft, voluptuous one) *n. p. m.* EZR. 2, 15; NEH. 7, 20; see עדין and עדין.

עדין (from עדן I. after the form שליש עדן preparer of sexual pleasure, pleasure-giver, rejoicer) *masc.* only in the proper name יהודעדין 2 KINGS 14, 2 K'ri, for which the K'tib has יהודעדין.

עדינה (a luxurious, effeminate one) *n. p. of one of David's heroes, designated as בן-שיזא and belonging to the tribe of*

or district on the south coast of Arabia, now *Aden* (Ar. عَدَن), the Arabia Felix of the ancients Ez. 27, 23, mentioned along with עֲרָן on the Arabian gulf, 12 stations south of Mecca (Assemani B. O. III, 2. p. 563), עֲרָן on the south coast of Arabia, among the Greeks *Kávy* (Ptol. 6, 7, 10), which were places of commercial intercourse between Saba and Tyre. — 2. only in בְּנֵי-עֲרָן, arising from בֵּית-עֲרָן = בֵּית-עֲרָן (see I.), n. p. of a district mentioned with גִּזְרֵן, גִּזְרֵן and גִּזְרֵן, nothing but Mesopotamian territories 2 Kings 19, 12; Is. 37, 12; and described more exactly as lying in תְּלַשָּׁר in order to distinguish it from עֲרָן. As this *Beth-* (Ben-, Bne-) *Eden* can only be in Mesopotamia or its neighbourhood by reason of its position in the verse, it may be the district עֲרָן (Assemani B. O. II, 242) in Mesopotamia; rendered in the Targ. אַדִּיבֵנֶה *Adiabene*.

עֲרָן see עֲרָן and יְהוֹעֲזָן.

עֲרָן (*def.* עֲרָנָא, *du.* or the nearest plural עֲרָנִין, *def.* עֲרָנִיָּא; from עָרַר to reckon, to measure, to determine, to appoint, with the noun-ending -ָ) *Aram.* m. time, present, עֲרָן דַּן 2, 8 to buy time, i. e. to gain, to have the mastery of it, comp. Lat. *emere tempus*; עֲרָן 2, 9 the time is changed; עֲרָן 3, 5 15 at the time when; coupled with עֲרָן 2, 21; 7, 12; a fixed measure of time, a year 4, 13 20 22 29, i. e. 12 months 4, 26, like מוֹקֵד 12, 7 (LXX, *Rashi*, *Ibn Esra*), consequently not a month (*Saadia*). In this sense is to be taken עֲרָן one year and two years and half a year, which is translated in 12, 7 מוֹקֵד מוֹקֵדִים וְחָצִי and given in 12, 11 as the sum of 1290 days, prop. 1278. In the same manner John (REVELATION 12, 14) resolves a time, two times and half a time into 1260 days (11, 3), and also into 42 months (11, 2; 13, 5).

עֲרָן (contracted from עֲרָ-הֶן) *adverb* of time: till now ECCLES. 4, 3; comp. עֲרָן 2 in לֶהֱךָ RUTH 1, 13, לֶהֱךָ Job 30, 24; Talm. עֲרָן the same.

עֲרָנָא (*softness, tenderness*) n. p. m. EZR. 10, 30.

עֲרָנָה (the same) n. p. m. 1 CHR. 20, 20; 2 CHR. 17, 14; comp. עֲרִינָה, עֲרִינָה, עֲרִינָה 2.

עֲרָנָה f. sexual pleasure GEN. 18, 12.

עֲרָנָה (contracted from עֲרָ-הֶנָּה) *adv.* of time, same as עֲרָן ECCLES. 4, 2; comp. עֲרָ-הֶנָּה NUM. 14, 19.

עֲרָדָה (*bordering, out of* עֲרָדָה from עֲרָד) n. p. of a city in Judah JOSH. 15, 22.

עֲרָה (*part.* עֲרָה, pl. עֲרָהִים, fem. עֲרָהִית) tr. to overspread, to cover over, to overhang, i. e. out over a thing, of a curtain Ex. 26, 12 13; metaphor. to remain over, of food 16, 23, to be more than enough, of money LEV. 25, 27; to be a surplus, of persons, followed by עַל NUM. 3, 46, or בְּ 3, 48 49; comp. Arab. قَدَفَ to press forward, to strive before, to run before, غَدَفَ to be or give in superfluity, to overhang &c.; *Aram.* עֲרָה to be better, more distinguished. The organic root is עֲרָה, which lies also in the *Aram.* מִסָּא.

Hif. הִעֲרָה to have an overplus, to have more or some remaining Ex. 16, 18.

עֲרָר I. (Kal not used) 1. intr. to separate, of a person or thing; to withdraw, to remain behind, Ar. عَدَرَ and عَدَرَ the same; therefore like the cognates in sense, חָסַר, נָגַע, to be wanting, to be deficient, to be lessened, missed. Inasmuch as all these meanings proceed from the objective conception "to be cut off, abridged, lessened" (see חָסַר, נָגַע, מִצָּר, and as it may be paraphrased in reality by חָסַר, the fundamental signification should be determined accordingly. See Nif. and Pih. — 2. tr. to cut into, to tear into, to hew into, to dig into, to plough, vineyard-land; hence the *Aram.* מִעֲרָר to plough. Deriv. מִעֲרָר.

The two meanings of the verb may be very well referred to one fundamental signification = חָסַר; and accordingly נָגַע

and עָרַר may be compared with it in the first instance. The organic root ע־ר־ר exists also in עָרַר II. and עָרַר-א.

Nif. עָרַר (part. fem. עָרָרָה; fut. עָרַר) 1. to be wanting, lacking, missed 1 SAM.

30, 19, 2 SAM. 17, 22, to remain behind Is. 34, 16, to be left behind, forsaken 59, 15, Ar. عَدَرَ (to take from, to lessen, to betray), comp. in philosophical language עָרַר negatio, privatio, opposite to עָרַרָה. — 2. to be digged, ploughed, עָרַר Is. 5, 6; 7, 25.

Pih. עָרַר (fut. עָרַר) to let lack or be wanting 1 Kings 5, 7, cognate in sense עָרַר.

עָרַר II. (part. עָרַר, inf. c. עָרַר) tr.

to arrange, to put together in a row, to heap together, to set in order 1 CHR. 12, 38, paraphrased in 3 mss. by עָרַר with allusion to 12, 33 35 36; omitting the object מַעֲרֹכָה 12, 33, without the verb being intrans. on that account, or without there being any necessity to take it with the LXX and Vulg. as = עָרַר, or to read עָרַר with 9 mss. The stem is connected with עָרַר, and the organic root ע־ר־ר with that in עָרַר III. &c. Deriv. עָרַר and the proper names עָרַר, עָרַרִּיל.

עָרַר (with suff. עָרָרָה, pl. עָרָרִים, c. עָרָרִי, with suff. עָרָרִיָּה; from עָרַר II.) m. 1. prop. a putting together, a heaping together; hence a troop, a multitude, commonly a herd, with genit. of the kind, as עָרָרִים SONG OF SOL. 4, 1, רָחִלִּים 6, 6, צֶאֱן GEN. 29, 2, בָּקָר Jo. 1, 18; also without any thing more specific a flock of sheep Job 24, 2, in the fold MIC. 2, 12 (according to some), in pasture Ps. 78, 52; which is under a רָעָה Is. 40, 11; JER. 31, 10; fig. of Israel, as the flock of God 13, 17 20; ZECH. 10, 3. — 2. (perhaps = מַגְדָּל עָרַר) n. p. of a city in the south of Judah JOSH. 15, 21. — 3. (perhaps = עָרַרִּיל) n. p. m. 1 CHR. 23, 33. For עָרַר מַגְדָּל see מַגְדָּל.

עָרַר (order viz. El is, from עָרַר II.)

n. p. m. 1 CHR. 8, 15.

עָרַרִּיל (*El is Order*) n. p. m. 1 SAM. 18, 19; 2 SAM. 21, 6.

עָרַשׁ (not used) intr. to be firm, hard,

Arab. حَدَسَ, of hard grain, or in its organic root ע־ר־שׁ = דָּשׁ to pound or bruise in pieces, like רִיקוֹה from רִיחַ, גָּרַשׁ from גָּרַשׁ = גָּרַם, or to separate, to divide, conseq. — גָּרָה, גָּרָר. Derivative

עָרַשׁ (only pl. עָרָשִׁים) f. lentiles GEN.

25, 34, Ez. 4, 9, sometimes miswritten עָרָשִׁים 2 SAM. 23, 11 comp. with 1 CHR. 11, 13; Ar. عَدَس the same. The verb עָרַשׁ is a denominat. there. That the sing. is not עָרַשׁ or עָרַשׁ is seen from the Mishna.

עָרַח (not used) Aram. tr. same as Hebr.

עָרַח to bow, to bend. Deriv. עָרַח (= עָרַח).

עָרַח (region, see עָרַח) n. p. of a province conquered by the Assyrians, like אֲרָח, הֶבֶל, סַפְרִינִים, הַמָּחַ, בִּיחָה, בָּבֶל, עָרַח &c. 2 KINGS 17, 24; ident. with רָעָה 18, 34; 19, 13; Is. 37, 13, and in any case situated in the vicinity of Babylon.

עָרַח (Kal unused) intr. same as עָרַח

to be thick, of a threshold, a projection; to be dense, of a wood, forest; to be veiled, dark, obscure, of a thick cloud. Deriv. עָרַח or עָרַח, עָרַח, עָרַח 1-3 (pl. עָרָחִים).

Hif. עָרַח (fut. עָרַח) to enwrap in clouds, to cover around, with cloudy darkness LAMENT. 2, 1; hence the LXX have ἐννέφωσεν, Syr. أَلَحَب.

In the stem עָרַח are united the ideas of thickness, compass, density, to which are annexed those of veiling, covering (comp. עָרַח and עָרַח), of being enwrapped in clouds, of gloominess, darkness, of cloudy obscurity (comp. אָפֶל, עָרַח, עָרַח under עָרַח), whence it is clear that the stems עָרַח, עָרַח, עָרַח, Syr. حَا (to veil around, to enwrap in clouds), Hebr. עָרַח I. (עָרַח) II. and עָרַח &c. hang together. Comp. also Zab. and Syr. عَصَا cloud.

עָרַח (only pl. עָרָחִים; Dagesh instead

of the lengthened utterance) *m.* same as עב 3 (1 KINGS 7, 6) a threshold-like projection, an offset Ez. 41, 26, Targ. סְקִיפָא.

עֹבֵד (one serving, worshipping, viz. Jah) *n. p. m.* RUTH 4, 17; 1 CHR. 2, 37; 11, 47; 26, 7; 2 CHR. 23, 1; see עָבַד, עָבַד, אֱלֹהִים, עֲבָדָה.

עֹבֵל (from עָבַל; bare district) *n. p.* of a region of the Joktanite races, then of a tribe dwelling there, coupled with שָׁבָא and אֲמֵל GEN. 10, 28; for which עֹבֵל stands in 1 CHR. 1, 22, which might also be pronounced *Ghebal*, coinciding perhaps with the *Gebanites* (south of שָׁבָא) of the classical writers.

עֹלָה (not used) *tr.* same as הֵרִיג to encircle, to enclose, to enchase round, to form round, a cake, bread; Arab. عَال to bend or crooken. Metaphorically to crooken, to twist, of slanderers. Deriv. עֲוָה, עֲוָה, עֲוָה, and the denom. עֲוָה, עֲוָה.

עֹג (i. e. 'Og = Ong out of עֲוָה = עֲוָה and this = עֲוָה or עֲוָה long-necked, giant) *n. p.* of a giant-king of Bashan DEUT. 3, 11, JOSEPH. 13, 12, whose possessions were taken by the Israelites under Moses, and assigned to the tribe of Manasseh NUM. 21, 33; DEUT. 3, 3; 1 KINGS 4, 19. See עֲוָה II.

עֹגֶבֶת (once עֲוָב Ps. 150, 4, in several mss. עֲוָב; from עֲוָב to make a lovely sound) *m.* a flute, a reed GEN. 4, 21; JOB 21, 12; 30, 31; Ps. 150, 4, consequently a wind-instrument; either an אֲבוּבָא tibia (Targ.), organum (Jerome), or סִימְפֹנִיָּה.

עֹגֶה (from עֲוָה) *f.* the original orthography of עֲוָה, עֲוָה (which see) a rounded cake, = מִצֵּה (which see); deriv.

עִיג (fut. תִּעֲוֶה, with suff. fem. תִּעֲוֶה) denom. to bake an עֲוָה, with בָּ on Ez. 4, 12.

עֹדֵר (12 times עֹד; with suff. עֹדֵר, עֹדֵר, עֹדֵר, עֹדֵר [referred as a pl. with suff. עֹדֵר LAMENT. 4, 17, for which the K'ri has עֹדֵר as referring to men], עֹדֵר, for which is once

עֹד Is. 65, 24; from עֹד after the form עֹד *m.* prop. continuance, duration, repetition (from עֹד), iteratio (and therefore with noun-suffixes); but used only as an adverb: a) a repetition of an action: again, once more (Ar. عَال, Maltese 'ad), e. g. יָדַע עֹד GEN. 4, 25 to know again, רָדַף עֹד 24, 20, הִרְהֵר עֹד 29, 33, חָזַק עֹד 37, 9, and even after verbs of repetition for the purpose of strengthening the idea, as יָסַף עֹד 18, 29, נָסַף עֹד JER. 3, 1, and with negatives GEN. 8, 21; JOB 7, 10. לֹא עֹד not again GEN. 9, 11. — b) to express the continuance of an action: continuedly, continually, uninterruptedly, e. g. בָּכָה עֹד GEN. 46, 29, RUTH 1, 14, הִלָּל עֹד Ps. 84, 5, where it may be sometimes translated largely, much &c. — c) the repetition of a like period of time GEN. 7, 4; 8, 10; 29, 27, or a farther, wider, advanced state or operation, e. g. יָסַף עֹד (to do) more, longer, further GEN. 37, 5; Is. 23, 12; חָכַם עֹד PROV. 9, 9 to become more wise, i. e. wiser; as an addition to what exists, e. g. עֹד אָחִי GEN. 43, 6 another brother still (besides the well-known ones); 19, 12 whom hast thou here also (עֹד), besides thy household; עֹד הַקֶּדֶם to be smitten still farther (in another place) Is. 1, 5. — d) a continuance of time or action: till now, i. e. till the beginning of a new transaction, e. g. עֹד הֵי דֹס he live till now? GEN. 45, 3; still ever, still continued 29, 7; 31, 14; עֹד מִכֶּסֶּם Is. 10, 25 still a little; עֹד מִדְּבָרִים 65, 24 still are they speaking, i. e. while they yet speak; עֹד coinciding in this head with עַד (which see). In this sense עֹד appears with the suffixes (like אֵין, אֵין), as עֹדֵרִי JOSEPH. 14, 11, עֹדֵר GEN. 46, 30, עֹדֵר 1 KINGS 1, 14, עֹדֵר GEN. 18, 22, עֹדֵר 1 KINGS 1, 22, עֹדֵר Ex. 4, 18, for which עֹדֵר is in Is. 65, 24. — Compounded with עֹד it appears as עֹדֵר meaning while yet JOB 29, 5, while still JER. 15, 9, 2 SAM. 12, 22, oppos. to בְּעֵת, and then as a preposition during (a time) GEN. 40, 13 during three days, עֹדֵרִי during me Ps. 104, 33, i. e. as long as I am, without its having the signification of

a noun on this account. b) with מן in *since*, hence with suff. *מֵעֵדֶיךָ since I am* GEN. 48, 15, *מֵעֵדֶךָ since thou art* NUM. 22, 30.

עֹד *Aram.* the same DAN. 4, 28.

עָוָר (Kal only the fut. *אָעִיר* LAMENT.

2, 13 K'tib) 1. *intr.* same as *אָרַר* (which see) to circle, to wind or turn in a circle, cogn. in sense with *אָרַל* I. *אָרַל*; hence to repeat, to continue, of time or action; to increase, *Ar.* *عَلَّ* the same. Deriv. *עָוָר*. — 2. *tr.* to surround, to *emurap* (in Ethiopic), to collect about, this enlargement of the fundamental signification existing in *אָרַר* and *אָרַל* also. — 3. In its organic root *עָר* same as *יָרַר* I. and *עָרָר* (עָרָר) to appoint, to establish, a statute, law, command; to promise, to determine beforehand, an occurrence; to strengthen, an expression, hence — 4. to attest, i. e. to prove as being certain LAMENT. 2, 13 K'tib (LXX *τί μαρτυροῦσιν*), but for which the Hifil usually stands; deriv. *עָר* 6 (= *עָר*) in ZEPH. 3, 8, *עָרָה*, *עָרָה*, *עָרָה*. — 5. to set up, to raise up, one sinking; to give stability, to one falling (see Pih. II. and Hithp.). — The 2. and 3. leading senses of the stem belong together, and proceed from 1, as is easily seen from the analogy of *אָרַר*, *יָרַר*, *עָרָר*, *הָקַר*, *הָקַר*, *הָקַר*; and therefore 1-5 belong together.

Pih. I. *עָרָר* (= *עָרָר*) to surround, to encompass, to ensnare Ps. 119, 61 (LXX, Vulg.), for which is elsewhere 18, 5 *אָסַף*. It is to be explained by signif. 1 of Kal.

Pih. II. *עָרָר* (fut. *יָעִיר*) to give a firm position to, to make firm, to set upright Ps. 146, 9; 147, 6; opposite *הָשַׁקֵּל*. Deriv. the proper name *עָרָר*.

Hif. *הָעִיר* (part. *מְעִיר*, inf. abs. *הָעִיר*, fut. *יָעִיר*, ap. *יָעִר* and *יָעִר*) properly to strengthen, a saying, to attest, *יָעִיר*... *בֵּין יוֹבֵן* MAL. 2, 14 to be a witness between two; *יָעִיר* to give testimony before one AM. 3, 13, against one DEUT. 31, 28; to protest to GEN. 43, 3; to chastise, to punish, as a testimony of guilt NEH. 3, 15; to give a command, admonition, promise, to one

2 KINGS 17, 15; NEH. 9, 34; to adjure Ps. 50, 7; with the accus. of a person to give an honourable testimony, to strengthen by proof LAMENT. 2, 13 K'ti; but also with *עָל* of the person JER. 6, 10; absol. to take as witness Is. 8, 2. *יָעִיר* JER. 49, 19 and 50, 44 belongs to *יָעִיר* I.

Hof. *הָעִיר* to be definitely announced, with *בְּ* of the person Ex. 21, 29.

Hithp. *הָעִירָה* to hold oneself firm i. e. upright, to stand upright Ps. 20, 9 (LXX).

The fundamental signification of the organic root *עָר*, which is also in *יָרַר* I. and II., is probably to bind together, to interlace, to wind together, like the verbs identical with it *יָרַר* II., *אָרַר* II., *אָרַר*, *עָרָר*, *אָרַר*, *יָרַר*; from which the meanings to surround, to encircle, to wind about, to put together, to unite, to collect, to make firm, to determine, have proceeded, as may be seen from *עָרָר*, *הָקַר*, *הָקַר*. Comp. also the Ethiop. *עָר* to surround, to go round, *Ar.* *عَرَس* continuing, old.

עָרָר *Aram.* *intr.* same as Hebr. *עָרָר*. Deriv. *עָרָר*.

עָרָר (= *עָרָר* one setting up, strengthening, viz. Jah is) n. p. m. 2 CHR. 15, 1; 28, 9.

עָוָר (3 fem. *עָוָרָה*, 1 pl. *עָוָרֵינוּ*) trans.

1. to bend, to curve (the way, the walk); hence to act crookedly, perversely, coupled with *הָמַס* DAN. 9, 5, with *עָל* of the person ESTH. 1, 16. Deriv. *עָוָר*, *עָוָר* and perhaps also *עָוָר* ZECH. 5, 6, *עָוָרָה* Hos. 10, 10 K'ti and *עָוָר* Ps. 73, 7, if it be not better to assume a stem *עָוָר* = *עָוָר* for all these. — 2. to subvert, to overturn, to destroy, places, cities, like the Pih. Is. 24, 1; cognate in sense *הָקַר*. — 3. to twist together, to pour together, in a heap. Deriv. *עָוָר*, *עָוָר*. — 4. to move in a circle, about a thing, applied to circular tents, villages of huts, conseq. *עָוָרָה* III. Deriv. the proper name *עָוָרָה* = *עָוָר* out of *עָוָר*, and perhaps also *עָוָר* out of *עָוָר*.

Nif. *נִעְוָרָה* (1 p. *נִעְוָרָה*, part. *נִעְוָרָה*) to be bent, to writhe, with pain; to be bent with grief, with *בְּ* because of, Is.

21, 3; fig. to be disturbed, of the mind Ps. 38, 7; to be perverse, sinful, of the heart Prov. 12, 8; to be perverse = bold, of a woman 1 SAM. 20, 30, if we should not with the LXX read נַעֲרָה for נַעֲרָה (see p. 213^b).

Pih. I. עִירָה 1. to subvert, to overturn, champagns, i. e. to turn them into empty wastes Is. 24, 1, comp. דָּפַךְ 1 Chr. 19, 3; to turn upside down, נָחִיכָה LAMENT. 3, 9, i. e. to destroy, to make impassable, subvertere (Vulg.); deriv. עִירָה. — 2. same as *Pih.* II. עִירָה; deriv. the proper names עִירָה, עִירָה, עִירָה.

Pih. II. עִירָה (= עִירָה) either to put or make into a circle, to round, or from עִירָה meaning like עִירָה III. and עִירָה to put together, to bring together, to collect &c.; deriv. the proper names עִירָה, עִירָה, עִירָה, עִירָה, עִירָה.

Pih. III. עִירָה (contracted from עִירָה; not used) to disperse. Deriv. עִירָה.

Hif. הִעִירָה (inf. abs. הִעִירָה, with suff. הִעִירָה) to make crooked, to bend, הִעִירָה, i. e. to act perversely JER. 3, 21, יָשָׁר (the straight, the right) JOB 33, 27; to sin, coupled with רָשָׁע 1 KINGS 8, 47; עִירָה הִעִירָה to endeavour to sin JER. 9, 4.

For the explanation of the Hebrew stem compare Ar. عَرَى to wind, to turn, to act perversely, عَرَى to act crookedly, to err, عَفَا to destroy, to reduce to ruins, i. e. to pour or heap into one another confusedly; and عָרָה III. (to wind or turn), גָּבַהּ II., קָרָה, גָּבַהּ may be put along with it: it is also connected with עִירָה III. (which see) meaning to make a thing in a circular form.

עִירָה *f.* destruction, overturning, Ez. 21, 32 [27] I will make it an overthrow, a waste, and ruins (namely the priesthood and kingdom, symbolised by מִצְנֶסֶת and עִירָה).

עִירָה see עִירָה and עִירָה.

עִירָה (same as עִירָה 1, עִירָה in an appellative sense) *n. p.* of a district conquered by Assyria, named along with מִצְנֶסֶת, עִירָה, and עִירָה 2 KINGS

18, 34, or with עִירָה, עִירָה, עִירָה 19, 12 13, Is. 37, 12 13; perhaps identical with עִירָה; coupled with עִירָה and עִירָה 2 KINGS 17, 24. In addition to these forms עִירָה and עִירָה there appears to have existed a third form עִירָה, out of which comes the *Gent. pl.* עִירָה (see עִירָה 3) 2 KINGS 17, 31, the inhabitants of 'Ava, 'Ivah, 'Aveh, the Avites, who worshipped the gods נִבְחָז (נִבְחָז), נִבְחָז (which see), נִבְחָז (see נִבְחָז). The situation of this territory can hardly be discovered now; but it cannot have lain far from Cutha and Babylon, since the other territories point to Mesopotamia.

עִירָה see עִירָה.

עִירָה see עִירָה.

עִירָה (in Kal only the inf. *c.* לִעִירָה = לִעִירָה Is. 30, 2) *intr.* to flee, to hasten away, to hasten, with בָּ to, Is. 30, 2 to flee (to betake themselves) to Pharaoh's protection (parallel עִירָה), selected to have an assonance with עִירָה (from עִירָה). For the stem comp. הָרָשָׁה, הָרָשָׁה, Ar. عَال (which is also construed with ب); perhaps also עִירָה I.

Hif. הִעִירָה (imp. הִעִירָה) 1. to transport in haste, goods Is. 10, 31, like הִנֵּס (JUDGES 6, 11; JER. 4, 2); to save by fleeing, to bring into safety, with accusat. of the object Ex. 9, 19. — 2. to go away quickly, to flee in haste JER. 4, 6; 6, 1.

עִירָה I. (*fut. ap.* יָעִירָה after the form יָעִירָה) *tr.* 1. same as יָעִירָה I. to pierce into, to engrave, to cut in, to hew into, of a stylus, as יָעִירָה (יָעִירָה); to rush upon a thing, to push into a thing, to storm, to press, of a bird of prey, a beast of prey; deriv. יָעִירָה, יָעִירָה, the proper name יָעִירָה. — 2. Metaphor. to rush, to fall upon or over prey, with אֵל 1 SAM. 14, 32 K'ri; 15, 19.

עִירָה II. (Kal not used) *intr.* in its organic root עִירָה equivalent to קָטַח, קָטַח to feel loathing, to have a disgust at; comp. Syr. حَب in Ethpa. to feel

loathing for one, ^{לְחַמְדָּה} disgust, loathing, Ar. ^{عَاظَ} the same; hence

Hif. ^{הָעִיט} (*fut. ap.* ^{הָעִיט}) to treat contemptuously, with ^{בְּ} of the person 1 SAM. 25, 14 (Targ. ^{בְּ} ^{וְקָץ}, LXX, Vulg., Syr.), construed with ^{בְּ} like ^{קָץ}, ^{נָקָץ}.

^{עָרִי} see ^{עָרִים}.

^{עָרִי} (= ^{עָרִי}, from ^{עָרִי} Aram. = Hebr. ^{עָרִי}; with *suff.* ^{עָרִי} Aram. *f.* perverseness, sin DAN. 4, 24.

^{עָרִי} (only plur. ^{עָרִים}, with *suff.* ^{עָרִי}; from ^{עָרִי} II. = ^{עָרִי} *m.* a child JOB 19, 18; 21, 11, parallel ^{עָרִים}; Theod., Vulg. and 1 ms. of Kennicott have ^{עָרִים} incorrectly.

^{עָרִי} (from ^{עָרִי} I.) *m.* same as ^{עָרִי} a perverse, unrighteous person JOB 16, 11, coupled with ^{עָרִי}, and = ^{עָרִי}.

^{עָרִי} 1. *n. p. Gent. pl.* of the primitive inhabitants in the hamlets as far as ^{עָרִי} the most southerly border-point of the Canaanites, whom those who had immigrated out of ^{עָרִי} are said to have destroyed DEUT. 2, 23; a thing that took place perhaps but partially, since they are enumerated at a subsequent time as a special tribe along with the five Philistine circles JOSH. 13, 3, and a Benjamite city was even termed ^{עָרִי} in addition to others, probably because the remains of this tribe dwelt there 18, 23 (see ^{עָרִי} 2). There was, therefore, a territory ^{עָרִי} (circle, district) in Palestine, in addition to ^{עָרִי}, whose inhabitants were called ^{עָרִי} — 2. *n. p.* of a city in Benjamin JOSH. 18, 23, perhaps abridged from ^{עָרִי}, because remains of the Avites lived there; if ^{עָרִי} be not equivalent here to the proper names ^{עָרִי}, ^{עָרִי}, ^{עָרִי}. — 3. *Gent. pl.* of ^{עָרִי} = ^{עָרִי} 2 KINGS 17, 31. See ^{עָרִי}.

^{עָרִי} (from ^{עָרִי} III.; *hut-village*) *n. p.* of an Edomite city in the east of Moab GEN. 36, 35, 1 CHR. 1, 46, where the K'tib ^{עָרִי} = ^{עָרִי}. The series of hills ^{עָרִי} (Ghuweita) in the east of Moab (Burckhardt, Syr. 638) or *Avata* a

locality between Petra and Elath (Steph. Byz.) may be the same.

^{עָרִי} I. (Kal not used) *trans.* to turn away, to entangle, to distort, the straight; to make perverse, to act perversely, cognate in sense ^{עָרִי}, ^{עָרִי}; metaphor. to sin, to commit wrong, cognate in sense ^{עָרִי}. Accordingly the stem is = ^{עָרִי} I. 3, whence ^{עָרִי} 2, Syr. ^{عَال}, Ar. ^{عَال} intr. to turn away, to depart or deviate from the right way, ^{عَال} to twist or knot, a rope; and probably the same organic root is in ^{עָרִי} (to ^{עָרִי}, ^{עָרִי} I., ^{עָרִי} I. = ^{עָרִי}, with the fundamental signification to twist, to knot, to wind together, so that one need not assume for ^{עָרִי}, as is usually done, the idea of to be slack. Deriv. ^{עָרִי}, ^{עָרִי}, ^{עָרִי}.

Pih. ^{עָרִי} (*fut.* ^{עָרִי}) to act perversely, to commit wrong, Is. 26, 10 in the land of uprightness (in the holy land) he acts wickedly; ^{עָרִי} Ps. 71, 4 coupled with ^{עָרִי} (^{עָרִי}), and = ^{עָרִי}; Syr. ^{عَال} the same. Deriv. ^{עָרִי}.

^{עָרִי} II. (not used) *intr.* same as ^{עָרִי}, which see. Deriv. ^{עָרִי}.

^{עָרִי} (from ^{עָרִי} I.) *masculine* one perverse, wicked, a sinner, coupled with ^{עָרִי} JOB 18, 21; 27, 7; 29, 17, of judges who pervert justice; = ^{עָרִי} 31, 3; ZEPH. 3, 5.

^{עָרִי} (*constr.* ^{עָרִי} Ez. 28, 18, with *suff.* ^{עָרִי}; from ^{עָרִי} I.) *m.* perverseness, wickedness, dishonesty; hence ^{עָרִי} JOB 34, 32, ^{עָרִי} Ez. 3, 20, ^{עָרִי} Ps. 53, 2 to act badly (in a moral view), i. e. unrighteously, of judges LEV. 19, 15, dishonestly, of merchants Ez. 28, 18; concrete, dishonestly acquired gain Ps. 7, 4.

^{עָרִי} (only part. fem. pl. ^{עָרִי}) *intr.* 1. to be wet, to draw in moisture, to suck, to swallow, to drink, of calves, lambs or children; hence to be young, fresh, juicy, tender, of young sheep (see ^{עָרִי}) GEN. 33, 13; of children (see ^{עָרִי}); comp. Ar. ^{عَال} to swallow, to suck in, hence ^{عَال} a reed-bank (comp. ^{عَال} = Aram. ^{عَال} to

נָמַן, *a valley of springs*; comp. also עָל to suck or drink repeatedly. Deriv. עֵל, עָרִיל, עָלִיל. — 2. Metaph. *to be well fed, thick, fat*, of milk, flesh &c.; Ar. עָל to be thick, pregnant, עָל to nourish. — 3. *trans. to suckle*, עָלִיל, *milch kine* 1 SAM. 6, 7 10.

Pih. I. עָלִיל (not used) *to be very young, tender*, of children; deriv. עָלִיל, עָלִיל, עָלִיל (which see), 2, without any necessity for assuming a stem עָל different in the least from עָל.

Pih. II. עָלִיל (arising out of the reduplicated עָלִיל, fut. יַעֲלִיל) *to swallow, to drink greatly* JOB 39, 30; conseq. not from עָלִיל.

עָלִיל (with suff. עָלִיל; from עָל) *m. a child*, Is. 49, 15, coupled with עָלִיל; *a youngster*, in עָלִיל יָמִים *a youngster in days*, i. e. in the days of life, opposite יָמִים 65, 20; comp. עָרִיל. Arab. עָל, Aram. עָל and עָל, the same.

עָל see עָל.

עָלִיל (*fem.* of עָל, poetically lengthened by an accentless *a* עָלִיל Ez. 28, 15; Hos. 10, 3; Ps. 125, 3; comp. עָלִיל, *אִתָּהּ, אִתָּהּ, אִתָּהּ* *f.* same as עָל JOB 6, 29; Prov. 22, 28; Is. 59, 3; hence עָלִיל Ps. 89, 23, *pl.* עָלִיל 2 SAM. 3, 34, *a perverse, bad, dishonest man*.

עָלִיל (poet. עָלִיל JOB 5, 16; *plur.* עָלִיל *fem.* 1. same as עָלִיל Is. 61, 8; JOB 5, 16; Ps. 58, 3; 64, 7; comp. עָלִיל. The stem is therefore עָל. — 2. (from עָלִיל, *plur.* with suff. עָלִיל) same as עָלִיל *a step, staircase, stairs* Ez. 40, 42; *plur.* 40, 26. — 3. (from עָלִיל) meaning *sacrifice, whole burnt-offering*, see עָלִיל.

עָלִיל (from עָלִיל) *m.* same as עָלִיל *a step, stairs* Ez. 40, 40 (LXX, Jerome), like עָלִיל 40, 26 and עָלִיל 40, 42.

עָלִיל (after the form עָלִיל; *pl.* עָלִיל, with suff. עָלִיל; from עָל)

m. same as עָלִיל JER. 6, 11; LAMENT. 4, 4; NAH. 3, 10.

עָלִיל (prop. abridged from עָלִיל [which see] *part.* *Pih.* of עָל, like עָרִיל, מָעָרַר JOB 3, 8, עָלִיל Is. 57, 3 out of מָעָרַר, עָלִיל, *constr.* עָלִיל, with suff. עָלִיל; see Furst, Concordance s. v.) *m.* same as עָלִיל, *a child*, both one very tender 2 KINGS 8, 12, Is. 13, 16, Hos. 14, 1, carried on the arm LAMENT. 2, 20, and the boy that plays on the street JER. 6, 11, goes into captivity LAMENT. 1, 5, and asks for bread 4, 4; hence coupled with יונק Ps. 8, 3, Jo. 2, 16, JER. 44, 7, but regarded as different and older 1 SAM. 15, 3; 22, 19; the plur. = עָלִיל Ps. 17, 14.

עָלִיל see עָלִיל.

עָלִיל (sometimes עָלִיל, from עָלִיל I. after the form עָלִיל, with suff. עָלִיל, *pl.* עָלִיל, *constr.* עָלִיל) *m.* prop. the veiled, concealed, dark, distant; of unlimited time, whether past or future, and therefore 1. *time past*, Ps. 139, 24 *in the way of the past*, i. e. in which ancestors walked; JER. 6, 16; 18, 15; *path of the past*, i. e. in which sinners went before; יָמִי AM. 9, 11, יָמִי DEUT. 32, 7 *days of old*, hence a genitive to עָלִיל PROV. 22, 28, עָלִיל Ps. 24, 7, עָלִיל 143, 3, עָלִיל Ez. 26, 20, where it may be rendered *old, very old, former* &c.; *of old*, from ancient times Is. 42, 14 and 57, 11 with a retrospect at the close of the exile to the beginning, like עָלִיל 58, 12 and 61, 4 *the ruins since the fall of Judah*. — 2. *time future*, hence *eternity, everlasting times, perpetual duration*, as עָלִיל GEN. 17, 7 *covenant of eternity*, i. e. standing for all future, and therefore a genitive to עָלִיל 17, 8, עָלִיל Ex. 12, 14; עָלִיל JER. 51, 39 *sleep of eternity*, i. e. for all future, viz. death; עָלִיל ECCLES. 12, 5 *the grave*; עָלִיל DAN. 12, 2 *life after the resurrection*. Hence adverbially עָלִיל Ps. 104, 5, ECCLES. 1, 4, or merely עָלִיל GEN. 49, 26, *Ex.*

36, 2 *for ever*, to denote continuance, in a stronger form עַד-עוֹלָם 1 SAM. 2, 30; 2 SAM. 7, 16; 1 CHR. 17, 12; PS. 18, 51. It is duration without end in GEN. 3, 22; JOB 7, 16. Eternity of both past and future is expressed by עוֹלָם וָעֶד PS. 90, 2. — 3. a time future conditioned by the context or by the nature of the subject: a) *duration of life, lifetime*, from the present point of time onward, as עַד-יָמָיו DEUT. 15, 17; of families, races, peoples 1 SAM. 2, 30; 13, 13; 2 SAM. 7, 16; also of animals JOB 40, 28. Here belongs also עַד-עוֹלָם 1 SAM. 1, 22; 2 SAM. 3, 28. b) *continuance, duration* PS. 5, 12; 31, 2; 73, 12; עוֹלָם-שְׂמֵחָה Is. 35, 10. c) *a definite duration of time, a long time*, whose termination is sometimes specified Is. 32, 14 15. — 4. *eternity*, i. e. without beginning and end, applied to God alone GEN. 21, 33, Is. 40, 28, DAN. 12, 7, and always to be rendered *everlasting*. — 5. A rhetorical or poetical hyperbole, in wishing for long life or in saluting kings 1 KINGS 1, 31; PS. 45, 7; 61, 8; NEH. 2, 3. Other formulas of a similar kind stand elsewhere PS. 72, 5 17; 89, 37. — The plur. יָמִים is also used in almost all the preceding meanings: *earlier (old) times* i. e. *time of old* Is. 51, 9; DAN. 9, 24; ECCLES. 1, 10; *later times, remote future* PS. 77, 6; *continuance* Is. 26, 4, — 6. *the world*, like עוֹלָם (which see), Greek *αἰών*, only in ECCLES. 3, 11 (Vulg.), i. e. worldliness, like κόσμος 1 JOHN 2, 15, ΕΡΗΣ. 2, 2, Talm. עוֹלָם וָהָדָר, Ar. دُنْيَا (world, worldly-mindedness; but this gives no suitable sense (see therefore עוֹלָם)).

עָוִם I. (not used) *trans.* to cover, to veil round, to enwrap, connected with עָוִי, עָוָה II. or rather identical with them, Syr. *ܠܥܠܡ* to veil, enwrap in clouds, to envelop in darkness; hence to darken round, e. g. what is shining; Arab. *عَمَّ* to cover, to enclose, to darken, to make gloomy. Yet עָמָם II. is rather used instead; the Aram. *עָמַם*.

Arab. **عَم** also existing, without being different from it.

Hof. הוֹפִים (fut. יוֹפִים) LAMENT. 4, 1
see עָמַם.

עוֹם II. (not used) *intr.* to glow, to burn, of the east wind; Ar. غَام to gape, to thirst. Identical in its organic root עם with חם, חם, Aram. אֶחָם. Deriv. עֵם.

עוין I. (not used) *intr.* same as און I. *to breathe, to blow*, therefore figur. 1. *to be empty, transient, null*, cognate in sense דבּל; 2. *to be sinful, wicked, false*; 3. *to be idolatrous, heathenish*. All three meanings are closely connected, as may be seen under און I. and דבּל; and for the organic root עון a Semitic and extra-Semitic comparison is found in the identical און I. (און), און-און I. און, און, און I. &c. Deriv. עון, עון 2., עון = עון and probably also עון.

עוין II. (not used) intr. 1. prop. to *bend, to settle*; hence to *dwell, to abide*, of men and of God; to *have a lair*, of animals; metaphor. to *find protection, refuge*. In its organic root עין the stem is identical with חנה I. (which see). Deriv. מְעוֹן, מְעוֹנָה and מוֹנֶה, מוֹנֵן 2, the proper names מְעוֹן, מְעוֹן, מְעוֹן, מְעוֹן, מְעוֹן, מְעוֹן, מְעוֹן, מְעוֹן. — 2. to *cohabit, to consummate marriage*, which may lie very well in ען = ענה II. פנה. Farther חנה I, חנה II. &c. may be also compared. Generally comp. עם שָׁכַב עַל, פָּקַד עַל. Deriv. עוֹנָה 1.

עֵינַן III. (not used) *intr. to run, to flow, to spring*, of water, Arab. عَانَ, *metaph. to weep*. The identification of this with עֵינַן II. in the fundamental signification "to bend, to bend in, to sink in" of the form of the eye and a spring, is sufficiently refuted by the clear meaning of the Arab. عَانَ, as well as by other linguistic analogies. Deriv. 1-3. עֵינַן and the denomin. מַעְיָן, מַעְיָר, מַעְיָרָה, 3; the proper name עֵינַן, and this in עֵינַן גִּדִּי, עֵינַן חֲדָה, עֵינַן דֹּדֵר, עֵינַן דֹּלָר, עֵינַן גִּמִּים

עון עגלים, עין משפט, עין חצור, חרור
עין חקים, עין שמש, עין רמון, עין רגל
and עין-חשון; עינים, עינים, עינים
(Samar. version); עינים, עינים.

עון (seldom עון 2 KINGS 7, 9, Ps. 51,
7, constr. עון, seldom עון 1 CHR. 21,
8, with suff. עון, עון, 1 plur.
עונים, only with suff. עוני, עוני, 2 pl.
עוניהם, with suff. עונותי, עונותי)
m. 1. *perverseness* (comp. Aram. עוניה),
hence metaphor. *sin, guilt, crime*, of a
people or race GEN. 15, 16. Is. 27, 9,
Hos. 7, 1, of an order LAMENT. 4, 13;
coupled with פשע Ex. 34, 7 and חטאת
DEUT. 19, 15; increased in force עון
הטאת Ps. 32, 5. The forgiving or ex-
piating of sin is expressed by נשח Ex.
28, 43, נשח Ps. 78, 38, נשח 2 SAM.
24, 10, נשח NUM. 14, 19, לא נשח Ps.
32, 10, לא נשח Is. 64, 8, לא נשח Hos.
12, 9, נשח LEV. 26, 41, נשח NEB.
3, 37, נשח JER. 33, 8, נשח NUM.
5, 31, נשח Ps. 130, 8; and vice versa
to punish sin or to punish one on ac-
count of sin is called יסר איש על ע' Ps.
39, 12, יסר Ez. 29, 16, יסר NUM.
14, 18, יסר JER. 32, 18, יסר Is. 53,
6. The supplementing genitive denotes
either him who commits sin Ex. 20, 5,
or the object respecting which one sins
NUM. 18, 1, JOSH. 22, 17, or the con-
sequence brought about by it, as קץ
Ez. 21, 30, קץ JOB 19, 29, (the
punishment of judges, condemnation)
31, 11 (comp. 1 JOHN 5, 16 ἀμαρτία πρὸς
θάνατον), effected by a thing Is. 57, 17;
Ez. 7, 19 a *stumbling-block of sin*. —
2. the *oppression, suffering, misfortune*,
arising from crime, עון עון Ps. 49, 6
the *suffering by a supplanter or enemy*;
pain 31, 11, by which strength is weak-
ened; *misfortune, destruction, punishment*,
as the consequence of sin GEN. 19, 15;
Is. 5, 18; עון Hos. 10, 13 and חטאת
ZECH. 14, 19, PROV. 21, 4 being so used
also. — With regard to the derivation
עון has been commonly looked upon as the
stem, and the fundamental signification
twisting, perverseness has been
given to it; but though the idea of sin,

guilt &c. may very well come from this
verb-idea, yet the occurrence of עון
ZECH. 5, 6 (LXX, Syr.), עון Hos.
10, 10 K'ri, and עון Ps. 73, 7 in a like
sense, and the fact that עון generally
agrees with עון (which see) almost com-
pletely, favour our adoption of the
stem עון I. = עון I.

עון (part. עון 1 SAM. 18, 9 K'tib) for
עון, denomin. from עון; see עון.

עון (with suff. עונם) masc. *sin, guilt*,
symbolically filling the *אֵיפסוֹ* ZECH. 5,
6 (LXX, Syr.), for which, however, עון
is commonly read.

עונה (with suff. עונתה, pl. with suff.
עונותה) fem. 1. (from עון II.) *cohabita-
tion, lying with, concubitus* Ex. 21, 10,
comp. זכור and זכור; Arab. عوان nupta.
— 2. same as עון, עון *sin, crime*, metaph.
an idol Hos. 10, 10 K'ri, either a mere
collateral form of עון, or from עון I. = עון I.

עורה (contracted from עורעה, and
this a reduplication of ערה; only plur.
עורים) masc. *perverseness, confusion*, of
spirit, *thoughtlessness* Is. 19, 14.

עוף I. (part. f. עפה, pl. עפות; inf.
constr. עוף, fut. יעוף, apoc. יעוף, in
pause יעוף) intr. to fly, of the eagle HAB.
1, 8, PROV. 23, 5, of נקל after the last
skin NAH. 3, 16, cogn. in sense with נקל
(DEUT. 28, 49); figur. of an enemy, to
rush rapidly, with עוף to a thing Is. 11, 14;
to come flying to, of עוף 6, 6; metaph.
to fly, of the eyes to a thing, i. e. to
look at directly PROV. 23, 5 K'tib (where
the K'ri has Hif.); of a book ZECH. 5,
1, i. e. to spread out; עוף הנהגה JOB
5, 7 to fly high, of בנהגה (which see);
to float, to fly covering, of female birds
protecting their young Is. 31, 5, coupled
with עוף, where עוף is also to be sup-
plied to עוף (cognate in sense עוף); of
the flight of clouds and doves 60, 8;
of God's being borne upon Cherubim
2 SAM. 22, 11; to hasten away, of a
dream JOB 20, 8, of an arrow Ps. 91, 5;
to fly away, of life. Deriv. עוף.

Pih. I. עוף (part. מעוף, infn. with

suff. עֲפָפָה, *fut.* (יִעֲפֹף) 1. to fly repeatedly, as a usual thing GEN. 1, 20; Is. 6, 2; of עֲפָפָה 14, 21; 30, 6. — 2. with עַל to swing above or before, to brandish, e. g. חֶרֶב Ez. 32, 10.

Ph. II. עֲפָפָה (not used) to flutter, to move to and fro, of the eye-lashes, i. e. to open and close them repeatedly. Derivat. עֲפָפָה.

Hif. הִעֲפִיף (*fut.* יִעֲפֹף) to make fly away, עֲפָפָה, with בָּ to PROV. 23, 5 K'ri.

Hithp. הִתְעַפְּפוּ (*fut.* יִתְעַפְּפוּ) to fly away, to vanish, disappear, עָבָר Hos. 9, 11.

The stem עָפָ also lies in the Ar. عَاف (to float in the air), Aram. עָפָ, whence עָפָ, and the fundamental signification seems to be, to be moveable, lively, rapidly moving, metaphor. to glitter, glimmer, burn, after the analogy of עָפָ II. &c., so that the organic root is also found in עָפָ (see הִדְעָה DAN. 9, 21 and the noun עָפָה) and עָפָ I. (where the comparison is given at length).

עָפָ II. (only 2 p. *fut. sing.* תִּעָפֵּף = עָפָ according to Kimchi) *intr.* 1. to be covered, by obscurity, darkness JOB 11, 17, Syr. عَاف trans.; but it is better to read here with the Targ. and Pesh. תִּעָפֵּף = עָפָ with the sense of עָפָה, מִיָּעָה, עָפָה, so that it is a noun. — 2. (not used) *tr.* to cover about, to wrap, like עָפָ which is ident. with it; metaphor. to be gloomy, dark, עָפָ (a noun), עָפָ (see עָפָ), עָפָ, proceeding from a like fundamental signification. Deriv. עָפָ I. עָפָה, מִיָּעָה, עָפָה. — 3. (*fut. apoc.* יִעָפֵּף, to distinguish it from יִעָפֵּף I.) to be weary, weak, pining, perishing 1 SAM. 14, 28 31; JUDGES 4, 21; ident. in its organic root with עָפָ, עָפָ, and proceeding from the idea of veiling, covering, enwrapping, as in עָפָה, עָפָה, עָפָה. Syr. عَاف the same, Ethpa. to pine away.

עָפָ (from עָפָ I.) *m.* what flies, floats, therefore a bird, collect. fowl, birds, volucres, construed with the pl. JER. 4,

25, Ez. 31, 6, or the sing. GEN. 1, 20, JOB 12, 7; contrasted with רָמַשׁ GEN. 7, 23, חִיָּה LEV. 17, 13, מְהֵמָה 11, 46 (oppos.); the inhabitants of the air or sky, hence עָפָה וְרָשָׁמִים GEN. 1, 30, 2 SAM. 21, 10, Ps. 104, 12, ECCLES. 10, 20, while the more exact description by עָפָה winged fowl, alites, appears in GEN. 1, 21 and Ps. 78, 27, as עָפָה is also used DEUT. 4, 17; Ps. 148, 10; conseq. עָפָ alone is not to be translated the winged, alites. עָפָה the birds building their eyries on high mountains Ps. 50, 11; also applied to birds of prey 2 SAM. 21, 10, for which עָפָ usually occurs.

עָפָ (*def.* עָפָ) Aram. *m.* the same DAN. 2, 38; 7, 6.

עָפָ *n. p. m.* JER. 40, 8 K'tib; see עָפָ.

עָפָ I. (only *imp. pl.* עָפָ) *tr.* same as עָפָ (which see) prop. to fasten, to make firm, to support; therefore figur. to determine firmly, to decide, to recommend, עָפָ JUDGES 19, 30; Is. 8, 10; Ar. عَاف the same. Deriv. the proper name עָפָ.

Hif. הִעֲפִיף (*fut.* יִעֲפֹף) to advise, to give advice, with accus. of the person Ex. 18, 19 (אֲעִיץ) cod. Samar. and NUM. 24, 14 cod. Sam.

עָפָ II. (not used) a stem assumed for the proper name עָפָ, where the Ar. عَاف to be sandy, soft, of the ground, or عَاف to be thick, of the growth of a tree, is compared.

עָפָ (from עָפָ II.) 1. *n. p.* of a son of Aram GEN. 10, 23, said like Aram to be a descendant of Shem 1 CHR. 1, 17; then the name of an Aramaean tribe and region belonging to the Lebanon-parts. This עָפָ may be still preserved in the district el-Ghutha (غوطه) near Damascus. — 2. *n. p.* of a son of Abraham's brother GEN. 22, 21, and conseq. of a Chaldean tribe and territory in the Euphrates-parts, afterwards incorporated with the Syrian Aramaeans. — 3. *n. p.* of a son of עָפָ, ancestor of the חִיָּים GEN. 36, 28, 1 CHR.

1 42, and conseq. of an Edomite tribe and district. — All three tribes (the Horites, Edomites and Uzites) gradually intermingled, as they proceeded from one mother-stem. Edom itself is poetically named **אֶדֹם** **אֶדֹם** **אֶדֹם** LAMENT. 4, 21, or **עֵדֹם** is adduced as Edomite along with Edom JER. 25, 20; and as the inhabitants of *Uz* are reckoned among the **בְּנֵי קֵדָם** i. e. those of Arabia Deserta JOB 1, 3, *Uz* seems to have been the east of the great Arabian desert that runs into the land of the Chaldeans, and in the south of Edom. The LXX writes *Avōitai*, *Avōitai*; and Ptol. (V, 19) places *Aioitai* in the Syrian desert not far from the Euphrates.

עָרָה (Kal not used) *tr.* to press about, to enclose, to encircle, metaphor. to oppress, comp. **עָרָה**; ident. in its organic root **עָרָה** with that in **עָרָה**. Deriv. **עָרָה**, **מִעָרָה**.

Hif. **עָרָה** (part. **מְעָרֵק**, fut. **יְעָרֵק**) to wind about, to go round, of a threshing machine (**עָרָה**), which was drawn about on the threshing-floor (**עָרָה**) full of sheaves (**עָרָה** **לִה** **עָרָה**) Am. 2, 13, where **עָרָה** has either fallen out after **עָרָה**, or is included in the sentence; comp. Is. 28, 27, where **קָבַב** stands instead; to embrace, to press about, to enclose, **עָרָה** **עָרָה** your standing-place Am. 2, 13, comp. **עָרָה** (GEN. 2, 21) to close up in the place of. We should not therefore read **מְעָרֵק** and **עָרָה**.

עָרָה (Kal not used) *intr.* prop. to be wrapped up, covered, veiled, of the eyes; hence to be closed, to be blind, oppos. to **עָרָה** to have (the eyes) open, i. e. to see. It should be put with **עָרָה** II., **עָרָה** II. (which see), **עָרָה** II., in organic root and fundamental signification.

Pih. **עָרָה** (fut. **יְעָרֵק**) 1. (not used) to be firmly closed, of the eyes; mentally, to be closed up, obstinate; deriv. **עָרָה** (adj.), **עָרָה**, **עָרָה**. — 2. to make blind, to blind 2 KINGS 25, 7; JER. 39, 7; 52, 11; figur. to bribe, i. e. to close up the

eyes of a judge with a bribe Ez. 23, 8; DEUT. 16, 19; Aram. **עָרָה**, the same.

For the fundamental signification of the stem comp. **עָרָה** (to be veiled, obscure, blind, II. and IV. to blind), **עָרָה** (to be dark, blind), where the idea of blindness has proceeded from that of covering, closing. The Ar. **عَرَى** means prop. to be blind, and then to be one-eyed.

עָרָה (pl. **עָרָה**) *adj. m.*, **עָרָה** (pl. **עָרָה**) *f.* 1. blind, i. e. having the eyes closed or covered, then a noun LAMENT. 4, 14; a bodily defect like **פָּסָה** LEV. 21, 18; JER. 31, 8. The **עָרָה** and **עָרָה** were forbidden to come into the temple (Acts 3, 2; JOHN 9, 1); which prohibition is referred to David 2 SAM. 5, 6 8. Opposite **עָרָה** (having open eyes, seeing) Ex. 4, 11; therefore **עָרָה** to become seeing again Is. 35, 5; 42, 7; Ps. 146, 8. — 2. Figur. senseless, obstinate Is. 29, 18; 42, 19; helpless, not seeing one's way 42, 16; spiritually blind 43, 8; Aram. **עָרָה**, **עָרָה**, **עָרָה**.

עָרָה I. (not used) *tr.* to hollow out, to deepen, to dig out, a place for hiding, burying in &c.; ident. in the organic root with **עָרָה** I. (**עָרָה**), **עָרָה** I., **עָרָה** I., &c.; Arab. **عَار** the same, and to be deep, whence **عَار** a hole. Deriv. **עָרָה**.

עָרָה II. (not used) *tr.* 1. to surround, to encircle, to enclose, a district; ident. in its organic root **עָרָה** with **עָרָה** II. (**עָרָה**), or perhaps with **עָרָה** I. (**עָרָה**), or perhaps with **עָרָה** I. (**עָרָה**). Deriv. **עָרָה** 1, **עָרָה** 2, the proper names **עָרָה** in cod. Sam., **עָרָה**; on the contrary, the proper names **עָרָה**, **עָרָה** belong to **עָרָה** from **עָרָה** (which see). — 2. to draw about, to cover, to clothe, of the skin, proceeding from the fundamental signification to enclose, and therefore connected with **עָרָה** remotely. Derivat. **עָרָה** I. (**עָרָה**). —

3. Like עור I to close in straitly, to enclose; deriv. עיר 3, ער 2.

עור III. (only part. ער, imp. עירא, עירי; fut. יעיר K'ri Job 41, 2 with the meaning of יעיר K'tib) 1. intr. to be awake, astir, to wake, oppos. יָשָׁן (to be *las*, weary, to sleep) SONG OF SOL. 5, 2; to awake, of God, i. e. to awake to action Ps. 44, 24 (comp. 78, 65); to be impelled, to a thing, to be aroused, imper. as an exclamation, *Upl age!* JUDGES 5, 12; Is. 51, 9; to be encouraged, to action, of men 57, 9; to assist actively, with עַל of the person 7, 7, to meet actively 59, 5; with עַל to move against one in a hostile manner ZECH. 13, 7, comp. יְהַעִיר Is. 13, 17. — 2. tr. to stir up, to excite, with accus. JOB 41, 2 K'ri, for which, however, the K'tib has more exactly יַעֲרִינוּ (Hif.). — 3. to call upon, arising from the idea of being excited and moved, or being restless; hence ער וְעָנָה MAL. 2, 12 an invoker and answerer, a proverbial expression for every living thing, like the Arab. *الداع والجيب* the caller and answerer (see vit. Tim. 1, 108); comp. Pih. III. עורֵץ and also Hifl. But in this sense ער may be = עָרַ. Deriv. the proper names ער, ערי, ערן, עיר, עירא, עירי, עירי.

Nif. יעיר (after the form נָקַם for נָקָם, like נָמַל for נָמָל; fut. יעיר) to be raised up, to arise, with מִן of the place whence ZECH. 2, 17 [13]; to be awakened, with מִן, to awake JOB 14, 12; to be aroused, stirred up, to an undertaking Jo. 4, 12; JER. 6, 22; to rise, of a storm 25, 32. תעור HAB. 3, 9 see עיר IV.

Pih. I. עורֵר (imper. with accentless a עורֵרָה, fut. יעורֵר, יעורֵרָה) to excite, to put into motion, לְיָרֶחַ (= נָחַשׁ בָּרֶחַ) JOB 3, 8, with לְ whither Is. 14, 9; to bring into rebellion, with עַל against one ZECH. 9, 13; to excite, to stir up, love SONG OF SOL. 2, 7; 8, 4; to put into a state of restlessness or confusion, אֶרְמָנוֹת Is. 23, 13; to awake, out of sleep SONG OF SOL. 8, 5; metaphor. to brandish, חֲנִיָּה 2 SAM. 23, 18, שָׁוֶה, with עַל against one Is. 10, 26.

Pih. II. עירֵץ (inf. abs. עִרֵץ) to jolt or push against one another, of a wall; hence to scatter, JER. 51, 58 the broad walls of Babylon shall be laid in utter ruin. Deriv. the proper names עירֵץ, עירֵץ; but see עיר I.

Pih. III. עירֵץ, עירֵץ (contracted from עירֵץ; fut. יעירֵץ) to cry, יַעֲרֶה (a cry of destruction) Is. 15, 5. The meaning is to be explained according to Kal 3.

Hif. יעיר, part. מַעֲרִיר, inf. יעיר, with a preposition בַּעֲרִיר Ps. 73, 20, fut. יעיר, ap. (יער) 1. to awake, out of a sleep-like state ZECH. 4, 1, to excite, to entice forth, אֶהְיֶה SONG OF SOL. 2, 7, קָנָה Is. 42, 13, coupled with עורֵר; to rouse up Is. 41, 2; Jo. 4, 9; to excite Is. 41, 25; 45, 13, commonly אֶרְרִיחַ the spirit of one (to a thing) 2 CHR. 36, 22; EZR. 1, 5; HAG. 1, 14; to waken, the ear Is. 50, 4, i. e. to make attentive, to cause to observe; to summon up, i. e. to make one appear, with accus. whither DAN. 11, 2, commonly with עַל of the person against, and the accus. of the object JER. 50, 9; Is. 13, 17; DAN. 11, 25 and he will summon up his might and his spirit against the king of the south; יעיר מִן to order from Jo. 4, 7; seldom עַל יעיר to keep watch over JOB 8, 6 = שָׁקֵד עַל (JER. 31, 28); to guard, with accus. DEUT. 32, 11; to raise Hos. 7, 4. — 2. intr. to awake Ps. 35, 23, with לְ to; בַּעֲרִיר by syncope from בַּהֲעִיר in awaking, in order to judge Ps. 73, 20, and so according to some יעיר שָׁחַר to waken with the dawn 57, 9, which, however, is better rendered "to awake the dawn" (Rashi).

Hithp. I. יעורֵר (part. מַעֲרִיר, fut. יעורֵר) to stir up oneself, to rouse oneself Is. 51, 17; to be zealous (to come forth from torpidity) 64, 6; with עַל to rebel against JOB 17, 8; to be excited, with joy, to exult 31, 29.

Hithp. II. יעורֵר to be jostled or dashed together JER. 51, 58.

עור IV. (in Kal only an infin.-noun with an appended accentless עָרָה, עָרָה Is. 32, 11, as פָּשְׁטָה, רָנְנָה are poetical nouns) intr. to be naked, bare,

of the pudenda; *to be taken off*, of skin, leather, hide, dress, coupled with פָּשַׁט Is. 32, 11; *to be empty, open*, of space; *to be taken off, peeled*, of chaff. Identical in its organic root עָר, Arab. عَار (hence عَار nuditas), with עָרָה, Arab. عَرَى (see עָר), remotely with עָרָה (which see). Deriv. עֹר (עָר, according to some), מְעֹר, Aram. עֹר.

Nif. נִעֹר (after the form נִקֹּם, fut. תִּעֹר) *to be bared*, of a bow, by its being taken out of its case HAB. 3, 9 (see עָרָה).

Pih. I. עֹרֵר in Is. 23, 13 see עֹר III.

Pih. II. עֹרֵר in JER. 51, 58 see עֹר III.

Hithp. הִעָרַעַר in JER. ib. see עֹר III.

עֹר V. (not used) intr. *to be moist*, *to draw in moisture*; hence *to suck*, of young animals; ident. in its organic root with עָר V. Deriv. עֹר 2 and עֹר I (= עָר); but see עֹר VI.

עֹר VI. (not used) intr. *to glow*, *to be heated*, *to be hot*, *seething*, *boiling*, *bubbling up*, Arab. عَار and عَر the same; ident. in its organic root with עָר IV. and with those in עָר, בָּעַר, עָרָה, עָרָה I. in its fundamental signification. Metaphor. *to run in a heat*, *quickly*, Ar. عَار the same, comp. دָלַק; *to assail one with fury or heat*, *to attack as an enemy*; *to be warm*, *angry*; *to be in distress*; عَار and عَر in their derivatives being metaphorically applied in a similar way. Deriv. עֹר 2 and according to some עֹר 1. But the assumption of such a verb in Hebrew is problematical, since the other stems with their meanings are sufficient.

Hif. הִעָרַר (only part. מִעָרַר) *to heat*, calefacere Hos. 7, 4; but see עֹר III.

עֹר as a noun, see עָר.

עֹר (def. עֹרָא) Aram. m. *chaff*, of corn DAN. 2, 35, prop. husk, connected with עֹר IV. and denoting what is peeled off, separated; Syr. عَرَا, Arab. عَار the same. Comp. ψάαζ, ψάωαζ, from peeling off, rubbing off.

עֹר and עָר (with suff. עֹרִי, עָרִי, עֹרְךָ, עָרְךָ, pl. עֹרֹת, עָרֹת, with suff. עֹרְכֶם) masc. 1. *the skin*, of a man JOB 10, 11, of animals 40, 31, *leather*, corium GEN. 3, 21, LEV. 4, 11, either with the genitive of the animal, as חֲמֹשׁ עֹרֵי חֲמֹשׁ NUM. 4, 8, אֵילִים Ex. 26, 14, גִּידֵי GEN. 27, 16; or the genitive of the material, as כְּתֹנֶת עֹרֵי GEN. 3, 21, כְּתֹנֶת NUM. 31, 20, מְלֹאכָה LEV. 13, 48, אֲזֹרֵי 2 Kings 1, 8 &c. To עֹר are applied covering (הַלְבִּישׁ) JOB 10, 11, overlaying (קָרַם) EXOD. 37, 6 of the flesh; hence עֹר בָּשָׂר is often used LEV. 13, 2 3 4 11 28 39, or a sticking (צָפַר) to the bones LAMENT. 4, 8, a drawing off (הִקְשָׁט) from the body as a figure of complete plundering MIC. 3, 2 3; it being also applied to the gums of the teeth JOB 19, 20, and the skin of the face Ex. 34, 29. The fundamental signification is *coating, covering*, from עָר II, though it may also be referred to עֹר IV. (which see). Poetically = בָּשָׂר, i. e. *body* JOB 18, 13 and 19, 20, in which sense occurs the old proverb עֹר בְּעֹר *skin for skin*. Phen. עֹרָה the same. — 2. Only pl. עֹרִים Is. 30, 6 K'tib, same as עֹר I. (which see), therefore from עֹר V. — 3. Perhaps a ground-element in the pl. עֹרִים and = עֹר 1.

עֵרָוִן masc. *blindness*, DEUT. 28, 28; metaphorically ZECH. 12, 4.

עֵרָוִים Is. 30, 6 K'tib see עֹר.

עֵרָוִת fem. same as עֵרָוִן LEV. 22, 22, Syr. عَمْرَة.

עֹשׂ I. (only imper. plur. עֹשׂוּ) intr. *to hasten*, *hurry up* Jo. 4, 11 (Ibn Sarāḥ, Rashi), *to be identified with* חֹשֶׁשׁ, חֹשֶׁשׁ, Ar. عَشَّ.

עֹשׂ II. (not used) intr. *to put together*, *to collect*, a meaning adopted by the Targ., LXX, Ibn Esra, Kimchi for Jo. 4, 11 also; cognate in sense עֹשֶׂה; Arab. حَاش and حَاز to collect. Deriv. עֹשׂ (according to Kimchi), and the proper names עֹשֶׂה, עֹשֶׂה, עֹשֶׂה.

עֹרָה (only *inf. constr.* with לְ, לְעֹרָה)

intr. prop. same as עָרַשׁ I. and עָרַשׁ (DEUT. 32, 35; Ps. 71, 12) to hasten up to, to succour, succurrere; hence to help, to support, with a double accusative Is. 50, 4 so that I know to support the weary with words (of comfort). So Aquila, Vulgate. As לְ is necessary here in the character of a preposition, and לְעֹרָה as a verb is unsuitable, לְעֹרָה cannot be derived from עָרַשׁ (Hitzig). As little can עָרַשׁ be equivalent to עָרַח as a denomin. from עָרַח (Ibn G'anāch), since no regular meaning is deduced in that way. Ar. غاث (to hasten to, to help), whence غويث quick race, غياث help. Deriv. proper name עֹרָתִי.

עֹרָה (Kal not used) *tr.* commonly to knot together, to interlace, interweave, like עָבַה, עָבַת, with which it is also identical. But it may be also reckoned an enlargement of עָרַה (which see), meaning to curve, to bend; or its organic root עָרַח is identical with that in עָרַח, עָרַח.

Pih. עָרַח (*inf. constr.* עָרַח, *fut.* עָרַח) to bend, to make crooked, מִשְׁפָּט JOB 8, 3, *ibid.*; to falsify, מִאֲזַנִּים, with accus. whereto AM. 8, 5; with accus. of the person, prop. to pervert the right of one or to bend it aside, generally to subvert LAMENT. 3, 36, to do injustice JOB 19, 6; to corrupt, to endanger, ECCLES. 7, 13 for who can make good that which he (God) has endangered, opposite עָרַח; to injure Ps. 119, 78; to subvert, עָרַח, i. e. to lead into destruction Ps. 146, 9. Deriv. עָרַח.

Puh. עָרַח (*part.* מְעָרַח) *pass.* to be crooked, curved, *part.* as a noun a thing crooked, i. e. what is unjust or defective (in the order of the world) ECCLES. 1, 15.

Hithp. עָרַח to bend oneself, to sink together, of the legs bearing the body (אֲנָשִׁי חִיל) ECCLES. 12, 3; comp. 2 MACC. 4, 5.

עָרַח (from עָרַח after the form עָרַח, with *suff.* עָרַח) *f.* injustice, oppression,

prop. a bending of right LAMENT. 3, 59, comp. 3, 36; Syr. ܠܡܕܠܐ dolus, fraud.

עֹרָה (from עֹרָה Jah is help; from עָרַח) *n. p. m.* EZR. 8, 14; 1 CHR. 9, 4.

עָרַח (from עָרַח, in pause עָרַח; *pl.* עָרַח, *constr.* עָרַח) 1. *adj. m.*, עָרַח (*pl.* עָרַח) *f.* strong, of a lion JUDGES 14, 18, עָרַח weak PROV. 30, 25; powerful, of עָרַח Is. 25, 3, strict, of מָלַךְ 19, 4, coupled with עָרַח, עָרַח; violent, of עָרַח PROV. 21, 14, vehement, impetuous, irrepressible, of עָרַח SONG OF SOL. 8, 6, rushing violently, of מָרַם Is. 43, 16; NEH. 9, 11; strong, of עָרַח NUM. 21, 24, where it is more correct, however, with the LXX to read עָרַח for עָרַח; overpowering, of עָרַח GEN. 49, 7, i. e. exceeding all measure; hard, bold, shameless, with עָרַח DAN. 8, 23; sometimes merely strengthening the idea, as עָרַח עָרַח strong in greediness, greedy, insatiable Is. 56, 11. — 2. *A subst.* same as עָרַח strength, power, might, GEN. 49, 3, concrete fortress AM. 5, 9, the strong JUDGES 14, 14; עָרַח violent, haughty Ps. 59, 4; on the contrary, in Ez. 7, 24 for עָרַח should be read with the LXX עָרַח. Here also belongs עָרַח harsh words PROV. 18, 23. — As a word expressing state Ps. 18, 18 from mine enemy, because he is too powerful an one (see עָרַח).

עָרַח (*pl.* עָרַח, with *suff.* עָרַח) *fem. a goat, she-goat*, or one that has already got some strength and is not exactly young; mentioned along with עָרַח LEV. 7, 23; 17, 3, עָרַח GEN. 31, 38, and as belonging to small cattle 30, 32 33; עָרַח מִשְׁלֶשָׁה 15, 9 a goat of three years', עָרַח בֶּהֱמָה NUM. 15, 27 of one year, עָרַח JUDGES 6, 19; 13, 15, *pl.* עָרַח GEN. 27, 9 little kids of the goats, young goats, for which עָרַח is also put alone (EX. 23, 19); עָרַח עָרַח DEUT. 14, 4 a young one of the goats; עָרַח LEV. 4, 23 a buck of the goats, for which is also עָרַח 4, 28 (see עָרַח); also עָרַח DAN. 8, 5 8; עָרַח divisions or herds of goats 1 KINGS 20, 27. Metaphor. goats' hair EX. 35, 26,

promentory; so that עֲזָב here is obviously to be identified with him and with Typhon who had his home in the desert. The conception is of a destruction-bringing intermediate being; the same mode of expiation appearing in the case of Typhon in Egypt (Plut. de Iside ch. 73; Macrob. Sat. III, 7). The explanations *a goat to be sent*, hircus emissarius (Symm., Aq., Vulg.), = טַעֲרִיר (Mishna) from עֲזָב, or the name of a mighty and high pointed mountain (Rashi, Saadia, Jer. Targ., Arabs Erp.) out of עֲזָב, Ar. عَزَب locus durus, asper, and עֲזָב, Ar. عَزَلَ to avert, averruncare, after the form עֲזָרַע for עֲזָלַע, i. e. *avert*, deus averruncus (Josephus), Ἀπονομναιός, Ἀνοτοποναιός (LXX), have little to favour them, corresponding neither to etymology, nor to the connexion of the subject itself. The question relative to this idolatrous custom must be interpreted by the fact that Mosaism retained many things of the Egyptian worship, though with certain modifications.

עֲזָב I. (part. pass. עֲזוּב, inf. absol. עֲזֹב, fut. יַעֲזֹב) tr. 1. to loosen, bands, fetters, to release, an animal bound, Ex. 23, 5 עֲזָב תַּעֲזֹב עִמָּךְ thou shalt loosen (the ass) with him, i. e. thou shalt help thine enemy to loosen the girth of the ass, by which the burden is bound to him (Saadia); in Deut. 22, 4 paraphrased by הִקֵּם חֲקִים עִמָּךְ, as the LXX, Targ., Vulg. and Pesh. render the less usual expression here also, but which is as little necessary as it is to read תַּעֲזֹב; Ar. عَزَب the same; then to pour out freely, without restraint, עֲזִיר, with עֲלֵי of the person Job 10, 1 (עֲלֵי used as it is after עֲזָב 30, 16, הִקֵּם Ps. 42, 6). עֲזָב פָּנִים to loosen or relax the (dark) countenance, i. e. to cheer up Job 9, 27, opposite to contract it; Arab. بَسَط (to set free) the same; hence same as שָׁלַח to let go, to set free, opposite מָנַע 20, 13; לֹא-עֲזָב not to let go, i. e. to hold fast Ez. 20, 8. To this belongs the phrase וְעֲזָב וְעֲזָב (Deut. 32, 36; 1 Kings 14, 10; 21, 21;

2 Kings 9, 8; 14, 26) the shut up and the let free, i. e. the bond and the free, an alliteration, same as all. — 2. to let, to omit, תַּעֲזֹב Ezek. 23, 8; to intermit, עֲזָב חֶסֶד-פֶּן to intermit favour to one GEN. 24, 27; with accusat. of the person עֲזָב חֶסֶד אֶת- to withdraw favour from one JUDGES 2, 20; to let go, to grant, permit 2, 8; with לֵי of the person to allow NEH. 3, 34 [4, 2]; to leave, a) a place, עֲזָב Jer. 25, 38, אֶרֶץ Ez. 8, 12, figur. עֲזָב Is. 55, 7, אֶרְחוֹת יִשְׂרָאֵל Prov. 2, 23; hence עֲזוּבָה of a city, the forsaken one, deprived of its inhabitants, Is. 6, 12 and numerous be the depopulated ones, in Jer. 4, 29 more definitely described by אֶין יוֹשֵׁב בָּהּ, comp. נֶעֱזָב Is. 7, 16 of אֶרֶץ; עֲרִיר עֲרִי 17, 2 the cities of Aroer (i. e. the whole territory east of Jordan) are depopulated (see the noun עֲזוּבָה Is. 17, 9), comp. עֲזָב to be desolated, depopulated. b) to leave, men, with accusat. of the person GEN. 2, 24; DEUT. 12, 19; to leave behind JUDGES 2, 21; with accus. of place in addition 2 SAM. 5, 21; 2 CHR. 28, 14; of God, to leave helpless Ps. 27, 9, to withdraw concern for 9, 11; עֲזוּבָה forsaken (by a man), oppos. to the married, hence figur. Is. 62, 4. c) to forsake God, to turn aside from him DEUT. 31, 16; JUDGES 2, 12; Jer. 5, 19. d) to leave things, עֲזָב Is. 10, 14 i. e. to leave eggs in a nest; to leave behind, i. e. to entrust to, עֲזָב 10, 3, with בִּידָא and accusat. of the object GEN. 39, 6 12; metaphor. to give up to 2 CHR. 12, 5, to surrender, to one's disposal, with accus. of the object and לֵי of the thing Ps. 16, 10, Job 39, 14, seldom with אֶל 39, 11; with עֲלֵי of the person and without accus. to commit to one Ps. 10, 14. Figur. עֲזָב מִשְׁפָּחַת אֱלֹהִים Is. 58, 2, עֲזָב 1 Kings 12, 8, בְּרִית קָדֵשׁ Prov. 4, 6, בְּרִית קָדֵשׁ DAN. 11, 30. Deriv. עֲזוּבָה and the proper name עֲזוּבָה.

Nif. נֶעֱזָב (part. נֶעֱזָב, fut. יִנָּעֱזָב) to be forsaken, of עֲרִיר Ps. 37, 25; to be desolated, depopulated, of אֶרֶץ Lev. 26, 43, אֶרֶץ Is. 7, 16, עֲרִיר Ez. 36, 4; Is.

27, 10; to be withdrawn from the care of God 62, 12, to be abandoned 18, 6.

Puh. עָזַב to be made to cease Is. 32, 14; to be forsaken JER. 49, 25 (according to some).

עֲזָב II. (*fut.* יַעֲזֹב) *tr.* 1. to knot, to bind, to intertwine, to intermix; ident. in its organic root עֲזָב with that in יָשַׁב, יָצַב. Fig. to fit together, to fasten together, rents, Neh. 3, 8 and they repaired Jerusalem even to the walls; comp. הָיִט, רָפָא. — 2. like עָרַב to exchange, to turn over in traffic, to interchange; comp. Pih.

Pih. עָזַב (not used) to exchange, to interchange; deriv. עֲזָבוֹן.

Puh. עָזַב to be erected, strengthened, built up JER. 49, 25 (according to some).

עֲזָבוֹן (only in plural עֲזָבוֹתָי, with suff. עֲזָבוֹתֶיךָ; from עָזַב II.) *masc.* traffic, commerce, like מַעֲרָב from עָרַב; hence wares (exchanged), נָתַן לֵעָב to reckon wares with Ez. 27, 16 19, like נָתַן מַעֲרָב 27, 13 17, with which it is interchanged; 27, 33 while thy wares come forth from the sea, i. e. the sea carried them to the nations; נָתַן עֲזָבוֹתָי to pay wares 27, 12 14 22; goods = הוֹן Ez. 27, 27.

עֲזָבוֹק (from עָזַב = שָׁבַק to unloose, to unbind, to set free, with ע prefixed, as in עֲשָׁלָה; עֲזָוָר; freedom, emancipation) *n. p. m.* Neh. 3, 16; comp. the proper names שְׁדִּבְקָא and רִשְׁבִּיקָא. But as עָז (עֲזָ) appears in compound names, עֲזָ here may be also the same; and בִּיקָא 2 (as is explicable from בִּיקָא, בִּיקָא III.) may have been a very old name of a deity giving forth a revelation.

עֲזָבָר (from עָזַב = פָּגַר to worship, to pray to, with ע prefixed; worship, supplication) *n. p. m.* Ezer. 2, 12; Neh. 7, 17. But it may be also compounded of עָז and גָּר (which see).

עֲזָרָה (not used) *tr.* same as קָצָה to decide, to judge, to determine, hence to rule. Derivat. מִעֲזָרָה in מִעֲזָרָה; מִעֲזָרָה, doubtful in מִעֲזָרָה, abridged in מִעֲזָרָה, and מִעֲזָרָה, which may be derived from עָז II.

According to others from עָזָה = עָזָה to console.

עֲזָרָה (*fortress*, from עָזָה, in Steph. Byzant. *fem.* of עָזָה goat, according to an old tradition) *n. p.* of one of the five leading cities of the Philistines at the southern boundary of Palestine Gen. 10, 19; Deut. 2, 23; Josh. 11, 22; Judges 16, 1 21; 1 Sam. 6, 17; 2 Kings 18, 8, sometimes with its own king and independent Zeon. 9, 5, sometimes mentioned along with Ashdod or Ascalon JER. 25, 20; Am. 1, 6 7; Zeph. 2, 4. It was assigned to the tribe of Judah Josh. 15, 47, and also conquered by that tribe Judges 1, 18; but it was afterwards recovered by the Philistines, and was occupied by various conquerors JER. 47, 1; comp. Curt. 4, 6; Jos. Antt. 13, 13, 3. The LXX have it Γάζα. *Gent. m.* עֲזָרָה Josh. 13, 3; Judges 16, 2.

עֲזָרָה see עָזָה.

עֲזָרָה f. 1. (from עָזַב I.) *desolation, depopulation* Is. 6, 12; *abandonment* 17, 9; see הָרָשָׁה. — 2. (a free one; see עָזָה I) *n. p. f.* 1 Kings 22, 42; 1 Chr. 2, 18 19.

עֲזָרָה (after the form עֲזָרָה, from עָזָה) *m.* a strong one, a hero Ps. 24, 8; *an abstract, military power*, coupled with חֵיל Is. 43, 17.

עֲזָרָה (from the Kal of עָזָה) *m.* might, strength, of war Is. 42, 25 or of God Ps. 78, 4, coupled with נְפִלְאוֹתָא.

עֲזָרָה see עָזָה.

עֲזָרָה f. pl. see עָזָה.

עָזָה (*inf. constr.* עָזָה and according to some also עָזָה Is. 30, 2, which belongs, however, to עָזָה; *fut.* יַעֲזָה and יַעֲזָה) *intr.* to become firm, strong, עֲזָהוּ הַמַּיִם the fountains of the abyss, i. e. the great water-masses of the deep Prov. 8, 28; to be strong, to shew oneself strong Ps. 68, 29; to exert power 9, 20; to be firm, stubborn, to trust perseveringly, with בָּ 52, 9 (see הָרָה); with יָד (power) to be mighty, energetic 89, 14, with עָל of the person, to be strong over one Judges 3, 10 and 6, 2, i. e. to prevail over him; without עָל to conquer DAN. 11, 12; to be a

עֲזָרָה (poet. lengthened by an accentless **ה־**, **עֲזָרָהּ** Ps. 44, 27) *f.* 1. same as **עֲזָר** *help*, Ps. 46, 2; with genit. **י** for **י** *JUDGES* 5, 23; *the finding of help, the seeking of help, the receiving of help, according to the context* Is. 10, 3; 31, 1; **LAMENT.** 4, 17, as the genitive also may be taken variously; concrete *helper* Ps. 27, 9, and also for the pl. **נַחַם** 3, 9. — 2. *n. p. m.* 1 **CHR.** 4, 17 for **עֲזָר** 4, 4.

עֲזָרָה (from **עֲזָר** II.) *f.* prop. an enclosed space, hence for the older **חֲצָר** (court), the great court 2 **CHR.** 4, 9, which is called the lower court in **Ez.** 43, 14, in which a scaffold stood 2 **CHR.** 6, 13; metaphor. a ledge or border, of the altar **Ez.** 43, 14 17 20. In the Targ. **עֲזָרָה** is frequently used for **חֲצָר**, and the Arab. **عَصَا** (court) is often transposed from **عَصْرَة**, taken from the Aramaean.

עֲזָרִי (out of **עֲזָרָהּ**) *n. p. m.* 1 **CHR.** 27, 26.

עֲזָרִיאל (*El is help*) *n. p. m.* **JER.** 36, 26; 1 **CHR.** 5, 24; 27, 19.

עֲזָרִיָּה (*Jah is helper, supporter*, from **עֲזָר**, *c.* **עֲזָר**, from **עֲזָר** I.) *n. p. m.* 2 **CHR.** 22, 6, for which 21, 17 has **יְהוֹאָחָז**; elsewhere **יְהוֹאָחָז** or **יְהוֹזָבָב** is used; 1 **CHR.** 6, 21, for which **עֲזָרִיָּה** stands in 6, 9; 2 **KINGS** 14, 21 (15, 1 7 17), for which **עֲזָרִיָּה** (which see) or **יְהוֹזָבָב** stands. Elsewhere as a name **JER.** 43, 2; **DAN.** 1, 6; **Ezr.** 7, 1 3; **NEH.** 3, 23 and often besides.

עֲזָרִיָּהוּ (the same) *n. p. m.* 1 **KINGS** 4, 2 &c. &c.

עֲזָרִיקָם (*God is Helper*; **קָם**, assistant, is a periphrasis of **יָהּ**, in proper names, as in **יְהוֹנָדָב** = **יְהוֹנָדָב**, **יְהוֹנָדָב** = **יְהוֹנָדָב**) *n. p. m.* 1 **CHR.** 3, 23; 8, 38; 9, 44; 2 **CHR.** 28, 7.

עֲזָרָה *f.* same as **עֲזָרָה** Ps. 60, 13; 108, 13.

עֲזָרִי see **עֲזָרָה**.

עֵט (from **עֵט** I.) *m.* prop. that which engraves, an (iron) stylus, stilus **JOB** 19, 24, **JER.** 17, 1, to inscribe (**כָּתַב**) in stone or metal; a writing-tool, of the **סֵפֶר**

Ps. 45, 2; when intended for deception termed **עֵט שֶׁקֶר** **JER.** 8, 8.

עֵטָה (from **יָעַט** = **Hebr.** **יָעַץ** which see) *Aram. f. counsel, remonstrance*, cogn. in sense **עֵטָה** (**עֵטָה**); hence **יָחִיב** **DAN.** 2, 14 = **יָחִיב** **Prov.** 26, 16.

עָטָה I. (only *part. fem.* **עָטָהּ**) *intr.* same as **עָרָה** I. to march past, to march along, to go along, cognate in sense **עָבַר**; hence like **עָרָה** and **עָבַר** with **עַל** of the place **SONG OF SOL.** 1, 7 for why should I be as one wandering about by the flocks of thy companions (Vulg.); and it is unnecessary to take it (with the Peshito) as = **עָטָה** (from **עָטָה** = **עָטָה**), or as = **עָטָה**.

עָטָה II. (*part.* **עָטָהּ**, *inf. abs.* **עָטָהּ**, *fut.* **יָעֲטָהּ**) *tr.* same as **עָרָה** II. (= **יָרָה** I. and **יָרָה** III.) to seize, to lay hold of, **Is.** 22, 17 he lays hold of thee violently, in order to hurl thee away, which others refer to **עָטָה** III.; to seize, a land, i. e. to plunder, make a prey of it, **JER.** 43, 12 and he will seize the land of Egypt (make a prey of it), as a shepherd takes his garment (an animal's skin) for himself (LXX).

עָטָה III. (*part.* **עָטָהּ**, with *suff.* **עָטָהּ**; *inf. abs.* **עָטָהּ**; *fut.* **יָעֲטָהּ**, *ap.* **יָעֲטָהּ**) *tr.* to cover, to wrap, with **עַל** (like **כָּסָה**) of the object, prop. to cover a thing, **MIC.** 3, 7 and they will cover (**עַל**) the beard, i. e. be unwilling to speak from shame and vexation; hence a token of mourning **LEV.** 13, 45; **Ez.** 24, 17 22; to put about, to put on, a garment **JER.** 43, 12, **בְּלִמְדָּה** **יְהוֹשֻׁעַ** 1 **SAM.** 28, 14, fig. **יְהוֹשֻׁעַ** **Ps.** 71, 13, **בְּרָכוֹ** 84, 7 (see **מִזְרָה**) **אֹז** 104, 2, **בָּשָׂה** 109, 29, **קָנָהּ** **Is.** 59, 17; to fold up, to crumple up, a person, i. e. to hurl him away afar **Is.** 22, 17 = **עָטָה** 22, 18 (**Saadia**); to turn upside down, to change, a land **JER.** 43, 12 = **יָהֲסָה** (which see), hence the LXX **φθιναίσι**; but in the last passages the word is better referred to **עָטָה** II.

Pu. **עָטָה**, *part.* **מָעָטָה**, see **מָעָט** II. and **מָעָט**.

Hif. **יָעֲטָהּ** to cover, fig. and with **עַל**

Pa. 89, 46, on the contrary 84, 7 belongs to Kal. Deriv. מַעֲטָה. — רַעֲמָה, רַעֲמָה see רַעֲמָה.

The fundamental signification of the stem lies in the organic root עֲטָה, which is also in עֲטָה III. and farther in בִּגְדָה; Ar. غطأ to veil, to be dark, Aram. עֲטָה, חָלָה for καλύπτειν.

עֲטִין (only pl. עֲטִינִים) *m.* a sinew, vein, JOB 21, 24 his veins are full of juice (Ben-Seeb), parall. עֲצָם (full of marrow), conseq. from עָצָן = עָצָן (which see), like גִּיד from גִּיד (see Furst, Concord. s. v.). But Ibn Gándich translates resting-place of herds (after the Ar. عَطْن, though against the parallelism; the LXX, Vulg., Syr., unsuitably, side, entrails, from عطن to bend, incline.

עֲטִיָּה *f.* a sneezing, prop. a pushing forth, a radiation JOB 41, 10; Arab. عَطَسَ, Syr. حَظَمَ, Malt. átis, the same.

עֲטָל (not used) an assumed stem for עֲטָלָה (which see).

עֲטָלָה (*pl.* עֲטָלָהִים) *m.* the name of a bird that lives in the holes of old buildings and is mentioned along with חֲפִירָה Lev. 11, 19, Is. 2, 20; according to the LXX and Ibn Esra, the bat; Phen. עֲטָלָה: Ὀθολαβὰθ (Diosc. 2, 214) the same. It is commonly derived (after Schul-tens) from עָטַל, Ar. غطأ, to be dark, gloomy, and עָטַל flying, or from עָטַל farther developed by עָטַל (comp. حرجف a cold wind from حرج), or from עָטַל, Ar. غطأ to be naked, bare, on account of the bareness of the under part of the body and the feet. The stem appears rather to be עָטַל = עָטַל to be wrapped, covered, hence to be dark, Ar. ظلف, ظلم the same; ע would be prefixed, and the fundamental signification be night-bird.

עֲטָן (not used) *tr.* same as עָטַן to bind, to knot; cognate in sense גִּיד and רִחוּ. Deriv. עֲטִין, like גִּיד and מִיתָר applied to sinews, nerves.

עֲטָן (*part. pass.* עֲטָן, *inf. c.* עֲטָן, *fut.* יַעֲטֵן) 1. *tr.* to cover, to clothe, with accus. of the thing wherewith (שִׁיתָ, חֲמֵס) and לְ of the person, Ps. 73, 6 they clothe them (לְ) as with a garment, with violence, compare לְ כִסֵּה (Is. 11, 9); for שִׁיתָ see Prov. 7, 10. — 2. *intr.* to put on, to be covered, concealed, JOB 23, 9 he puts on (hides himself) in the south, and I see not; fig. a) to languish LAMENT. 2, 19, to be exhausted, faint Ps. 61, 3; 102, 1, proceeding from the idea of being covered or veiled about, through the medium of the idea "to be darkened, to be put in gloom," as in עָטַן II, עֲטָה, where comparisons may be found. Here too belongs Is. 57, 16 for the spirit is weak before me, i. e. succumbs before me. b) to be weak, feeble, of late-born cattle GEN. 30, 42, Targ. לָקַשׁ; hence עֲטָה = ضعیف weak. c) to copulate, fig. with the accus. Ps. 65, 14, like לָקַשׁ (which see) the same. Deriv. מַעֲטָה.

Nif. נִעְטָן (*inf. constr.* with בְּ, נִעְטָן instead of בְּנִעְטָן) to languish, faint, to be exhausted LAMENT. 2, 11.

Hif. הִנְעִיף (*inf. c.* הִנְעִיף) to bear what is weak or feeble, of young cattle, i. e. to bear late GEN. 30, 42.

Hithp. הִתְעִיף (*inf. c.* הִתְעִיף) to cover or darken oneself, of the רִחוּ or נֶשֶׁם, i. e. to be feeble, insensible, from exhaustion, sorrow or pain Ps. 77, 4; 107, 5; to languish LAMENT. 2, 12; to be disheartened, with עַל Ps. 142, 4; JON. 2, 8.

For the stem comp. the Arab. عطف to fold together, to wrap up, to put on, to clothe; Ar. غصف to be black, dark, obscure, غسف the same; Syr. حنّف to be clothed. The organic root עָטַן is also in עָטַן (to bind about, to cover), redupl. מְעַטָּן and מְעַטָּן, Arab. طاف, עֲטָה II. (perhaps also connected with עָטַן I.), and perhaps in עָטַן (which see) SONG OF SOL. 5, 3 (parallel לָקַשׁ) with Nûn inserted.

עֲטָר (*part.* עָטַר, *fut.* יַעֲטֵר) *tr.* same as עָטַר (אֲ-עֲטָר) to surround, to encircle.

of a chaplet, to protect, with a double accus. Ps. 5, 13 (it is unnecessary to read תַּעֲבִירוּ Hif.); to encompass, to surround, in a hostile manner, with על-אל (Targ. LXX) 1 SAM. 23, 26. Deriv. עֲבָרָה (c. עֲבָרָה), the proper names עֲבָרָה, עֲבָרוֹת and עֲבָרוֹת-אֶרֶץ. The organic root עֲבָרָה lies also in עֲבָרָה and עֲבָרָה II.

Pih. עֲבָרָה (part. f. מַעֲבִירָה, fut. יַעֲבִיר) to encircle with a crown, to crown, with two accus. Ps. 8, 6 and 103, 4, i. e. to surround entirely; fig. = to distinguish, 65, 12 thou hast distinguished the year of thy goodness, i. e. afforded the most abundant produce; to adorn with a chaplet, with לְ of the person Song of Sol. 3, 11.

Hif. הַעֲבִירָה (part. f. מַעֲבִירָה) to give crowns, to distribute crowns, of Tyre Is. 23, 8, since Tyre gave rulers to the colonies and other Phenician cities (Strabo 16. p. 754).

עֲבָרָה (c. עֲבָרָה, pl. עֲבָרוֹת, from עָבַר) f. 1. a crown, of persons drinking Is. 28, 1, of the newly-married Song of Sol. 8, 11, of a ruler Ps. 21, 4, Esth. 8, 15, the highest token of dignity for a king and high-priest Zech. 6, 11 14; figur. a crown of honour, an distinguished ornament Job 19, 9; 31, 36; with a genit. הַמַּעֲבִירָה Prov. 4, 9; 16, 31; the worthiest, best, noblest 12, 4; 14, 24; 17, 6, with the genit. עֲבָרָה Is. 28, 5, hence applied to Zion with its splendid palaces, adorning Jerusalem like a diadem Is. 62, 3, Ez. 21, 31; and to Samaria, which lies high and is encircled with heights Is. 28, 1. — 2. (ornament) n. p. f. 1 Chr. 2, 26.

עֲבָרוֹת (crowns) n. p. of a city in Gad, coupled with יִצְחָר and יִדְדָן Num. 32, 3 34. But there were several cities of this name, which were distinguished by adjuncts, as 1. עֲבָרוֹת שֹׁקֵן n. p. of a city in Gad Num. 32, 35. — 2. עֲבָרוֹת אֶרֶץ n. p. of a city in Ephraim Josh. 16, 5; 18, 13, for which עֲבָרוֹת also stands alone Josh. 16, 7. — 3. עֲבָרוֹת בֵּית-יוֹאָב n. p. of a city in Judah 1 Chr. 2, 54. Comp. *Atára* and *Αρχιταράω* in Robins. III. 297.

עֲבָרָה see עֲבָרָה.

עָטַשׁ (not used) trans. prop. to *es-pel*; to radiate, hence figur. to sneeze; Ar. عَطَسَ, Maltese átas, Aram. עָטַשׁ, the same. The organic root עָטַשׁ lies also in עָטַשׁ, עָטַשׁ, עָטַשׁ. Deriv. עָטַשׁ.

עֵי (perhaps contracted from עֵי, like עֵי 1 SAM. 18, 18 from עֵי, conseq. from the stem עֵי ident. with עֵי III., either a circle of huts or tents, or union, heap, comp. חֵי) n. p. of a Canaanitish chief city, east of Bethel, and at the northern boundary of Benjamin Jer. 49, 3; commonly with the article GEN. 12, 8 (in the Samar. version עֵי out of עֵי, Joseph. Antt. 5, 1, 12 *Áiva*); GEN. 13, 3; Josh. 7, 2. Feminine forms are עֵי, עֵי and עֵי which see.

עֵי (contracted from עֵי, pl. עֵי and עֵי) m. 1. a heap, a waste mass thrown together; hence a heap of stones, עֵי הַשָּׂדֶה Mic. 1, 6 = עֵי-תִלְמִי שָׂדֶה Hos. 12, 12, also עֵי Mic. 3, 12 or עֵי alone Ps. 79, 1; incorrectly read עֵי by the LXX in Mic. 1, 6; 3, 12; Ps. 79, 1. Fig. the destroyed body Job 30, 24 (according to some). Phenic. עֵי a heap. — 2. only pl. עֵי (circles, districts) n. p. of a city in Judah Josh. 15, 29, and also of one on the mountains of עֵי; fully עֵי הַעֲבָרִים Num. 21, 11 and 33, 44; for which עֵי alone is put in 33, 45. Phenic. עֵי the same; hence עֵי n. p. of a city in Cilicia.

עֵי (same as עֵי) n. p. of a city in Benjamin, mentioned along with גִּבְעָה, נֶחֱלָה and מִכְמָשׁ Neh. 11, 31; not ident. with עֵי 1 Chr. 7, 28, but with עֵי (which see) and עֵי.

עֵיבָל (bare mountain, from עָבַל which see) n. p. of the bare, barren, northern top of the Ephraim-mountains; גִּרְזִים being the southern one Deut. 11, 29; Josh. 8, 30. Connected in its appellative signification with עֵיבָל (which see), for which it is put in 1 Chr. 8, 22. LXX Γαιβάλ.

עין see עין.

עין (in pause עין, with a of motion dual עינך, constr. עין, with suff. עיני &c.; עיני, constr. עיני, with suff. עיני, (עיניך) &c.; pl. עינך, constr. עינך) f. (masc. SONG OF SOL. 4, 9 K'tib, where it is better to read אהח with the K'ri; JOB 21, 20; ZECH. 3, 9) 1. the eye, oculus, a) as the organ of sight Is. 64, 3; JOB 10, 18; Prov. ראה 20, 12, like שמע of און. Its seeing is expressed by דברים Ps. 91, 8, ראה JOB 13, 1, שור 24, 15, שון 20, 9; and to direct the eye to a person or thing (to fasten the look upon) is denoted by עין על 32, 8, שום 24, 6 or אל Ps. 33, 18 or ב DEUT. 11, 12, commonly in a good sense, but also in a bad one AM. 9, 4 coupled with לרעה, as elsewhere with לטובה JER. 24, 6. עין עין to direct the eye protectingly towards, i. e. to look with compassion Ez. 16, 5; 20, 17. עין עין the eye dwells, i. e. looks calmly JOB 17, 2. Of rare occurrence is עינים the eyes are directed to JOB 7, 8, or עין ל an eye is to one, i. e. he looks at ZECH. 9, 1. Not seeing, arising from weakness of the eyes &c. is expressed by עקרה ZECH. 11, 17, עשש Pa. 31, 10, דאב 88, 10, קים 1 KINGS 14, 4. b) Parts are ascribed to it as the organ of vision, such as עבה (entrance, door, gate, apple) ZECH. 2, 12, abridged ער (= עבה) in the constr. state LAM. 2, 18, אישון DEUT. 32, 10; or imperfections, as תבלל LEV. 21, 20; good and bad qualities, as חבללנות Prov. 23, 29, מאור 15, 30, מראה ECCLES. 6, 9, רפה GEN. 29, 17; פקה GEN. 3, 7, גלה NUM. 22, 31, ענה DEUT. 16, 19, שעה Is. 32, 3, נקר NUM. 16, 14, שקר Is. 3, 16 being also applied to it. c) Phrases: עין בעין eye to eye, i. e. directly NUM. 14, 14; Is. 52, 18; but also an eye for an eye, i. e. one for another DEUT. 19, 21, for which עין עין usually occurs Ex. 21, 24. — עין טוב Prov. 22, 9 looking friendly, i. e. liberal, oppos. to עין 23, 6 looking as-kance, i. e. envious; עין עין to be en-vicious against DEUT. 15, 9; עין עין low

of eyes, i. e. humble JOB 22, 29 = עשש; עין עין proud elevation of the eyes, i. e. a joyous, careless look PROV. 6, 17; 21, 4. בין עינים between the eyes, i. e. the middle of the forehead EX. 13, 9; DAN. 8, 5; the forehead DEUT. 14, 1. But the formulas עין עין, עין עין, עין עין are to be specially observed: aa) עין עין in the eyes of one, i. e. in the opinion, sight of one, according to his view, before one, therefore after מציא GEN. 6, 8, צחק 19, 14, רע 21, 11, חרה 31, 35, טוב LEV. 10, 19, עשה NUM. 23, 27, עשה דרע 32, 13, עשה DEUT. 19, 13, גל Josh. 3, 7, עשה 2 SAM. 13, 2, נקבב Is. 49, 5 &c. Rarely does it stand in the meaning open, visible to PROV. 1, 17. bb) עין עין before the eyes of one, i. e. in his presence, in conspectu alic., before one, after נתן GEN. 23, 11, עשה Ex. 4, 30, ירר 19, 11 &c. cc) עין עין away from the eyes of one, i. e. without his knowledge, behind one's back, especially after verbs of hiding, as נעלם LEV. 4, 13, JOB 28, 21, נפתר Is. 65, 16, נראה שעה GEN. 31, 40. — 2. The eye as a fountain of tears, as עין עין JER. 8, 23, to which are applied נראה LAMENT. 3, 49, יררה מים 1, 16, יררה דמעה JER. 13, 17, הלפה JOB 16, 20, תמקנה ZECH. 14, 12; like the Greek ὄψις and the Persian چشم, چشم uniting the two ideas of fountain and eye. — 3. a look, עין ל to sharpen the look upon one, i. e. to look piercingly at him JOB 16, 9, SONG OF SOL. 4, 9, where we should read with the K'ri באהח; comp. רע עין Prov. 23, 6, עין עין 1 SAM. 2, 32 in עין עין an anxious look, עין עין 2. (which see). — 4. what presents itself to the sight: a phenomenon, appearance, sight, prospect NUM. 11, 7; LEV. 13, 5; hence עין עין with a genitive following, like the appearance, like the aspect, = בקמה, בקמה Ez. 1, 4; 8, 2; 10, 9; DAN. 10, 6, and therefore same as עין עין, as עין עין Ex. 10, 5 and NUM. 22, 5, i. e. the visible surface. Here belongs also עין עין as a designation of the outward appearance of man, and so for self, עין עין I myself

JOB 19, 27, מִנְּקֵר עֵינַי before me Is. 1, 16. — 5. the eye, bead or pearl, of wine PROV. 23, 31. — 6. (constr. עֵין, with a of motion עֵינָה, pl. עֵינֹת, constr. עֵינֹת) a fountain, GEN. 16, 7; 24, 29; 2 CHR. 32, 3; Ex. 15, 27, connected with the meaning eye, like the Greek *πηγή*, Persian چشم; comp. מַעְיָן. In this sense עֵין is to be taken in the following names of places compounded with it; to which belong also עֵינֹת and עֵינָם, עֵינֹן and עֵינָם. Closely connected with this is — 7. עֵין as the proper name a) of a city of Simeon, which lay within Judah and was also a Levitical city JOSH. 15, 32; 19, 7; 21, 16 (perhaps we should read עֵינָן); 1 CHR. 4, 32, where the writer did not at all wish to read עֵין רִמְּוֹן, since he specifies Rimmon, and not till NEH. 11, 29 עֵין רִמְּוֹן was made out of it. b) name of a locality in the north-east of Palestine NUM. 34, 11, according to Robinson N. Bibl. Res. p. 696 the source of the Orontes south-east of Riblah. In all these seven meanings the stem is עֵין III. — 8. (with suff. עֵינָם) ZECH. 5, 6, עֵינֵימוֹ = עֵינָמוֹ Ps. 73, 7, 2 pl. with suff. עֵינֹתָם Hos. 10, 10 K'tib; from עֵין I = אֵין) same as אֵין nothingness, vanity (= הַבֵּל), sin, a lie, and therefore like that word (Is. 66, 3) concrete an image, שְׁתֵּי עֵינֹתָם Hos. 10, 10 K'tib the two idols, i. e. the two golden calves (1 KINGS 12, 28); זֶהָר עֵינָם ZECH. 5, 6 that is their guilt (LXX, Syr.), which is something heavy (Is. 1, 4), which has been made full like a sum or a measure (GEN. 15, 16; MATTH. 23, 32); Ps. 73, 7 their sin proceeds from an insensible heart (חֲלָב). But see עֵין, עֵינָה. — From עֵין 1. comes

עֵין (part. עֵינֹן) denom. to look at, only in the secondary signification to look as-kance, to look envious 1 SAM. 18, 9 K'ti, for which the K'tib has עֵין from עֵין; Ar. the same.

עֵין-רִמְּוֹן see גְּדֵר I.

עֵין-רִמְּוֹן see גְּדֵר I.

עֵין-רִמְּוֹן or עֵין-רִמְּוֹן see גְּדֵר I.

עֵינֹת see עֵין בָּלִים.

עֵין-בָּלִים (fountain of gardens) n. p.

1. of a city in the plain of Judah JOSH. 15, 34; in Josephus *Ivraia*, now G'enin (Rob. III. 386). — 2. A levitical city in Issachar 19, 21 and 21, 29, for which 1 CHR. 6, 58 has עֵינָם (which see), as also עֵינָם = עֵינָם.

עֵין דָּאָר (see דָּאָר 4) n. p. of a city and district in Manasseh Ps. 83, 11 compared with JUDGES 4, 6 7 14 15, called *Erdagor* in Josephus (Antt. 6, 14, 2) and four miles south of mount Tabor (*Eus.*); whose ruins still exist (*Burckh.* II, 590); now *Endûr* (Robinson, Later Bibl. Res. p. 446).

עֵין דָּאָר in JOSH. 17, 11 and 1 SAM. 28, 7 is same as עֵין דָּאָר.

עֵין חֲזָה see חֲזָה.

עֵין חֲזָר (fountain at Chasor) n. p.

of a city in Naphtali JOSH. 19, 37, different from חֲזָר in the same territory; comp. 1 MACC. 11, 67.

עֵין חֲרוֹד see חֲרוֹד.

עֵין מִשְׁפָּט (fountain of judgment) n. p.

of a locality in the wilderness שָׂאֵר between שָׂאֵר and אֵלֶם, at the south border of the Hebrew land; distant 10 or 11 days' journey from Sinai and ident. with קָדֵשׁ GEN. 14, 7. Both מִשְׁפָּט and קָדֵשׁ (which see) appear to point to a religious significance of this place, which it may have had before Moses.

עֵינֹת see עֵין בָּלִים.

עֵין רִמְּוֹן (fountain of the fuller) n. p.

of a fountain on the border between Judah and Benjamin, not far from Jerusalem, and at the south-east side of it JOSH. 15, 7; 18, 16; 2 SAM. 17, 17; 1 KINGS 1, 9 (comp. Josephus, Antt. 7, 14, 4). The fuller's field lay in the neighbourhood (2 KINGS 18, 17; Is. 7, 3; 36, 2). Comp. also the proper name רִמְּוֹנִים.

עֵין רִמְּוֹן (fountain dedicated to Rimmon) NEH. 11, 29, see רִמְּוֹן and עֵין 7, a

עֵין שֶׁמֶשׁ (fountain dedicated to the sun) n. p. of a locality and fountain on

the border of Judah and Benjamin JOSH. 15, 7, not far from *En-rogel*. But an *En-shemesh* may have also been situated at the south-eastern border of Dan (*Robins*. Pal. III, 224 seq.).

עֵין תַּפְּוּחַ (with the article; *snake-fountain*) *n. p.* of a fountain near Jerusalem NER. 2, 13.

עֵין תַּפְּוּחַ (*fountain at Tappuah*) *n. p.* of a locality in the district תַּפְּוּחַ, which belonged to Manasseh JOSH. 17, 7 8; comp. בֵּית תַּפְּוּחַ.

עֵינָה (out of עֵינָה, from עֵינָה) *n. p.* of a city GEN. 12, 8, in the Samar. version for עֵי of our text.

עֵינָה (only plur. עֵינָה) Hos. 10, 10 see עֵין 8.

עֵינָה, see עֵינָה under עֵינָה.

עֵינָה (*double fountain*) *n. p.* of a place in the plain of Judah on the road to Timnah GEN. 38, 21, identical with עֵינָה JOSH. 15, 34, the dual-ending -ה- being contracted in other cases also into -ה-.

עֵינָה see עֵינָה.

עֵינָה (*a Fountain-distributor*, viz. El is) 1. *n. p. m.* NUM. 1, 15; 2, 29; comp. בְּאֵר. — 2. only in עֵינָה NUM. 34, 9 10; Ez. 48, 1 (see under עֵינָה), for which Ez. 47, 17 has עֵינָה.

עֵינָה (3 *f.* עֵינָה) *intr.* same as עֵינָה II. *to be veiled, covered*, figur. *to languish*; עֵינָה, and the cognate in sense עֵינָה, עֵינָה, proceeding from a similar fundamental signific. Metaph. *to succumb powerless*, with ל of the person JER. 4, 31; *to gape, pant with thirst, to pine*; *to be weary, tired*; *to be gloomy, dark* (see עֵינָה). Derivat. עֵינָה (*fem.* עֵינָה); on the contrary עֵינָה and עֵינָה are derived from עֵינָה.

עֵינָה (*plur.* עֵינָה) *adj. m., fem.* languid, coupled with עֵינָה 2 SAM. 17, 29; *gaping, thirsting* Ps. 63, 3; JOB 22, 7; *weary, faint*, GEN. 25, 29, coupled with עֵינָה DEUT. 25, 18; נָפֶשׁ עֵינָה *a thirsty soul*, i. e. one exhausted PROV. 25, 25; עֵינָה substantively *a beast of burden*

Is. 46, 1, properly abridged from עֵינָה עֵינָה.

עֵינָה (with a poetical accentless עֵינָה; from עֵינָה II.) *f.* 1. prop. a veiling or covering, hence *darkness, obscurity* JOB 10, 22; opposite שֹׁהַר, AM. 4, 13 *turner of the morning into darkness*; comp. עֵינָה, מוֹעֵד. — 2. *n. p.* of an Arab-tribe beside Midian, who dwelt on the east side of the Red Sea as far as Moab, and were a commercial medium of exchange in gold and frankincense from Saba; then also the name of their abode GEN. 25, 4; Is. 60, 6; 1 CHR. 1, 33. A place at Pelusium was also termed עֵינָה (*Kamus* p. 1211). — 3. *n. p. m.* 1 CHR. 2, 47. — 4. *n. p. f.* ib. 2, 46.

עֵינָה (*protecting one*) *n. p. m.* JER. 40, 8 K'ri, for which K'tib has עֵינָה.

עֵינָה (with *suff.* עֵינָה, *pl.* עֵינָה) *m.* 1. (from עֵינָה V.) prop. the sucking one; hence *a young thing*, like עֵינָה from עֵינָה = עֵינָה, but only the young of an ass, aselus GEN. 32, 16, ZECH. 9, 9, = עֵינָה GEN. 49, 11; rarely of עֵינָה JOB 11, 12; metaphor. *an ass*, for riding JUDGES 10, 4; 12, 14, for bearing burdens Is. 30, 6 K'ri, or for husbandry 30, 24 coupled with עֵינָה; Arab. عِمّ a wild or tame ass. — 2. (from עֵינָה II., only *pl.* עֵינָה) *a city* JUDGES 10, 4, selected for alliteration to עֵינָה *young asses*, especially as עֵינָה may have sprung from עֵינָה, like עֵינָה from עֵינָה. For *a young ass* there is also עֵינָה, *pl.* עֵינָה Is. 30, 6 K'tib.

עֵינָה as a verb, see עֵינָה I-VI.

עֵינָה (perhaps instead of עֵינָה from עֵינָה II. like עֵינָה 1 SAM. 21, 9 instead of עֵינָה, hence the *pl.* once עֵינָה JUDGES 10, 4 to have an assonance with עֵינָה 1; the common plural is עֵינָה from a singular. עֵינָה, as from עֵינָה the plur. עֵינָה, like *δ* passing into *δ*; but the sing. may also have been עֵינָה, since this form likewise appears) *fem.* (*masc.* only in NUM. 35, 2 3; JUDGES 19, 12) 1. *an enclosed, fenced place*, proceeding from the verb-idea "to fence round, encircle, enclose"; 66*

hence a) *a tower, a castle*, Is. 1, 8 like *a tower of watch* (see נצורה) = מִגְדָּל, which is also called עִיר 2 KINGS 17, 9; *a place of encampment* NUM. 13, 19, designated more exactly by מַחֲנֵה. b) *a city generally* = קָרְיָה Is. 22, 2; but also *a village, a hamlet, a nomad village or encampment* GEN. 4, 17; JOSH. ch. 15; *a fortification, a fortified city* NEH. 9, 25; 2 CHR. 11, 5; Hos. 8, 14; but for the latter meaning stand the fuller forms מִצְדָּר עִיר PSALM 31, 22; 60, 11; 2 CHR. 8, 5; עִיר מִצְדָּר 2 KINGS 3, 19; 17, 9; JER. 1, 18, or with specific mention קִרְיַת חוּמָה עִיר LEV. 25, 29; עִיר מִבְּצָרוֹת of Sidon DAN. 11, 15; עִיר הַהָרָס Is. 19, 18 see הָרָס. The particular name of a city is sometimes paraphrased, as עִיר הַתְּקֵשׁ NEH. 11, 1, עִיר אֶל־הַיָּם Ps. 46, 5 of Jerusalem, and also עִיר הַדְּמָיִם Ez. 22, 2, עִיר שְׂפָכַת דָּם, 22, 3, עִיר הַדְּמָיִם 7, 23 or עִיר alone Is. 60, 6; also applied to Nineveh Is. 32, 19; עִיר תְּהוֹלָה JER. 49, 25 of Damascus, and so in the most various applications, as may be seen from the context. In the genitive case to בָּתָּה (constr. plur. בְּתוּתָה) עִיר is considered as a mother to whom belong villages and hamlets like daughters NUM. 21, 25; JOSH. 15, 45; JUDGES 11, 26. *To know how to go into the city* ECCL. 10, 15 is an expression used instead of, to know how to help oneself, to know how to find. c) of a part of a city, as עִיר דָּן of that part of Jerusalem on Zion 2 SAM. 5, 7; 6, 10; עִיר הָעִיר of the middle part of Jerusalem 2 KINGS 20, 4; עִיר הַמִּקְדָּשׁ the lower city of בְּבֵית, situated on a river 2 SAM. 12, 27; עִיר בְּיַת הַמִּקְדָּשׁ the department of Baal's temple, and therefore nothing but a part of the city of Samaria 2 KINGS 10, 25. d) Metaphor. *the inhabitants of a city* 1 SAM. 4, 13; Is. 14, 31; elsewhere עִיר appears in contrast with the inhabitants JUDGES 1, 8; on מִתָּקָם עִיר see מִתָּה. In this leading sense names of places are compounded with עִיר, as עִיר הַמִּלְחָה, עִיר נָחָשׁ, עִיר שֶׁמֶשׁ, עִיר הַתְּמָרִים, which follow below, in order. —

2. (from עִיר VI.) *heat, anger, wrath*, Hos. 11, 9 (*Rashi*); but עִיר may be taken in the usual meaning there, *I will not come* (threatening and destroying) *into the city*, because the men sink under his fearful presence (1 SAM. 5, 9-12; JER. 49, 38). In Ps. 73, 20 עִירִי is contracted from עִירִי, and עִירִי Hos. 7, 4 is the part. Hif. of עִיר III. — 3. (from עִיר II, 3) = עִירִי *anguish, pain* JER. 15, 8 (LXX, Pesh.), like עִיר 2. same as עִיר (enemy); hence coupled with עִירִי. — 4. (*a Watcher*, viz. El is, from עִיר III.) *n. p. m.* 1 CHR. 7, 12, for which 7, 7 has עִירִי (which see). — 5. on עִירִי see עִיר.

עִיר הַמִּלְחָה (*salt-city*, i. e. near יַם הַמִּלְחָה) *n. p.* of a city in the desert of Judah, near the Salt-Sea JOSH. 15, 62.

עִיר־נִחָשׁ (*brass-city*, perhaps *oracle* or *magic-city*, see נִחָשׁ) *n. p.* of a city otherwise unknown 1 CHR. 4, 12.

עִיר שֶׁמֶשׁ (*city of the sun*) *n. p.* of a city in Dan Is. 19, 41, so called from the worship of the sun; see שֶׁמֶשׁ, עִיר שֶׁמֶשׁ.

עִיר הַתְּמָרִים (*city of palms*) *n. p.* for various places, 1. a name for יְרֵחוֹ JUDGES 3, 13, 2 CHR. 28, 15, DEUT. 34, 3, so called from the palm-groves there (Plin. H. N. 5, 14; Tacit. hist. 5, 6). — 2, name of a place in the peninsula of Sinai, *Phoenikon* (Diod. Sic. III, 42; Strabo p. 776) in Arabia JUDGES 1, 16.

עִיר (from עִיר III.; pl. עִירִין) *Aram. m. a watcher*, of archangels DAN. 4, 10 14 20; identical with עִירִי, and parall. with it; hence Aq. and Symm. ἐγγεγροσ and the LXX ἄγγελος generally. In the book of Enoch both good angels (12, 2 4; 92, 16) and fallen ones (10, 13; 12, 5) are called *watchers*, and there are *watchers of heaven* (13, 11), *holy watchers* (15, 8), *watching angels* (20, 1). *Amshas-pand* proceeds from the same meaning.

עִירָא (*a Watcher*, viz. Jah is) *n. p. m.* 2 SAM. 20, 26; 23, 26 38; comp. as proper names עִירִי, עִירִי, עִירִי.

עִירָד (from עִיר = יָרָד) *n. p.* of an

עֲבָדָר (= עֲבָרָה *a mouse*; comp. *Mūs*, Mus, Musculus &c., proper names among other nations) *n. p. m.* GEN. 36, 38; 2 KINGS 22, 12; also called עֲבָרוֹן in another place 2 CHRON. 34, 20; Phenic. **עֲבָרָה** a proper name. The general usage of naming persons and places from animals explains the appellation. Examples of such usage are רַקל, יָקָל, חִמּוֹר, דְּבוּרָה, שְׂעִירָה, וַיִּמְנָה, סוֹס, שֶׁחָף, שָׁפָן, עֵזֶר, נֶחֱשׁ, הַגָּב, אֶחָד, אֲבִיבִים, מְנוּחָה, עֵגֶל, יֶעֱכֶה, בֶּכֶר, פֶּהָה, מְנוּחָה.

עֲפָרָה, הַמְטָה, חֲלָה, חֲגָלָה, (עֲפָרָה) עֲפָרָה, לְבָאוֹת, לְבִי, יוֹנָה, לֵישׁ, זָאֵב, שְׂחָץ, עֵתֶן, אֵיָה, זִכְרָה &c.

עֲכָבִישׁ (out of עֲכָב from עֲכָב I. with the very old noun-ending יֵשׁ, see (חֲלָמִישׁ) *m.* one weaving, spinning; hence a spider, 'עֲבִירָה a spider's house, a spider's web, Job 8, 14, a figure of fragility (comp. Coran, Sur. 29, 41); עֲבִירָה threads of the spider Is. 59, 5, a figure for intrigues; Targ. עֲבִירָה, def. עֲבִירָה the same, proceeding from עֲבִירָה, Ar. عَنكب (with *n* inserted) and in the collective form عكاب the same, and in the Coran عَنكَبُ after an Aramaean pattern; Maltese *ánkabút*. It is obvious, therefore, that עֲכָב alone, Aram. עֲכָב, Ar. عَكَب, may be the stem. In favour of the fundamental explanation now given is the Arab. عَكَبَش to bind, to weave, to put together, Greek ἀράχνη, Latin *ara-nea* (= *arac-nea*) a spider, from אָרַג (which see), and the German *Spinne*. On the other hand, the Arab.

عُكَّاش (a spider) may have come first from عُكَّاش, and out of that the denomin. عَكَش to spin, to weave, of the spider.

עֲכָבִי (pl. constr. עֲכָבִי, with suff. עֲכָבִי; from עֲכָב II. with the noun-ending יֵשׁ, as in (סִמְרָר) *masc. prop.* a gnawing animal; hence a mouse (along with חֲלָרִי Lev. 11, 29, Ar. عَكْبَر a field-mouse; comp. Ar. كعبر transposed from عكبر to gnaw off, to draw off, to cut off; Syr. ܚܡܥܘܐ, Samar. in Lev. l. c. עֲכָבִיָּה. The field-mouse was dedicated and sacrificed to certain dark deities, and its flesh consumed at sacrificial feasts (comp. Varro 3, 15) Is. 66, 17. To propitiate such deities in case of a pestilence &c. (see (טָהֵר), with which the plague of field-mice was united, golden mice of this form were presented 1 Sam. 6, 4 5 11 18. Mice were regarded by magicians as demoniacal animals (Plut. Symp. 4, 5, 2).

עֲכָר (not used) see עֲכָר.

עֲכָה see עֲכָה.

עֲכָר (abridged from עֲכָרִין) *n. p.* of a city situated on a gulf 250 feet north of where the river Belus flows into the Mediterranean Sea JUDGES 1, 31; assigned to the tribe of Asher, but in Shalmanezar's time still dependent on Tyre (*Joseph. Antt.* 9, 14, 2), and usually reckoned by the Greeks (*Strabo* and others) as belonging to the Phenicians. According to Mic. 1, 10 it appears to have been looked upon merely as a Philistine town, and perhaps it never belonged to Israel. In addition to the form עֲכָר, in the time of the Crusades *Accon* (עֲכָרִין), there was another עֲכָר, Ar. عَكَا, Greek Ἀκη instead of Ἀγνη; and also an old one, עֲכָר Mic. l. c., Phen. עֲכָר (on coins); so that either עֲכָר or עֲכָר may be adopted as the stem. עֲכָר i. e. עֲכָר, or עֲכָר, has been wrongly compared by *Simonis* with the Ar. عَك (see עֲכָר) and עֲכָר translated *arena fervens solis aestu*, which does not at all suit 'Akko on a gulf in whose vicinity are swamps, and which was abundantly supplied with water. To put it by the side of עֲכָר, עֲכָר is better suited to the topographical situation of the place. See עֲכָר.

עֲכָר see עֲכָר and see ע p. 1002*.

עֲכָר see עֲכָר.

עֲכָר (sorrow-valley) *n. p.* of a valley near Jericho, to the east, like עֲכָרִין in the west Josh. 15, 7 compared with 7, 25 26; Is. 65, 10; also mentioned on account of its meaning in Hos. 2, 17, like עֲכָר הַבְּנֵי Ps. 84, 7.

עֲכָר (not used) or עֲכָר *tr.* same as עֲכָר, עֲכָר, to enclose, to encircle, a place, to make it habitable. Deriv. the proper name עֲכָר (עֲכָרִין, עֲכָר, עֲכָר).

A comparison with the Arab. عَك to be hot, sultry, of day, or to be burnt up, of the ground, is unsuitable to the *n. p.*

עָבָן (not used) *intr.* commonly said to be the same as **עָכָר**, an etymological mythus identifying both JOSH. 7, 1 seq., 1 CHR. 2, 7, and I have explained the proper name **יַעֲבֹן** (which see) accordingly. But it may also mean to *wind, to twist* (of a serpent) like the Talm. **עָבָן**. Deriv. the proper names **עָבָן**, **עָבֹן**.

עָבָן (*snake-charmer*, from **עָכָר**; comp. **נַחֲשׁוֹן**, **נַחֲשׁ**, **נַחֲשִׁי**) *n. p. m.* JOSH. 7, 1; 22, 20; but in 1 CHR. 2, 7 for **עָכָר**.

עָכָם (not used) 1. *intr.* to *wind, to be rolled or twisted together*, of a serpent; ident. with **עָכָשׁ**, **עָכָשׁ** (which see); Ar. **عكس** the same, whence **عكس** a serpent. Deriv. the proper name **עָכָה**. — 2. *tr.* to *wind together, to knot together, to twist together, to fetter*. Deriv. **עָכָם**, whence the denom. **פִּיחַ עָכָם**.

עָכָם (*pl.* **עָכָסִים**) *m.* a *fetter, an ankle-band*, made of silver, gold or ivory, a sort of bracelet, fastened about the ankles as a female ornament Is. 3, 18; generally a *fetter*, Ar. **عكاس** (ankle-band), PROV. 7, 22 *the fool is led to instruction as if in fetters* (i. e. slowly). But the Targ., LXX, Vulg. and the ancients generally depart from one another in the explanation of this passage, and even the most superficial examination may be allowed to conjecture a defect in the verse. Deriv. the denom.

Pih. **עָכָם** to *tinkle with anklets* Is. 3, 16, a sign of coquetry.

עָכָה (*serpent*) *n. p. f.* JOSH. 15, 16.

עָכָר (*part.* **עָכָר**, *ful.* **יַעֲכָר**) *tr.* to *trouble, to bring into trouble, to disturb, to grieve*, with accus. of the object **בִּיחַ** PROV. 11, 29, **שָׁאָר** 11, 17, **אָרָץ** 1 SAM. 14, 29; to *precipitate into trouble* JOSH. 7, 25; to *afflict* JUDGES 11, 35; Ar. *intr.* **عك** to be troubled. The organic root **עָכָר** lies also in **פָּאָר** I. (Talm. **פָּעַר**), Aram. **כָּר**, **כָּר**, meaning to be turbid, of water, to be disturbed, of the mind, to be sorrowful, of the spirit. Deriv. the proper names **עָכָר**, **עָכָר**, **עָכָר**.

Nif. **נִעְכָּר** (*part. m.* **נִעְכָּר**, *f.* **נִעְכָּרָה**) to be *disturbed, grieved* Ps. 39, 3; but **נִעְכָּרָה** PROV. 15, 6 is probably a noun meaning *trouble, disturbance*, = **מְדוּמָה** 15, 16.

עָכָר (*troubler*) *n. p. m.* 1 CHR. 2, 7, for **עָכָר** JOSH. 7, 20.

עָכָר (the same) *n. p. m.* NUM. 1, 13.

עָכָשׁ (not used) *intr.* to be *rolled together, to be folded or wound*, of a serpent; hence to *join, to bind, to unite, to attach*; Ar. *tr.* **عكس** to bend together. The stem is ident. with **עָכָשׁ** and **עָכָם** (which see); and the organic root **עָכָשׁ**, **עָכָם** also lies, according to its fundamental signification, in **קָשׁ**, **קָשׁ**, **קָשׁ**. Deriv.

עָכָשׁ (from **עָכָשׁ** with the rare derivative syllable **יח**, from **עָכָשׁ**, like **שָׁעַל** from **שָׁעַל**; see **ב**) *m.* an *adder, serpent, viper*, prob. an *asp*, **ἄσπης**, Ps. 140, 4, for which **נַחֲשׁ** stands elsewhere. The derivation from **קָשׁ** to sting, to pierce, after the Arab. **كشَب**, **كشَب** is the less necessary, inasmuch as there is also **عكس** and **عكش** (to intertwine); and **ἄσπης** is so called from the round form in which the adder lies.

עָל (out of **עָלָה** from **עָלָה** I., together with **עָל** Hos. 11, 7 after the form **עָר**, **עָר**) *m.* 1. *most high*, same as **עָלִיּוֹן**, hence *God*, Hos. 11, 7 *they (the prophets) call to God*; hence **עָלָה** = **לֹא-אֱלֹהִים** no-god, an idol, Hos. 7, 16 *they turn themselves (יָשׁוּבוּ) to idols*; **עָלָה** (to turn oneself) is also construed with the accus. in Is. 52, 8. It is applied to men in **עָלָה** 2 SAM. 23, 1 *to be raised up on high, exalted, famous*; **עָלִיּוֹן** being so used likewise. The LXX read incorrectly **ἡקίμ** (**אֱשֶׁר**) **עָלָה**; Phenice. **עָלִיּוֹן** the same. — 2. same as **מַעַל** 2 *the upper part, the height*; hence same as **מִמַּעַל** from above, oppos. to **מִתַּחַת** GEN. 27, 39; 49, 25; above, i. e. in the height Ps. 50, 4.

עַל (abridged from עָלָה, עָלִי, from עָלָה I., like עָלָה from עָלָה I.; constr. עָלִי out of alaï, without being a pl., as עָלִי, עָלִי, are not plurals; with suff. עָלֶיךָ, עָלָיָה, עָלָיָה, poet. עָלָיָה m. 1. highest, same as עָלָה Hos. 11, 7; see עָלָה. — 2. A preposition: upon, over, above, *en*i, *en*ér, super, in the widest sense, partly expressing protecting, covering, pressing, resting above upon, answering to the question *where*? partly motion toward the upper surface of a thing, answering to the question *whither*? whether the point of procedure be higher (*down upon*), or lower (*up on*); partly the overtopping of other and lower objects, answering to the question *where* or *whither*? partly mere local motion and direction to, particularly a more distant agency approaching or joining another; objectively or subjectively, and therefore sometimes interchanged with אֶל. Accordingly its numerous uses may be reduced to the following classes: a) applied to the being above upon an object, conseq. upon, super, *en*i, e. g. עָלָה 1 Kings 2, 12, עָלָה הַשֹּׁלֶהָן Lev. 24, 6, עָלָה Is. 36, 12, עָלָה הַיָּדָיִם Job 21, 32 (*on the heap of sheaves*), עָלָה הַרְגְלָיִם (*upon the feet*) 1 Chr. 28, 2, Zech. 14, 12, עָלָה 2 Sam. 4, 7. Hence after verbs of protecting, sparing, as after הוֹשִׁיעַ Deut. 7, 16, הוֹשִׁיעַ Jo. 2, 18, Job 20, 13, רָחַם Ps. 103, 13, of burdening and oppressing, עָלָה 2 Sam. 13, 25, הִבְדִּיר Hab. 2, 6, עָלָה לְמַשָּׁח 2 Sam. 15, 33, הִדָּה לְטָרָה Is. 1, 14; עָלָה *it is heavy upon* Eccles. 6, 1; 8, 6; after verbs of covering, veiling, עָלָה Lev. 4, 8, עָלָה 4, 20, of resting, abiding, as after יָרַח Gen. 8, 4, יָשָׁב Jer. 23, 8, therefore after נָחַן Hos. 11, 11, of sheltering, עָלָה Is. 31, 5, עָלָה Ex. 40, 21 &c. Here belongs also עָלָה לְשׁוֹן *to bear slander upon the tongue*, i. e. *to slander* Ps. 15, 3; עָלָה ib.; and as the mouth or lips are looked upon as the seat of speech, the expressions: עָלָה לְשׁוֹן = עָלָה Ex. 23, 13, עָלָה לְשׁוֹן = עָלָה Ps. 50, 16, עָלָה Eccles. 5, 1 *to be hasty with*

speech; עָלָה *above upon*, whether upon the extreme surface Is. 32, 13, or on an elevated place 38, 20. Still farther: *in* or *upon*, answering to the question *where*? So in עָלָה אֶרְצָה Am. 7, 17, עָלָה Ps. 49, 12, עָלָה אֶרֶץ 110, 6, עָלָה Is. 9, 6, עָלָה אֶרֶץ 7, 2; of clothing, of gold or silver coverings, e. g. עָלָה הָיָה עָלָה *to have on*, *to wear* Gen. 37, 23; Deut. 7, 25; 1 Chr. 15, 27; 2 Sam. 13, 18; and so should be explained Job 24, 9 עָלָה עָלָה *what the poor has upon him*, i. e. his clothes (*de Bañolas*). To this is easily attached the expression of abiding *at* a thing, to be translated *with*, *at*, as עָלָה אִמּוֹ Ps. 131, 2 *with his mother*, עָלָה הָיָה Job 18, 10 *at the way*, this *at* or *with* being at the same time a local *upon*. Connected with the latter is its figurat. use as dat. commodi and incommodi, lying like a burden or duty upon one: so עָלָה 2 Sam. 15, 33; עָלָה Eccles. 2, 17 and 6, 1; Gen. 48, 7; 2 Sam. 18, 11; Prov. 7, 14; and some verbs are construed with עָלָה instead of the dat., as עָלָה שִׁיר Prov. 25, 20 *to sing to the heart*, עָלָה Is. 40, 2 *to speak to the heart*. — b) it expresses motion to the upper part or surface of an object, answering to the question *whither*? to be translated by *upon*, *down* or *up on*, *up to*; in Greek sometimes *en*i, sometimes *kata*, Lat. deorsum *in*, *in*, *ad*, and sometimes interchanging with אֶל. עָלָה stands in this meaning after עָלָה Ps. 60, 10, הִמְטִיר Job 38, 26, עָלָה Lev. 1, 7, עָלָה 2 Sam. 15, 20, עָלָה 2 Kings 25, 20, עָלָה 2 Sam. 15, 4, עָלָה Ex. 3, 18, עָלָה Gen. 38, 12, עָלָה Judges 9, 34, עָלָה Gen. 24, 49, עָלָה Hos. 11, 11 compared with 1 Kings 20, 43 &c. It is interchanged with אֶל after עָלָה Is. 36, 12, עָלָה Am. 3, 5, Is. 24, 18, עָלָה Ex. 34, 1, עָלָה Is. 29, 11 12, עָלָה Job 21, 31 &c. Here belongs also עָלָה Zech. 7, 14 *to drive over to*, עָלָה Ex. 23, 5 *to turn to adulterously*; as well as עָלָה אֶפְסָה *to be gathered down into the pit* Is. 24, 22, עָלָה עָלָה ib., because

or thing, that person or thing super-added being looked upon as overtopping the other and lower, translated by *upon*, *to*, as יָסַף עָלָיִךְ LEV. 5, 16 *to add to a thing*, נִחְשַׁב עָלָיִךְ 2 SAM. 4, 2 *to be reckoned to*; also without a verb, as JER. 4, 20 *breach upon breach*, JER. 32, 10 *days upon or above a year*; - עָלָיִךְ GEN. 28, 9 *in addition to his* (al- ready married) *wives*. dd) The idea of overtopping &c. may be perceptible only from the context or from a turn in the signification of the verb, though the translation may be *by*, *about*. So עָמַד עָלָיִךְ 1 SAM. 4, 20, 'עָמַד עָלָיִךְ 2 SAM. 1, 9 *to stand by one who lies or sits*; hence יָשַׁב עָלֵי-רֹאשׁוֹ JOB 1, 6 *to place themselves before the (sitting) ruler* (God) and receive his commands, as עָמַד עָלֵי-רֹאשׁוֹ 1 KINGS 22, 19, elsewhere מָצַל לְ Is. 6, 2; but also generally in the sense of *by*, *around* GEN. 45, 1, 1 SAM. 22, 19; *upon*, GEN. 45, 14 *upon his neck* (with- out צָנָאָה 45, 15); עָלֵי-פְסוֹתַי רַגְלֶיךָ Is. 60, 14 *at the soles of thy feet*, i. e. lying in the dust before thee; עָלֵי-שִׁיחָה *at the bush*. In this sense of *at* are formed the prepositions עָלֵיךְ *at*, *by*, prop. at the side 2 SAM. 15, 2, *pl. עָלֵי-יָדֶיךָ at Num. 34, 3*; עָלֵיךְ *at the place* NUM. 2, 17 (see יָדֶיךָ) עָלֵי-יְמִינִי *at the right* GEN. 24, 49; עָלֵי-אֲחֵרֶיהָ *at the rear of it* Ez. 41, 15. So too adverbs, as עָלֵי-רַחֵק Ps. 31, 24 *plentifully*, עָלֵי-שָׁקֶר LEV. 5, 22 *falsely*, עָלֵי-רִצּוֹן Is. 60, 7 *pleasantly, willingly*, elsewhere עָלֵי-נִקְלָה JER. 6, 14 *slightly, triflingly*. ee) meaning *about*, as עָל סָבֵר Ex. 14, 3 = סָבֵר בְּעֵד 1 SAM. 1, 6, *with* AM. 3, 15 &c. - d) Dif- ferent other applications of עָל, de- rived in substance from the fundamen- tal significations mentioned above, are aa) *suitably to, according to, juxta, secundum*, because a thing which covers another is looked upon as cor- responding to it and regulated by it, as עָלֵי-שֵׁם *after the name* GEN. 48, 6, עָלֵי-צִבְאוֹתָם Ex. 12, 51 *according to their posts*, and thus too עָלֵי-דְבָרָה *after the manner, in the way of* Ps. 110, 4; bb) *al- though, quanquam*, as עָלֵי-דַעְתָּךְ JOB 10,

7 *though thou knowest*, prop. over thy knowledge; על מִשְׁפָּטִי 34, 6 *though I am right*; על לֹא-חֲמָס 16, 17 *though there be no violence* (i. e. uprightness) *in my hands*. This should always be considered a preposition, and resolved by *by, over*. In Is. 53, 9 על with this meaning is a conjunction. cc) על for ל Job 22, 2; 33, 23 &c. dd) before the names of a music choir in the Psalms 8, 1; 45, 1 &c., showing that one should not take those words for the names of instruments. ee) *on account of, for the sake of*, hence עֲלֵיךְ Ps. 44, 23 *for thy sake*, על-תְּשִׁיבוֹת on account of answers Job 34, 36, especially with the infin. constr. and a suff. Jer. 2, 35; Job 32, 2; and in this sense are to be explained the particles על-יְהוָה, על-בֶּן, על-מֶלֶךְ, על-דָּבָר, על-אֲדוֹרֹת, על-בֶּן, וְהָ, וְהָ, וְהָ. After the verbs הָרָה אֶת, בָּכָה, שָׁחַק, סָפַר, הִתְעַצֵּב, שָׂחַק, רָחַם, נָחַם, סָסַק פְּסִים, שָׂשַׁק &c. על is used in this sense. ff) *against, adversus, contra; upon a thing*, JUDGES 16, 12; Ez. 5, 8; Job 16, 4; therefore after קוּם הָרָה, סָבַב, הִתְעַצֵּב &c. gg) *towards*, in a friendly sense 1 SAM. 20, 8. hh) in the meaning of עַד Ps. 19, 7, where 18 mss. have עַד. — On עַל אֲשֶׁר עַל בְּלִי, עַל בְּלִי, אֲשֶׁר see עַל בְּלִי, בְּלִי. — Closer compounds are: 1. *עַל כְּעֵל according as, sicut, secundum*, Is. 63, 7 *according to all that Jehovah has shewed us*, i. e. corresponding to it; its place supplied in the last member by a simple כַּ 2 CHR. 32, 19 *as against the gods*; כְּעֵל ... כְּעֵל *according to . . . so*, 59, 18 *according to their evil deeds* (which the Babylonians did to the Israelites) *will he repay*. — 2. *עַל מִן* a) *from upon, from above*, according to the different meanings of על. So e. g. מִן נָפַל GEN. 24, 64 and 1 SAM. 4, 18 *to fall down from*, because הִכְסֵּה עַל, עַל הִנָּמַל is said by antithesis; and so after הִסִּיר 2 SAM. 11, 20, נָשָׂא Ez. 1, 19, נָשָׂא GEN. 48, 17, נָשָׂא 40, 19, נָגְלָה Am. 7, 11 &c. Hence after verbs meaning to give way, to go away, to pull down, to put off, to remove (what is hard), to flee, JUDGES 16, 19 20; GEN. 13, 11; 38, 14; 41, 42; Is. 20, 2; DEUT. 8, 4; where על

always stands in antithesis. Especially note-worthy are the phrases **רָחַק מִן הַסֵּפֶר** *to search out of a book* IS. 34, 16; **קָרָא מִן הַסֵּפֶר** JER. 36, 11 *to read from a book*; **רָחַק מִמֶּנִּי** *away from me*, i. e. being upon me no more, of the skin JOB 30, 17 30. b) *from at, from near, de ... juxta; away from the side of* GEN. 17, 22; 18, 3; 35, 13; NUM. 16, 26. c) *above, upon, super, supra, opposite to* **נִתְּחַת** *as על* means sometimes by itself. So **עַל** *above the* GEN. 1, 7, *above over*, JON. 4, 6. *above at*, 2 CHR. 26, 19, *with-out* **עַל** *above* NEH. 3, 28. Here belongs also ECCLES. 5, 7 *for a high one watches above the high*, i. e. stands over him.

עַל (from עָלָא I; with *suff.* צִלְוֹד. *Aram.* *עֲלִינָא* upon DAN. 2, 10; 3, 12, over 5, 23, on account of EZR. 4, 15, or same as לָא to, unto DAN. 7, 16, against 3. 29, or dative 4, 24; עֲלֵי see דִּי עֲלֵי see דִּכָּה.

עַל (*def.* עָלָא, from עָלָא III. = עָלָא I)
Aram. m. same as Hebr. עַל *the height,*
the upper; but commonly as a *prepos.*
only with כִּן *following* *above, over,* DAN.
 6, 3; *comp.* עָלָי.

עֹל (and עֹלָה Num. 19, 2; Deut. 21, 3; Jer. 5, 5; with suff. עֹלָיִךְ, עֹלָיִם; from עָלָה I.) *masc. prop.* a round, roller-like thing, specially a *yoke*, i. e. the round, bent cross-wood put on the neck of animals and fastened to the pole, so that the yoke is drawn and carried at the same time; hence מִסָּעָה בְּעֹל to *draw the yoke* Deut. 21, 3, עָלָה עֹלָה לְפָנָי to *put the yoke upon*, to *yoke* Num. 19, 2; 1 Sam. 6, 7; along with חֹבֶל rope, halter Hos. 11, 4; figur. *servitude, dependence, oppression*, in which sense are used עָלָה Deut. 28, 48, 1 Kings 12, 11, עָלָה Is. 9, 3. Putting it on, and burdening with it, are called עָלָה Num. 19, 2, הִקָּמִים עָלָה 2 Chr. 10, 11, הִקְבִּיר עָלָה 1 Kings 12, 10, הִקְטִיף עָלָה 12, 4; breaking and casting it away are חָבַל Is. 10, 27, שָׁבַר Jer. 5, 5, פָּרַק מֵעֹל Gen. 27, 40. Other metaphorical applications are: *severe*

chastisement, heavy fate LAMENT. 3, 27; *a burden, of מוֹשָׁעוֹת* 1, 14. *מוֹשָׁעוֹת* Lev. 26, 13 *the staves of the yoke*, i. e. the crooked wood, for which עַל or מוֹשָׁע alone stands elsewhere (JER. 28, 10).

Arab. *عَلَّ* the same.

עָלָא see עָלָה.

עָלָא see עָל.

עָלָא (עָל with Aram. definit.; *a burden*) *n. p. m.* 1 CHR. 7, 39.

עָלָא I. (not used) *Aram. intr.* same as Hebr. עָלָה I. Deriv. עָלָוֹן, doubtful, עָלָה, עָלָה, which may be from עָלָא III. = עָלָה I.

עָלָא II. (not used) *Aram. intr.* same as Hebr. עָלָה II. Deriv. עָלָוֹן, *pl.* עָלָוֹן.

עָלָא (not used) *intr.* to be ashamed, prop. to become white, to turn pale, from shame, proceeding from the fundamental signification "to shine, to lighten", conseq. transposed from לָעֵב, Targ. לָעֵב, Syr. *لَعَبَ*, Arab. *لَعَبَ*; and identical with the organic root in עָלָה II, לָבֵן, Greek *αλφ*, Lat. *alb*, *alp* &c.; comp. פָּסָח, בָּוֶשׁ, הָקָר. The Ar. *عَلَبَ* to be strong, belongs to another group. Deriv. עָלָוֹן.

עָלָוֹן (not used; from עָלָא) *m. brightness, clearness*, an epithet of God, only in the proper name *אֱלֹהֵי עָלָוֹן* (*Ab is splendour, clearness*, i. e. majesty) 2 SAM. 23, 31, for which 1 CHR. 11, 32 has *אֱלֹהֵי עָלָוֹן*, interchanged elsewhere with עָלָוֹן (which see) 8, 33 and 1 SAM. 9, 1. One may also look upon עָלָוֹן as arising from עָלָוֹן, but not (Ar. *عَلَبَ* to be strong) meaning *strength* = עָלָא.

עָלָוֹן (not used) *intr.* transposed from עָלָא (which see) like עָלָא out of עָלָא, to stammer, stutter, to speak unintelligibly, foolishly, thoughtlessly; the special development of the idea being given under עָלָא. Arab. *عَلَجَ* to speak in a foreign tongue, *عَلَجَ* one that speaks in a strange tongue. Derivative

עָלָוֹן (out of *Fihel*) *adj. m. stuttering, stammering, speaking foolishly*, then a substant. Is. 32, 4; opposite עָלָא.

עָלָה I. (*part.* עָלָה, *pl.* עָלָה, *fem.* עָלָה, *plur.* עָלָה; *inf.* *absol.* עָלָה, *constr.* עָלָה, *imper.* עָלָה; *fut.* עָלָה, *apoc.* (נָעַל) *intrans.* 1. to be high, above, aloft, to be elevated, raised high, as the nouns עָלָה, עָלָה, מַעְלָה, מַעְלָה &c. shew; hence Prov. 26, 9 *is raised in the hand*; then to lie high, above, of גְּרִישׁ Job 5, 26, i. e. a threshing-floor which was always on a height; to be or lie over a thing, as מַרְכָּבָה over a wound JER. 8, 22; to be over, e. g. בָּשָׂר over גְּרִישׁ and עֲצָמוֹת Ez. 37, 8; to be above, over a thing, of a garment; to be covered, with עָלָה of the person Lev. 19, 19; comp. Arab. *عَلَا* altus, elatus fuit. — 2. to go to a height, to ascend, to go up, opposite יָרָד; hence to shoot up, to shoot forth, of plants, to sprout, to grow GEN. 40, 10; 41, 22; DEUT. 29, 22; AM. 7, 1; to shoot out, of a horn DAN. 8, 3; to mount up, advance, of a thunder-storm, of God in thunder JOB 36, 33 comp. HAB. 3, 16; to spring up, of the wind Hos. 13, 15; to rise, of flame JUDGES 13, 20; to ascend, to mount up, of smoke GEN. 19, 28; to rise, of vapour 2, 6. — 3. to go or come up, ascendere, with מָן of the place whence JOSH. 4, 17, SONG OF SOL. 4, 2, and with עָלָה Is. 14, 14, אֶל Ex. 24, 13, לָּ Is. 22, 1, מָן of the place whither Ps. 24, 3; seldom absol. GEN. 44, 17; with אֶל of the person to whom Ex. 19, 3. In particular it is applied to going from a low to a higher region, as from Egypt to Canaan GEN. 13, 1, Ex. 1, 10; from Assyria 2 KINGS 17, 3, Is. 36, 1, Babylonia 2 KINGS 24, 1, NEH. 7, 6, or from other countries to Palestine Hos. 1, 11; ZECH. 14, 16; the reverse being denoted by יָרָד (which see); only in Hos. 8, 9 does עָלָה stand for going to Assyria (comp. יָרָדָה 1 KINGS 17, 4). Of going into a desert (which is always higher) JOSH. 16, 1; JOB 6, 18; of pilgrimages or processions to holy places (usually higher) DEUT. 17, 8;

JUDGES 20, 3; 1 SAM. 1, 3; of going up to a place of judgment NUM. 16, 12, JUDGES 4, 5, RUTH 4, 1, or to a king GEN. 46, 31, or generally to a higher one 46, 29; to ascend, with accusat. מִשְׁכָּב GEN. 49, 4; superare, to overcome PROV. 21, 22, hence עָלָה to go up against one or something in a military way, in order to subdue NAH. 2, 2; JO. 1, 6; 1 KINGS 15, 17; 20, 22; with accus. of the place IS. 7, 1 or אֶל 7, 6; with לִפְנֵי to go before, in order to fight MIC. 2, 13; to overtop, with עַל DEUT. 28, 43; PROV. 31, 29. Figur. to ascend, of God GEN. 35, 13, to overflow, of a river IS. 8, 7, to rise, of a storm HOS. 13, 15, of the dawn GEN. 19, 15, to spread upwards, of a stench JO. 2, 20, to lead up, of a way JUDGES 20, 31, of a border JOSH. 15, 15, to come forth from, of a lot LEV. 16, 9, to mount up PS. 18, 9, to increase 1 KINGS 22, 35, to prance JER. 46, 4; to mount, to spring upon, of the gendering of animals GEN. 31, 10; to cry out JER. 14, 2; to reach, רָכַד JON. 1, 2; עָלָה to come up to mind IS. 65, 17; JER. 3, 16; to graze upon the surface, of a razor JUDGES 16, 17; to reach, of a number, i. e. to result 1 CHR. 27, 24, hence in Talm. to amount to. — These numerous senses of עָלָה have a point of support in the Ar. *علا* to be high, elevated, to ascend; *علا* to shoot forth, to grow up, to rise in value, to be priceworthy; Syr. in Pa. to celebrate, to praise, to offer; Coptic *αλε* to ascend, tr. *ελ* to lead up; as well as in numerous analogies. But a closer examination shews, that an עָלָה II. and an עָלָה III. in themselves and as stems to certain nouns must proceed from entirely different fundamental elements; and therefore they are separately adduced. Deriv. עָלָה (a noun), מַעַל, מַעְלָה, עֹלָה, 2 עֹלָה, עֲלִיָּה, עֲלִיָּה, מַעַל, מַעְלָה, prepos. עַל; the proper names עֲלִיָּה, עֲלִיָּה, עֲלִיָּה; doubtful עֲלִיָּה, עֲלִיָּה, עֲלִיָּה.

Nif. נִעְלָה (inf. constr. הִעְלִיחַ, fut. יִעְלֶה) 1. to be high, exalted, of God PS. 47, 10; with עַל above others 97, 9. — 2. to lift up oneself, to rise up, to go

away, of a cloud NUM. 9, 17, of an army JER. 37, 5; with מִן of the place, to go away from NUM. 16, 24. On the other hand וַתַּעֲלֵה Ez. 36, 3 belongs to עָלָה III. = עָלָה I. to go into.

Hif. הִעְלָה (once הִעְלָה HAB. 1, 15, 3 fem. הִעְלָה and הִעְלָה 1 SAM. 2, 19; 2 pers. הִעְלִיחַ, הִעְלִיחַ, הִעְלִיחַ &c.; part. מַעְלָה, plur. מַעְלִים; inf. absol. הִעְלָה, constr. הִעְלִיחַ; fut. יִעְלֶה, apoc. יַעֲלֶה, to be distinguished from Kal by the context) caus. to make go up or come up, i. e. to lead or bring up, with accusat. JOSH. 2, 6, אֶל 1 KINGS 17, 19, עַל 20, 33 whither, with מִן of the place whence PS. 30, 4; Ez. 29, 4; hence causat. of Kal, to bring, to lead, e. g. out of Egypt into the desert or to Palestine GEN. 50, 24; JUDGES 6, 8; out of other lands to Palestine JER. 27, 22; 39, 2; 2 CHR. 36, 17; metaph. to lead on or up, an enemy, with עַל against JER. 50, 9; 51, 27; a troop EZ. 16, 40; 26, 3; to bring forth 19, 13 (comp. on Kal GEN. 49, 9); to make rise, a flood EZ. 26, 3; to draw up, fishes with a hook HAB. 1, 15; with גִּידָה, to ruminate LEV. 11, 4, prop. to bring up what is chewed; to bring, tribute 2 KINGS 17, 4 (on Kal see HOS. 8, 9), the giver being conceived of as lower than the receiver; מִנְקָה IS. 57, 6; to put up, lights, i. e. to kindle them EX. 25, 37; 40, 4, but see עָלָה II. *Hif.* to impose, מָס 1 KINGS 5, 27; to apply, אָרַבָה JER. 30, 17, i. e. to heal (comp. Kal ibid. 8, 22); to put on, lay on, מָסַךְ, with עַל of the member AM. 8, 10; בָּטָר EZ. 37, 6; to bring upon one DEUT. 28, 61; to cause no remainder to be left, of a sum, i. e. to be sufficient, to be enough, to amount to, with עַל 1 KINGS 10, 17; to put upon, with עַל 2 CHR. 3, 5 14; to reduce, with לֵא 1 KINGS 9, 21; 2 CHR. 8, 8; to bring up, עָלָה into the mind EZ. 14, 3; comp. in JER. 7, 31 and 19, 5 the noun-expression for it מַעְלֵה רִיחַ EZ. 11, 5, and עָלָה עַל-רִיחַ 20, 32 &c., as a causative of Kal. Still farther: to make a prancing movement, i. e. to prance, of פָּרַשׁ NAH. 3, 3, like Kal JER. 46, 4. Of frequent

occurrence is the formula *הִעֲלֶה עֹלָה* to offer a burnt-offering *LEV. 14, 20*, with *עַל* *Ex. 40, 29* or *בְּ* of the place where *GEN. 8, 20*, or with the accus. of that which one brings as a holocaust; *עֹלָה* 1 *SAM. 7, 9* or *לְעֹלָה* *GEN. 22, 2* being put with it. Here *הִעֲלֶה* is usually rendered *offerre*, to offer, after the analogy of *הִעֲלֶה מִנְחָה*; but as *הִעֲלֶה* only means to sacrifice, to burn a whole offering *JUDGES 13, 19*, 2 *SAM. 6, 17*, it is better to reckon it to *עֹלָה* II. *הִעֲלֶה* *Ps. 102, 25* belongs like *עֹלָה* *Job 5, 26* and *נִעְלָה* *Ez. 36, 3* to *עֹלָה* III.

Hof. הִעֲלֶה (for *הִעֲלָה*) to be offered, as a holocaust, with *עַל* of the place *JUDGES 6, 28*.

Hithp. הִתְעַלָּה (*fut. apoc. (יִתְעַל)*) to lift up oneself, to be elated, with *בְּ* with a thing *JER. 51, 3*. Others derive it from *תָּעַל* = *تَعَلَّ* to stretch, to be extended on high; see *תָּעַל*.

עֹלָה II. (*fut. (יִעֲלֶה)*) intr. 1. same as *עֹלָה* to glow, burn, of sacrifices; to blaze, of *לֶהָב* *JUDGES 13, 20*; figur. of *אֵף* *Ps. 78, 21 31*, *חֲמָה* 2 *SAM. 11, 20*; identical in its organic root *עֹלָה* with *קַל* (to 2, *קָלִיל* II. (to *עָלִיל*), *פָּל* II. (to *פָּלִיל*)), which see. As verbs having this primitive idea frequently pass into the meaning to lighten, to glitter, to shine, to blossom, to sprout, to grow, so significations 2. to sprout, to grow, of *נֹצֶה* *GEN. 40, 10*, *שִׁבְלִים* 41, 22, *עֶשֶׂב* *DEUT. 29, 22*, *בְּרוֹשׁ*, *דֹּדִים* *Is. 55, 13*, *לֶקֶשׁ* *AM. 7, 1*, *קִשְׁמוֹרִים* *Is. 5, 6*, *סִרְיִים* 34, 13, *מִשְׁמֹרֶת* *Prov. 24, 31*, metaphor. *קָרָן* *DAN. 8, 3*, and 3. to lighten, to shine, of *שִׁחַר* *GEN. 19, 15*, may belong here, and not to *עֹלָה* I. Deriv. *עֹלָה*, *עֹלָה*.

Hif. הִעֲלֶה and *הִעֲלָה* (*fut. (יִעֲלֶה)*) caus. to make burn; hence to kindle, set fire to, *נִירוֹת* *Ex. 25, 37*; 40, 4; *NUM. 8, 3*; to consume, to offer i. e. to offer a whole burnt-offering *LEV. 14, 20*; to sacrifice, without *עֹלָה*, with *לְ* of the person 13, 19, or with *לְ* 2 *SAM. 6, 17*. But the extending of this meaning to *Hif.* and *Hof.* is still questionable.

עֹלָה III. (*inf. constr. (יַעֲלוֹת)*) tr. prop. to turn, to wind, to make to move in a circle; hence 1. to handle, to practise, to do often, to carry on, to treat, comp. *הִעֲלֶה* II., *עַל* I. (*עָלָה*), *הָל* (*הוֹל*) 3. — 2. to drive away, to roll away, to move onwards, like *גָּל* (*גָּלָה*); hence *לְעֹלֹת עַמִּים* *JOB 36, 20* to drive away peoples immediately (prop. in their place, i. e. on the spot, comp. 40, 12). — 3. to bring home, to bring into the barn, to gather in, *גָּרִישׁ* *JOB 5, 26*. — 4. to make round or circular; deriv. *עָלָה*, *עָלָה* (*pl. (יַעֲלוֹת)*).

The idea of rolling, turning, moving in a circle, making circular, passes into driving, rolling forward or away, moving forward, gathering in; as may be seen from *גָּל* (*גָּלָה*), *עָלָה* II. &c., and as has been copiously treated under *עַל* (*עָלָה*) I.

Nif. נִעְלָה (*fut. (יִנְעֹל)*, 2 pl. m. *תִּנְעֹלוּ* = *תִּתְעַלְּוּ*) 1. to move forward, of an army, with *מִעַל* of place *JER. 37, 5 11* and they marched away from Jerusalem. — 2. with *עַל* to enter into a thing, to come into, *Ez. 36, 3* and ye enter into the speech of the tongue and into the prattle of the people, i. e. ye come into their talk. *שָׁמָּה* there is = *וְהָיָה* and *לָשׁוֹן* = *לִשָּׁן*. The derivation from *עֹלָה* I. is less suitable.

Hif. הִעֲלֶה to drive away, to bring away; hence to destroy, to snatch away *PSALM 102, 25*.

עֹלָה (*constr. (יַעֲלֶה)*, with suff. *עֹלָהּ*; pl. *עֹלָהִים*, *constr. (יַעֲלֶה)* from *עֹלָה* II. which see) m. prop. a sprout, usually a leaf of *Is. 34, 4*, *תִּמְרוֹת* *GEN. 3, 7*, *זֵיתָה* 8, 11, *עֵץ-שִׁמְשׁוֹן* *NEH. 8, 15*, *וְהָדָם* and *תִּמְרָה* *ibid.*; comp. *נֹצֶה*, *נֹצֶה*, *פָּרַח* of like meaning. As a thing sprouting *פָּרַח* *Prov. 11, 28*, *נֹבֵל* *JER. 8, 13*, *רִעְנָן* 17, 8 are applied to it. *עֹלָה* a leaf driven about *JOB 13, 25*. The forms *עֹלָה* *Is. 27, 3* and *JER. 11, 16*, *עֹלָה* *Ez. 17, 7*, *יִמְעֹלָה* *Prov. 14, 14* are incorrectly referred to this head.

עֹלָה and *עֹלָה* (not used) *adj. masc.* same as *עֹלָה* one elevated, high, only in the proper name *עֹלָה*, *עֹלָה*, which see.

עֲלָה (from עָלָה I. Aram. to roll, to turn, to wind) *Aram. f.* prop. a turning, same as Hebr. סָבַח, סָבַל; hence a circumstance, concern, occasion, pretext, cause, DAN. 6, 5 6; Syr. حَكَل, Arab. عِلَّة = Hebr. אוֹדוּן.

עֲלָה and עוֹלָה (*constr.* עָלָה, with *suff.* עֲלָהָ; *עָלָהָ, plur.* עוֹלוֹת, *fem.* 1. (from עָלָה II.) a whole burnt-offering, i. e. a sacrifice to be entirely consumed, ὁλόκαυστον (Philo, Vulg.); as Jerome (on Ez. ch. 45) explains it "quod totum sacro igne consumitur"; described in LEV. 1, 3-17; 6, 9-13. To bring an עֲלָה is called עוֹלָה or עֲשֵׂהָ LEV. 5, 10; JUDGES 13, 16; Ez. 45, 23. It is put with זָבַח Ex. 18, 12, NUM. 15, 3, חֲשֵׁבָה Ps. 40, 7, שָׁלַח Ez. 46, 12 as a peculiar kind of sacrifice. — 2. (a contracted form from עוֹלָה which is from עָלָה) *perversity, wickedness*, Is. 61, 8; Ps. 58, 3; 64, 7; JOB 5, 16; see עוֹלָה 1. — 3. (from עָלָה I.) a step, an ascent EZEK. 40, 26 42, see עוֹלָה 2.

עֲלָה (a rare formation, from עָלָה III., only in *pl.* עוֹלוֹת) *fem.* prop. something rounded, round-shaped; hence a vessel, for sacrificial use, coupled with עֲפֹרָה 2 CHR. 24, 14. See עֲלָה.

עָלָה (from עָלָה II., only in *pl.* עוֹלָה) *Aram. f.* same as Hebr. עֲלָה 1. a whole burnt-offering EZR. 6, 9, in the Targ. also עֲלָה, def. עֲלָהָ.

עוֹלָה *fem.* 1. transposed from עֲלָה (from עָלָה) *perversity, unrighteousness*, Hos. 10, 9. — 2. (*Majesty, Sublimity*, viz. of El; from עָלָה I.) *n. p.* of an Edomite tribe and an Edomite locality GEN. 36, 40; 1 CHR. 1, 51 K'ri, where the K'tib has עֲלָה.

עוֹלָמִי (from עָלָה after the form עוֹלָמִי, with *suff.* עוֹלָמִיךָ, *pl.* עוֹלָמִיךָ, *youthful time, youthful age*, of the Israelite people Is. 54, 4, spoken of the time in Egypt; of an individual, fully עוֹלָמִי PSALM 89, 46; JOB 33, 25; *youthful vigour, youthful strength* 20, 11 (Targ., LXX, Pesh.); Targumic עוֹלָמִיךָ,

Ar. عِلْمَةٌ, but perhaps cognate here with עָלָה to be strong. On Ps. 90, 8 see עוֹלָמִי.

עוֹלָה (a High, Sublime one, of El, *conseq.* = עוֹלָה) *n. p. m.* of an Idumean GEN. 36, 23, for which 1 CHR. 1, 40 has עוֹלָה.

עוֹלָה (from עָלָה after the form עוֹלָה) *fem.* prop. abstract a sucking, a swallowing, a greedy sort of drinking, especially of blood, *concr.* a blood-sucking monster, a figure of insatiableness and greediness, like the vampire PROV. 30, 15 (comp. Targ. on Ps. 12, 9); perhaps a leech, as the LXX, Vulg., Kimchi take it, the Aram. עוֹלָה, עוֹלָה, חֲכָמָה, Ar. عِلْقَةٌ having the same meaning. Also a female demon or ghostly being inhabiting deserts, which sucks out human blood, belonging to the old

Semitic mythology like the Ar. عِلْقٌ عَوَلِق; *conseq.* a kind of ghoul. The Sanskrit *galukā* has an accidental alliteration with it.

עוֹלָה see עוֹלָה.

עָלָה (*inf. constr.* עוֹלָה; *imp.* עוֹלָה and עוֹלָה in 2 different forms; *fut.* עוֹלָה and עוֹלָה) *intr.* same as עָלָה, *prop.* to be in lively, restless motion; hence to leap up, to leap about, to hop about, and like exultare to exult, to rejoice, absol. 2 SAM. 1, 20; to give up oneself to exciting pleasure Is. 23, 12; in a good sense Ps. 68, 5; with עוֹלָה of the person or thing in which one rejoices HAB. 3, 18; Ps. 60, 8; a stronger form of expressing the idea in עוֹלָה JER. 50, 11 *yea, rejoice now, yea, exult*; then to make a noise, of the drunken 51, 39, of the merry 15, 17; to be petulant, wanton Ps. 94, 3. From this application there results for the fundamental signification to be moved in a lively manner, Arab. عِلَز to be excited, restless, قَلَص to spring, قَلَص to be disquieted; *conseq.* not applied to a joyful shout, = ἀλαλάω (Gesen.), and not = עוֹלָה to lighten, to shine (Conc. s. v.)

but like גול. The organic root ע-ל-י lies also in לָץ I. (which see). Deriv. עָלָה.

Pih. עָלָה (not used) to make a noise carelessly, to be seized with a joyous restlessness, of the noise of a city; to rejoice petulantly, of the drunken; to be wanton, of those eager for fight. Deriv. עָלָה.

עָלָה *m.* one rejoicing noisily Is. 5, 14.

עָלָה (not used) *intrans.* to be veiled, wrapped, covered; metaphor. a) to conceal, to cover, to keep secret; b) to be obscure, dark; the verbs אָפַל (Ar. عَفَلَ to be covered), אָבַל to be concealed, אָבַח, אָפַח &c. proceeding from the same fundamental signification. Ar. غُلط to be dense; transp. غُطِل to be obscure. The organic root ע-ל-י lies also in לָץ I., לָחַם II., לָחַט, לָחַד I., לָחַט I. Deriv.

עָלָה *f.* darkness, GEN. 15, 17; Ez. 12, 7 12.

עָלָה (out of עָלָה and this from עָלָה, *Jah is Highness*) *n. p. m.* 1 SAM. 1, 3, LXX *Hll.*

עָלָה (after the form פָּרִי, from עָלָה III.) *m. prop.* a round, round-rolled thing; hence a pestle Prov. 27, 22; comp. עָלָה (*עָלָה*).

עָלָה (out of the Pa. of עָלָה I. = Hebr. עָלָה, or from עָלָה = עָלָה; *def.* עָלָה, in K'tib constantly after the Syriac manner עָלָה, in Targ. pl. עָלָה, *fem.* עָלָה, *def.* עָלָה) *Aram. adj. m.* high, highest, uppermost, elevated; hence עָלָה, *def.* עָלָה K'ri DAN. 3, 26 32; 5, 18 21 = Hebr. עָלָה, for which עָלָה (which see) was used in the Moabitish dialect; *subst.* Highest = God 4, 21 22 29 31; 7, 25.

עָלָה (out of *Pih.* of עָלָה I., or from עָלָה = עָלָה I.) *adj. m.*, עָלָה (*pl.* עָלָה) *f.* upper, above, of a cistern JOSH. 15, 19; JUDGES 1, 15; opposite עָלָה.

עָלָה see עָלָה.

עָלָה (*constr.* עָלָה, with *sup.* עָלָה, *pl.* עָלָה, with *sup.* עָלָה; from עָלָה I.)

fem. 1. an upper room, loft, over a gate 2 SAM. 19, 1, on the flat roof of a house or palace 2 KINGS 23, 12, sometimes with windows and walls 2 KINGS 1, 2; 4, 10 11, built for luxurious ease JER. 22, 13 14, or for cooling JUDGES 3, 20; to which one got by a מִסְדָּרִין ib. 3, 23; of the upper chambers of the temple between the upper covering of the דָּבָר and the roof 1 CHR. 28, 11; 2 CHR. 3, 9; fig. the upper chambers or rooms of God, i. e. a couch of clouds Ps. 104, 3 13, for which AM. 9, 6 has מַעְלָה; as vice versa מַעְלָה in signif. 2. stands for מַעְלָה. — 2. ascent, stairs, way up 2 CHR. 9, 4, for which 1 KINGS 10, 5 has מַעְלָה. Arab.

عَلِيَّة, عَلِيَّة the same.

עָלָה (from עָלָה I.) *adj. m.*, עָלָה (*pl.* עָלָה) *f.* 1. of place: uppermost, of עָלָה GEN. 40, 17, upper, of עָלָה 2 KINGS 15, 35, JER. 20, 2, Ez. 9, 2, עָלָה JER. 36, 10, עָלָה 2 KINGS 18, 17, of Beth-horon JOSH. 16, 5, עָלָה Ez. 42, 5; opposite to עָלָה and עָלָה; metaphor. of dignity and rank: elevated, renowned, of the temple 1 KINGS 9, 8, eminent, of persons, with עָלָה DEUT. 26, 19; 28, 1; an *adverb*: loudly, after עָלָה Ps. 7, 18; 9, 3; 92, 2; high, great, dignified, after עָלָה 87, 5. — 2. a *subst.* the Highest, the High, the Exalted, an apposition to עָלָה GEN. 14, 18, Ps. 7, 18, עָלָה 57, 3, and still oftener עָלָה alone for God NUM. 24, 16, DEUT. 32, 8, especially in the Psalms 9, 3; 18, 14 &c. Phenician עָלָה *Elmōv* (Sanch. p. 24) and עָלָה, plur. עָלָה and *fem. plur.* עָלָה (Plaut. Poen.), besides עָלָה (Ges. Monum.) the same, of male and female gods, whence many proper names with the one form or other, e. g. עָלָה, Megalios (Augustin), עָלָה (Morcell. Africa christ.), עָלָה, Gadalius (Har-duin, Acta conc.), עָלָה, Abd-Alo-nymus (Justin) &c. &c.

עָלָה (only *pl.* עָלָה; from עָלָה I.) *Aram. pl.* same as Hebr. עָלָה of God, the most High, DAN. 7, 18 22 25 27 the saints of the most High, i. e. the Israelites

(comp. Ex. 19, 6). The pl. is used like קדשים &c.

עללי (plur. -ים, constr. -י) *adj. m., f. noisy, stirring*, of cities Is. 22, 2; ZEPH. 2, 15, along with דמיה; of the drunken Is. 24, 8; ע' 13, 3 a *haughty petulant one*. See עלן Pih.

עליל (constr. עליל, from עלל II.) *m. a crucible*, of a worker in metal, Ps. 12, 7 *silver purified in a crucible of earth*, i. e. which is in the earth; in Targ. translated by כור, from כר II. to glow, to burn (which see), and cognate in sense with כבשן, from כבש to glow, to burn. A comparison of it with עלי (Joseph, Kimchi), with פלי (de Wette), or as = Talmudic פלילי manifesto (Rashi), or a workshop (Rosenmüller), or lastly as = פליל (Conc. s. v.) is opposed to the context and to etymology.

עלילה (pl. עלילות, with suff. -ותם, from עלל I.) *fem. prop. busy working*; hence 1. *deed, doing, work*, especially of the wonderful and gracious deeds of God Ps. 9, 12; 103, 7; Is. 12, 4; נורא Ps. 66, 5 *astonishing in wonderful deeds*, with על over, i. e. wonderfully acting upon or over, = מעשה in a similar connexion 66, 3. — 2. in a bad sense: *an evil, sinful deed*, of men; defined by השקית ZEPH. 3, 7, הוהיב Psalm 14, 1 (therefore 53, 2 has על instead), or in some other way by the context ZEPH. 3, 11; Ps. 141, 4; Ez. 24, 14 &c. &c. Similarly מעשה and מזמה. On 1 SAM. 2, 3 see תכן. Comp. מעלל 1, מעליל. — 3. same as Aram. עלה pretext, motive, like סבה; cause, occasion, עליות דברים, occasions for speech DEUT. 22, 14 17, = שם רע; conseq. from עלל I.

עלילי *adj. m., עלילה f. see עלילה*.

עלילה (from עלילי) *fem. deed*, JER. 32, 19 and mighty in deed.

עלילים (from עלל I.) *m. pl. same as עלילה* 2. *an evil, sinful deed* ZECH. 1, 4 K'tib, which should be read מעלילים.

עלן see עלן.

עליצות (from עלץ) *f. joy, exultation* HAB. 3, 14.

עלית (fem. of the masc. עלי, from עלל I. or from עלל = עלא I.) *Aram. f. same as Hebr. עליה an upper room, loft*, DAN. 6, 11.

עלל I. (Kal not used) *tr. prop. same as עלל to roll, to turn, to move in a circle, to make circular or round*; hence 1. *to wrap round about*, the head (see Pih.), *to encircle, to enclose, to surround*, an enemy, cognate in sense with דקית, סבב; *to make round, roller-shaped* (see על). — 2. Metaphor. *to act, do, carry on, to perform*, not applied to working off, forming or doing a thing at once (עשה), but to constant, repeated turning and moving about in work or action; the same metaphor happening in עלל II, עלל I. See Pih., Puh. and Hithp. I. Deriv. עלל 1 and 2, עלילי, עלילה, עלל 1, מעלל, עלילים. — 3. Fig. a) *to do repeatedly, constantly, continuously, to exercise often*, proceeding from the fundamental signification *to turn, to roll*, this idea being still farther developed and strengthened in the case of עלל I. and עלל II.; used of the gleaning in a vineyard, of the after struggle succeeding a first slaughter. Derivat. עלליו. b) Like סבב *to effect, to occasion*, proceeding from the idea of turning. Deriv. עלליו 3, comp. Aram. עלה. — 4. *to gather in, to bring into the barn*; or *intr. enter*, comp. עלל, Aram. עלל I. and = עלל III. (which see). The fundamental signification *to turn in, go in, enter*, or *tr. to gather or bring in*, is connected with that of turning, moving forward, as may be still seen from סבה, פנה, &c.

Pih. עלל (fut. יעלל) 1. *to roll, to roll about*, JOB 16, 15 and I rolled my horn (i. e. my head, for קרני Ps. 75, 5 11) *in the dust*; *to encircle, enclose, surround, to beset in a hostile manner*, with accus. of the object and ב of the place JUDGES 20, 45, to which the idea of *destroying* is to be supplied from משהדיתם 20, 42. — 2. *to do, to accom-*

Hif. הִצְעִימ (more rarely הִצְעִימ, fut. הִצְעִימ, *part.* מִצְעִימ) to hide, with מִן of the person 2 KINGS 4, 27; הִדֵּן עֵינָיו to turn away the eyes, with מִן of the thing Ez. 22, 26 or of the person Is. 1, 15, LEV. 20, 4, i. e. not to observe; seldom without מִן PROV. 28, 27, or without עֵינָיו Ps. 10, 1; הִדֵּן אָזְנוֹ to turn away the ear, i. e. not to hear LAMENT. 3, 56; הִצְעִימ הַדְּבָרִים JOB 42, 3 to mistake the (divine) counsel, comp. הִחֲסִיד עֲצָה 38, 2 and עֲצָה = חֲכָמָה 28, 12. The passage 1 SAM. 12, 3 וְהִצְעִימ בִּי הוּא is difficult, since the construction with בִּי is not natural; the LXX, therefore, read (וַיִּמְדֵּן מִי לְקַחְתִּי בִּי) (i. e. הִצְעִימ בִּי) comp. Am. 2, 6; 8, 6.

Hithp. הִתְחַלֵּץ (*hitḥallēṣ*, *ap.* הִתְחַלֵּץ) *to hide or conceal oneself, to turn away*, with הֵן of the person or thing DEUT. 22, 1 3 4; IS. 58, 7; PS. 55, 2. The construction with עַל JOB 6, 16 is peculiar, where the translation is not altogether appropriate: *coming down upon them* (the snow) *hides itself in them* (the streams). It might be better to read עֲלֵיהֶם הִתְחַלֵּץ (Hithp. from הִלָּץ, whence "הִתְחַלֵּץ") *the snow rises like a hill upon them*.

עָלַם II. (not used) *intr.* same as עָלַל (עֵיל) *to be moistened, to suck, to swallow*, metaphor. *to be young, juicy, conseq. as the derivatives of עָלַל, viz. עוֹל, עוֹלֵל, עוֹלֵל, עוֹלֵל, עוֹלֵל, עוֹלֵל* which denote youth; so we have here עָלַם, עֲלָמָה, עֲלָמִים. Thus the stem עָלַם would be an enlargement of עָלַל. But we might also adopt for the fundamental signification *to be stout, firm, strong*, = עָלַם I., Targ. עָלַם, עָלַם, Ar. حَلَم, so that youth would be named from invigoration or strengthening, in favour of which is also the use of עֲלָמִים Job 20, 11, rendered by the Targ. עֲלָמִים (vigour). Ar. غَلِم the same. On the other hand, the meaning “to feel the sexual desire, to be hot,” is nothing but secondary. Comp. the Syr. ܥܠܡܬܐ *to become marriageable*.

עלם III. (not used) *tr.* to divide, se-

parate, metaphor. as in חָכָם, חָכְמָה, חֵכֶם, *to be judicious, acute, intelligent*; Ar. علم the same; hence *to know, to understand*; ident. in its organic root and fundamental signification with פָּלַח (to divide, separate &c.). Deriv. פִּלְחָן.

עָלָם (*def.* עֲלָמָא, *pl.* עֲלָמִין, *def.* עֲלָמִיָּא, *from* (עָלָם) *Aram. m.* same as *Hebr.* עָלָם *the distant future, later time*, of מָלְכוּ דַּא. 3, 33, מְלָכָא 4, 31; *time past* Ezr. 4, 15; generally = αἰών, מְ-עֲלָמָא וְעַד-עֲלָמָא DAN. 2, 20 = *Hebrew* מְעוֹלָם וְעַד-עוֹלָם, so also לְעָלְמִין 2, 4 = *Hebrew* לְעוֹלָם, so also לְעֵלְמִיָּא 2, 44.

וְיָדָע (from יָדָע III.) *m. understanding, knowledge, apprehension* (of the divine operations); hence וְיָדָע לֵב עַמְּךָ Eccl. 3, 11 *to put understanding into the heart*, like וְיָדָע הַקִּיָּה לֵב עַמְּךָ Ex. 36, 2, and so it is unnecessary to read וְיָדָע = אֲר. עֵלֵם. In Ben-Sira 6, 22 σοφία γὰρ κατὰ τὸ ὄνομα αὐτῆς &c. it is conjectured that wisdom was expressed in the Hebrew text by וְיָדָע; which word might be put by the side of וְיָדָע to cover, to conceal (*Eichhorn*).

עָלָם (in pause עָלָם, from עָלָם II.) *m.*
a youth 1 SAM. 20, 22, for which in 20, 21
נָעַר, in 20, 35 נָעַר עָלָם stand, prop. a
strong one; Ar. غَيْلَم, Maltese
ghlym, Syr. كَيْسَمَا the same, whence
denom. كَيْسَمَا, Targ. עָלָם for Hebrew
נָעַר.

עֲלָם *Aram. n. p.* same as Hebr. עֲלָם; hence the *Gentile pl.* עֲלָמִים *Elamites* EZR. 4, 9.

פְּלִמָּה (*pl. צְלִמּוֹת*, from *צָלַם* II.) *f. a marriageable, ripe maiden* (Aq., Symm., Theod.), either unmarried GEN. 24, 43, Ex. 2, 8, SONG OF SOL. 6, 8, striking the timbrels on solemn processions Ps. 68, 26 (elsewhere נָשִׁים Ex. 15, 20; 2 SAM. 11, 5), or in sexual intercourse with a man Prov. 30, 19, comp. 30, 20; hence applied to a pregnant and bearing mother, Isaiah's wife (*Kimchi*) Is. 7, 14 (comp. נְבִיאָה 8, 3), conseq. different from בְּתוּלָה

(*Ibn Ganāch*); Phenic. עֲלָמָה a maiden (Jerome), Arab. غلام, Targ. עֲלָמָה. It should not, therefore, be translated παρθένος with the LXX (on Is. 7, 4).

עֲלָמוֹן (from עָלַם I.; *hiding-place, hidden corner*) *n. p.* 1. of a city in Benjamin Josh. 21, 18, for which 1 Chr. 6, 45 has עֲלָמוֹת, now 'Almuth near 'Anāta (*Robins.*, New Bibl. Res. p. 376). — 2. of a station of the Israelites in the Sinaitic desert, more exactly defined by דְּבַלְתִּימָה Num. 33, 46, perhaps in the vicinity of Beth-Diblathaim in the plain of Moab (Jer. 48, 22).

עֲלָמוֹת *n. p.* of a musical choir, dwelling perhaps in עֲלָמוֹת, over whom was placed a מְנַצֵּחַ (director) Psalm 46, 1. מְנַצֵּחַ (1 Chr. 15, 21) and מְנַצֵּחַ are always construed with עַל of the corps. See נָחִיָּה, נָחִיָּה, מְנַצֵּחַ, נָחִיָּה, נָחִיָּה. The expression עַל-עֲלָמוֹת there is connected with the following שִׁיר, and was a peculiar inscription, as in Ps. 48. In the same manner עַל-עֲלָמוֹת (לְנֶצֶחַ) 1 Chr. 15, 20 is to be understood with harps over the corps 'Alamoth (to direct it; לְנֶצֶחַ to be supplied, as it stands in 15, 21).

עֲלָמוֹת (from עָלַם I.) *f. eternity*, and as an *adv. to eternity, for ever and ever* Ps. 48, 15, as עוֹלָמִים עַד, עוֹלָמִים עַד Is. 26, 4; 45, 17; hence the LXX εἰς τοὺς αἰῶνας, Vulg. in secula, which suits the context. One ms. reads עוֹלָמוֹת. But the Masora reads עַל-מָוֶת = עַל-מָוֶת and understands "beyond death", an interpretation proceeding from a mere doctrinal view. — In עַל-מָוֶת לְבָן Ps. 9, 1 מָוֶת and לְבָן are connected, being the name of a musical choir (see בֶּן 8).

עֲלָמִים (from עָלַם I., with *suff. עָלַמִּי*) *m. a secret thing*, referring to the preceding עֲלָמוֹת, secret sins Ps. 90, 8, like עֲלָמוֹת 19, 13 referring to עֲלָמוֹת.

עֲלָמָה (from עָלַם II.; *youthfulness, vigour*) *n. p. m.* 1 Chr. 7, 8; 8, 36.

עֲלָמָה see עֲלָמוֹן.

עָלָם (*fut. (יַעֲלֹם) intr.* same as עָלָה, *prop. to hop or leap about; hence to exult, to rejoice, to be joyful*, absol. Job 20, 18. Deriv. עָלָם in עָלָם.

Nif. נִעְלָם (fem. in pause נִעְלָמָה) to carry oneself joyfully, to wave joyfully, of the ostrich Job 39, 13, referring to עָלָם.

Hithp. הִתְעַלָּם (fut. (יִתְעַלֵּם) to rejoice, with ב at Prov. 7, 18.

עָלָה (*Kal unused*) *intr. to suck up, to sip up, arising from לָעַל, according to some; but see עָלָה Pih.*

Pih. עָלָה (fut. (יַעֲלֹם) arising from the reduplicated עָלָלָה. See עָלָה Pih. II.

עָלָה (*pl. (עָלָה) Aram. f. same as Hebr. עָלָה a rib. The LXX render both by πλεῖον. DAN. 7, 5 and it (the slain beast) had three ribs in its mouth, symbolising the three cities Nineveh, Mispila and Larissa, which were destroyed by the Medes (Xenoph. Exp. Cyr. 3, 4, 7 8 10; Herod. 1, 106). See עָלָה.*

עָלָה (*Kal not used*) *tr. to wrap up, to veil, to cover; metaphor. a) to conceal, to hide; b) to pine, to be exhausted, like עָלָה, עָלָה, עָלָה &c. which are metaphor. applied in a similar way; Ar. غلف (to hide) the same, whence غلاف theca.*

Pu. עָלָה to be covered over, Song of Sol. 5, 14 covered with sapphires, i. e. with sapphire- or Dutch-blue; to be faint Is. 51, 20. Here too is referred עָלָה Ez. 31, 15, either as = עָלָה, so that the pl. is construed with a fem. sing. (comp. Ez. 32, 13; 35, 12; Deut. 21, 7), or as a farther development of עָלָה, so that עָלָה would correspond to the Aram. עָלָה as a peculiar Pael-form (comp. עָלָה to estrange, עָלָה to reveal); or lastly עָלָה should be read, with עָלָה about one. Yet עָלָה may also be a noun (which see).

Hithp. הִתְעַלָּה (fut. (יִתְעַלֵּה) to veil wrap or cover oneself GEN. 38, 14; metaphor. to faint, from heat Jon. 4, 8, or from thirst Am. 8, 13.

עָלָה (formed from the simple form

לְלֹךְ, like לְבָנָה, אֲסָעָה, פִּשְׁתָּה from לָכֶן, אֲסָעָה, פִּשְׁתָּה; - is shortened from -) *m. a wrapping, veiling*; hence fig. *mourning*, as עֲנָה (which see); עַל-פִּי Ez. 31, 15 *the mourning for one*.

עָלָץ (*infin. constr. עֲלֹץ, fut. עֲלֹץ*) *intr.* same as עָלָץ (which see) *to leap, to spring, to exult, to rejoice*; absol. Prov. 11, 10; 28, 12; usually with בְּ of the person Ps. 5, 12; 9, 3, in addition to שִׂמְחָה with לְפָנֶיךָ to *shew joy before* one 68, 4; also of mischievous joy 25, 2, where לְיָ beside אוֹיְבֵי (my enemies) stands pleonastically as in 27, 2, and עָלָץ is not construed with לְ. Deriv. עֲלִיצוֹת.

עָלַץ (not used) *intrans. to suck, to swallow, to gulp*, of blood-sucking animals; cognate in its organic root עָלַץ with לָקַץ, לָקַח. Deriv. עֲלִיצוֹת. Another עָלַץ, which does not appear in old Hebrew, signifies *to adhere*, like the Ar. علق and غلق; and some have incorrectly derived עֲלִיצוֹת from that.

עַם (with the article הָעַם, *constr. עם*, which is also put with conjunctive accents; with *suff. עםִי, עםֶיךָ* &c.; *pl. עםִים*, poetically abridged עַמִּי Ps. 144, 2, 2 SAM. 22, 44, for which in Ps. 18, 44 the collective עם stands, and עַמִּים is read by the LXX and many mss.; *constr. עםִי*; besides the Aramaeising resolved form עַמִּים Neh. 9, 22, comp. עֲלִילִים from עָלָה Judges 5, 15 from הָזָק; *constr. עםִי* Neh. 9, 24, with *suff. עםִיךָ* Judges 5, 14; from עַם I. *m. (fem. Ex. 5, 16; JUDGES 18, 7; masc. and fem. at the same time JER. 8, 5) prop. union, association, community, congregation, company*; hence 1. *a people*, constituting a union by common language and descent Esth. 1, 22; 3, 12; Neh. 13, 24, or by relationship Gen. 34, 16; as a collective construed with the *plur.* Ex. 5, 5; JUDGES 2, 4; Is. 9, 1; (אֲלֵהֶם) 1 SAM. 2, 23. So of the Israelite people as a whole יִשְׂרָאֵל 2 SAM. 18, 7, עַם Ex. 15, 16, הָאֲלֵהֶם JUDGES 20, 2, עַם נָחֳלָתָא Deut. 4, 20,

עַם הָעָרָא Is. 62, 12; or עַם alone 42, 6, i. e. the genuine, pious and good people; עַם הָעָרָא Deut. 32, 21 being = עַם הָעָרָא; of the Canaanites Deut. 1, 28, the Egyptians Gen. 42, 6, Moabites JER. 48, 16 &c. The plur. עַמִּים commonly denotes different peoples, separated by boundaries Gen. 17, 16; Is. 2, 3; 10, 13; but also *one people merely*, consisting of species, stems and families Gen. 17, 14. Metaphor. a) *the human family, the inhabitants of the earth, mankind*, considered as *one community* Is. 40, 7; 42, 5 = עַם הָעָרָא; b) *persons*, i. e. the noblest part of the people Job 12, 2, like the Arab. عشيبة, hence עַם עַמִּים, *the richest people* Ps. 45, 13; c) *many men*, like the Arab. قوم, English *people* NUM. 21, 6, or persons of a definite class JUDGES 3, 18, 1 SAM. 9, 24, generally a multiplicity of individuals Ps. 18, 28, like עַם Gen. 20, 4; d) *the population, inhabitants*, of a city Gen. 19, 4; 47, 21; 2 CHR. 32, 16; LAMENT. 1, 1; or of a country 2 KINGS 11, 18-20; e) *country-men, those of the same district* Gen. 23, 11; LAMENT. 2, 11 (see עַם and אֲרָץ); f) *a troop*, of animals, i. e. a number of animals of one kind living together Prov. 30, 25-26, like עַם; hence Ps. 74, 14 עַם לְעִיִּים *the troop of the beasts of the desert* (עַם is here a sign of the genitive), where it is not necessary to read עִיר for עַם; g) *the mass of the people*, oppos. to מְדַבְּרֵי (leaders) JUDGES 5, 2, הַמְדַבְּרִים 5, 9, אֲדִירִים 5, 13; Arab.

عامة populace; h) *a warlike people, an host* 5, 18; i) in contrast with the rich and noble Mic. 6, 12, therefore also by itself, *the populace, the lower people* Ez. 7, 27; comp. Talm. הָעָרָא used of an individual who is uncultivated or ignorant; k) *a tribe*, plur. עַמִּים the Israelite tribes Lev. 21, 1; Hos. 10, 14; Gen. 49, 10; l) *a kindred, family-stock* 2 KINGS 4, 13; hence the phrases עַם אֲלֵ-עַמִּי = אֶל-אֲבוֹתָיו (see אֶת) Gen. 17, 24 *to be rooted out of his kindred*, called elsewhere מִזֶּה יִנָּחֵם Lev. 17, 4; Arab. عَم uncle, relation. — 2. The use

of עם (in united words עַמִּי-עַם) is peculiar in personal names (see אֱלִיעֶזֶר above), where according to the most appropriate acceptance of the nature of Hebr. proper names, it can only be a name or surname of God, an epithet of him; and may perhaps have properly signified *uniter, gatherer, binder together, family-founder*, interchanging with אָל, אָב, יוֹ, אָח, &c.; as it appears to be also identical with אָם (which see). So in אֱלִיעֶזֶר, אֲחִיעֶזֶר, יִחִיעֶזֶר, רְחִיעֶזֶר, יִשְׁבָּעֶם, יִרְבֶּעֶם, יִקְנֶעֶם, עֲמִיָּאֵל, עֲמִישָׁר, יִקְדָּעֶם, יִקְמָעֶם, עֲמִיָּהוּד, עֲמִיָּזָבֵד, עֲמִיָּנָדָב; doubtful in עֲמָרֶם, עֲמָרָה.

עַם (*def.* עַמָּה, *def. pl.* עַמִּיָּא, in Targ. *pl.* עַמְרָן, *constr.* Syr. *pl.* חַמְטָא; from עַמָּם I.) *Aram. m.* same as Hebr. עם *people*, along with אָמָא and לָפָן DAN. 3, 29; 7, 14; of the mass of the people, the community EZE. 7, 16; of the heathen 7, 25; of Israel 5, 12.

עַם (a shorter form for עַמָּם from I., with *suff.* עַמִּי, עַמָּה, עַמָּךְ, עַמָּו, עַמָּנוּ, עַמָּכֶם, עַמָּם together with עַמָּם, עַמָּךְ occurs also עַמָּר, see עַמָּר *masculine* communion, union, conjunction, then a particle, *with, cum, συρ, beside, by*, expressing independent accompaniment or attachment to, and different from עַם (see p. 173 seq.) and עַם II. (עַם which see); or *and*, as a sign of coordination. It is applied, therefore, 1. as a *prepos.*, with verbs, e. g. עֲזָרָה עִם to assist, to help in common with 1 CHR. 12, 21, דָּהַחֲזֹק עִם to shew oneself courageous with one, i. e. to prove oneself a helper to one; then עֲשֶׂה טוֹב עִם GEN. 26, 29, עֲשֶׂה רָע עִם 31, 29, עֲשֶׂה חָסֵד עִם 24, 12, הִרְטִיב עִם 32, 10, רָצָה Ps. 50, 18, where עַם is also interchanged with לֵ, prop. to deal well, ill, graciously, beneficently, kindly with, i. e. towards one. Here belongs עַם with חֲקִים Ps. 18, 24, נָכוֹן 78, 37, שָׁלֵם 1 KINGS 15, 14. In like manner with verbs of fighting and striving with, as לָחֶם 2 KINGS 13, 12, נִאָּחַץ GEN. 32, 26, רָב JUDGES 11, 25, or where a verb of that sort is to be supplied Ps. 55, 19; 94, 16,

or with expressions of participation and communion, as חָלַק (*to divide with one*) PROV. 29, 24, בָּרַח בְּרִיחַ DEUT. 5, 2, דָּבָר NUM. 11, 17, שָׁקַב עִם GEN. 19, 32 &c., to which דָּבָר עִם JOB 15, 11 also belongs. Here also is to be put the use of עַם with דָּוָה, or where the latter can be easily supplied GEN. 13, 1; 21, 22; or with הָלַךְ 18, 16, אָכַל 1 SAM. 9, 24, יָרַשׁ 21, 10. — 2. a conjunction and preposition, forming the bond of connexion between two adjectives 1 SAM. 16, 12; 17, 42, or substantives NAH. 3, 12, SONG OF SOL. 4, 13 14, where it may be translated by *and* or *also*, and is actually interchangeable with וְ. Also, together with GEN. 18, 23 25, comparable with JOB 3, 14 15; as (comparison) 21, 8; equally with Ps. 73, 5; 120, 4; in like manner as ECCLES. 2, 16; just as 7, 11, עַם-אֲנִיחִו JOB 40, 15, עַם-אֲנִיחִו as well as ships 9, 26. As a particle of time עַם-שָׁמֶשׁ as long as the sun (shines) Ps. 72, 5, comp. DAN. 3, 33 and Ovid amor. 1, 15, 16 cum sole et luna semper Aratus erit; hence with נִמְשָׁל Ps. 143, 7, נִחָשֵׁב 88, 5. Expressing nearness, conseq. at, apud, prope, ad GEN. 25, 11; 35, 4; JUDGES 9, 6, עַמָּנוּ GEN. 24, 25 with us, i. e. in our house; fully עַם-בֵּית 1 CHR. 13, 14; JOB 27, 11 אֲשֶׁר עִם-שָׁדַי what is with the Almighty, i. e. his doings, his mode of action; עַמָּךְ 10, 13 (determined) with thee; beside, as עַם-אֵל in the view of God 9, 2; Hos. 12, 1; referring to place, near to, as עַם-אֶפְרַיִם 2 SAM. 13, 23 near to (the city of) Ephraim (see אֶפְרַיִם 2), identical with עֲזָרָה in Judah (JOSH. 15, 23); before, in presence of, JOB 1, 12 before the face; in, JOB 6, 4 for the arrows of the Almighty are in me (LXX ἐν τῷ σπλάχνι μου ἐσσι), for which Ps. 38, 3 has בְּרִי in or with (referring to the mind), JOB 9, 35 for not so am I in myself, i. e. not so disposed in mind; in the consciousness of, in the mind of, as עַמָּרִי Ps. 50, 11 present to me, i. e. in my consciousness, parallel יִדְעָתִי, Ar. عِنْدِي according to my mind, for which later Hebrew has עַם לִבִּי or עַם לִבִּי

DEUT. 8, 5; Ps. 77, 7; ECCLES. 1, 16; *among, between, inter, in medio, apud, meta* (comp. German *mit* from *Mitte*), as *עַם יִשְׂרָאֵל* Is. 38, 11 *among the inhabitants of the world*; *עַם-אֲדָמִי קָדָר* Ps. 120, 5 *among or in the midst of the tents of Kedar*; *notwithstanding, arising out of with* (see *עַל*, *בְּ*), as *עַם-נֹדֶה* *notwithstanding this* NEH. 5, 18. — Connected with *מָקָם* in *מִמָּקָם*, removal and departure from a condition are denoted by *עַם*; hence after verbs of going away, separating from GEN. 13, 14; 26, 16, of dismissing DEUT. 15, 12; hence, *away from*, with nouns, as *מִמָּקָם הַמִּזְבֵּחַ* Ex. 21, 14 *away from the altar*; *from near* Ex. 8, 8; *out of the possession of, out of the power of &c.*, after verbs of receiving 2 SAM. 3, 15, taking GEN. 31, 31, demanding Ex. 22, 13, buying 2 SAM. 24, 21; *from*, as *מִפְּנֵי-יְהוָה* *from God* 1 KINGS 2, 33; Ps. 121, 2 &c.; *away from the mind of*, 1 SAM. 16, 14; *according to the mind*, *מִפְּנֵיךָ* in a way proceeding from thy mind JOB 34, 33, in the mind of being expressed by *עַם* 27, 11; *away from between*, GEN. 48, 12 *from between his knees*; *away from the midst of* RUTH 4, 10.

The acceptance of *עַם* in the first instance as a noun derived from *עָמַם* I., then as a preposition and conjunction is unquestioned. The Syr. *ܥܡܐ*, Arab. *مع* are the same word; but the Arab. *عند*, like *עִמָּד* (which see), is not of this stem, as many have asserted. The use of *مع* meaning "notwithstanding, for all that", and particularly that of *عند* agrees with the various applications of *עַם*. But if *עַם* be originally a noun, it can only be the constr. state of a form *עָמַם*.

עַם (from *עָמַם*) *Aram. a preposition, together with* DAN. 2, 18, *with* 2, 43; 6, 22; *with the clouds of heaven* 7, 13, i. e. *riding on a cloud* (like God), *ἐπὶ τῶν νεφελῶν* (MATTH. 24, 30; 26, 64); of time, *so long as, as long as, like, as* *עַם-יְהוָה* 3, 33 and 4, 31 *as long as the*

generations of men, i. e. for ever; *by, as* *עַם-לַיְלָא* 7, 2 *by night*.

עִמָּד I. (*inf. absol.* *עִמָּד*, *constr.* *עִמָּד*, *fut.* *יַעֲמִיד*) *intrans. properly to be extended, to be set up, of a pillar*; hence 1. *to stand upright* (opposite to *lie, sit, to be leaning*), applied to men GEN. 24, 30, to animals 41, 3, to things DEUT. 31, 15; with *בְּ* Ps. 1, 1, or more frequently *עַל* upon HAB. 2, 1, JER. 6, 16, *עַל-רִגְלֶיךָ* generally *to stand* EZEK. 2, 1; *to place or set oneself, with* *בְּ* 1 SAM. 17, 51, *לְ* 1 KINGS 20, 38, the accusat. HAB. 3, 11 or *בְּ* Ez. 22, 30 of a person or thing *whither*, and *בְּ* of place *where* 1 KINGS 20, 38, including the secondary idea of *assisting, protecting, defending, giving help*; with *עַל* 2 SAM. 1, 9 and ESTH. 8, 11 (see *עַל*) it is used like *עַל* *קִים* JOB 19, 25 *to appear or stand up for*, elsewhere with *עַל* *to be set over* NUM. 7, 2, or *to stand upon, confide in* Ez. 33, 26, for which *עַל* stands in 31, 14 and = *עַל* *נִסְמָךְ* (Is. 48, 2); followed by *לְפָנֶיךָ* GEN. 18, 22 or *לְפָנֶיךָ* 1 KINGS 12, 6 *to stand before one*, in a respectful, submissive, ministering position before the great, hence *to serve, to wait upon* DEUT. 1, 38, DAN. 1, 5, for which *עִמָּד* alone with *בְּ* of place stands in 1, 4. — 2. *Figurat. to stand, absol.* DAN. 11, 25; *to hold good* ESTH. 3, 4; *to have steadiness, i. e. not to be subject to change* Ps. 102, 27, ECCLES. 1, 4, to transitoriness Ps. 33, 11, to wearing out Ex. 18, 23 (opposite 18, 18); of warriors, *to stand firm, to endure* JER. 32, 14; Am. 2, 15; metaphor. *to continue to live* Ex. 21, 21; with *לְפָנֶיךָ* of a person *to stand before one* NAH. 1, 6, DAN. 8, 7, seldomer *נִגַּד* ECCLES. 4, 12, or *עָפָה* JOSH. 21, 42; 23, 9; with *בְּ* of a thing *to persist or persevere in* ECCLES. 8, 3, opposite *יִהְיֶה*, *יִבָּרַךְ* (elsewhere *עָפָה* JOSH. 10, 13; 1 SAM. 20, 38); on the contrary in 2 KINGS 23, 3 we should read *וַיַּעֲמֵד* for *וַיַּעֲמֵד* and translate, *and he made the whole people enter into a covenant*, as in 2 CHR. 34, 31, and as *עִמָּד* stands for *עִמָּד* or for *עִמָּד* (LXX) in

Ex. 17, 14. — 3. *to stand still, to stop*, of the sun JOSH. 10, 13, *to endure, to continue* Ps. 102, 27; JER. 48, 11; *to abide* ECCLES. 2, 9; *to be calm, of the sea* JON. 1, 15; *to stay*, absol. Ex. 9, 28, or with *ב* of place 2 KINGS 15, 20, or with *אִתּוֹ*, *עִלּוֹ* of the person with whom one stays GEN. 45, 1; 2 SAM. 20, 11; *to remain like oneself, בְּעִנְיָנִים* in appearance, of נָבִיעַ LEV. 13, 5; hence with *מִן* *to stop from, to desist, to cease* GEN. 29, 35; 2 KINGS 4, 6; 13, 18; GEN. 30, 9; *to remain behind, DAN. 11, 31 and arms shall remain behind him* (at his command); figuratively *to die, DAN. 11, 4 וַיִּשָּׁמְרוּ וַיִּכָּבְדוּ וְהַשָּׁבָר וְהַפָּרֶסֶת* and at his departure his kingdom will be reduced to ruins. — 4. *to stand up, to raise oneself, to speak* 2 CHR. 20, 5, *to help* Is. 47, 13; *to appear, of a new ruler DAN. 8, 23; to rise, of the dead 12, 1; to appear, with ל* of a person for one, EZR. 10, 14 *let our rulers appear for the whole congregation &c.; with אַל* against a person or thing 1 CHR. 21, 1, 2 CHR. 20, 23, EZR. 10, 15, *עַל־דָּם פ'* LEV. 19, 16 *against the blood (life) of one; to place oneself, with לְפָנֶי* of a woman, *to give oneself up to unnatural impurity* LEV. 18, 23; figur. *to arise, to come, הִצִּילָהּ* ESTH. 4, 14; *מִלְחָמָה* 1 CHR. 20, 4. Here too belongs *ע* *to arise, of the creation* Ps. 33, 9. Deriv. *עָמַד, עָמַדָה, עָמַדָה*.

Pih. *עָמַד* (not used) *to be strongly extended, of a pillar, Arab. عَمَد the same; to be set up, of a gallery. Deriv. עָמַד.*

Hif. *הִעָמַד* and *הִעָמַדָה* (part. *מִעָמַד, fut. יִעָמַד*) *caus. 1. to set up, to erect, pillars, 2 CHR. 33, 19, a house 24, 13; to place, with ב* 19, 8, *על* of a place EZR. 2, 68, and *לְפָנֶי* of a person GEN. 47, 7; *to set* Ez. 24, 11; *to make firm, doors NEH. 6, 1; to appoint, to constitute, in an office 1 KINGS 12, 32; 1 CHR. 6, 16; to appoint, to establish, with accus. of the object and dative of the person 2 CHR. 30, 6; 33, 8; to impart* Ps. 30, 8; *to set forth, לְהִקֵּן* for a law, with *ל* of the person Ps. 105, 10, also with *על* of the person NEH. 10, 33; *to make stand,*

to preserve, a city 1 KINGS 15, 4, a dynasty 2 CHR. 9, 8, a man Ex. 9, 16; to establish, אָרַץ PROV. 29, 4; *to confirm = קָיָם* 1 CHR. 35, 2; *to fulfil, הִוִּיזוּ*, namely the event DAN. 11, 14; *to settle, compose, פָּקַדוֹת* 2 KINGS 8, 11; *to cause to appear or arise, to stir up, raise up* DAN. 11, 11; NEH. 6, 7; Ps. 107, 25. In 2 KINGS 23, 3 the reading should be *וַיִּשָּׁמְרוּ* (see Kal 2); and in Ez. 17, 14 we should read *וַיִּשָּׁמְרוּ* (inf. Hif.). — 2. A stronger mode of expressing the Kal sense: *to stand continuously, to keep oneself upright 2 CHR. 18, 34, for which the Hof. is used in 1 KINGS 22, 35.*

Hof. *הִעָמַד* (part. *מִעָמַד, fut. יִעָמַד*) *to be placed* LEV. 16, 10; *to continue to stand upright 1 KINGS 22, 35. Deriv. מִעָמַד.*

The organic root *ע-מ-ד* lies also in *מָד* (מור) IL, *מָדָה, מָדָה* (מור), *מָדָה* (מור), *מָדָה* &c., where comparisons may be found; Ar. *عَمَد*, and Syr. the same.

עָמַד II. (Kal not used) *intr. to waver, transposed from מָעַד* (which see); hence

Hif. *הִעָמַד* same as *הִמָּעַד* *to make waver, to cause to shake, מָעַדָה* Ez. 29, 7; comp. Ps. 69, 24. It can be better referred to *עָמַד I.* and translated *to make rigid, to lame.*

עָמַד III. (not used) *intrans. to be inclined, to a thing, to lean, to a thing, to turn, to one side; cogn. in sense עָלָה*. From this has arisen the noun-idea *side*, as also the prepositional *at, with*. Identical with the stem is *אָמַד* (which see), whence has come *אָמַדָה*, contracted *אָמָה* (אָמָה), prop. *side*, then *with*; Ar. *عَمَد* to incline, to bend, whence *عند* side, *عند* with; comp. also *أنت* to be flexible, *عَنَر* to bend. Deriv.

עָמַד (from *עָמַד III.*) *m. side*, then as a preposition *with* (see *אָמַד*, אָמָה), only with the suff. *י* in *עָמַדִי* as another form for *עָמַדִי* with its great variety of meanings: *with me* GEN. 21, 23; 31, 5; Ps. 23, 4; *at my house* GEN. 29, 19 27; LEV. 25, 23; DEUT. 5, 28 &c.; *against me* GEN.

20, 9; JOB 6, 4; to me GEN. 3, 12; 19 19 &c.; Ar. عندى.

עמר (only with suff. עמרי) *m.* a later word for מקום *a stand, a place*, DAN. 8, 17; NEH. 8, 7; *a platform* 2 CHR. 30, 16.

עמרה *f.* a domicile, MIC. 1, 11.

עמר (not used) *intr.* to unite, to bind together, to join, ident. in its organic root עמר with עם (עמם) I. Deriv. עמית.

עמרה (constr. עמרה, with suff. עמרי, עמרה, *pl.* עמרות; from עמם I.) *f.* 1. prop. *society, union, neighbourship, companionship, nearness, side*; אצל (which see), and the modern Hebrew לקשר proceeding from a like fundamental signification. Constr. עמרה as a particle of comparison *like as, similarly to*, prop. in common with, ... כל-עמרה ECCLES. 5, 15 *altogether as*. But ל is commonly prefixed, and stands before nouns in various senses, as EZEK. 40, 18 *parallel to the length*; 48, 13 *reaching along with the border*; compared with 42, 7; *along with* 1 CHR. 24, 31; 26, 12; NEH. 12, 24; וזה לעמרה ECCLES. 7, 14 *the one like the other*; לעמרה *like as they*, i. e. at the same time EZ. 1, 21; *beside* 2 SAM. 16, 13; *near to* 1 KINGS 7, 20. — 2. (union, kindred) *n. p.* of a locality in Asher JOSH. 19, 30.

עמיר (from עמר I. Pih., *pl.* עמירים) *m.* prop. what is extended, set up; hence 1. *a pillar* EX. 26, 32, JUDGES 16, 25, of ברזל JER. 1, 18, as a figure of strength; of the seven pillars of Wisdom's house PROV. 9, 1, of those of heaven and earth JOB 9, 6; 26, 11; metaphor. of the pillar of cloud and fire EX. 13, 22; 33, 9. — 2. *an elevated platform* 2 KINGS 11, 14; 23, 3 (*Rashî*), for which 2 CHR. 34, 31 has עמר; perhaps *a scaffold*; mod. Hebrew a column.

עמרי (belonging to the people, a countryman = עמרי-בן GEN. 19, 38, out of which it is said to have arisen; perhaps like עם 4. the epithet of an associate deity) *n. p.* of a son of Lot's GEN. 19, 30-38, born in incestuous intercourse, and the ancestor of the Ammonites 1 SAM. 11,

11, who are commonly called עמון JUDGES 10, 9 &c.; also standing for the land of the Ammonites EZ. 25, 2-5. The race dwelt east of the trans-jordanic ירדן, north-east of Moab between the rivers יבוק and ארנון DEUT. 3, 16; JOSH. 12, 2; JUDGES 11, 13. They lived in enmity with Israel, oppressing at one time the Gileadites, at another all Israel JUDGES 10, 9; 11, 12 seq. down to the latest times 1 SAM. ch. 11; 2 SAM. ch. 10-12; 2 CHR. ch. 20 and 27; 2 KINGS 24, 2; ZEPH. 2, 8; JER. 27, 3; 40, 14; EZ. 25, 1 seq.; NEH. 4, 1 seq.; and the prophets predicted misfortune to them AM. 1, 13; JER. 49, 1-6; ZEPH. 2, 8; EZ. 25, 1 &c. When they perished the Arabs (Saracens) took possession of their land EZ. 1. c. See רמה. *Gent. m.* עמרי DEUT. 23, 4, *pl.* עמרים = עמון 2, 20, *fem.* עמרים 1 KINGS 14, 21, *pl.* עמרים 11, 1 and once K'ri עמרים NEH. 13, 23.

עמיר (Bearer, Taker upon himself, viz. Jah is) *n. p. m.* AM. 1, 1; 7, 8 seq.; 8, 2. A derivation from the Coptic (Rosell. 1, 194) must be rejected because of the proper name עמיר.

עמוק (the Unfathomable, Incomprehensible viz. Jah is) *n. p. m.* NEH. 12, 7 20.

עמיר (עמיר the stat. constr. of עם; El is an Uniter) *n. p. m.* NUM. 13, 12; 2 SAM. 9, 4; 1 CHRON. 3, 5, for which 2 SAM. 11, 3 has אליעם; 26, 5. עם in such compound names is usually taken like the Greek λαός or ὄμιλος, which are likewise put either as first or last member of the name (Simonis); but the nature of old Hebrew proper names, according to which they form nothing but consecration-exclamations and eulogies, according to the very ancient Semitic view taken of God, leads us to assume, that עם should be taken simply as an epithet of God = יה, אל (see עם 4).

עמירי (not splendid people, but as in יהודה, אדיר, אדירי God — as uniter — is Renown) *n. p. m.* NUM. 1, 10; 34, 20 28; 2 SAM. 13, 37 K'ri; 1 CHR. 9, 4.

עמיר (God is Giver; see אדיר,

זבדיאל &c.) *n. p. m.* 1 CHRON. 27, 6.

עמיחור (*God is Nobility*) *n. p. m.* 2 SAM. 13, 37 K'tib; see קור.

עמינך (*God is the Noble one*) *n. p. m.* EXOD. 6, 23; 1 CHR. 6, 7; 15, 10; comp. אַמִּינֶכָּה, אַמִּינֶכָּה &c.

עמיקא (*def. pl. עֲמִיקָה*) *Aram. fem.* something deep, unfathomable DAN. 2, 22.

עמיר (from עָמַר L) *m.* same as עָמַר, a bundle, heap of fallen grain, swath, JER. 9, 22 like heaps behind the harvest-man; also a sheaf AM. 2, 13; ZECH. 12, 6.

עמישהי (*God is the Almighty one*) *n. p. m.* NUM. 1, 12; comp. צוֹרֵי־שָׁמַיִם; Latin Salvator, German Heiland, Herr-Gott, Διοσκότου.

עמית (with suff. עִמִּיתוֹ, from עָמַד) *fem.* 1. abstract: fellowship, ZECH. 13, 7 man of my fellowship, as a king is called by God, He being also king of Israel; parallel קָדַם (to be read for קָדָם). — 2. concrete: neighbour, fellow-man LEV. 5, 21; 19, 15.

עמל (*fut. יַעֲמַל*) *intr. prop.* to work, to bear a burden, to lift up heavily; hence to toil, to labour, abs. ECCLES. 5, 16; once עָמַל עָץ to strengthen the idea 1, 3; with בָּ of a thing to labour upon a thing 2, 21, to toil about a thing JON. 4, 10; Ps. 127, 1; followed by the inf. constr. and לֵךְ to endeavour, ECCLES. 8, 17 for this reason that (בְּשֵׁל אֲשֶׁר = *Aram.* בְּדִיל) he endeavours to search it out; with בָּ of the person to toil for one PROV. 16, 26. *Deriv.* עָמַל, עָמַל.

The Arab. عَمِلَ "to labour, to do, to strive, to toil" is to be compared with עָמַל, and as the former means also to be vigorous, to be alert, the fundamental signification can only relate to laborious, enduring work; and therefore עָץ cannot be put with עָמַל, אֶ-עָמַל. *Aram.* עָמַל, the same.

עמל *adj. m.* toiling, labouring, forming with a personal pronoun the present tense ECCLES. 2, 22; 4, 8; 9, 9;

subst. a labourer, workman JUDGES 5, 26; PROV. 16, 26 the eagerness of the labourer is exerted for him; metaphor. one sorrowful, wretched JOB 3, 20; 20, 22 all the hands of the wretched (עָץ collect. and = דָּלִים 20, 10) come upon him, in order to revenge upon him the wrong they have suffered.

עמל (*constr. עָמַל, with suff. עִמְלִי*, frequent in Eccles.) *mas. (fem. ECCLES. 10, 15)* 1. the act of labouring, toiling, working ECCLES. 1, 3, work 2, 10, deed 2, 11. — 2. what is gained by labour 2, 18 19, the object of work 2, 21; Ps. 105, 44. — 3. Metaph. anything wretched, sorrowful; hence toil GEN. 41, 52; life-toil, life-sorrow JOB 3, 10; suffering, Is. 53, 11 far from his sufferings, i. e. free from them; restlessness, disquiet NUM. 23, 21; wickedness Is. 10, 1 = אָנָּן; misfortune Ps. 73, 16, misery DEUT. 26, 7; JOB 5, 6 7; Ps. 25, 18, together with עָנִי, sorrow JER. 20, 18 coupled with יָגוֹן; mischief JOB 4, 8; 7, 3; and generally associated with אָנָּן Ps. 10, 7, שָׁוָה JOB 15, 35, פָּצַח Ps. 10, 14; hence עָמַל מְנַחֵם JOB 16, 2 sorrow-bringing comforters, not = הֶבֶל. — 4. (one Bearing, viz. El is) *n. p. m.* 1 CHR. 7, 35.

עמלק *n. p.* of a primitive Arabian people, called ראשִׁי־גִוִּים NUM. 24, 20, in the ethnographical table of GEN. 10, 22 probably contained in קִיִּר; since many Arabian writers look upon 'Am-lak or 'Amlik as a primitive people coming through the medium of Laud, which agrees neither with Ishmael nor with Kachtan. As an ancient Semitic people they dwelt, according to the Hebrew accounts, from שֹׁר before Egypt to חֲוִילָה 1 SAM. 15, 7, i. e. in Arabia Petraea and Hegas in the Sinaitic peninsula, united themselves with the Moabites, Ammonites, Midianites and the sons of the East JUDGES 3, 13; 6, 3 83; 7, 12; and also settled with the Horites on mount סִעִיר 1 CHR. 4, 43; from which mixture with the Horites Amalek is called a grandson of Esau GEN. 36, 12 16; 1 CHR. 1, 36. The Kenites and perhaps also the Kenisites belonged to them

עָמַד II. (Kal only in resolved forms עִמְּדוּ, עִמְּדוּהוּ) tr. prop. to *enwrap*, to *enclose*, to *embrace*, περιέχειν, like the Ar. عَمَّ, comp. עָמַד I. to *embrace*, *enclose*, Ar. حَمَا to *protect round about*, to *debar*. Metaphor. 1. to *be superior to*, to *overtop*, to *surpass*, Ez. 31, 8 *the cedars do not overtop him*, i. e. are not higher than he; 28, 3 *all secrets have not surpassed thee*, i. e. nothing was too

עֲמִסָּה (from עָמַס, c. עָמַס, and יָמָה; *Jah is Bearer*) n. p. m. 2 CHB. 17, 16; comp. עָמַס.

עִמְקָד (perhaps from עָמַד with repetition of the first radical, as in יִרְמְיָהּ from יָרָה, גִּרְשָׁהּ from גָּרַשׁ; a station, a post) n. p. of a city in Asher JOSH. 19, 26.

עִמְקָה (Kal rarely) intr. to be sunk, low, bent in, deep, of the ground; metaphor. to sink, of movement to a distance, into the depth as it were of the circle of vision, = to be wide; fig. to be unsearchable, unintelligible, of language; to be unfathomable, mysterious, concealed, of ideas Ps. 92, 6. Deriv. עִמְקָה, עִמְקָה (fem. עִמְקָה), עִמְקָה, עִמְקָה, the proper name עִמְקָה.

Hif. עִמְקִי (part. עִמְקִי, imp. sing. עִמְקִי) to make deep, serving merely to define more precisely the following verb or noun, הִעֲמִיק שְׂאֵלָה Is. 7, 11 makes deep, ask, i. e. ask for a sign from beneath the earth, oppos. to הִגְבִּיהָ; הִעֲמִיק לְשִׁבְתָּהּ JER. 49, 8 30 to sit deep, i. e. stooped and concealed, so as not to be seen by the enemy; fig. הִעֲמִיק לְסִתְּוֹ Is. 29, 15 to hide deep, i. e. to keep very secret; הִעֲמִיק הַיָּם הַזֶּה 30, 33 to make deep, broad, i. e. stretched out very wide; הִעֲמִיק הַיָּם 31, 6 to make the revolt deep, i. e. wide-stretching.

The organic root ע-מ-ק lies also in עִמְקָה, only in another application of it. Arab. عَمِق to be deep, wide, transp. معق; Aram. חמם the same.

עִמְקָה (pl. c. עִמְקִי) adj. m. unintelligible, unsearchable, of עִמְקָה Is. 33, 19, = עִמְקָה Ez. 3, 5 6, figuratively.

עִמְקָה (pl. c. עִמְקִי) adj. m., עִמְקָה (pl. עִמְקִי) f. deep, of a pit PROV. 22, 14; 23, 27; of waters 18, 4, a figure of what is difficult to be exhausted (see ECCLES. 7, 24); low, sunk, of נָגַע Lev. 13, 3; fig. mysterious JOB 12, 22 (as a noun); unsearchable 11, 8; Ps. 64, 7.

עִמְקָה (with suff. עִמְקָה, plur. עִמְקִי, with suff. עִמְקִי) m. a sunk deep plain or wide space, a valley, into which one descends (יָרַד) JUDGES 1, 34 and assembles 2 CHR. 20, 26, adapted for

plantations of trees, for flowers and for sowing on, or better a furrowed deep place, oppos. to גֵּל SONG OF SOL. 2, 1. JOB 39, 10, parall. עִמְקָה Ps. 65, 14; adapted also for drawing up an army in battle JOB 39, 21; NUM. 14, 25; fig. perhaps an army drawn out in a valley 1 CHR. 12, 15, if we should not read עִמְקִי, as is perceptible from 8, 13 (7, 21), and as one might also read עִמְקִי with the LXX for עִמְקָה in JER. 47, 5, since there is an allusion to נִרָּה, the home of the giant race (1 SAM. 17, 4, 2 SAM. 21, 22), and the expression appears adapted to JOSH. 13, 12 and 2 SAM. 21, 2. — עִמְקָה the plain JER. 21, 13 is a poetical periphrasis for Jerusalem, as the rock of the plain is applied to Zion, which is also termed a mountain in the field 17, 3. Certain valleys or plains denoted by עִמְקָה, were called after localities in their vicinity, or after known persons who acted there, or after natural objects or historical things worthy of notice. Such are: עִמְקָה JOSH. 10, 12, so called from the Levitical city in Dan. עִמְקָה עֵי הַיָּבֵלָה (oak- or terebinth-valley) 1 SAM. 17, 2 19; 21, 10, the name of a place in the neighbourhood of Bethlehem, called so perhaps from a sacred oak. עִמְקָה (valley of the balsam-shrub) Ps. 84, 7, name of a valley not far from Jerusalem, through which the pilgrims had to pass (Jos. Antt. 7, 4). עִמְקָה (plain of the pond; see עִמְקָה = עִמְקָה, 5 and עִמְקָה 2), name of a place not far from עִמְקָה, now Bereikāt (Robins. Pal. II. 416) 2 CHR. 20, 26. עִמְקָה (valley of Gibeon) Is. 28, 21, the name of a valley a mile to the north of Jerusalem and the valley of Rephaim, by no means to be identified with that of Ajalon (JOSH. 10, 12). עִמְקָה (king's dale) GEN. 14, 17, 2 SAM. 18, 18, also termed עִמְקָה, where childless Absalom set up a monument to himself. It was situated in the neighbourhood of Jerusalem (Joseph.), towards the Dead Sea (Gen. l. c.), and may have been part of a valley through which the Kedron

flows into the Dead Sea; identical with *valley near Hebron* GEN. 37, 14, on which see Robinson, Pal. II. p. 370. III. p. 194. *יְזַרְעֵאל* (*plain of Jezreel*) see *יְזַרְעֵאל* (*plain of the border*) JOSH. 18, 21 is the name of a city in Benjamin. *יְזַרְעֵאל* (*plain at Succoth*) Ps. 60, 8, name of a valley in Gad beyond the Jordan, where foreign settlers came in after the exile. *יְזַרְעֵאל* (*valley of the giants*) JOSH. 15, 8; 18, 16; 2 SAM. 5, 18 22, the name of a vale in a north-western direction from Jerusalem, see *יְזַרְעֵאל* see *יְזַרְעֵאל* 2. *יְזַרְעֵאל* see *יְזַרְעֵאל* and *יְזַרְעֵאל* see *יְזַרְעֵאל* and *יְזַרְעֵאל*.

יְזַרְעֵאל m. depth, oppos. *יְזַרְעֵאל* Prov. 25, 3.

עָמַר I. (Kal not used) tr. 1. to knot, to bind, to string together, sheaves; metaphor. to join, to collect, to heap together; identical in its organic root with that in *עָמַר* III, Targ. *עָמַר* (hence *עָמַר*, *עָמַר*); Ar. *عَمَرَ* prop. the same, whence the noun *عَمِير* a heap of waters, abyss, and also a mass of men, an army, a heap of grain. Deriv. *עָמַר* 1 and *עָמַר*. — 2. to exchange, to negotiate, to traffic, as in the case of *עָמַר* (to *עָמַר*) and *עָמַר* (1) proceeding from the fundamental signification to bind, by which signification the Hithp. in DEUT. 21, 14 and 24, 7 is explained by Onkelos, Peshito and Samar. — 3. (not used) to attach oneself to, to devote oneself to, a religious worship; hence to worship. Ar. *عَمَرَ* the same. Derivat. (perhaps) the proper name *עָמַר*.

Pih. *עָמַר* (*part. עָמַר*) to bind, sheaves, Ps. 129, 7 and the sheaf-binder (*fills*) his bosom.

עָמַר II. (Kal not used) tr. according to tradition and the old interpreters (*Talmud*, *Mose ha-Darshan*, *Saadia*, *Rashi*, *Kimchi* and others) of the same meaning as *עָמַר*, Aram. *עָמַר*, to labour, to do service, so that the Hithp. is explained by

יְזַרְעֵאל. Better, to oppress, to maltreat violently, to crush down, as the Samar. *עָמַר* stands for the Hebrew *עָמַר*; Ar. intr. *عَمِيَ* to be hard, rough, and *عَمِيَ* to be hateful, hostile; identical in its organic root with that in *עָמַר* intr. to be violent, excited, angry, transit. to provoke, to stir up, *עָמַר* I, *עָמַר* II., where the fundamental signific. passes over into to injure, to treat with harshness or violence, to maltreat. Deriv. perhaps the proper name *עָמַר*.

Hithp. *יְזַרְעֵאל* (*fut. יְזַרְעֵאל*) to show oneself harsh or rough, with *עָ* of the person against one DEUT. 21, 14; 24, 7 (LXX).

עָמַר III. (not used) tr. to cut into, metaphor. to measure out to, to distribute to; deriv. *עָמַר* 2, and the proper names *עָמַר*, *עָמַר*.

עָמַר a ground-form to the proper name *עָמַר* which see.

עָמַר (*pl. עָמַר*) m. 1. (from *עָמַר* I) a bundle of ears of corn, a sheaf DEUT. 24, 19; RUTH 2, 7 15; *עָמַר* to carry sheaves, in the service of the possessors Job 24, 10; and here belongs *עָ* LEV. 23, 10-15, which was presented as a heave-offering; Targ. *עָמַר*, Ar. *عَمَرَ*, *عَمَار* the same (in the Arabic version Ps. 129, 7; Hos. 8, 7), and the same is *עָמַר* (which see). Deriv. perhaps *עָמַר* (to *עָמַר* I) as a denom. — 2. the name of a measure of dry goods, the tenth part of an *עָמַר* Ex. 16, 36, e. g. for grain 16, 16 22 32 33; elsewhere *עָמַר* (LXX *χομόρ*). This meaning may either be derived from *עָמַר* I. to join, to collect, to heap together, so that *עָמַר* would be = *עָמַר* (from *עָמַר* III.) in its fundamental signification; or from *עָמַר* to measure or distribute to, whose organic root *עָ-מַר* is ident. with that in *μει-ειν*, *μερ-ειν*, Latin *mer-ere* &c. (*Fürst*, Conc. s. v.). Better from *עָמַר* III. to deepen or hollow out, *עָ*, *עָ*, *עָ* having proceeded from similar fundamental senses; and the organic root would be

Puh. עָנָה (*part.* מְעַנֶּה) *to be delicate, tender, luxurious* JER. 6, 2.

Hithp. הִתְעַנֶּה (*fut.* יִתְעַנֶּה) *to delight oneself (in copious enjoyment), to enjoy in luxury*, with בָּ *wherein* Is. 55, 2; *to be delicate* DEUT. 28, 56; *to rejoice in* (עָל), for example שָׂדֵי JOB 22, 26, יֵי Is. 58, 14, לֵב שְׁלוֹם Ps. 37, 11; *to make merry over*, with עַל Is. 57, 4; *to be nourished abundantly with*, with כֵּן 66, 11.

עָנָה *adj. m., f. delicate, effeminate*, cognate in sense with נָחָה DEUT. 28, 54; Is. 47, 1.

עָנָה *masc. delight, pleasure, enjoyment, satisfaction* Is. 13, 22; joy 58, 13.

עָנָה (*imper. with suff.* עֲנֵה, *fut.* יַעֲנֶה) *tr. to bind, to lace*, with accusat. of the object JOB 31, 36, and עַל of the place PROV. 6, 21; Talm. עָנָה the same, whence the noun עָנִי, comp. עָנִי belonging to עָנִי, Ar. عَنَدَ *to the prepos. (with).* The organic root עָנָה is also perhaps in עָנָה, עָנָה, עָנָה.

עָנָה I. (*fut.* יַעֲנֶה) *tr. prop. to turn*; hence 1. *to reply, answer*, a question (= הִשָּׁיב), with accusat. of the thing 1 KINGS 18, 21; PROV. 18, 23; JER. 23, 35; MIC. 6, 5; but also with the accus. of the person, whom one answers SONG OF SOL. 5, 6, JER. 23, 37, especially if the speaking to or calling upon be expressed by דָּבָר PROV. 1. c., שִׁיר SONG OF SOL. 5, 6, שָׁמַע JOB 30, 20, אָל Is. 46, 7, אָל 1 SAM. 28, 6. Elsewhere it is made fuller by אָמַר DEUT. 21, 7, דָּבָר 1 KINGS 12, 7. With עֵיר III, 3 (which see) in עָרָא מַלְאִי MAL. 2, 12 *the caller and answerer*, i. e. all living. Farther: *to answer*, with the accusat. JOB 40, 2; of God, *to hear* 2 SAM. 22, 42, Ps. 118, 21, once *to hear and deliver*, without an object HOS. 14, 9; *to reply to a summons* (to judgment), i. e. *to appear, to present oneself* (opposite קָרָא in *jus vocare*) JOB 9, 16; *to announce, to reveal*, by prophetic utterances JER. 23, 35; MIC. 6, 3; *to declare* (as an answer), of God GEN. 41, 16; 1 SAM. 9, 17; *to make a sentence*, of a judge EX. 23, 2. Fig.

to procure ECCLES. 10, 19, *to accomplish* (a hope), i. e. *to hear* HOS. 2, 23, *to comply with* ib. (comp. Arab. جَاب), of the earth by its springing forth. Accordingly metaphor. *to sing an alternate song or in alternate choir* 1 SAM. 18, 7, EZR. 3, 11, *to sing to*, in alternate choir, with לֵב of the person 1 SAM. 21, 12; 29, 5; Ps. 147, 7, but always *to sing in reply*, not *to sing* merely; though the Arab. غَنَى, Syr. حَبَب, Targ. עָנָה is used of singing generally, and the Latin *can-ere*, old high German *han* &c. may be easily compared. — 2. *to begin to cry, to shout* Is. 13, 22; עָל עָל *to raise a cry over one* JER. 51, 14, absol. NUM. 21, 17; *to begin to speak*, with אָמַר following as a supplement DEUT. 21, 7; 26, 5; JOB 3, 2; *to announce* Is. 21, 9; ZECH. 1, 11. Comp. on this meaning generally עָנָה in Daniel, and ἀποκρίνομαι in the New Testament. In Ethiopic also one verb is used for answering and beginning (to speak). — 3. in judicial style, *to testify, to attest, bear witness*, with בָּ of a person for one (doubtful) GEN. 30, 20, 1 SAM. 12, 3, or more frequently *against one* 2 SAM. 1, 16; NUM. 35, 30; DEUT. 19, 18; fully עָנָה עַד EX. 20, 16 and generally the same as עָנָה עַד JOB 16, 8 and אָל-פָּנִים are stronger, as בָּרָךְ 2, 5 is stronger than בָּרָךְ; with accus. of the object DEUT. 19, 16 18. The fundamental idea of this sense is clear from EX. 23, 2, where עָנָה עַל-רֵיב means *to testify in a cause*, prop. *to answer the judge*. — 4. (not used) like עָנָה *to effect, to aim at, to intend, to occasion, to cause*, proceeding from the fundamental signification *to turn*. — 5. (not used) *to transact, to do, to carry on*, proceeding from the idea of turning, as in עָלָל. Deriv. עָנָה (if not from יָעַן, 2), עָנָה, עָנָה, עָנָה, the proper names יַעֲנִי, יַעֲנִי, יַעֲנִי, and perhaps also the stem יָעַן with its derivatives יַעֲנִי, יַעֲנִי.

Nif. נִעְנָה (*part.* נִעְנָה, *fut.* יִנָּעַה) *to be answered, replied to*, with accusat. of the person JOB 11, 2; *to be heard* 19, 7; PROV. 21, 13; *to answer*, coinciding with Kal, with לֵב of the person EZ. 14, 4 7

(LXX, Vulg.), analogous to נִמְצָא, נִרְשָׁה, נִמְצָא, נִרְשָׁה; to agree to Is. 53, 7.

Pih. עָנָה (*imp.* עֲנֵה, *pl.* עֲנִי) to strike up, a singing match Ex. 32, 18, to sing alternately Is. 27, 2. Deriv. perhaps עָנָה.

Hif. הִעֲנֵה (only part. מַעֲנִה, fut. יַעֲנֶה) to grant, with אֵל ECOLES. 5, 19 since God grants him the joy of his heart; but better (like אֵל עָנָה) since God witnesses to the joy of his heart. יַעֲנֶה ECOLES. 10, 19 is Kal (which see). See also מַעֲנֶה.

The fundamental signification of the stem is to turn, to wind, to turn to, to turn back, which is applied 1. to answering or replying, like פָּנָה, פָּנָה (comp. פָּנָה) and הִשָּׁב. Another development of the fundament. signif. is — 2. to repeat, to alternate, to respond; and the meanings to sing responsively or alternately, to attest, to call in reply &c. attach themselves closely in the first instance to, to reply; as in the Arab. جَاب the meanings to hear, grant, correspond to, to pledge, are developed out of to answer. Then belongs to this head — 3. to aim at, intend, as in אָדָּר, אָדָּר, אָדָּר, אָדָּר the fundamental signification to turn is unfolded in the same direction. Lastly — 4. the conception to act, carry on, do, proceeds from turning, as in עָלָה and עָלָה. In Arabic the corresponding stem is عَنِ (to aim at, to declare &c.), but for the meaning to sing &c. عَنِ stands; so that one might be easily induced to assume here an עָנָה III. (see יָעַן).

עָנָה II. (*inf. constr.* עָנָה, *fut.* יַעֲנֶה) *intr.* 1. to be low, sunk, of the ground, as is apparent from מַעֲנֶה and מַעֲנִיָּה. — 2. Transferred to persons: to be bowed down, oppressed; hence to be or become suppressed, of a triumphal song (זִמְרָה) Is. 25, 5; to be faint-hearted, dispirited, with מִן on account of one 31, 4, parall. to דָּחָה; to be bowed, unfortunate, miserable Ps. 116, 10; 119, 67; יַעֲנֵי ZECH. 10, 2 they will lead a miserable life, as slaves, comp. עָנָה (Is. 48, 10); to be vexed, to be in toil, to carry on toilsomely ECOLES. 1, 13, with an assonance to עָנָה (from עָנָה L). Also in derivatives: to grieve, to

fast; figur. in derivatives: to be humble, piously-patient, meek, mild; to be miserable, suffering, unfortunate, helpless &c.; Ar. عَنِ to be troubled about a thing, to trouble oneself, to be troublesome; عَنَا to be bowed down, oppressed. Derivat. עָנָה, עָנָה, עָנָה, עָנָה (fem. עָנָה), מַעֲנִיָּה, מַעֲנִיָּה, מַעֲנִיָּה, perhaps the proper names עֲנָנוֹת, עֲנָנוֹת, עֲנָנוֹת.

Nif. נִעְנָה (*part. m.* נִעְנָה, *f.* נִעְנָה, *inf. constr.* הִנֵּעְנוּ, but with לָּ) to be tormented, oppressed Is. 53, 7, נִפְשָׁה נִעְנָה 58, 10 the bowed soul; to be afflicted Ps. 119, 107; reflexive to humble oneself Ex. 10, 3.

Pih. עָנָה (*part.* מַעֲנֶה, *inf. abs.* עָנָה, *constr.* עָנָה, *fut.* יַעֲנֶה) to oppress, by imposing heavy labour, to treat hardly GEN. 15, 13, along with עָבַד; with נִפְשָׁה Ex. 1, 11, or coupled with עָבַד DEUT. 26, 6; generally to oppress, to tread down, of enemies Is. 60, 14; ZEPH. 3, 19; to weaken, to make faint, Ps. 102, 24; to maltreat LAMENT. 3, 33, to which what is related in 24-36 belongs; metaphor. a) אָפְסָה עָנָה to humble, to have intercourse with by force, a woman GEN. 34, 2; Ez. 22, 10 11; LAMENT. 5, 11; especially applied to whoredom. b) נִפְשָׁה עָנָה, to afflict the soul, i. e. to chastise or punish oneself, hence to fast LEV. 16, 29, Is. 58, 3, fully נִפְשָׁה עָנָה Ps. 35, 13, as also in Ben-Sira 2, 17, Judith 4, 9. On the contrary עָנָה Ps. 88, 8 does not belong here, but stands rather in the sense of עָנָה, or we should read the latter instead (see מַשְׁבֵּר). For עָנָה לֹא-JOB 37, 23 we should probably read with the LXX, Vulg. and mss. לֹא-יַעֲנֶה (he does not respond, give account).

Puh. עָנָה (*part.* מַעֲנֶה, *inf. constr.* עָנָה, *fut.* יַעֲנֶה) to be tormented, maltreated Is. 53, 4, to be humbled (by suffering) Ps. 119, 71; *inf. constr.* עָנָה the being afflicted, labour, toil 132, 1; to fast LEV. 23, 29.

Hif. הִעֲנֵה (*part.* מַעֲנֶה, *inf.* הִעֲנֵה) to humble 1 KINGS 8, 35 (LXX, Vulg.); 2 CHR. 6, 26; to op-

press, enemies Ps. 55, 20; on the contrary *מַעֲנֶה* ECCLES. 5, 19 belongs to *ענה* I.

Hithp. *הִתְעַנָּה* (*inf.* *הִתְעַנּוּ*, *fut.* *הִתְעַנֶּה*) *to be afflicted, to suffer, endure*, 1 KINGS 2, 26, with *בְּ* on account of a thing Ps. 107, 17; *to bow or submit oneself*, with *לְ* *פָנַי* DAN. 10, 12 or *פָּנַי* GEN. 16, 9.

The stem is connected with *עָנָה* II, *חָנָה* I. and *כָּנַע*, *יָחַן*, where the same fundamental signification appears.

עָנָה or *עָנָא* I. (3 *fem.* *עָנָה*, 3 *plur.* *עָנִי*, *part.* *עָנִי*, *pl.* *עָנִי*) *Aram. intr.* and same as Hebrew *עָנָה* I. *to answer* DAN. 2, 7 10, *to reply to*, supplemented by *מִמֶּנִּי* 5, 10, with *לְ* of the person 3, 9; *Syr.* *חַנָּא*.

עָנָה or *עָנָא* II. (*part. pass. m.* *עָנִי*, *pl.* *עָנִי*, in the *Targ.* *עָנִי*) *Aram. tr.* *to bow, to oppress; part. pass. pl.* DAN. 4, 24 *afflicted ones*, same as *עָנִי*; *Syr.* *חַנָּא* the same.

עָנָה (*the hearing, granting, viz. is with El; from עָנָה* I.) 1. *n. p. m.* of a son of *עֲדִיר*, and hence of an Edomite race GEN. 36, 20 29. — 2. *n. p. m.* of a grandson of *עֲדִיר*, whose father was *עֲדִיר* and his daughter *עֲדִיר*, who is also called *עֲדִיר* 36, 2 14, thus named after father and grand-father (the LXX and Samar. read *בֶּן* for *בָּר*, to make the verse plainer); then also the *proper name* of a tribe 36, 24.

עָנָה (once *K'ri* *עָנִי*, like *רָבִי* from *עָנָה*; *pl.* *עָנִי*, *constr.* *עָנִי*; *prop. part. pass.* of *עָנָה* II. developed out of *עָנִי* = *עָנִי* and *עָנִי* sometimes interchangeable) *m.* *an oppressed, suffering, wretched one* PSALM 9, 13; 10, 12; PROV. 3, 34; 14, 21 (in 16, 19 *עָנִי* stands for it; the reverse is the case in Is. 32, 7, Ps. 9, 19, so that both forms properly speaking interchange); *a pious, patient one* Ps. 22, 27; 76, 10; *a humble one* NUM. 12, 3; in short in all the various significations of the verb. *Aram.* *עָנִי*, *עָנִי*, the same.

עָנָה (*a strong one; see עָנָה*) *n. p. m.* 1 CHR. 4, 8.

עָנָה *fem.* 1. (from *עָנָה* II.) *humility, modesty*, PROV. 15, 33; 18, 12, coupled with *יָחַן* 22, 4 and = *צָדִיק* ZEPH. 2, 3. — 2. (from *עָנָה* I.) *hearing, granting, help* Ps. 18, 36, perhaps *mildness, clemency*; in 2 SAM. 22, 36 *עָנָה* stands for *עָנָה*; see *עָנָה* 2.

עָנָה *f.* the same Ps. 45, 5, where *ו* copulative before *צָדִיק* has probably been omitted.

עָנָה *m.* same as *עָנָה* *a giant*, JOSH. 21, 11. The progenitor of the giant-race may have been called *עָנָה*.

עָנָה (*prop. inf. constr. Kal* of *עָנָה* I.) *f.* 1. *a cry, alternate song, rejoicing*, more exactly described by *גְּבוּרָה* Ex. 32, 18. — 2. *a hearing, granting*, 2 SAM. 22, 36, if we should not read *עָנָה*. — 3. (perhaps from *עָנָה* II.; *low country*) coupled only with *בֵּית*, as a proper name JOSH. 15, 59. See *בֵּית*.

עָנָה (*inf. Pih.* of *עָנָה* I.) *f.* *shouting* Ex. 32, 18. *עָנָה* in the superscription of Ps. 88, 1 is difficult. The LXX and Vulg. translate *for answer* (perhaps *mutual singing*); more correctly *an alternate song* (comp. *לְהוֹדָה* Ps. 100, 1 *a song of praise*).

עָנָה (after the form *גְּלוּרָה*, *constr.* *עָנָה*, from *עָנָה* II.) *f.* *solicitude, sorrow, affliction*, of the *עָנִי* Ps. 22, 25; not *cry* (LXX, Vulg.).

עָנָה (*prop. inf. Puh.* of *עָנָה* II.) *f.* *trouble, sorrow* Ps. 132, 1.

עָנָה (not used) a stem adopted for *עָנָה*, Phenice. *עָנָה* (*pl.* *עָנִי*), *fem.* *עָנָה*, but which should be derived from *עָנָה* (which see).

עָנָה (*pl.* *עָנִי*, sometimes interchanged with *עָנִי*, *constr.* *עָנִי*, with *suff.* *עָנִי*) *adj. m.*, *עָנִי* (*according to some*) *fem.* properly *bowled, oppressed*, thence *poor, helpless*, as an *adject.* to *אִשָּׁה* DEUT. 24, 12, 2 SAM. 22, 28, but commonly a *subst.* *a poor, needy, forsaken, suffering one* JOB 24, 9, coupled with *עָנָה* Ps.

37, 14, רש 82, 3, זל Zeph. 3, 12, Lev. 19, 10, פאב Ps. 69, 30, יחיד (solitary) 25, 16; a peaceful, meek, patient one = עני Zech. 9, 9, an oppressed one Is. 3, 14, a banished one 58, 7, a disquieted one 14, 32, a pious, innocent one Ps. 22, 25, along with נבד רוח Is. 66, 2; עני דעם Ps. 72, 4, עניי 74, 19 spoken of Israel; used generally in all the various meanings of the verb. — As to ענייה Is. 10, 30, we may either take it as a fem. of עני (Vulg.); or rather translate it with the Syr. to call in response, to re-echo, which suits the parallelism קול קול צדקל; accordingly it should be written ענייה, as a participle feminine.

עני (in pause עני, with suff. עניי, עני) m. oppression, affliction, misery, Ex. 3, 7 17; servitude, bondage Gen. 16, 11; 31, 42; suffering, misfortune Job 10, 16; 30, 16; נחם עני Deut. 16, 3 bread of poverty, i. e. poor bread, of מצור בקי עני Prov. 31, 5 = ענייה the wretched.

עני (out of ענייה hearing is with Jah) n. p. m. 1 Chr. 15, 18 20.

ענייה (Jah is Hearer) n. p. m. Neh. 8, 4. עניי Num. 12, 3 K'ri for עני which see.

ענין (from עין III.; springs) n. p. of a city in Judah Josh. 15, 50; comp. ענין and ענין whence this ענין has arisen.

ענין (from ענה I., constr. ענין, with suff. ענינו; only in Ecclesiastes) masc. business, employment, work, Eccles. 1, 13 a business of fruitlessness or nothingness (רע, afterwards explained by רעיון); travail 2, 26; activity 3, 10; רב ענין 5, 2 a multitude of business, i. e. much ado, consisting of inconsiderate, hasty speaking, parall. דבריהם doing, subject of doing, i. e. a thing, = מעשה in the widest sense 5, 13; פסע ענינו 2, 23 vexation is his employment, i. e. he has nothing to do but to vex himself, comp. Ps. 42, 4. In modern Hebrew the applications of ענין are very numerous, object, contents, signification, statement &c.

ענק (not used) intrans. same as אנק (which see) to be pointed, battlement-like, of a locality; according to others like the Arab. عنك to be high, difficult of access. Deriv. the proper name הננק, הננק and הננק; perhaps ענק.

ענק see ענק.

ענק (not used) intr. to be hard, firm, like ענק, ענק (which see), Arab. صم, ענק (to ענק) &c.; comp. the farther explanation under ענק. Deriv. ענק in the proper name ענקלך, and perhaps too ענק in ענקים.

ענק 1. (contracted from ענק out of עין III.; double fountain; comp. ענין, ענין) n. p. of a city in Issachar 1 Chr. 6, 58; for which Josh. 19, 21 and 21, 29 has עין-ענקים. — 2. (constr. ענק, in the compound proper name ענקלך) m. rock, safe retreat, like ענק belonging to הנמאל and הנמל; comp. ענקלך and perhaps ענקים.

ענקלך see ענקלך.

ענקים (from the Aram. sing. ענק, or from ענק; the cod. Samar. has ענקים; the LXX read ענקים or ענקים, or they have explained it so) n. p. of an Egyptian district, and also of a tribe dwelling there Gen. 10, 13; 1 Chr. 1, 11. As a territory it has been understood of northern Egypt, in Egyptian *tsa-* or *sanemhet*, said to mean north country. This coincides pretty much with the orthography of it in the LXX.

ענקלך (contracted from ענק, constr. ענק, and מלך; מלך in proper names is a name of the supreme deity [see מלך], and ענק means rock, safe retreat, like ענק; so that ענקלך should be taken like ענק, or צור ? or אבן יסודאל, הנמאל n. p. of one of the highest deities of the Sepharites (ספריים) 2 Kings 17, 31, like אבן-מלך of the Sepharvites. The first part of the name is also found in the proper name ענקמלך Ενεμολες Tob. 1, 2 13 15 16, where ענק is a special name of deity.

ענן (Kal not used) *trans.* 1. *to cover about, to veil around*, of a thick cloud, as **ענן** belonging to the noun **ענן** proceeds from the idea of covering; Arab. **عنا** a cloud from **عنى** to cover or wrap about, **عفارة** a cloud from **عفر** to cover. Accordingly the stem is connected with **ננן**, Arab. **جَنَ**, **كَنَ** to hedge about, to protect or cover round about, **נָן** (belonging to the proper name **נוֹנִי**) to veil about. Deriv. **עננה**, **ענני**, denom. **ענן**. — 2. Figur. *to screen or protect round about*, as in the case of **נָן**. Deriv. the proper names **ענני**, **ענניה**. — 3. *to practise enchantment*, prop. *to act secretly, covertly, stealthily* (comp. **לָהֵט** II.), or *to speak covertly, secretly*, of soothsayers and conjurers; without any reason for comparing **ענן** with the Arab. **عَنَ** (to hum). Deriv. **עננה**.

Pih. I. **ענן** see **ענן**, of which it is a denominative.

Pih. II. **ענן** (*part.* **עונן** and without Mem **ענן**, *pl.* **עוננים** and **עוננים**, *fut.* **יענן**) generally *to practise magic, to divine*, along with **נחש** LEV. 19, 26, **בִּשְׂף** DEUT. 18, 10; a peculiar sort of soothsaying, which was reputed to be heathenish, together with **נְבִיאֵי טָשֶׁקֶר** and **חִלְמָוֹת** JER. 27, 9, and was indigenous among the Philistines. In the Talmud it is put along with the modern Hebrew **ענן** *time*, and translated the selecting of *time* or *days*; according to *Ibn Esra*, *to view the clouds*, a denom. from **ענן**; according to the Targ. and Vulg. from **ענן** either *to look, see, spy*, for signs, like *angurari*, or *to look with evil eye*, Ar. **عَان**; or lastly *to deceive the eyes* (Targ.), i. e. *to confuse the mind*; according to the LXX connected with **עננה** I. or rather

with the Ar. **عَنَ** (to hum, to whisper, to utter sounds), therefore *to practise soothsaying* by voice, tone and speech, or *to give oracles*. But it is better to set out with the fundamental signification *to cover, to wrap up* (see Kal).

Deriv. **עננים** and the proper name **ענן** (**עננים** (see **ענן**)).

ענן (*constr.* **ענן**, with *suff.* **עננה**, *pl.* **עננים**) *m.* 1. *a cloud*, so called from veiling, covering, and therefore **עננה** is applied to it Ex. 24, 15; 40, 34; Num. 9, 15; 17, 7; a figure of darkness and obscurity, coupled with **חֹשֶׁךְ** DEUT. 4, 11, **עָרַסְל** Jo. 2, 2, or a figure of quick disappearance Job 7, 9; hence **ענן** Hos. 6, 4 *the morning-cloud* as a figure of instability; of the might of an army covering all Ez. 30, 18; 38, 9. God appears in a cloud Job 38, 9, Ex. 16, 10, LEV. 16, 2, or rides upon clouds (Is. 19, 1; PSALM 104, 3); also to be inaccessible LAMENT. 3, 44. As a sign of the divine protection **עמוד ענן**, *a pillar of cloud*, accompanied Israel in the wilderness, Ex. 14, 19; 33, 9 10. **ענן** *a cloud pregnant with lightning* Job 37, 11. Ar. **عنانة** the same. — 2. (*a Protector, Defender*, viz. Jah is) *n. p. m.* NEH. 10, 27.

Pih. **ענן** (*infin.* with *suff.* **ענני** instead of **ענני**) a denomin. *to gather clouds, to form clouds* GEN. 9, 14.

ענן Aram. same as Hebrew **ענן**. Derivative

ענן (*constr. plur.* **עננים**) Aram. *m.* a cloud DAN. 7, 13, on which the son of man moves along; comp. *ἐπὶ τῶν νεφελῶν* MATTH. 24, 30; 26, 64.

עננה (*fem.* of **ענן** and collect. = **עננים**) *fem.* a cloud Job 3, 5, *συννεφία* (Theod.) along with **חֹשֶׁךְ**.

עננה (derived from **Pih.** II. **ענן**) *f.* *soothsaying, sorcery*; hence *superstition, heathenism*, Is. 57, 3 *sons of heathenism*, i. e. devoted to heathenism.

ענני (from **ענני** *Jah is Protector*) *n. p. m.* 1 CHR. 3, 24.

ענניה (the same) 1. *n. p. m.* NEH. 8, 23; the Greek *Aravias* is also **ענניה**. — 2. *n. p.* of a city in Benjamin NEH. 11, 32.

ענף (not used) *intrans.* *to sprout, to grow*, prop. *to break forth, to push forth*,

identical in its organic root עִנַּף with that in עֵנַף IV. and עֵנַף I. (which see); Aram. עֵנַף, חֵנַף the same. Deriv. עֵנַף, עֵנַף and עֵנַף

עֵנַף (*constr.* עֵנַף, *pl. constr.* עֵנָּף *LEV.* 23, 40 *cod. Samar., with suff.* עֵנָּפֶיהָ *m.* a branch *Ez.* 31, 3, עֵנָּף to put forth branches 17, 8, or עֵנָּף 17, 23 (עֵנָּף) and עֵנָּף *ibid.* being similarly used, in the case of עֵנָּף); *collat.* 31, 3 with עֵנָּף as the constituent parts of a tree *MAL.* 3, 19. עֵנָּף אֲדָמִי *Ps.* 80, 11 *its branches are (like) cedars of God, i. e. large and splendid.*

עֵנַף *adj. m., fem.* abounding in branches or boughs, of עֵנָּף *Ez.* 19, 10.

עֵנַף (only with *suff.* עֵנָּפֶם *m.* the same; hence עֵנַף to put forth branches *Ez.* 36, 8; where the *LXX* read עֵנָּפֶם (your grapes), from עֵנַף = עֵנַף.

עֵנַף (*def.* עֵנָּף, *pl. with suff.* עֵנָּפֶיהָ *Aram. m.* a branch, *DAN.* 4, 9 11 18.

עֵנַף (not used) *trans.* to nod, incline, the neck, head; connected in its organic root עִנַּף with the Latin *nic-o, nic-to*, Greek *νέειν*, German *nick-en, neig-en* &c. Hence the fundamental signification may have proceeded in the derivatives from the idea of being bent or bowed. It is better, however, to assume for the fundamental signification, to overtop a thing, to stand forth above it; to be stretched, long; to be stretched out; which suits the derivatives (see עֵנַף), and for which linguistic analogies testify. See עֵנַף. Derivat. עֵנַף, *denomin.* עֵנַף, עֵנַף, עֵנַף.

עֵנַף *m.* 1. (not used) the neck, so called from its being stretched out and long, as עֵנַף neck, from עֵנַף to stretch out, to stand forth; עֵנַף the neck of a camel, from עֵנַף to be extended, stretched out; *Aram.* עֵנַף, *Ar.* عُنُق the same; *comp.* عُنُق a country rising high and rough. — 2. Probably same as עֵנַף (*comp.* עֵנַף together with עֵנַף) one who is stretched, long, i. e. a giant; only *n. p. of*

an ancestor of the giant-race, son of אֲרִיֶּבֶשׁ (which see) *JOSH.* 15, 13, for which עֵנַף is used in 21, 11. The race of giants is termed עֵנַף *NUM.* 13, 33, עֵנַף *JOSH.* 15, 14, עֵנַף *NUM.* 13, 22, or lastly עֵנַף *DEUT.* 2, 10 or עֵנַף 9, 2; *comp.* *Arab.* عُنُق long-neckedness, عُنُق long-necked, عُنُق the same. — 3. same as עֵנַף a neck-ornament, see עֵנַף.

עֵנַף *trans. denomin.* to straighten up the neck, to stretch out the neck, from pride, *Ps.* 73, 6 *pride stretches out the neck and surrounds it.*

Hif. עֵנַף (*fut.* עֵנֶף) to lay upon the neck, to load (with gifts) *DEUT.* 15, 14. Or according to the fundamental signification, to stretch forth, to reach to, to hand over to, with לְ of the person; so that neither *Hif.* nor *Kal* need be *denomin.*

עֵנַף and עֵנַף (*pl.* עֵנָּפִים and עֵנָּפִים) *m.* a neck-ornament, a neck-lace, *SONG OF SOL.* 4, 9; *JUDGES* 8, 26; *PROV.* 1, 9.

עֵנַף (not used) *tr.* 1. to push, to precipitate, to drive, same as עֵנַף II., from which it may be transposed. Derivat. עֵנַף the name of a place. — 2. *intrans.* same as עֵנַף III. to sprout, to grow; deriv. עֵנַף the name of a person.

עֵנַף (from עֵנַף) 1. (sprout, descendant) *n. p. m.* *GEN.* 14, 13; *comp.* עֵנַף. — 2. (water-fall) *n. p.* of a Levitical city in Manasseh 1 *CHRON.* 6, 55, elsewhere עֵנַף, if we should not read עֵנַף (from עֵנַף) = עֵנַף.

עֵנַשׁ (*inf. absol.* עֵנַשׁ, *constr.* עֵנַשׁ) *trans. prop.* to pierce, to sting, to injure, identical in its organic root עִנַּשׁ with that in עֵנַשׁ, *Aram.* עֵנַשׁ, hence *metaph.* to punish, to impose punishment, with accusat. of the object and accusat. *wherewith* *DEUT.* 22, 19; in money 2 *CHR.* 36, 3, but also with לְ of the person *PROV.* 17, 26; to chastise, *absol.* 21, 11. The wine procured by the effect of punishment is called עֵנַשׁ *AM.* 2, 68*

8, which the judges drank. Derivat. עָנַשׁ.

Nif. עֲנֹשׁ (fut. יִעֲנֹשׁ) to be punished, to suffer punishment, Ex. 21, 22; to pay for, suffer Prov. 22, 3; 27, 12.

The stem עֲנֹשׁ, identical with the Aram. עֲנַשׁ, has been already compared with עָנַשׁ; an intrans. signification of the stem appears to lie in עָנַשׁ I, עָנַשׁ and עָנַשׁ I, where are also farther comparisons. The signification to incline, to bend in the Ar. عَنَسَ, عَنِ, is in the Hebrew עָנַשׁ.

עֲנֹשׁ (not used) Aram. trans. same as Hebrew עָנַשׁ. Deriv. עֲנֹשׁ.

עֲנֹשׁ m. punishment, atonement, a fine; hence עָלַ עֲנֹשׁ 2 Kings 23, 33 to inflict punishment upon; עָנַשׁ נָשָׂא to suffer punishment Prov. 19, 19.

עֲנֹשׁ Aram. m. same as Hebrew עָנַשׁ Ezr. 7, 26.

עֲנָה 1. (from עָנָה I. after the form מָנָה granting, hearing, viz. by Jah) n. p. m. JUDGES 3, 31, comp. עֲנָה. — 2. (from עָנָה II; low ground) only in union with בָּיִת as a proper name Josh. 19, 38; see בָּיִת עֲנָה.

עֲנָה in עֲנָה see עֲנָה (from עָנַן) and עֲנָה.

עֲנָה (prop. a plur. of עָנָה, where the feminine termination ה has remained, as in דְּלָהָה, בְּסָהָה, עֲנָהָה) 1. (hearing) n. p. of a Benjamite race Neh. 10, 20, 1 Chr. 7, 8, perhaps because they dwelt in the Benjamite city Anathoth. — 2. (perhaps from עָנָה II.) n. p. of a priestly city in Benjamin Josh. 21, 18, 1 Kings 2, 26, Ezr. 2, 23, Neh. 11, 32, 1 Chr. 6, 45, the birth-place of Jeremiah Jer. 1, 1, twenty stadia north of Jerusalem (Josephus, Jerome); now a small village, an hour and half north-north-east of Jerusalem, called 'Anátha (Robinson); Gentile m. עֲנָהָה 2 Sam. 23, 27; Jer. 29, 27.

עֲנָהָה (hearings of Jah) n. p. m. 1 Chron. 8, 24; compare עֲנָהָה and עֲנָה.

עָסִים (constr. עָסִים, from עָסָה) m. the pressed-out juice of רָמָן Song of Sol. 8, 2 or of grapes Jo. 1, 5; fig. 4, 18 the mountains shall drop with mead, i. e. a luxurious fruitfulness will prevail; cognate in sense תִּירוֹשׁ תִּירָה.

עָסָה (2 pers. pl. עֲסוּהֶם) tr. prop. to press, to squeeze, then to tread, to stamp upon, רָשָׁעִים Mal. 3, 21; to press out, grapes. Deriv. עָסִים. The stem עָסָה is connected with עָסָה (= עָסָה), Aram. עָסָה, Pa. עָסָה, modern Hebr. עָסָה, whence עָסָה, and with the Ar. عَصَّ, عَصَّ.

עָסָה (to עָסָה) see עָסָה III. Pih. III.

עָסָה (not used) Aram. intr. same as Hebrew עָסָה (which see). Deriv. עָסָה.

עָסָה (not used) intr. to be green, to sprout, to bloom, Aram. עָסָה חָלָ (Af. to send out shoots), Ar. عَسَا the same; in its organic root עָסָה it is connected with that in עָסָה (עָסָה), Targ. עָסָה, Syr. عَسَا (Pa. عَسَا II; conseq. it does not proceed from the fundamental signification to cover, to be dense. Deriv. עָסָה.

עָסָה see עָסָה.

עָסָה (pl. עָסָה; from עָסָה) m. twig, branch, shoot Ps. 104, 12, where the LXX read עָסָה (rocks) incorrectly.

עָסָה (from עָסָה; def. עָסָה, with suff. עָסָה) Aram. m. the same Dan. 4, 9 11 18; Syr. عَسَا bough, عَسَا bush.

עָפָל (Kal not used) intr. to swell, to become tumid, turgescere, of a boil; to rise up, to be prominent, of a hill; fig. to be puffed up, to be high-minded; the opposite of all the meanings is יָסָר. Ar. عَفَلَ the same, as well as عَفَلَ (to mount up). Deriv. עָפָל.

One may perhaps assume as the fundamental signification to be thick, dense, large, capacious, so that it is possibly connected with the Ar. جَبَلَ (the same), as also with עָבָן. The organic root עָפָל is also in עָפָל (to be hill-shaped)

belonging to פֶּזֶל I. (to be stretched high) belonging to נָפֶל, Arab. فَال (to be fat, thick, gross), נֶבֶל II. (to be arched), Ar. فَجَلَ (to be prominent, to overtop) &c.

Pu. פֶּזֶל to be inflated, of the soul, to be lifted up HAB. 2, 4, along with נָפֶל.

Hif. הִנְפִיל (fut. הִנְפִיל) to act proudly, presumptuously NUM. 14, 44, for which DUT. 1, 43 has הִזִּיר.

עָפֶל (plur. only in signific. 2 עֲפָלִים) *masc.* 1. a hill, a tower, a) upon Zion, where was also a watch-tower Is. 32, 14, Mic. 4, 8, identical with the earlier מְלִיזַם (2 SAM. 5, 9), which became a mountain-fort 2 CHR. 27, 3; 33, 14; called in Josephus (Jewish Wars 6, 6, 3) Ὀφλά (עֲפָלָה); b) a fortified hill at Samaria 2 KINGS 5, 24, where the LXX and Vulg. read עָפֶל incorrectly. — 2. (only pl. and in K'tib, while the K'ri has בְּחוּרִים) a hill-shaped rise; hence a boil DUT. 28, 27, 1 SAM. 5, 6 sq., which was understood by many interpreters as used euphemistically for the hinder parts (clunes), and to which has been referred מְחֹרֵד Ps. 78, 66 on account of the following הֲרָפָה, and so the K'ri has been explained. But the first explanation appears to be more correct; comp. Ar. عَفْلَة, عَفَل.

עָפֶל see עָפֶל 1

עָפֶן (not used) *intr.* either same as עָפֶן to be hill-shaped, uneven; or the stem is ident. with עָפֶל. Deriv. the proper name עָפֶן, Gentile עָפְנִי.

עָפֶן (hill; comp. גִּבְעָה, גִּבְעָה) *n. p.* of a locality in Benjamin, Gofen or Gofna in later writers, according to Eusebius 5 Roman miles from גִּבְעָה, and also not far from גִּבְעַת שֶׁמַּיִל (Jos. Jewish Wars 5, 2, 1). This עָפֶן is expressed in Aramaean עֲפִנָא, עֲפִנָא, in Josephus and Euseb. Γοφνα, Talm. גּוּפְנָה, גּוּפְנָה, בֵּית-גּוּפְנָה; deriv.

עָפְנִי *Gent. m.* from עָפֶן, the Ophnite,

i. e. born in Ophen or Gofna. A colony of these Ophnites in the neighbourhood of עָפֶן founded the place הַמְּצָרִים (hamlet of the Ophnites) JOS. 18, 24, where עָפֶן is omitted, as being easily supplied from the preceding context.

עָפָה (only du. עֲפָפִים, c. עֲפָפִי, with suff. פָּיִנוּ, פָּיִרָה &c.; formed from the Pihel עָפָה of עָפֶן I.) *m. dual, eye-lashes*, prop. the fluttering ones, then taken for the eyes, which weep JER. 9, 17, look straight forward PROV. 4, 25 or high 30, 13, and close in sleep Ps. 132, 4; PROV. 6, 4; fig. in עֲפָפִי שָׁחַר JOB 3, 9 and 41, 10 the eye-lashes of the dawn, i. e. the first rays of the sun, like ἡμέρας βλέφαρος (Soph. Antig. 103). The same figure is frequent in Arabic.

עָפָר I. (not used) *intr.* to be rubbed fine, to be broken in small pieces, of dust, of dry bruised earth, of rubbish &c., ident. with עָפָר I. in its fundamental signification. The organic root is here as there עָפָר, אָפָר, lying also in עָר I. Ar. عَفَرَ the same, hence عَفْر dust. Deriv. עָפָרָה, עָפָר.

Pl. עָפָר see עָפָר, whose denom. it is.

עָפָר II. (not used) *tr.* 1. to string together, to bind, to join, connected with עָפָר II. (belonging to the proper name עָפָרִין prop. hamlet), אָפָר II. (to אָפָר). Deriv. the proper names עָפָרָה, עָפָרָה, עָפָרִין, עָפָרִין, the names עָפָרָה, עָפָרִין proceeding from a similar signification. — 2. Metaphor. to be strong, vigorous, spirited, a metaphor. application which is especially prominent in עָפָר, אָפָר prop. to be dense, stout; and in עָפָר, עָפָר, הָקָה, קָשָׁה the idea of strength also proceeds from that of being pressed together. Deriv. עָפָר and the proper names עָפָר, עָפָרָה, עָפָרִין, 3 עָפָרִין.

עָפָר III. (not used) *intr.* to grow white, gray, identical with עָפָר, Targ. עָפָר, Syr. عَفَر, as also with Aram. אָפָר (to אָפָר lead), Ar. حَفَر (to make white), عَفِر (to be whitish). Deriv. עָפָרָה.

עָפָר (c. עָפַר, with *suff.* עָפָרָה, עָפָרָה, עָפָרָה; from עָפַר I.) *m.* prop. a thing bruised, crushed; hence 1. *dust*, a dry, crushed part of earth, out of which the body of the first man is said to have been formed GEN. 2, 7; 3, 19 (hence man himself is called עָפָר 18, 27; Ps. 103, 14), to which the body turns again after death JOB 10, 9; 34, 15; Ps. 146, 4; which the wind = אָבָק blows away Ps. 18, 43; *dry earth*, for filling up GEN. 26, 15, as clay LEV. 14, 42, cast upon the head as a sign of mourning JOB 2, 12; LAMENT. 2, 10. This explains the expression עָפָר בְּיָדֵי אֲדָמָה GEN. 2, 7, עָפָר אֶרֶץ GEN. 13, 16 &c. To עָפַר are applied עָפָר HAB. 1, 10, שָׁפָךְ LEV. 14, 41, סָחָה Ez. 26, 4 &c.; and it is looked upon as capable of being scattered DEUT. 9, 21, 2 KINGS 23, 6 15, Ps. 18, 43, like אָבָק DEUT. 28, 24 and אָסַר NUM. 19, 17. עָכָל GEN. 3, 14 *to eat or lick dust*, of the serpent (according to an old opinion dust was its food Is. 65, 25; MIC. 7, 17). *To creep in the dust* MIC. 7, 17 is a sign of lowliness or humiliation LAMENT. 3, 29. עָפָר is also used for *sand* JOB 39, 14, hence it is a figure of multitude NUM. 23, 10; *earth* generally JOB 19, 25; 41, 25; *the grave* 20, 11 and 21, 26, for which עָפָר אֲדָמָה DAN. 12, 2, עָפָר מוֹת Ps. 22, 16 are also used; *something earthly, transitory*, of a corpse Ps. 30, 10; ECCLES. 12, 8; Ar. عَفَر the same.

עָפָר (same as עָפָר) *n. p. m.* GEN. 25, 6; 1 CHR. 4, 17; 5, 24; Ar. عَفَر = עָפָר.

עָפָר (from עָפַר II.; plur. עָפָרִים) *m.* prop. a young, vigorous animal, e. g. of אֵיל SONG OF SOL. 2, 9, *a young deer*, *a young roe* 4, 5; 7, 4; comp. אֵיל, אֵיל, עָפָר, עָפָר, which are called so from strength; Arab. عَفَر, عَفَر (calf, young goat &c.).

עָפָרָה 1. (from עָפַר II.; *hamlet*) *n. p.* of a city in Benjamin, not far from the Philistine border JOSH. 18, 23; 1 SAM. 13, 17; called in MIC. 1, 10 לְעָפָרָה (לְ sign of the genitive), to represent it as an עָפָר and therefore written עָפָרָה. —

2. (with *a* of motion עָפָרָה, c. עָפָרָה) *n. p.* of a city in Manasseh. To distinguish it from 'Ofra of the Benjamites it is named אֶשֶׁר לְיוֹאָשׁ JUDGES 6, 11, עָפָרָה אֶבֶר הַקְּזָרִי 6, 24; or described as עִיר גְּדֻלָּה 8, 27. — 3. (from עָפַר II.; *strength, power*) *n. p. m.* 1 CHR. 4, 14.

עָפָרָה see עָפָרָה.

עָפָרָה (only pl. c. עָפָרוֹת) *f.* 1. *a little particle of dust*, JOB 28, 6 *and little particles of gold-dust are to it* (sapphire), i. e. the lapis lazuli has golden (iron-pyrites) points. — 2. *a heap, hill, wall*, PROV. 8, 26 *the mass of the hills* (walls) of the globe, perhaps from עָפַר II.

עָפָרִין (same as עָפָרָה) 1. *n. p.* of a south-western border-city of Benjamin 2 CHR. 13, 19 K'tib (so LXX, Vulg.); also the name of a mountain there JOSH. 15, 9. The K'ri has עָפָרִין which see. — 2. (*a powerful, strong one*) *n. p. m.* of a Hittite GEN. 23, 8.

עָפָרִין (*hamlet*) *n. p.* of a Benjamite city 2 CHR. 13, 19 K'ri, for which the K'tib has עָפָרִין, 2 SAM. 13, 23 אֶפְרַיִם, 'Ephraim' or 'Ephraim' JOHN 11, 54. It lies near the wilderness of Judah, 8 miles from Jerusalem (Eus.) and near Bethel (Joseph). But see אֶפְרַיִם.

עָפָרִית (from עָפַר III.) *f.* *lead* EX. 15, 10; NUM. 31, 22; JER. 6, 29; JOB 19, 24; a figure of heaviness ZECH. 5, 7 8; so called from its grayish-white colour; Aram. אַבְר, אַבְר; Ar. عَفَر gray, earth-colour.

עָפָר (after the form עָפָר from עָפָר I, with *suff.* עָפָרָה, עָפָרָה; plur. עָפָרִים, with *suff.* עָפָרִי retaining Tsere; on the other hand the stat. constr. is עָפָרִי *m.* a stick, so called from its stiffness and firmness, and therefore coupled with מַקֵּל Hos. 4, 12 (of divination by rods); *shaft* 2 SAM. 21, 19, 1 CHR. 20, 5, for which in 1 SAM. 17, 7 the K'tib is הָפָר; *a stake, palisade*, for fastening criminals to GEN. 40, 19; DEUT. 21, 22; *a block, a log*, as an idol HAB. 2, 19; JER. 2, 27; לֹא-עָפָר Is. 10, 15 *a non-wooden-block*, i. e. a man; *wood*, as a material, along with אָבָן EX. 15, 25, Is. 40, 20, hence as a genitive to denote

the stuff a thing is made of **LEV. 11, 32**. Metaphor. *a tree*, with the adjectives **רַעֲנָן** **DEUT. 12, 2**, **יָבֵשׁ** **Is. 56, 3**, **לֵחַ** **Ez. 17, 24**, with **לֹא-יִרְקַב** **Is. 40, 20**; or with the genitives **פָּרִי** **GEN. 1, 11**, **הֶגֶן** **2, 16**, **הַשִּׁדָּה** **Ex. 9, 25**, **מֵאֵלֶּל** **LEV. 19, 23** &c.; *pl.* **עֲצִים** also *sticks of wood* **GEN. 22, 3**. Arab. عَصَا stick, staff.

עָצַב (Kal in signific. 1. not used) *tr.* prop. to cut, to divide, to carve, ident. with **הָצַב** I., **קָצַב**, **הָקַב**; hence 1. *to form, work, fashion*, which the verbs just mentioned also signify in part; comp. besides **בָּרָא**, **יָצַר**, **גָּזַר**, **צָר** (**צוּר**) II., which also transfer the fundamental signification "to divide or cut" to that of forming, fashioning. The Aram. **חָכַב**, Ar. عَصَب in the sense of to bind belongs to **הָצַב** II., **הָשַׁב**, and has nothing in common with this stem. Deriv. **עָצַב**, 1. **עָצַב** 1. — 2. (3 pers. with suff. **עָצַבְתִּי**, *part. f.* **עָצִיבָהּ**, *inf.* with suff. **עָצִיבִי**) metaphor. *to pain, to afflict, to grieve*, with accus. of the object 1 **KINGS 1, 6**; 1 **CHR. 4, 10** **לְבַלְתִּי** **עָצַבְתִּי** and that thou dost not grieve me, where the apodosis is omitted, and must be supplied (after **GEN. 28, 20-22**; **NUM. 21, 2**); **עָצִיבָהּ רִיחָה** **Is. 54, 6** of afflicted, troubled spirit, where **עָצִיבָהּ** is intended to have an assonance with **עָצִיבָהּ**; in derivatives to bring sorrow, trouble, misfortune &c. Signific. 2 has come from signific. 1, a similar metaphor being in **כָּאֵר** = **מָאֵר**. Deriv. **עָצַב** 2, **עָצַב** 2.

Nif. **נִעְצַב** (*fut.* **נִעְצֵב**) *to hurt oneself*, with **בִּי** of the instrument **ECCLES. 10, 9**; hence *to grieve oneself, to be afflicted* **GEN. 45, 5**, *to be sorrowful* **NEH. 8, 10**, with **אֵל** 1 **SAM. 20, 34** or **עַל** of the person 2 **SAM. 19, 3**.

Pih. **עֲצַב** (*fut.* **יִעְצַב**) 1. *to make, form or fashion carefully*, coupled with **עָשָׂה** **JOB 10, 8** (**LXX**, Vulg.); deriv. **עָצַבְתִּי** 1. — 2. *to pain, to grieve, to hurt* **Is. 63, 10**; *to injure*, with accus. **דָּבָרִי** **Ps. 56, 6** *my cause*. Deriv. **עָצַבְתִּי** 2, **עָצִיבִי**.

Hif. **הִעְצִיב** (*inf. c.* **הִעְצִיבִי**, *fut.* **יִעְצִיבִי**) 1. *to form, fashion, make*, with accus., **JER. 44, 19** *have we then without the ap-*

proval of our men made cakes to her (to the **מַלְכָּה הַשָּׁמַיִם**), *in order to fashion her* (the goddess) *image* (**Kimchi**)? The **פְּזִיזִים** like the *celēnai* of the Greeks had the form of the goddess. — 2. *to grieve, to offend* **Ps. 78, 40**. Deriv. **מִעְצָבָהּ**.

Hithp. **הִתְעַצַּב** (*fut.* **יִתְעַצַּב**) *to grieve oneself, to be grieved at heart* **GEN. 6, 6**, *to feel mortified* **34, 7**.

עָצַב (after the form **קָטַן**, *pl.* **עָצָבִים**, *constr.* **עָצָבִי**) *m.* *an image, representation; hence an idol*, of gold and silver **Ps. 135, 15**, coupled with **אֱשִׁרִים** 2 **CHR. 24, 18**; **הָבִירִי** **Hos. 4, 17** *leagued with idols*; **בֵּיתִי** *an idol-temple* 1 **SAM. 31, 9**.

עָצַב (*pl.* **עָצָבִים**, with suff. **עָצִיבִי**) *m.* 1. *a thing formed*, of an earthen vessel which may be dashed in pieces, **JER. 22, 28** fig. of Coniah. — 2. *labour, pain, travail*, of a woman bearing **GEN. 3, 16**; *exertion, hence the possession gained by this* **PROV. 10, 22**; **כָּל-יָמִי** **14, 23** *every effort*; **דָּבָרִי** **15, 1** *a vexing* (cutting) *word*, Vulg. *sermo durus*, *Aquila* **αὐτὸς**; *pl. toil, severe labour* **Ps. 127, 2**, *what is gained by toil* **PROV. 5, 10**, proceeding from signific. 2 of the verb.

עָצַב (only *constr. pl.* with suff. **עָצִיבֵיהֶם**) with Dagesh dirimens, because the **ע** is shortened from **עַ**, as in **עָנִי** **DEUT. 32, 32**, **עָקָב** **Ps. 77, 20** from **עָנָב**, *m.* *a bondman, a labourer*, **Is. 58, 3** and *all your bondmen press you* (to work). But the form may also be **עָצַב**, like **עָצַב** (**Is. 57, 6**) from **עָקַב**, or **עָצַב** (**עָצַב**), like **עָשָׂה** from **עָשָׂה**, *like* **עָשָׂה** from **עָשָׂה**, *like* **עָשָׂה** from **עָשָׂה**, and the signification *labour, exertion*.

עָצַב (with suff. **עָצִיבִי**, *masc.* **עָצִיבִי**) 1. *image, idol*, **Is. 48, 5**, parallel **פָּסַל**, **נִסְכָּה**. — 2. *compulsory service, toilsome hard work* **14, 3**; *labour, pain* 1 **CHR. 4, 9**; *affliction, injury*, which one causes **Ps. 139, 24**, according to the **LXX** = **ἀνάγκη**, hence *ἀνάγκη*.

עָצַב (*part. pass.* **עָצִיב**), Aram. *tr.* same as Hebr. **עָצַב**, only in the meaning *to injure, to afflict, to trouble* **DAN. 6, 21**.

עֲצָבוֹן (*constr.* עֲצָבוֹן, with *suff.* עֲצָבוֹן) *m.* sorrow, anxiety, distress, GEN. 3, 17; severe work 5, 29; pain, travail 3, 16, like עֲצָב.

עֲצָבוֹת (*constr.* עֲצָבוֹת, plur. *constr.* עֲצָבוֹת, with *suff.* עֲצָבוֹת) *fem.* 1. same as עֲצָב, an idol Ps. 16, 4 (Targ.), which suits the connexion best (see אֲחֵר and מִהֵר). — 2. affliction, Prov. 10, 10 causes affliction; sorrow 15, 13 = נֶכֶדָה רְיוּחַ. — 3. an incision, wound PSALM 147, 3.

עֲצָר (not used) *tr.* to split off, to cut off; identical with חָסַד II, Aram. חֲצִיר, عَصَدَ, حَصَدَ, Arab. حَصَدَ, حَصَدَ, also has the same meaning. Derivat. מִן-עֲצָר.

עֲצָה I. (not used) *intr.* 1. to be hard, firm, of wood, bones; to be stiff, of the spine; comp. עָץ I. *trans.* to make firm, עָץ the same, עָץ, עָץ I., Arab. عَصَى to be hard, firm, figur. to be refractory, stubborn, عَصَص to be hard, firm. Derivat. עָץ, עָצָה I., עָצָה and עָצָיוֹן in the proper name. — 2. *tr.* (not used) to determine firmly, transferred from the fundamental signification as in עָץ I. and עָצָה, if עָצָה be not here = עָצָה; hence to judge, to rule; comp. עָזָה (to מַעֲזֵה). Derivat. the proper name מַעֲזֵה and אֲחֵימַעֲזֵה.

עֲצָה II. (*part.* עָצָה) *tr.* to shut, to draw together, to close, עֲצָהִים Prov. 16, 30, a gesture of cunning calculation, elsewhere עָצָה (Is. 29, 10; 33, 15), so that the organic root עָצָה is obviously synonymous with that in עָצָה. The connexion of עָצָה II. with עָצָה to enclose, חָס, חָץ, Arab. حَاص, حَاز (see חָז) II. (to חָזַת, 3 חָזַת) is clear from the fundamental signification.

עֲצָה *fem.* 1. (*fem.* of עָץ, *constr.* עֲצָה) collect. same as עָצָה wood JER. 6, 6 (LXX, Vulg., Syr.), after DEUT. 20, 19, without any necessity for reading עָצָה there on that account, or for translating it by wood-work (Targ.);

Prov. 27, 9 (the sweet discourse of friendship) more than fragrant wood; parallel וְחִתְּתָהּ (Gesenius). — 2. (from עָץ, *constr.* עֲצָה, with *suff.* עֲצָה, and once עֲצָהִי for עֲצָהִי or more correctly for עֲצָהִי) purpose, determination, plan, expedient, a) which one takes Is. 19, 3, JER. 18, 23, יְצָה the plan of God Is. 5, 19, also עָצָה alone Job 38, 2; 42, 3, like הִתְחַבְּרָה 28, 12 = חֲבִיבָה. To conceive a plan is called עָצָה Is. 14, 26; to execute one עָצָה 30, 1. עָצָה 46, 11 is a man who executes a purpose. עָצָה to project, to make plans carefully Ps. 13, 3; hence the parallel יְהוָה. b) counsel which one communicates 2 SAM. 16, 20. The communication is expressed by עָצָה 2 SAM. 16, 23, יְהוָה 16, 20, יְהוָה Is. 16, 3; and in this sense עָצָה Ps. 119, 24 is a counsellor. — 3. Metaphor. wisdom, prudence Is. 11, 2, Prov. 8, 14, prop. the knowing how to advise oneself Job 12, 13; Prov. 21, 30; intelligence JER. 32, 19, which is supplemented by action proportioned to it; עָצָה by deliberation Prov. 20, 18, advisedly 1 CHR. 12, 19.

עָצָה (from עָצָה I.) *m.* the spine, with its joints and points LEV. 3, 9; hence Targ. שְׁוֵרָתָא, Arab. السَّيْزَة, according to Saadia the lowest joint of the backbone, Arab. عَصَص; in any case עָצָה seems to denote originally bones, comp. עֲמָ the bone of the leg, in the pl. the bones of a bird's wing.

עָצָהִים (*pl.* עָצָהִים) *adj. m.* strong, powerful, of גִּזְרֵי DEUT. 26, 5, weak לֹא-עָצָה Prov. 30, 26, of waters Is. 8, 7; mighty, extraordinary AM. 5, 12; numerous NUM. 32, 1.

עָצָהִים (only with *suff.* עָצָהִים) *dual fem.* the claws, prop. the strong ones Ps. 10, 10 (Ibn Ezra); according to others it is a plur. abstract, strength.

עָצָהִים (*fortress*) *n. p.* of a locality 2 SAM. 23, 8, according to the LXX same as עָצָה. See עָצָה.

עָצָהִים (*back-bone* i. e. point of

the giant, so called from the head of a mountain that runs out into a point) *n. p.* of a sea-port at the north-east end of the Elanitic gulf of the Arabian Sea, not far from 𐤀𐤋𐤁𐤁 (afterwards Berenice) NUM. 33, 35, DEUT. 2, 8, in whose harbour Solomon built his Ophir-ships 1 KINGS 9, 26, 2 CHR. 8, 17, and where Jehoshaphat's fleet suffered shipwreck 1 KINGS 22, 49, 2 CHR. 20, 36. The name عقيب ('Akaba), combined with *Elath*, denotes *back*; and this seems to have differed from *Ezion-geber* only dialectically; according to which view *Elath* and *Ezion-geber* lay near one another. There is in Arabic also the name عسبن, a place situated at the coast of *Wady el-merakh* (see RÜPPEL, Reisen in Nubien, 1859. p. 252 seq.).

עָצַל (Kal not used) *intrans.* prop. to *incline, to lean*, a manifestation of desire for rest; hence *to be languid, idle, generally to be lazy*. Deriv. **עָצָלָה**, **עָצָלָהּ**, **עָצָלוּ**, **עָצָלוּהָ**, or **עָצָלוּהָ**.

Nif. יָעַל (fut. יַעֲלֶה) to yield oneself up to sloth, i. e. to be idle, with an infin. following JUDGES 18, 9.

The stem and fundamental signification lies also in עָצַל (which see); and it is connected with עָצַל, *Ar.* عَدِلَ, only in the object to which the idea points. In other respects the *Arab.* عَطِلَ means to be at leisure, عَصَلَ to incline. The fundamental conception is not the want of activity, but slothful abandonment to rest.

שָׁמַר (only in Prov.) *m. a slothful one, a sluggard* (opposite a worker) Prov. 6, 6; described in 6, 9; 13, 4; 15, 19; 22, 13.

עצל *fem. sloth* PROV. 19, 15.

עֲצָלָה (or עֲצָלָה) *femin. only dual*
 עֲצָלָהּ *the (two) lazy hands* ECCLES. 10,
 18 (*Ibn Ezra*), more exactly defined by
 שְׁפָלוּת יָדַי (opposite רָמָה *הָרָם* = רָסִיּוֹן
 (JER. 47, 3) and חֲבוּק יָדַי

עצלות *fem. sloth* PROV. 31, 27.

עצלה see עצלות.

עצלה see **עצלתים**.

עָצַם (3 pl. in pause עָצְמוּ; inf. with suff. עֲצֹמוּ, fut. יַעֲצִימוּ) trans. prop. to fit firmly to one another, to lace, knot, bind, enclose firmly to one another, Arab. عَصَم to tie up; hence 1. to press together, the eyes Is. 33, 15. — 2. intr. (like other verbs of closing and binding, comp. גָּבַר, הִזִּק, קָשַׁר) to be strong, powerful, of a ruler DAN. 8, 8, coupled with גָּבַר, of enemies Ps. 38, 20; to get the upper hand DAN. 11, 23; to have influence GEN. 26, 16. In this sense occurs once עָצַם הָיוּ DAN. 8, 24 his strength was mighty, selected because of the apodosis בָּכָחוּ וְלֹא-יָלְאוּ. Metaphor. to be numerous Ps. 38, 20, Is. 31, 1, just like רַב JER. 15, 8; comp. Arab. عَصَم to tie up, a skin-bottle, عَظֵם to be large. Derivat. עָצַם with the denom. עֲצוּם, עֲצוּמִים, תַּעֲצוּמוֹת, עֲצֻמָּה, לְעֻצָּם, and the proper names עֲצֻמוֹן, עֲצָם.

Pih. פִּיחַ (fut. יִפְחֶם) 1. *to close, the eyes* Is. 29, 10. — 2. (not used) *to make strong, to strengthen*; deriv. עֲצִמּוֹת. Another פִּיחַ Jer. 50, 17 is a denom. from עֲצֵם.

Hif. הִעֲצִים (fut. יַעֲצִים) to make strong
Ps. 105, 4.

The organic root of the stem is manifestly **צ-ץ**, and may be identical with that in **צָרָה**, **צָרַם**, **צָרָה**, **צָרָה** (to put together), **צָרָה**, **צָרָה**, **צָרָה**, **צָרָה** etc. in the primary conception.

עֲצָם (with *suff.* עֲצָמִי; 1 *pl.* עֲצָמִים, with *suff.* עֲצָמִי; 2 *pl.* עֲצָמוֹת, *constr.* (עֲצָמוֹת) *masc.* prop. the hard, the firm; hence 1. same as עֶץ and *pl.* עֲצָמִים = עצים Ez. 24, 5 a pile of wood (see דֹּרֵי); — commonly 2. a bone, coupled with נֶשֶׁךְ Gen. 2, 23, to which are applied the words שֶׁכַּךְ Ex. 12, 46, רָחַף (to quake) Jer. 23, 9, נָחַר Ps. 102, 4, הִחַסְרֵךְ 22, 15, קִבֵּשׁ Ez. 37, 11, גֵּרָם Num. 24, 8, זָרָה Ez. 6, 5 &c.; specially the bone of a dead person Ez. 39, 15; in the plur. עֲצָמוֹת Am. 6, 10 or עֲצָמוֹתָי Ex. 13, 19; Josh. 24, 32. *The bones cleave to the flesh* Job 19, 20 i. e. are much emaciated,

like Ps. 102, 6; *the bones are on fire* Job 30, 30 i. e. elephantiasis has already attacked the bones. — 3. Generally *the body, the bodily form*, LAMENT. 4, 7; in the plur. JOB 7, 15 *so that my soul gives the preference (בְּחַרְךָ קֵן) to death over my living body*; opposed to the soul PROV. 15, 30; 16, 24; JOB 33, 19 *and the restlessness of his body is continuous*. As the seat of strength and vigour; hence *strength*, like גִּבּוֹר. United with בְּשָׂר *consanguinity* 2 SAM. 5, 1; JUDGES 9, 2; Is. 58, 11; then, *a firm piece*, of הַחִיּוֹם Ez. 24, 4. For the meaning *body*, comp. ECCLES. 11, 5 *how a body (עֲצָמִים) i. e. the fruit of the body, foetus, is in the womb of the pregnant*. Also *a dead body, a corpse*, Ez. 32, 27 *their clothing or coverings (עֲרוֹתָם) to be read for עֲרוֹתָם) upon their bodies*. — 4. *self*, prop. *essence, body of a thing*, res ipsa, entirely like לֵב, גִּבּוֹר, and נֶפֶשׁ, and therefore followed by a genitive. So in the phrase הַיּוֹם הַזֶּה *the self-same day* GEN. 7, 13; 17, 23; Ex. 12, 17; בְּכִי הָמָּה JOB 21, 23 *in his bodily health*, i. e. in health itself; כְּעֵצָם הַשָּׁמַיִם Ex. 24, 10 *as the heaven itself*, i. e. like the very heaven. Here perhaps עֲצָמִי may also be taken in this sense (*I myself*) JOB 30, 30, עֲצָמִי (he himself) 2, 5 = בְּשָׂרִי; בְּעֲצָמִי in me Ps. 38, 4; עֲצָמֵינוּ we ourselves 141, 7. עֲצָמוֹתֵי 22, 18 see עֲצָמוֹתֵי. In Ar. عَيْن (eye) stands for it, but yet there is a distinction. — 5. (fortress) n. p. of a city in Simeon Josh. 15, 29; 19, 3; 1 CHR. 4, 29.

Pih. עֲצַם denomin. *to break the bones*, like גָּרַם Jer. 50, 17.

עֲצָם (with suff. עֲצָמִי) m. *strength, might*, with יָד same as כֹּחַ DEUT. 8, 17; JOB 30, 21; metaph. Ps. 139, 15 = עֲצָם *body*, in the sense of גִּבּוֹר.

עֲצָמָה (only pl. with suff. עֲצָמוֹתֵי) fem. *act of overpowering, act of overcoming, violence*, Ps. 22, 18 *I relate all the deeds of violence practised toward me*.

עֲצָמָה (from עֲצָם) f. *strength, might*, Is. 40, 29; but also as an infin. *the being strong, the being numerous = multitude*

47, 9, therefore like הִדְבָּה Nah. 3, 9, parallel עֲצָמָה, and we should not read with the versions עֲצָמָה.

עֲצָמוֹן (fort) n. p. of a city on the south border of Palestine Num. 34, 4; Josh. 15, 4.

עֲצָמוֹת (from Pih.) fem. plur. *a bulwark, strong defence*, like עֲצָמָה, figur. *a strengthening, a confirmation*, in causes; *a corroboration, a proof*, Is. 41, 21; comp. JOB 13, 12 (Rashi).

עָצָן (not used) tr. *to cut, to pierce*, of a pointed weapon; *to divide, separate*, (Ar. عَصَن originally the same, metaphor. *to keep off*); identical in its organic root עָצָן with that in אָזֶן (to pierce) II, אָזֶן, אָזֶן, if not with that in חֲסֵן I, חֲסֵן, Ar. حَصَنَ, حَصْن, حَصْن, Targ. עָצָן (to be hard, firm). Deriv. the proper names עָצָן and

עָצָן (with suff. עָצָנִי, after another reading) masc. *a weapon for cutting or piercing, a sword* (LXX) or a spear = חֲבִירָה 2 SAM. 23, 8, where some wish to read עָצָן. It is better to take עָצָן (fortress) as the name of a place, like עָצָן, and so הָעָצָנִי would be a Gent. m. the Ezrite, a family name of one of David's heroes 2 SAM. 23, 8 (LXX הָעָצָנִי). See עָצָנִי.

עָצָר (infin. constr. עָצָר; fut. יַעֲצֵר, apoc. יַעֲצֵר, also יַעֲצָר) trans. prop. *to enclose, to bind about, to join, to bring together, to heap together*; identical with חָצָר, חָצָר, חָצָר (to enclose), חָצָר II. Hence 1. *to close*, with עָצָר GEN. 20, 18, with the accus. 16, 2, DEUT. 11, 17, or absol. Is. 66, 9; *to enclose, to shut up in, to incarcerate* Job 33, 1; 36, 5. And so according to some the alliteration עָצָר וְעָצָר DEUT. 32, 36; 1 KINGS 14, 10 26; 21, 21 (see עָצָר under עָצָר I); but as בְּיָשָׁרֵךְ is added, it might be better to explain with relation to the whole: *the man who is hindered and he who is his own master*, i. e. he to whom participation in public life is denied, and he to whom it is

granted, i. e. the small and great. — 2. *Me-*
mor. to hold back, to hinder, Ar. *عَصَرَ*;
 with *מִפְנֵי* of the person 1 CHR. 12, 1;
to hold together, *כֹּחַ*, i. e. *to have strength,*
courage, DAN. 10, 8 16; *to manifest*
strength, followed by the infin. with *ל*
 2 CHR. 2, 5; 13, 20; 22, 9, and without
כֹּחַ 20, 37; with *עִם* of a person *to have*
power against one, i. e. *to be able to*
accomplish a thing 14, 10; *to keep back,*
to withhold, *בְּמִלִּים* (in discourse) JOB
 4, 2; 29, 9; *בְּמַיִם* 12, 15 (in a flood);
to detain, with accusat. of the person
 JUDGES 13, 15 16, i. e. *to hold captive*
 2 KINGS 17, 4, seldom with *ל* 4, 24; *to*
refuse, 1 SAM. 21, 6 *a woman has been*
refused us, where the LXX read *מִאֲשֶׁר*
עָצְרוּ; *to hold back* 1 KINGS 18, 44; *עָצְרוּ*
הַשָּׁמַיִם DEUT. 11, 17 and 2 CHR. 7, 13 *to*
withhold rain from heaven. — 3. Figur.
to rule, prevail, prop. to tame, to keep in
with a bridle, coërcers imperio, dominare
 (not from *כֹּחַ* *עָצָר*), therefore with *בְּ*
 1 SAM. 9, 17, or absol. 2 CHR. 22, 9. In
 derivatives also, *to be without, to suffer*
the want of, to be needy; to put up in a
string, to confine, hence to oppress, Ar.
عَصَرَ; compare also the Aram. *עָצַר*
to press, to press out, whence *מַעְצָרָתָא*
מַעְצָרָא (a wine-press). Deriv. *עָצָר*, *עָצַר*,
מַעְצִיר, *מַעְצָר*, *עָצָרָה*, *עָצְרוּ*.

Nif. עָצַר (part. *נִעְצָר*, inf. constr.
יִעָצֵר, fut. *יִעָצֵר*) pass. *to be shut up*
 1 KINGS 8, 35, *to be restrained* NUM. 17,
 13, metaphor. *to stay, to remain behind*,
 with *לְפָנַי* of the person 1 SAM. 21, 8, i. e.
to be present on account of a festival.

עָצָר m. a keeping off, debarring, hin-
dering, deprivation, need, cognate in sense
מְקוֹדֵר; hence *יִרְשָׁע* (viz. *אֵין*, to be
 supplied from the preceding clause)
 JUDGES 18, 7 *no one (had) need*, i. e.
none suffered want, conseq. connected
 with *אֵין מְקוֹדֵר מִדְּבָר* and *אֵין מְקוֹדֵר כֹּל* —
אֵין מְקוֹדֵר comp. Ar. *عَنْصَرَة* indigence.

עָצָר m. 1. a shutting up, of the רָחֵם,
 i. e. barrenness PROV. 30, 16. — 2. *con-*
straint, oppression, suffering IS. 53, 8;
 PS 107, 39; cognate in sense *מַצְרָה*.

עָצָרָה (only stat. absol., commonly
עָצָרָה) f. 2 KINGS 10, 20, IS. 1, 13, JO.
 1, 14, commonly *assembly, festive as-*
sembly; Targ. *בְּנִישָׁא* or *בְּנִישָׁא*, Pesh.
ܥܬܬܪܐ, Vulg. *coetus, collectio*, LXX
σύνδοδος, συναγωγή, Rashi *אָסִיפָה*, Kimchi
קָהָל, conseq. from *עָצָר* meaning *to join,*
to collect, = *אָצָר*. But as it means in
 Jo. l. c. only *an appointed day of fasting*
and repentance, and in 2 KINGS and
 IS. II. cc. *a festival generally*, it is bet-
 ter explained as = *מוֹעֵד* *an appointed,*
definite time. The assembling is then
 the consequence of the fast- or feast-
 day. It should therefore be derived
 from *עָצָר* *to establish, to appoint*.

עָצָרָה (pl. with suff. *עָצָרָהֶם*) fem.
 1. *a feast-day*, of the eighth day of the
 feast LEV. 23, 36; NUM. 29, 35;
 NEH. 8, 18; 2 CHR. 7, 9; or of the seventh
 of the passover DEUT. 16, 8 (where the
 cod. Samar. has instead *תָּג*). As in
 both cases it is just the *closing feast*,
 the word *עֲצוֹת* (closing feast) of the
 LXX is explained, without having re-
 course to *עָצָר* *to determine*. After-
 wards it was called *עָצָרָה* (*Ἀσάθρα*)
 the feast of pentecost (Joseph. Antt. 3, 10,
 6), Ar. *عَنْصَرَة*. — 2. *a festival-sacrifice*,
 metaphor. like *תָּג* and *מוֹעֵד*, AM. 5, 21.
 — 3. *covenant, league, statute, confederacy*
 (metaphor. like *מוֹעֵד*), so *בְּנִינִים* JER.
 9, 1.

עָקַב I. (inf. *עָקֹב*, fut. *יַעְקֹב*, or ac-
 cording to mss. *יַעְקֹב*, with suff. *יַעְקֹבִי*)
tr. same as עָקַב I. *to interlace, to inter-*
twine, to bind together; hence 1. *to devise,*
to weave cunning, to lay wait, to deceive
 HOS. 12, 3, with an assnance *to deceive*
to cogitate plans, to forge devices JER. 9,
 3, *to deceive, to mislead* GEN. 27, 36; comp.
אָרַב I. *קָוַב*, *קָוַב*, *קָוַב*. Derivat. *עָקָבָה*,
עָקָב 3. — 2. (not used) *to stop, to with-*
hold, to interdict, to tarry, proceeding
 from the idea of *binding*, as is clear
 from *הָקַב* (JOB 28, 11), *אָפַר*, Ar.
عَاقَب I. having the same meaning;
 comp. Ar. *عَقَبَ* *to remain behind, to*
tarry. Deriv. *פִּיחַ עָקַב*. — 3. (not used)

of similar fundamental signification; the organic root עֶקֶר is also in אֶקֶר, Ar. **عَقَر**, **عَقَط**, **عَقَس**, **عَقَط**, **عَقَر** I, **عَقَر** I. Derivative

עֶקֶר (pl. **עֶקְרִים**, from **עֶקֶר** II.) *adj.* *m. striped, banded*, of sheep, properly notched GEN. 30, 35 39 40; 31, 8. According to the Targ. and Saad. from **עֶקֶר** I, like **أَعَصَم** (striped in the feet) from **عَصَم** to bind; but Hebrew analogy points to **עֶקֶר** II.

עֶקֶר *m.* either *the binding* of sheep, in order to shear them; or *union, assembly*; only in the proper name **בֵּית עֶקֶר** (which see) or **בֵּית עֶקְרִים** (which see).

עֶקֶר (not used) *tr.* to contain, to enclose, ident. with **עָקַר** (עֶקֶר), **עָקַר** (עֶקֶר); Ar. **عَقَا**, **عَقَا** the same. Deriv. **מִעֶקֶר**.

עֶקֶר (from **עָקַר**) *f.* constraint, oppression Ps. 55, 4, elsewhere **מִעֶקֶר**.

עֶקֶר (*a Protecting one*, viz. Jah is; comp. **عَقْرَب** successor) *n. p. m.* EZR. 2, 42 45; 1 CHR. 3, 24.

עֶקֶל (Kal not used) *tr.* to turn, to twist, to wind, to meander; connected with **עָקַל**, and ident. in its organic root **עֶקֶל** with that in **עָקַל**, **עָקַל** II, **עָקַל** I, **עָקַל** I; metaphor. to pervert, to make perverse, the conduct; comp. Aram. **עֶקַל** the same, whence **עֶקַל** whirlpool; Syr. **عَقَل** the same; Ar. **عَقَل** to bind, fetter, to entangle, fig. to be discreet, prudent. Deriv. **עֶקְלָה** and **עֶקְלָהוֹן**.

עֶקְלָה (redupl.) not used, deriv. **עֶקְלָה**.

עֶקְלָה (*part. מִעֶקְלָה*) to be perverted, twisted, of right HAB. 1, 4.

עֶקְלָה a ground-form to **עֶקְלָהוֹן** which see.

עֶקְלָה (redupl. from **עֶקַל**) *adj. m.*, **עֶקְלָה** (pl. **עֶקְלָהוֹן**) *f.* crooked, sloping, of ways JUDGES 5, 6, opposite **יָשָׁר**; subst. a crooked path, apostasy, departure, from the true worship Ps. 125, 5; Syr. the same.

עֶקְלָהוֹן (from **עֶקְלָה**) *adj. m.* crooked, winding, tortuous, of the serpent; together with **בְּרִיחַ** Is. 27, 1, a figure of Babylon.

עֶקֶן (unused) *intr.* to wind, to twist, of the serpent, or *tr.* to turn, to wind, and ident. either with **עֶקַל**, Aram. **עֶקַס**, **عَقَم**, or also with **עֶקֶן** (which see); metaphor. like **عَقْل** to be acute, intellectual. Deriv. **עֶקְנָה**, **עֶקְנָה**.

עֶקֶן (= **עֶקֶן**, a Sharp-sighted, Intelligent one, viz. Jah is) *n. p. m.* GEN. 36, 27; also of an Edomite race, perhaps the race **Ἀχχινός** (Steph. Byz.), for which **עֶקֶן** stands elsewhere; but comp. **עֶקֶן**. According to Eupolemus (*Euseb. Pr. Ev.* 9, 30) there was also an Arabian place **Ἀχάνα** (**עֶקֶן**).

עֶקֶר (unused) *intr.* 1. to be bound, related, entangled, of plants or roots, as **עֶקֶר** to **עָקַר** (comp. Aram. **עֶקֶר**, Hebr. **עֶקֶר**) proceeds from a like fundamental signification. Metaphor. of the winding of the sinews of the foot, of the uterus of a woman, and the testicles of a man. Comp. Ethiop. **עֶקֶר** to wind about; Arab. **عَقَر** to bind, to fetter. — 2. to be rooted, naturalised. Deriv. **עֶקֶר** (comp. Aram. **עֶקֶר**), denom. **עֶקֶר** (also Nif. and Pih.), and thence **עֶקֶר** (with **עֶקֶר**, **עֶקֶר**); the proper names **עֶקֶרֶן**, **עֶקֶר**.

For the organic root **עֶקֶר** are to be compared **עֶקֶר** (to put together, to bear together, to heap together), Aram. **עֶקֶר**, **عَقَر** (to bargain for, properly to bind), **עֶקֶר** (which see), **עֶקֶר** I, **עֶקֶר**; as well as the Arab. **عَقَر** to bind, to fetter, to hold fast, to attach to, Ethiop. to bind about, to enclose.

עֶקֶר (unused) Aram. the same; deriv. **עֶקֶר** (out of Pael) and denom. **עֶקֶר**.

עֶקֶר *masculine* prop. root, root-windings, like the Aram. **עֶקֶר**; hence metaphor. 1. rooting in, naturalising (in a land), **עֶקֶר** **מִשְׁפָּחָה** Lev. 25, 47 one implanted from a foreign family, different from **עֶקֶר**. Derivat. the denominat. **עֶקֶר**.

2. (unused) *the foot-sinews* of animals; deriv. Pih. denom. — 3. (naturalisation) *n. p. m.* 1 CHR. 2, 27.

עָקַר (*inf. constr.* עֲקֹר) *denom. to pluck up the roots* (עָקַר), *to root up*, fully עָקַר נָטוּיִעַ ECCLES. 3, 2.

Nif. נִעְקַר (*fut.* יִעְקַר) *to be destroyed from the ground*, of a city ZEPH. 2, 4; having an assonance to 'Ekron, as Ashdod has to שִׁדְדוֹד, Ashkalon to שִׁכְלוֹל, and צִידוֹדָה to צִידָה.

Pih. עָקַר (*fut.* יִעְקַר) 1. *to cut the foot-sinews*, of animals; hence *to lame*, *to hough*, of כֶּסֶם JOSH. 11, 6 or שִׁוִּיר GEN. 49, 6. — 2. *to destroy*, רָבָב (war-) *chariots* 2 SAM. 8, 4; 1 CHR. 18, 4 (LXX, Aq.); Arab. عَقَرَ the same.

עָקַר *adj. m.*, עֲקָרָה (*constr.* עֲקָרָה) *f. prop. injured in the roots*, i. e. in the testicles or uterus; hence *barren* GEN. 11, 30; DEUT. 7, 11; coupled with מַשְׁבָּכָה EX. 23, 26; Targ. the same.

עָקַר (*constr.* עָקַר, from עָקַר) *Aram. masc. that which binds together*, of שְׁרָשָׁיו DAN. 4, 12 20 and *the bond of his roots*, i. e. their stock (elsewhere עָקַר alone); Syr. حَمْلٌ

עָקַר (Peal not used) *Aram. denom. to root up*; hence *to destroy*.

Ithpe. אֶתְעָקַר *to be destroyed* DAN. 7, 8.

עֲקָרָב (*constr.* עֲקָרָב, *pl.* עֲקָרָבִים) *m.* 1. *a scorpion*, σκορπίος DEUT. 8, 15, with מָחַשׁ and שָׂרָף (from עָקַרב II. with the meaning *to seize*, *to catch*, *to pierce*); metaphor. *a scorpion-like*, *hooked*, and *bent locality*, hence מַעְלֵה עֲקָרָבִים JUDGES 1, 36 *the scorpion-ascent*, of the curved cliffs stretching from the south end of the Dead Sea with a bend towards the east (Robins. III, p. 45 seq.); comp. Ar. مُعْقَرَبٌ curvus, inflexus. Ἀναβαττικὴν 1 Macc. 5, 2 is the same name. — 2. The name of a thorn with prickly branches; in botany *Onkoba* (comp. Forsk. p. 103) Ez. 2, 6, mentioned with קָרַב and סִלְוֹן, where אֵל stands for עֵל. — 3. *an instrument of torture in the form of a scourge furnished with points*, a knotted pointed

scourge 1 KINGS 12, 11 14, prob. a thong with sharp hooks; Ar. the same.

עֲקָרוֹן (*naturalisation*) *n. p.* of a Philistine tribe naturalised in Palestine; then of a Philistine territory in the north of Philistia with metropolis of the same name JOSH. 13, 3; assigned first to the tribe of Judah 15, 45, next to that of Dan 19, 43, though never occupied by them 13, 3; JUDGES 1, 18; ZEPH. 2, 4; ZECH. 9, 5. *Gent. m.* עֲקָרִי JOSH. 13, 3; 1 SAM. 5, 10.

עָקַשׁ (*fut.* יִעָקַשׁ; Kal not used) *tr. prop. to knot*, *to twist*, *to wind*, *to interlace*; metaphor. *to twist into each other*, *to twist*, *to make crooked*, opposite נָשָׂר; *to pervert*, *to entangle*, *to be sly*, *cunning*; ident. in its organic root עֶקֶשׁ with that in נֶקֶשׁ, נֶקֶשׁ, נֶקֶשׁ. The Ar. عَكَصَ belong here, in their secondary meaning *to stop*, *to hold back*, *to be refractory*, proceeding from the idea of binding; whereas *to make crooked*, *to turn* is عَقَشَ. Job 9, 20 belongs to Hif. Deriv. מַעְקָשׁ.

Nif. נִעָקַשׁ *to be perverted*, *perverse*, with דְּרָכִים PROV. 28, 18 *to be perverted in two ways* (i. e. of *hesitating way*).

Pih. עָקַשׁ (*fut.* יִעָקַשׁ) *to crook*, *to pervert*, מִתְעַבֵּה Is. 59, 8, דָּרָךְ PROV. 10, 9; יִשְׁרָה MIC. 3, 9; *to act perversely*, *cunningly*, *craftily*; deriv. עָקַשׁ.

Hif. הִיעָקַשׁ (only *fut.* with *suffix* יִהְיֶה) *to regard as an עָקַשׁ* Job 9 20, parallel רִשְׁיָעִי from רָשָׁע.

עָקַשׁ (before Makkeph - עָקַשׁ, plur. עֲקָשִׁים, *constr.* עֲקָשִׁי) 1. *adj. m. perverse*, *perverted*, with accus. אֶרֶץ PROV. 2, 15, דָּרָךְ 28, 6 in walk; or with דֹּר DEUT. 32, 5, לֵב Ps. 101, 4, i. e. *corrupt*; *subst. one perverse*, with the genitive לֵב PROV. 11, 20 and 17, 20, or סִקְתָּיִם 19, 4, i. e. with reference to the heart, speech; along with נִבְחָל. — 2. (*a prudent one*) *n. p. m.* 2 SAM. 23, 26.

עֲקָשִׁית *fem. perverseness*, *perversion*, with סִקְתָּיִם PROV. 4, 24; 6, 12, i. e. *lying speech*, coupled with לָוִיתָהּ.

ער (from עיר II, with *suff.* ערה; according to some *plur.* ערים, with *suff.* עריה, which, however, may be the *pl.* of עיר after the form (יזם) 1. same as עיר a city. Only as a proper name of the metropolis of the Moabite territory on the south bank of the Arnon Num. 21, 15 (cod. Samar. עיר); Deut. 2, 9; fully עיר מואב Num. 21, 28; Is. 15, 1; also called elsewhere עיר מואב Num. 22, 36, from which the appellative meaning clearly appears. It is named in Greek *Ἀρμόνις*; Aquila and Symmachus translate πόλις Μωάβ. At the present day the ruins, called *Rabba*, i. e. מואב, after the analogy of רבת צמון (Burckh. II, 640; Robins. Pal. III, 123), are considered the same; but they are not at the Arnon. The Targ. renders it לחיח or לחיח מואב, with reference to the nature of the place; see רבה and רחיה. Three hours to the south-east of it was situated עיר הרשית, קיר הרם or קיר מואב which see. — 2. (from עיר III., but doubtful), an enemy, = ער 1 Sam. 28, 16, but where לרעה may be read; *pl.* ערים Is. 14, 21, where some would read as a suitable antithesis ערים, but better רעים (of the Chaldeans), since they are called ערשני 13, 9. For ערה Ps. 139, 20 it is more appropriate to read ערה and to translate: they have uttered thy name lyingly or falsely.

ער Aram. *m.* an enemy DAN. 4, 16; comp. Hebrew ער 2.

ער (from עיר III.) *m.* 1. a caller (proceeding from the idea of to be astir), only in the formula ער ולקח MAL. 2, 12 caller and answerer (see page 1029). — 2. (a Watcher, viz. Jah is) *n. p. m.* GEN. 38, 3; 1 Chr. 4, 21; comp. the proper names עיר, עירא, עירו, עירי.

ער see עיר.

ערא (unused) Aram. see ערה.

ערב I. (part. ערב, fut. יערב) 1. *tr.* (unused) to interweave, to knot, to twist together, of the web of a web; to mix, to intermingle; *intr.* to flow together, of men,

to be in confusion; Aram. **ערב**, **חַב** (hence ערב mixture and union, quadrilit. ערב to mix), Ar. **عرب** (to mix, to mingle; metaph. to speak confusedly, impurely), Egyptian **opā** to bind. Derivat. **ערב** 1 and 2, **ערב** 3, **ערב**, **הערב**. — 2. to exchange, to have intercourse, to carry on traffic, proceeding from the fundamental signification of mutual union Ez. 27, 9 27, as also **ערב** I. (to ערבון 27, 16); comp. **עבט**. Deriv. **מערב** 1. — 3. to pledge, prop. to make obligatory, with accus. of the object, NEH. 5, 3 we pledge our fields, our vineyards, and our houses. Hence we should read **אמחנו ערבם** for **אמחנו ערבם** in 5, 2. Fig. **אמחנו ערב** Jer. 30, 21 to pledge the heart (spirit), i. e. to stake, conseq. to risk, Arab. **عرب** II. and IV. the same, **عرب** to venture; to be surety for, a person or thing, i. e. to answer for them, with accusat. of that for which one is security GEN. 43, 9; with **מכם** (from with) of the person, to whom the security is given 44, 32. **ערב** Prov. 11, 15 to give security for a stranger; **ערב** לפני 17, 18 to undertake security before i. e. with one, for which **ל** of the person is also put 6, 1, here **ל** = **תקע בך** Job 17, 3 be surety for me; Ps. 119, 122; generally, take me under protection Is. 38, 14. This meaning also proceeds, as **עבט** and **חבל** I. shew, from the fundamental signification to bind; Aram. **ערב**, **חַב**, whence **ערוב** (a bailsman), **ערב** (security), Arab. **عرب** the same. Derivat. **ערבה**, **ערבה** (according to some).

ערה (unused) to pledge (see Kal 3). Deriv. **ערבון**.

הערב (fut. **יערב**) to intermingle, with **ב** among PSALM 106, 85; Prov. 14, 10; to associate with, with **ל** of a person Prov. 20, 19; to have intercourse with, with **עם** of a person Prov. 24, 21.

The stem **ער** is connected with **ארה** (which see), Ar. **أرب** to knot, **عرب** the same, whence **عروة** hair-braid, a cord;

אָרֶב the same, whence אֶרֶב a knot, אָרַב I., Aram. אָרַב (to bind), whence אֶרֶב juncus. The organic root עֶרֶב is also in אֶרֶב I.

עֶרֶב II. (*inf. constr. עֶרֶב*) *intr.* 1. to be obscure, to become or be dark, of night setting in; JUDGES 19, 9 the day (already) is obscure (רָפָה) in order to be dark, i. e. it is night; so that עֶרֶב is not a denom. from עֶרֶב, and does not, besides, mean to turn. Figur. Is. 24, 11 all joy is dark, i. e. is obscured; to rejoice being symbolised by to lighten (see אֶרֶב, אֶרֶב, אֶרֶב). Deriv. עֶרֶב 1, מֶעֶרֶב 2, מֶעֶרֶב 1. — 2. (not used) to be black, dark-coloured, of the raven; cognate in sense חָשֵׁךְ; Ar. غَرَب med. E the same. Derivat. עֶרֶב 1 (according to some). — 3. Fig. to be unknown, strange, i. e. to be low, common; חָשֵׁךְ (to חָשֵׁךְ) being so used also; Arab. غَرَب I. II. IV. to wander into the dark distance, to go abroad; غَرِيب a stranger. Deriv. according to some, עֶרֶב 2, perhaps עֶרֶב 3.

Hif. הֶעֱרִיב (*inf. abs. הֶעֱרִיב*) prop. to make at evening, or to do at evening 1 SAM. 17, 16, without being a denom. from עֶרֶב.

The stem עֶרֶב in this sense is connected with עָרַב (עָרַב, עָרַב), and in its organic root עֶרֶב with רָם-הָ II. (belonging to רָם pl. רָמִים 1).

עֶרֶב III. (not used) *tr.* same as עֶרֶב, עֶרֶב to cut in, to lay hold of, hence fig. to consume, Ar. غَرَب = لָكَل (Kamôš p. 125). Deriv. עֶרֶב.

עֶרֶב I. (*fut. יֵעֶרֶב*) *intr.* to be pleasant, sweet, with לְ of the person, of שֶׁנָּה JER. 31, 26; PROV. 13, 19 a wish fulfilled is sweet to the soul; next, to be well-pleasing, of זָבַח Hos. 9, 4, מִנְחָה MAL. 3, 4; seldom with עַל of the person Ps. 104, 34; EZ. 16, 37. As in חֶסֶד I. and רָצָה the fundamental signification proceeds from to hang upon, to be closely attached to, to incline to; and is therefore but the intrans. form of עֶרֶב I.

Arab. the same, whence عَرُوب united, a consort. Deriv. עֶרֶב.

עֶרֶב II. (not used) *intr.* to be withered, dry, therefore to be waste, desert, of countries, steppes &c.; connected with עֶרֶב (which see), Arab. خَرِب. Deriv. עֶרֶב 2, עֶרֶב 2, עֶרֶב 2, עֶרֶב 2, the proper name עֶרֶב, עֶרֶב, Gent. עֶרֶב.

עֶרֶב III. (unused) *intr.* prop. to drop, to flow, to be wet, like עָרַב, עָרַב; hence to suck in moisture, to love moisture, of plants growing on water; comp. the Ar. عَرَب pure water, عَارِب a deep river, غَرَب flow of tears or wine, غَرَب efflux and pasture; Aram. אֶרֶב, אֶרֶב, reeds, where the same fundament. signif. should be adopted. The organic root עֶרֶב is also in רָב to רִבִּים. Deriv. עֶרֶב 3 and 4, עֶרֶב 1.

עֶרֶב (Peal unused) *Aram. tr.* same as Hebr. עֶרֶב I. to mingle, to mix.

Pa. עֶרֶב (only part. pass. מֶעֶרֶב) to mix, DAN. 2, 43 mixed.

Ithpa. אֶחָרַב to be mixed DAN. 2, 43; comp. Targ. on Is. 1, 22; PROV. 14, 10.

עֶרֶב (*pl. עֶרֶבִים, constr. עֶרֶבִי*) *masc.* 1. (from עֶרֶב III.) the willow, salix, a tree that likes the water and grows by water-brooks (עֶלְי־נָחַל מֵיִם) Is. 44, 4; Ps. 137, 2; hence fully נָחַל עֶרֶבִי LEV. 23, 40; JOB 40, 22; Arab. غَرَب; Talm. עֶרֶב, Syr. 'Arabto. — 2. (from עֶרֶב II.) a wilderness; hence Is. 15, 7 a brook of the deserts, viz. the Wady which falls into the Dead Sea between Moab (Kerek) and Edom (G'ebal), and is still called Wady-el-Achsa (i. e. brook of the sandy plain); Robinson II, pp. 488. 555. In AM. 6, 14 נָחַל הָעֶרֶבִי stands for it.

עֶרֶב (from עֶרֶב I.) *adj. masc.* lovely, pleasant, PROV. 20, 17; sweet, of the voice SONG OF SOL. 2, 14.

עֶרֶב (from עֶרֶב I.) *m.* 1. prop. insertion, intermixing; hence the waft of a web, LEV. 13, 48-59. — 2. a mixture, a mixed

multitude, plebs promiscua, a mixture of all sorts of people Ex. 12, 38 (LXX, Vulg.), which is accordingly expressed in Num. 11, 4 by אֶסְפָּסָה; and even עֶרֶב Ex. 1. c. may be עֶרְבָרָב (comp. Targ. on Num. 11, 4; Song of Sol. 1, 12). By the word is understood the promiscuous multitude that joined the Israelites on their departure from Egypt in order to colonise Canaan. With them are compared the *Πάμφυλοι* of the Greek colonies, or the mixed people that recolonised Palestine after the Babylonian exile Neh. 13, 3. The very explanation *foreigners* (Targ. Onkelos) appears nothing but a periphrasis of a mixed or promiscuous mass. But the meaning *foreigners*, *common people* may be referred to עֶרֶב II.

עֶרֶב (in pause עֶ, *dual* עֶרְבִים which see) f. (1 SAM. 20, 5) 1. (from עֶרֶב II.) prop. a darkening, hence *evening* GEN. 1, 5 8 (opposite לַיָּמָה; to denote the clear day: מִן-בֹּקֶר עַד-עֶרֶב Ex. 18, 14, and a full day: מִן-עֶרֶב לַיָּמָה Lev. 23, 32; different from לַיָּלָה, which is opposed to יוֹם. Besides: *time of sunset* or still earlier, when the shadows begin to stretch JER. 6, 4. מִנְחָה עֶ the *evening sacrifice* DAN. 9, 21; EZR. 9, 4 5 (comp. Num. 28, 4), conseq. not about the ninth hour of the day (see עֶרְבִים and Acts 10, 3). Also, *twilight*, fully יוֹם עֶרֶב Prov. 7, 9, but what is farther advanced than and different from נֶשֶׁחַ, which ZECH. 14, 7 expresses by בֹּקֶר לֹא-יִוָּם וְלֹא-לַיָּלָה DAN. 8, 14 is not a compound like *νυχθημερον*, forming a single conception, but should be translated *evening and morning* and with reference to תַּקְוִיד; so that 2300 of them there make but 1150 days. לַפְּתוֹר עֶ GEN. 8, 11 *at even-tide*; לַפְּתוֹר עֶ 24, 63 *at the turning of evening*, i. e. when evening approaches and one goes out (3, 8). As adverbs *at evening*, *in the evening*, *vesper*, are used עֶרֶב GEN. 19, 1, לַעֲרִב 49, 27 or the accus. עֶרֶב Ex. 16, 6. See עֶרְבִים, Hif. to עֶרֶב II. and מַעֲרֵב. — 2. (from עֶרֶב II.) *a wilderness*, *waste*, זֶאֱבִי HAB. 1, 8 and ZEPH. 3, 3

wolves of the wilderness, which are very rapacious and fierce; for which JER. 5, 6 has זֶאֱבִי עֶרְבִי, where עֶרְבִי is parallel to מַעֲרֵב. Hence עֶ cannot be translated there *evening*; though ZEPH. 1. c. may have thought of that, on account of זֶאֱבִי. Hence the name of the districts of certain nomad Bedouin tribes, being natives of the Arabian desert (עֶרֶב), and whose sheikhs are termed מְלִכֵי עֶרֶב JER. 25, 24. These Bedouins with their sheikhs are inhabitants of the desert (הַשְּׂכֵנִים בְּמִדְבָּר) JER. 1. c.; where dwell also the tribes of the סָאִי עֶרֶב 9, 25 and other Arab peoples 3, 2. By the word is understood in particular that part of Arabia Deserta which bordered on the Israelite territory 1 KINGS 10, 15, and since it was Arabia also, it is rendered by עֶרֶב in 2 CHR. 9, 14 (comp. Joseph., Vulg., Syr.). — 3. same as עֶרֶב 2. *foreigners*, *mob*, *mixed multitude*, a) among the Egyptian people JER. 25, 20; 50, 37; EZR. 30, 5; referring to Ex. 12, 38, constituting a peculiar part of the Egyptian population, and therefore always put with מִצְרַיִם, and so with כּוֹשׁ, פָּיִס, לֵוִי, b) among the Chaldeans in Babylonia, who served as auxiliary troops JER. 50, 37, where the same language is applied to them which is used of warriors in 51, 30.

עֶרֶב (*pl.* עֶרְבִים, *c.* עֶרְבִי) *m.* 1. (from עֶרֶב II.) *a raven*, so called from its blackness Song of Sol. 5, 11; Arab. أبو الشوم. Its preservation was regarded as wonderful Job 38, 41 (LUKE 12, 24, comp. Ps. 147, 9); and as a prophetic bird, among the ancients (*Ælian*. H. A. 1, 48; *Plutarch*, de Pyth. orac. 22) it is adduced in the tradition about the flood GEN. 8, 7, and appears in connexion with the prophet Elijah 1 KINGS 17, 4 6, on which compare Jerome (*Acta Pauli Eremitae*). Because of its abiding in solitary valleys, the expression עֶרֶב נֶחֱל is employed Prov. 30, 17. Arab. عراب, Aram. חַדְלָא, Malt. *hráb*, *hríb* the same; on the other hand the assonant extra-Semitic names (Sanskrit. *kārawa*,

Lat. cor-vus, old high Germ. krab-an, rab-an, Rab-e) proceed from to croak, to cry, or from the sound the bird is supposed to make. — 2. (from ערב II.) *a bird of the desert*, concrete *a bustard* Is. 34, 11, for which קרב stands in ZEPH. 2, 14 (= Ar. خرب). — 3. n. p. of a Midianite (i. e. Arabian) prince, who was smitten at צור ערב in a famous battle, and killed JUDGES 7, 25; 8, 3; Ps. 83, 12; a victory which is praised as the work of God Is. 10, 26. Phenic. צור-ע' n. p. m. — The place צור-ע', so called from him JUDGES 7, 25, may have lain not far from Jordan. The ערבים mentioned in 1 KINGS 17, 4 6 have been also referred to this head.

ערב and ערב (prop. *a steppe*, from ערב II.) 1. n. p. f. *Arabia*, the land of the Dedanites (in the neighbourhood of the Edomites), Kedarenes &c. Is. 21, 13; JER. 25, 24. In Ez. 27, 21 and 2 CHR. 9, 14 it stands for ערב 2 (which see); but in Is. l. c. for ערב we should perhaps read ערב (with the Targ. and LXX). Ar. عרב the same. Deriv. Gent. m. ערבי Is. 13, 20, JER. 3, 2, or ערבי NEH. 2, 19 and 6, 1 *an Arabian*; pl. ערבים 2 CHR. 21, 16; 22, 1; NEH. 4, 1, or ערבים 2 CHR. 26, 7 K'tib, or finally ערבים 2 CHR. 17, 11, of the nomadic Arabians extending as far as Babylon (comp. Strabo 16 p. 748), the robber Bedouins (comp. Diod. Sic. 2, 48) &c. But it is also applied to single parts of Arabia the great, and the Gentile to single Arab tribes, as appears from JER. 25, 24; Ez. 27, 21. In the New Test. also (Gal. 1, 17; 4, 25) single regions in northern Arabia bear the name. At a later period there was a locality ערב in Galilee (J. Sabbath 122), which agrees perhaps with the Biblical ערב 2 SAM. 23, 31 (1 CHR. 11, 32), and which might be compared in its appellative signification with ישימיו. — As to the explanation of this name, ערב 1 has sometimes been thought of, and so it is explained Odo-rifera (Plin. 5, ch. 2), Ἀσπαρτοφόρος (Strabo). Sometimes it is derived from

ערב I. and explained *a mixed people*. Or it is traced to ערב II. and so interpreted *land of the evening* (Huetius). But the explanation given above is preferable.

ערב see ערב.

עֲרֵבָה (with suff. עֲרֵבָהּ) fem. 1. *a wilderness, a waste*, of the destroyed environs of Jerusalem Is. 51, 3. — 2. (*steppe-place*) n. p. of a locality otherwise unknown, ident. perhaps with the later ערב in Galilee (see ערב). Hence Gent. m. עֲרֵבָתִי 2 SAM. 23, 31; 1 CHR. 11, 32.

עֲרֵבָה (with *a* of motion עֲרֵבָהּ) JOSEPH. 18, 18; pl. עֲרֵבוֹת, c. עֲרֵבוֹת f. 1. (from ערב II.) *a thick, dark cloud*, on which God moves along Ps. 68, 5, as he is generally represented as riding on clouds (עב, שחק) or the heavens (שמים), DEUT. 33, 26; Is. 19, 1; Ps. 68, 34; etymologically and in meaning identical with עֲרֵבוֹת. The LXX have derived עֲרֵבוֹת from ערב 1, as many interpreters have understood עֲרֵבוֹת in JER. 5, 6, explaining it *the setting of the sun*, which gives no proper sense. — 2. (from ערב II.) *a wilderness*, of that between Babylon and Palestine Is. 35, 1, of the Arabian wilderness JER. 2, 6, of the destroyed Babylon 50, 12; 51, 43; or *a steppe* generally JOB 24, 5; 39, 6. Specially applied to the waste neighbourhood of the Dead Sea Ez. 47, 8, which is called יַם הָעֲרֵבָה DEUT. 4, 49; JOSEPH. 3, 16; 2 KINGS 14, 25; also to the waste places between Jericho and Jordan 2 KINGS 25, 5; JER. 39, 5; 52, 8, for which עֲרֵבוֹת הַמִּדְבָּר stands in the K'ti 2 SAM. 15, 28 and 17, 16, while the K'tib has עֲרֵבוֹת; to the wilderness (Sin) about קֶשֶׁת (in the south-east of Palestine not far from the Edomite border), fully עֲרֵבוֹת קֶשֶׁת DEUT. 33, 2, as is to be read for קֶשֶׁת עֲרֵבוֹת, and for which מִדְבָּר קֶשֶׁת stands in Ps. 29, 8; lastly to the waste plains and tracts between Moab and Edom, called in full עֲרֵבוֹת מוֹאב NUM. 22, 1; 26, 3; DEUT. 34, 8. The plain is more exactly de-

scribed by נחל הַעֲרָבָה Am. 6, 14 = נחל הַעֲרָבִים Is. 15, 7 (see עֲרָב). — 3. a richly watered meadow, particularly of the Jordan-mead, the luxuriant Jordan-vale 2 SAM. 2, 29; 4, 7; 15, 28; 17, 16 (comp. Robins. III, 159); Josh. 4, 13; 12, 3; 18, 18; 2 KINGS 25, 5; JER. 39, 5; ZECH. 14, 10; called elsewhere בְּקַר הַיַּרְדֵּן (Gen. 13, 11), and more exactly described by בְּלֵה נַשְׂקָה. It means the two plains on both sides of the Jordan from the sea of Cinnereth to the Dead Sea, now called *el-Ghur* (الغور), i. e. the plain. — 4. same as עֲרָב pasture, in נחל הַעֲרָבָה Am. 6, 14, the feminine form occurring in Talmudic. But see עֲרָב. — 5. Fully בְּרִית הַעֲרָבָה which see.

עֲרָבָה (with suff. עֲרָבָתִי, from עֲרָב I.) *f. security*, עֲרָבָה to give security, with פָּקֵד לְפָנֶיךָ Prov. 17, 18, coupled with פָּקֵד בָּךְ, comp. 6, 1. With this meaning is also classed (*Ibn Parchon, Kimchi* in express quotations) וְאַחַר-עֲרָבָתִי תִקַּח 1SAM. 17, 18 and thou shalt take a pledge in return from them, i. e. a token of their happiness, which gives besides a tolerable sense. But the Vulg. has read and interpreted וְאַחַר-עֲרָבָתִי תִקַּח (cum quibus ordinati sunt, disce); the LXX וְאַחַר-עֲרָבָתִי תִקַּח (*inquire after their wish*, from עֲרָב to please). To neither of these does the context compel us to have recourse.

עֲרָבֹן (from the Pihel of עֲרָב I.) *m. a pledge, earnest*, GEN. 38, 17-20; Phenici. a pledge to make a bargain secure. From the Phenicians the word came to the Greeks, Romans (ἀρράβων, arrhabo) and Egyptians (Coptic ἀρράβ); Ar. عَرَبَان, عَرَبُون the same; comp. תַּעֲרָבָה.

עֲרָבִי see עֲרָבִי.

עֲרָבִי see עֲרָבִי.

עֲרָבִי see עֲרָבִי.

עֲרָבִים (dual of עֲרָב 1, only in the formula בֵּין הָעֲרָבִים prop. the two evenings, i. e. either the time between sunset and complete darkness (Samaritans and Karaites), in the Talm. שְׁמֵי שָׁמַיִם; or the

time when the sun declines to his setting (*Joseph. Jewish Wars* 6, 9, 3); Ar. *مسي* the little evening or when it declines to evening till the evening proper (Greek *δελήσιν ὀψία*, Ar. *مسي* full evening) as the Pharisees have understood it, so that בֵּין הָעֲרָבִים the time between these two points was that appointed for slaying and eating the passover-lamb Ex. 12, 6, Lev. 23, 5, Num. 9, 3, and for offering the daily sacrifice Ex. 29, 39 41; Num. 28, 4. But according to Deut. 16, 6 the first explanation is the more probable one.

עֲרָבָה (from עֲרָב I.) *m. a mixture, a rabble*, only in Ex. 12, 38, as one may read according to the Targ. for עֲרָבָה, and for which אֶסְכָּסְכָה stands in Num. 11, 4.

עֲרָבָה see עֲרָבָה.

עֲרָנָה I. (יַעֲרָנָה) *intr. to desire, wish for, long for*, a thing, with אֵל Jo. 1, 20 or עַל Ps. 42, 2 for אֵל, espec. like אֲרָנָה to have violent, eager desire for (LXX, Vulg., Targ.); ident. in its organic root עֲרָנָה with the Targ. רָנָה for the Hebr. רָנָה, רָנָה and רָנָה, Pa. רָנָה and רָנָה &c. with its numerous derivatt., and ident. with the Syr. ܐܪܢܐ &c. (comp. *Fürst*, Conc. s. v.). According to the Arabic version ap. Pococke (on Jo. l. c.), as also the Peshito and *Kimchi*, to call, to cry, radically related to rug-ire, ὁ-ρύ-ει, ἔ-ρυ-ει &c., and ident. in its organic root עֲרָנָה with that in רָנָה, Ar. رَجَم.

But this explanation is not so suitable.

עֲרָנָה II. (not used) *intr. to rise, to ascend*, of steps, garden-beda, Ar. عَرَج the same, therefore مَعْرَج ascent, Ethiop.

the same; ident. in its organic root עֲרָנָה with that in רָנָה, according to *Kimchi* also with עֲרָנָה. Deriv. עֲרָנָה.

עֲרָרָה (not used) *intr. to retreat timidly, to separate oneself*, of the wild ass; to flee; Ar. عَرَن, عَرَن the same; originally ident. in its organic root עֲרָרָה with that

ערג II.) *fem. a garden-bed, border-bed*, so named from the earth being raised; to which cheeks are compared, SONG OF SOL. 5, 13; 6, 2; Ez. 17, 7 10; Vulg. *areola*.

ערוד *m. prop. a fleet one, a swift-runner*, hence *a wild ass* JOB 39, 5, parallel ערה (comp. Xenoph. An. 1, 5, 2); Aram. ערוד, חֲנֹל, Arab. عرد.

ערוה (constr. ערוה, with suff. ערוהו, from ערה I.) *fem. nakedness*, which one covers Ez. 16, 8; *bareness* Hos. 2, 11; generally *the shame*, the pudenda, of a man GEN. 9, 22 or of a woman LEV. 18, 17, for which ע' ערוה Ez. 28, 42 is also used. Hence the expression גלה ערוהו LEV. ch. 18 *to uncover the parts of shame*, i. e. *to have carnal intercourse with*, in an impure, forbidden way, and said of both sexes Ez. 16, 36; 22, 10; stronger in 23, 29; *metaph. to uncover the nakedness* Is. 47, 3, i. e. *to give up to disgrace, ignominy, to the violation of all feeling of shame*, and = חרפה; *to expose to mockery* Ez. 16, 37. Figur. *the nakedness of the land* GEN. 42, 9 12, i. e. *the unoccupied, accessible and undefended places of the land*, like γυμνοῦσθαι (II. 12, 399) and nudari (Caes. Bell. Gall. 7, 20), Arab. عرّو (Kor. 33, 13); *the shame* Is. 20, 4; *a hateful thing, filthiness*, with relation to the sexual act DEUT. 23, 15; 24, 1. ערוהו ערה 1 SAM. 20, 30 seems to be a strengthened form, like the reversed ערוהו ערה MIC. 1, 11, properly *disgracefulness = uncovering*, i. e. *disgraceful uncovering, disgrace and shame*.

ערה (from ערה = ערה I.) *fem. a baring, figur. a complete emptying out, a consumption* (of money) Ez. 4, 14.

ערים together with עים (pl. ערים and ערים, from עים I.) *adj. masc., fem. prop. drawn off, undressed, bared*, i. e. *with the upper garment cast off* 1 SAM. 19, 24; *badly dressed* JOB 24, 7, comp. Seneca, de benef. 5, 13 and Arab. مسلوح; hence *naked, bare*, JOB 1, 21; 24, 10, along with יקה, of captives

Is. 20, 2-4; *metaphor. needy, poor* JOB 22, 6, as γυμνός; *open, uncovered*, i. e. *well known to*, 26, 6.

ערים (pl. ערים; from עים II.) *adj. m. cunning, crafty*, of the serpent GEN. 3, 1 (comp. 49, 17; in the New Test. MATTH. 10, 16); *subtle*, of men JOB 5, 12, where the LXX read εἰς (δυνάστης); 15, 5; in a good sense, *shrewd, prudent* PROV. 12, 16 23; 13, 16; *subst. a wise one*, opposite to טיף 12, 16, בקי 12, 23, and פתי 22, 3; comp. עים, ערים.

ערים see עים, ערים.

ערים see עים, ערים.

ערים (constr. ערים; from עים II.) *m. a fissure, a gap*, JOB 30, 6, = חריץ; some mss. read ערים, which is of like meaning.

ערים (after the form חלם, מלם) *m. see ערים*.

ערים (a sing. noun from ערה III. after the form ערים, חרים) *fem. a green meadow*, of the grass- and bushy-meadows on the banks of the Nile Is. 19, 7 (Ibn Sarák, Kimchi, Saadia); hence the LXX γλωρός.

ערים (from ערים Jah is Watcher) *n. p. m. GEN. 46, 16; comp. ערים*.

ערים (from ערה I.) *fem. nakedness*, of a bow, *prop. an infin.* (on the contrary חריץ is from IV. = ערה I.) HAB. 3, 9; ערים ערה MIC. 1, 11 *nakedness* (and) *shame*, i. e. *shameful nakedness*, of a military captivity (the combination is as in ערים ערה Ps. 45, 5); *bareness*, used adjectively with עים, ערים (nakedness) EZEK. 16, 7 22 39; 23, 29.

עריסה (pl. עריסות, from עים) *fem. prop. dough, mixed dough* (perhaps bread from it) NUM. 15, 20 21; NEH. 10, 38; Ez. 44, 30. The first of it was given to the priest; it being a usual bread or mess (comp. Arab. عريسة a mess made of cooked or boiled wheat &c.). All the ancient versions and interpreters have this explanation, which is more pro-

bable than *groats*, a coarse meal, according to a comparison with גֶּרֶשׁ, גֶּרֶשׁ (therefore = גֶּרֶשׁ), Aram. גְּרִישָׁא, גְּרִישָׁא, of which linguistic tradition knows nothing.

עָרִיף (only pl. עָרִיפִים, from עָרַף II.) *m. obscurity, darkness, gloominess* (Vulg.); hence the darkness of clouds, the dark heavens Is. 5, 30 (Syr., Jerome), the figure of a night of misfortune (comp. 8, 22; ZEPH. 1, 15; Am. 5, 18); conseq. = מַעְרָף.

עָרִיץ (instead of עָרִיץ, pl. עָרִיצִים, constr. עָרִיצִי, from עָרַץ I. Pih.) *adj. m. prop. terrifying, spreading fear; hence violent, tyrannical, and substantively a powerful one, of God or nations* Is. 25, 3; JER. 20, 11; a violent man, a furious person (stronger than רָשָׁע) JOB 15, 20; Ps. 37, 35; a tyrant Is. 13, 11; רִיחַ 25, 4 the snorting of the tyrant; עָרִיץ זָמִיר the triumphing of the tyrant; with זָרִים 29, 5.

עָרִירִי (pl. עָרִירִים, from עָרַר I.) *adj. m. prop. naked, bare, metaphor. solitary, forsaken, childless* GEN. 15, 2; 20, 20 21; without a successor JER. 22, 30.

עָרַן (imp. עָרֵן, lengthened עָרָה; fut. יַעֲרֶן) *tr. to place in a row, to set in order, to put in order, with accus. of the object and with על upon a thing, as עָרַן לָחֶם* Lev. 6, 5, *עָרַן לָחֶם* Ex. 40, 23, *עָרַן* GEN. 22, 9; or with לְפָנֶיךָ Lev. 24, 8, of the shew-bread (see מַעֲרֹכֶת). *עָרַן שֻׁלְחָן to prepare a table, i. e. to make ready banquets, feasts, Prov. 9, 2, Is. 21, 5; of the lectisternia and meals, with which the god גִּד was worshipped in Babylon 65, 11 and figurat. Ps. 78, 19; עָרַן מִלְחָמָה to prepare war, i. e. to draw up an army JUDGES 20, 22, 1 SAM. 17, 8, with אָמֵן GEN. 14, 8, לְקָרְאָה (and without מִלְחָמָה) 2 SAM. 10, 10, אָל JUDGES 20, 30 or לְ JER. 50, 9 against a person or thing; עָרַן רִמָּה, מִן, אֶצְנָה 1 CHR. 12, 8, JER. 46, 3, i. e. to put them in order, to use them dexterously; in judicial style לְ עָרִיץ to set forth to one (a thing), i. e. to present it to him, to bring it before him Is. 44, 7; מִשְׁפָּט עָרִיץ*

to set a cause (self-defence) in order JOB 13, 18; 23, 4; עָרִיץ מִלִּין אֶל- to prepare words against one, i. e. to come forth strongly with words 32, 14; omitting מִלִּין and with לְפָנֶיךָ of a person 33, 5; to set over against, with לְ Is. 40, 18 or an accus. JOB 28, 17 19, i. e. to compare with a thing or person Ps. 40, 6; to set an equal value upon, hence JOB 36, 19 will (injustice) equal thy riches (שְׁוֵה = שְׁוֵה JOB 34, 19, elsewhere הֵוִל 15, 29), i. e. outweigh them; to order = to establish, 2 SAM. 23, 5 established for all time (LXX) and sure; then to dress, a sacrifice LEV. 1, 12; to direct, תַּסְדִּיר, which is omitted, however, in Ps. 5, 4. Deriv. מַעֲרֹכֶת, מַעֲרֹכָה, עָרַךְ.

Hif. יַעֲרִירָה (fut. יַעֲרִירָה) to value, to estimate LEV. 27, 8 12 14, i. e. to compare the value of a thing with its price.

The stem עָרַ, which denotes not merely to set in order, to place in a row, but also to set straight up, to set up, is identical in its organic root עָרַךְ with that in אָרַךְ, אָרַךְ, אָרַךְ (perhaps), עָרַךְ; and may be also connected by root with reg-o (to regula, rectus), rig-eo (to rigor), German Reihe (= Reihe), Riege, recken. Arab. عَرَنَ to prepare, and also to rub off = حَرَك.

עָרָה (with suff. עָרָהּ, עָרָהּ) *m. 1. a row, series, pile, of לָחֶם* Ex. 40, 23; equipment, of מִגְדָּרִים JUDGES 17, 10, LXX Vat. σολή ιμάτιον, i. e. complete clothing, consequently not זֶנֶן (Targ.), ζώνος (LXX AL.); metaphor. JOB 41, 4 frame of the body, ἀξίς (Aquila, Symm.). — 2. commonly value, price JOB 28, 13; estimation 2 KINGS 23, 35; hence עָרָהּ Ps. 55, 14 equally valued with me; estimate, 2 KINGS 12, 5 the silver of the (individual) souls of his estimate, i. e. as each person is valued, at the redemption of the first-born NUM. 18, 16; of what is vowed LEV. 27, 2 12, where the suff. refers to the person valued.

עָרַל (Kal unused) *intrans. 1. to be bare, naked, bared. It is a farther de-*

velopment of ערה I. or ער IV., other verb-stems being enlarged by the addition of liquids; hence equivalent to שטט to be stript, of clothing. The Aram. ערטילי naked, bare, does not come, however, from ערל, but in the first instance from ערנקל, where the simple stem is עטל, Arab. عطل to be naked, bare.

— 2. Metaph. (as in ערה) to be odious, stained, disgraceful, shameful, full of impurity, to be unclean, of ears, heart, of the fruit of trees, of the lips (language), and espec. of the foreskin (ערלה). Deriv. ערל, ערל, ערלה, denom. ערל, and the proper name ערלות.

Nif. נערל (imp. נערל) to uncover oneself, to bare oneself, of the drunken (GEN. 9, 21). HAB. 2, 16 drink thou and shew thy foreskin; hence Targ. נערל; comp. 2, 15. The explanation of it as a denom. from ערל (Rashi) or as transposed from רעל (LXX, Kimchi) is not admissible.

ערל (constr. ערל; pl. ערלים, constr. ערלי) adj. m., ערלה, f. 1. naked, stript, unclothed, of those struck down in war, whom the conquerors stript naked (1 SAM. 31, 8) and allowed to lie unburied; hence מותי ערלים תמותה Ez. 28, 10 thou shalt die the death of naked (defeated and slain) enemies, same as חללי חרב 28, 8 (see ממותה), as in 32, 19 ערלים = חללי חרב 32, 20 25 28 29 30 32 or מחללי חרב 32, 26; comp. 32, 21 24 ערלים = חללים 32, 25 (in the text of the LXX חללים stood often, instead of ערלים). — 2. unconsecrated, of the ear, i. e. unfit to hear the truth JER. 6, 10; unsensible, obstinate, of the heart LEV. 26, 41, Ez. 44, 9, opposite to נאכל ערלי Ez. 44, 7; forbidden as food, unclean, of fruits LEV. 19, 23; difficult, obscure, of speech Ex. 6, 12, i. e. stammering. — 3. Commonly uncircumcised, i. e. still furnished with the foreskin (ערלה), which was reckoned unclean (Is. 52, 3), and by the taking away of which one became consecrated and clean GEN. 17, 14. The right of the covenant was denied to the uncircumcised

Ex. 12, 48; and the foreskin was regarded as the reproach of certain peoples 1 SAM. 17, 26 36; JUDGES 14, 3; comp. also דחון. Derivative

ערל (denom. from ערל) to look upon the foreskin (ערלה) as profane and impure, of fruit not to be eaten LEV. 19, 23.

ערל m. prop. nakedness; hence undevotedness, of לב Ez. 44, 9; concrete the state of being uncircumcised ibid.

ערלה (constr. ערלה, with suff. ערלה; pl. constr. ערלות) fem. 1. uncleanness, undevotedness, of hard hearts DEUT. 10, 16, JER. 4, 4, which is also translated the foreskin of the heart, καρτὸς καρδίας (ROM. 2, 28). — 2. the prepuce נאכל ערלי GEN. 17, 11; LEV. 12, 3; prop. the uncleanness, wherefore the LXX (on LEV. 19, 23) have ἀκαθαρσία. Ar. عرلة, Syr. حنط.

ערלות (nakedness, bareness) n. p. of a hill (נבטה) near Gilgal JOSH. 5, 3, but where the writer gives it a reference to ערלה.

ערם I. (unused) intrans. to be naked, bare, of the body; to be unclothed, Ar. عرم the same, comp. جرم to put off, صرح (to cut off), Hebr. ערם II, ערם I. &c. Deriv. ערום, ערום, ערום, ערום and מערום.

ערם II. (only infn. abs. ערום) trans. 1. to bind, to tie, a sheaf; to put together, to mix together, into a heap, hence to heap together, grain. — 2. Metaphor. (as in ערב, קשב, זמם) to spin, to devise, cunning, i. e. to be cunning 1 SAM. 23, 22, coupled with Hifl; to connect ideas, to combine ideas, hence to be prudent. Deriv. ערום, ערום, ערום, ערום.

Nif. נערם to be joined together, to be heaped, to be heaped up Ex. 15, 8.

Hif. הערים (fut. ערים) to act craftily 1 SAM. 23, 22; hence הדין קוד Ps. 83, 4 to make a cunning or crafty plan, i. e.

to devise cunning plans; in a good sense, to act prudently, discreetly PROV. 15, 5; 19, 25.

With the stem ער is connected the Ar. אָרם (to join together), עָרַם (to be contracted, to be cold, to unite, to heap together, to mix with one another), Aram. עָרַם, עָרַם; and the organic root עָרַם appears to be also in חָרַם II. (to bind, to tie, whence חָרַם 2. a net), חָרַם I. (which see).

עָרַם III. (unused) intr. to be high, to project upward, of trees; figurat. to be strong, firm; ident. in its org. root עָרַם with that in אָרַם, חָרַם, חָרַם I. (to bind, to tie, whence חָרַם 2. a net), חָרַם I. (which see). Arab. عَرَم, عَرَم, &c. Deriv. عَرَم.

עָרַם see עָרַם.

עָרַם and עָרַם (pl. עָרַם) adj. m., עָרַם fem., see עָרַם.

עָרַם (only plur. עָרַם) m. same as עָרַם heap of corn JER. 50, 26.

עָרַם (from עָרַם II., only with suff. עָרַם) m. cunning, craftiness JOB 5, 13; but it is better to refer עָרַם to עָרַם; like עָרַם JOB 11, 9, עָרַם ZECH. 4, 2, עָרַם PROV. 7, 8, עָרַם NEH. 5, 14 to עָרַם, עָרַם, עָרַם.

עָרַם (from עָרַם II.) f. cunning, craft EX. 21, 14; JOSH. 9, 4; prudence PROV. 1, 4.

עָרַם (constr. עָרַם, pl. עָרַם, from עָרַם II.) f. a heap, a heap of grain SONG OF SOL. 7, 3, of sheaves RUTH 3, 7, of rubbish NEH. 3, 34; see עָרַם. Comp. Arab. عَرَم multitude, عَرَص heap, Syr. عَرَص.

עָרַם (from עָרַם III.) m. the plane-tree, maple, so called from projecting upward GEN. 30, 37; EZ. 31, 8.

עָרַם (from עָרַם; a Watcher, viz. Jah is) n. p. m. NUM. 26, 36; patr. עָרַם.

עָרַם (not used) intr. to be sticky, viscous, soft, of dough; ident. in its org. root with חָרַם I., חָרַם I. Deriv. עָרַם.

עָרַם (an enclosed or hedged about place, like עָרַם 1, עָרַם and עָרַם 2, either from עָרַם II. or from עָרַם II.) n. p. of a district-city, situated before Rabbah (עָרַם-רַבָּה), i. e. in the Ammonite territory before Rabbath-Ammon JUDGES 11, 26, conseq. the same as עָרַם (which see) JOSH. 13, 25, in the midst of the valley of the Jabbok-river, which belonged to Gad 2 SAM. 24, 5 and was built by that tribe NUM. 32, 34. Hence it is rightly distinguished from the cities at the side of the Arnon, to which an עָרַם belonged (DEUT. 2, 36; JOSH. 12, 2).

עָרַם m. 1. (from עָרַם I.) the naked, the bare, hence the unfortunate, poor, helpless PS. 102, 18, according to which עָרַם JER. 17, 6 and עָרַם 48, 6 have been explained, as a helpless, naked one in the wilderness (עָרַם) is still more helpless. But the latter passages belong to signific. 2, according to the Targ., LXX, Vulg., Ibn Ganach. — 2. (from עָרַם III.) the name of a tree or shrub which grows miserably in the wilderness JER. 17, 6, and therefore it stands with עָרַם, for which 48, 6 has עָרַם (unnecessarily taken as an Arabicus plur. fractus by some) with עָרַם. The LXX have ἡ ἀγασμυρία, Symm. ἡ ἀγασμυρία, Vulg. myrice, Targ. עָרַם, and these are followed by the old interpreters, with more or less speciality, though tree or shrub generally suits both passages very well. To the derivation from עָרַם = Ar. عَرَا to come into the heath, so that עָרַם would be one driven into the wilderness, suits neither עָרַם, nor עָרַם, nor the etymologically baseless signification.

עָרַם and עָרַם 1. (same as עָרַם) n. p. of a Moabite city on the north-side of the Arnon, first assigned to the Sihon-territory, then to Moab and the tribe of Reuben DEUT. 2, 36; 3, 12; 4, 48; JOSH. 12, 2; 13, 16 20; JER. 48, 19; now called عَرَاف (Burcht. Syria, p. 633). — 2. (the same) n. p. of an Ammonite district-city before Rab-

bath-Ammon in the valley of the Jab-bok, belonging to Gad NUM. 32, 34, JOSH. 13, 25, JUDGES 11, 33, and called עִיר in 11, 26. The Gadites are said to have founded it at first NUM. 1. c. Both cities together, being the most important of the east-Jordan cities, are called by Isaiah עִיר עִיר Is. 17, 2, which can only mean the cities of Aroer. — 3. same as עֵצֶר 2 a tree, a shrub JER. 48, 6. — 4. n. p. of a city in Judah (Arab. *juniper-tree*) 1 SAM. 30, 28, *Gent. m.* עִירֵי 1 CHR. 11, 44. In the east of Beersheba we find at the present day a Wady 'A'ara (عرارة) Robinson's Palest. II. 618.

עָרָה I. (fut. יַעֲרֶה, pl. יַעֲרִי) intr. prop. to flow, to run; hence 1. to pour out, to drop down, of טָל DEUT. 33, 28; figur. of instruction 32, 2, along with נוֹל. — 2. Metaphor. to be juicy, fresh, vigorous, youthful. רֵצֶח and רֵחָה have the same meaning, so that the organic root is עֲרָה. Deriv. the proper name עֲרָה.

עָרָה II. (not used) intr. same as עָרָה II. to be or become dark, obscure, ident. in its organic root עֲרָה with that in עֲרָה. Deriv. עֲרִיף and עֲרִיף.

עָרָה III. (not used) intr. to incline, to bend, to nod, of the neck, the nape of the neck, of joints generally; hence עָרָה, like מִסְתָּרָה prop. joint-work, limb-construction, vertebrated work, from עָרָה of similar meaning, Aram. עָרָה, עָרָה the neck, the back; so too עָרָה nape of the neck, connected in its etymolog. meaning with עָרָה to bend, to bow, whence עָרָה; Ar. عَرَق the same, therefore عَرَق reed, sedge, so called from its waving. The organic root is עֲרָה, existing also in עָרָה (רֵחָה), whence רֵחָה, modern Hebr. רֵחָה.

עָרָה (with suff. עָרָה, עָרָה; from עָרָה III.) m. prop. an inclining, nodding thing; hence the neck, nape, of animals LEV. 5, 8, and of men JOB 16, 12. Phrases are: עָרָה to turn the back, i. e. to despise

2 CHR. 29, 6 = עָרָה עָרָה JER. 2, 27, עָרָה JOSH. 7, 12, עָרָה JER. 48, 39, עָרָה JOSH. 7, 8 to turn the back, i. e. to flee; עָרָה Ex. 23, 27 to flee before one. Here also belongs GEN. 49, 8 thy hand is upon the neck of thine enemies, i. e. thou seizest the fleeing enemy. On עָרָה see עָרָה. Ar. عَرَف the nape, the ridge of a mountain, a mane.

עָרָה (fut. יַעֲרֶה) denom. tr. prop. to un-neck, to break the neck (of an animal), i. e. to kill it, עָרָה Is. 66, 3 (as a heathen sacrifice) = עָרָה DEUT. 21, 4 6; fig. to destroy, to break down, עָרָה Hos. 10, 2, i. e. to break off the horns of an altar.

עָרָה (youthful vigour, youthful freshness, from עָרָה I. = עָרָה II.; comp. the proper name עָרָה) n. p. f. RUTH 1, 4 14.

עָרָה (from עָרָה with the old noun-termination in עָרָה, from עָרָה II.) masc. prop. darkness, obscurity; hence a dark cloud, along with עָרָה Ps. 97, 2, DEUT. 5, 19 and עָרָה 4, 11, dark clouds, behind which God hides himself JOB 22, 13; 38, 9; 2 SAM. 22, 10, as עָרָה is used of a dense cloud of locusts JO. 2, 2; also a figure of spiritual darkness Is. 60, 2, as well as of God's judgment, JER. 13, 16 he will make it darkness. See עָרָה. To look upon it as compounded of עָרָה and עָרָה (Gesenius) or formed from עָרָה to flow (Gesenius) or from עָרָה (Meier), contradicts the spirit of Hebraism; Syr. denom. عَرَف to darken.

עָרָה I. (fut. יַעֲרֶה) 1. to terrify, to make to tremble or quake, with accus. of the object JOB 13, 25, of God's terrifying judgment Ps. 10, 18; Is. 2, 19 21; to fear, with accus. of the object, as עָרָה JOB 31, 34. — 2. intr. to be afraid, to fear, with חֲתָה JOSH. 1, 9 and יָרָה DEUT. 1, 29, with מִפְּנֵי of the person DEUT. 7, 21; 20, 3; comp. the German erschrecken, both tr. and intr., English to fear, tr. and intr.

Nif. נִעְרָה (only part. נִעְרָה) to be feared, to be fearful, of God; hence נִעְרָה a terrible one Ps. 89, 8, = נִירָה.

Pih. ערץ (not used) *to terrify, to make quake, to rage.* Deriv. ערץ.

Hif. הִעֲרִיץ (part. מִעֲרִיץ, fut. יִעֲרִיץ) *to manifest fear, towards God, with accus.* Is. 29, 23; *to fear, to reverence, מורא* (object of reverence) 8, 12; *to inspire fear, reverence, of God* 8, 13.

The fundamental signification of the stem is *tr. to move, to make to tremble or quake, hence to terrify, to scare; intr. to be movable, to shake, to quake, to move to and fro violently, from fear, Ar.*

עֲרַם the same. The organic root עֲרַץ lies also in עֲרֵץ II, רָם, רָה, רָב, רָבָה.

עֲרַץ II. (not used) *tr.* 1. *to cut into, to pierce, to press into, of a cutting instrument; deriv. עֲרִיץ* (incision, fissure) and מַעֲרִיצָה (axe). — 2. *Metaphor. to violate, to enslave, to maltreat, like other verbs of cutting; hence to be strong, firm, bold.* Deriv. עֲרִיץ.

This עֲרַץ is the Arab. عَرَضَ *to divide, to cut in pieces, and is closely connected with* عَرَضَ I (חֲרַץ), עָרַם, עָרַם, עָרַם I. חֲרַץ, עָרַם II, עָרַם, עָרַם. The organic root עֲרַץ appears also in רָם, רָה, רָב.

עָרַץ I. (part. עָרֵץ) *intr. to go away in haste, to go away, to flee, with accus. whither, Job 30, 3 who flee into the wilderness (to prolong life there), selected for עָרַץ as an Aramaean and poetical word, numerous Aramaeisms being found in other parts of Job. LXX φεύγες, Targ. עָרִיץ (from עָרַץ to flee, elsewhere in Targ. for נָס and עָרַץ), and so Saadia, Kimchi. — The stem עֲרַץ is ident. with the Aram. עָרַץ, (to flee), Arab.*

עָרַץ (to flee, to go away); and the organic root עֲרַץ is also in עָרַץ, עָרַץ. The signification *to gnaw in עָרַץ* is from עָרַץ (see עָרַץ).

עָרַץ II. (not used) *tr. to tie, to bind, cognate in sense עָרַץ II. (to tie); Aram. עָרַץ, עָרַץ the same, whence עָרַץ, עָרַץ a thong, girdle, lace, band; Ar. عَرَقَ the same, therefore عَرَقَ lorum &c.*

The organic root עֲרַץ is also in עָרַץ, עָרַץ, עָרַץ, עָרַץ. Deriv.

עָרַץ (after the form עָרַץ from עָרַץ II, pl. with suff. עָרַץ) *m. a vein, sinew, cogn. in sense with עָרַץ, עָרַץ, Job 30, 17 and my sinews rest not (in the protasis עָרַץ are spoken of); LXX τὰ νεύρα, and so Ibn Esra, Kimchi (who has compared the Ar. عُرُوق veins), Rashi, de Bañolas.*

עָרַץ *n. p. of a Phenician city, north of Tripolis in Syria, belonging to the Damascene kingdom at a later period; in Greek Ἀρχη and Ἀρχαί (Joseph. Ant. 1, 6, 2; 8, 2, 3; 9, 14, 2, Steph. Byz. s. v., Ptol. 5, 15), written also Ἀρχ, Latin Arce (Plin. 5, 16) or Caesarea Libani, Syr. عَرَا, Ar. عَرَا and عَرَا; at present in ruins called Tel 'Arka. Travelers (Itin. Anton. and others) know it under the name of Archas or Arcas (Burckhardt, travels in Syria, p. 162); and Robinson (Palest. III. App. p. 183) adduces Arka as situated in the region of Akkar, where is also an 'Arkaja. See also Robinson, Later Bibl. Res. p. 754 seq. Deriv. the Gentile m. עָרַץ, a tribe dwelling about Ark GEN. 10, 17; 1 CHR. 1, 15.*

עָרַץ see עָרַץ.

עָרַץ I. (in Kal only *imp.* with עָרַץ appended עָרַץ, according to some) *intr. 1. to be bare, naked, like עָרַץ IV. and עָרַץ I, Is. 32, 11 strip you and make you bare (i. e. put off your fine garments) and gird your loins (with the garments of mourning); the imp. masc. is used, though referring to the pl. fem., as in עָרַץ ib. But it is better to refer עָרַץ as an infin. to עָרַץ IV. (which see). — 2. to be solitary, forsaken, childless, unfortunate.* Deriv. עָרַץ.

Pih. I. עָרַץ *to lay bare, אָרַץ, i. e. to destroy to the ground Is. 23, 13, which the other words עָרַץ לְמַפְקֵה suit. But see עָרַץ III.*

Pih. II. עָרַץ (*inf. abs. עָרַץ*) 1. *to bare, the foundation of a wall, i. e. to lay bare JER. 51, 58. But it may also come from*

object, **תָּבַח** GEN. 6, 14, **מִזְבֵּחַ** 13, 4, **לְבָנִים**, Ex. 5, 16, **חֲנֻלָּה** GEN. 3, 7; to *establish*, **נָחַד** ECCLES. 2, 5, **בְּרִכּוֹת מֵיִם** 2, 6; NEH. 3, 16; to *build up*, **בָּנָה** GEN. 33, 17, fig. to *maintain an abiding posterity* 2 SAM. 7, 11; to *set up*, **קָצַץ** ESTH. 5, 14; to *put*, **נָחַד** PROV. 22, 28; to *create*, as a single act GEN. 1, 7; 2, 2; Ps. 96, 5, **עָשָׂה** to *make besides one* JOB 40, 15, **עָשָׂה** creator Is. 17, 7; Hos. 8, 14; JOB 4, 17; to *construct* = **נָחַד** and **בָּנָה**, with accusat. of the object and accusat. of the material out of Ex. 30, 25; 38, 3; Is. 46, 6, to which **קָנִים** also belongs GEN. 6, 14, the accus. of the material as it were; seldom with **ל** of the object 27, 3; Hos. 2, 10 and out of gold they made Baal; on the other hand constantly with **ל** to Is. 44, 17. Next: to *acquire* = to *make by labour*, to *make*, with accus. **הָיָה** DEUT. 8, 17, **שָׂכַר** Is. 19, 10, **כָּבֹד** GEN. 31, 1, **נָשָׂא** 12, 5; **עָשָׂה** 11, 4 to *make a name*, i. e. to attain to fame; to *procure*, with **ל** of the person 2 SAM. 15, 1, 1 KINGS 1, 5, ECCLES. 2, 8, comp. pecuniam facere, *noisiv bíov*, Engl. make money; without an object to *acquire*, to *make gain* PROV. 31, 13; to *bring*, to *make*, i. e. to *be of use* ECCLES. 2, 2. Farther: to *make ready*, to *prepare*, food, a feast GEN. 8, 7 8, JUDGES 13, 15; therefore to *sacrifice*, to *prepare*, as it were, the food of God, with the accus. **בָּקַר** Ps. 66, 15, **כֶּבֶד** Ex. 36, 41; to *offer*, **מִנְחָה** NUM. 15, 14; 2 KINGS 17, 32 and they offered for them, comp. *iepa péleiv*, Latin sacra facere; **עָשָׂה** 2 SAM. 19, 25 to *shorten the beard*, to *dress it*; **רָגְלִים** **עָשָׂה** ib. to *bathe the feet*. Of the heart: to *devise*, to *resolve upon* Is. 22, 11; 32, 6; 37, 26, like **עָשָׂה**. Also: to *constitute*, to *appoint*, *constitute*, to an office, **פְּהָנִים** 1 KINGS 12, 31, **אֶחָד־מֵאֵלֶּה** 1 SAM. 12, 6, **עָשָׂה** 2 KINGS 21, 6; **ל** **אֶחָד־מֵאֵלֶּה** to *make one something*, GEN. 12, 2 I will make thee a great nation, comp. JER. 37, 15, and without an accus. of object **עָשָׂה** לְמַלְאָכָה 1 SAM. 8, 16 to *make for work*, to use them for that purpose; rare-double accusative 1 SAM. for a person or thing, JER.

10, 13 he makes lightnings for rain, i. e. they become his heralds; to *carry on*, e. g. **עָשָׂה** מִלְחָמָה GEN. 14, 2, DEUT. 20, 12, with **עָשָׂה** or **פָּעַל** of the person; to *establish* or *make*, **עָשָׂה** שָׁלוֹם to *make peace with one*; to *execute*, *accomplish*, of God and men, coupled with **וְעָשָׂה**, without an object DAN. 8, 24; Is. 10, 13; Ps. 52, 11; to *exert* or *practise*, **עָשָׂה** חֵיל NUM. 24, 18, **קֹבֵץ** Ps. 37, 3 or **נָחַד** GEN. 34, 7, often with **עָשָׂה** to the liking or dislike of a person 1 KINGS 11, 38, Is. 38, 3, Ps. 51, 6, construed with **עָשָׂה** or **פָּעַל** of the person JUDGES 15, 3; JER. 33, 9; PSALM 15, 3. — 3. Metaphor. to *keep*, to *celebrate*, **עָשָׂה** DEUT. 5, 15, **פָּסַח** Ex. 12, 48, **שָׁרִים** ESTH. 9, 27; to *live through* or *spend*, the time of life ECCLES. 6, 12, comp. *noisiv xronov*, hence **עָשָׂה** קֹבֵץ to *spend life prosperously* 3, 12; to *perform*, to *practise*, **עָשָׂה** LEV. 22, 22, **מִצְוָה** DEUT. 15, 5; to *observe*, to *consider*, **רָצוֹן** Ps. 103, 20 21, **מִשְׁפָּט** **עָשָׂה** JER. 22, 15, **חֵיל** NUM. 24, 18, **קֹבֵץ** Ps. 37, 3, as well as the reverse **עָשָׂה** חֵיל Is. 53, 9, Ez. 3, 20, **נָחַד** GEN. 34, 7. — 4. to *do*, generally without an object, good or evil GEN. 40, 15, good alone 30, 30, Ex. 13, 8; evil alone GEN. 19, 8; 27, 45; or generally GEN. 12, 18; 20, 9, construed with **ל** Ex. 14, 31, **עָשָׂה** RUTH 2, 19, **פָּעַל** 2, 11, and the accusat. of the person Is. 42, 16; to *deal with*, with **ל** of the person NUM. 5, 30 and he shall deal with her, i. e. execute upon her, hence followed by an accus., the whole law, or with **ל** of the person LEV. 4, 20; but also **ב** Is. 5, 4 and an accus. LEV. 16, 15; usually, however, with **ב** of the person, with the accessory idea of *proceeding arbitrarily* JER. 18, 23; DAN. 8, 4; 11, 3 7 36; **עָשָׂה** מִרְעָה 1 CHR. 4, 10 to *do remote from evil*, i. e. graciously and kindly. — 5. Altogether generally to *act*, *agere*, the *how* or the *what* resulting from the context GEN. 3, 13 14; 6, 22; 8, 21; Is. 46, 4 (like *noisiv*); or there is no reference at all to the special subject of action 2 SAM. 12, 12; with an adverb **עָשָׂה** PROV. 13, 16 to *act considerately*; **עָשָׂה** JER. 8, 6 to *act falsely*.

United to other verbs עָשָׂה appears merely as an auxiliary, as עָשָׂה וַיִּנָּבֵן GEN. 31, 26; עָשָׂה וַיִּשְׁפֹּט 41, 34; עָשָׂה וַיִּהְיֶה 1 Kings 8, 32. The idea of *doing* is weakened in 1 Kings 20, 40 and *thy servant was doing* (busy) *here and there*, i. e. directing his attention hither and thither. — 6. *to bring forth out of oneself, to beget*, therefore often = *to have*, as עָשָׂה לִּי חֶלֶב *to give milk, to have milk* Is. 7, 22; עָשָׂה לִּי שֶׁמֶן Job 15, 27 *to make fat*, i. e. *to be fat*, comp. corpus facere (Justin. 11, 8); עָשָׂה לִּי פֶרִי GEN. 1, 11 *to bear fruit*, comp. ποιεῖν καρπόν, ποιεῖν οὐκ; עָשָׂה לִּי קֶמֶחַ Ez. 17, 8, and so קֶמֶחַ of a stalk Hos. 8, 7, עָשָׂה לִּי חֶלֶב Hab. 3, 17, עָשָׂה לִּי עֵצִים Is. 5, 2 &c. Deriv. מַעֲשֵׂה, the proper names עֲשָׂהוּאֵל, עֲשָׂהוּאֵל, עֲשָׂהוּאֵל, יַעֲשֵׂהוּאֵל, יַעֲשֵׂהוּאֵל, מַעֲשֵׂהוּאֵל, מַעֲשֵׂהוּאֵל, מַעֲשֵׂהוּאֵל.

Nif. נַעֲשֶׂה (fem. נַעֲשֶׂה; part. נַעֲשֶׂה, pl. נַעֲשִׂים, pl. f. נַעֲשִׂוֹת; inf. c. נַעֲשִׂוֹת; fut. יַנַּעֲשֶׂה, ap. יַנַּעֲשֶׂה, once תַּנַּעֲשֶׂה) commonly the passive of Kal in the most varied applications: *to be made* 1 Kings 10, 20, *to be created* Ps. 33, 6, *to be prepared* Num. 6, 4, *to be sacrificed* Lev. 7, 9; *to be executed*, of a plan 2 Sam. 17, 23, punishment Dan. 11, 36; *to be committed*, a crime Deut. 13, 15; *to be celebrated*, a festival 2 Kings 23, 23; but also *to become* (a thing), *to happen*, *to be* Eccles. 1, 9; 4, 3; Is. 26, 18; hence with ל of the person *to happen to one* Ex. 2, 4; Is. 3, 11.

Pih. עָשָׂה *to press, to squeeze*, וְדָבִים, i. e. *to handle immodestly* Ez. 23, 8; but in 23, 3 we should perhaps read עָשָׂה. The infin. Kal is used in the same sense 23, 21, and there is no need to read either עָשָׂה or עָשָׂה. Comp. *novis, facere, per-, conficere*.

Puh. עָשָׂה *to be made, created* Ps. 139, 15. See Pihel.

עָשָׂה II (unused) intr. *to be shaggy, rough, rough-haired*, of men; probably also of a rough, rugged forest-mountain; Ar. عَشِيَ the same. Deriv. עָשָׂה.

עָשָׂהוּאֵל see עָשָׂהוּאֵל.

עָשָׂהוּאֵל (El is Former) n. p. m. 2 Sam.

2, 18; 2 Chr. 17, 8; Ezr. 10, 15. Written עָשָׂהוּאֵל also 1 Chr. 2, 16.

עָשָׂה (after the form עָשָׂה, עָשָׂה; the hairy, rough, from עָשָׂה II.; comp. עָשָׂה) n. p. of a son of Isaac and Rebekah, so called from his hairiness GEN. 25, 25; ancestor and founder of the Edomite race 36, 1 which is poetically termed עָשָׂה Deut. 2, 4, עָשָׂה Ob. 18, or עָשָׂה alone Jer. 49, 8; עָשָׂה Ob. 8 9 19 21 = עָשָׂה.

עָשָׂה (after the form עָשָׂה, from עָשָׂה) m. an oppressor, Jer. 22, 3, interchanging with עָשָׂה 21, 12, as עָשָׂה 3, 7 does with עָשָׂה.

עָשָׂה (from עָשָׂה) m. pl. oppression, of the poor Am. 3, 9, violence Eccles. 4, 1 (LXX, Targ.), Job 35, 9. Sometimes, however, it is merely a *part. pass.* plur. signifying *the oppressed*, oppressi Jer. 50, 33; Ps. 103, 6.

עָשָׂה (from עָשָׂה ten) m. 1. the number ten, a decade, decas, δεκάς, especially ten days, a stronger expression than יָמִים (some days) Gen. 24, 55; commonly the last day of the ten; but also = δεκάς, the tenth day of the month Ex. 12, 3, Lev. 16, 29, comp. שבוע hebdomas; Arab. عَاشُور or رَي - the same. — 2. the number ten of cords, a decachord, of נָבֶל (λύβλα, which had twelve strings according to Josephus), and distinct from נָבֶל Psalm 92, 4, fully עָשָׂה נָבֶל ten-stringed harp 33, 2; 144, 9.

עָשָׂה (from עָשָׂה I.) adj. m. prepared, wrought, strengthened, of iron; hence עָשָׂה Ez. 27, 19 steel, iron prepared for sword-blades, steel (Kimchi), which was made excellently in אוּיֹל (which see), an Indian emporium in Yemen.

עָשָׂה (from עָשָׂה I.; a stout, firm, strong one, arising from עָשָׂה; Ar. عَسْرٌ strong, from عَسَد to twist together firmly) n. p. m. 1 Chr. 7, 33.

עָשָׂה (same as עָשָׂה) n. p. m. 1 Chr. 4, 35.

עָשָׂה (Jah is Creator) n. p. m. 2 Kings 22, 12; 1 Chr. 4, 36; 6, 15; 9, 5.

עשיר (*pl.* עשירים, *constr.* עשיר, with *suff.* עשיריה; from עשׂר I.) *m.* 1. *a rich man* (opposite דל Ex. 10, 15; רשׁ or רשׁו Prov. 22, 2; 28, 6; אֲבוֹנִין Ps. 49, 3; הַלֵּל 2 SAM. 12, 4), who has עשׂר Jer. 9, 22, הָיוּ Prov. 10, 15 and אֲבוֹנִים 14, 20; therefore עשירים are *the distinguished, the noble* = רַבִּים ECCLES. 10, 6, opposite סְכָלִים = סְכָלִים, *the influential, mighty*, 10, 20 = שָׁרִים 10, 16. Hence one who rules over the poor Prov. 22, 7, who is sometimes hard 18, 23, and conceited 28, 11; also *a violent man* MIC. 6, 12; *a wicked man* JOB 27, 19, Is. 53, 9, of the luxurious and proud Babylonians (where עשיר is not = עשוק, nor is the Ar. عسر to *stumble* to be compared), comp. MATTH. 19, 23; a similar metaphor happening to אֲבוֹנִין and עֲנִי, which are parallels to צָדִיק and יָשָׁר (Am. 2, 6; Ps. 14, 6).

עשירי *Numeral ord. masc., עשיריה, עשירית f., the tenth*, LEV. 27, 32; NUM. 7, 66; elliptically *the tenth month* GEN. 8, 5 (i. e. Tebet); *fem. a tenth part* Is. 6, 13; Ex. 16, 36.

עשן (*fut.* יעשן) *intrans. to smoke, to burn, to fume, to be vaporous*, Ex. 19, 18; figur. of wrath DEUT. 29, 19; Ps. 74, 1; 80, 5. Deriv. עשן, עשן, and the proper name קִדֹר עשן.

The stem עשן (Arab. عَسَنَ) has עשן for its organic root, which lies also in the Aram. תַּן (תַּנִּן); but in the noun אֶתֶן the stem is אַתַּן = אַשַּׁשׁ to burn).

עשן (*pl.* עשנים) *adj. m. smoking* Ex. 20, 15; Is. 7, 4.

עשן (*constr.* עשן, with *suff.* עשני, עשנה) *m.* 1. *smoke, vapour*, עשן GEN. 15, 17 *a vapour- or smoking furnace*, a symbol of the luminous essence of God, who appeared in a veil of clouds (Ex. 24, 15; Ps. 18, 9) and marched with Israel in a pillar of cloud and fire Is. 4, 5; 6, 4; caused also by a volcanic fire 34, 10; גָּאֵר 9, 18 *the lifting up of smoke*; עֲשֵׂנוֹת SONG OF SOLOM. 3, 6 *pillars of smoke*, of places set on fire Is. 14, 31; a figure of transitoriness Is. 51, 6;

Hos. 13, 3. — 2. Fig. *vapour of a snorting animal* JOB 41, 12; spoken of violent anger Is. 65, 5; Ps. 18, 9; Arab.

عُثَان smoke, a thick, cloud-like mass of dust. — 3. in קִדֹר-עשן (*a smoking smelting furnace*, comp. צִרְפָּח) *n. p.* of a locality 1 SAM. 30, 30, for which עשן alone occurs JOSH. 15, 42; 19, 7; 1 CHR. 4, 32; 6, 44. But for 3 the stem may be עשן = אָשָׁן (to be firm, strong) = Aram. עֲשֵׁן, Ar. أَشْن being also the name of a place.

עשק (*fut.* יעשק) *trans. to press, to squeeze; hence to oppress, comprimer, עשק LEV. 5, 21, עש Ez. 22, 29, עשק PROV. 14, 31, עש LEV. 19, 13; to subjugate Is. 52, 4; to rob MAL. 3, 5, along with עש DEUT. 28, 29, רָעַץ 28, 33; to burden (the conscience), with blood-guiltiness Prov. 28, 17; עשוקים the oppressed, the suffering ECCLES. 4, 1, Ps. 146, 7, but see also עשוקים particularly. Metaphor. to do violence, of a river, i. e. to overflow and tear along in its course JOB 40, 18. Derivat. עשוק, עשוקה, עשקה, עשק, עשוקים, עשוק, and the proper name עשק.*

Puh. עשק (part. fem. מְעֻשָּׁקָה) to be pressed down, subdued; of a city, to be conquered Is. 23, 12.

The stem עשק (Arab. عَسَق to press, to squeeze, to wound) has, like עשקה, the fundamental signification to press, to urge; and the organic root עשק is also found in עשק to compel, to force.

עשק (Kal not used) *tr. 1. to pierce, to penetrate into, to cut into; cognate in sense עשקה I., עשקה I. &c.* The signification of the Aram. עשק is prop. to press into a thing, to have to do with a thing strongly, and proceeds likewise from this fundamental signification. — 2. Metaphor. to strive, to quarrel; comp. עשקה I., עשקה, עשקה. — Syr. عَسَق to sting, of prickly plants, عَسَق a thorn, عَسَق cleft ground; Arab. عَسَق the same, hence عَسَق a sort of thorn, roughness, عَسَق to pierce, whence عَرَج christ-thorn. Deriv. the proper name עשק.

Hithp. מִתְחַצֵּץ *to strive or quarrel with one another, with* עַם *GEN. 24, 20.*

רָצַץ (*oppression, subjugation*) *n. p.*
m. 1 **CHR. 8, 39.**

קֶטֶק (*quarrel*) *n. p.* of a well near
גֶרָר GEN. 26, 20.

רָעָה *m. grievance, hostility* Is. 54, 14; 59, 13; *oppression* ECCLES. 5, 7; *property got by extortion, like* רָחַם ECCLES. 7, 7; Ps. 62, 11; LEV. 5, 23; *what is vicious, injurious*, Ps. 73, 8; *a wrong* Is. 30, 12, coupled with רָחַם; *terror* 54, 14, coupled with מַחֲרָה.

הַצָּרָה (*fem. of צָרָה*) *fem. properly pressure; hence distress, Is. 38, 14 distress is upon me.*

עָשַׂר I. (fut. יִעָשֵׂר) intr. to be large, to be heaped together, brought together in abundance, of goods, property, and so to be rich Hos. 12, 9; Job 15, 29. Comp.

Ar. **كثّر** to be abundant, **עָרַר** II. to overflow, to be copious, heaped (whence **עֲרִירָה** and **עֲרִיר**), **יָרַח** (of space) to extend, to stretch afar, which again is connected with **אָרַח** (which see), **יָרַח** II. to heap up, to accumulate. The organic root, therefore, would be **עֲרֶשֶׁר**, which is probably found in **שָׁרִי** (תְּשֻׁרָה) also; Aram. **עָרַר** the same; Arab. **عَرَّل** to be abundant, copious. Deriv. **עָשִׂיר**, **עָשָׂר**.

Pih. אֶפְסָר *to make many*, אֶפְסָר, i. e. *to build many ships* 1 KINGS 22, 49 K'tib; but it may be better to read, with the K'ri and 2 CHR. 20, 36, עָשָׂה.

Hiḡ. הִעֲשִׂיר (part. מַעֲשִׂיר, fut. יַעֲשִׂיר, to make rich, with accusat. of the person GEN. 14, 23; EZ. 27, 33; with a double accus. 1 SAM. 17, 25; absol. 2, 7; PROV. 10, 4; to gain or acquire riches Ps. 49, 17; ZECH. 11, 5; also with the accusat. עָשִׂיר DAN. 11, 2.

עָשָׂר II (not used) *intrans.* to be united, joined, in a sexual relation; to be intimate, to be associated, of friendship and alliance; completely identical with **אָסר** (belonging to the proper names **אֶסְרָאֵל**, **אֶסְרִיָּאֵל**, **אֶסְרָא** II (to

Ar. **عَشِيرَة** the same, hence **عَشِيرَة** a spouse, an associate. Perhaps **עֵשֶׂר** I. and II. are connected. Deriv. **עֲשָׂרָה**, **עֲשָׂרִים**, **עֲשָׂרִים**.

עָשַׂר (not used) 1. tr. same as **עָשֶׁר** II.
to put together, to bind, to unite, into a whole; to associate, to join together, of the married, companions, friends; Arab. عَشَرَ, whence عَاشِرٌ a spouse, مَعְشَرٌ coetus; it is connected accordingly with **אָסַף**, **אַסַּף**, **אָסַד**. — 2. intr. to be brought together, united, bound, of a heap, connected with **עָשַׂר** I. Deriv. **עָשֶׁר**, denom. **עֲשָׂה**, **עָשָׂה**, **עָשִׂים**, **עָשִׂיה**, **עָשִׂיהוּ**, **עָשִׂיהוּ**, **מֵעָשֶׁר**.

עֶשֶׂר (not used) *Aram.* same as Hebr. עֶשֶׂר (which see). Deriv. עֶשֶׂר, עֶשְׂרֵה, עֶשְׂרִין.

עָשָׂר (after the form נִקְחָם אֶשֶׁת as a subst.) *m. ten*, only in the numbers 11 to 19 compounded with one to 9; and without *Vau* (like undecim, quindecim), as עָשָׂר שָׁנִים Ex. 26, 25 *sixteen*, אֶרְבָּעָה עָשָׂר 12, 6 *fourteen*; in which the lesser numbers precede, sometimes in the absolute state as above, sometimes in the construct, as אֶחָד עָשָׂר GEN. 32, 23 *eleven*; שְׁנֵי עָשָׂר NUM. 7, 3 *twelve*, חֲמִשָּׁה עָשָׂר JUDGES 8, 10 *fifteen*, עֶשְׂרִים 20, 25 *eighteen*. Only in the case of שָׁנִים did the language fluctuate between the absol. שָׁנִים and the constr. state שְׁנֵי GEN. 17, 20; 25, 16; 42, 13. See עֶשְׂרִים.

עֶשֶׂר (from עָשָׂר; without a constr. state) fem. prop. collect. union, association, hence *multitude, heap, multiplicity*; but only as a card. number fem. *ten* (comp. מֵאָה, רֶבֶךְ), united to the plur. fem., as אֶחָדִים לְ GEN. 45, 23, נָשִׁים 2 SAM. 15, 16, אֶמְנֹה לְ Ex. 26, 16; שְׁנָיִם GEN. 5, 14. Where the emphasis is not laid on the number but on the thing numbered, עֶשֶׂר stands after the noun, as עָרִים עֶשֶׂר JOSH. 15, 57; when the measure follows, it stands in the singular

with ב, as בָּאֵמֶה 1 KINGS 7, 24. — עֶשְׂרִים is *ten times* GEN. 31, 7; in JOB 19, 3 *many* as a round number. See עֶשְׂרִים. Hence

עֶשְׂרִי (*fut. יַעֲשֶׂר*) a *denom. to tithe*, i. e. to take the tenth part of a thing (as a tax), with accus. of the object as זֶרַע 1 SAM. 8, 15, צֶאֱן 8, 17 (the LXX have also read וַעֲשֶׂר for וַעֲשֶׂה 8, 16).

Pih. עֶשְׂרָה (*fut. יַעֲשֶׂר*) to give the tenth part, with accusat. of the object DEUT. 14, 22 and ל of the person GEN. 28, 22; absol. NEH. 10, 38.

Hif. הַעֲשִׂיר (*inf. constr. with ל or ב* excluding the *He* לַעֲשִׂיר and בַּעֲשִׂיר) the same DEUT. 26, 12; NEH. 10, 39.

עֲשִׂיר *m. riches* GEN. 31, 16; ECCLES. 4, 8; strengthened עֲרַב PROV. 22, 1 or עֲרַב Ps. 52, 9; sometimes coupled with נִכְסִים ECCLES. 5, 18, כְּבוֹד 2 CHR. 17, 5, הִנָּהוּ 9, 22, הוֹן Ps. 112, 3; opposite to רָשָׁע PROV. 30, 8.

עֶשְׂרִי (from עֲשִׂיר) *Aram. m.* same as Hebr. עֶשְׂרִי, united to a fem. DAN. 7, 7 20 24; עֶשְׂרִי חֲמִיר *twelve* 4, 26; EZR. 6, 17; SYR. ܥܫܪܐ, Arab. عَشْرَة.

- עֶשְׂרִיה (formed in the first instance perhaps from עֲשִׂיר, like נִכְסֶיה out of נִכְסִים, though it may also come from עֲשִׂיר, like עֲצֻקָה from עֲצֻק; *constr. עֶשְׂרִיה m.* same as עֶשְׂרִי, *ten*, used only with masc. nouns in the plur. So e. g. in the absol. state עֶשְׂרִי חֲמִירִים GEN. 24, 10, עֶשְׂרִי אֲנָשִׁים 45, 23; and put after, when what is numbered is meant to be made prominent, as עֶשְׂרִי פָּרִים GEN. 32, 16, בָּיִת 1 KINGS 7, 43, which also happens if the noun stands with a suffix Ex. 27, 12; 38, 12. Very often the *constr. עֶשְׂרִיה* is used, as עֶשְׂרִי יָמִים JER. 42, 7, עֶשְׂרִי שָׁנִים LEV. 27, 5, עֶשְׂרִי יְהֻדִּים Ex. 34, 28. It occurs without a noun, and simply as a numeral, when it belongs to a larger number EZR. 1, 10, or when it stands in relation to another number NEH. 11, 1, or where the noun is to be inferred from the context GEN. 18, 32, and HAGG. 2, 16 and he gives us

ten (cor), כֹּר having also to be supplied before. עֶשְׂרִיה עֶשְׂרִיה *ten apiece* NUM. 7, 86. עֶשְׂרִי is joined to the sing. זָהָב GEN. 24, 22, and שָׁקֶל EZ. 45, 12, when these nouns denote a weight; or with collectives, as לָהֶם 1 SAM. 17, 17, רֶכֶב 2 KINGS 13, 7. The pl. עֶשְׂרִיה signifies a mass consisting of many tens, as in divisions of people Ex. 18, 21; DEUT. 1, 15. Arab. عَشَرَات.

עֶשְׂרִיה (for עֶשְׂרִיה, the *femin. ending* הִי being sometimes weakened into הִי, like the Arab. عَشْرَة into عَشْرَة, comp. זָהָב Is. 59, 5 out of זָהָב part. pass. fem., יָרָה MIC. 6, 9 out of יָרָה infin. of יָרָה; hence it is formed from עֲשִׂיר, as is also עֶשְׂרִים) *fem.* same as עֲשִׂיר, and joined only to *fem.* numbers from 1 to 9, to make up 11 to 19, as עֶשְׂרִי אֲנָחָה 2 KINGS 9, 29 *eleven*, עֶשְׂרִי שָׁנִים JER. 25, 3, עֶשְׂרִי אֲרָבַע EZ. 40, 1. As in the case of עֲשִׂיר, עֶשְׂרִיה stands fluctuating between עֶשְׂרִים and עֶשְׂרִי GEN. 5, 8; 14, 4.

עֶשְׂרִיה *Aram. fem.* same as Hebrew עֶשְׂרִיה and עֶשְׂרִיה, joined to the masc. DAN. 7, 24; SYR. ܥܫܪܐ, Arab. عَشْرَة.

עֶשְׂרִי (עֶשְׂרִיִּים) *m. a tenth part*, a measure for grain or meal Ex. 29, 40; LEV. 14, 21; NUM. 15, 6; the tenth part of an Ephah (LXX, Vulg.), conseq. the same as עֶשְׂרִית הָאֵפָה NUM. 5, 15.

עֶשְׂרִיה see עֶשְׂרִיה.

עֶשְׂרִים (*plur.* from עֶשְׂרִיה = עֶשְׂרִיה, which is = עֶשְׂרִיה, like פְּשָׁתִים from פֶּשֶׁתָה, in like manner all the other tens from 20 to 90 are formed out of the number in use for a *femin.*) *comm. g. twenty*, as עֶשְׂרִים 2 SAM. 3, 20 *twenty men*, עֶשְׂרִי שָׁנִים GEN. 31, 41; where emphasis is laid upon what is numbered, the number is put after GEN. 32, 15 16. Sometimes for the ordinal number, the *twentieth* NUM. 10, 11; 1 KINGS 15, 9; 16, 10. — As to the meaning of the plural form, one expects, according to the analogy of שְׁלֹשִׁים to שְׁלֹשָׁה, a multiplication of unity into

tens, so that it must denote 100. But as there was already a separate word for 100 in the language, the least multiplication of 10 is expressed by it, twice 10, without עשרים being used for that purpose.

עשרין *Aram. plur. common*, same as Hebrew עשרים *twenty* DAN. 6, 2.

עשרת see עשרה.

עָשָׂה (3 *fem.* עֲשָׂהָ, 3 *pl.* in pause עֲשִׂי) *intr.* 1. to fall in pieces, to fall away, to grow old; hence to become dull, weak, of the eyes Ps. 6, 8; 31, 10 (elsewhere עָרָה, JOB 17, 7); to be dissolved, to decay, of the bones 31, 11; generally with גָּלָה. Arab. عَسَّ to pine, عَسَّ to grow old, to wither. — 2. to gnaw in pieces, to eat away, of a moth, Ar. عָסَّ. Deriv. עָס 2.

עָשָׂה I. (Kal unused) *tr.* 1. to tie, to weave, to lace together; hence to be firmly knotted or pressed together, to be strong, derivat. the proper name עֲשָׂה (which see); of iron, to be wrought into steel, whence עָשָׂה; figur. like הָשָׁב to think, to purpose, deriv. עֲשָׂהוּ and עֲשִׂיָּהּ, comp. זָמַם, Ar. عَسَّد the same; ident. in its organic root עָשָׂה with that in עָשָׂה II. — 2. to make by art, to form, like הָשָׁב. Deriv. עָשָׂה 1.

Hithp. הִתְעָשָׂה to bethink oneself, to recollect, with לְ of the person JOB. 1, 6; Targ. הִתְעָשָׂה to excogitate, to think out.

עָשָׂה II. see עָשָׂה 2.

עָשָׂה (3 *pl.* עֲשָׂהוּ) *intr.* to shine, of the skin JER. 5, 28, read עֲשָׂרִי by the Targ. and LXX; modern Hebrew עָשָׂה the same, whence עֲשִׂי light. Deriv. (according to some) עָשָׂה 1.

עָשָׂה (*pl. constr.* עֲשִׂי) *fem.* (either הָ- a femin. termination or contracted from עֲשִׂיָּהּ, like מִשְׁרָה from מִשְׁרָהּ) 1. (from עָשָׂה) a thing formed, hence artificial work SONG OF SOL. 5, 14, Peshito חֲפָצָה — 2. only *pl. constr.* עֲשִׂי, follow-

ed by the masc. עָשָׂה or the fem. עֲשִׂיָּהּ archaically for עָשָׂה and עֲשִׂיָּהּ, whence the sing. or the plur. may follow EX. 26, 7 8; 36, 14 15; NUM. 7, 72; 29, 20; 2 KINGS 25, 2; JER. 1, 3; EZ. 40, 49; sometimes for the ordinal number, the eleventh DEUT. 1, 3; JER. 39, 2; EZ. 26, 1; 1 CHR. 12, 13; ZECH. 1, 7. As to the derivation, Ibn Gāndāh (see Zachot of Ibn Esra ed. Fürth 1827, 8. p. 41^b) looks upon it as arising from עָשָׂה (not עֲשִׂיָּהּ, as Gesenius has it in his Thesaur. p. 1082); an opinion already rejected by Ibn Esra, because עֲשִׂי must also have appeared. According to Ibn Esra and Kimchi from עֲשִׂי thoughts, so that עֲשִׂי denotes what is thought of as additional to ten. But perhaps from עָשָׂה II. (= הָסָה I.) to incline, to bend, to lean to, so that עֲשִׂי means a turning to, attachment, and עֲשִׂי prop. an attachment to ten.

עָשָׂה (*עֲשִׂי* = עָשָׂה) *Aram.* same as Hebrew עָשָׂה I. to think, to think upon a thing, to purpose, DAN. 6, 4.

עֲשִׂיָּהּ (after the form עֲבָדִי; not עֲשִׂיָּהּ Kimchi and Norzi) *fem.* a thought, opinion, JOB 12, 5 according to the thought, i. e. opinion, of the prosperous one (Rashi, Ibn Esra). Saadia less suitably, obduracy, from עָשָׂה to be strong, fat.

עֲשִׂיָּהּ (*plur.* עֲשִׂיָּהּ) *fem.* a thought, plan Ps. 146, 4.

עֲשִׂיָּהּ see עֲשִׂיָּהּ 2.

עֲשִׂיָּהּ same as עֲשִׂיָּהּ *n. p.* of a city; deriv. *Gentile m.* עֲשִׂיָּהּ 1 CHR. 11, 44 of Ashterah.

עֲשִׂיָּהּ (formed from עֲשִׂי by inserting ה, from עָשָׂה to be united, bound together, of married people, friends; only in *plur.* עֲשִׂיָּהּ, *constr.* עֲשִׂיָּהּ, like the *plur.* עֲשִׂיָּהּ, *constr.* עֲשִׂיָּהּ ZECH. 4, 12; for the sing. עֲשִׂיָּהּ appears עֲשִׂיָּהּ) *fem.* 1. prop. one united, a married female companion, a wife, comp. Arab. عَشِيم conjux; hence Astarte, ἡ Ἀστάρτη, the name of the goddess of love and fruitfulness, the Venus of

hither Asia, corresponding in part to the Babylonian Mylitta (מִלִּיטָא), whose husband, the god of the productive nature-power, was termed אֶסִּיר (Osir) in Phenician. This female divinity, called אֶלִּינִים 1 KINGS 11, 5 or אֶלִּינִים 2 KINGS 23, 13, had also found access to the Israelites through the Phenicians from the time of the judges *ibid.*; and the pl. עֲשֻׁתָּרוֹת was in use on account of the different forms and attributes under which the present nature-goddess was worshipped by the Philistines, Phenicians and other races; comp. בְּעֻלִּים and אֲשֻׁרוֹת (which see) JUDGES 2, 13; 10, 6; 1 SAM. 7, 3 4; 12, 10. She had a temple in *Sidon* (Lucian, *de Syr. dea* §. 4), Tyre (*ibid.*), Ascalon (*Herod.* 1, 105) and elsewhere; and came to Greece as Aphrodite. See particulars in *Movers*, Phönizien I, 601-27. In Phenician עֲשֻׁתָּרוֹת or עֲשֻׁתָּרָה was the name of the goddess mentioned (Kit. 1, 3; Zid. 15, 2; 18, 10), to which a male principle עֲשֻׁתָּר, *Ostor*, plur. עֲשֻׁתָּרִים also belonged, whence the Phenician proper names אֶמְתַּעֲשֻׁתָּרָה Kit. 2, 3, גִּדְעֻתָּרָה (גִּדְעֻתָּרָה) Karth. 5, 2, גִּדְעֻתָּרָה *ibid.* 5, 3, עֲשֻׁתָּרִיתָן Kit. 30, עֲשֻׁתָּרִיתָן *Abdias* Jos. c. Ap. 1, 18, עֲשֻׁתָּרָה *Metuastartus* (עֲשֻׁתָּרָה) *Syncell.* page 345, עֲשֻׁתָּרָה *Joseph.* l. c., אֶרֶץ-עֲשֻׁתָּר *Aristo*, *Aristus* Liv. 34, 61, גִּדְעֻתָּרָה *Bad-* or *Ballastartus* Jos. l. c. 1, 21, גִּדְעֻתָּרָה *Bodórtas*, *Oúdórtas*, גִּדְעֻתָּרָה *Δελαιαστάρτος*. A head of Astarte struck off was found not long ago in קֶנַר (which see) *Porter*, III. p. 106. In cuneiform inscriptions she is called *Iastara* or *Ishtar*. — 2. (for בֵּיתָא place of Astarte, so called from her worship there) *n. p.* of a leading city in Bashan (בָּשָׁן) DEUT. 1, 4; once עֲשֻׁתָּרוֹת קַרְנִים (the horned Astartes) GEN. 14, 5, figured as a moon-goddess with horns (*Karvain* 1 Macc. 5, 43 is *קרנִים*). According to Euseb. and Jerome it lies 6 Roman miles from *Edrei*, and seems to be the modern *Tel Astereh* (*Robinson*, later *Bibl. Res.*). Once בֵּית-עֲשֻׁתָּרָה JOSH. 21, 27 stands instead of it, which is contracted from בֵּית-עַ. —

3. (from עֲשֹׁר I.) *multiplication, increase, begetting*, of אֶפֶס DEUT. 7, 13; 28, 4 18 51, coupled with גָּנַח (*Gandach*, *Vulg.*).

עֲשֻׁתָּרָה see עֲשֻׁתָּרָה.

עַת, עָתָה to עַת = עַת, and the proper name עַתִּי which see.

עַת (before Makkeph עַת־, with *suff.* עַתִּי, עָתָה, עָתָה, *pl.* עָתִים and עָתִים, with *suff.* עָתִי; from עָתָה which see) *comm.* (masc. because the *ר* is radical; fem., many names of time being feminine, as עָרָב, שָׁבָח, יוֹכֵל) *prop.* what is bounded, defined, established, of time (as in the derivatives of יָדָע I., יָדָע, יָדָעָה, hence time generally, followed by a genitive, as עַת עָרָב JOSH. 8, 29 the time of evening, עַת הַזִּמְרָה, *SOME* or *SOL.* 2, 12 the time of the song of spring; עַת רָעָה Ps. 37, 19 time of misfortune; עַת נִקְמָה JER. 51, 6 time of revenge; with an infin. following (regarded as a noun) JOB 39, 1, or with a *suff.* JER. 8, 7, more rarely followed by a finite verb as יָלְדָה עַת הַזִּמְרָה the time of her bringing forth MIC. 6, 2, יָלְדָה עַת הַזִּמְרָה JOB 6, 17, or with an infin. with לִ following HAG. 1, 2, מִזֶּמֶן אֶל-עַת 1 CHR. 9, 25 from one time to another, עַת עַת־ Ez. 4, 10 from time to time, i. e. very often within a certain space of time. Used specially of definite times in the year, as of קָצִיר JER. 50, 16, זִמְרָה or *SOL.* 2, 12, נְשָׁמִים Ezr. 10, 13 (where עַת is to be supplied); rarely a year, as עַת הָיָה the year becoming young again, *reviving, new*, GEN. 18, 10 14; of human life, as *youth* Ez. 16, 8; *prosperous time* Ps. 81, 16; *suitable, right time* DEUT. 11, 14; Ps. 1, 3; עַת הָיָה Hos. 13, 13 for at the right time; עַת בָּלָא ECC. 7, 17 at a time not right, i. e. before the time; at an improper time 10, 17, = בָּלָא-יוֹמוֹ JOB 22, 16; a time of punishment Is. 13, 22, JER. 27, 7, along with מִנְעַת ECCLES. 9, 11; a limited time 3, 1 17, opposite עֵלֶּה; a final time, future time, i. e. time of judgment 8, 6. Joined to prepositions: עַת־ GEN. 38, 27, עַת־ 21, 22 at a time, *tem-* pore; עַת־ 8, 11 at a time, also pleonae-

tically 1 CHR. 12, 22, where יום ביום לַעֲתָה = יום ביום; about the time DAN. 9, 21, on the contrary עַתָּה about this time, now, i. e. in our time NUM. 23, 23, JUDG. 13, 23, hence עַתָּה בְּקֶרֶב EX. 9, 18 about this time to morrow, עַתָּה חֲדָה about this time of the new year; עַתָּה מִכֶּתֶל about the time when Ps. 4, 8, therefore once for עַתָּה now Ez. 27, 34 (LXX, Vulg.), like עַתָּה עַתָּה 16, 57 as now, thus, comp. עַתָּה 23, 43. הָעֵת 2 KINGS 5, 26 was it in season? where the LXX read הָעֵתָה. Plur. עֵתִים times = courses of time, occurrences of time, determinations of time, of astronomers and time-calculators ESTH. 1, 13, 1 CHR. 12, 32, in the expressions יָדַע בְּיָמָהּ לַעֲתִים, יָדַע הָעֲתִים; history 1 CHR. 29, 30; events DAN. 9, 25; relations of time, Is. 33, 6 safety of thy times; adverse times JOB 24, 1; עַתָּה destiny, fate Ps. 31, 16. Metaphor. times, עַתָּה many times NEH. 9, 28, like the Aram. אַחַת, אַחַת, English times. See עַתָּה, עַתָּה, עַתָּה, and the proper name עַתָּה. Another עַתָּה, contracted from עַתָּה, may be seen under עַתָּה.

As to the derivation, sometimes יָדַע I. has been looked upon as the stem, sometimes עַתָּה (עַתָּה), and עַתָּה (= Ar. عَدَّة, Aram. עַתָּה time) as the original form; sometimes עַתָּה (so Kimchi) has been taken for the stem, and the noun supposed to be from עַתָּה (= עַתָּה Ex. 21, 10 = עַתָּה in the Mishna, time, comp.

עַתָּה III., Ar. أُنَى. But see עַתָּה.

עַתָּה (with a of motion עַתָּה: kindred of the border-territory; probably עַתָּה is here contracted from עַתָּה; Phenice. עַתָּה the same, together with עַתָּה or עַתָּה) n. p. of a city in Zebulun JOSH. 19, 13.

עַתָּה Ez. 23, 43; 27, 34; 2 KINGS 5, 26, see עַתָּה.

עַתָּה (Kal unused) intr. to be strong, prepared, vigorous, of animals, Ar. عَدَدَ the same. — 2. to be set, placed; to be brought together, acquired, of property. Deriv. עַתָּה, עַתָּה, עַתָּה.

Pih. עַתָּה (imp. עַתָּה) 1. (not used) to be very vigorous, firm, strong. — 2. to make ready, prepare PROV. 24, 27. Deriv. עַתָּה.

Hithp. עַתָּה to be destined, with לְ for a thing JOB 15, 28.

The stem עַתָּה, Aram. עַתָּה, appears to be identical in its organic root עַתָּה with that in עַתָּה, עַתָּה, עַתָּה I.; since this verb stands in Targ. for עַתָּה, עַתָּה, עַתָּה.

עַתָּה Aram. intr. same as Hebrew עַתָּה. Deriv. עַתָּה.

עַתָּה (not used) tr. to support, to help, ident. in its organic root עַתָּה with עַתָּה (עַתָּה), עַתָּה. Deriv. the proper name עַתָּה (= עַתָּה).

עַתָּה (from עַתָּה = עַתָּה with הָ final and an exceptional accentuation of the final syllable, but in pause עַתָּה; seldom עַתָּה Ez. 23, 43, so read for עַתָּה 16, 57; 27, 34; 2 KINGS 5, 26) adverb: now, prop. at the time = at present, like עַתָּה till now, till the present GEN. 32, 5, opposite of the past in עַתָּה JOSH. 14, 11, Is. 48, 7, Hos. 2, 10, and of the future in עַתָּה Is. 9, 6; used also of the future in the case of a prophet looking into the future MIC. 4, 9 10 11 14. Elsewhere עַתָּה stands like עַתָּה, as a vocable of exhortation, coupled with the imper. or fut. meaning age, obsecro, well! GEN. 31, 13; 2 CHR. 6, 41; Is. 30, 8; or with הָעֵת 2 KINGS 18, 21; behold now, now then 1 SAM. 27, 1; 1 KINGS 12, 26; in a short time, then, Is. 43, 19; Hos. 10, 3; now certainly, certo, omnino, profecto Is. 29, 22, Hos. 8, 8; therefore, on that account GEN. 19, 9, Ex. 18, 19, introducing the clause containing the consequence 2 KINGS 4, 26; already, now JUDGES 8, 6, followed by the imperfect expressing the present Hos. 8, 10 13; Ps. 12, 6; DAN. 10, 20; for, nam, 2 KINGS 18, 21; 2 CHR. 7, 15; although NEH. 5, 5; if now, i. e. in case JUDGES 13, 12; but, 2 KINGS 18, 20; JER. 14, 10; however, 1 KINGS 1, 18; Hos. 4, 16; just עַתָּה just now 2 KINGS 5, 22; עַתָּה JER. 27,

16 as soon as possible, right early. It seldom stands for עָתָה 2 SAM. 18, 3.

עָתִיד (pl. עָתִידִים K'tib) *adj. m. ready, prepared*, same as עָתִיד ESTH. 8, 13.

עָתִיד (pl. עָתִידִים, constr. עָתִיד; from Pih. עָתָה) *m. prop. a vigorous one*, hence a *he-goat* GEN. 31, 10 12, mentioned with פָּקֶשׁ Is. 1, 11, אֵיל JER. 51, 40, פָּקֶר Ps. 66, 15, פָּר Is. 34, 6; *the leader-goat* JER. 50, 8; figuratively of princes that go before their people (Ar. كبش the same), ZECH. 10, 3; Is. 14, 9; Arab. عَتود the same, عَتَد a vigorous horse.

עָתִידָה see עָתִידָה.

עָתִי (from עָתָה = עָתָה; *one born at an opportune time*) *n. p. m.* 1 CHR. 2, 35; 12, 11; 2 CHR. 11, 20; comp. עָדָי.

עָתִי (from עָתָה) *adj. m. existing or appointed at a convenient time* LEV. 16, 21; ωραῖος.

עָתִיד (pl. עָתִידִים) *adj. masc. ready, equipped, prepared* ESTH. 3, 14 and 8, 13 like עָתִיד; *practised, skilful, knowing* JOB 3, 8.

עָתִיד Aram. *adj. m. ready* DAN. 3, 15.

עָתִידָה (once K'tib עָתִידָה Is. 10, 13; pl. עָתִידָה) *f. 1. the future* (mod. Hebrew עָתִיד), *future destiny*, plur. as a collect. construed with a sing. masc. DEUT. 32, 35; *prop. the impending*. — 2. *what is acquired* i. e. prepared for a later time; hence a *treasure, riches, property*, Is. 10, 13 K'ri, for which עָתִי in K'tib (Ibn Koreish); τὰ ἀπρόσμετα.

עָתִידָה (Jah is Helper) *n. p. m.* NEH. 11, 4.

עָתִיק (from עָתָה II.) *adj. m. splendid, shining*, of מְכַסֶּה (clothing) Is. 22, 18 (Targ.); Ar. عَتِيق the same.

עָתִיק (pl. עָתִיקִים; from עָתָה I.) *adj. m. old*, of דְּבָרִים 1 CHRON. 4, 22; *taken away* (of place), hence *taken off, weaned*, מְשָׁרִים Is. 28, 9.

עָתִיק (from עָתָה) Aram. *adj. m. old, advanced*, יוֹמִיָּה, in days, i. e. ancient DAN. 7, 9 13, of God; comp. πεπαιστω-

μένος ἡμερῶν (Sus. 52); Syr. عَتِيق, Ar. عَتِيق.

עָתִיךְ (not used) *intr. to immigrate, to turn in, to lodge, to dwell* (as a stranger), to settle, to encamp, cogn. in sense with גָּר I., conseq. like the Ar. عَتَكَ to turn in; ident. in its organic root עָתִיךְ with הָכִיךְ, Ar. نَكَّ to lodge, &c. Phenician the same, in many local names. Derivative

עָתִיךְ (lodging, inn) *n. p.* of a city in Judah 1 SAM. 30, 30; comp. Phenician Motuca, the name of a Phenician place in southern Sicily, עֻטָּכָה Utika &c. Perhaps written wrongly out of עָתִיךְ (which see).

עָתִל (not used) *tr. prop. to knot together, to tie together; metaphor. to be condensed, vigorous, strong, able*. With this stem should be compared עָתִל, עָתִל, עָתִל. Derivative

עָתִלִּי (instead of עָתִלִּיהָ which see) *n. p. m.* EZR. 10, 28.

עָתִלִּיהָ (from עָתִל, constr. עָתִל, and נָה; *Jah is the Strong one*) 1. *n. p. m.* 1 CHR. 8, 26; EZR. 8, 7. — 2. *n. p. f.* 2 KINGS 11, 1, for which 8, 26 has

עָתִלִּיהָ see עָתִלִּיהָ.

עָתִם (Kal unused) *intr. to glow, to burn, to consume*, Arab. عَتَم the same; perhaps secondarily from עָתָה II., Arab. غَام, like שָׁתָן (which see) from שָׁתָן; larger stems and nouns being occasionally lengthened by the insertion of n (see עָתִתָּה).

Nif. נִפְעָתָה to be set on fire, consumed, of מְכַסֶּה Is. 9, 18 (LXX, Targ.). The meaning to be darkened (Ibn Ezra, Kimchi, after the Arab. عَتَم) or to fall into confusion (Syr. and Vulg., after the Ar. عَطَم) is unsuitable.

עָתִן (unused) *intr. to be strict, rough, hard, violent, forcible* (Ar. عَتَن the same = عَتَل); whose organic root עָתִן lies also in עָתִן, עָתִן (to עָתִן, as עָתִן

has the meaning of violence and force). Derivat. *עָתָן* in the proper names *עֲתָנִי* and *עֲתָנִיָּאל*.

עָתָן (unused) *masc. violent treatment, force*, whence the proper names *עֲתָנִי* and *עֲתָנִיָּאל*; Ar. *عَتُون* violence, *عَتُون* a lion.

עֲתָנִי (out of *עֲתָנִיָּה*, *Jah is Force*) *n. p.* m. 1 CHR. 26, 7.

עֲתָנִיָּאל (*El is Force*) *n. p. m.* JOSE. 15, 17; Greek *Γεθωνήλ* (Jud. 6, 15).

עָתָק I. (*fut. יַעֲתֹק*) *intr. to be torn away, to be removed, מְעֻקָּקוֹ (a rock from its place) by an earthquake* JOB 14, 18, a figure of the disarrangement of moral order in the world 18, 4; hence metaphor. (see Hif. and the derivatives) and figurat. *to be displaced, of mountains; to move on or go farther, of nomads (by removing their tent); to be taken off, removed, the child from its mother's breast; to be moved away, of proverbs, i. e. transferred from one collection to another; to be taken away, of words, discourses, i. e. to be silenced; to be advanced, in years, i. e. to be old, JOB 21, 7 they advance (in years), i. e. they become old and do not perish early; to become old, i. e. dull, dim-sighted, of the eyes* Ps. 6, 8; *to be released, free, i. e. bold, licentious.* Deriv. *יָעַתְק*, *יָעַתְקָה*.

Pih. עָתָק (unused) *to be entirely removed, the child from the mother's breast; to be old, of narratives.* Deriv. *עָתָקָה*.

Hif. הִעֲתִיק (*part. מִעֲתִיק, fut. apoc. יַעֲתִיק*) *to take away, to displace, mountains* JOB 9, 5; *to advance, to remove to another place, prop. הִעֲתִיק אֶתְּלֵה, but אֶ is omitted* GEN. 12, 8; 26, 22; *to transfer, from old collections, hence to bring together* Prov. 25, 1 (Talm. *to transfer into another language, to copy*); *הִעֲתִיק מִקְלָם* *to take away words, with קָן of a person, i. e. to reduce one to silence, JOB 32, 15 they took speech from them.*

The organic root of *עָתָק* lies also in *עָתָק* (to *עָתָק, אָתָק, אָתָק, Ar. عَتَق*, and perhaps in *עָתָק, עָתָק*.

עָתָק II. (unused) *intr. to shine, glitter, lighten, hence to be splendid, stately, of dress; ident. in its organic root עָתָק with that in עָתָק II., עָתָק. Deriv. עָתָק.*

עָתָק (from *עָתָק* I.) *m. wantonness, petulance, boldness* 1 SAM. 2, 3; Ps. 31, 19; 94, 4; *עָתָק* 75, 6 *neck of impudence, i. e. impudently raised neck; Ar. عَتَق* in a good sense, frankness.

עָתָק *adj. m. prop. old, metaphor. solid, enduring, of הָיוֹן* Prov. 8, 18.

עָתָר I. (unused) *intr. to breathe, to steam, to smell, of pleasant smells, hence of sacrifices, Ar. عَطَرَ, conseq. same as עָתָר* I., Aram. *עָתָר, חָתָר. Deriv. עָתָר* I.

עָתָר II. (*fut. יַעֲתָר*) *intr. prop. to look attentively to one, to look out, as one praying or asking; hence to pray, with לָּ GEN. 25, 21 or אֵל Ex. 8, 26 to one; also to supplicate. To consider prayer as an offering of incense, and so to mix together עָתָר I. and עָתָר II. is destitute of analogy, since no similar figure is presented in בָּקַשׁ יְיָ, דָּרַשׁ יְיָ, שָׁאַל יְיָ, and הִתְחַנֵּן אֵל agree with עָתָר. Deriv. עָתָר* 2.

Nif. נִעְתָר (*fut. יִנְעָר; inf. abs. נִעְתָר*) 1 CHR. 5, 20 after the form *נִחְתָּם* ESTH. 8, 8, *נִחְתָּךְ* 9, 1) *to let oneself be entreated, with לָּ of the person, i. e. to hear and answer* GEN. 25, 21; 2 SAM. 21, 14; 24, 25; Is. 19, 22.

Hif. הִעֲתָר (*fut. יַעֲתָר*) *to address prayers or requests to one, with אֵל Ex. 8, 25 or לָּ 10, 17; הִעֲתָר with בָּעֵד to pray for one* 8, 24.

The organic root *עָתָר* II. is also found in *נִעְתָר* (which see), *עָתָר* I.; Phenice. *עָתָר* the same.

עָתָר III. (Kal unused) *intr. to run over, to overflow, to exceed, measure; to extend; ident. in its organic root with עָתָר* I.; hence *to be abundant.* Deriv. *עָתָר, עָתָר, עָתָר.*

Nif. נִעְתָר *to be abundant, of deceitful kisses* Prov. 27, 6.

Hif. עֵתָר to make abundant, דְּבָרִים
Ez. 35, 13, Ar. عَتَرَ, i. e. to boast.

עֵתָר (עֵתָר c.) m. 1. (from עֵתָר I.) *sweet smell, scent* Ez. 8, 11, Arab. عَطَرَ the same, hence Targ. יְתָרִי. — 2. (pl. with suff. עֵתָרִי, from עֵתָר II.) *a suppliant, worshipper*, i. e. one who looks to God; hence עֵתָרִי = מְבַקְשֵׁי Zeph. 3, 10, of the dispersed Israelites (פְּרִיִּים). According to others from עֵתָר I. *a sacrifice*, to be rendered "from beyond the rivers of Cush they shall bring my sacrifices," which is less suitable. Phenic. עֵתָר the same; hence the n. p. עֵתָר בֶּעַל, Ἀτάρβας.

עֵתָר (*riches, fulness*, from עֵתָר III.) n. p. of a locality in Simeon Josh. 15, 42; 19, 7; comp. עֵתָר the name of a Phenician place in Sicily.

עֵתָרָה (from עֵתָר III.) f. *fulness* Jer. 33, 6.

עָתַר (not used) tr. prop. same as עָדַד to divide, to separate, therefore metaphor. to number, determine, appoint, establish, a time, a feast, the same metaphor existing in עָסַר, עָזַר, עָקַד also, as עָדָה comes from עָדַד. Deriv. עָתָה, עָתָה, עָתָה, עָתָה, and the proper name עָתָה.

פ

פ, called פֶּא (same as פֶּה), *Pê*, as a letter of the alphabet means *mouth*, if the origin of the Hebrew characters be derived from pictures and the names be therefore picture-representations. The Greek name *pi* (= פִּי) is interpreted in the same manner. But in old Hebrew coin-writing (פ), in Phenician (פ,), (כ), in old Greek (Π, Π), Samaritan (כ) &c. *Pê* has not the remotest similarity to the form of the mouth, and it should be assumed therefore, that the name was selected solely on account of the initial sound. As a numeral, it denotes 80, being the eighth letter in the series of tens; and it is pronounced in the old Semitic alphabet *Pê* or *Pi*. When it stands at the end of a word, the stroke bent at the right is drawn into a perpendicular direction פ, as in כ, נ, צ.

As to the vocal character of *Pê*, it has, like the בְּדָכָה letters, an inclination to an aspirate utterance by which *p* passes gradually into *f*, Greek φ, and into *v* (in Arabic the softer pronunciation remained constant), so that the punctuators represented the cases in which the original and harder sound remained, by Dagesh lene. The grammars contain copious information on this head. At the time of the 72 interpreters

there may have been considerable uncertainty in the pronunciation of the letter, because they uttered with a soft sound פֶּלֶג *Phalég*, פֶּלֶדֶשׁ *Phaldés*, אֶרְפָּכֶשֶׁד *Arphakshad*, פֶּרֶז *Pharai*, פֶּלֶשֶׁתִּים *Phulishtim*, פֶּרוֹגִל *Pharougl*, פֶּזֶר *Phazor*, פֶּדֶזֶצִיר *Phadassour*, while the punctuators direct it to be hardened in these cases; but the reverse seldom occurs, as אֶלְפָּחַד *Alpahad*, קַנְפָּחוֹנִים *Kanphadones*. In the time of Eusebius and Jerome (Comment. on Isaiah and on DAN. 11, 45) פ was pronounced only like *f*; the latter saying, *P literam sermo hebraeus non habet, sed pro eo φ graeco utitur*. The doubled *Pê* was pronounced *pp* at the time of the LXX, as אֶפְפֹּרֶה *Enphóra*, תֶּפְפֹּנִים *Thaphonís*, coupled with the *s*-sounds ש, as אֶפְפֹּבָה *Apvba*, which took place with בֶּשׁ, בֶּצַע, בֶּסֶם also, as רֶבֶשֶׁתָּה *Revsheth*, רֶבֶשֶׁתִּים *Revshethim*, מִשְׁפָּחָה *Mishpachah*, consequently retaining the harder *p*-sound. By the twofold utterance of *Pê* we may perhaps explain why the letter is repeated at the conclusion of alphabetical poems (which have been defectively preserved, it is true) Ps. 25, 22; 34, 23; and the interchange of *Pê* with the weaker sounds כ and נ, is decidedly explicable by that circumstance, as of נָבָה with נָבָה; נָבָה with נָבָה; נָבָה with נָבָה.

לָהּ; (ב) אָהָן, בְּצֶל, בָּצַע with אָהָן
 with נָהָה; אָהָע with נָהָה; לָהָה
 with נָהָה (see י); sometimes the Vau
 becomes a vowel entirely. As a labial
 in general *Pê* is interchanged with *Mêm*,
 as מָהָה with מָהָה (to מָהָה), מָהָה
 with מָהָה, מָהָה with מָהָה. With the neces-
 sary reduplication of the *p*-sound, the
 first *p* accordingly is sometimes changed
 in pronunciation into *m*, the same being
 the case with *Bêth* also (see ב), as מָהָה
 מָהָה, מָהָה, מָהָה, מָהָה, מָהָה, מָהָה
 &c. The following are peculiar,
 and hardly explicable by the character of
 the sound of *Pê*, 1. the interchange of
 פ and כ, as מָהָה and מָהָה, מָהָה and
 מָהָה (which see), but the Greek presents ana-
 logies to these. — 2. the interchange
 of aspirated *p* with ט, as of מָהָה with
 מָהָה, מָהָה with מָהָה, מָהָה with מָהָה,
 to which there is perhaps some analogy
 in Russian.

כִּי *adv.* same as **כִּי**, **כִּי** (which see),
here, hic JOB 38, 11.

נָפַח (*Kal* not used) *intr.* to breathe,
to blow, ident. in its organic root נִפְחַח
with that in פָּחַץ, פָּחַ, הִפְּצוּ, אֶרֶץ, פָּחַץ, Ar. فَاخَّ,
فَخَّ, Syr. فَاخَّ; metaphor. to speak, ef-
flavit verba; to snort, to hiss, to pant &c.;
comp. Sanskrit *b'dā*, *wā*, Latin *fā-rī*,
Greek φη-μί, &c. Deriv. פָּחַח.

Hif. הִפָּחָה (*fu.* יִפָּחָה) to blow away, to disperse, to scatter about DEUT. 32, 26 יִפָּחָהּ I will scatter them, LXX διασπερὼν αὐτούς. The Vulg. reads ἔκτανον ubinam sunt? the cod. Sam. יִפָּחָה; Onkelos understood פָּחָה to mean the same as פָּלָא (to pierce, to wound, to destroy), translating it שִׁפֵּץ; the ancients, as *Ibn Gendach*, *Ibn Saruk*, *Kimchi* have taken it as a denom. from פָּחָה and explained it as = הִפָּחָה לְפָנָהּ (NEH. 9, 22), like the Ar. قَصَى (to scatter on all sides) from قَصَى (a district); but our interpretation is more in harmony with the character of the language.

פֶּה (from פִּה after the form פֶּה; constr. פִּי; du. פִּימִי)

פָּאַחַי; *pl.* **פָּאַחוֹי** *f.* prop. what blows, the wind; hence 1. as **רִיחַ** the *wind-quarter* or *district, the side*, as **פָּרִיחַ** Ex. 27, 12, **פָּרִיחַ** 26, 20, **פָּרִיחַ** 27, 9, **פָּרִיחַ** Ez. 48, 2, of quarters of the heavens; the announcement of the side frequently following with **וְ** of direction, as **וְרִיחַ** Ez. 48, 16, **וְרִיחַ** Josh. 15, 5, **וְרִיחַ** 18, 15, **וְרִיחַ** Ex. 26, 18, **וְרִיחַ** Num. 35, 5, **וְרִיחַ** Ex. 38, 13, **וְרִיחַ** at the side of the ... Ex. 38, 9, **וְרִיחַ** from the side of the ... Ez. 45, 7; **וְרִיחַ** Lev. 13, 41 from the side of the face, i. e. before, the forehead. — 2. *quarter, district*, like **רִיחַ**; hence **וְרִיחַ** Neh. 9, 22 to distribute into different quarters (of the holy land). — 3. *a corner, border*, of a field Lev. 19, 9, of the sacred table Ex. 25, 26, of a bed Am. 3, 12, and especially **וְרִיחַ** Lev. 19, 27 *corner of the hair of the head*, **וְרִיחַ** 21, 5 *corner of the beard*, but the specific and exact meaning of these expressions is difficult. To cut off or to round the extremities of the hair of the head (**וְרִיחַ**), and to shave off (**וְרִיחַ**) the corners of the beard was strictly forbidden to the Israelites Lev. 19, 27 and 21, 5, in order to distinguish them by that means from the *corner-clipped* (**וְרִיחַ**), the Arabs in the desert Jer. 9, 25; 25, 23; 49, 32, who shaved off the beard at the ears and temples (*Herod.* 3, 8; comp. *Niebuhr*, descr. de l'Ar. p. 59). Hence to cut off the extremities of the hair and beard was looked upon as a disgrace. **וְרִיחַ** Jer. 48, 45 should be explained, by comparison with the original passage **וְרִיחַ** Num. 24, 17 and with respect to **וְרִיחַ**, which the cod. Samar. has also in Num. 1. c. for **וְרִיחַ**: *the corner or the two corners of the face, where the beard on the cheeks grows*, Moab being here personified as not a **וְרִיחַ** (see Jer. 9, 25), but whose **וְרִיחַ**, of which she boasted (hence **וְרִיחַ** = **וְרִיחַ** from **וְרִיחַ**), may have been cut off (**וְרִיחַ**) selected perhaps on account of **וְרִיחַ** by way of reproach. The explanation

"parts" (Symm.) or = פָּחָה, פָּחָה *princes* or *leaders* (LXX, Vulg., Targ., Saadia), cannot be justified by the context.

פָּנָה (not used) *intr.* to be thick, full, corpulent, fat; Ar. **فَعِمَ** the same, coinciding with **فَعِمَ**, **فَحِمَ**; the transitive form is **فَعَمَ** = **فَعَمَ** to fill up, to stuff full, to fatten. For the organic root comp. **בָּם** (בָּים) to be thick, capacious, to swell out, hence to be high, **בָּהֵם** and **בָּהֵן** to be thick, swollen, Arab. **جهم**, all of which proceed from the same fundamental signification; but whether the Sanskrit *pina* fat, Greek *πιμ-ελης*, *-ελη*, *opimus* be connected with it, is questionable. See פָּים. Deriv. perhaps פָּיַה.

פָּנָה I. (Kal unused) *tr.* to hollow out, a vessel; to dig, a pit; to bore in, the ground, to dig through; figur. to search out, to explain; ident. in its organic root with **פָּרָה** to dig or bore through, **פָּרָה** to bury, **בָּאָר**, **בָּרָה**, **בָּאָר**. Deriv. the proper name **פָּנָה**; on the contrary פָּוֵר belongs to פָּוֵר.

Hithp. **הִתְפַּנָּה** to explain oneself, to utter plainly or definitely, with **עַל** of the person Ex. 8, 5; LXX *τάχα πρὸς με*, and so the Vulg. Comp. **בָּאָר** and **נָקַב** with **קַל**.

פָּנָה II. (Kal unused) *intr.* prop. to shine, to glitter, to lighten, ident. with **בָּהֵה** (בָּהֵי, **בָּהֵי**), and in its organic root with that in **חִירָה**, **חִירָה** III. (to **חִירָה**), **חִירָה** II. (to **חִירָה**), **חִירָה** II. (to **חִירָה**). Hence metaphor. 1. to glow, to burn, as in **חִירָה** and **חִירָה**; deriv. **חִירָה**. — 2. to be splendid, excellent, distinguished, renowned; the same metaphor. application being in **חִירָה** and **חִירָה** also; especially, to be beautiful, adorned, ornamented; deriv. **חִירָה**, **חִירָה**, **חִירָה**. — 3. to bloom, to grow, to be green, which ideas proceed from shining and glittering in other cases also; comp. **חִירָה**, **חִירָה**. Deriv. **חִירָה**, **חִירָה**, **חִירָה**.

Ph. **פָּנָה** (inf. c. **פָּנָה**, fut. **פָּנָה**) to

glorify, to impart splendour to, **חִירָה** **חִירָה** Is. 60, 13, **חִירָה** Ezr. 7, 27; a people Is. 55, 5; figur. **חִירָה** Ps. 149, 4.

Hithp. **הִתְפַּנָּה** (fut. **חִירָה**) 1. to glorify himself, to shew himself glorious, Is. 60, 21; 61, 3; in a thing or person with **בָּ** Is. 44, 23; 49, 3. — 2. to boast, to glory, with **עַל** of a person, against one JUDGES 7, 2; Is. 10, 15.

פָּנָה (with suff. **פָּנָה**, pl. **פָּנָה**, c. **פָּנָה**, but with suff. **פָּנָה** m. prop. ornament, dress, especially a tire, as part of female dress Is. 3, 20, a head-dress, as a sign of joy 61, 3, the ornament of a bridegroom 61, 10, consisting of a sort of crown or chaplet, but not a turban itself (**פָּנָה**); hence applied to the turban-like crown of priests **פָּנָה** Ex. 89, 28; Ez. 44, 18.

פָּנָה (contracted from **פָּנָה**, like **פָּנָה**, **פָּנָה** from **פָּנָה**, **פָּנָה**, pl. **פָּנָה**, **פָּנָה**, as the Masora already remarks, and in 2 mss. also **פָּנָה**, especially before a suffix; from **פָּנָה** II.) fem. branches, a leafy sapling, especially a green and tender one Ez. 17, 6; 31, 5 6 8 12 13; but not the ornament of a tree (*Kimchi*), and not from **פָּנָה** (*Ibn Chajjûg*), or from **פָּנָה** = **פָּנָה**.

פָּנָה (from **פָּנָה**, in 22 mss. contracted **פָּנָה**) fem. the same Is. 10, 33.

פָּנָה (contracted from **פָּנָה**, from **פָּנָה** II., repeating the last consonant) m. the red, the flaming, in the face, Jo. 2, 6 every face draws in (**פָּנָה** like **פָּנָה** elsewhere) redness of the cheeks, i. e. the blood leaves their cheeks and they become pale (*Ibn Sarûk*, *Ibn Esra*), like **פָּנָה** 2, 10; 4, 15. An incorrect appeal has been made in this phrase to **פָּנָה** Is. 13, 8, since the fiery, glowing face in that passage does not suit the chilled and despairing, but should rather be understood of the clear colour of the enemies' face. Nor should it be put by the side of **פָּנָה** (LXX, Jerome, Syr.) soot, blackness; or derived from **פָּנָה** to glow, to boil, and be translated, every face assumes an agitated glow (from fear).

פֶּאָרָן (cod. Sam. פֶּרָאָן; *region abounding in caverns*, from פֶּאָר I.) *n. p.* of the great desert (מִדְבָּר) south of Palestine and west of Edom, which reached westward as far as שֹׁמֶר, and southward to the Elanitic gulf GEN. 21, 21; NUM. 10, 12; 13, 3 26; DEUT. 1, 1. From it David sent messengers into southern Canaan 1 SAM. 25, 1; through it the way led from מִדְבָּר to מִצְרַיִם 1 KINGS 11, 18; and in it was found קֶשֶׁת NUM. 13, 26. In the neighbourhood of Akrobatene and Edom a valley abounding in caverns was called *Páran* specially (*Joseph. Jewish wars* 4, 9, 4). The *Pharavitarai* (Ptol. 5, 17, 3) inhabited the part near אֵילֵי־תַרְשִׁיִּי, where פֶּאָרָן bordered upon Arabia (*Istachri*). הָרֵי פֶּ' HAB. 3, 3 or הָרֵי פֶּ' DEUT. 33, 2 is a mountain, running through the entire south of this desert, and representing like מִצְרַיִם in Edom (JUDGES 5, 4; DEUT. 33, 2) the entire southern horizon in describing the divine appearance and march. אֵילֵי פֶּ' GEN. 14, 6, with the addition אֵילֵי-תַרְשִׁיִּי, is the name of a place or tract between the Dead Sea and שֹׁמֶר, where the Horites lived, and which is identical with אֵילֵי תֵרֶבֶּיִן (terebinth-forest of Paran).

פֶּאָרָה same as פֶּאָרָה NUM. 24, 17, see פֶּאָרָה.

פֶּגֶג (i. e. פֶּג; not used) *intrans.* to be thickly drawn together; to be weighty, close, thick, hard, of unripe fruits; metaphor. to be cold, stiffened. Deriv. פֶּגֶגָה.

The stem פֶּג is the Ar. فَج to be raw, unripe, Syr. ف, as also فَج to be thick, compact, whence the redupl. فَجَاج crassus, pinguis; metaphor. to be stiffened, cold, as in פֶּגֶגָה and פֶּגֶגָה. The organic root פֶּג is also perhaps in פֶּגֶגָה.

פֶּגֶגָה (so is the sing. in modern Hebrew; pl. פֶּגֶגֶת) *fem.* hard, unripe fig, i. e. Greek ὄλυθος, Latin grossus, not merely winter figs SONG OF SOL. 2, 13; Ar. فَجَاج the same; also in the name of the place פֶּגֶגָה בֵּית פֶּגֶגָה is the

Syr. pl.), Βηθφαγῆ, near the mount of Olives MATTH. 21, 1.

פֶּגֶל (not used) *tr.* to stain, to soil, cognate in sense with שָׁחַץ, שָׁחַץ; to make unclean, to render fetid; metaphor. to reject, to abhor, to execrate; identical with the intrans. פֶּגֶל (which see), Arab. بَعَلَ, whence بَهْلَةٌ imprecation, بَعْل = פֶּגֶל, פֶּגֶל to make horrible, detestable, food; but the organic root is פֶּגֶל, lying also in جَهْل (جَهْل), جَهْل. In modern Hebrew this verb is common.

Pih. פֶּגֶל to make unclean, to reject, to abominate; deriv. פֶּגֶלָה.

פֶּגֶלָה (פֶּגֶלָה) *m.* what is abominable, unclean, rejected, forbidden, LEV. 7, 18; 19, 7; hence of unclean, disgusting animals Ez. 4, 14; of idols and idol-sacrifices Is. 65, 4, like שָׁחַץ.

פֶּגֶעַ (פֶּגֶעַ) *tr.* prop. to push, to strike, upon a person or thing; hence 1. to meet with, to light upon, with פֶּג of the place where GEN. 28, 11; to border upon, of places, with פֶּג JOSH. 16, 7; 17, 10, or אֶל 19, 11; to stumble upon one, to meet him, with פֶּג GEN. 32, 2, NUM. 35, 19 21, sometimes with the accusat. of the person Ex. 23, 4; 1 SAM. 10, 5; AM. 5, 19; so also Is. 64, 4 thou meetest the joyful; hence = קָרַם to meet helpfully, to interest oneself in one, of the avenger, i. e. to spare Is. 47, 3; to urge one RUTH 1, 16; to go to entreatingly, God, i. e. to pray JOB 21, 15, JER. 7, 16, and with לִי of the person for whom one intercedes = to intercede for GEN. 23, 8. — 2. to light upon one, with פֶּג of the person, i. e. to be hard upon RUTH 1, 16, to fall upon JOSH. 2, 16, to let loose, upon one, to attack him, hence to kill, to slay, JUDGES 8, 21; 15, 12; 2 SAM. 1, 15; once with accus. of the person and פֶּג of the thing wherewith Ex. 5, 3. Deriv. פֶּגַע, מַפְגֵּעַ.

Hif. הִפְגִּיעַ (part. מַפְגִּיעַ, fut. יִפְגִּיעַ) 1. with פֶּג of the person to lay upon one, to cause to fall upon one, Is. 53, 6 but Jehovah laid upon him the iniquity of us all; to make (the enemy) meet, one JER.

15, 11; *an assailant, enemy* JOB 36, 32. — 2. same as Kal *to press entreatingly, to intercede*, *an intercessor, mediator*, IS. 59, 16; JER. 36, 25; with ל of the person *to intercede for one*, IS. 53, 12. Deriv. the noun *מקריע* (which see).

The organic root of the stem פג-ע with the fundamental signification "to attack, to press upon" lies also in קפ-ץ L., קפ-ץ, Arab. *جَلَّ* to stumble upon one, and perhaps in *πηνύω*, German *pochen*.

פגע *m. incident, event*, ECCLES. 9, 11; *fate* 1 KINGS 5, 18.

פגעניאל (*El is Fortune*) *n. p. m.* NUM. 1, 18; 2, 27.

פגר (Kal unused) *intr. prop. to be weary, weak, decaying, spent; hence to be lazy*, and in this meaning *נהפגרי* in 1 SAM. 30, 9 was read for *נהפגרי*; *to be fallen, lifeless, of a body*; Aram. *פגר*, *to be idle, lazy*, of a lazy mass, whence *פג* a body; *to be unemployed*, Talm. *פגר* *to rest from work*. The org. root is פג-ר with the fundamental signification *to be weary, stretched out, to rest, to be at leisure*, cognate in sense with פגל (which see), and is also found in פג-ר II. as well as in the meaning *to be restrained, lamed, hindered* (1 SAM. 30, 10 21 according to the Targ.) in *פג-ר* (פג-ר) which see. Deriv. *פג-ר*.

Pih. פגר *to be very slack, lazy*, with מן 1 SAM. 30, 10 21 (Aquila, Theod.).

פגרי (*pl. פגריים, constr. פגרי*) *m. a corpse, prop. a thing fallen, stretched, cadaver (from cado), of men* IS. 14, 19; JER. 31, 40; 41, 9, and animals GEN. 15, 11, collect. 1 SAM. 17, 46; AM. 8, 3; *an inert mass, hence a body*, מן 2 KINGS 19, 35 and IS. 37, 36 *a dead body*, like the Syr.; figurat. *fallen idol-blocks*, *פגרי גילי* Lev. 26, 30.

פגש (*fut. יפגש*) *tr. to strike against, a person or thing; hence 1. to fall upon, to attack, of bears, with accusat. of the object* HOS. 13, 8; figur. of God, *to kill*

Ex. 4, 24. — 2. Metaphor. *to light upon a thing, to meet*, with ז Prov. 17, 12, an accus. GEN. 32, 18; *to meet or come together* IS. 34, 14. The organic root פג-ש is also in פגש.

Nif. פגש *to light upon one another*, i. e. *to live together* PROV. 22, 2; *to meet one another* PS. 85, 11.

Pih. פגש (*fut. יפגש*) *to strike against, to attack, with accus.* הַשָּׁךְ, i. e. *to grope about* in JOB 5, 14.

פגר see *פגן*.

פדה (*inf. absol. פדה, constr. פדות; fut. יפדה*) *trans. properly to sever, to separate, to divide*, referring to space (see *פדות*); *to release, to loose*, hence metaphor. *to redeem*, with accus. of the object Ex. 13, 13; LEV. 27, 27; with ז of the price *for which* Ex. 34, 20; generally *to free, to deliver, to let go free*, with accus. of the object and מן *from*, as *מכל-צרה* DEUT. 7, 8, or with מן *from* *violence* JER. 15, 21; 31, 11; JOB 6, 23, or מן followed by an infin. 33, 28, seldom without מן PS. 34, 23; 71, 25. In PS. 49, 8 one must supply *ממנה*, if we should not read *יפדה*. It is to be taken like גאל to denote the act of delivering from Egypt and Babylon 2 SAM. 7, 23; 1 CHR. 17, 21; IS. 35, 10. — Deriv. *פדות*, *פדיון*, *פדיום*, *פדיון*, and the proper names *פדה-צור*, *פדה-צור*, *פדון*, *פדה*, *פדה*, *פדה*.

Nif. פדה (*fut. יפדה*) *to be redeemed*, LEV. 19, 20, *to be freed* IS. 1, 27.

Hif. פדה *to cause to be redeemed* Ex. 21, 8.

Hof. פדה (*inf. absol. פדה, pass. of Hif. Lev. 19, 20.*

The stem פ (Arab. *فَدَّ*) is identical in its organic root פדה with פד, פד, פד, especially with פד (to separate, to divide, to plough), whence פד a bullock of the yoke.

פדהאל (*El is Deliverer*) *n. p. m.* NUM. 34, 28.

פָּדֶה צִוֵּר (*God is Deliverer*) *n. p. m.*
NUM. 1, 10. See צִוֵּר.

פָּדִי (*pl.* פָּדִיִּים, *constr.* פָּדִיָּי *m.*
(*part. pass.*) *the redeemed*, in *pl.* = נִצְּלִים
Is. 35, 10; 51, 11.

פָּדִי (after the form פָּקִי, לָחִוּם,
only in *pl.* פָּדִיִּים *mas.* *ransom, re-
demption* NUM. 3, 46; 18, 16.

פָּדִיָּן (*deliverance, rescue*) *n. p. m.* EZR.
2, 44.

פָּדִיָּה (from פָּדֶה) *fem.* 1. *division, in-
terval, space between*, Ex. 8, 19, LXX
διαστολή, Ibn Ezra הַפָּדִיָּה. — 2. *de-
liverance, rescue, redemption*, Is. 50, 2;
Ps. 111, 9.

פָּדִיָּה (*Jah is Deliverer*) *n. p. m.* 2 KINGS
23, 36; NEH. 3, 25; 8, 4; 11, 7; 1 CHR.
3, 18.

פָּדִיָּה (the same) *n. p. m.* 1 CHRON.
27, 20.

פָּדִיּוֹם (from פָּדֶה) *mas.* *price of re-
demption* NUM. 3, 49, λύτρον.

פָּדִיָּן (and פָּדִיָּה) *mas.* same as פָּדִיּוֹם
EZR. 21, 30; Ps. 49, 9.

פָּרָן (not used) *intr.* *to stretch out, to
extend*, of flat surfaces; Arab. فَدَنَ *to
stretch to a height, of a turret; of com-
pass, i. e. to be thick, capacious; ident.*
in its organic root פָּרָן *with that in*
רָתֵן, מָרָתֵן, פָּרָתֵן, מָפָתֵן. On the con-
trary פָּדָן *a plough, פָּדָן a measure*
of land, Syr. فدان the same, are to be
derived from قَدَّ *(to divide, cut, plough),*
as فُتْدُ *shews.*

Pih. פִּיָּן (not used) stronger than Kal
Derivative

פָּרָן (from פָּרָן in Pih.; *constr.* פָּרָן,
with a of motion פָּרָה) *m. prop. ex-
tension; hence a flat, a plain, an open
field*, only in the compound פָּרָן-אַרְם,
in order to denote the plain of Syria, in-
cluding the desert west of the Euphra-
tes, and in opposition to mountainous
Syria GEN. 31, 18; 33, 18; 35, 9; 46,
15; for it Hos. 12, 13 has the similar
פָּרָן-אַרְם, once dropping אַרְם GEN. 48,

7. It denotes the Mesopotamian plains,
campos Mesopotamiae (Curt. 3, 2, 3; 5, 1,
15); the LXX and Vulg. translating it
Mesopotamia, ident. with נַדְּרִים.

פָּרָע (only *imper.* with *suff.* פָּרָעוּ)
tr. same as פָּדֶה (comp. יָסַע = פָּדֶה) *to
deliver, to rescue, to free*, JOB 33, 24, in
which sense פָּדֶה stands in 33, 28. But
as פָּרָע does not appear elsewhere, one
may either read פָּרָה, or with 5 *mas.*
פָּרָעוּ (see פָּרָע); as vice versa for פָּרָהוּ
in Prov. 4, 15 פָּרָהוּ stands in 3 *mas.*

פָּרָה (unused) *intr.* *to be or become
thick, fat, well-fed*, Ar. فَدَنَ and فَدَنَ
the same, whence فَدَنَ *fat*; it may there-
fore be connected with פָּרָן, פָּרָן &c. In
no case does the Arab. فَدَنَ (*to break
in pieces, to dissolve*) belong to it, but
this Arab. stem has the meaning *to be
fat*, whence فَدَنَ *a fat youth.*

פָּרָה (with *suff.* פָּרָהוּ) *m.* *fat, grease*,
LEV. 1, 8 12; 8, 20 (Targ., LXX,
Jerome).

פָּרָה (not used) *intrans.* *to breathe, to
blow*; the organic root in פָּרָה (which
see), אֶפְרָה, אֶפְרָה having the same funda-
mental signification. Metaph. *to speak*,
the same metaphor. application being
in fa-ri, φημί. Derivative

פָּה (*prop. part.* of פָּה, like פָּה from
פָּה which see; but the *constr. state* is
פִּי, not פָּה after the form פָּה, perhaps
contracted from an old form פָּה from
פָּה = פָּה = פָּה; with *suff.* פָּהוּ, פָּהוּ,
פָּהוּ, פָּהוּ, פָּהוּ, פָּהוּ, פָּהוּ, פָּהוּ, פָּהוּ,
cod. Samar. פָּהוּ, poet. פָּהוּ, plur. mean-
ing *edges* either פָּהוּ out of פָּהוּ or
פָּהוּ from sing. פָּהוּ from פָּהוּ) *m.* 1. *the
mouth*, as a breathing organ, out of
which the רִיחַ proceeds Ps. 33, 6; 135,
17; as an organ of breathing anger JOB
15, 30; *the jaws*, of an animal Ps. 22,
22, figurat. of צֶרֶךְ JOB 36, 16, of the
jaws of the crocodile 41, 11; *the bill*, of
birds GEN. 8, 11; Is. 10, 14. In like
manner as an organ of consuming and
devouring GEN. 25, 28, Is. 9, 11, of

kissing SONG OF SOL. 1, 2, of laughing JOB 8, 21, and of speech EXOD. 4, 11; NUMB. 22, 28. Phrases are: פה אל-פה NUM. 12, 8 to one another directly, and so פיו עם-פיו JER. 32, 4, דבר, 1 KINGS 8, 15; metaphor. *speech, discourse* Ps. 49, 14, concrete a *speaker* EX. 4, 16, for which 7, 1 has נקרא; *tones, sound, song*, AM. 6, 5 who chant to the tones of the harp (Vulg., *Ibn Ganâch*, see פה); פה אחד 1 KINGS 22, 13 with one mouth; next, full voice JOB 19, 16, hence פה adv. loud Ps. 66, 17; פה פה EX. 4, 15, נהן בפה DEUT. 18, 18 to put (words) in one's mouth, i. e. to communicate to him what is to be spoken; מזה בפה 2 SAM. 17, 5 what is in his mouth, i. e. what he says thereto; נפל על-פי נהן על-פי נאח. 3, 12, MIC. 3, 5 to fall or give into one's mouth; על-פי 2 SAM. 13, 32 according to the expressions of one, where the Targ. take it as לב, Syr. = רציון, Aq., Symm. and the Vulg. read ואת יד על-פה to put the hand on the mouth, i. e. to be silent JUDGES 18, 19, JOB 21, 5, also יד לפה PROV. 30, 32; כתב מפי פה to write from the oral communication of one JER. 36, 4. — 2. Metaphor. a command, behest, prop. utterance, especially in the formula על-פי פה according to the command or prescription of a person EX. 17, 1, LEV. 24, 12, for which אל-פי פה seldom stands JOSH. 15, 13, or בפי פה 1 CHR. 12, 23 = בדרבן 11, 3, and so in the phrases שמר את-פה Eccles. 8, 2, עבר את-פי ה' &c.; testimony, hence על-פי DEUT. 17, 6 or לפי NUM. 35, 30 according to the testimony. — 3. (like *στόμα*, *aperture, orifice*, of a sack GEN. 42, 27, of a well 29, 2, of מכה 1 KINGS 7, 31, of a cavern JOSH. 10, 18, of שאל Is. 5, 14, Ps. 141, 7, of a garment or coat of mail EX. 39, 23, i. e. the upper seam, the border, the opening at the neck Ps. 133, 2, JOB 30, 18, but different from שפה (border, edge) EX. 28, 32; פה דהאש the uppermost opening ib.; then entrance (to a city) or exit PROV. 8, 3. Here also belongs the formula לפה פה 2 KINGS 10, 21 or מפה

אל-פה EZR. 9, 11 from entrance to exit, i. e. throughout, prop. from opening to opening. — 4. the edge, sharpness, of a sword; hence followed by חרב in the phrases דקה לפי חרב GEN. 34, 27; JOSH. 6, 21; 8, 24, where ל denotes by. Hence the pl. פים edges 1 SAM. 13, 21, for which פיות or פיות is also used. — 5. margin, bank, border, of ה Prov. 8, 29 = גבול Ps. 104, 9; of ה Is. 19, 7. — 6. Prop. a mouthful, hence a portion, part (like יד handful and part) פה פה DEUT. 21, 17 the portion of two, which the first-born was to get; accordingly in a spiritual sense 2 KINGS 2, 9, i. e. double, in opposition to one; but in opposition to a third, two thirds ZECH. 13, 8. — The stat. constr. פה united with prepositions forms the following particles, when the subst. meaning is not to be retained: a) פה according to the command of 1 CHR. 12, 23 = בדרבן; according to the measure, pro ratione EX. 16, 21; LEV. 25, 52; as, בפי פה JOB 33, 6 = במו פה 30, 18 perhaps = במו; according as, hence פה פה prout MAL. 2, 9 and so that ZECH. 2, 4, where פה is omitted. b) פה according to, as, secundum, an Elohistic expression GEN. 47, 12; EX. 12, 4; 16, 16 18; LEV. 25, 16 51; in proportion to, לפי חסד Hos. 10, 12 in proportion to your love; followed by the infin. as soon as, simulatque JER. 29, 10; NUM. 9, 17. c) על-פי = פה according to, secundum, pro ratione LEV. 27, 18; NUM. 26, 56; hence פה פה = פה פה LEV. 27, 8. See also פה, פה. The Arabic forms are فاه, فاه, where the He in construct state falls away, and fa, ft, fû remain.

פה (a pronominal stem, either correlative to פה, or ident. with it by the passing of *k* into *p*, like *ποιος* = *ποιος*, once פה JOB 38, 11, more frequently פה an adv. of place: here, in this place, hic, hoc loco GEN. 19, 12; 22, 5; 40, 15; JOSH. 18, 6; hither, huc 1 SAM. 16, 11; EZR. 4, 2. Connected with פה interrogative, אפה, which is also put for אפה, as אפה for אפה (which see);

and אָקוּ, אָקוּ (which see) is the same; אָקוּ from אָקוּ, for which also אָקוּ Ez. 40, 21 26 34 37. It is clear from אָקוּ, that this particle is compounded of אָקוּ.

פֿיד see פֿי.

אַיִסוֹה see **פֹּה**

נָפַח (i. e. **נָפַח** = **נָפַח**; not used) *intr.* to breathe, to blow, like **נָפַח** which see.
Derivative

פִּי (*utterance, speech, viz. of El;*
comp. Ar. فُؤَادٌ *mouth*) *n. p. m.* JUDGES
10, 1; 1 CHR. 7, 1; see פִּי.

פָּנָן (*fut.* יָפִין, *ap.* יָפֵן) *intrans.* to be cold, stiff, torpid, of the heart GEN. 45, 26 (opposite 45, 27 וַתִּחַי רִיחוֹ); ident. in its organic root פָּנָן with that in פָּנָה (see פָּנָה); metaphorically to be slack, to be weak, to cease, Ps. 77, 3, תָּסוּג חוֹרְרָה, HAB. 1, 4 the law is torpid, i. e. is relaxed, is not put in force; Arab. فَاعٍ, Talm. פִּין the same. See פִּין I. Deriv. הִפְנִינָה, פִּינָה.

Nif. נִפְּי to be benumbed, without vital force and warmth Ps. 38, 9.

פִּיגְמָה *fem.* = **הַפְּגָמָה** *prop. a weakening,*
hence *interruption, cessation, LAMENT.*
2, 18.

פָּרַח (not used) *tr.* to pierce into a thing, to cut, to split or cut in pieces; metaphor. to hurt, injure, corrupt, ident. with פָּרַח (which see); comp. פָּרַח and פָּרַח. The organic root פָּרַח is also according to its first meaning in פָּרַח, אֶרֶץ פָּרַח, Hebr. פָּרַח, Sanskrit bhīd, Lat. fid in *findere*, perhaps also in the Sanskrit pīd (contristare, affligere). The Ar. فَاَتَ, فَاَتَ to die is connected with مَاتَ. Deriv. פָּרַח.

פָּחַ (not used) *intr.* same as **פָּחַח** to breathe, to blow; derivat. formed from Puh., the proper name

פִּינָה (= פִּינָה) *n. p. m.* GEN. 46, 13,
for which 1 CHR. 7, 1 has פִּינָה.

נָחַם (fut. יִנְחֶמֶה) intr. to breathe, to blow, to fan, נִחֵם נְחִיָּם SONG OF SOL.

2, 17 and 4, 6 *the day fans*, i. e. causes a cooling, refreshing wind to blow (which takes place shortly before sunset); comp. GEN. 3, 8; Plin. H. N. II, ch. 47. Fig. (in derivatives) *to be fragrant*, i. e. to breathe out perfumes, Ar. فَاخ; *to be in motion*, i. e. lively, of fire; *to breathe out* = to utter; *to drive*, *to press on* (intr.), i. e. *to hasten*, cognate in sense שָׁחַץ; *to snort or pant* = to be angry, to rage; *to be scattered about*, of dust, ashes. Derivat. שָׁחַץ, מִשָּׁחַץ and perhaps מִשָּׁחַץ, מִשָּׁחַץ. — The organic root שָׁח is also in שָׁחַץ, שָׁחַץ.

Hif. הִפֵּחַ (fut. יִפְּחֶה, apoc. יִפְּחֶה) to breathe through, to blow through, SONG OF SOL. 4, 16; to blow up, to fan, the fire of anger, with עַל of a person Ez. 21, 36; to put in motion, to excite, with accusat. PROV. 29, 8; to breathe out, to speak, מְדַבֵּרִים PROV. 6, 19, אֲמַנְיָה 12, 17 = הִדִּיר to press or drive on, with לְ HAB. 2, 3 (but see יָפַח) to puff at, with בְּ Ps. 10, 5 or לְ 12, 6. הִפֵּחַ Is. 42, 22 from פָּחַח.

פוש (not used) *intrans.* according to the Syr. פוש to *push away, to despise*, conseq. = פוש (which see); Talm. redupl. פושפוש (another פושפוש is connected with פוש), with פוש = פוש. According to the Ar. فاض to *be dissolved, to die*. But both derivations do not suit the noun פוש in the proper name פוטיאל. Better therefore to *shine, to glitter, to lighten*, ident. in its organic root פוש with that in פוש, Arab. بَحَت, לִפְסָד. Deriv. פוש 2. in the proper name פוטיאל (which see).

פִּוּט *n. p.* of a son of Ham, and so like **פִּוּט** and **מִצְרַיִם** the name of a Hamite people of antiquity GEN. 10, 6; 1 CHR. 1, 8. Along with **פִּוּט** and **לִוּיִם** JER. 46, 9, or with **פִּוּט**, **לִוּי**, **עֶרֶב**, **קִיב**, **בְּנֵי אֶרֶץ הַחִיָּתִיּוֹת** (i. e. **בְּנֵי חִנְצִיָּה** comp. DAN. 11, 28, PS. 74, 20) EZ. 30, 5 the Putians are distinguished as warlike (**גִּבְרִיִּים**), bow-bearing (**חִסְדֵּי קֶשֶׁת**) auxiliary troops of Egypt; and along with

לִיָּד (which see) as African mercenaries in the army of the Tyrians 27, 10. They appear also, with פָּרַס and קִיּוֹשׁ, in the fearful army of the Scythian leader Gog 38, 5. Not merely the race however, but also the region inhabited by them forming a part of Libya, was called פִּיּוּט, since the name of Libya in Coptic is פִּיּוּט; and classical writers are acquainted with a river *Phout* in western Mauritania. It is usually derived from the Coptic פִּיּוּט or פִּיּוּט a bow; so that Put would mean the people of the bow. — 2. (פִּיּוּט) *light, splendour*, only in the proper name פִּיּוּטִיאל (*El is Light*, from פִּיּוּט) *n. p.* *m.* Ex. 6, 25.

פְּנִיָּיִפָּר (abridged from פְּנִיָּיִפָּר, in the LXX Περσφής, Περσφής, Περσφής, which is in Coptic *nete-φρη*, i. e. *belonging to the sun*, like *πεταμορν* belonging to Amân &c.) *n. p.* of the head of the body-guard at the court of Pharaoh GEN. 37, 36; 39, 1. See *Champollion*, *Grammaire égypt.* p. 310.

פֹּתִי פָרַע (the same) *n. p.* of a superior priest in Egypt, father-in-law to Joseph GEN. 41, 45; 46, 20.

פּוֹרֵץ (from פָּצַר after the form שׁוֹרֵק)
m. a breaking out, of water PROV. 17, 14,
 parallel רָאשִׁית.

פָּקַד (not used) *intr. prop. to glow, to burn*, of burning coals; ident. in its organic root פָּק with that in פָּקַד; hence 1. *to shine, to glitter*, of a clear, red colour (see פָּקַד), of ruby or carbuncle, of shining black (comp. פָּקַד, פָּקַד with פָּקַד), of a clear-shining coal, of lead-ore (stibium, antimonium). — 2. *to be painted*, of the eye-brows and eye-lids. The Aram. פָּקַד *to paint, to colour*, and conseq. the Sanskrit पिङ्ग &c., which I formerly compared, does not belong to it. Deriv.

סִיָּה (from סִיָּה) *m.* 1. the name of a bright-shining precious stone, serving for the setting of other stones in order to heighten their beauty; mentioned with **סַפִּיר**, **בְּדֶלֶק**, **אַהֲדָה**, **אַבְנֵי חֹסֶן**

Is. 54, 11, comp. לָקַח; fully אָנָן פֶּיֶד 1 Chr. 29, 2, along with אָנָן שֹׁהֵם, אָנָן רִמְמוֹהֵם, אָנָן יִמְרוֹהֵם, אָנָן שִׁישׁ, אָנָן יִמְרוֹהֵם. Whether a bright red or black stone is to be understood by it must remain undecided, though by the analogy of לָקַח perhaps a kind of ruby is meant. — 2. *lead-ore* (stibium, antimonium), which was used for the purpose of giving to the eyes a black shining border to heighten their beauty (see בָּחַל = חָכַל = נָחַל). Hence the expression שִׁישׁ בַּפֶּיֶד 2 Kings 9, 30 to *set the eyes in stibium*, i. e. to paint or colour them with it; קָרַע בַּפֶּיֶד Jer. 4, 30 to *part the eyes with stibium* (to make them wider), i. e. so to besmear the upper part of the eyelids with stibium, that a black edge forms about them and they appear larger; comp. ὑπογράφειν ὀφθαλμούς (*Josephus*, Jewish Wars 4, 9, 10). — 3. only in קָרַע הַפֶּיֶד (*horn or box for eye-paint*) n. p. f. Job 42, 14.

פּוֹל (from פּוֹל I.) *masc.* a bean, pea, collect. 2 SAM. 17, 28, along with גַּדְיָאִים, קֶמֶחַ, *bean-meal*, with חֲסִין, מֵעֻרִים, וְקֶמֶחַ Ez. 4, 9 (comp. Plin. H. N. 18, 12); Targ. פּוֹלָה, Ar. فول (pea-like grains).

פוּל I. (i. e. פָּל; not used) *intr.* 1. *to be swelling, capacious, hill-shaped, round and thick*, of beans; ident. in its organic root פָּל with that in פָּעַל (to be hill-shaped), Arab. فَالَّ (to be fleshy, thick, round, fat), فَالَّ (the same), פָּל II. (to be arched, bellied), פָּעַל (which see), פָּל I. (to be large, high-stretched, thick, strong, to נָפַץ), פָּל II. (see בָּיל). It is possible, however, that only the idea of thickness or of tuberosity, lies in פוּל I., as in the Latin *bull-a*, Dutch *hol, peul, balle*; and on the contrary that of strength and vigour may be looked for in פוּל III. Deriv. פוּל and perhaps מָפַל 2. (dew-lap). — 2. Metaphor. *to be strong, vigorous*; ideas of thickness, largeness, capaciousness being so applied metaphorically in other cases. Deriv. the proper name פוּל.

to be reduced to dust, to be scattered about, of nations GEN. 11, 4, enemies Ps. 68, 2; to disperse themselves 1 SAM. 11, 11; with מן of a place 2 SAM. 20, 22; hence to be driven away from EZ. 46, 18; fig. to overflow ZECH. 1, 17; with א to disperse themselves among 1 SAM. 14, 34; to pour forth PROV. 5, 16; to spread. פוץ ZEPH. 3, 10 see פוץ as a noun = פוץ. Deriv. פוץ, פוץ. — 2. (not used) tr. to break in pieces, to strike asunder, to reduce to ruins, to cast asunder &c.

Nif. פוץ (part. m. פוץ, pl. פוץ, fem. sing. פוץ 2 SAM. 18, 8 K'ri) interchanged with Kal, to be dispersed, of an army 2 KINGS 25, 3, of a people EZ. 11, 17; to be scattered, with א among 28, 25; to disperse themselves 34, 6, with מן away from JER. 52, 8; to extend, of מלחמה 2 SAM. 18, 8.

Pih. I. פוץ (fut. פוץ) to break or dash in pieces, פוץ JER. 23, 9.

Pih. II. (redupl.) פוץ to dash to pieces, a man JOB 16, 12.

Hif. פוץ (part. m. פוץ; inf. c. פוץ, with suff. פוץ; fut. פוץ, ap. פוץ) to scatter, to disperse, פוץ JOB 37, 11; to lead away, send into exile, the inhabitants of a place IS. 24, 1; to put to flight, to rout, an army HAB. 3, 14; to cause the dispersion (of a flock) JER. 23, 1 2; to hurl, to throw forwards, פוץ (lightnings) PS. 18, 15 (according to the Masora and 2 SAM. 22, 15); 144, 6; with acc. of the place whither DEUT. 30, 3, JER. 30, 11, or with א among DEUT. 4, 27, JER. 9, 15, מן whence, from out GEN. 11, 9; to break or dash in pieces, hence part. m. פוץ NAH. 2, 2 a hammer, like PROV. 25, 18, but which may also mean one driving away or leading into exile; to drive away, put to flight JOB 18, 11; without an object, to scatter, to pour out, to pour forth, to spread, of the air 38, 24, of people who disperse themselves EX. 5, 12. As to פוץ JER. 25, 34 (as the Masora reads), it is said by the Masora to stand as = פוץ for פוץ, an act being required, and פ occurring elsewhere for פ *Hif.*; but it is better to read with the LXX, Vulg., Rashi, Kimchi פוץ:

from פוץ = פוץ (IS. 11, 4). Deriv. פוץ.

Hithp. פוץ (fut. פוץ) to be scattered as dust, to be broken in pieces, of mountains HAB. 3, 5.

The organic root פוץ lies also in פוץ, Ar. فَاصَّ (to overflow), فَهَضَّ (to break asunder), فَصَّ (to turn to dust), פוץ, פוץ &c.

פוץ m. dispersion, exile, like פוץ (which see), or separate return, ZEPH. 3, 10 the whole (פּוֹת) of my dispersed ones, i. e. either exiles or = פוץ IS. 66, 19.

פוץ I. (3 pl. פוץ) intr. to waver, to totter, of the drunken, IS. 28, 7 they waver in (א should be repeated) pronouncing judgment, viz. as the drunken, parallel with פוץ; to totter, from exhaustion; to be tormented, by an evil conscience. Derivatives פוץ, פוץ. — The organic root פוץ lies also in פוץ III. (IS. 48, 26), as well as in the Aram.

פוץ (to doubt), Arab. فَكَّ (to be exhausted, to waver); and the Sanskr. vah, Latin veh-o, Gothic vig-an, Latin vac-illo, Sanskr. vig appear to be the same root.

Hif. פוץ (fut. פוץ) to make a motion, i. e. to waver (opposite, to stand firmly) JER. 10, 4.

פוץ II. (Kal unused) intr. to flow, to pour out abundantly, ident. in its organic root פוץ with that in פוץ III., פוץ, פוץ II., פוץ; cognate in sense פוץ, פוץ I.

Hif. פוץ (fut. פוץ, ap. פוץ) either to give out, to supply, with ל of the person IS. 58, 10; or to cause to go forth, to aim at, to get from, i. e. to obtain, to get, פוץ PROV. 3, 13, פוץ 8, 35; to let succeed or get the desired aim, PS. 140, 9; to deliver 144, 13; a similar metaphor being also found in פוץ, פוץ, פוץ.

פוץ (from פוץ I.) f. a stumbling-block, which makes one stagger; conscientious anxiety, along with פוץ 1 SAM. 25, 31, Targ. פוץ sollicitudo.

פחח see פחח.

פחח I. (fut. יִפְחַח) intr. prop. to be beaten, reduced to ruins, to be bruised, to be terrified; hence to be afraid, to tremble, to quake Is. 44, 8, with יָרָה; to despair 19, 16 with חָרַד, opposite to בָּטַח 12, 2; to throb with joy 60, 5, along with לָב, commonly to be uneasy, to be afraid, DEUT. 28, 66, PROV. 3, 24, with יָרָה Is. 44, 8, בּוֹשׁ 44, 11, רָגַז JER. 33, 9; with כֵּן of the person or thing of whom one is afraid Ps. 27, 1, JOB 23, 15, MIC. 7, 17, or מִפְּנֵי Is. 19, 16; in a stronger form פָּחַד פ' to have terror of, to quake with fear, Ps. 14, 5; 53, 6; JOB 3, 25 (like הָלַם הָלַם GEN. 40, 5); פ' אֶל־פ' fear comes upon one, i. e. seizes him Is. 19, 17; to hasten to one with joyful throbbing Hos. 3, 5; פ' אֶל־יָדָה; JER. 36, 16 to manifest fear to one another. Deriv. פָּחַד I., פָּחַדָּה.

Pih. פָּחַד (part. מִפְּחָד, fut. יִפְחַח) to fear continually Is. 51, 13; to be always timid and cautious PROV. 28, 14, opposite בָּטַח 14, 16.

Hif. הִפְחִיד to make shudder or fear, to make tremble, JOB 4, 14.

The stem פָּחַד may be connected perhaps with the Arab. فَحَد (to beat in pieces, to reduce to ruins), بَحَت (the same), فَحَت (the same), فَحَص (to break in pieces), بَهَت (to be shocked, terrified); in any case its organic root פ־ח־ד is found also in חוּ (חֲחָה) I. (= שָׁבַר), Arab. فَحَد, كَد.

פחח II. (not used) tr. 1. to tie, to bind; identical in its organic root פ־ח־ד with that in אָחַד, אֶחָד, אֶחָד I. אֶחָד. — 2. Metaphor. to be firm, thick, strong (comp. אָחַד, אָחַד and אָחַד, Ar. فَحَد, whence فَحَد femur. Derivat. פָּחַד 2.

פחח (with suff. פָּחַדְךָ, פָּחַדְהוּ; pl. פָּחַדִּים) m. 1. (from פָּחַד I.) terror, fear, objectively to denote danger Is. 24, 17, JER. 48, 43, LAMENT. 3, 47, with

פָּחַד and פָּחַ; also pl. JOB 15, 21; subjectively the state of being frightened JOB 4, 14, SONG OF SOL. 3, 8; a terror-exciting thing, Ps. 91, 5; shuddering PROV. 3, 25; anguish DEUT. 28, 67; fear, dislike JOB 21, 9; 39, 16, opposite to בָּטַח; the terror which one inspires, with a genitive, as פָּחַד 1 SAM. 11, 7, Is. 2, 10, פָּחַד JOB 13, 11, 1 CHR. 14, 17, but the genitive may also be translated because of, as אֱלֹהִים Ps. 36, 2, אֱלֹהִים 64, 2, הַיְדוּרִים Ps. ESTH. 8, 17; object of fear, a terrifying thing, Ps. 31, 12; but also an object of holy fear, i. e. God (comp. מוֹרֵא, מוֹרֵא Is. 8, 13), hence יִצְחָק פ' the God of Isaac GEN. 31, 42 53; comp. Aram. מַחֲלָא and Statius in Thebais 3, 661 primus in orbe deos fecit timor. — 2. (only pl. with suff. פָּחַדְךָ; from פָּחַד II.) the testicles, the binding of the testicles, JOB 40, 17 [12] (Targ., Pesh., Vulg., Ibn Esra, Rashi), after the Aram. فَحَص, whence the word may have been taken; the Targ. and Peshito have also retained the word.

Better after the Arabic فَحَد loins, thighs, so called from their thickness and firmness, which suits the preceding verse.

פָּחַדָּה fem. same as פָּחַד I., JER. 2, 19 the fear of me, comp. יִרְאָה.

פחח (from פָּחַד pachcha, constr. פָּחַח, once פָּחַח, with suff. פָּחַדְךָ, פָּחַדְהוּ = פָּחַחֵם; pl. פָּחַחוּ, constr. פָּחַחוּ after the Aramaean manner, with suff. פָּחַדְיָהּ) m. a governor, a stadtholder, the military and civil head of a province, distinct from אֶחָדֶּנָּה ESTH. 8, 9; 9, 3, סֶנַּן JER. 51, 28 57, מַלְכָּה 2 CHR. 9, 14. First used of Assyrian subordinate stadtholders and generals, 2 KINGS 18, 24; Is. 36, 9; afterwards transferred to the governors and prefects of the Babylonian JER. 51, 57, EZ. 23, 6 23, Median JER. 51, 28 and Persian empires ESTH. 8, 9; 9, 3; applied especially to the Persian governors on this side of the Euphrates and in Judea NEH. 2, 7 9; 3, 7; EZR. 8, 36; HAGG. 1, 1 14; Nehemiah NEH. 5, 14 18 and 12, 26, and Zerubbabel HAGG. 1. c.

being such. The word was transplanted into Hebrew by early Assyrian influence, and stands in the late-written 1 KINGS 10, 15 (2 CHR. 9, 14) for נָאֵב (1 KINGS 4, 7-19). It is even used of Syrian prefects 20, 24, or of any governor MAL. 1, 8.

As to the derivation, the word may be compounded of *pē* (پی) *the hinder, lower* (from *pā*, پا = پای *pāi foot*), and *gāh* *kingly office*, conseq. *pōgāh* *under-governor*, i. e. he who rules next to the king; to which the modern Persian پایگاه *paigāh* (the name of a dignity) presents an analogy. It is also possible that the Assyrian *Pakha* (from the Sanskrit *paksha*, Prak. *pakkha*, Zend. *pakhsha* or *pasha*) prop. *signifies friend, companion* (of the king), *adjutant*, then *stadtholder* (*Stern*, *Monatsnamen* p. 196), whence also *Pascha*, پاشا. In any case, derivations from the Persian *maghnat* (von Bohlen), Persian *pukhten* *to cook, to prepare*, (Ewald), Persian *paik* *satellite, attendant* (Gesenius), Turkish *بيک*, *biik general* (Frähn), and every derivation from the Semitic should be rejected.

פָּחָה (פָּחָה, constr. פָּחָה, def. plur. פָּחוֹתָא) *Aram. m.* the same EZR. 5, 3 14; 6, 7; coupled with כָּנָן DAN. 3, 2 and נִדְבָר 6, 8.

פָּחוֹתָא (only constr. pl. פָּחוֹתָא, after the form פָּחוֹתָא) *m.* same as פָּחוֹתָא EZR. 8, 36; Neh. 2, 7 9.

פָּחוֹ (part. m. pl. פָּחוֹתָא) *intr.* 1. same as פָּחוֹ to move to and fro, perhaps transposed from פָּחוֹ to drive to and fro, hence to waver, to be insecure, uncertain, of a characterless rabble JUDGES 9, 4, LXX δειλός (i. e. *meticulous, nebulous*); of unsafe prophets ZEPH. 3, 4. — 2. (not used) to hasten, to run, to roam, to exceed; figur. to be unbridled, proud, boastful. Deriv. פָּחוֹתָא, פָּחוֹתָא.

Compare for the stem פָּחוֹ to be proud, to exceed bounds, فُحَس to be haughty, Talm. פָּחוֹ to overmatch; the funda-

mental signification lies, however, in פָּחוֹ (which see), פָּחוֹ II.

פָּחוֹ *m.* a bubbling up, boiling over, of water; hence figur. wantonness, excess, and so GEN. 49, 4 wantonness (abstr. for concrete) i. e. wanton like water, thou shalt not excel. The LXX, Symm. and Vulg. have paraphrased it, without reading פָּחוֹתָא as the Sam. cod. has it.

פָּחוֹתָא *fem.* insecurity, uncertainty, coupled with שָׁקָר JER. 23, 32.

פָּחוֹ I. (Kal unused) *tr.* 1. to tie, to bind, to intertwine, a net, a snare (comp. רָשָׁה I. to רָשָׁה); Ar. فَعَّ *intr.* to be bound or fettered, hence figur. to be lame (comp. رَمَلٌ, رَمَلٌ), to sleep (a state in which the senses are bound), Syr. فَم the same. The organic root פָּחוֹ is also in פָּחוֹ, פָּחוֹ, פָּחוֹ, פָּחוֹ. Derivat. פָּחוֹ 1. — 2. to bend, to bow, like קָוָה, which is connected with קָוָה. Deriv. פָּחוֹ 2.

Hif. פָּחוֹ (inf. constr. פָּחוֹ) to lay snares, to keep bound, to fetter, Is. 42, 22 one keeps them all fettered in prison-houses (in holes). So Kimchi. The LXX, Vulg. and Pesh. incorrectly read פָּחוֹ.

פָּחוֹ II. (not used) *tr.* to spread, to spread out, to extend, to beat out, a plate; identical in its organic root פָּחוֹ with that in פָּחוֹ II., פָּחוֹ, פָּחוֹ. Deriv. פָּחוֹ 3.

פָּחוֹ (after the form פָּחוֹ, from פָּחוֹ) *m.* a flame, lightning, parallel with פָּחוֹ, פָּחוֹ, פָּחוֹ, and therefore = פָּחוֹ Ps. 11, 6 (Rashi, Ibn Esra); lightnings being called פָּחוֹ elsewhere (Ps. 18, 13); Ar. فُحِم (burning coal) the same. Also by tradition PROV. 22, 5, where פָּחוֹ is referred to פָּחוֹ.

פָּחוֹ (not used) *intrans.* to glow, to burn, of burning coals; metaphor. to be heated, burned, blackened; identical in its organic root פָּחוֹ with that in פָּחוֹ, פָּחוֹ, Aram. פָּחוֹ, Ar. فُحِم, Syr. فُحِم the same. Deriv. פָּחוֹ, פָּחוֹ.

פָּחַם (formed from **פָּחַח**, from a Pihel of **פָּחַח**; *pl.* modern Hebrew **פָּחָקִים** *m.* a coal-fire, by which the smith works **Is.** 44, 12, called also **פָּחַשׁ** 54, 16; *the burning, the kindling*, of **גְּזָלִים** **Prov.** 26, 21, figur.; Arab. **فحم** the same.

פָּחַר (not used) *Aram. tr.* to fashion, form, make, of a potter; cognate in sense the Hebr. **יָצַר** to **יָצַר** (a potter) and **יָצַר** (form of the limbs, structure of the body), *Syr.* **فحص** the same, whence **أفحص** *finxit*, to form in clay; Arab. **فخر** the same (in derivatives), but in the meaning to be proud **فخر** is = **فخر**. I have assumed for the organic root **פָּחַר** (Concordance a.v.); *fig-ere, fig-urare, fig-ulus*, and the Talm. **פָּחַ** (to point) appearing to be connected with it. It is more correct, however, to take **פָּחַר** as the root.

פָּחַר (out of **פָּחַר**, which comes from the *Pā.* of **פָּחַר**) *Aram. m.* a potter **DAN.** 2, 41, *Syr.* **فحصا**, *Ar.* **فخار** the same.

פָּחַח (not used) *tr.* 1. to deepen, to dig out, a pit; to dig through, to pierce, with a spear. — 2. Metaphor. to take away, to lessen, as **פָּחַר**, **הָפַח**; Arab. **فحط** prop. to dig through, hence (comp. **הָקַד**) to examine, to search thoroughly; *Aram.* **פָּחַח** to lessen, **فحد** to bore through. The organic root is **פָּחַח**, found also in **פָּחַח**, **פָּחַח**, **פָּחַח**. Deriv. **פָּחַח** and **פָּחַח**.

פָּחַח (*pl.* **פָּחַחִים**) *m. (fem. only in 2 SAM. 17, 9, where ח- is looked upon as a fem. termination) a pit, a fissure, of rocks 2 SAM. 17, 9; 18, 17; a figure of destruction, with an assonance to פָּחַח, פָּחַח Is. 24, 17; JER. 48, 43; LAMENT. 3, 47; Aram. فحد the same.*

פָּחַח מוֹאב (*prefect of Moab*) *n. p. m.*, whose family colonised Palestine under Zerubbabel **EZRA.** 2, 6; 8, 4; 10, 30; **Neh.** 3, 11; 7, 11; 10, 15. See **פָּחַח**.

פָּחַח (from **פָּחַח**) *fem.* a hollow, made by the leprosy eating into garments **LEV.** 13, 55.

פָּחַח (not used) *intrans.* to be pure, bright, to glitter, of a precious stone; assumed as a stem for **פָּחַח**, and put with **פָּחַח**, **פָּחַח**; but see **פָּחַח**.

פָּחַח (*constr.* **פָּחַח**) *fem.* the name of a topaz of great value brought from **כִּנְיָ** (Ethiopia) **JOB** 28, 19. Pliny also (37, 8) mentions a topaz-island in the Red Sea. It is mentioned along with **כִּנְיָ**, **כִּנְיָ**, **כִּנְיָ**, **כִּנְיָ**, **כִּנְיָ**, and **כִּנְיָ**, and rendered *topas, ταναϊον*, by the old interpreters. It also stands with **כִּנְיָ** and **כִּנְיָ** **Ex.** 28, 17 &c. It is a transparent yellow (Strabo 16, 770; *Diod. Sic.* 3, 39) or green (Plin. l. c.) gem, which was perhaps in Phenice. transposed **כִּנְיָ** or **כִּנְיָ**, whence the Greek *ταναϊον* arose. Inasmuch as India is not specified as the native land of the topaz, it can scarcely come from the Sanskrit *pita yellow*, then *topas* (von Bohlen); whereas it was rather a native of Ethiopia. Every other derivation is unsatisfactory.

פָּחַח (*plur.* **פָּחַחִים**, *constr.* **פָּחַחִי**; after the form **גְּמִיל**) *m. prop.* the loose, free, moveable (from **פָּחַח** 2); hence a *festoon, a garland*, of **צִיָּים** (flowers) 1 **KINGS** 6, 18 29 32 35, *Targ.* **אֶתְיוֹן**; 2 **CHRON.** 3, 5 having for it **שִׁשְׁרָר** (a chain). *The bursting of flower-buds* is unsuitable.

פָּחַח (*part. pass.* from **פָּחַח**) *adj. m.* free, vacant, unbound, of an employment 1 **CHR.** 9, 33 **K'ri**, for which the **K'tib** has **פָּחַח**; in the Mishna opposed to **חִיב**.

פָּחַח *m.* see **פָּחַח**.

פָּחַח (from **פָּחַח**) *m.* a hammer, with which one smooths and makes even **Is.** 41, 7, or beats rocks in pieces **JER.** 23, 29; fig. of Babylon, the hammer of the whole earth, i. e. the desolator of all kingdoms 50, 23.

פָּחַח (*pl.* with *suff.* **פָּחַחִיוֹן**) **K'tib**, for which the **K'ri** has **פָּחַחִיוֹן**; from **פָּחַח** *Aram. masc.* a fine upper garment **DAN.** 3, 21, for which the Hebrew trans-

lator has בַּחֲנִיתוֹ; Syr. **ܦܚܡܐ** under-garment. Herod. (1, 195) **ὑποχαιτωμα** *livos*.

פֶּטֶר (*fut.* **יִפְטֹר**) *intr.* 1. (not used) *to break forth, to burst through*, of buds, blossoms; Arab. **فطر**, figur. *to cut teeth*; *to burst out*, through the **רֶחֶם**, i. e. *to be born*, Ar. **بَدَرَ** to sprout, to bud; on the other hand **פֹּטֵר** Prov. 17, 14 is a noun of the form **שׁוּרֶק**. Deriv. **פֶּטֶרָה**, **פֶּטֶר**, **פֹּטֵר**. — 2. Metaphor. *to be loose, free, unrestrained*, of a loose, not firm festoon (see **פֶּטֶרֶת**), prop. *to be separated, to be broken loose*; hence *to slip away, to depart, to separate oneself*, with **מִפְּטֹר** of a person 1 SAM. 19, 10 (*Ibn Gándach*), Aram. **פֶּטֶר**, **פָּטַר** to depart, to get away, to die. — 3. *tr.* *to separate, to let go free, to dismiss*, with accus. of the object 2 Chr. 23, 8; *to set free*, from employments. Deriv. **פֶּטֶרֶת** and **פֶּטֶרֶת**.

Hif. **הִפְטִיר** (*fut.* **יִפְטִיר**) *to cause to break forth, to send forth*, reproaches, words, **בִּשְׂפָה** (with the lip) Ps. 22, 8, conseq. not = **פָּטַר בְּפִיהָ עַל** Job 16, 10 or **עַל פִּיהָ הִדְּקִיב** Ps. 35, 21; mod. Hebrew *to release*, like the Targ. **אַפְטֵר**, whence prob. **הִפְטִירָה**, and **מִפְּטִיר** = **מִשְׁפָּטִים** among the Sephardim.

The organic root **פֶּטֶר** is ident. with that in **נִתֵּר** II., **שָׁרָה**, Aram. **שָׂרָה**.

פֶּטֶר *m.* *that which has broken forth*, i. e. *the first-born*, with **רֶחֶם** Ex. 13, 2; 34, 19; Num. 3, 12; Ez. 20, 26; seldom without **רֶחֶם** Ex. 13, 12; 34, 20.

פֶּטֶרָה *f.* the same Num. 8, 16.

פֶּטַח (not used) *tr.* *to beat, to pound, to reduce to pieces*, ident. in its organic root **פֶּטַח** with that in **רָחַץ**, Ar. **فطس** the same, whence **فطيس** a hammer; comp. Greek **πατάσσω**.

Pih. **פֶּטַח** *to beat greatly, to bruise*. Deriv. **פֶּטַח**.

פֶּטַח (not used) *Aram. intr.* *to spread, to extend*, of an upper garment (comp. Hebr. **טָפַח**); ident. in its organic root

with that Hebr. in **רָחַץ** (which see), which stands also for **פֶּטַח**; so that it is unnecessary to look upon it as transposed from **פֶּטַח**, Ar. **بسط**. Perhaps it belongs to the Ar. **فدس**, whence **فدس** a cobweb, fine web, hence as a noun a thin upper garment. Derivat. **פֶּטַח**, **פֶּטַח**.

פֶּטַח *Aram. m.* same as **פֶּטַח** DAN. 3, 21 K'ri.

פִּי (formed from **פִּיָּה** = **פִּיָּה**, and contracted from **פִּיָּי**) *masc.* same as **פִּיָּה**; used only in *stat. constr.* with *suff.*, and in the *pl.* **פִּיִּים**; see **פִּיָּה**. Another **פִּי**, the Egyptian article, see in

פִּירְכֶּשֶׁת (written together **פִּירְכֶּשֶׁת**, i. e. dedicated to the goddess *Bast* or *Basht*) *n. p.* of the metropolis of lower Egypt, as also the name of a district; called among the Greeks and Romans *Bovbastros* (LXX), *Bovbastris* (Herod.), *Bubastus*, Ez. 30, 17; Coptic **ⲡⲓⲣⲕⲉⲥⲉ**, **ⲡⲓⲣⲕⲉ**, i. e. *Bast*, is obviously the Egyptian **ⲡⲓⲩⲥⲏ** i. e. *Pasht*, name of a deity, whom the Greeks compared with Diana (Herod. 2, 137. 156; Strabo 17 p. 805; Diod. Sic. 16, 51; Plin. 5, 9), and described as having the form of a cat (Steph. Byz.). **פִּי**, Coptic **ⲡⲓ**, is the *masc.* article, standing here because the word had become the name of a city. See *Quatremère, Mémoires sur l'Égypte* I, 98.

פִּיר (not used) as a verb, see **פִּיר**.

פִּיר (from **פִּיר**) *m.* prop. *a hurt*, like **פִּיר**; hence *destruction, misfortune* Prov. 24, 22; Job 31, 29. 30, 24 *when one is in misfortune, is there not a cry for help on that account?* (**לִפִּיר** - **לִהָיִן**). **פִּיר** Job 12, 5 *for misfortune is contempt*. See **לִפִּיר**.

פִּירָה (unused) *to breathe, to blow*, metaphor. *to speak*, conseq. a collateral form of **פִּירָה** and **פִּירָה** (which see). Deriv. **פִּירָה**. *Pih.* **פִּירָה** (unused) stronger than **Kal**. Deriv. **פִּירָה** and the redupl. **פִּירָה**.

פִּירָה (after the form **נִכְרָה**, from **פִּירָה**, *pl.* **פִּירָה**) *fem.* *edge*, JUDGES 3, 16, where the *plur. fem.* may be very well

coupled with the masc. פִּי, as the numbers from 3 to 10 being masc. are joined to fem. nouns. It is unnecessary, therefore, to read פִּי with 27 mss. It is also possible that פִּי should be referred to פֶּה, after the analogy of פִּי from פֶּה.

פִּיה (from Pih. of פֶּה; pl. פִּיּוֹת) *f. edge*, of חֶרֶב Prov. 5, 4, elsewhere פִּיפִּיה.

פִּיהֶיךָ *n. p.* of an Egyptian city on the northern border of the gulf of Heröopolis, east of צָפוֹן Ex. 14, 2 9; Num. 33, 7; without פִּי 33, 8. — פִּי is the article הוּא, פִּיּוֹת is the Coptic ὁ ἄγρος, *place of meadows*, i. e. where sedge grows (Jablonski).

פִּיָּה (from פִּיּוֹת) *m. ashes, dust* Ex. 9, 8 10.

פִּיכָל (after the form פִּיּוֹל, from פִּיכָל; *the great, the strong one*) *n. p.* of a Philistine general GEN. 21, 22 36. If the Philistine name be not Semitic, we may compare the name of the place *Φιγαλία* (Jos. Antt. 12, 4, 2) and *Φιγαλία* in the land of the Pelasgians, and translate it by *tamarisk*, Sanskrit *pitshula*, so that it may be sometimes a personal name like אֶלֶה בְּרוֹשׁ (*Bήρωσος*), sometimes a local name like תַּפְּסִיחַ. But it may be Semitic and come from פִּיכָל (which see).

פִּיּוֹל see פִּיכָל.

פִּיכָנִשׁ see פִּיכָנִשׁ.

פִּימָה (from פִּיּוֹת, i. e. פֶּם = פֶּם) *f. fat, fatness* JOB 15, 27.

פִּינָחַס (from נִחָם from נָחַם = נָחַשׁ I., and פִּי: *oracle-mouth, utterance*; but it may also have been moulded together from פִּינָחַס; see פִּינָחַס) *n. p. m.* Ex. 6, 25; 1 SAM. 1, 3.

פִּינָן GEN. 36, 41 see פִּינָן.

פִּיפִּיה (redupl. from פִּיה; pl. פִּיפִּיּוֹת) *f. edge*, of the חֶרֶב, in the pl. *two edges* Ps. 149, 6, but also *many edges*, hence פִּיפִּיּוֹת Is. 41, 15 *having many edges*.

פִּיק (from פִּיּוֹת) *m. a tottering*, NAH. 2, 11.

פִּיפִּיּוֹן (from פִּיּוֹת; *the freely-flowing, unshackled*, like *Hyphasis*, Sanskrit *vipāsa*, prop. the fetterless, see *Lassen's Pentapotamia* p. 9) *n. p.* of one of the four rivers of Paradise, which issued from Eden, flowed round the gold-land הַיִּלָּה, where were the finest gold, the הַיִּלָּה or *βδελγη δρυς* and the stone הַיִּלָּה GEN. 2, 11; and so Ben-Sira 24, 25. By the Pishon has been understood: 1. the *Phasis* of Xenophon, i. e. the *Arares* (Karl v. Raumer); and by *Havilah* the island-shaped Ural, where the *Chvalissi* dwelt, and from whom the Caspian Sea is called in Russian *Chwalinskoye More*. 2. the *Besynge* (Irabatti) flowing through the kingdoms of Pegu and Ava (Buttmann). 3. the *Indus* (Schultheiss), so that Havila should be combined with India, whose western part is surrounded by the Indus. The river district of the upper Indus is the richest gold-land (Herodotus, Megasthenes, Arrian, Strabo and Pliny). 4. the *Ganges* (Josephus, Eusebius, Jerome and others); and Havila would then be a name for the whole eastern part of the earth (Bertheau). 5. the *Hyphasis* (Haneberg). 6. the *Nile* (Midrash, Saadia, Rashi), for which, however, the Gihon is taken. 7. the *Goshap* (הַגִּשָּׁפִּי), which surrounds Kaffa in a spiral course (Samar.) and flows into the Indian ocean towards the south-east (C. Ritter). But nothing can be decided on the point.

פִּיּוֹת see פִּיּוֹת.

פִּיּוֹן (from פִּיּוֹת; *a harmless one*) *n. p.* m. 1 CHR. 8, 35. — פִּיּוֹן in cod. Samar. for פִּיּוֹת which see.

פִּיּוֹת see פִּיּוֹת.

פִּיּוֹ (from פִּיּוֹת which see) *m. prop.* anything hollowed out, deepened, hence a *cruet, a flask*, for oil 1 SAM. 10, 1; 2 KINGS 9, 1 3; identical in root with פִּיּוֹת, פִּיּוֹת, Syr. *فخفخ*. The LXX have retained it in *φαξ-ος*; as פִּיּוֹת in *βίξ-ος*. In any case not from פִּיּוֹת.

פִּיּוֹ (Kal unused) *intr. to flow, to burst out*, of water; ident. in its organic

root פכר with that in פכח, פכח, פכח, פכח (to פכח) Aram. פכח, פכח, פכח, פכח (to פכח), Ar. (פכח).

Pih. פכח (part. pl. m. מפכים) to let flow out, of מים Ezek. 47, 2. In form מפכים may also come from פך, verbs פך and פל in other respects also interchanging their forms, as פלתי (I roll, comp. Ps. 22, 9; Prov. 16, 3) Jer. 11, 20 from פלל Job 20, 10 from פלץ Arab. פל like פך to flow out freely. פכח is better.

פכח (unused) tr. to hollow out, to deepen, of a cruise; ident. in its organic root פך with that in פך II. (to פכח), פכח I. (to פכח a channel, a pit), פכח (which see). Deriv. פכח.

פכח (unused) intr. to be thick, capacious, large, Ar. فحل; metaphor. to be distinguished, honoured, comp. פכח. Deriv. the proper name פכח.

פכח (unused) tr. to bind, to fetter, to couple together, animals; metaphor. to catch, to draw into, Syr. فح the same for the Targumic פכח; perhaps only a transposed form of פכח II. (which see); it is better to adopt for the organic root פכח compared with פכח I. Derivative

פכח (a binding, fettering, catching, from פכח, only united with פכח the gazelles) n. p. m. Ezr. 2, 57; Neh. 7, 59.

פל see under פל.

פל (from פל I.) m. a judge, only in the proper name פל.

פל (prop. פל; see פל) m. a strong or powerful one, a hero, only in the proper name פל.

פלל (Kal unused) tr. to split, divide, separate, part, hence to discern, to select; metaphor. to distinguish, to make extraordinary or wonderful; ident. in its organic root פל with that in פל, פל II. פל, פל; Aram. פל, פל, Arab. فَلَ, Sanskrit phal the same, partly in an extended form as it is

here. Deriv. פלל, פלל, פלל, פלל, and פלל in the proper names פלל, פלל.

Nif. פלל (3 f. נפלל, 2 p. נפלל; part. pl. נפלל, נפלל; fut. נפלל) to be distinguished, to be singled out; hence to be great, extraordinary, 2 Sam. 1, 26; with פלל to be distinguished above, i. e. to be too great, too wonderful for Gen. 18, 14; Jer. 32, 17 27; Prov. 30, 18; נפלל פלל to be extraordinary in one's eyes, i. e. to be hard for one Zech. 8, 6, to appear wonderful Neh. 6, 16, where נפלל stands for פלל. The use of the part. is that of a verb Deut. 30, 11, Ps. 139, 14, but in the pl. fem. נפלל is a noun: extraordinary, superhuman things, astonishing deeds, miracles Mic. 7, 15, Ex. 34, 10, along with נפלל Ps. 131, 1, and an adv. in Dan. 8, 24, Job 37, 5, comp. נפלל Ps. 139, 14; with פלל too wonderful for Job 42, 3; of the wonders of creation Ps. 9, 2; 26, 7; for the Jewish people Ex. 34, 10; wondrous things, secrets Ps. 119, 18; metaphor. defiant things Dan. 11, 36.

Pih. פלל (inf. constr. פלל) to distinguish, i. e. to consecrate, נפלל (the offering vowed), i. e. to pay it by consecration Lev. 22, 21; Num. 15, 3. Derivat. the proper name פלל.

Hif. פלל (twice פלל Deut. 28, 59; Is. 28, 29; inf. abs. פלל, constr. פלל; fut. נפלל) 1. to make wonderful, extraordinary or to do wonderfully, i. e. to punish in an unusual way Is. 29, 14; strengthened by פלל (inf. abs.) ibid., or adverbially defining a verb following, as פלל פלל to be helped in a wonderful manner 2 Chr. 26, 15; פלל פלל Judges 13, 19 he has done marvellously, where it is unnecessary to take פלל as a noun (after the form פלל) or to point פלל; in a transposed form פלל פלל Jo. 2, 26; also followed by a noun, as פלל Is. 28, 29, פלל Deut. 28, 59, פלל Ps. 31, 22. — 2. Metaphor. to consecrate, to sanctify, פלל Lev. 27, 2, Num. 6, 2, like פלל. But this meaning may here come, as in Pihel, from to announce definitely or accurately, to explain

clearly; the same metaphor. application taking place in פִּלְשׁ.

Hithp. פִּלְשָׁה *to shew oneself great, i. e. mighty, with אַ against one* JOB 10, 16.

פִּלְא see פִּלְאיהָ.

פִּלְא (with suff. פִּלְאָה, pl. פִּלְאִים) *m. a wonder, a wonderful or extraordinary thing, of God* Ex. 15, 11; *mighty protection* Is. 25, 1; *a marvellous work, of deliverance* Ps. 77, 12; *a wonderful doing* 89, 6; pl. adverb. in פִּלְאִים לָמַד LAMENT. 1, 9 *to come down wonderfully; concrete an extraordinary or wonderful one* Is. 9, 5; Phenic. פִּלְא the same, hence פִּלְאִי שָׂדֶה *quillesadé, the name of a plant* (Diosc. 1, 127).

פִּלְאִוֹת pl. *f. astonishing occurrences, judgments* DAN. 12, 6.

פִּלְאִי (from פִּלְא) *adj. m., פִּלְאִיָּה f. wonderful* JUDGES 13, 18 K'tib, for which the K'ri has פִּלְי from פִּלְי (which see). For the K'tib פִּלְאִיָּה Ps. 139, 6 the K'ri has פִּלְיָה, formed from the masc. פִּלְי, without distinction of meaning.

פִּלְאִי see פִּלְיָה.

פִּלְאִיָּה (*Jah is Distinction*) *n. p. m.* NACH. 8, 7. פִּלְא is a noun.

פִּלְאָסָר (compounded of פִּלְ = פִּיל and אָסָר) *n. p. m.* of an Assyrian king, successor of פִּיל (which see), fully פִּלְאָסָר 2 KINGS 15, 29; 16, 10, for which latter part are also written פִּלְסָר 16, 7, פִּלְנָסָר 1 CHR. 5, 6 and פִּלְנָסָר 5, 26. As to the meaning, פִּיל is = פִּיל (which see) and אָסָר (also in פִּלְנָסָר) is *head, commander, and therefore together mighty leader; comp. נְבוּפִלְסָר Nebopolassar in Babylonian history. See also פִּלְנָסָר.*

פִּלְג I. (Kal unused) *tr. to cleave, to divide, to separate; ident. in its organic root* פִּלְג with that in פִּלְג II., פִּלְג, פִּלְג, פִּלְג, פִּלְג; Ar. *فَلَج* the same. Deriv. פִּלְגָה 1, פִּלְגָה, and the proper name פִּלְג.

Nif. פִּלְגָה *to be divided or separated,*

GEN. 10, 25, where פִּלְגָה stands for פִּלְגָה, פִּלְגָה.

Pih. פִּלְג (imp. פִּלְג) *to divide, פִּלְגָה, i. e. to point out, determines* JOB 38, 25; *fig. to split, פִּלְג, i. e. to make disunited, dissentient* Ps. 55, 10.

פִּלְג II. (not used) *intr. 1. to flow, to run, to flood, ident. with פִּלְח I., Arab.*

פִּלְג. The organic root is said (according to Fürst's Concord. s. v.) to lie in פִּל, מל, Sanskrit plu, Latin flu-ere, fluc-tuare, fle-o, plu-o, Greek φλῦ-ω, βλά-ω. It seems more correct to me now to place the centre in פִּלְג, a root also found in פִּלְח, פִּלְחָה. Deriv. פִּלְג 1 and פִּלְגָה 2. — 2. (not used) *to pour out, of seed, hence to whore, to have illicit intercourse with; זָכָה (which see), the Greek μοιχός, prop. mejens, λαιμ-αν, λαγ-εύειν, λοχ-εύειν, German laich-en proceeding from the same idea. Derivat. פִּלְגָשׁ.*

פִּלְג (pl. פִּלְגִים, constr. פִּלְגִי, with suff. פִּלְגִי) *m. 1. (from פִּלְג II.) a river, a brook, commonly followed by the genitive מֵי Ps. 1, 3, Is. 32, 2, along with רֶבֶל 30, 25, or as a genitive to נָדָר Ps. 46, 5; fig. of rich blessing 65, 10; of a stream of tears 119, 136; LAMENT. 3, 48; of שֶׁמֶן JOB 29, 6; Arab. فَلَج the same; Ethiop. פִּלַּג falag, river. — 2. (division, separation, from פִּלְג I.) *n. p. m.* GEN. 10, 25; 11, 16-18. — 3. the name of a Mesopotamian race and district. The place *ψάλα* (Steph. Byz. s. v.; Isidor. Charac. p. 248) in western Mesopotamia at the confluence of the Chaboras with the Euphrates has this name GEN. 10, 25.*

פִּלְגָה (*part. pass. m. פִּלְגִי, f. פִּלְגָה*) *Aram. tr. same as Hebrew פִּלְג I. to divide* DAN. 2, 41. Deriv. פִּלְגָה, פִּלְגָה (גִּידָה).

פִּלְגָה (*def. פִּלְגָה*) *Aram. m. a half* DAN. 7, 25; from פִּלְגָה.

פִּלְגָה see Aram. פִּלְגָה.

פִּלְגָה (*pl. פִּלְגָה*) *f. 1. (from פִּלְג I.) only pl. a family-division, a kindred, of a tribe* JUDGES 5, 15 16 (LXX, Peshi,

Targ.), conseq. = מַפְלְגָה. — 2. (from פִּלְג II.) a brook, water, an image of fullness (parallel נָהָד) JOB 20, 17.

פִּלְגָה (pl. פִּלְגוֹת, from פִּלְג I.) *f.* a division, class 2 CHR. 35, 5, for which מִחְלָקָה or מַפְלְגָה elsewhere.

פִּלְגָה and פִּלְגָה (pl. with suff. פִּלְגוֹתָיו) Aram. *f.* division EZR. 6, 18.

פִּלְגָשׁ (more frequently פִּלְגָשִׁי, with suff. פִּלְגָשִׁי, constr. פִּלְגָשִׁי, *pl.* פִּלְגָשִׁים; *constr.* פִּלְגָשִׁי, with suff. פִּלְגָשִׁי, *pl.* פִּלְגָשִׁים; from פִּלְג II, 2, with the termination פִּלְגָשׁ) *f.* 1. prop. a prostitute, a whore, hence a concubine GEN. 22, 24; 25, 6; 35, 22; JUDGES 8, 31; fully אִשְׁתּוֹ 19, 1, *pl.* נָשִׁים פִּלְגָשִׁים 2 SAM. 15, 16. — 2. a female slave, of the legitimate wife, a woman of the court 1 KINGS 11, 3; SONG OF SOL. 6, 8 9. — 3. Metaph. a male courtier, a court-officer EZ. 23, 20, like סִרְיָם (which see) elsewhere, conseq. not a puer mollis or eunuchus imbellis, though מִאֲרָב stands in the parallel passage 23, 5 9 16 and one might translate fornicator, lover. The Aram. פִּלְקָתָא, פִּלְקָתָא out of פִּלְקָתָא, פִּלְקָתָא and Greek forms (πάλλαξ, παλλακίς, παλλακίη, Latin pellex, out of פִּלְגָשׁ, פִּלְגָשׁ, פִּלְגָה) originated through the medium of the Phenicians, since they are without an obvious etymology in those languages. The Phenicians may have carried on a trade in female slaves who were employed as concubines. The spirit of the language forbids us to regard the word as compounded of פִּלְג and פִּלְגָה (Hiller), or of אִשְׁתּוֹ and פִּלְגָה (El. Levita), or as derived from פִּלְגָשׁ = Ar. *inivit* puellam), *subegit* puellam) with ל inserted.

פִּלְג (unused) *tr.* prop. to divide, to cut, to cut or divide in pieces, like the Arab. فَلَغ, in part also like the Arab. بَلَد, بَلَد, conseq. originally identical in its organic root פִּלְג with that in פִּלְג II; therefore to throw out sparks, like בִּלְד (whence תִּבְלַד to be scattered, בִּלְד a district, i. e. which lies apart); and so it would be ident. with the or-

ganic root in מִלְחָמָה, מִלְחָמָה. According to others, to be hard, firm, of steel, Ar. فَلَاح, the same, whence فَالَوْن hard iron, steel. Better still = פִּלְס or ident. in its organic root פִּלְס with that in לָהַט, לָהַט, meaning to glow, to flash (Bashi, Kimchi). Deriv. the proper name פִּלְסָה and

פִּלְסָה (only pl. פִּלְסוֹת) *f.* commonly steel, hard iron, metaphor. weapons of steel, proceeding from the idea of cutting or of being firm, hard; Syr. فَلَاح, Ar. فَالَوْن, Pers. فولاد (steel). Better the act of flashing, NAH. 2, 4 the chariots in flashing fire, i. e. quick (Kimchi), or (like לָהַט) in the fire of flashing armour.

פִּלְסָה (out of פִּלְסָה flame of fire, פִּלְסָה = פִּלְס; comp. לִפְסִידוֹת, Greek and Latin Lampis, Lampadion, Lychnos, Phanon as proper names) *n. p. m.* GEN. 22, 22.

פִּלְחָה (Kal unused) *tr.* to separate, to distinguish, to divide off, like פִּלְחָה (which see). Deriv. פִּלְחָה to פִּלְחָה.

Nif. נִפְלְחָה to be separated, distinguished EX. 33, 16, to be preferred Ps. 139, 14.

Hif. הִפְלְחָה (imp. הִפְלְחָה, fut. יִפְלְחָה) to distinguish EX. 8, 18 [22], = to favour, of God Ps. 4, 4; 17, 7; to separate, to divide, with פִּלְחָה 9, 4; 11, 7.

פִּלְחָה (a Distinguished one, viz. El is; from פִּלְחָה) *n. p. m.* GEN. 46, 9; patronym פִּלְחָה NUM. 26, 5.

פִּלְחָה (from פִּלְחָה) see פִּלְחָה.

פִּלְחָה (part. פִּלְחָה) *tr.* same as פִּלְג I. to divide, to cleave; hence to furrow Ps. 141, 7, to plow, to cultivate, the ground; cognate in sense with פִּלְחָה (which see); and then like the latter, to serve, to worship; Arab. فَلَاح, Aram. פִּלְחָה, the same. Deriv. פִּלְחָה, and the proper name פִּלְחָה.

Pih. פִּיחָה (fut. יִפְיחָה) to cleave, the reins JOB 16, 13, the liver PROV. 7, 23; to cut in pieces, פִּיחָה, with פִּלְחָה to slice into

a thing 2 KINGS 4, 39; *fig. to bring forth*, prop. to let break forth JOB 39, 3, like בָּרַךְ, if we should not here read תַּסְלִיחָהּ for תַּסְלִיחָהּ.

פֶּלֶחַ *m.* a part cut off, a piece, of רֶבֶחַ 1 SAM. 30, 12; the half, of רֶבֶחַ SONG OF SOL. 4, 3; a part, hence רֶבֶחַ the upper mill-stone JUDGES 9, 53, 2SAM. 11, 21, for which is also רֶבֶחַ alone (DEUT. 24, 6); פֶּלֶחַ the lower mill-stone JOB 41, 16; perhaps what is cut and fitted to. Arab. فَنَلَم the same.

פָּלַח (*part.* פֹּלֵחַ, *pl.* פֹּלְחִין, *c.* פֹּלְחִי; *fut.* יִפְלַח) *Aram. tr.* same as Hebrew פָּלַח, only metaphor. *to serve, to worship* DAN. 3, 12 14 17 28; 6, 17 21; 7, 14 27; seldom *to labour* EZR. 7, 24. *Deriv.* פִּלְחָן.

נִשְׁתָּחִי (worship, viz. belongs to El)
n. p. m. NEH. 10, 25.

פִּלְחָן (from פִּלַּח) *Aram. m. service of God, worship* EZR. 7, 19; Targ. פִּוּלְחָן for עֲבוּדָה.

פָּלַט (*3 plur.* פִּלְטוּ) *intr.* prop. same as **פָּלַח** to glide away, to slip away, to go away in haste, hence to flee, to get off, to escape Ez. 7, 16, Arab. فلت, Aram. פִּלַּח, Syr. ܦܠܬ the same. Deriv. **פִּלְטָה**, **פִּלְטָא**, **פִּלְטָיִם**, **פִּלְטָנִים**, **פִּלְטָנוֹת**, and the proper names **פִּלְטָן**, **פִּלְטָיִם**.

Ph. פָּלַט *(part. מְפָלֵט; imp. before Mak-*
keph פָּלֵט, with ה־ פִּלְטָה; fut. יַפְלִיט.) 1. *to*
let escape, to let disappear, i. e. to free
to deliver, with accus. of the object Ps.
 37, 40; 82, 4; 91, 14, and קָן of the per-
 son 17, 13, or with מִיָּד 71, 4; also
 with קָן of the thing 18, 44; *to rescue*
 Mic. 6, 14; sometimes the accus. נַפְשׁ is
 omitted Job 23, 7, as in מָלַט 20, 20,
 without its being intrans. on that ac-
 count. — 2. *Fig. to bring forth easily,*
i. e. to let slip forth (the fruit of the
body), of a miscarriage Job 21, 10, as
 מָלַט Is. 34, 15; Ar. فَلَط, Syr. فَكَد to
 bear. — 3. Only the *imp.* פָּלַט Ps. 56, 8
 with לְ of the person, but which may

have arisen from מִלְּמָה, according to which the translation would be: *according to the measure of their iniquity recompense to them*. Deriv. מִלְּמָה.

Hif. הִפְלִיט (fut. יִפְלִיט, ap. יִפְלֹט) to bring into safety Mic. 6, 14; booty Is. 5, 29. Deriv. the proper name יִפְלֹט.

As to the organic root $\text{נָחַם} = \text{נָחַם}$, the fundamental signification has been sought in *to penetrate*, and therefore it has been put along with that in נָחַם , נָחַם II., נָח ; better to take the fundamental signification as *to withdraw*, *to escape*, so that the root belongs to that in נָחַם , נָחַם .

פָּלֵט (*pl.* פְּלָטִים) *m.* a fugitive, one fleeing JER. 44, 14; 50, 28; 51, 50; see פְּלִיט and פְּלִיטָה.

פָּלַט (prop. inf. *Pih.*) *m. deliverance, freedom*, Ps. 32, 7 *thou surroundest me with the joyous noise of deliverance* (*Rashi*). But the words **רָגִי פָּלַט** are suspicious, both on account of their separation from **הַסּוֹבְבָנִי** by *Athnach*, as well as on account of the strange constr. state of the plur. **רָגִי**, for which reason the LXX read **רָגִי פָּלַטְנִי** (*thou, my rejoicing, deliver me!*). **פָּלַט** Ps. 56, 8 is **פָּלַט**.

טלפ see פּוֹלְטֵר.

פְּלֶטָה (*deliverance, freedom, refuge, viz.*
is with El) 1. *n. p. m.* 1 CHR. 2, 47;
12, 3; also in פְּלֶטָה, פְּלֶטָה, פְּלֶטָה. —
2. (only in פְּלֶטָה בְּיָרֵךְ, *place of deliverance*)
n. p. of a city in the south of Judah
JOSH. 15, 27; comp. פְּלֶטָה proper name
of a Syrian city. *Gent. m.* פְּלֶטָה 2 SAM.
23, 26.

פָּלְטָה (only three times, elsewhere פָּלִיטָה; c. פָּחַח) *f. deliverance, preservation* GEN. 45, 7, *escape* 32, 6; hence the phrases לְפָלְטָהּ Jo. 2, 3, לְפָלְטָהּ 2 CHR. 30, 6, לְפָלְטָהּ EZR. 9, 13, לְפָלְטָהּ 2 CHR. 20, 24 or לְפָחַח GEN. 32, 9; 45, 7; *remnant*, the part saved from punishment, of the Jewish people Is. 4, 2; 10, 20; 15, 9; 37, 3; *concrete* same as פָּלְטָהּ the dispersed, the fugitives Ez. 14, 21; JER. 50, 29.

פִּלְטִי (from פִּלְטָה) 1. (abridged from **פִּלְטִי** *Jah is Deliverance*) *n. p. m.* NUM. 18, 9, 1 SAM. 25, 44, for which 2 SAM. 8, 15 has **פִּלְטִיָּאֵל**. — 2. *Gent. from בִּירָה* פִּלְטָה 2 SAM. 23, 26; see פִּלְטָה.

פִּלְטִי (abridged from פִּלְטָה and יָהּ, *Jah is Deliverance*) *n. p. m.* NEH. 12, 17.

פִּלְטִיָּאֵל (*El is deliverance*) *n. p. m.* 2 SAM. 8, 15, for which פִּלְטִי (which see) is elsewhere.

פִּלְטִיָּה (the same) *n. p. m.* 1 CHR. 3, 21; 4, 42; comp. מִלְטִיָּה.

פִּלְטִיָּהוּ (the same) *n. p. m.* EZ. 11, 13.

פִּלְי an alleged K'ri JUDGES 13, 18 see פִּלְיָה and

פִּלְי (from פִּלְיָה after the form פִּלְי, in pause פִּלְי) *m. a wonder, a wonderful thing* JUDGES 13, 18 K'ri, not פִּלְי; the K'tib has פִּלְיָה.

פִּלְיָה (from פִּלְיָה) *adj. m., f. wonderful* JUDGES 13, 18, but for which the K'tib has פִּלְיָה and the K'ri פִּלְיָה; Ps. 139, 6 K'ri, for which the K'tib is פִּלְיָה.

פִּלְיָה (contracted from פִּלְיָה) *n. p. m.* 1 CHR. 3, 24; comp. Phenice. פִּלְיָה *Philes* name of a Tyrian king (*Joseph. contra Ap. 1, 18*), פִּלְיָה *Philaen* name of a Carthaginian (*Sall. Jug. 79*), פִּלְיָה *Philáion* *n. p. m.*, פִּלְיָה *Fallaba* name of a place in Mauritania, פִּלְיָה *quallsadé* *n. p.* of an herb (*Diosc. 1, 127*).

פִּלְיָה (only *pl.* פִּלְיָה) *m. a courier* Is. 66, 19; *a fugitive* NUM. 21, 29; *conseq.* — פִּלְיָה, from which פִּלְיָה comes.

פִּלְיָה (*plur. constr.* פִּלְיָה, with *suff.* פִּלְיָה) *m. same as פִּלְיָה* *a fugitive, one escaped, from slaughter* Am. 9, 1; *the escaped*, GEN. 14, 13, followed by a genitive out of, from JUDGES 12, 5; JER. 44, 28; EZ. 6, 8; coupled with שָׂרִיד JER. 42, 17.

פִּלְיָה see פִּלְיָה.

פִּלְיָה (only *pl.* פִּלְיָה, from פִּלְיָה I.)

m. a judge, a decider, EX. 21, 22; DEUT. 82, 31; hence JOB 31, 11 עֲלֵי קִיָּם (עֲלֵי after many mss. and editions) *a crime before the judges*, i. e. for them to punish (עֲלֵי has arisen from עֲלֵי 31, 28).

פִּלְיָה (from פִּלְיָה I.) *fem. judgment* Is. 16, 3.

פִּלְיָה *adj. m., f. judicial*, עֲלֵי אֵין פִּי *a sin to be punished before the judges* (comp. פִּלְיָה) JOB 31, 11. The *femin.* Is. 28, 7 is a noun, *judgment*, and אֵין to be supplied.

פִּלְיָה (not used) *trans. to separate, to cut off, to divide, to single out*, from a whole; hence of the dividing of a district, of a piece of tree, as a staff, stick, distaff; Ar. فَلَك the same, particularly of the breasts becoming prominent, of a hill rounded &c., فَلَق to distinguish; identical in its organic root with that in פִּלְיָה I, פִּלְיָה II, פִּלְיָה I, פִּלְיָה. Derivative

פִּלְיָה (with *suff.* פִּלְיָה) *m. 1. a circuit, district, divided off from a whole* NEH. 3, 9-18; hence פִּלְיָה *the ruler of a circuit* 3, 14; commonly פִּלְיָה *the ruler of half a circuit* 3, 9 12 15; Aram. פִּלְיָה province, modern Hebrew פִּלְיָה (*pl.* פִּלְיָה) and Arab. فَلَك heavenly orb, فَلَك province. — 2. *a staff, crutch*, prop. a thing cut off 2 SAM. 3, 29 (LXX). — 3. *a distaff, a spindle* PROV. 31, 19; Aram. פִּלְיָה, Arab. فَلَك the same.

פִּלְיָה I. (Kal unused) *trans. same as פִּלְיָה* *prop. to cleave, to divide, to separate*; hence *to judge, to decide*, between parties (see Hithp. and Pih.) like שָׁפַט, חָקַד, חָקַד; hence *to think*. The organic root פִּלְ (Ar. فَال to break asunder) is identical with that in פִּלְיָה, פִּלְיָה, comp. Sanskrit phal findi; on the contrary the Syr. ف in فَلَ to mix, to mingle, to roll about, to soil, is connected with פִּלְ I. Deriv. פִּלְיָה, פִּלְיָה.

פָּלִי (femin. פָּלִיָּה), and the proper names פָּלִי, פָּלִיָּה, פָּלִיָּה, פָּל in פָּלִיָּה.

Pih. פָּלִי (fut. פָּלִי) to decide, i. e. to punish Ps. 106, 30, but where it is better to render to break through with reference to NUM. 25, 7; to judge 1 SAM. 2, 25, but which is better referred to פָּלִי II; to adjudge to, with ל of the person Ex. 16, 52 therefore bear thine one shame, thou that hast adjudged to thy sisters, i. e. thou hast surpassed them by thy heavier sin and so justified the lighter (parallel פָּלִי); to think, suppose GEN. 48, 11.

פָּלִי II (Kal not used) intr. prop. to fall down, to sink down, to cast oneself down, to bow, metaphor. to pray, to God; דָּוָד, Aram. פָּלִי also proceeding from the same fundamental signification. The organic root פָּל is identical with that in פָּלִי.

Pih. פָּלִי (fut. פָּלִי) to pray, absol. Ps. 106, 30, i. e. to appease the wrath of God by prayer (LXX, Vulg.), if it be not better referred to פָּלִי I; with לָא to the person and ל for the person one prays 1 SAM. 2, 25, where we should read וְיִפְלִי לוֹ אֱלֹהִים with the LXX, Vulg. and Syr., as in 14, 45 the LXX read וְיִפְלִי לוֹ for וְיִפְלִי לוֹ.

Hithp. פָּלִי (part. מְפַלֵּל, fut. יִפְלִי, before Makkeph פָּלִי) prop. to bow, to cast oneself down; hence to pray to God, coupled with דָּוָד 1 KINGS 8, 33, דָּוָד DAN. 9, 20, אֶם NEH. 1, 4, וְהִשְׁתַּחֲוֶה Is. 44, 17, ק' פָּלִי 2 CHR. 7, 14, either absol. 1 SAM. 2, 1, 2 CHR. 7, 14, or with לָא 1 SAM. 1, 26, לָא DAN. 9, 4, אֶל 1 SAM. 1, 10 = אֶל (LXX); לָא of the person 1 KINGS 8, 28 to whom, with דָּוָד GEN. 20, 7, אֶל JOB 42, 8, לָא 1 SAM. 2, 25 of the person for whom one prays; seldom with לָא of the place prayed for 1 KINGS 8, 30; to bow down reverentially, with לָא, before idols Is. 44, 17; 45, 20; before the priestly people of Israel 44, 14. Deriv. פָּלִיָּה.

פָּלִי (a Judge, viz. El is; from פָּלִי I.) n. p. m. NEH. 3, 28; see פָּלִיָּה.

פָּלִי (Jah is Judge; פָּלִי constr. state of פָּלִי) n. p. m. NEH. 11, 12.

פָּלִי (unused) trans. 1. to conceal, to shut up, to lock up; metaphor. to make solitary, to individualise; identical in its organic root with that in פָּלִי II, פָּלִי I; Talmudic פָּלִי the same, hence מְפַלֵּי מְפַלֵּי covered (mysterious) stones; Arab. فَلَ to separate, to shut off, to debar. — 2. intr. to be shut up, unknown, indefinite. Derivative

פָּלִי (an adjective formation from פָּלִי, like מְפַלֵּי from פָּלִי which see) m. prop. enclosed, solitary, therefore indefinite, unknown, and so a certain one, ó, η δειρα DAN. 8, 13. It may have been originally pronounced together with פָּלִי for the sake of assonance, and have been thence abridged פָּלִי.

פָּלִי (not used) see פָּלִי.

פָּלִי (prop. an adject. from פָּלִי from פָּלִי to distinguish) adj. m. 1. a certain one, one distinct, i. e. not known by name, ó, η δειρα, constantly joined with פָּלִי (which see), 1 SAM. 21, 3, 2 KINGS 6, 8; also in an address RUTH 4, 1; Aram. פָּלִי, Arab. فَلَان the same. — It is uncertain whether פָּלִי be the stem of it, and if it be not rather abridged from פָּלִי; or whether we should not adopt a stem פָּלִי for it = פָּלִי, so that פָּלִי is prop. the concealed, the indefinite one, like מְפַלֵּי from פָּלִי. — 2. Only Gent. m. פָּלִי 1 CHR. 11, 37, arising from פָּלִי in 2 SAM. 23, 26, and in 1 CHR. 11, 36 from פָּלִי 2 SAM. 23, 34.

פָּלִי (Kal not used) tr. 1. to tear or cut into, to tear asunder, to cut asunder, e. g. of lightning which rends the clouds (see מְפַלֵּי = מְפַלֵּי); to cut through, to break through, a path (see Pih.). — 2. Metaphor. to determine firmly (see גָּזַר, דָּרַךְ), to make firm, a way; figurat. to weigh, as also אָזַן I. to weigh (prop. to determine, to establish, = יָזַן, ident. in fundamental signification with יָזַן II. to cut into, to tear into), קָטַר, קָטַר and

מָהָה have the same transference of idea. Deriv. פֶּלֶם, מִפְּלֶם.

Pih. פֶּלֶם (*part.* מִפְּלֶם, *future* יִפְלֶם)
1. to break through, נָתַיֵב, with לְ of the thing for Ps. 78, 50; to cause to press or break through, חָמַם יָדַיִם, 58, 3. —
2. to make fast, מִצָּגָל Prov. 4, 26, coupled with נָדָוֶן; Is. 26, 7, oppos. to נָחַם (Job 30, 13); to ground firmly, אָרַח חֲזָיִים, 5, 6, oppos. to נָיַע; to determine, מִצָּגָלָה, 5, 21.

The stem is connected with פָּלַם, פָּלַץ, פָּלָץ (which see); and the organic root פֶּלֶם is identical with that in פָּלַץ II.

פֶּלֶם *m. prop.* establishment, determination; hence a balance Prov. 16, 11; Is. 40, 12; Arab. تَفْلِيس.

פָּלַץ (*Kal* unused) *intr.* to be broken in pieces, to be reduced to fragments, cognate in sense חָתַר; hence to be amazed, terrified; the same transition of idea existing in חָתַר, שָׁבַר (Job 41, 17), Ar. حَسِرَ, accordingly the stem may be united with פָּלַם. Ar. فَلَط the same, and فَلَص to save. Derivat. מִפְּלָצוֹ, חֲפָלְצוֹ.

Pih. פָּלַץ (not used) to quake greatly, to terrify. Deriv. פָּלְצוֹר.

Hithp. הִתְפַּלֵּץ (*fut.* יִתְפַּלֵּץ) to burst, to crack Job 9, 6; comp. נִבְרַקַּע 1 Kings 1, 40; prop. rumpi.

פֶּלַצְרִית *fem.* terror, horror, Is. 21, 4; Ez. 18, 7.

פָּלַשׁ פֶּלֶם see מִפְּלֶם.

פָּלַשׁ (*Kal* unused) *prop. tr.* to break through (see פָּלַם), hence = שָׁבַר to go through, to walk or penetrate through, Syr. فَلا to break or press into, like the Hebrew בָּקַע, Talm. פָּלַשׁ to break through, to open up, a way; Ethiop. פֶּלַס falasa, to pass on = שָׁבַר, נָקַע, hence fallâsi, a wanderer, stranger.

Hithp. הִתְפַּלֵּשׁ (*fut.* יִתְפַּלֵּשׁ) to go through, to press through, בָּחַסָר Jer. 6, 26, Ezek. 27, 30, i. e. to roll oneself, identical in object with הִתְגַּבֵּל (Gen.

43, 18; Job 30, 14), a custom in mourning; sometimes without בָּחַסָר Jer. 25, 34; or שָׁבַר stands in the accus. Mic. 1, 10, where the following שָׁבַר is caused by it. Derivative

פִּלְשְׁתִּי (in pause פִּלְשֵׁתִי) *n. p.* of a coast district in the south-east of the holy land on the Mediterranean Sea, Philistia Ex. 15, 14; Is. 14, 29 31; Ps. 60, 10; 83, 8; 87, 4; 108, 10; in prose אֶרֶץ פִּלְשְׁתִּים (land of the Philistines) stands for it Gen. 21, 32 33; Ex. 13, 17; 1 Sam. 27, 1 7; 29, 11; 1 Kings 4, 21; 2 Kings 8, 2 3; in Herodotus (1, 105; 2, 104) and Josephus (Ant. 1, 6, 2; 2, 16, 2) Παλαστίνη, Palestine, but it denotes all Palestinian Syria or the whole Jewish land (Josephus l. c. 8, 4), as also in the Talmud and in Arabic. Deriv. *n. Gent.* פִּלְשְׁתִּי (which see). — As to the derivation, the word has been regarded either as arising by transposition from רֶדְלֹב (Redalob), since the Philistine lowland is called שְׁפִלָּה; or as coming from an older form פִּלְשָׁנ and as identical with Πιλασγοί (Hitzig after Fourmont, reflexions critiques sur les histoires des anciens peuples II, 254 seq.). But the derivation from פָּלַשׁ (which see) is more correct, meaning migration, emigration (after the Ethiopic), and then concretely the emigrants; a designation that passed over to the land, comp. Ἐλενοίς.

פִּלְשְׁתִּי (pl. פִּלְשְׁתִּים, seldom פִּלְשְׁתִּיִּם) *Gentile masc.* (from פָּלַשׁ) a Philistine, Philistaeus Gen. 26, 1; Judges 10, 6; 1 Sam. 4, 1; 17, 4. The Philistines belonged to the Semitic race and are also mentioned with the Hamites (Gen. 10, 14). At an earlier period they dwelt in the district of the Egyptian Kasluchim, from which they emigrated into the holy land, as they did also from Crete under the appellation of פִּרְתִּיִּם Am. 9, 7; Jer. 47, 4. Sometimes they are mentioned separately Ez. 25, 16; Zeph. 2, 5. After the Maccabean period they amalgamated with the other peoples of Palestine (Ben-Sira 50, 20) and perished accordingly as a distinct race. אֶרֶץ פִּלְשְׁתִּים see פָּלַשׁ. — יָם

פִּלְשְׁתִּים *the Philistine Sea*, i. e. the Mediterranean Ex. 23, 31; comp. פִּלְשְׁתִּי.

פִּלְשְׁתִּי see פִּלְשְׁתִּים.

פָּלַח (unused) *intrans. to flee, to flee away, to escape*, after פָּלַח, Hebr. פָּלַח (which see). Derivative

פָּלַח (from פָּלַח; *haste, flight*) *n. p. m.* NUM. 16, 1; 1 CHR. 2, 33. It is possible that פָּלַח is from פָּלַח, as פָּלַח from פָּלַח.

פָּלַחִי (formed perhaps from פָּלַח, after the form פָּרַחִי from פָּרַח, *conseq. from the stem פָּלַח which see*) *adj. m.* (and so the name of a state) *couriership*, belonging to the royal body-guard like the פָּרַחִי 1 KINGS 1, 44; 1 CHR. 18, 17; 2 SAM. 8, 18; 15, 18; 20, 7; coupled with פָּרַי (which see) 20, 23 K'tib; hence פָּרַי along with פָּרַי is used for it at a later time to denote the whole of the body-guard 2 KINGS 11, 4, supplying the place of the former פָּרַחִי and פָּלַחִי. But the explanation of פָּלַחִי can only be regulated by that of פָּרַחִי and פָּרַי. And as פָּרַחִי (which see) obviously means *Cretans* (in 1 SAM. 30, 14 it has an ethnographical signification, and in Ez. 25, 16 and ZEPH. 2, 5 פָּרַחִים is a race) and פָּרַי (which see) denotes the valiant *Carian* mercenaries in the royal body-guard (in 2 CHR. 23, 20 אֶרֶיִרִים stands for it), פָּ can only be a race of people; and as the form is selected for the sake of assonance with פָּרַחִי, it may have arisen from פִּלְשְׁתִּי.

פֶּם (with suff. פָּמָה) *Aram. m. the mouth* DAN. 4, 28; 6, 23; 7, 5; figur. *edge* 6, 18. It appears to be derived not from פָּמָה, but from פֶּם = פֶּם to fill.

פָּן (from פָּנָה from פָּנָה I, only constr. state (פָּן) *m. prop. a removing, only as a conjunct. that not, lest, ne*, 1. introducing the apodosis, connected with the imperf., which apodosis expresses the thing that is to be avoided by a preceding action, GEN. 11, 4 *that we may not be scattered*; 19, 15 *lest thou perish*.

In this sense פָּן stands after the verbs יָרָא GEN. 31, 31, הִשָּׁמַר 31, 24, נִשְׁבַּע JUDGES 15, 12, expressing the wish to avoid a thing. — 2. At the beginning of a clause, like the Latin *ne*, denoting the fear of misfortune and wish to avoid it, *that not, lest*, expressing fear and prohibition GEN. 3, 22, dissuading Is. 36, 18, cautiously prohibiting Job 32, 13, fearing GEN. 44, 34, putting the verb in a clearer light, comp. Latin *ne mittat*. — 3. Followed by a perfect expressing fear of a fact perhaps already done, *that may not* 2 SAM. 20, 6; 2 KINGS 2, 16. — 4. *that not*, to increase the power of לֹא, putting the necessary consequence as aim PROV. 5, 6, and not connected with אֵל. — Another פָּן assumed for פָּנָה and פָּנִים see under פָּנָה.

פָּנָה (not used) *intr. same as פָּנָה to be soft, tender, savoury, sweet*, connected in its org. root פָּנָה with פָּנָה. Deriv.

פָּנָה (from פָּנָה) *m. only* Ez. 27, 17 *prop. something savoury, sweet* (see פָּנָה), hence the name of a cake sweet as honey (Ibn Parchōn), Targ. קוֹלִיָּא i. e. *κολία* the same; according to the Vulg. *balsam*. But no trace of such an exported ware is found elsewhere. According to the LXX *cassia*, קָצִיעָה, from פָּנָה = פָּנָה to rub off, to shave off, like קָצִיעָה from קָצַע; 3 mss. have פָּנָה = פָּנָה. According to the Peshito *millet*. Modern interpreters have compared the Sanskrit *pannaga*, name of a fragrant wood which was used in therapeutics for cooling and strengthening. All these explanations have arisen either from the endeavour to get a suitable product for exportation without being able to give it an etymological foundation, or from an easy but inappropriate comparison with פָּנָה. It is better to take it, with Ibn Melech, like מִנִּי (whence the best wheat was brought), for the name of a place; identical perhaps with פָּנָה (out of פָּנָה) in the Mishna (Parah 8, 10), on the road from Damascus to Baalbeck.

פָּנָה I. (part. פָּנָה, plur. פָּנִים,

pl. f. פָּנָה; *inf.* פָּנֶה, *constr.* פָּנֹה; *fut.* יִפְּנֶה, *ap.* יָפֵן, on the contrary, in other persons נָפֵן, נָפֵן, נָפֵן (נָפֵן) 1. *intr.* to turn, i. e. to leave a position, direction, or situation; with the accus. *whither*, JOB 24, 18 *he turneth not to the way of the vineyards*; then *to repair* to PROV. 17, 8; *to betake oneself* 1 SAM. 13, 18, with לָ Is. 53, 6; 56, 11, or אֵל *whither* JUDGES 24, 49, Is. 13, 14, seldom with עַל for אֵל GEN. 24, 49 or אֵל of the place 1 SAM. 14, 47; with אֵל of a person *to turn to one*, to God Is. 45, 22, to angels JOB 5, 1, to idols LEV. 19, 4, to sooth-sayers 20, 6, with אֵל of a thing JOB 36, 21. From this meaning comes that of *to direct the attention to, to look, to behold*, with accus. Ex. 2, 12, followed by לְיָמֹוֹת ECCLES. 2, 12, or with אֵל Ex. 16, 10, אֵל JOB 6, 28; Is. 8, 21 *to turn upwards*, i. e. to direct the looks upwards; אֵל אַחֲרָיו *he looked behind him* JUDGES 20, 40; of God or a king, *to turn graciously* to 2 SAM. 9, 8; Ps. 25, 16; אֵל אֲחֵרֵי to turn away from GEN. 18, 22, and מִנֶּחֱם the same DEUT. 29, 17; also without מִנֶּחֱם or אֲחֵרֵי, when it may be readily supplied 30, 17; אֵל אַחֲרָיו to turn in order to follow, i. e. to follow Ez. 29, 16. With verbs of motion, as הִלֵּךְ GEN. 18, 22, יָצָא Ex. 7, 23, בָּרָא 32, 15, נָסַע DEUT. 1, 7, it gives them the signification of beginning to move by leaving the former state. Fig. הַיּוֹם JER. 6, 4 and Ps. 90, 9 *the day turns*, i. e. declines; הַבֹּקֶר the morning turns to JUDGES 19, 26, הָעֶרֶב the evening turns to GEN. 24, 63, i. e. approaches; hence לְפָנָיו followed by a genitive towards Ex. 14, 27; DEUT. 23, 12 (but see פָּנָה II.); *to turn to, look to*, of inanimate things, *spectare* 1 KINGS 7, 25; Ez. 8, 3; 2 CHR. 4, 4; of the direction of a boundary JOSH. 15, 2. — 2. *tr.* only in the phrase פָּנָה לְרֵגְלָהּ *to turn the neck, to the pursuing*, i. e. to flee JOSH. 7, 12; JER. 2, 27; elsewhere הִפְּנֶה. Derivat. פָּנָה and according to the usual acception פָּנָה (plur. פָּנִים, פָּנִים, פָּנִים, פָּנִים, and the proper names פָּנִיָּאל, פָּנִיָּאל, פָּנִיָּאל.

Pih. פָּנָה prop. to cause to turn; hence to hunt away, to drive away ZEPH. 3, 15. The meaning to clear, to lighten belongs to פָּנָה from פָּנָה II.

Hif. הִפְּנֶה (part. מִפְּנֶה, *inf.* with suff. יִפְּנֶה, *fut.* ap. יָפֵן) to turn, וְנָבֵן אֶל-זָבֵב JUDGES 15, 4, לְשָׂכֶם 1 SAM. 10, 9; to turn to, לָרֶגֶל, i. e. to flee JER. 48, 39; sometimes פָּנִים NAH. 2, 9, JER. 46, 5 and 47, 3, or לָרֶגֶל 46, 21 and 49, 24 is to be supplied; *conseq.* הִפְּנֶה is not *intr.*

Hof. הִפְּנֶה (3 plur. הִפְּנִי) with נָס (whither) to be directed or turned Ez. 9, 2.

The fundamental signification is properly to wind, roll or twist, accordingly to turn; and it is ident. in its organic root פָּנָה with that in אָפֵן, אָפֵן II.

פָּנָה II. (in Kal perhaps only *infin.* *constr.* פָּנֹה) *intr.* to shine, to appear, to be or become visible; hence לְפָנָיו בֹּקֶר at the appearing of the morning Ex. 14, 27, JUDGES 19, 26, לְפָנָיו עֶרֶב at the appearing of the evening GEN. 24, 63; perhaps figurat. of God, to make himself visible 2 KINGS 13, 23, Ps. 25, 16, like the opposite הִסְתַּיֵּר פָּנִים. Deriv. פָּנָה, פָּנִים, פָּנִים, פָּנִים, פָּנִים, פָּנִים (pl. פָּנִים), פָּנִים, פָּנִים in the proper names פָּנִיָּאל and פָּנִיָּאל, and the proper name פָּנָה.

Pih. פָּנָה 1. to make visible, to lighten, a covered space; hence to clear, to clear out, a house GEN. 24, 31; a country Ps. 80, 10, where אָרֶץ is to be supplied; especially הָרָדֶה, therefore = יָשָׁר Is. 40, 3; 57, 14; MAL. 3, 1. — 2. (not used) to be visible afar off, to be prominent. Deriv. פָּנָה, פָּנָה.

Puh. פָּנָה (*fut.* יִפְּנֶה). Deriv. the proper name פָּנָה.

The org. root is פָּנָה, ident. with that in פָּנָה, Aram. פָּנָה, (to hunger, to thirst), prop. to glow; also with that in פָּנָה II. (comp. הָרָדֶה); comp. also פָּנָה.

פָּנָה (an unused sing.-form from פָּנָה II., for which in proper names are פָּנִי and פָּנִי) see פָּנִים.

פָּנָה (from the Pihel of פָּנָה II. after the form אָפֵן; *constr.* פָּנֹה, with *suf.*

פָּזָחָה, *pl.* פָּזָחוּ, with *suff.* פָּזָחָיו, *f.* prop. what is prominent afar off, what is shining, projecting, visible afar; hence *the projecting corner, pinnacle*, of a wall *a turret* ZEPH. 1, 16; 3, 6; 2 CHR. 26, 15; *the corner*, of a house JOB 1, 19, of a street PROV. 7, 8, of a roof 21, 9, of *חֵצֵי* Ez. 43, 20; *פָּנֵי* a *corner-stone*, as the firm support of a building JOB 38, 6, which sustains the whole IS. 28, 16; *פָּנֵי* Ps. 118, 22 *the head corner-stone*; *פָּנֵי הַשַּׁעַר* *the corner-gate*, at the north-west corner of Jerusalem 2 CHR. 26, 9; JER. 31, 38 (2 CHR. 25, 23 *פָּנֵי הַשַּׁעַר* instead); *fig. a pillar, column*, of the state IS. 19, 13, *plur. the chiefs*, in *פָּנֵי הַדָּבָר* JUDGES 20, 2, 1 SAM. 14, 38, *Targ.* רִישֵׁי. — *For the derivation comp.* *פָּנֵי* (from *פָּנָה*); *פָּנֵי* also proceeds from the same fundamental signification. — *פָּנֵה* Prov. 7, 8 and *פָּנֵה* ZECH. 14, 10 see under

פֶּהֶל (only with *suff.* פֶּהֶלָה, *pl.* פֶּהֶלִים;
out of the Pihel of פֶּהֶל after the form
פֶּהֶלָה (*נֶהֱלָה*, *נֶהֱלָה*) *masc.* same as פֶּהֶל a corner
Prov. 7, 8, שַׁעַר הַפֶּהֶלִים ZECH. 14, 10 gate
of the corner-turrets, 2 CHR. 26, 9; JER.
31, 38; called שַׁעַר הַפֶּהֶלִים 2 KINGS 14, 13
and 2 CHR. 25, 23 שַׁעַר הַפֶּהֶלָה, the name
of a gate in Jerusalem.

פְּנִיָּאֵל (from פְּנִיָּה from פָּנָה II. and אֵל; *the vision*, i. e. *visibleness of El*)
 1. *n. p.* of a city on the north side of יַבֶּק, some distance from יִרְדֵּן and from כִּדְרוֹ Judges 8, 8; 1 Kings 12, 25. The reason of the appellation is given in Gen. 32, 31. In *Josephus* (Ant. 1, 19) Φασούλ. A Phœnician promontory, *Strabo* (16 p. 754 seq.) calls Θεοῦ πτόσιππος, may have also been so called.
 — 2. *n. p. m.* 1 Chr. 4, 4; 8, 25, for which the K'tib has פְּנִיָּאֵל.

פֶּנֶךְ (unused) *intr.* same as פָּנֶק to be tender, soft, Ar. فنج, whence perhaps, with the termination טֶנֶּה, the proper name פִּינְחָס (*the mild*).

פָּנִי (in pause פָּנִי, from פָּנֶה II. after the form לְפָנֶיךָ = פָּנִי masc. the

fore part, front, לִפְנֵי to the front part,
i. e. before דְּבִיר 1 KINGS 6, 17.

פָּתִיב (only *pl.* פָּתִיבִים K'tib; from II. פָּתַה) *m. red corals*, so called from their shining colour Prov. 3, 15 K'tib, for which the K'ri has the usual פָּתִיבִים (see פָּתִיב).

פְּנִיָּאֵל (from פְּנִית from פָּנָה II. and אֵל; = פְּנִיָּאֵל) 1. *n. p.* of a city JUDGES 12, 20. — 2. *n. p. m.* 1 CHR. 8, 25 K'tib.

פָּנִים (from a sing. פָּנָה, constr. פָּנִי, with suff. פָּנִי, פָּנִיךָ, פָּנֵינוּ &c., from פָּנָה II.) *m. pl. (fem. only in Ez. 21, 12) prop. the visible, external side; hence 1. the upper surface*, of a thing, superficies, of the earth GEN. 1, 29, of a field IS. 28, 25, of water JOB 38, 30, פָּנֵי הַלֵּוֹיֹת *the surface of the covering* IS. 25, 7, i. e. the external covering; *covering*, of לְבִישׁ (this poet. for skin), i. e. coat of mail JOB 41, 5; *outside*, of בִּפְתָּה (= בִּפְתָּה) 26, 9; *the aspect*, of the earth PS. 104, 30, of sheep PROV. 27, 23. Here belongs פָּנִי as a preposition followed by a genitive: אֶל-פָּנֵי *upon the surface of* LEV. 14, 53, EZ. 16, 5, עַל-פָּנֵי *over the surface (i. e. upon)*, of the earth GEN. 6, 1, the water 1, 2, a valley EZ. 37, 2, or also as with אֶל *upon the surface* LEV. 14, 7; AM. 5, 8; *out upon the surface* GEN. 11, 8; IS. 18, 2. — 2. *the face*, i. e. the visible part (in Echklil *face*), as a collective idea (Greek τὰ πρόσωπα), construed sometimes with the plural JOB 38, 30, DAN. 1, 10, sometimes with the singular LAMENT. 4, 16; PROV. 15, 14; but the plural also denotes *faces* EZEK. 1, 6; 10, 21; 41, 18; for which כָּל-פָּנִים (*every face*) JO. 2, 6 is not to be taken. Also of the face of animals EZ. 10, 14; JOB 41, 6. To this meaning belong the phrases: פָּנִים אֶל-פָּנִים GEN. 32, 31 *face to face*, i. e. *directly*, for which also פָּנִים בְּפָנִים DEUT. 5, 4; פָּנִים לְפָנִים PROV. 27, 19 *face towards face*, reflected in water; עַל-פָּנֵי *in the sight of one*, i. e. *without any reserve, openly, boldly, defiantly*, describing more definitely the ideas in the verbs בָּרַךְ JOB 1, 11, הִקִּיר 21, 31, הִקְדִּישׁ IS. 65, 3; so too בָּרַךְ, הִקְדִּיר, and אֶל-שֵׁם שֵׁם JOB 2, 5; 13, 15; DEUT. 7, 10,

פָּנִים is applied frequently and in a variety of ways in combination with אֵל, אֶחָד, אַחֶר, לְ, בְּ, מִמָּוֶה, &c. instead of prepositions and particles: a) אֵל-פָּנֶיךָ in the presence of 2 CHR. 19, 2; before LEV. 9, 5; in the sight of EX. 23, 17; upon the surface LEV. 14, 53. — b) אֶחָד-פָּנֶיךָ at the countenance, i. e. before, coram GEN. 19, 13; present before ESTH. 1, 10; hence the formula: לְפָנֶיךָ אֶחָד-פָּנֶיךָ 1 SAM. 1, 22, for which occurs also אֶחָד-אֵלֶיךָ EX. 23, 17, to appear before God, i. e. in the sanctuary; before, referring to place GEN. 33, 18; מִמָּוֶה פָּנֶיךָ away from before 27, 30, from the fore part 2 KINGS 16, 14. — c) בְּפָנֶיךָ before, in presence of one, ante and coram, a later phrase for לְפָנֶיךָ DEUT. 7, 24; ESTH. 9, 2; EZ. 42, 12. — d) לְפָנֶיךָ (with suff. לְפָנֶיךָ, לְפָנֶיךָ, לְפָנֶיךָ, לְפָנֶיךָ) in sight of, before the eyes, in presence of, before NUM. 8, 22, 2 KINGS 4, 38, at, as בְּפָנֶיךָ DAN. 1, 9, 1 KINGS 8, 50, hence יָטַב לְפָנֶיךָ interchanged with בְּפָנֶיךָ (see יָטַב). Quite peculiar are the applications: aa) before, of place, ante 1 CHR. 6, 17, east of GEN. 23, 17; before, prae, ECCLES. 4, 16 (see מִמָּוֶה, מִמָּוֶה), from before IS. 8, 4; AMOS 9, 4. bb) referring to time before 1, 1, לְפָנֶיךָ referring to the harvest IS. 18, 5; sooner than, לְפָנֶיךָ before I (came) GEN. 30, 30, לְפָנֶיךָ NEH. 13, 4 before this, antehac, especially so followed by an infin. before GEN. 13, 10; DEUT. 33, 1. cc) referring to preference, like ante, prae, as לְפָנֶיךָ more than the poor JOB 34, 19. dd) referring to method and manner, in modum, ad instar, but always with the gradation before, as לְפָנֶיךָ

easier or sooner than the moth JOB 4, 19, and *sicut* (Vulg.), *ὡς τὸν σκώρον* (LXX), not quite = the Latin *ad faciem* (Plaut.); *נָתַן לְפָנַי* 1 SAM. 1, 16 *to make as ... i. e. for one*. In many verbs construed with *לְפָנַי*, *לְ* has properly one of the meanings given, but these must be taken in a wider and more extended import while they define the verbs more exactly. So *עָמַד לְ* GEN. 18, 22 *to serve, to wait upon* (see *עָמַד*), *נָחַם לְ* NAH. 1, 6 *to stand before one*; *הִשְׁתַּחֲוֶה לְ* *to pray before* (see *הִשְׁתַּחֲוֶה*), for which also *הִלָּךְ לְ* 1 KINGS 12, 30 stands, and so it modifies *נָתַן* (see *נָתַן*), JUDGES 4, 15, *נָסַל לְ* 1 SAM. 14, 13, *שָׁרַץ לְ* 2 SAM. 5, 20, *עָרַב לְ* JER. 1, 17, *נָתַן לְ* 2 KINGS 4, 43, *פָּסַד לְ* PROV. 17, 18, *פָּסַד לְ* 2 SAM. 3, 31. — e) *מִלְּפָנַי* *from before*, i. e. away from GEN. 23, 3 4; 41, 46; LEV. 9, 24; hence after the verbs *נָס* 1 CHR. 19, 18; *הוֹרִישׁ* 2 CHR. 20, 7, *יָרָא* 1 SAM. 18, 12, *נָחַם* PS. 97, 5, *הוֹיֵל* 114, 7, *נִבְכָּה* ESTH. 7, 6, seldom after *זָקַק* 1 SAM. 8, 18, *נִבְכָּה* 1 KINGS 21, 29, where it appears to be — *לְפָנַי*, as it also stands for it ECCLES. 1, 10, once for *מִפְּנֵי* *on account of* 1 CHR. 16, 33. — f) *מִפְּנֵי* means in the first instance *away from before*, EX. 14, 19 *away from before them*, after verbs of departing, fleeing HOS. 11, 2, GEN. 7, 7, IS. 20, 6, of seeking help 19, 20, of fearing (see *יָרָא*, *חָתַח*), of reverencing, humbling oneself 2 KINGS 22, 19, of hiding JOB 23, 17, and such like. Here belongs also *מִפְּנֵי* *to retreat before one* (from fear) JOB 39, 22, *מִפְּנֵי* *to perish before one* (fleeing) PS. 9, 4, *נָזַל מִפְּנֵי* *to totter before one* (retreating) JUDGES 5, 5 and so after other verbs, where the secondary idea of *fearing, fleeing* &c. is to be supplied JOB 9, 21; IS. 17, 9; 1 CHRON. 12, 1. Then, *because of*, expressing the efficient cause, as *מִפְּנֵיהֶם* GEN. 6, 13 *because of them*, i. e. proceeding from them, *from them* (LXX *ἀπ' αὐτῶν*); *on account of*, propter, denoting the more remote cause 47, 13; DEUT. 28, 20; HOS. 10, 15; JER. 9, 6; and when a hindrance is spoken of,

prae, for, by reason of, as *מִפְּנֵי הַשָּׁד* JOB 37, 19 *by reason of darkness* (of understanding); *מִפְּנֵי אֲשֶׁר* *because that*, quia, EX. 19, 18; JER. 44, 23. In LEV. 19, 32 and JER. 1, 13 *מִפְּנֵי* belongs to *פָּנִים*, and has nothing of the meaning of a particle. g) *עַל-פָּנַי* stands aa) personally, *before*, prop. *before a person*, = *לְפָנַי* GEN. 32, 22, *עַל-פָּנַי* JOB 4, 15 *before me*, *עַל-פָּנֶיכֶם* 6, 28 *before you*, i. e. in your presence; hence *עַל-פָּנַי* = *מִלְּפָנַי* GEN. 23, 3 *in the presence* GEN. 11, 28. bb) referring to space, *before, ante, in fronte rei*, 1 KINGS 6, 3 *before the breadth of the house*; or *in the front of* 2 CHR. 3, 17, *east of, ab oriente, eastward over against* GEN. 16, 12, 1 KINGS 11, 7, DEUT. 32, 49, 1 SAM. 15, 6, but *before, over against* appears to be the prevailing idea, while *מִפְּנֵי* ZECH. 14, 4, *מִמְּוִרָה הַשָּׁמֶשׁ* NUM. 21, 11, *יָמֵהוּ* JOSH. 15, 8, *נִבְכָּה* 18, 14 sometimes complete the sense; on the other hand it stands alone JUDGES 16, 3; 1 SAM. 24, 3. cc) *in sight of, before, prae*, to denote preference DEUT. 21, 16. dd) *towards* GEN. 18, 16; PS. 21, 13. — As belonging to *פָּנִים*, *עַל-פָּנַי* signifies aa) *upon the surface* GEN. 1, 2 29, and of motion *on the surface* AMOS 5, 8, LEV. 14, 7, EZ. 32, 4, *over the surface* GEN. 11, 8; to this belongs *עַל-פָּנַי* *away from the surface* 1 SAM. 20, 15; AM. 9, 8. bb) *above*, i. e. *except*, EX. 20, 3 *except me*, Targ. *בְּרַ מִנִּי*.

For the Hebrew *פָּנִים* is used the Ar. *وَجْهٌ*, and with many modifications the Aram. *אָפִין*, *ܐܦܝܢ*.

אֶלְיָל, *מִעֵיל* (after the form *מִעֵיל*, from *מִלְּפָנַי*; therefore with *לְ* *לְפָנַי*, *פָּנִים*; with a of motion *מִפְּנֵי* *m. prop. a thing covered, concealed, hidden*; hence the *inner* (opposite *הוֹרִץ* and cognate in sense *בִּיחַ*), *מִלְּפָנַי* *to within, from within* 1 KINGS 6, 29, *פְּנִימָה* *to within, into the interior* LEV. 10, 18, *within* 2 KINGS 7, 11 (*into the house*); also in answer to the question *where?* *within* 1 KINGS 6, 18; PS. 45, 15; *לְפָנַי* prop. *to within*, but also *inside* 1 KINGS 6, 30, opposite *לְהוֹצִיאוֹן*;

inward Ez. 41, 3, 2 Chr. 29, 16, *inwardly* to Ez. 40, 16, מִפְּנֵימָה from *within* 1 Kings 6, 19 21. — A derivation of it from פָּנִים, even if the form could then be justified, would give the opposite meaning *the external*. The פָּנִים here is only an apparent plural which is also wholly unsuitable.

פְּנֵימָה see פָּנִים.

פְּנֵימִי (out of פָּנִים; pl. פְּנֵימִים) *adj. m.*, פְּנֵימִית (pl. פְּנֵימִיּוֹת) *f. inner*, of בֵּית 1 Kings 6, 27, חֶצֶר Ez. 40, 15, חֶצֶר 40, 19, הֶיכָל 41, 15, חֶדֶר 1 Chr. 28, 11, opposite חֶיצוֹן Ez. 41, 17.

קָצִין (from פָּנָה II. after the form קָצִין from קָצָה; only the pl. פְּנִינִים) *m. prop. a shining thing*, hence coral, of a red colour, to which אָדָם is applied, and to which is compared the dark red colour of the skin of orientals LAMENT. 4, 7 (Boote, Michaelis). In preciousness like gems Prov. 3, 15 K'ri; 8, 11; 20, 15; 31, 10; Job 28, 18. The ancient interpreters understood either a red gem, or a red pearl, unsuitably. See פָּנִי. The Greek *niyya* has nothing to do with it.

פָּנִם (not used) *tr. to conceal, celare, occulere*, ident. in its organic root פָּנִם with that in פָּנֶן L. פָּנֶן (Conc. s. v.), enlarged into a stem by means of *m*, and assumed for פְּנִינִים and פְּנֵימָה, as a reference of it to פָּנִים does not hold good. See these words.

פָּנִן (unused) a stem adopted for פָּנִן, פָּנִן, and compared with the Ar. فَن (to mix, to divide, separate &c.); but see these words.

פְּנִינָה (out of פְּנֵימָה, as some mss. actually read it; a coral) *n. p. f.* 1 Sam. 1, 2 4.

פָּנֶק (Kal unused) *intr. to be soft, tender, delightful, fondled*, the Ar. فَنَق, Aram. פָּנֶק and פָּנֶק in their varied applications going back to this fundamental signification; metaphor. to pine, to be slack, weak, decaying, for which

فَنَج and فَنَج are used in Arabic; the organic root is פָּנֶק, being also in פָּנֶק.

Pih. פָּנֶק (*part. מְפָנֶק*) to fondle Prov. 29, 21.

פָּס (pl. פָּסִים, from פָּסַח II.) *m. prop. extension, of the feet, striding* (from פָּס = פָּסַח); hence 1. *the step*, i. e. where it begins, viz. with the ankle, בְּחֻזֵּי פָּסִים GEN. 37, 3 and 2 SAM. 13, 18 *a garment reaching to the ankles, an ankle-tunic*, also with sleeves down to the hands, *a sleeve-garment* (Joseph. Antt. 7, 8, 1; LXX on Samuel, Syr. on Genesis, Symm. on both places; Vulg. *tunica talaris* on GEN. 37, 23 and on Samuel), worn over the usual tunica, and also called מְעִיל 2 SAM. 13, 18; it is therefore connected with מְעִילִים Ez. 47, 3. — 2. *the wrist*, whence the palm of the hand with the fingers spreads out, therefore בְּחֻזֵּי פָּסִים *tunica manicata* GEN. l. c. 2 SAM. l. c. The old translators either fluctuate between 1 and 2, or unite them both, and the latter may be adopted; comp. Aram. פָּס. — 3. *the speckled, variegated, striped*, of a garment, from the fundamental signification "to distribute, to sprinkle", hence the LXX in GEN. l. c. ζων ποικίλος, Vulg. *tunica polymita*, and so Jerus. Targ. and Ibn Gendeh.

פָּס (from פָּסַח) *Aram. m. wrist*, of the hand, whence the palm with the fingers spreads out; conseq. the whole of that part of the hand itself DAN. 5, 5 24, with יָדָה or יָד־יָדָה; Targ. for יָדָה.

פָּסִים רְבִימִים (*extension or fulness of brooks*, i. e. *abounding in brooks*; on פָּס comp. פָּסָה; פָּסִים comes from the Pihel of דָּרָה l. to flow) *n. p.* of a locality in the western part of the tribe of Judah, between טָכֹה and מְצֻדָה 1 Chr. 11, 18 (1 Sam. 17, 1 has for it רְבִימִים); in 2 Sam. ch. 23 it has fallen out.

פָּסַח (Kal unused) *tr. to split, to cut in pieces, to separate, to divide*, Aram. פָּסַח for Hebr. פָּצַח; it may be connected with פָּשַׁח, פָּשַׁח, Aram. פָּסַח &c. The organic root is פָּסַח, פָּסַח, which exists

also in *ח-כ-ה* I, *ח-כ-ה* I, *ח-כ-ה*, *ח-כ-ה*.
Deriv. the proper name *פסגה*.

Ph. *פסג* (imp. pl. *פסגו*) to mark off, to fix the limits of, *אֶרְמְנוֹתָ*, i. e. to review all over Ps. 48, 14; according to the LXX and Vulg. to divide, to walk through, like the Ar. *حَاب* to cut and to walk through. According to *Rashi* and *Kimchi*, to furnish with pinnacles or turrets, as a denom. from *פסגה*.

פסגה (prop. a piece, part, like the Aram. *פסגא*, hence a point, a mountain-peak) n. p. of a mountain ridge in Moab, south of Sihon, of which *נָבִי* forms a part Num. 21, 20; 23, 14; Deut. 3, 17 27; 4, 49; the ancient interpreters render it *נָבִינָה*.

פסג (not used) tr. same as *פסגה* (Ar. *فَسَا*, Aram. *פסא*) to spread out, to extend, of superabundance and fulness; deriv. according to some *פסגה*, which, however, may better be derived from *פסק*; the proper name *פסגה* is to be derived from *פסגה*.

פסגה (c. *פסגה*, from *פסק* II.) f. prop. expansion, hence superabundance, Ps. 72, 16 superabundance of corn (*Rashi*), Aram. *פסגון*, conseq. like *שֹׁשֶׁעַן* of men, *רִירוֹה* of fluids, *מִלְאָה* of fruit, *קֶסֶק* of riches.

פסח (part. pl. m. *פסחים*, inf. abs. *פסח*, fut. *יפסח*) intr. prop. to move away from, to move forward from, to move over, from one object to another; cognate in sense with the tr. *נָתַק*, *נָתַק*, *נָתַק*, and like these proceeding from the fundamental signification to split off, to tear away, conseq. ident. with *פסק* in fundamental signification. Hence 1. to go through, to pass through, a river, like *עָבַר* (which see) to pass through a level expanse, comp. *جَاب* to cut asunder and to go pass or go through. Perhaps *נָזַח* (— *נָזַח*) II. (as *נָזַח* I.) is to be referred to a like fundamental signification. — 2. with *לָקַח* to go or pass over a thing, i. e. to spare, like *עָבַר* Ex. 12, 13 23 27; generally to spare, to deliver, coupled with *הִצִּיל*, *הִצִּיל*,

נָזַח, and absol. Is. 31, 5, for which 30, 18 has *נָזַח*. — 3. Metaph. to totter from side to side, of the gait; hence the old saying of Elijah's time *עַל-שְׁתֵּי קַעֲשִׁים* 1 KINGS 18, 21 to waver upon two knee-bends (see *קַעֲשִׁים*), i. e. to bend sometimes the one and sometimes the other, comp. *Πιὰδ* 15, 280 seq.; to halt (see *Pih.*). Deriv. *פסח*, and the proper names *הַפְסָח*, *פסח*.

The explanation of the stem now given is explained by the Ar. *فَسَح* to be snatched away, of a thing, *فَسَح* to dislocate, hence to limp, to totter, to be lame, *فَسَح* to break through, to break, a covenant, *فَسَح* to break through, of light, Syr.

فَسַח to protect, to spare; and *פ* is also identical in form with *פָּצַח*, *פָּצַח*, *פָּצַח*, Aram. *פסא*. The organic root is *פ-ס-ח*, which exists also in *נָזַח*, *נָזַח*, *נָזַח*, *נָזַח*. For extra-Semitic comparisons see *Pott*, *Etymol. Forschungen* I. p. 268.

Nif. *נִפְסַח* (fut. *יִפְסַח*) to become lame 2 SAM. 4, 4.

Ph. *פסח* (fut. *יפסח*) prop. to totter very much, of the Bacchanalian sacrificial dancing of the priests of Baal 1 KINGS 18, 26 (*Targ.*), alluding to 18, 21.

פסח (pl. *פסחים*) m. prop. stepping over, sparing; hence 1. an exemption-sacrifice, in memory of the sparing of Israel Ex. 12, 27, fully *פסח* *זֶבַח* Ex. 1. c., commonly *פ* alone in *פ* *זֶבַח* Deut. 16, 2, *אֶכֶל* 2 Chr. 30, 18, *שָׁחַת* *הַפֶּסַח* 30, 15, *עֲשׂוֹה* Ex. 12, 48; pl. the paschal lambs 2 Chr. 30, 17. — 2. the passover-feast, i. e. the passover-meal on the evening of the 14th Nisan; the following seven days as a festival being termed *מִתְקַדְּשֵׁי* *חַג הַפֶּסַח* Lev. 23, 5 6, and so in *מִתְקַדְּשֵׁי* *חַג הַפֶּסַח* Num. 33, 3; yet at a later period these were also termed *פ*, explained by *חַג שְׁבֻעֹת* *יָמִים* Ez. 45, 21; fully *חַג הַפֶּסַח* Ex. 34, 25.

The Greek translators and Hellenists have translated *פ* in the sense here given, as *ὑπερβασις* (Aq.), *ὑπερμάχης* (Symm.), *ὑπερβασία* (Joseph.), *διαβατήριον* (Philo),

if it be from פָּעָה, of the panting of an angry man (comp. שָׁאָה, שָׁאָה Is. 42, 14), Arab. فاع; to yawn, to open, the throat, of a yawning abyss. Deriv. the proper names פָּעִי and פָּעִי.

פָּעִי (in pause פָּעִי, from פָּעָה, a yawning deep; or from פָּעִי = פָּעִי, conseq. = (רָפִי) n. p. of a city in Idumea GEN. 36, 39, for which 1 CHR. 1, 50 has פָּעִי, in pause פָּעִי. The LXX translate it by פָּעִי, Φωγώφ, meaning hiatus or opening.

פָּעִי (from פָּעִי; an opening, gaping) n. prop. the opening of the maiden's hymen, then 1. the name of a Moabite deity, in whose honour virgins prostituted themselves NUM. 23, 28; 31, 16; Josh. 22, 17; fully פָּעִי NUM. 25, 3 5; DEUT. 4, 3 4; Ps. 106, 28; Hos. 9, 10; comp. Jerome on Hos. 4, 14: . . . colentibus maxime feminis Beelphegor ob obscoeni magnitudinem, quem nos Priapum possumus appellare, and on 9, 10, as well as in Jovin. 1, 12: Phegor in lingua Hebraea Priapus appellatur. — 2. the name of a mountain in Moab NUM. 23, 28, so called from the worship of Baal-peor. The mountain itself was afterwards worshipped as a god (Hilary, Comment. on Ps. 133).

פָּעִי see פָּעִי.

פָּעַל (part. פָּעַל, fut. יַפְעֵל, Job 35, 6 before Makkeph (רָפֵל) tr. poet. for עָשָׂה to make (of an iron-smith) Is. 44, 12; to fashion, an idol 44, 15; to form, a pit Ps. 7, 16; to create, hence פָּעַל = עָשָׂה creator Job 36, 3; to put in order, prepare Ex. 15, 17, strengthened by עָשָׂה Is. 41, 4, like יָצַר 43, 7; to practise, עָשָׂה Ps. 58, 3, צָדָק 15, 2, עָשָׂה Job 34, 32, עָשָׂה 36, 23, אָמֵן Prov. 30, 20, מִיֶּרֶךְ Mic. 2, 1; to accomplish DEUT. 32, 27; to do Job 11, 8; always with the accusat. of the object DEUT. l. c.; also absol. to work Is. 44, 12; with לְ to make into Ps. 7, 14, or with לְ of a person Job 22, 17; seldom with בְּ of the person Job 35, 6. Deriv. מַעַל, מַעֲלָה, מַעֲלֵה, and the proper name מַעֲלִיָּה.

The stem פָּעַל = עָשָׂה is likewise found in the other Semitic dialects (Ar. فَعَلَ, Aram. פָּעַל, פָּעַל, Phenic. פָּעַל, whence the infin. לַפְעֵל and a form הַפְעֵל for Kal Plant. Poen. 1, 6 13); the organic root means to cut into, to divide, then to form, to create, to make, as in בָּרָא, עָשָׂה, יָצַר the usual significations proceeded from the same fundamental one; conseq. identical with פָּעַל.

פָּעַל (with suff. פָּעַלְךָ, פָּעַלְהֶם, but also פָּעַלְתָּ; pl. פָּעַלְתֶּם) m. work, business PSALM 104, 23; JOB 24, 5; doing, acting JER. 25, 14; PROV. 24, 12; a work, deed JOB 34, 11; fully פָּעַלְתָּ Ps. 9, 17; a deed of violence Is. 59, 6; mighty deed, in פָּעַלְתָּ = רָב-פָּעַלְתָּ or בָּנִיָּה, the peculiarity of one פָּעַלְתָּ 2 SAM. 23, 20; 1 CHR. 11, 22; an evil deed JOB 36, 9 = מַעֲשֵׂה 33, 17 and פָּעַלְתָּ ECCLES. 4, 3, Ar. فَعَّلَ, a work accomplished, creation DEUT. 33, 11, of Israel, as the creation of God Is. 45, 11; a punitive work, of God Is. 5, 12; acquisition, property PROV. 21, 6; wages Job 7, 2, like פָּעַלְתָּ; comp. מַעֲשֵׂה and ἔργον.

פָּעַלְתָּ (constr. פָּעַלְתָּ, with suff. פָּעַלְתָּ, fem. the doing, of a thing, labour PROV. 10, 16; Is. 61, 8; exertion Ps. 17, 4; a mighty deed 28, 5; a great work JER. 40, 10; wages, reward 49, 4.

פָּעַלְתָּ (abridged from פָּעַלְתָּה, Jah practises mighty acts) n. p. m. 1 CHRON. 26, 5.

פָּעַם (inf. with suff. פָּעַמְךָ) tr. prop. 1. to beat, to strike, of a hammer; of the striking or beating of the feet, i. e. to tread; to knock, of clock- or bell-work; figur. to impel, to drive or urge on, of the spirit JUDGES 13, 25, incorrectly taken by Ibn Ganach as a denomin. from פָּעַם (times). Deriv. פָּעַם, פָּעַמְךָ. — 2. to stop, i. e. to make fast, to bar, to cause to stagnate; proceeding from the idea of beating (see Nif. 2).

Nif. נָפַעַם (fut. יִנָּפַעַם) 1. to be moved hither and thither, to be driven to and

fro, i. e. to be restless, of רוּחַ GEN. 41, 8; DAN. 2, 3. — 2. to stop, i. e. not to speak; to be restrained in words Ps. 77, 5.

Hithp. הִתְפַּעֵם (fut. הִתְפַּעֵם) same as Nif. in signification 1. DAN. 2, 1.

פַּעַם (dual פַּעַמִּים; pl. פַּעַמִּים, constr. פַּעַמִּי, with suff. פַּעַמִּי, פַּעַמִּיךָ, פַּעַמִּיךָ, פַּעַמִּיךָ) m. (in signif. 1 and 2) prop. a stroke, tread, ictus, hence 1. the instrument on which one hammers, an anvil, incus Is. 41, 7, for which 44, 12 has פַּחַם = פַּעַם. Here some (*Ibn Sarūk*) refer פַּעַמִּיךָ Ps. 74, 3 remove thy blows from uninterrupted desolations. Plur. chariot-wheels JUDGES 5, 28. — 2. foot-step, tread, pace, poet. step, Ps. 17, 5; 119, 133, and = רֶגֶל Is. 26, 6; פַּחַם פַּעַמִּים 2 KINGS 19, 24 = רֶגֶל פַּחַם comp. Phenice. פַּעַם (pl. פַּעַמִּים) for the common רֶגֶל foot (Mass. 4. 6. 8. 10); n. p. Namphamo, נַמְפַּחְמוֹן = נַמְפַּחְמוֹן, which Augustin explains "boni hominis pes"; Pygmalion, i. e. פַּעַמְכִּילִין in *Echhili* the same. — 3. commonly fem. (Mass. JUDGES 16, 28; 2 SAM. 23, 8) tread, pace, therefore like רֶגֶל time, once, usually אֶחָד פַּעַם once, una vice, semel Josh. 6, 3 11 14, with ordinal numbers פַּעַם הַחֲמִישִׁית the fifth time NEH. 6, 5, פַּעַם הַשְּׁבִיעִית the seventh time Josh. 6, 16; or in the plur. with the cardinal numbers preceding, שְׁלֹשָׁה פַּעַם Ex. 23, 17, שִׁבְעָה פַּעַם LEV. 4, 6, עֶשְׂרִי פַּעַם NUM. 14, 22, מֵאָה פַּעַם 2 SAM. 24, 3, אֶלֶף פַּעַם DEUT. 1, 11; generally רַבְּוֹת פַּעַמִּים many times ECOLES. 7, 22; in the question, מַעַם פַּעַמִּים 1 KINGS 22, 16 how many times? פַּעַם וְשֵׁנִי נֶהָלַם NEH. 13, 20 once and again; הַנִּיפָה פַּעַם GEN. 2, 23; 30, 20, הַנִּיפָה פַּעַם only once 18, 32, הַנִּיפָה פַּעַם now at last 29, 34; פַּעַם ... פַּעַם now ... now, modo ... modo PROV. 7, 12; כַּפַּעַם כַּפַּעַם this time as every time, i. e. one time like another, nunc ut antea JUDGES 16, 20; 1 SAM. 20, 25; dual פַּעַמִּים twice GEN. 27, 36; פַּעַמִּים שְׁלֹשָׁה JOB 33, 29 twice, thrice (שְׁלֹשָׁה is to be taken like שְׁלֹשָׁה 40, 5), and it is unnecessary to read, with the versions, שְׁלֹשָׁה פַּעַמִּים שְׁלֹשָׁה. Comp. Ar. خَطْرَة.

a step and once, مَرَّةً the same, مَرَّةً a stroke and once &c.

פַּעַח (plur. with suff. פַּעַחִי) fem. same as פַּעַם 2, but only of artificial feet Ex. 25, 12; 1 KINGS 7, 30.

פַּעַח (pl. פַּעַחִים) m. prop. a striking to and fro, a clock, a bell Ex. 28, 33 34; 39, 25 26.

פַּעַח (not used) a Pihel-form adopted for פַּעַח (which see), meaning to discover, to reveal, to unveil, with the insertion of an פ, as is often the case in Arab. (see Abhandlungen für semitische Wortforschung p. 312), from פַּחַח = פַּחַח II. to be luminous, open, clear, in Pih. to make clear or light, to brighten up, what is dark; to discover. So Onk., Pesh., Joseph., Philo., Samar., Saad. Derivative

פַּעַח see פַּעַח פַּעַח.

פַּעַח (only perf.) trans. to open, to gape with, פַּחַח Is. 5, 14, Ps. 119, 131, seldom with פ and פַּחַח of the person Job 16, 10, as a gesture of scorn; elsewhere = פַּחַח 29, 23; metaph. to uncover, the pudenda, i. e. to give oneself up to; Arab. فغر, Aram. פַּעַח, the same. Deriv. the proper names פַּעַח and

פַּעַח (out of פַּעַח revelation of Jah) n. p. m. 2 SAM. 33, 35, which is expressed by פַּעַח in 1 CHR. 11, 37.

פַּעַח (part. פַּעַח, fut. יפַּעַח) tr. to tear asunder, to rend, to cut in pieces; hence 1. to open wide, פַּחַח, to eat Ez. 2, 8; to utter a vow JUDGES 11, 36; Ps. 66, 14; to twitter, said of birds Is. 10, 14 = פַּעַח; to express mischievous joy, with פַּחַח Ps. 22, 14; LAMENT. 2, 16; פַּחַח פַּחַח to prattle foolishly Job 35, 16; figur. of the earth, to swallow GEN. 4, 11; NUM. 16, 30. — 2. to cut off, to separate, therefore to deliver Ps. 144, 7 10 11 = פַּעַח and like the Arab. فاضى, Aram. פַּעַח. The organic root פַּעַח is in פַּעַח, פַּעַח, פַּעַח, Arab. فاض.

פַּעַח (fut. יפַּעַח) tr. same as פַּעַח,

prop. to break asunder, bones (see Pih.); only figur. to break forth, to break out, into joy, with רָנָה Is. 14, 7; 44, 23; coupled with רָנָה 52, 9; Ar. **فَصَح**, **فَصَح**, also of the breaking forth of dawn (see פָּקַח); comp. **شَقَشَق** to break and to cry aloud, **طَلَعَ** to break and to announce loudly, Greek **φάσγανον φασγανον**, Latin *erumpere gaudium* etc.

Pih. **פָּצַח** to break in pieces, **עֲצָחוֹת**, Mic. 3, 3.

פָּצִירָה (from **פָּצַר**) fem. a notch, indentation, gap, in cutting instruments, 1 SAM. 13, 21 and there was bluntness in the edges (i. e. the notched edges, **פָּצִירָה** forming a single conception) viz. in **מַחֲשֹׁת**, **אֲחִים**, **שָׁלַשׁ קְלָשִׁין**, **וְהָיָה הַדֶּרֶךְ** and **קְדָרִים**, so that this verse only describes more exactly what precedes. Others (Targ., Rashi, Kimchi) translate a file with edges, an instrument for sharpening (**לְלָחוֹשׁ**). But this passage does not speak of a sharpening tool, which had been already mentioned before more briefly; nor can **שָׁלַשׁ קְלָשִׁין** וְהָיָה הַדֶּרֶךְ be correct. The old translators had clearly another text; and therefore it is better to read **וְהָיָה הַדֶּרֶךְ הַפָּצִירָה** and translate and there be a sharpening of the edges (**הַפָּצִירָה** = **הַפָּצִירָה**), from **פָּצַר**, where this meaning is shewn). The noun would be an infin. Hif.-form, to which **הַ** is essential.

פָּצַל (Kal not used) tr. to cut off, to peel off; Syr. **فَصَل** dissecuit, Arab. **فَصَلَ** to separate; see **פָּצַל**. Der. **פָּצִלָה**.

Pih. **פָּצַל** to strip off bark Gen. 30, 37. 38.

פָּצִלָה (only pl. **פָּצִלוֹת**) fem. a peeling, a striping, of rods by peeling them Gen. 30, 37.

פָּצַח tr. to split, to rend, the earth by an earth-quake (**רָעַשׁ**) Ps. 60, 4; Arab. **فَطَمَ**, **فَصَمَ**, Aram. **פָּצַח** the same; identical in its organic root **פָּצַח** with that in **פָּקַח**, **פָּקַח**, **פָּקַח**, **פָּקַח** (to **פָּקַח**).

פָּצַח (part. **פָּצִיחַ**, constr. **פָּצִיחַ**, inf.

absol. **פָּצַח**) tr. prop. to cut, to cut in pieces, to cleave wood, then to wound 1 KINGS 20, 37; Song of Sol. 5, 7; to crush, to bruise, the testicles, strengthened by **וְהָיָה** Deut. 23, 2. Aram. **פָּצַח** to cut, wood; to cleave, the brain; to press out, olives. **פָּצַח** is connected with **פָּצַח**, Aram. **פָּצַח**, **פָּצַח**, as also with **פָּצַח**; Arab. **فَصَح** to crush. Derivative

פָּצַח (with suff. **פָּצַחִי**; plur. **פָּצַחִים**, constr. **פָּצַחִי**, with suff. **פָּצַחִי**) m. a wound, Prov. 23, 29; 27, 6; a stronger word is **חֲבוּרָה** Is. 1, 6, or the present is a general expression Prov. 20, 30; Gen. 4, 24.

פָּצַח (unused) tr. to reduce to ruins, to break in pieces; metaph. to disperse, to scatter; identical in its organic root **פָּצַח** with **פָּקַח** (**פָּקַח**), **פָּקַח**; Ar. **فَصَح**. Deriv.

פָּצַח (= **נָפַח**, dispersion, exile) n. p. m. 1 Chr. 24, 15; with the article on account of its appellative meaning.

פָּצַר (fut. **יִפְצֹר**) tr. 1. prop. to cut into, to notch, a thing; to rend, Ar. **فَطَرَ** (of notched, hacked edges), whence **فَطَر** (a knife full of notches), therefore to sharpen; metaph. to urge one, instare, urgere; to press vehemently, upon one, with **אֵל** of the person Gen. 19, 3 9; 33, 11; 2 KINGS 2, 17; 5, 16, like **אֵל** (which see). Deriv. **פָּצִירָה**.

Hif. **הִפְצִירָה** (only inf. **הִפְצִירָה** as a noun) 1. to act in an urgent, incessant, pressing way; hence to be obstinate, obtuse, stubborn, according to which is explained **הִפְצִירָה** 1 SAM. 15, 23 = **מְרִי** rebelliousness. — 2. to sharpen, after the fundament. signif. Deriv. **הִפְצִירָה** = **הִפְצִירָה**. See **פָּצִירָה**.

פָּקַח (fut. **יִפְקֹחַ**) tr. prop. to divide, to split asunder, for the purpose of judging or examining (see **פָּקַח**), Arab. **فَقَّطَ** the same, **فَقَّلَ** to open, i. e. to cleave asunder; to cut into, to press into, hence 1. to chastise, scourge, punish, absolut. Job 31, 14; 35, 15; Is. 26, 14; or with accusat. of the object, as **פָּשַׁע** Ps. 89, 33, **הַמָּאֵר** Hos. 8, 13, **לַמֵּת**

4, 22, רָצָה Is. 13, 11, רָצָה JER. 23, 2; sometimes the accusative lies in a whole clause 1 SAM. 15, 2; often with עַל of the person on whom a chastisement comes Ex. 20, 5; 32, 34; 34, 7; NUM. 14, 18; AM. 3, 2; without an accus. of the object, with עַל JER. 9, 24 25; 44, 13; Hos. 12, 3, אָל JER. 46, 25; 50, 18 or בָּ of the person 9, 8, according to the way in which the idea of punishment is modified. Comp. בָּקָרָה (from בָּקַר) meaning chastisement. — 2. to prove, to examine Ps. 17, 3, to consider carefully JOB 7, 18, to review, to muster, to number, a people, army, NUM. 1, 44; 3, 39, either in order to take a census 2 SAM. 24, 4, or to make a sally 1 KINGS 20, 15; to inspect JOB 5, 24; to count off, therefore בָּקָרָה the counted, numbered NUM. 1, 44, Ex. 38, 21, and the phrase עָבַר עַל-הַמִּסְתָּרִים to pass over to the numbered, i. e. to belong to them Ex. 30, 13; 38, 26. To this head belong: a) to have an urgent care for one, to direct the attention to one, generally to think of, to interest oneself in one, with accus. of the object GEN. 21, 2; 50, 24; Ex. 3, 16; 4, 31; 13, 19; sometimes with the additional idea: to think of at last, to think of again Is. 23, 17; 26, 16, for which the Elohist uses זָכַר (of like fundamental meaning) GEN. 8, 1; 19, 29; 30, 22. b) to look out, for a person or thing, to give close heed to, with לְשָׁלוֹם (referring to the welfare of) 1 SAM. 17, 18, like פָּ רָאָה אֶחָד-לְשָׁלוֹם (which see); in a bad sense 2 KINGS 9, 34; to visit, with בָּ of the object one takes with him JUDGES 15, 1. In all these meanings בָּקַר is cognate in sense, and proceeds from a similar radical signification. — 3. to set over, to appoint, to give the oversight of, with accus. of the person and עַל (over) of a person or thing whom one is set over NUM. 4, 27; 27, 16; JER. 51, 27; fig. 15, 3; without עַל NUM. 3, 10; DEUT. 20, 9; with אֶת- to set with, to join to GEN. 40, 4; to enjoin upon, to charge with, with עַל of the person EZR. 1, 2, 2 CHR. 36, 23, to entrust JOB 34, 13, to prescribe 36, 23, i. e. to give over to the care of; to dispose of, to commit to the care of

another 2 KINGS 5, 24. This meaning is connected with the second, as appointing, giving the oversight of, setting over, is only meant to express committal to one's strict care and inspection. Deriv. מְסַקֵּר, מְסַקֵּר, מְסַקֵּר, מְסַקֵּר, and the proper name מְסַקֵּר.

Nif. נִסְקַד (inf. constr. נִסְקַד, fut. יִסְקַד) 1. to be chastised, punished, with מִיָּדָם by whom Is. 29, 6; with accusat. by what PROV. 19, 23, with עַל of the person on whom chastisement is inflicted NUM. 16, 29; on the contrary Is. 24, 22 is to be taken in signif. 2. — 2. to lack, to be missed, with כֵּן of the person NUM. 31, 49, or absol. 1 SAM. 20, 18 25; also with לְ of the person 25, 7; the same signif. existing in Kal also (Is. 34, 16); comp. הִסְקִי, with which it is ident. in fundamental signification. — 3. to be set over, appointed NEH. 7, 1; 12, 44.

Pih. פָּקַד (part. מְסַקֵּר) to muster, to set in array, אָצַב Is. 13, 4. Also according to the derivatives to establish, to determine; cognate in sense with דָּקַד (הִקָּד) to consign to the care or keeping of. Derivat. מְסַקֵּר, מְסַקֵּר.

Puh. פָּקַד 1. to be established, arranged Ex. 38, 21. — 2. to be without, to be lessened by, to want, Is. 38, 10 I want the residue of my years; conseq. - דָּקַד.

Hif. הִסְקִיד (fut. יִסְקִיד, ap. יִסְקִיד) 1. to appoint, set over a thing, to make overseer of, with accus. of a person and עַל GEN. 39, 5, Is. 62, 6, לְ 1 KINGS 11, 28 and בָּ of a thing JER. 40, 5; 41, 18; also absol. 2 KINGS 25, 23, and fig. LEV. 26, 16. — 2. to commit to the care of one, with עַל יָד 2 CHR. 12, 10, פָּ Ps. 31, 6; with אֶת- to entrust or deposit with JER. 40, 7; 41, 10; with accus. of the person and בָּ of the thing to give over to the care of in 37, 21; with accus. of the place, to lay up, to place Is. 10, 28.

Hof. הִסְקִיד (part. pl. מְסַקֵּרִים) 1. to be chastised, punished JER. 6, 6. — 2. to be appointed, set over 2 KINGS 12, 12; 22, 5. — 3. to be given over to, entrusted with, with אֶת- with one LEV. 5, 23.

Hithp. הִתְסַקֵּד (fut. יִתְסַקֵּד) to be mustered,

examined, numbered, JUDGES 20, 15 17; 21, 9 (הַחֶסֶד for הַחֶסֶד).

Hotpha הַחֶסֶד *to be mustered, numbered*, NUM. 1, 47; 2, 33; 26, 62.

As to the verb פָּקַד, the fundamental signification is sufficiently established by comparison of the analogous פָּקַד, פָּקַד &, as well as by the Ar. فَكَّس (to break through) and فَكَّل (to open). The organic root פָּקַד can therefore be identical only with that in קָד (קָדַד) I גָּד (גָּדַד), קָד (קָדַד).

פָּקַדָּה (after the form גָּדְלָה, *constr.* פָּקַדָּה, with *suff.* פָּקַדָּה, plur. פָּקַדָּה) *fem.* 1. *visitation, chastisement, punishment* Is. 10, 3 = שִׁוְיָה; JER. 10, 15; 11, 23; Hos. 9, 7; MIC. 7, 4; commonly supposed also in Ez. 9, 1, but which is better referred to 2. בֵּית הַפָּקַדָּה, *a house of punishment, a prison* JER. 52, 11, where טוֹחֵן (comp. JUDGES 16, 21) has probably fallen out before it; hence the LXX have *eis oikian melanos*. — 2. *official class* 1 CHR. 23, 11; 24, 3; generally equivalent to מִשְׁמָרָה, מִשְׁמָרָה *watch, watch-post, service*, prop. a firm and definite commission or position of service, munus, praefectura NUM. 4, 16; 1 CHR. 24, 19; 26, 30; הַמְּלָכָה *the jurisdiction, office, service of the king* 2 CHR. 24, 11; *oversership, headship of overseers, heads* (abstract for concrete) Is. 60, 17, parallel לְנִגְשִׁים, and so too Ez. 9, 1, where קָדְבִי stands = קָדְבִי (imperat.); metaphorically *a thing laid up, carefully kept, hence substance, goods, property* Is. 15, 7, PSALM 109, 8 (comp. 49, 11), if this meaning be not as in בָּצַע taken from the fundamental signification, denoting prop. what is snatched away to oneself, acquired. — 3. *a muster, enumeration* 2 CHR. 17, 14; hence *strict care* JOB 10, 12; *office of overseer* 2 KINGS 11, 18 (comp. 12, 12; JER. 20, 1), as מִשְׁמָרָה is used.

פָּקַדוֹן *m. something laid up, goods deposited, depositum* GEN. 41, 36; LEV. 5, 21 23.

פָּקַדוֹת see פָּקַדוֹת.

פָּקִיד *n. p.* of the whole land of Chaldea or a part of it; hence יוֹשְׁבֵי פָקִיד JER. 50, 21 its inhabitants, selected to have an assonance with פָּקַד (*to punish*) 50, 18, פָּקִידָה 50, 27 31. In a similar way it stands associated in EZEK. 23, 23 with בָּבֶל, בְּשָׂדִים, שָׁוִי, קוֹץ, all which must have been designations of lands and peoples. In the Talmud, as among the Gaonim (e. g. Sherira) a city נְהַר-פָּקִיד in Babylonia is mentioned, whence the Amoreans and Gaonim came forth, where there was a high school in the Talmudic time (J. Nedarim 10^b), and whose inhabitants were characterised by *Rab* in a rhymed sentence (Chullin 127^a). Comp. *Fürst's LB.* d. Or. 1850 ch. 2; Kultur- und Literaturgeschichte der Juden in Asien p. 189. 263. 264. 297. It seems to have denoted at first the district and race of the *Pactyians*, whom Herodotus (3, 93; 7, 67) puts with the Armenians and Caspians, and of whom a branch may have settled in Babylonia.

פָּקִידָה (only plur. פָּקִידִים, *constr.* פָּקִידִים) *m. precepts, orders, commands*, Ps. 19, 9; 103, 18; especially in Ps. 119, of the law.

פָּקִידָה (only plur. פָּקִידִים, *constr.* פָּקִידִים, with *suff.* פָּקִידִי; prop. *part. pass.*) *m.* 1. *the mustered, numbered, as a people or army* NUM. 1, 46; 2, 9; perhaps abstract *a numbering, mustering* Ez. 30, 18 in the phrase עֵבֶר עַל-הָאָרֶץ. — 2. *the head, of an army* 2 KINGS 11, 15, *one set over* NUM. 31, 48, = פָּקִיד.

פָּקַח (*part.* פָּקַח, *inf.* פָּקַח, *constr.* פָּקַח) *imp.* פָּקַח, *fut.* יִפְקַח *tr.* prop. to split, to break asunder, to divide; hence *to open, the eyes, to see* 2 KINGS 4, 35; 19, 16, with עַל of the person; in a bad sense JOB 14, 3; *to exercise watchfulness over one* JER. 32, 19; *to have a protecting eye* ZECH. 12, 4, comp. עֵין עַל. Fig. (not used) *to be open-eyed*, i. e. to be prudent (see Pih.); *to have open eyes*, i. e. to be watchful, opposite to be sleepy, lazy PROV. 20, 13; פִּי יִצְרֵי נָפִי *to open*

one's eyes, i. e. to make him see, of God 2 KINGS 6, 17, hence פָּקַח עֵינָיו to make the blind see Ps. 146, 8; to make one see GEN. 21, 19; of the ears, to give to hear (the law, admonitions), Is. 42, 20 he has opened his ears, and he heeded it not; usually in a subjective sense. Deriv. פִּקְחָהּ, פִּקְחָהּ.

Nif. פִּקְחוּ (fut. יִפְקְחוּ) to be opened, of the eyes, i. e. to attain to understanding GEN. 3, 5 7; entirely in a spiritual sense Is. 35, 5.

Pih. I. פִּקַּח (unused) to open well, the eyes, i. e. to see well; figur. to be intelligent, prudent, wise. Deriv. פִּקְחָהּ.

Pih. II. (redupl.) פִּקְחוּ to open, i. e. to unfetter, to set free. Deriv. פִּקְחוּ-קוּחַ.

The stem פִּק is closely connected with פָּקַע, פָּקַע, Aram. פָּקַע, פָּקַע. The Arab. فُكَّ to open, of the rose, to open suddenly, the eyes, بَعَعَ II. to cut in pieces, بَعَعَ to divide, to separate, are the same stem. The organic root is פִּקַּח, since فָק (to divide) has the same meaning.

פִּקְחוּ (watchfulness, oversight) n. p. m. of a king of Samaria 2 KINGS 15, 25; Is. 7, 1; 2 CHR. 28, 6.

פִּקְחָהּ (from Pih.; pl. פִּקְחָהּ) adj. m. seeing, oppos. to עָוֵר, also a subst. Ex. 4, 11; fig. intelligent 23, 8; mod. Hebr. a wise, prudent one.

פִּקְחוּהָ (Jah is Watchfulness) n. p. m. 2 KINGS 15, 22.

פִּקְחוּ-קוּחַ (after the form פִּקְחוּ-קוּחַ, made from the reduplicated form פִּקְחוּ-קוּחַ, conseq. = פִּקְחוּ-קוּחַ) m. prop. an opening, hence an unfettering, deliverance, liberatio Is. 61, 1, like פִּקְחוּ 14, 17, or with the LXX ἀνάβλεψις (a making to see), so far as the אֲסוּרִים sit in darkness, Vulg. apertio. — Jos. Kimchi takes קוּחַ to mean a prison, like the Talm. קוּחַ fetter, so that פִּקְחוּ-קוּחַ together would likewise be deliverance; but the common explanation (Vulg., Pesh.) is more suitable.

פִּקְדֵּי (constr. פִּקְדֵּי, with suff. פִּקְדֵּי; pl. פִּקְדֵּי) m. an officer, of the high priest

(פִּקְדֵּי הַזֶּהָב) 2 CHR. 24, 12, of the Levites NEH. 11, 22, of the temple (פִּקְדֵּי הַיָּי) JER. 29, 26; a chief overseer GEN. 41, 34; a magistrate JUDGES 9, 28. In פִּקְדֵּי JER. 20, 1, פִּקְדֵּי is more exactly defined by נְגִידָה, i. e. a פִּקְדֵּי who belongs to the נְגִידָה (see 2 CHRON. 35, 8); comp. DAN. 9, 25, where two nouns also stand together.

פִּקְדֵּי (prop. פִּקְדֵּי) f. the office of a פִּקְדֵּי, office, oversight JER. 37, 13.

פָּקַע I. (not used) tr. same as פָּקַע, פָּקַע (which see), to cleave, to divide; intr. to split, to burst asunder, of the wild cucumber, which bursts at the slightest touch, if it be ripe. Deriv. פִּקְעָהּ.

פָּקַע II. (unused) intrans. to be drawn together, to be firm, hard, of a harsh and bitter plant pumpkin-shaped and lump-like, colocynth; Aram. פָּקַע the same, whence פָּקַע an unripe fig, grossus.

Pih. פָּקַע (unused) stronger than Kal. Deriv. פִּקְעָהּ.

פָּקַע (only plur. פָּקַעִים, from פָּקַע I.) m. an egg-shaped, pointed or wild cucumber, whose shape was imitated artificially and applied as an architectural ornament 1 KINGS 6, 18; 7, 24; Targ. צִוְרֵי פָּקַע.

פָּקַע (pl. פָּקַעִים, from פָּקַע II.) fem. bitter gourd, פָּקַע 2 KINGS 4, 39 wild gourds (LXX, Vulg., Arab.), a sort of pumpkin, so called from its harsh bitter taste (comp. קָשָׁה); it is possible that פָּקַע also belongs here.

פָּר (in pause פָּר, and also with the article הַפָּר, לַפָּר, בַּפָּר; pl. פָּרִים instead of פָּרִים, with suff. פָּרִיהָ; from פָּר I.) m. prop. the burst forth, the cast forth, the born, the young; specially 1. a young bullock, juvenus, especially for sacrifice, coupled with אֵיל NUM. 23, 2; also a figure of a powerful enemy, and symbolising, like the lion dog and old bullock Ps. 22, 13 the great, the distinguished JER. 50, 27 (Rashi), if this passage should not be otherwise ex-

plained; in the pl. along with **אַיִרִים** (*grown up bullocks*) **Is. 34, 7**. Often defined more exactly by **בֶּן-בִּקְקָר** **Num. 8, 8**; **Lev. 16, 3**; **2 Chr. 13, 9**; seldom of one seven years old and fattened **JUDGES 6, 26**. It also stands unconnected, after **שָׂרָר** **Ps. 69, 32**, or **שָׂרָר** follows in the genitive **JUDGES 1, c.**, but a *young bullock* is always meant. — 2. Fig. *young and vigorous manhood, manly youth* **Jer. 50, 27** = **מִבְּחָרִים בְּהוֹרִים** **48, 15**. **Hos. 14, 3** **וְיִשְׁלַמְהָ קָרִים שְׂטֵרֵי** is difficult. The old interpreters (**Targ.**, **Kimchi**) translate: *and we will pay bullocks with our confession*, i. e. the confession will supply the place of sacrificial bullocks; the **LXX** have: *we will pay with the fruit (פֶּרִי) of our lips*, i. e. with the confession of sin; comp. **לָקַח דְּבָרִים עִם**. But see **שָׂרָר**.

The noun **פָּרָה** is a feminine form of **פָּר**, and the same word may lie in the **Arab. فَرَّار** (the young of sheep, a goat), **فَرَّاس** (a young wild cow) and **فَرَّاس** (the same), Greek **νόστις** (metaphor. a young woman), German **Farr**, feminine **Färse**.

פָּרָה I. (**Kal** unused) *tr.* same as **פָּרָה** I. **פָּרָה** I. *to urge or drive forth; to cause to break forth, to bear; to bear, fruits*; ident. in its organic root **פֶּר-ה** with **פָּר** and **פָּר**, **Ar. فَرَى** to cut through, to break through, comp. **פָּקַר** to break forth or through, belonging to **פָּקַר**, **Ar. بَدَرَ** to sprout, to grow; on the contrary, the organic root has no connection with the Sanskrit **bhri**, **fer-o**, **qṣṣ-ω**.

Hif. הִפְרִיא (*fut. יִפְרִיא*) to bear or bring forth fruit **Hos. 13, 15**, alluding to **אֲפִרְיָם** (see **אָחִי = אָח**). **Ibn Gānāch** explains **הִפְרִיא** as a denom. from **פָּרָה**, and translates *and he is wild* (i. e. **פָּרָה**) among his brethren, i. e. the wildest. Others take it as a denom. from **פָּרָה** meaning to be distinguished for powerful branches, **הִפְרִיא = הִפְרִית = שִׁפְרוּ**.

פָּרָה II. (unused) *intr.* same as **פָּרָה** II. *to run swiftly, to flee*, of the wild ass;

Aram. (in Talm.) פָּרָה, **Arab. فَرَّ** to flee, to be fleeting; cognate in sense **עָרִיד** to **עָרִיד**. Deriv. the proper name **פָּרָה** and

פָּרָה (*pl. פָּרָהִים*, from **פָּרָה** II.) *m. prop.* swift-runner, a fleeting one; hence *wild ass*, onager, a figure of roughness, wildness and irrationality **Job 11, 12**, moving about in troops in solitary places **24, 5**, **Is. 32, 14**, so called from its extraordinary fleetness; **פָּרָה** a wild ass of a man, i. e. one like a wild ass **Gen. 16, 12**; **Ar. فَرَّاه** the same. See **פָּרָה**.

פָּרָה (*one roving about, a free one*) *n. p. m.* **Josh. 10, 3**.

פָּרָה *f. pl.* see **פָּרָה**.

פָּרָה (*pl. פָּרָהִים*) *m.* name of a place situated west of the temple-building, and surrounded by a wall **1 Chr. 26, 18**, for which **2 Kings 23, 11** has **פָּרָה**, and **Ez. 41, 12 15** **בְּנֵי**. It is said to mean *an open summer-house*, after the Persian **Farwār**. In **Aram. פָּרָה** is suburb.

פָּרָה (*part. pass. f. pl. פָּרָהִים*) 1. *tr.* same as **פָּרָה** to separate, to divide, to sunder; metaphor. to insulate, of grains, cognate in sense **בָּדַל**; hence **פָּרָהִים** gone asunder, separated **Ez. 1, 11**; comp. **Aram. פָּרָה**, **Ar. فَرَدَ**, whence **فَرْد** separated, alone, single, **فَرْد** single; in grammar **פָּרָה** a noun absolute. Derivat. **פָּרָה** and the proper names **פָּרָה**, **פָּרָה**. — 2. *intr.* to separate oneself, to walk, run, draw by oneself, to move onwards separately; **Syr. فَرَّ** to flee or fly forwards. Deriv. **פָּרָה**.

Nif. נִפְרָה (*part. pres. inf. c. נִפְרָה*, *fut. יִפְרָה*) to be parted, of rivers **Gen. 2, 10**, to be divided, i. e. to be derived from **10, 5 32**; to separate oneself **JUDGES 4, 11**; to proceed from **Gen. 25, 23**, always with **בֶּן** of the person **13, 9 11**; to be separated, from a friend **Prov. 19, 4**; **נִפְרָה** one going his own way, i. e. who closes his mind to admonition **18, 1**; to be divided, dispersed **Neh. 4, 13**.

Pih. פָּרָה (*fut. יִפְרָה*) to take a separate walk, i. e. to go aside **Hos. 4, 14**.

Pu. פָּרַר (*part.* מִפָּרָר) *to be scattered*, i. e. separated from one another, consequ. = פָּרַר *ESTH.* 3, 8.

Hif. הִפְרִיר (*part.* מִפְּרִיר, *inf. c.* הִפְרִיר, *fut.* יִפְרִיר) *to separate, to divide*, בְּנֵי אָדָם, בְּנֵי בָּנִין (between), i. e. to disperse them; with בָּיִן (between), of persons or things 2 *KINGS* 2, 11; *RUTH* 1, 17; *to cause a dispute or quarrel* *PROV.* 18, 18; *to remove* 16, 28; 17, 9.

Hithp. הִתְפָּרַר (*fut.* יִתְפָּרַר) *to be dispersed*, i. e. to go singly, by self *Ps.* 92, 10; *JOB* 4, 11; *to be separated* 41, 9 [17]; *to separate oneself*, מִצְמָחוֹ (the extremities), i. e. to refuse service *Ps.* 22, 15.

פָּרָד (with *suff.* מִפְּרָד; *pl.* פָּרָדִים, with *suff.* מִפְּרָדִים) *m.* a mule, mulus, an animal used by commanders and kings to ride upon, 2 *SAM.* 13, 29; 18, 9; 1 *KINGS* 18, 5, kept in the royal stable with the סוּס 1 *KINGS* 10, 25; 18, 5, and applied to the carrying of goods *Is.* 66, 20; 2 *KINGS* 5, 17, but which had first to be broken in and subjugated *Ps.* 32, 9. — It is commonly derived from פָּרַד, because the mule lives isolated without copulation (*Hāja*), or because it is quick and vigorous (comp. *فَرط* equus velox), or meaning *separation*, metaphor. half-ass, as in the Greek; but better = פָּרָה.

פָּרָה (c. פָּרָה) *f.* the same 1 *KINGS* 1, 33.

פָּרָה (pl. פָּרוֹת) *f.* seed-corn *Jo.* 1, 17, explained in *Ibn 'Esra* by נִרְגָּר (in the Mishna נִרְגָּר), prop. the solitary, separated; comp. פָּרַת. Syr. ܦܪܐ corn.

פָּרָה (pl. פָּרָהִים) *m.* a park- or garden-ground, covered with small plants and flowers, coupled with גֶּן *ECCLES.* 2, 5, or planted with pomegranates *SONG OF SOL.* 4, 13, used of the pleasure-parks of the Persian kings *NEH.* 2, 8. As the word occurs very often in the Targ., Talm. and in Greek (*παράδεισος*), and as the latter is used elsewhere by the LXX for גֶּן (*GEN.* 2, 8; 3, 1) and גֶּן (Is. 1, 30), as well as in the apocryphal books (*Ben-Sira* 24, 31; 40, 19 30; *Sus.* 4, 8 15 17), there can be no doubt about its meaning, though there may be of

its origin. It cannot be referred to the old Persian, since the word is not preserved there; though writers speak of the *παράδεισοι* of Persian kings (*Xenoph.*, *Diodor.*). There only remain 1. the Zend. *pairidaēza*, an enclosure of earth or wall, a place hedged round (*Haug*); 2. the Armenian *pardēz*, a garden surrounding a house, a delightful place of trees, fruits, flowers, surrounded by a ditch or wall; 3. the Sanskrit *paradīśa* a region of surpassing beauty; or 4. we may assume a Semitic derivation from פָּרַס (*to extend, to spread out*), meaning a flat, a plain. But all these attempts to explain the origin of the word have something uncertain. In the Talmud and modern Hebrew פָּר is never used for the abode of the blessed, but עֵדֶן or גֶּן is employed for it; on the contrary it was figuratively applied to metaphysical speculation.

I. פָּרָה (*part. m.* פָּרָה, *part. m.* פָּרָה, *imp.* פָּרָה; *fut.* יִפְרָה) *intr.* 1. *to break through, to burst forth*, of the fruit of the body, therefore *to bear*, coupled with רָבָה *to bear often* *GEN.* 8, 17; *JER.* 23, 3; 3, 16 (רָבָה is rarely used in this sense *GEN.* 26, 22; *Ex.* 23, 30), *to cast forth*, of animals in bearing *GEN.* 1, 22. — 2. of plants, *to bring forth fruit* *Is.* 11, 1; *DEUT.* 29, 17. פָּרָה is another form of the *part. fem.* fruitful, of גֶּן *Ps.* 128, 3, *Is.* 32, 12, but also a subst. for גֶּן 17, 6 or an adjective (like עֵנָה there) *Ez.* 19, 10. Another feminine form is פָּרָה *GEN.* 49, 22 the fruitful. Figur. of יֵשׁע *Is.* 45, 8. Deriv. פָּרַי, the proper names אֶפְרָתָה, אֶפְרָתָה, אֶפְרָתָה, perhaps also פָּרָה.

The organic root פָּרָה, Aram. פָּרָה, *פָּרָה* I. (which see) is clear from פָּרַי, Ar. فَرى (*to cut through*); and any connection with φέρω, fer-o, Germ. gebären, English *to bear*, is inadmissible.

Hif. הִפְרָה (*part.* מִפְּרָה, *fut.* יִפְרָה, *ap.* יִפְרָה) *to make fruitful* *GEN.* 41, 52, *Ps.* 105, 24, coupled with נָדָה.

II. פָּרָה (unused) = פָּרָה II. Deriv. פָּרָה.

פָּרָה III. (unused) *tr.* to bear, to lift up; deriv. פָּרִיז, with אָ prefixed אָפּ (which see); connected with פָּרָה-א, fero.

פָּרָה (with suff. פָּרָהּ, pl. פָּרוֹת, from פָּרָה III.) *f.* 1. a heifer, young cow GEN. 41, 2; NUM. 19, 2; of one that gives milk and bears young JOB 21, 10, 1 SAM. 6, 7, that undergoes the yoke Hos. 4, 16; פָּרוֹת הַבָּשָׁן AM. 4, 1 the heifers of Bashan, i. e. fat, hence unruly, a figure of Samaria's females. See פָּרָה. — 2. (connected with פָּרָה, פָּרָה; wild-town) *n. p.* of a city in Benjamin JOSH. 18, 23.

פָּרָה *m.* same as פָּרָה, only in JER. 2, 24 and cod. Sam. GEN. 16, 12. See פָּרָה II.

פָּרָה (only pl. פָּרוֹת, from פָּרָה II.) *f.* a pit, hole; only in חֲקֵר פָּרוֹת Is. 2, 20 written separately, but where for חֲקֵר should be read חֲקֵר, so that חֲקֵר is a periphrasis for a burrowing animal; comp. Talm. פָּרָה a pit. But see פָּרָה.

פָּרָה (from פָּאָרָה; splendour, beauty, ornament) *n. p. m.* JUDGES 7, 10 11.

פָּרָה (isolation, separation) *n. p. m.* EZR. 2, 55; see פָּרָה.

פָּרוֹז belonging to

פָּרוֹז (pl. פָּרוֹזִים) *K'tib*, see פָּרוֹז.

פָּרוֹז (increase, viz. by Jah) *n. p. m.* 1 KINGS 4, 17.

פָּרוֹז (only pl. פָּרוֹזִים) *n. p.* of a gold-region whence Solomon is said to have fetched gold for the temple 2 CHR. 3, 6; אִיפּוֹ (DAN. 10, 5) or אִיפּוֹר (Ps. 45, 10) standing elsewhere. Sometimes it is compared with פָּרָה (which see) in the south-west corner of Arabia, which the old translators render פָּרָה, and from which the Gent. *m. pl.* is called in 2 KINGS 17, 31 פָּרָה K'tib or פָּרָה K'ri; sometimes with אִיפּוֹר; sometimes with the Sanskrit pūrva (eastern) or rather with parū, a mountain, conseq. פָּרָה Ptolemy (Geogr. 6, 7, 11) adducing such in Arabia. Accordingly פָּרָה must be a colony trans-

planted from India to Arabia. Particular details respecting the word are not yet brought to light.

פָּרָה see פָּרָה.

פָּרָה (from פָּרָה III.) *m.* prop. something deepened, hence a pot, a kettle NUM. 11, 8; JUDGES 6, 19; 1 SAM. 2, 14; not connected with פָּרָה (Targ., LXX, Vulg., Pesh.).

פָּרָה I. (not used) *tr.* to separate, to cut, divide, cleave, metaphor. to decide, to judge, cognate in sense with פָּרָה, hence also to lead, to rule; Arab. فَزَّ the same. The organic root is פָּרָה is also in פָּרָה which see. Deriv. פָּרָה I, פָּרָה.

פָּרָה II. (not used) *tr.* same as פָּרָה II., פָּרָה II. to extend, to spread; to make even, flat, level, Ar. فَزَّ I. the same. The organic root is פָּרָה. Deriv. פָּרָה, פָּרָה 2 and פָּרָה, whence פָּרָה and פָּרָה, with the Gentile noun פָּרָה (from פָּרָה).

פָּרָה (pl. with suff. פָּרָהּ) *m.* 1. (from פָּרָה I.) a decider, a judge; hence a ruler, a chief HAB. 3, 14 (LXX, Pesh.), like קָצִין (Rashi, Targ.). Vulg. bellator, from פָּרָה = فَزَّ to appear for fight, to fight, to which has also been referred פָּרָה JUDGES 5, 11, which is not so well founded etymologically. — 2. (from פָּרָה II.) a ground-form to פָּרָה which see.

פָּרָה see פָּרָה.

פָּרָה (only pl. פָּרוֹזִים; from פָּרָה II.) *f.* an extended, level place, a plain, hence פָּרָה ESTH. 9, 19 cities of the champagne-country, in opposition to the metropolis 9, 18 (Ibn Ganāch); coupled with אִיפּוֹ a flat land, Ez. 38, 11 open country; Ar. فَزَّ a plain, a flat land.

פָּרָה (with suff. פָּרָהּ; from פָּרָה I.) *m.* dominion, concrete a ruler, leader, JUDGES 5, 7 the leaders in Israel were idle (LXX, Vulg.); 5, 11 the righteous acts of his rule.

פָּרָה (formed from פָּרָה 2) *m.* an inhabitant of the flat or level land, a coun-

tryman ESTH. 9, 19 K'ri, for which the K'tib has פְּרוֹזִי (from פְּרוֹז = פָּרוּז 2); עֲרֵי הַפְּרוֹזִי the cities of the countryman, i. e. country towns; פֶּסֶר הַפְּרוֹז a country village 1 SAM. 6, 18, opposite מְבַצֵּר.

פְּרוֹזִי (from פְּרוֹז; a countryman) n. Gent. m. the name of a Canaanitish but subordinate tribe driven out by the Judeans and Ephraimites GEN. 15, 20; EX. 3, 8; JUDGES 3, 5. They dwelt in the middle West-jordan part of Palestine JOSH. 17, 15.

פְּרוֹזֶל (def. פְּרוֹזֶלָא) Aram. m. same as Hebr. בִּרְזֶל iron, DAN. 2, 33 34 41 42 45.

פָּרַח I. (fut. יִפְרַח) intrans. to break through, to burst forth, of a young brood; hence 1. (unused) to be born, to originate, Arab. فَرَح, whence فَرَح pullus.

Deriv. פָּרַח and (according to some) פִּרְחָה. — 2. to sprout forth, to put forth, of branches, leaves, blossoms GEN. 40, 10; NUM. 17, 20; HAB. 3, 17; SONG OF SOL. 6, 11, like פָּרַח to be covered with blossoming plants Is. 35, 2; fig. to thrive, to prosper, of individuals, of peoples and states Hos. 10, 4; 14, 6; PROV. 11, 28; Is. 66, 14. Deriv. פָּרַח and the proper name פְּרוֹזִי. — 3. to break through, to come forth, of leprosy, sores EX. 9, 9 10; LEV. 13, 12; 14, 43.

As to the fundamental signification, the same is also in פָּרַח (which see) cognate in sense with פָּרַח (GEN. 38, 29), in Arab. طلع, and in פָּרַח, with the same metaphor. application of the radical meaning. The organic root is פָּרַח.

Hif. הִפְרִיחַ (fut. יִפְרִיחַ) to make blossom, Is. 17, 11 (figur.), Ez. 17, 24 (figur.); without an object to blossom Job 14, 9; metaph. אֲהַל יִשְׂרָאֵל Prov. 14, 11, to flourish Ps. 92, 14. אֲפָרַח in cod. Samar. GEN. 40, 10 is a noun = פָּרַח.

פָּרַח II. (unused) intr. to flee, to fly forward, to hasten; Aram. פָּרַח, the same (hence פָּרַח a bird);

closely connected in its organic root פָּרַח with that in פָּרַח. Deriv. פָּרַח.

פָּרַח (with suff. פָּרַחָה; plur. פָּרַחִים, with suff. פָּרַחִיהָ) m. a sprout, out of שָׁרֵשׁ Is. 5, 24; a blossom 8, 5; verdure NAH. 1, 4; metaph. blossom-shaped ornament EX. 25, 31-34; 1 KINGS 7, 26.

פָּרַחָה see פָּרַחָה.

פָּרַחָה (also פָּרַחָה, reduplicated from פָּרַח I.; a different reading is פָּרַחָה) m. a young brood, knaves JOB 30, 12 (Kimchi); a suitable designation of the rabble, according to 30, 1 and 2. Arab. فَرَح pullus. פָּרַחָה may have also the same meaning.

פָּרַחָה (from פָּרַח II.; pl. פָּרַחָה) fem. the flying, a bird; Ez. 13, 20 and I drive away the people (אֲנִי הַנִּפְרָחִים), whose souls (אֲנִי הַנִּפְשֹׁתִים) ... אֲנִי הַנִּפְשֹׁתִים as is to be read for אֲנִי הַנִּפְשֹׁתִים ... אֲנִי הַנִּפְשֹׁתִים ye lie in wait for, as if they were (like Job 39, 16) birds, i. e. I let them fly. The bird is a figure of the soul (Ps. 11, 1; 124, 7). שָׁם לִפְרָחוֹ (to be read for שָׁם) ibid. means I make to depart.

פָּרַח (only part. m. pl. פָּרַחִים) trans. prop. same as פָּרַח, to divide, separate, break asunder; hence 1. to sunder, to insulate; Aram. פָּרַח, Ar. فَرَح the same. — 2. to break forth, to break out, in a cry, like פָּרַח proceeding from a similar fundamental signification. So Am. 6, 5 they who sing there to the tone of the harp (Vulg., Ibn G'anach, comp. פָּרַח רָגָה) or they who strike there &c. Derivative

פָּרַח m. prop. the single, separated; hence a single berry, which falls off in the vintage LEV. 19, 10 (Targ., Pesh., LXX); Ibn G'anach has therefore فَرَح for it.

פָּרַח (in pause פָּרַי, with suff. פָּרַיִי, פָּרַיִי, פָּרַיִי, also פָּרַיִי, פָּרַיִי, פָּרַיִי; plur. פָּרַיִים, פָּרַיִים; from פָּרַח I.; pl. only in modern Hebrew פָּרַיִים) m. prop. what has broken forth, what has burst forth; hence 1. fruit, either

of the earth, with אֲרֶץ, אֶרֶץ, i. e. its produce NUM. 13, 26; DEUT. 1, 25, of a field GEN. 4, 3, פֶּרִי alone Ps. 72, 16, or of a tree (פֶּרִי) GEN. 1, 29; Ex. 10, 15. As a genitive to פֶּרִי GEN. 1, 11 or אֲרֶץ Ps. 107, 34 an *adject. fruitful, bearing fruit*; and פֶּרִי עֵשֶׂה GEN. 1, 11, פֶּרִי נָשָׂא Ez. 17, 8, פֶּרִי נָתַן Lev. 25, 19 *to bear fruit, to give fruit*. Metaphor. applied to living beings, *fruit*, i. e. *what is born, begotten*, of animals Is. 14, 29, or men Ps. 21, 11, like זֶרַע, fully פֶּרִי DEUT. 7, 13; 28, 4, and also in this sense עֵשֶׂה פֶּרִי 2 Kings 19, 30; Hos. 9, 16; comp. Arab. ثمر fruit, a child. — 2. Figur. *the fruit = result, consequence*, of an action Is. 3, 10; hence *atonement*, as the fruit of sin being removed Is. 27, 9; a *reward*, as a consequence Ps. 58, 12, *punishment* JER. 6, 19; *gain*, *what is obtained, profit* PROV. 8, 19; Is. 10, 12; *remnant, what is left*, of the Israelite people Is. 4, 2, parallel צִמְחוּ of the clouds, of rain, conceived of as פֶּרִי פֶּרִי Ps. 104, 13 (*Kimchi*).

פֶּרִידָא (same as פֶּרִידָא) *n. p. m.* נחמ. 7, 57.

פֶּרִי (instead of פֶּרִי, from פֶּרֶם) *m.* *the wide opening*, of שִׁפְתֵּי, i. e. the unpremeditated letting out of speech, Hos. 14, 3 *and we will pay the inconsiderateness of our lips*; comp. שִׁפְתֵּי of speech (Ps. 22, 8).

פֶּרִיץ (constr. פֶּרִיץ, plur. פֶּרִיצִים, constr. פֶּרִיצִי, as if from פֶּרִיץ = פֶּרִיץ) *m.* *one rapacious, violent*, i. e. wild, of חַיָּוִת Is. 35, 9 *and the wildest of beasts*, i. e. the wildest beast; *an oppressor, robber* DAN. 11, 14; JER. 7, 11; בְּרִיץ Ez. 18, 10 the same; in Ps. 17, 4 מִן is wanting after שָׁמַר; on the other hand, in Ez. 7, 22 פֶּרִידָא should be read for פֶּרִיצִים according to the LXX.

פֶּרֶץ (unused) *tr.* 1. *to separate, to break off, to divide off*, hence *to debar, to keep off*, deriv. פֶּרֶץ; identical in fundamental signification with פֶּרֶץ, פֶּרֶץ. — 2. *to break in pieces, to crush, to grind, to bruise*, like the Aram. פֶּרֶץ

(hence פֶּרֶץ = Hebr. גָּרַשׁ, פֶּרֶץ = גָּרַשׁ); figur. *to oppress*, Arab. فَرَس the same. Derivative

פֶּרֶץ *m.* *oppression*, prop. *bruising, crushing*; adv. *hardly, strongly, fearfully, oppressively* Ex. 1, 13 14; Lev. 25.

פֶּרֶץ (according to Ibn Ezra פֶּרֶץ, Milra) *fem.* *what keeps off, debar, therefore the curtain*, before the holy of holies Ex. 26, 31; 27, 22; 35, 12; 36, 35; Talm. pl. פֶּרֶץ, elsewhere פֶּרֶץ instead.

פֶּרֶץ (*fut.* פֶּרֶץ) *tr.* prop. *to cleave*, therefore 1. *to rend*, פֶּרֶץ Lev. 10, 6; 13, 45; Aram. פֶּרֶץ, פֶּרֶץ the same. — 2. (not used) *to open wide*, the mouth, i. e. *to speak inconsiderately*. The organic root פֶּרֶץ lies also in חֶרֶץ I. Deriv. פֶּרֶץ (from Pihel).

פֶּרֶץ (from the old Persian פֶּרֶץ, which also stands in other Persian names for דָּתָא data, -*data*, see פֶּרֶץ; and פֶּרֶץ which is in old Persian *peramash* = *perama* the highest, the highest being, Sanskrit paraméshtīa a name of the highest being, but where the last syllable is taken from other elements) *n. p. m.* ESTH. 9, 9.

פֶּרֶץ see פֶּרֶץ.

פֶּרֶץ (פֶּרֶץ appears to be a termination, as in חֶרֶץ &c. see פֶּרֶץ; and פֶּרֶץ may be connected with פֶּרֶץ which see, but without any thing certain being found out for the signific.) *n. p. m.* NUM. 34, 25. To put it beside the Pers. فَرَاك Pharmaces (a glorious one), as Hamaker thought, is to be rejected, since the name already appears in Numbers.

פֶּרֶץ I. (*inf. absol.* פֶּרֶץ, *fut.* פֶּרֶץ) *tr.* *to break asunder, to divide*; therefore לֶחֶם Is. 58, 7 *to break bread to one*, i. e. *to impart of it to him*. The cake-formed bread was not cut but broken. Without לֶחֶם JER. 16, 7. Comp. Syr. ܦܪܝܬܐ the host. Deriv. פֶּרֶץ 2.

Hif. פֶּרֶץ (*part. m.* פֶּרֶץ, *fem.* פֶּרֶץ) *to cleave, to divide*, (the

hoof), i. e. to have a cloven hoof LEV. 11, 3-7 26, DEUT. 14, 7, along with שֶׁסֶק.

פָּרַס II. (unused) *intr. to be pointed, sharp, of a nail, claw; cognate in sense* (צָפָרָן (belonging to צָפָר. Deriv. דִּסְקָרִים, פָּרָסָה, 1 פָּרַס.

פָּרַס (in pause פָּרַס) *n. p.* of an Aryan land and people, usually mentioned with מִדְּיָא, a Persian, Persia, for which יִלְכָּם seems to have been employed at an older period DAN. 8, 20; 16, 1; ESTH. 1, 3. Sallust (Jug. 18) knew of Persians who had settled in Africa at a very early time. Such were the African mercenaries פָּרַס with לִיּוֹד in the army of the Tyrians Ez. 27, 10. But they may also be understood to be the Pharusians. Arab. فَارِس, پارس, old Persian Paraça, Pâraç the same. — It has been derived from the Zend. pârs pure, shining, or from فَرس (a horse), or from the Zend. parasha, as it is found in the proper name Perasha-ôstra; but these derivations are unsatisfactory. See אֲסִרְסִי, אֲסִרְסִי, אֲסִרְסִי.

פָּרַס *Aram. the same* DAN. 5, 28; 6, 9.

פָּרַס *m.* 1. (only *pl.* with *suff.* פָּרַסִּיָּה) *same as* פָּרַסִּיָּה *hoof, claw* ZECH. 11, 16.

— 2. *prop. breaker, a species of eagle, called by Pliny (H. N. 10, 3; 30, 7) bone-breaker, ossifragus, ossifraga* LEV. 11, 13; DEUT. 14, 12; Arab. الكاسر or كاسر العظام; French orfraye.

פָּרַס (*part. pass.* פָּרַס = פָּרַסִּיָּה, with *personal suffix* פָּרַסִּיָּה) *Aram. tr. same as* Hebrew פָּרַס I. *to tear away, snatch away, booty, like the Arab. فرس (diripuit); hence* DAN. 5, 28 *thy kingdom is snatched away, and given to the Medes (not divided, Vulg., Saadia). Deriv.*

פָּרַס (only *pl.* פָּרַסִּיָּה) *Aram. m. pl. a snatching away, of מִלְכָּיו* DAN. 5, 25, *prop. = שָׁבַר*, with an assonance to פָּרַס; on the contrary פָּרַס 5, 28 is = פָּרַס.

פָּרַסָה (*plur.* פָּרַסָּה, *constr.* פָּרַסָּה, with *suff.* פָּרַסִּיָּה) *fem. prop. the pointed, the sharp, therefore a hoof (not merely a divided one), a claw (comp. צָפָרָן, אֶנְךָ)* Ex. 10, 26; LEV. 11, 3 7 26; DEUT. 14, 6; MIC. 4, 13. Hence

הַפָּרַסִּים (*part.* מִפָּרַסִּים) *denomin. to be furnished with a hoof* Ps. 69, 32, like מִפָּרַסִּים from מִפָּרַס *ibid.*, מִפָּרַסִּים from מִפָּרַס.

פָּרַסִּי (from פָּרַס) *Gentile m. a Persian* NEH. 12, 22.

פָּרַסִּי (*def.* פָּרַסִּיָּה or פָּרַסִּיָּה) *Aram. Gentile m. the same* DAN. 6, 29.

פָּרַע I. (*fut.* יִפְרַע) *tr. same as* פָּרַץ (see פָּ and פָּ) and פָּרַד, *to tear off, to separate from, to loosen, to untie (see Hif.); therefore* 1. *to make bare, to uncover, ראש* NUM. 5, 18, LEV. 13, 45 (*prop. to take away the head-covering*), so also 10, 6 and 21, 10 *an act against the priestly dignity, like* פָּרַד; *comp.* Ar. فَرَعَ *to make empty, bare, a vessel.*

— 2. *Figur. to absolve, to loosen, to deliver, Ez. 24, 14 I will not absolve and I will not spare; then to unbridle, to make licentious, unrestrained, with accusat. of the object* Ex. 32, 25 *for they were licentious, as Aaron had given them the reins (the cod. Sam. has in this sense 32, 22*

פָּרַע (*for* פָּרַע), *comp. Arab. فَرَعَ V. to be free from work; to reject, to despise, to abandon, מוסר* Prov. 13, 18 and 15, 32, *עצה* 1, 25, *absol.* 8, 33; with *הָרַע* 4, 15; *comp. Aram. פָּרַע, פָּרַע to loose, meaning to settle, to pay, to requite, like the Hebr. שָׁלַם, נָמַל, therefore to satisfy, to fulfil (an obligation), to redeem, a vow; to revenge, as the redemption of a crime; Ar. فَرَعَ to conclude, to bring to an end.*

— 3. (not used) *to cut off, to separate, of the hair; like the Aram. פָּרַע hair, from בָּיִן to divide; מִפָּרַע from מִפָּרַע I. to split off. Deriv. פָּרַע.*

נִפְרַע (*fut.* יִפְרַע) *to be unruly* PROV. 29, 18.

הִפְרִיעַ (*fut.* יִפְרִיעַ) *to cause to be unbridled, to make unruly* 2 CHR. 28, 19; *to separate, with מִן of a thing, i. e.*

so dismiss from Ex. 5, 4, where the cod. Samar. has פִּרְיִיךָ.

פָּרַע II. (inf. constr. פִּרְעַ) intr. to project, to stand forth prominently, of a top, point, head; hence figur. to go before, to lead, to stand at the head, used of princes, generals and nobles; Arab.

פָּרַע. So JUDGES 5, 2 when the leaders led the way in Israel, and when the people willingly assembled (for battle), this song was sung (LXX in cod. Alex., Theod.). פָּרַע is a designation of the point of time. The explanations according to פָּרַע I. to punish, to revenge (in oriental versions) do not suit. Deriv. פִּרְעָה and the proper name פִּרְעָהוֹן.

פָּרַע III. to פִּרְעַשׁ which see.

פָּרַע (from פָּרַע I.) m. 1. the hair, of a Nazarite NUM. 6, 5, which the priests were not allowed to let grow EZ. 44, 20; Aram. פָּרוּעַ, Arab. فَرَع the same. — 2. (from פָּרַע II.) only pl. פִּרְעוֹת see פִּרְעָה. — פָּרַע in פִּרְעָה-פָּרַע which see.

פִּרְעָה (after the form מַלְכָּה; plur. פִּרְעוֹת, constr. פִּרְעוֹת, from פָּרַע II.) fem. prop. supremacy, concrete a prince, leader, JUDGES 5, 2 when the princes led in Israel (LXX, Theod.; it stands therefore beside מְחַדְּקִים, as חוֹקְקִים in 5, 9). So also DEUT. 32, 42 from the head of the princes of the enemy (LXX).

פִּרְעָה (Egyptian) n. p. m. prop. a title of the native Egyptian kings till the time of the Persians, but only met with among the Hebrews and the writers that follow them (Josephus, Eusebius). In the n. p. Φεῶν Herod. 2, 111 פִּרְעָה seems to lie. It is the proper name of the king, both alone GEN. 12, 15 and 37, 36, and with the addition of מֶלֶךְ מִצְרַיִם 1 KINGS 3, 1; 9, 16. Rarely is the actual name added, as נֶכְהָ 2 KINGS 23, 33, פִּרְעָה JER. 44, 30. It also stands for Egypt generally SONG OF SOL. 1, 9. As to the etymology, Josephus (and after him Eusebius and others) has already rendered it king, since the Coptic ϣⲣⲟ, eppo, eppa, with the masculine article

κορσος, signifies king. This interpretation is followed by Jablonski (Opusc.) and Kosegarten (de prisca Aegyptiorum literatura p. 17); and the Semitic פִּרְעָה (which see) may also be compared with it. But as the simpler form פִּרְעַ appears already in פִּרְעָה-פָּרַע (which see), it is more advisable to refer it thereto, as Rosellini and Lepsius have done, who have taken for the basis פִּרְ- the sun.

פִּרְעָשׁ (from פָּרַע with the derivative syllable שׁ-) m. 1. a flea, 1 SAM. 24, 15; Arab. بُرْعُوش (with the initial sound weakened), Syr. (transp.) ܦܪܥܝܬܐ. As פָּרַע is a verb-stem here, it may either mean the pricking one, from פָּרַע = פָּרַץ, or the flying, leaping one, from פָּרַע III. = Ar. فَرَّ to fly, like Floh, ψύλλος, pul-ex (Sanskrit sphul dissilire). — 2. (a fugitive) n. p. m. EZR. 10, 25; Neh. 3, 25.

פִּרְעָהוֹן (from פִּרְעָה = פִּרְעָה with the termination הוֹן; peak, top) n. p. of a city in Ephraim, situated on הַר הַמְּלָכִי (a part of הַר אֶפְרַיִם) JUDGES 12, 15; Greek Φαράων (1 MACC. 9, 50). This place was again called פִּרְעָה at a later time, and still exists in the modern Ferāta (Robinson's New Bibl. Res. p. 175). Gentile m. פִּרְעָהוֹן JUDGES 12, 13.

פִּרְפָּר (the swift river; from פָּרַר IV.) n. p. of the Nahr el-Sibarāni descending from the great הַר הַמְּקוֹן in a steep bed, and flowing past Damascus 2 KINGS 5, 12; but not the little river at the village el-Faiḡah, which falls into the Burāda. According to others the 'Awaḡ, which descends from eastern Hermon (Robinson's New Bibl. Res. p. 583), and which is also called in Arabic Barbar = פִּרְפָּר (see Kiepert's map of Lebanon).

פָּרַץ (part. פָּרָץ, inf. abs. פִּרְץ, constr. פִּרְץ, fut. יִפְרֹץ) tr. properly to cut or pierce into a thing, to break in; hence 1. to break through, the mother's womb, GEN. 38, 29 what dost thou break through? i. e. why dost thou press forward? Commonly to break, to rend, i. e. to tear down, גָּרַר Is. 5, 5, הוֹרָה Neh. 3, 13, בָּרַח 2 Chr.

24, 7, with **ב** to make a breach in a thing 2 KINGS 14, 13, and so **פָּרַץ עִיר** PROV. 25, 28 a city whose walls are broken down, i. e. an open city; **פָּרַץ עִיר** MIC. 2, 13 to break through the gate, opposite to **בָּרַח** ECCLES. 3, 3; to rend asunder, to scatter, with accusat., as **אֵיירִים** 2 SAM. 5, 20, where the Vulg. reads **פָּרַץ** for **פָּרַץ**; **פָּרַץ שֵׁף** to break a shaft through JOB 28, 4; **פָּרַץ** MIC. 2, 13 the leading ram, who bursts open the fold-door and breaks out first, a figure of a king who goes before his people. Fig. with **ב** to break in upon one, irruit, i. e. to rush upon one with violence and might, of God's strokes EX. 19, 22, 2 SAM. 6, 8, of the plague PS. 106, 29; to break through same as to exceed beyond measure HOS. 4, 2; in a good sense, to press strongly upon one, to urge importunately, with **ב** of a person 1 SAM. 28, 23; 2 SAM. 13, 25. Here belongs 1 CHR. 13, 2 we will send pressing (hastily, in haste). — 2. Metaphor. to spread, to increase, GEN. 30, 30, along with **רָבָה** EX. 1, 12, with accus. of place whither IS. 54, 3; to overflow, to be abundant PROV. 3, 10; fig. to be known, spread abroad 2 CHR. 31, 5. Deriv. **פָּרִיץ**, **פָּרִיץ**, **פָּרִיץ**, and the proper names **פָּרִיץ**.

Nif. **נִפְרַץ** (part. **נִפְרָץ** to be known, to appear 1 SAM. 3, 1.

Puh. **פָּרַץ** (part. **פָּרָץ**) to be broken down, of הוֹמָה NEH. 1, 3.

Hithp. **הִתְפָּרַץ** (part. **מִתְפָּרֵץ**) to break through, to break away, of slaves 1 SAM. 25, 10.

פָּרַץ (pl. **פָּרָץ**, with suff. **פָּרִיץ**)
m. 1. a fissure, JUDGES 21, 15; stroke, death 2 SAM. 6, 8; breach, in a wall 1 KINGS 11, 27; **פָּרַץ** IS. 58, 12 a mason of the breach, i. e. a restorer of ruins; a rent, AMOS 4, 3 and ye shall go out through rents; also a wall full of breaches IS. 30, 13; fig. violent pressure, forcible penetration into JOB 30, 14; **פָּרַץ מַיִם** 1 CHR. 14, 11 a breaking forth or rending made by water. — 2. (a bursting through, birth) n. p. m. GEN. 38, 29; 46, 12 (comp. **וִירָה**); Patronym. **פָּרִיץ** NUM. 26, 20. — 3. only in **פָּרַץ עֵצָה** (stroke of Ussa) n. p. of a

place, so called from a certain occurrence there 2 SAM. 6, 8; 1 CHR. 13, 11. See **פָּרָץ**.

פָּרָץ (pl. **פָּרָצוֹת**) f. a breach, Ez. 13, 5 ye did not mount (**לֹא עָלִיתֶם**) into the breach, i. e. ye did not keep off the storming rush of the enemy or danger (**עָמַד** for **עָלָה** Ez. 22, 30; PS. 106, 23).

פָּרָצִים masc. pl. prop. incisions, i. e. clefts, only 1. in the proper name **רָד פָּרָצִים** name of a mountain in the valley **פָּתָחִים** IS. 28, 21, where a mighty deed of Jehovah's once took place. — 2. in the n. p. **בְּעַל פָּרָצִים** (Baal of P-razim-mountain), a mountain-city, where David smote the Philistines 2 SAM. 5, 20; 1 CHR. 14, 11. **פָּרָצִים** was at an early period, like **תְּרִמְוֹן** and **פְּעוֹר**, a place where the worship of Baal was established.

פָּרַק (part. **פָּרָק**, fut. **יִפְרָק**) tr. 1. to break off, to separate from, to part from, to unloose, **לֵל** (a yoke put on), with **מַעַל** of the person GEN. 27, 40; to lacerate, of a wild beast PS. 7, 3 (elsewhere **פָּרַק**), cognate in sense **פָּרַק**; Arab. **فَرَقَ** (to divide, separate). — 2. Figur. to tear away, from danger; to deliver, with **מִן** PS. 136, 24; LAMENT. 5, 8; Aram. **פָּרַק**, **פָּרַק** the same, for the Hebrew **פָּרַק**, **פָּרַק**, **פָּרַק**. Deriv. **פָּרַק**, **פָּרַק**, **פָּרַק**.

Pih. **פָּרַק** (part. **מִפְרָק**, imp. pl. **פָּרְקוּ**, fut. **יִפְרָקוּ**) to break in pieces, to tear off, **פָּרָסִים** (the hoofs), by driving animals in a bad road ZECH. 11, 16; to rend in pieces, **הִרְיִם** 1 KINGS 19, 11; fig. to tear off, to take away, **נִזְכֵּי הַדָּבָר** EX. 32, 2.

Hithp. **הִתְפָּרַק** (fut. **יִתְפָּרַק**) to be broken off, to be torn off, of **פָּרַי** EZEK. 19, 12, where the LXX read **פָּרַי** for **פָּרַי**; to put off, with accus. of the thing EX. 32, 3 24.

As to the stem, **פָּרַק** (which see) are to be compared with it in the first instance; perhaps also **פָּרַק** I. The organic root **פָּרַק** lies also in **פָּרַק**, **פָּרַק** II, **פָּרַק** (to bore through), **פָּרַק** in the extra-Semitic department is to

be compared the Sanskrit *prah* (to break), Lat. *frango*, Germ. *brechen*, Engl. *break*.

פָּרַק (*constr.* פָּרַק) *m.* same as מָרַק *broth*, prop. pieces of flesh bruised small, and moistened with liquids Is. 65, 4 K'tib (LXX, Vulg., Targ.), where the K'ri has מָרַק. But as פָּלִיָּה there does not suit, and also מָרַק from פָּרַק may be more correctly taken as = פָּרַק, it is better to translate: (sacrificial) *pieces of abominations* (idols) *are their* (sooth-saying) *vessels*, i. e. they seek to divine the future from them; comp. Di. 2, 29 on hieroscopy in Babylonia. Or, פָּרַק = פָּרַק (Ob. 14) should be translated: *their vessels are an abomination at the cross-ways*; comp. Propert. 4, 1, 23.

פָּרַק *m.* 1. prop. *a tearing in pieces*, by lions (see Ps. 7, 3), then applied to men: *murder* NAH. 3, 1, coupled with פָּחַשׁ. — 2. *a cross-way or fork* Ob. 14; elsewhere דְּרָכִים (JER. 3, 2), prop. structure of the limbs, joint, comp. מִפְּרָקָם; Aram. פְּרָקָא (limb-structure); Ar. تَفْرَقَ الطَّرِيقَينَ the parting of ways.

פָּרַק (*imp.* פָּרַק) *Aram. tr.* to deliver, redeem, DAN. 4, 24, with בָּ with; comp. Aram. פִּרְקָן.

פָּרַר I. (Kal not used) *tr.* = פָּיר I. to break in pieces, to reduce to fragments, to rub into dust, to crush; figur. to destroy, to overthrow. It is possible that the infin. abs. פָּיר Is. 24, 19, united with Hithp. is = פָּר and belongs here.

Pih. I. פָּוֵר to divide, to cleave, רם Ps. 74, 13, elsewhere בָּקַע. See פָּיר I.

Pih. II. (redupl.) פָּרַפַּר (*fut.* יִפְרַפֵּר) to shake to pieces, to crush, Job 16, 12; Ar.

תִּפְרֵר, Aram. פִּרְפֵּר the same. See פָּיר I.

Hif. יִפְרַר (in pause יִפְרַר GEN. 17, 14, with *sup.* יִפְרַר; *part.* מִפְּרַר, *inf.* יִפְרַר, with *sup.* יִפְרַרם Lev. 26, 15, but which did not come probably from יִפְרַרם, but from יִפְרַרם; *fut.* יִפְרַר, *ap.* יִפְרַר, with *sup.* יִפְרַרני) to dissolve, to destroy, to break, בָּרִית, of man with man Is. 33, 8, Ez. 17, 16, of man with God GEN. 17, 14, Is. 24, 5, of God with man

LEV. 26, 44; JER. 14, 21; to violate, despise, יִפְרַר Ps. 119, 126, מִפְּרַר NUM. 15, 31, עֲצָה 2 SAM. 15, 34, מִתְּשָׁבֵת JOB 5, 12, מִתְּשָׁבֵת (righteousness) JOB 40, 8; to destroy, to annihilate, יִפְרַר (the fear of God) JOB 15, 4; פָּרַר עִם פָּ Ps. 85, 5 to annul the anger that one has against a person, comp. פָּרַר מִעֵם פָּ 89, 34; to frustrate Is. 44, 25; to annul, a vow NUM. 30, 9. On יִפְרַר ECCLES. 12, 5 see under חָנַב 2.

Hof. יִפְרַר (*fut.* יִפְרַר) to be dissolved, יִפְרַר JER. 33, 21; to be despised, עֲצָה Is. 8, 10; to cease ZECH. 11, 11.

Hithp. יִפְרַר to be shaken, to be rent asunder, of אֶרֶץ Is. 24, 19.

פָּרַר I. is ident. with the org. root פָּרַר, which is also in יִפְרַר, יִפְרַר, I. אֶ-פָּרַר I.

פָּרַר II. (unused) *tr.* same as פָּיר II. to bore, to hollow out, to deepen; for meaning and comparison see פָּיר II. Deriv. פָּוֵר.

פָּרַר III. (not used) *trans.* to break forth, to break through, to bear, to bring forth, of animals; Ar. فَرَّ the same, as is sufficiently obvious from the derivatives فَرَار pullus ovīs, فَرَبِي pullus vaccae &c.; cognate in sense with פָּרַר (to break through), whence פָּרַר birth. Deriv. פָּרַר.

פָּרַר IV. (unused) *intrans.* same as פָּרַר II., פָּרַר to run swiftly, to run, to flee, Ar. فَرَّ the same; then to flow swiftly.

Pih. (redupl.) פָּרַפַּר the same. Deriv. the proper name פִּרְפֵּר.

פָּרַשׁ I. (*inf. constr.* פָּרַשׁ) *tr.* 1. = פָּרַשׁ I. (not used) to sting, to cut, to bite, of a serpent; Aram. פָּרַשׁ, Arab. فَرَسَ the same, hence Syr. فَرَسًا a sting. See Hif. — 2. to cleave, to divide, to cut asunder, hence to separate, to split off, to disjoin, of sectaries; Aram. פָּרַשׁ, therefore mod. Hebrew פָּרִישׁ a Pharisee, prop. separatus, singularis; to

disperse, scatter, an army (see Pih.). Metaphor. a) *to secrete, to separate*, of excrements, whence פָּרַשׁ, Aram. פָּרַח, פָּרַח, Ar. فَرَسَ; b) *figur. to distinguish, to specify, to declare distinctly*; the same metaphor. application being found in נָקַב (GEN. 30, 28; Is. 62, 2), קָצַב, and in the Ar. حَدَّ, حَدَّ. So LEV. 24, 12 *to declare distinctly to them* (to give an answer to them) *according to the mind of the Lord*. c) *to explain*, i. e. to represent accurately and definitely, which idea proceeds from the idea of cutting, as in the case of בָּאָר; Aram. and Sam. the same. Deriv. פָּרָשָׁה I.

Nif. פָּרַשׁ (part. pl. f. נִפְרָשׁוֹת) *to be separated, insulated, dispersed*, of צִאֲוֹן, in order to be better inspected Ez. 34, 12; where some mss. and editions have נִפְרָשׁוֹת.

Pih. I. פָּרַשׁ (at Ps. 68, 15; ZECH. 2, 10) *to disperse, scatter*; see פָּרַשׁ.

Pih. II. פָּרַשׁ see פָּרַשׁ II.

Puh. פָּרַשׁ (part. מְפָרֵשׁ) *to be definitely or distinctly declared* Num. 15, 34; Targ. פָּרַשׁ the same; מְפָרֵשׁ NEH. 8, 8 *distinctly declared, definite, plain*, like מְקָרֵשׁ EZR. 4, 18, opposite to quick, hasty, indistinct, unintelligible (Vulg., Pesh.); traditionally, *with explanation*, after a later application of פָּרַשׁ; but this is unnecessary.

Hif. הִפְרִישׁ (fut. יִפְרֹשׁ) *to sting, to wound*, of the serpent, prop. to cut into Prov. 23, 32.

פָּרַשׁ II. (unused) *tr.* same as פָּרַשׁ II. *to spread out, to extend*, expandere, whence the quadrilateral פָּרָשׁוֹ which see, and whence perhaps the meaning *to explain, to enlarge, to illustrate* may be derived, so that the Puhah פָּרַשׁ would belong here. Deriv. פָּרָשָׁה 2.

Pih. פָּרַשׁ (but only in the Aramaean Paél-Form פָּרַשׁוֹ) *to spread out*, with עַל upon a thing Job 26, 9.

פָּרַשׁ I. (fut. יִפְרֹשׁ = יִפְרֹשׁ) *tr.* = פָּרַשׁ I. 1. *to break asunder*, לָחֵם, with לֵךְ of the person *to reach or present to*, bread (לָחֵם) LAMENT. 4, 4; hence *to put asunder, to*

put right, with a fork Mic. 3, 3; hence perhaps נִפְרָשׁ to Job 36, 29. — 2. (unused) *to divide, to disperse, to scatter*, as is seen from Nif. and Pih.

Nif. נִפְרָשׁ (fut. יִפְרֹשׁ) *to be dispersed, scattered*, with לְכָל-דָּרוֹחַ Ez. 17, 21; ident. with נִפְרָשׁ 34, 12.

Pih. פָּרַשׁ (inf. constr. פָּרֵשׁ) *to disperse, to scatter*, with accusat. of the object ZECH. 2, 10; Ps. 68, 15.

פָּרַשׁ II. (part. פָּרֵשׁ; fut. יִפְרֹשׁ) *tr.* *to spread out, to extend*, as נִפְרָשׁ II.; therefore with the accus. נִפְרָשׁ LAMENT. 1, 13, מִמְּקָרָה Is. 19, 8, בָּנָה Jer. 48, 40; also *figur.* RUTH 3, 9; בָּנָה Num. 4, 6, שְׂמָלָה DEUT. 22, 17, with עַל of a person or thing Ez. 17, 20, with לְ before LAMENT. 1, 13 or to Ps. 140, 6, or with accus. *whither* 1 KINGS 8, 54; also absol. DEUT. 32, 11; *to stretch out*, רָךְ LAMENT. 1, 10, בָּה 1 KINGS 8, 38, with אֶל 2 CHR. 6, 29 or לֵךְ to Prov. 31, 20; *to unfold*, נָס Is. 33, 23; לְפָרֵשׁ 1 CHR. 28, 18 stands for הָפֵךְ *that spread out the wings* (LXX); פָּ לִפְנֵי ק' *to spread out before one* 2 KINGS 19, 14. Deriv. מְפָרֵשׁ according to the common assumption.

Pih. פָּרַשׁ (inf. with suff. פָּרֵשְׁכֶם, fut. יִפְרֹשׁ) *to spread out*, יָדִים Is. 25, 11; seldom with לְ of the object instead of the accus. LAMENT. 1, 17; with אֶל of the person *to spread out the hand to one* Ps. 143, 6; generally in the meanings of Kal.

פָּרַשׁ (with suff. פָּרֵשְׁוֹ, -שָׁה, of פָּרַשׁ I.) *m.* 1. *prop. a thing separated*; hence *excrement, dung*, of animals Ez. 29, 14; LEV. 4, 11; 16, 27; MAL. 2, 3 *and I scatter upon your faces the dung* (of the animals used in sacrifice), i. e. they should be cast out of the camp like this dung (Ez. 29, 14); Ar. فَرَسَ, Aram. פָּרַחָה, פָּרַחָה the same. — 2. (*Wonderousness, Extraordinariness*, viz. Jah is, like פָּלְאָה; comp. Aram. פָּרַשׁ for פָּלְאָה) *n. p. m.* 1 CHR. 7, 16.

פָּרַשׁ (from פָּרַשׁ; c. פָּרַשׁ Ez. 26, 10, but doubtful; pl. פָּרֵשִׁים, with suff. פָּרֵשְׁיוֹ) *m.* 1. *a horse*; hence פָּרֵשִׁים צִמְדֵי Is. 21, 7

a draught of pairs of horses, i. e. trains (רֶכֶב coll.) of horses in pairs; 21, 9 with רֶכֶב אִישׁ; especially *a horse for riding*, with קִיס (a chariot-horse) Ez. 27, 14, an article of commerce in which Armenia dealt; 1 Kings 5, 6; רֶכֶב אָדָם פָּרָשִׁים Is. 22, 6 *with draughts of men* (and) *horses*, i. e. with horsemen and their steeds in pairs 1 Kings 20, 20; *a war-horse* Hos. 1, 7, Nah. 3, 3, who runs swiftly Jo. 2, 4, and is also applied to the turning of a threshing-machine Is. 28, 28. — 2. *a rider*, eques, fully פָּרָשׁ 2 Sam. 1, 6, or with רֶכֶב קִיס Ez. 23, 6 12; *a warrior on horseback*, with רֶכֶב קָטָה Jer. 4, 29, frequently with רֶכֶב Gen. 50, 9; *a rider as escort*, with רֶכֶב (state-chariot) 1 Kings 1, 5 or שָׂרֵי הָיִל Neh. 2, 9, a figure of supreme power 2 Kings 2, 12. Arab. فَرَس, Aram. פָּרִישָׁא, the same; פָּרָשׁ equus.

As to the derivation, if the Semitic פָּרָשׁ be assumed as the stem, the word can only be translated *the vigorous, swift* (see פָּרָשׁ), from פָּרָשׁ to break through, to press or leap forward, ident. with פָּרַד, פָּרִיץ, and perhaps with פָּרַד, Ar. فَرَط equus velox. To put it with פָּרַס, the land whence it is alleged the horse was brought (see Pott, Etymol. Forschungen), is unsafe.

פָּרַשׁ (Pe. not used) Aram. to explain, to enlarge, to make plain.

Pa. פָּרַשׁ (part. pass. מְפָרֵשׁ as an adv.) to make very plain, to make detailed, e. g. reading Ezr. 4, 18.

פָּרִישָׁן m. a copy, of a royal mandate, a transcript, coupled with הַשְׂתָּחֵן Ezr. 7, 11, copy of the mandate which was made out, Aram. the same; united to אֲנָרְחָא 4, 11 and 5, 6, נִשְׁתַּחֲנָא 4, 23, and for which פִּחְשָׁן, united to רִכְתָּב or כְּתָב הָדָה, stands in Esth. 3, 14; 4, 8. In the Targ. it stands for מִשְׁנֵה Deut. 17, 18, Josh. 8, 32, מִכְתָּב Ps. 60, 1; in like manner in the Peshito and Syriac profane writers פָּרִישָׁא is a transcript, copy; in which sense the word before

us is taken by the LXX, Vulg., Peshito and others.

As to the derivation, *Ibn Gándach*, who renders it نَسَخ (transcript, copy), appears to have thought of פָּרָשָׁן = פָּשָׁן (to transfer, to translate, to paraphrase, generally = פָּרָגָן, comp. Aram. פָּשָׁק; so that the simple stem פָּשָׁן is connected with the Ar. نَسَخ and نسخ (Talm. נָסַח). But like נִשְׁתָּחֵן (which see) it may be of old Persian origin, and both *Oppert* (Journ. Asiat. XVII, 1851 p. 278) and *Gildemeister* (Zeitschr. für K. des Morgenlandes IV. p. 208-12) have already tried to find an explanation for it from the non-Semitic. פָּר is said to be the old Persian *fra* and שָׁן is çanghana, meaning *command, edict, diploma*. The Zend root çengh, çangh, may have been already converted into *shaghn* at the time of writing.

פָּרִישָׁר (unused) tr. to stretch the feet apart; to cleave, like the Arab. فَرَش and فَرِشْط; conseq. prop. nothing more than a farther development of פָּרַשׁ II. = פָּרַד, with ד for a terminating sound, as in רִכְתָּב to רִכְסָד, Aram. פָּרָקד to פָּרָקָן &c. Deriv. according to some פָּרִישָׁן (which see).

פָּרִישָׁן (with a of motion פָּרַשׁ; from פָּרָשׁ) m. only Judges 3, 22, which the Targ. translates *his food was rejected or cast out*, as if compounded of פָּרַשׁ and פָּרָא; which Jerome follows. But the ה local (after רִצָּא) makes it probable, according to *Ibn Gándach* and *Tanchûm*, that it is the name of a place and should be translated: *and it (the sword) went out between the legs*; if it be not better to take הַפָּרִישָׁן as a mere interpretation of the immediately succeeding הַמִּסְרִינָה.

פָּרִישָׁה (c. פָּרַשׁ) f. 1. a determination, appointment Esth. 4, 7. — 2. explanation, copious announcement 10, 2.

פָּרִישָׁן see פָּרַשׁ II. Pih.

פָּרִישָׁנְרְתָא (old Persian) n. p. of one

of Haman's sons ESTH. 9, 7. As פרת is already known sufficiently from other Persian names, it only remains to explain פרת, and for this end the Zend and old Persian point out the way very easily. Fresheme, Fresho, Frasnō, Perasha already form names in the Zend (*Kleuker* I, 129; II, 231. 260): frashō, fraçna, frashna means *prayer*; so that frashnadata is = *given by prayer*. The proper name Παρωδης (Diod. II, 33) seems to be the same.

פרת (not used) *intr.* to break through, to break forth, to be precipitated, of a rushing stream, Aram. פרת, the same; conseq. same as פרת. This stem is assumed for the proper name פרת being thought of PROV. 3, 10, and פרת 2SAM. 5, 20. The Semites living at the Euphrates thought indeed of a Semitic derivation, but that does not exclude the supposition that the Aryans who formerly gave the name, did not think of a Semitic verb-stem. See פרת.

פרת (a bursting or rapid stream) *n. p.* 1. of the largest river in western Asia, which, rising in the Armenian mountains, flows from north to south, has the same course as the Tigris, and falls into the Persian gulf: the *Euphrates*; fully פרת נהר-GEN. 2, 14, a river of Paradise; the symbol of Assyria or Babylon JER. 2, 18 (comp. 46, 7; Is. 8, 7), as far as which the northern boundary of Palestine was to extend GEN. 15, 18; DEUT. 1, 7; 11, 24; also נהר פרת 1 CHR. 5, 9, or merely פרת Is. 7, 20; 8, 7; Ps. 72, 8; JER. 2, 18, נהר פרת καὶ εὐφρατης Ex. 23, 31 and נהר פרת DEUT. 1, 7; Syr. ܦܪܬ, Ar. فَرَات, seldom פרת. The Greek name Εὐφράτης is either from פרת = פרת, as vice versa פרת JER. 13, 4 6 7 stands for פרת, or from the Persian pronunciation *ifrat*, *ufrat* (in cuneiform inscriptions), *ev* being used to give the word a native sound. As to the etymology, פרת should be adopted as the stem, which is very suitable for the name of a river (comp. נהר); for the

derivation from פרת to be weak, soft, פרת to be sweet (hence פרת sweet water) is inappropriate, a) the Arabic verbs being denominative; b) the derivation having to be looked for only in Aramaean; and c) the Euphrates-water in its natural state being muddy and undrinkable. The derivation from the Zend frathō *breadth* (Benfey and Stern), Sanskrit pratha = *πλάνης*, should be rejected for Semites, because the name plainly originated in an Aramaean land only. Comp. *Oppert* in *Journal Asiat.* 1851 p. 425. — 2. same as פרת (see signific. 4), like פרת = פרת, selected to have an assonance with the river-name פרת JER. 13, 5, with a of motion פרת 13, 4 6 7. It denotes *Bethlehem* lying upon a hill, with the clefts of rocks in its vicinity, where the prophet Jeremiah performed symbolical acts.

פרת see פרת.

פרת (only pl. פרתים) *m. prop.* the foremost, first; hence a noble, a prince, among the old Persians ESTH. 1, 3; 6, 9; and accordingly among the Jews DAN. 1, 3. It is the Zend frathēma, Sanskr. prathama (superlative of pra before), Pehlevi pardom, Latin pri-mus, Greek πρῶτος &c.

פשוה (from פשוה I.) *m.* only JOB 35, 15, taken by the LXX and Vulg. as פשוה (comp. Talm. פשוה for פשוה), and by the old Jewish interpreters as meaning *multitude* or *extravagance*, *degeneracy* from פשוה (which see); the Peshito reads פשוה for פשוה. Better from פשוה to be weak-minded, foolish; hence *folly*, *silliness*, *sin*, metaphor. *mischievous*, and פשוה = פשוה, to be translated accordingly: *and he does not at all consider mischief*.

פשוה (not used) *tr.* adopted for פשוה (which see).

פשוה (*inf. abs.* פשוה, *fut.* פשוה) *intr.* to extend, to spread, of נגע LEV. 13, 5, נגע 13, 36, מנסהו 13, 8, נגעו 13, 28, always of sores, leprosy, comp. trans. נשא; on the contrary the Arab. نشأ,

Aram. פָּשָׁא, פָּשָׁא are general. The organic root פֿשׁ-ה is also in פָּשָׁא, פָּשָׁא, פָּשָׁא, פָּשָׁא, פָּשָׁא, פָּשָׁא, but not in פָּשָׁא, פָּשָׁא, פָּשָׁא.

פָּשָׁא (Kal unused) tr. 1. to split, burst, tear asunder, Aram. פָּשָׁא, פָּשָׁא for the Hebr. פָּשָׁא, פָּשָׁא, פָּשָׁא, Talm. in Nifal פָּשָׁא; comp. the Aramaean nouns פָּשָׁא, פָּשָׁא a broken-off date-stalk. Arab. فسق the same. Accordingly the stem is connected with פָּשָׁא (Aram. פָּשָׁא) for the Hebrew פָּשָׁא, פָּשָׁא (Aram. פָּשָׁא), פָּשָׁא (which see), פָּשָׁא, פָּשָׁא, and the organic root פֿשׁ-ה lies also in פָּשָׁא, פָּשָׁא, פָּשָׁא I. &c. — 2. (not used) to liberate, make free, by such a metaphor as in פָּשָׁא, פָּשָׁא, פָּשָׁא.

Pih. פָּשָׁא (fut. פָּשָׁא) to tear in pieces LAMENT. 3, 11.

פָּשָׁא see פָּשָׁא.

פָּשָׁא (from פָּשָׁא out of פָּשָׁא, with the derivative syllable פָּשָׁא, like the Ar. فاطر from فطر; see פָּשָׁא, פָּשָׁא, פָּשָׁא under פָּשָׁא) 1. n. p. of a priest and פָּשָׁא נָגִיד JER. 20, 3. The meaning of the name must have been freedom, liberation, redemption (conseq. from פָּשָׁא 2, which see), whose opposite is designated by the prophet מְגֹדֵר. — 2. n. p. m. JER. 21, 1; EZR. 2, 38.

פָּשָׁא I. (fut. פָּשָׁא and פָּשָׁא) tr. to put off, pull off, פָּשָׁא LEV. 6, 4; 16, 23, פָּשָׁא Song of Sol. 5, 3, opposite פָּשָׁא; פָּשָׁא Ez. 26, 16; hence the noun פָּשָׁא (which see), with ah of motion Is. 32, 11; metaphor. to strip off, the skin, פָּשָׁא, therefore to cast the skin נָח. 3, 16; comp. Pih. and Hif.

Pih. פָּשָׁא (inf. c. פָּשָׁא) iterative: to strip, to plunder, פָּשָׁא 1 SAM. 31, 8, absol. פָּשָׁא 2 SAM. 23, 10 in order to plunder (the slain).

Hif. פָּשָׁא (fut. פָּשָׁא) to strip, with accus. פָּשָׁא and accus. of the person Ez. 16, 39; 23, 26; with accus. of the object to pull off, פָּשָׁא MIC. 2, 8, פָּשָׁא, and with מְגֹדֵר of the person Job 19, 9; פָּשָׁא

פָּשָׁא 22, 6 to take off the clothes of the needy, to keep them in pledge; on the other hand פָּשָׁא Hos. 2, 5 to strip naked, i. e. even to nakedness (פָּשָׁא is here an adverb); to slay, the victim for sacrifice 2 CHR. 29, 34; 35, 11; LEV. 1, 6; with מְגֹדֵר of the person as a figure of uncovering MIC. 3, 3.

Hithp. פָּשָׁא (fut. פָּשָׁא) to strip oneself 1 SAM. 18, 4.

פָּשָׁא II. (fut. פָּשָׁא) intr. to spread out, to extend, to roam about, for plunder, absol. of פָּשָׁא Hos. 7, 1, commonly with announcement of the place, the tribe, or the object where by פָּשָׁא JUDGES 9, 33 44, 1 SAM. 23, 27, JOB 1, 17, for which פָּשָׁא is also used, i. e. to move against a person or thing JUDGES 20, 37, 1 SAM. 27, 8 and 30, 1 (read also פָּשָׁא by the Targ. and LXX), and so we should read with the LXX and Vulg. in 27, 10 פָּשָׁא, פָּשָׁא, as פָּשָׁא and פָּשָׁא stand in the answer. Also 30, 14 we should read with the Targ. and LXX פָּשָׁא, since פָּשָׁא follows. With פָּשָׁא of the place where, to spread 1 CHR. 14, 9 13; 2 CHR. 25, 13; 28, 18.

As to the signification, the Ar. بسط and the Aram. פָּשָׁא have, it is true, the same meaning, but as the Aram. פָּשָׁא (to the nouns פָּשָׁא, פָּשָׁא) is synonymous, the organic root may be פָּשָׁא, lying in פָּשָׁא also. If the organic root be פָּשָׁא, it would be also in פָּשָׁא II. (to spread), Arab. سطا.

פָּשָׁא (with ah of motion פָּשָׁא; from פָּשָׁא I.) m. the putting off, unclothing, Is. 32, 11 to the stripping! i. e. make you bare! comp. פָּשָׁא Ps. 44, 27 to the help!

פָּשָׁא (fut. פָּשָׁא) intr. prop. same as Aram. פָּשָׁא, פָּשָׁא, to separate, from one; hence to be rebellious, faithless, with פָּשָׁא against one, commonly against God Is. 1, 2; 43, 27; 59, 13, generally of religious JER. 3, 13, Am. 4, 4, or political rebellion Hos. 7, 13; to transgress, to sin, with פָּשָׁא of the person and accus. (פָּשָׁא) of the thing whereby ZEPH. 3, 11;

to apostatise, to sin, absol. AM. 4, 4, where **חַטָּא** should be supplied to **חַטָּא**; LAMENT. 3, 42; with **עַל** of the thing to sin for the sake of PROV. 28, 21, and to transgress against one Hos. 8, 1. Part. **פֹּשַׁע**, pl. **פֹּשְׁעִים**, idol-worshippers Is. 46, 8, transgressors Hos. 14, 10.

Nif. **נִפְשַׁע** (part. **נִפְשָׁע**) to be separated, by **אֶחָד**, PROV. 18, 19 a brother who separates (from another), is worse than a strong city, i. e. more inaccessible.

פָּשַׁע (fut. **יִפְשַׁע**, 1 pers. **אֶפְשַׁע** as if from **אֶפְשַׁע** tr. prop. to spread apart, same as **פָּשַׁע** (which see); hence to stride, with **אֶל** of a person to rush against or upon one Is. 27, 4. Deriv. **מִפְשָׁע**, **מִפְשָׁע**.

פָּשַׁע (with suff. **פִּשְׁעִי**, **פִּשְׁעִי**, pl. **פִּשְׁעִים**, c. **פִּשְׁעִי**) m. in general, a transgression, fault PROV. 10, 19; 17, 9, sin 28, 24, coupled with **עָוֹן** Ex. 34, 7, NUM. 14, 18, **רֵצָה** 1 SAM. 24, 12; defection, corruption MIC. 1, 5; metaphor. sin-offering 6, 7; an idol-image, the object of transgression DAN. 8, 13, heathen worship, = **עֲקָרִי** 8, 12, political rebellion PROV. 28, 2; punishment of sin JOB 34, 37.

פָּשַׁע (from **פִּשְׁעִי**) masc. step, 1 SAM. 20, 3.

פָּשַׁק (part. **פִּשְׁקִי**) tr. to divide, to part asunder, **פִּשְׁקִי**, i. e. to speak with thoughtlessness PROV. 13, 5, comp. Aram. **פִּשְׁקִי**, Hebrew **פִּשְׁקִי**, Talm. **פִּשְׁקִי** a gap.

Pih. **פִּשְׁקִי** (fut. **יִפְשַׁק**) to spread out, **יִפְשַׁק**, i. e. to give oneself up to whoredom Ez. 16, 25.

פָּשַׁר (not used) tr. prop. same as **פָּרַר** (which is usual in Hebrew) and **פָּרַר**, **פָּרַר** to divide, to cut in pieces, to separate into parts; hence to interpret, to explain (comp. **פָּרַר**, to unravel, an intricate speech, like **שִׁבְרִי** (JUDGES 7, 15). The organic root is **פִּשְׁרִי**, **פִּשְׁרִי**, which see. Derivative

פָּשַׁר masc. explanation, interpretation ECCLES. 8, 1, elsewhere **פִּשְׁרִי**.

פָּשַׁר (inf. **מִפְשַׁר**) Aram. tr. to explain, interpret, visions in dreams, appearances DAN. 5, 16, frequent in Targumic; Syr. **فَسَّرَ**, Ar. **فَسَّرَ** (to uncover, what is concealed; to explain). Derivative

פָּשַׁר (c. **פִּשְׁרִי**, def. **פִּשְׁרִי**, twice **פָּשַׁר** DAN. 2, 7 and 5, 12, where it is better to read **פָּשַׁר**; with suff. **פִּשְׁרִי**, three times **פָּשַׁר** 4, 15; 1, 6; 5, 8, where the Vulg. and Theod. read **פָּשַׁר**, which is better; pl. **פִּשְׁרִי** m. explanation, interpretation, of **חֲלֻמָּה** DAN. 4, 3, **מִלְחָמָה** 5, 15, **מִלְחָמָה** 7, 16; **פָּשַׁר** **פִּשְׁרִי** to give explanations 5, 16. In the versions **פָּשַׁר** and **פָּשַׁר** run into one another.

פָּשַׁשׁ I. (not used) intr. prop. to be stupid, unfeeling, dull; hence to be weak-minded, foolish, silly; Arab. **فَسَّ**, **فَسَّ** the same, therefore **فَسْفَس** to be weak-minded, **فَسْفָס** and **فَسْفָס** fatuus; in its organic root it is connected with that in **פָּשַׁשׁ** (see Ps. 119, 70, like **שָׁמַר** Is. 6, 10), Aram. **פָּשַׁשׁ** (Pa. **פָּשַׁשׁ**), by a transition as in **פָּשַׁשׁ**. Deriv. **פָּשַׁשׁ**.

פָּשַׁשׁ II. (not used) trans. to pull or separate or tear asunder; hence to card, flax or wool; to make loose and slack, to break asunder; connected in its organic root **פָּשַׁשׁ** with **פָּשַׁשׁ** 2, **פָּשַׁשׁ**, Arab.

פָּשַׁשׁ to card, to make loose, **فَشَش** to pull asunder, Syr. **فَشَش** the same, whence **فَشَش** a carding; Targ. **פָּשַׁשׁ**, modern Hebrew **פָּשַׁשׁ** to examine, to search, prop. to break through, **rimari**. Deriv.

פָּשַׁר (after the form **אָשַׁר**, only with suff. **פִּשְׁרִי**, usually plur. **פִּשְׁרִים**, constr. **פִּשְׁרִי**) fem. prop. what is fibrous, carded; hence flax, a material for cloth like **צִמְרִי** Hos. 2, 7 11, which before it is manufactured flies asunder in fire JUDGES 15, 14, fully **פִּשְׁרִים** **פִּשְׁרִים** Is. 19, 9 combed or heckled flax; generally linen, hence **פִּשְׁרִי** Ez. 40, 3 a line of flax, **פִּשְׁרִי** 44, 17 linen garments, which the priests had to wear (**בִּדָּה** Lev. 16, 4, **שָׂשׁ** Ex. 39, 28), also used of **פִּשְׁרִים** and

מִכְנָסִים 44, 18; opposite to צֶמֶד DEUT. 22, 11. פִּשְׁתֵּי הַיֵּץ JOSE. 2, 6 *flax of the stalk*, stalks of flax, λινοναλάμη (LXX), *stipulae lini* (Vulg.). The Punic name for linen, Ζεραφίς or Ζεραφίς (Diosc.) is שְׂרָבָה, Arab. شَرْب, but not from פֶּשֶׁת. Whether *cotton* is also to be understood by it cannot be ascertained. That the ה־ feminine is occasionally looked upon as radical is a thing that happens in other cases also.

פִּשְׁתָּה fem. collect. *flax*, growing in the field Ex. 9, 31; a *wick* made from it Is. 42, 3.

פִּשְׁתָּה see פֶּשֶׁת.

פֶּתַח (with suff. פָּתַח, פִּתְּחָה; pl. פִּתְּחִים; from פָּתַח fem. a *bit*, *crumb*, *piece*, with לָחֶם GEN. 18, 5, JUDGES 19, 5, 1 SAM. 2, 36, and without לָחֶם, a *piece of bread* PROV. 17, 1; *food* generally 23, 8; JOB 31, 17; 2 SAM. 12, 3 (modern Hebrew *bread*); plur. *pieces*, whether of bread LAM. 2, 6 or hail Ps. 147, 17; Ar. فُتَات the same. — See another פֶּתַח under פִּתְּחָה, פִּתְּחָה and פִּתְּחָה.

פֶּתַח (from פָּתַח which see; with suff. פִּתְּחָה) m. prop. an opening, a hole; hence the *female pudenda* Is. 3, 17 (*Ibn Ganāch*, *Kimchi*), the uncovering of which was looked upon as the highest disgrace. The meaning פִּתְּחָה = פִּתְּחָה the *hair of their head*, parallel with קָרְקַד (Vulg.), is less suitable. See פִּתְּחָה.

פִּתְּחָה pl. of פָּתַח which see.

פִּתְּחָה (from פָּתַח, with the adverbial termination ה־) adv. prop. in the opening of an eye; hence *suddenly*, in a moment JOB 5, 3; PROV. 6, 15; also in the genitive with a noun 3, 25; בְּפִתְּחָה 2 CHA. 29, 36 is the same; combined with בִּפְתָּח NUM. 6, 9, לְפִתְּחָה Is. 29, 5 to strengthen the idea; לְפִתְּחָה also follows 30, 13. See פִּתְּחָה.

פִּתְּחָה and פִּתְּחָה (with suff. פִּתְּחָה) m. *food*, as opposed to vegetable diet (עֲלִימִים), united with מַלְכָּה royal or *dainty food*; hence principally *animal*

fare DAN. 1, 5 8 13 15; also without מַלְכָּה, where the meaning is obvious of itself 1, 16; 11, 26. The word has got into the book of Daniel from the Persian, and under Persian influence (*Ibn Koreish*); whence it has come into the Syriac פִּתְּחָה, where it has the same meaning by itself as the פִּתְּחָה of Daniel, then *fare* generally. Accordingly the derivation can only be looked for in Aryan. *Ibn Koreish* considers פִּתְּחָה as the Pers. باج bāj, *food*, i. e. Sanskr.

bhag the primitive root of bhakshja *food*, Greek φαγ, comp. Sanskrit bakhsh, φαγῆν; and *Ibn Ganāch* and *Kimchi* also found this פִּתְּחָה in Ez. 25, 7, rendering it by מַלְכָּה פֶּתַח *pat* is either the old Persian pat *idol* (Lorsbach) or پاد pad *father, king* (v. Bohlen), or the Sanskrit pati *lord* (Benfey); so that the whole word means *royal, divine food, lordly food*, which explains the Syriac signification *dainties, delicate food*. But as the idea of "kingly, delicate" is determined by מַלְכָּה only, and פֶּתַח in פִּתְּחָה is manifestly the old Persian pati-, modern Persian pei-, it is better with Gilde-meister to take פִּתְּחָה as = the Sanskrit bhaga a part, and פֶּתַח = the old Persian pati, modern Persian pei, Sanskrit prati, Greek πρὸς (toward, to); so that פִּתְּחָה is the old Persian pati-bāj = the Sanskrit prati-bhāga allotment, prop. attributum, Greek πορίβαλις (only ap. Athenaeus), the thing assigned, i. e. food; comp. Aram. פִּתְּחָה, Syr. فطحا, old Persian pati-kara (Nakshi Rustam line 41), modern Persian پیکر peiker, an image, a statue, = the Sanskrit prati-kara. See פִּתְּחָה.

פִּתְּחָה (not used) tr. to tie around, to cover about, an upper garment; ident. in the organic root פִּתְּחָה with that in מִתְּחָה (to מִתְּחָה II. (to מִתְּחָה Is. 23, 10 = מִתְּחָה I. וְקָ I. מִתְּחָה II. מִתְּחָה. According to others = the Aram. פִּתְּחָה, (prop. to divide, to burst), hence to be variegated, sprinkled. But as in Aram. פִּתְּחָה (pl. פִּתְּחָה) appears with the

meaning *covering*, the first assumption is more correct. Deriv. פתחיל.

פִּתְחָנָה (from the Aramaean, only in Esther and Ecclesiastes) *m.* same as Hebrew פֶּתַח *word, sentence* ECCLES. 8, 11; *a command, declaration, edict* ESTH. 1, 20; in the Targ. often with all the various senses of פֶּתַח, so too the Syr. פִּתְחָנָה. As to the derivation, פֶּתַח is = Sanskrit prati = πρὸς (Doric ποῖ), old Persian pati, modern Persian pei, پی, and gam means *going*, Sanskrit gama; consequently together pat(i) gama, what comes to one, or is issued to him, i. e. *a thing sent, a message, command, account*; Armenian patkam, Persian paigham = pratigam (Gilde-meister). A Semitic derivation from פִּתְחָה to utter, to decide, = Aram. פִּתְחָה, פִּתְחָה (Corcordance s. v.), or from פִּתְחָה to answer (Schulthess, Simonis), or a comparison of it with the Greek φθέγγου Michaelis, Eichhorn) is untenable.

פִּתְחָנָה (def. פִּתְחָנָה) Aram. *m.* *a re-script, message* EZR. 4, 17; 5, 7; 6, 11; *a command, decree* DAN. 4, 14; פִּתְחָנָה EZR. 5, 11 *to give an answer* = the Hebr. פִּתְחָנָה, like פִּתְחָנָה EZR. 4, 17 = פִּתְחָנָה (Prov. 26, 6). See the Hebrew פִּתְחָנָה.

פִּתְחָה (part. פִּתְחָה, fut. יִפְתְּחָה, apoc. יִפְתְּחָה) tr. 1. *to part asunder, to open, to expand*, שִׁפְתְּחָה Prov. 20, 19, i. e. *to prattle*, for which שִׁפְתְּחָה stands in 13, 3; but also without שִׁפְתְּחָה Job 5, 2; (not used) *to extend widely, to spread out*, a district, opposite to narrow or to confine (see פִּתְחָה). — 2. Figurat. *to make wide, accessible*, לִב, opposite to *close*; hence without an object and in an intransitive sense, *to be open, susceptible, accessible to seduction* DEUT. 11, 16; *to be befooled* JOB 31, 27; פִּתְחָה simple Hos. 7, 11. Derivat. פִּתְחָה, פִּתְחָה, the proper name נִפְתָּח and perhaps also פִּתְחָה.

Nif. נִפְתְּחָה (fut. apoc. נִפְתְּחָה) *to open oneself, to shew oneself easily persuaded* JER. 20, 7; with ל of the person JOB 31, 9 *to be enticed to one*.

Pih. פִּתְחָה (part. פִּתְחָה, fut. יִפְתְּחָה) prop. *to make wide, the heart, the mind; to make accessible, susceptible, hence to persuade, to entice* JER. 20, 7; *to persuade, to mislead* 1 KINGS 22, 20 22; Hos. 2, 16; *to deceive* Ps. 78, 36. וְיִפְתְּחָה Prov. 24, 28 is said to stand for וְיִפְתְּחָה, meaning *and thou makest broad*, i. e. *thou betrayest (a secret)*.

Puh. פִּתְחָה (fut. יִפְתְּחָה) *to be persuaded, misled, to let oneself be deceived* JER. 20, 10; EZ. 14, 9.

Hif. הִפְתְּחָה (fut. apoc. הִפְתְּחָה) *to make wide or roomy, with ל of the person* GEN. 9, 27, like לִבְרִיב (GEN. 26, 22). See Pihel.

As to the stem, the meaning of it is clear from the Aramaean פִּתְחָה, פִּתְחָה to make broad, wide, open, Syr. فُتِحَ; and from its being compared with פִּתְחָה. The organic root is פִּתְחָה, which also exists in פִּתְחָה (see פִּתְחָה); Arab. فتي (in a good sense) *to be free-minded, unsuspicious, youthful, noble*. The root is also connected with πατήρ, pater.

פִּתְחָה (from פִּתְחָה; only pl. פִּתְחוֹה) fem. *the hole*, in which the hinge of a door moves 1 KINGS 7, 50, for which the Chronist has פִּתְחָה; in the Mishna פִּתְחָה is the same.

פִּתְחָה (only pl. constr. פִּתְחֵי, from פִּתְחָה) *m.* *a wide district* NUM. 24, 17, where the cod. Sam. reads פִּתְחֵי for פִּתְחֵי; so too Symm.

פִּתְחָה (not used) Aram. tr. prop. *to tear asunder, hence to decide, to judge*; identical in its organic root פִּתְחָה with that in the Hebrew שִׁפְתְּחָה; Arab. فتي the same. Deriv. פִּתְחָה.

פִּתְחָה (El is Deliverance) *n. p. m.* Jo. 1, 1, if it does not stand for פִּתְחָה.

פִּתְחָה (with suff. פִּתְחָה, pl. פִּתְחוֹה, constr. פִּתְחֵי, with suff. פִּתְחֵיהֶם, out of the Pihel of פִּתְחָה) masc. *engraving, in stone; sculpture* 2 CHR. 2, 13, in a seal EX. 39, 30, perhaps also in wood Ps. 74, 6; where we may perhaps read פִּתְחֵיהֶם.

פָּתוּר (with *a* of motion פָּתוּרָה; *extension, enlargement, stretching out*, from **פָּתַר** II. *to spread out*) *n. p.* of a city in Mesopotamia on the Euphrates NUM. 22, 5; DEUT. 23, 5.

פָּתוּר (*pl. constr.* פָּתוּרִי, from פָּתַח) *fem.* same as פָּתָה Ez. 13, 19, but generally *pay*; we should not read פָּתוּרִים.

פָּתַח (*part.* פָּתַח, *inf.* פָּתַח, *constr.* פָּתַח, with *suff.* פָּתַחוּ; *fut.* יִפְתָּח) *trans.* *prop.* same as פָּתַח, פָּתַח, also identical with פָּתַח (*comp.* פָּתַח and פָּתַח) *to open*, פָּתַח 2 KINGS 9, 3, *figur.* יִפְתָּח QAL Ps. 78, 23, פָּתַח Ez. 46, 12, פָּתַח 2 KINGS 13, 17, מִגְרָם (granary, store-chamber) JER. 50, 26, אֶזְרָא 50, 25 (*figur.*) פָּתַח Ez. 37, 13; *to throw open*, פָּתַח Is. 14, 17, i. e. *to let go*, from captivity, opposite to סָבַר; of the master of a house, hence 22, 22 *he opens and shuts not*, i. e. *he walks about free*; פָּתַח 50, 5 *to open the ear* i. e. *to make it capable of hearing*, susceptible of revelations; פָּתַח 41, 18 *to open a stream, a spring*, i. e. *to cause it to spring forth*; פָּתַח Ps. 105, 41 *to open a rock*, i. e. *the spring there*; פָּתַח 37, 14 *to draw the sword*, *comp.* Ez. 21, 33; פָּתַח Ps. 38, 14, PROV. 31, 26 *to open the mouth*, i. e. *to begin to speak*, but Ez. 3, 2 *to begin to eat*; פָּתַח Job 29, 19 *to open to the water*, of שָׁרַי, i. e. *to make itself accessible to the waters*; פָּתַח GEN. 29, 31 *to open the womb*, i. e. *to cause to bear*; פָּתַח Ps. 104, 28 *to open the hand*, i. e. *to give abundantly*; *to open*, of the earth, i. e. *to cause to spring forth* Is. 45, 8; פָּתַח 1 KINGS 8, 29, for which also פָּתַח; *to open up or lead off*, i. e. *to begin* Ps. 49, 5; *to open*, of צֵיר, i. e. *the gates*; *to surrender* DEUT. 20, 11; 2 KINGS 15, 16. Speaking generally פָּתַח is used in the most various applications, like the Arab. فَتَحَ (*to open, to free, to conquer a city, to begin*), Aram. פָּתַח, פָּתַח. But the accus. of the object is sometimes omitted Is. 22, 22, or the da-

tive of the person follows SONG OF SOL. 5, 2; or the expression is abridged, as פָּתַח AM. 8, 5 *to open the grain*, i. e. the granaries, *comp.* JER. 50, 25. Deriv. פָּתַח, פָּתַח, פָּתַח, and the proper names פָּתַח, פָּתַח, פָּתַח.

Nif. פָּתַח (*inf. constr.* יִפְתָּח; *fut.* יִפְתָּח, in pause יִפְתָּח) *to be opened*, of שָׁמַיִם Ez. 1, 1, אֶרֶץ GEN. 7, 11, שָׁמַיִם NEH. 7, 3; נֶפֶשׁ Is. 35, 5 *the ear is made to hear*; next, *to be made accessible* NAH. 2, 7; *to unfold, to begin* JER. 1, 14, where the LXX read תִּפְתָּח (*shall boil, spout, fume*); *to open up*, of מִקְוֵה ZECH. 13, 1; *to be set free*, Is. 51, 14 *the oppressed one will hasten to be set free*, *comp.* JOB 12, 14; יֵין לֹא יִפְתָּח 32, 19 *the wine is not opened*, i. e. *it is shut up in the bag*. Deriv. the proper name נִפְתָּח, but not the name פָּתַח.

Pih. פָּתַח (*part.* מִפְתָּח, *inf. constr.* פָּתַח, *fut.* יִפְתָּח, in pause יִפְתָּח) 1. *to open, to keep open*, שָׁעָרִים, for ingress and egress Is. 60, 11 (the plural stands for the indefinite one or they); fig. יִלְחִי פָנִים JOB 41, 6, i. e. *to uncover*; then *to loose, to set free*, with accusat. חֲרָצְבוֹת Is. 58, 6, a girdle 1 KINGS 20, 11, oppos. to חָבַר; *to loosen*, מִסָּר, מִאֶסֶר JOB 12, 18, מִסְרֹה 39, 5, נֶחֶר (a rope) 30, 11, with לְ for the accus. Ps. 116, 16, or with accus. of the person and כָּן of the fetters JER. 40, 4; transferred to captives Ps. 105, 20, or to what is girded GEN. 24, 32; generally *to make free* Ps. 102, 21; *to put off*, עֵקֶ (mourning-garments) Is. 20, 2. — 2. *intr.* פָּתַח אָזְנוֹ Is. 48, 8 *the ear is open*, i. e. *it perceives and hears*; *to open itself*, of סִמְרָר SONG OF SOL. 7, 13. — 3. *to engrave*, with accus. of the object and עַל of the stone Ex. 28, 9 36; without עַל 2 CHR. 3, 7; *to plough, to dig through*, the ground Is. 28, 24, proceeding from the fundamental signification to split, to divide, as in חָלַל, which passed over into *to open*; also *to carve*, wood 1 KINGS 7, 36; *to hew*, stones ZECH. 3, 9. Deriv. פָּתַח, פָּתַח.

Puh. פָּתַח (*part.* מִפְתָּח) *to be engraved* Ex. 39, 6.

Hif. הִתְקַחַר (not used) to open. Deriv. מִתְקַחַר.

Hithp. הִתְקַחַח to loose oneself, with accus. of fetters Is. 52, 2.

פֶּתַח *m.* an opening, revelation Ps. 119, 180, from פָּתַח meaning to illuminate, to give insight, to explain; Syr. and Ar. the same.

פֶּתַח (in pause פָּתַח, with *a* of motion פָּתַחַה, with *suff.* פָּתַחַי; *pl.* פָּתַחִים, *constr.* פִּתְחוֹי) *m.* 1. an opening, entrance, with the genitive הָאֵרֶל GEN. 18, 3, הַבֵּינָה 19, 11, הַמִּשְׁכָּן Ex. 40, 6, הַדְּעִיר NUM. 3, 26, הַמִּנְהָל JUDGES 9, 52, הַדְּעִיר 1 KINGS 17, 10, הַמִּצְדָּה 19, 13, הַבֵּינָה GEN. 6, 16. פֶּתַח עֵינַיִם GEN. 38, 14 at the entrance to עֵינַיִם. פֶּתַח denotes the gate by which the פֶּתַח is closed.) After verbs of motion is used אֶל־LEV. 1, 3 or הַשְׁתַּחֲוֶה GEN. 19, 6. — 2. Metaphor. door, like הֶלֶל Prov. 17, 19, 1 KINGS 7, 5, especially with prepositions, בַּפֶּתַח 2 KINGS 4, 15 in the gate, לַפֶּתַח at the door GEN. 4, 7, צֶל־פֶּתַח the same Job 31, 9; or as an adverbial accusat. פֶּתַח GEN. 18, 1; יָצָא פֶתַח Job 31, 34 to go before the door; or a gate = שַׁעַר Is. 3, 26, hence שַׁחֲרֵי עוֹלָם Ps. 24, 7 9 of the outer gates of the temple. פֶּתַח is to be taken in a non-figurative sense Hos. 2, 17, as the valley of Achor is said to be changed into a gate of hope (into a pleasant district). Figur. of the lips Mic. 7, 5; so too 5, 5 in its gates (the land's), i. e. in its approaches. חֶרֶב is only apparently parallel, and *Aquila*, *Ibn Ezra*, *Kimchi* have allowed themselves to be misled in explaining it by a drawn sword.

פֶּתַח *Aram. tr.* same as Hebr. פָּתַח, hence *part. pass. Pe.* פִּתְיָה opened DAN. 6, 11; 7, 10.

פִּתְחוֹן (*constr.* פִּתְחוֹן) *m.* the opening, of the mouth Ez. 16, 63; 29, 21.

פִּתְחוּיָה (*Jah* is פָּתַח i. e. causing to bear, Producer, like יִפְתָּחֵאל, El or Jah conceived of as the creative world-power; comp. *Phitah* among the

Egyptians) *n. p. m.* EZR. 10, 23; נחמ. 11, 24; 1 CHR. 24, 16.

פָּתַי (in pause פָּתַי, frequently also without pause PROV. 9, 4 16; 14, 15; *pl.* פָּתַיִם 22, 3, פָּתַיִם 1, 22 32, usually פָּתַיִם, like פָּתַיִם, מְלָאִים, מְצָרִים, מְצָרִים; from פָּתַח) *m.* prop. openness, of heart; undiagnosedness, opposite to slyness, cunning; hence 1. folly, a) abstract like מְסִילוֹת, מְסִילוֹת PROV. 1, 22; *plur.* want of understanding, like מְסִילוֹת (9, 13) 9, 6; commonly b) *concr.* a simple one 1, 4, like מְסִיל 12, 16, מְסִיל 12, 23, opposite to עָרִים, coupled with לֵץ 1, 22, and yet again different from it 9, 6-9; a fool, to whom עָרִים is wanting 8, 5, who is credulous 14, 15, whose possession is מְסִיל 14, 18, who sins from simplicity Ez. 45, 20, coupled with שָׁבָה; an inoffensive one Ps. 116, 6. — 2. a youth (without understanding), who is easily alive to impressions, along with נָעַר PROV. 7, 7; Talm. פָּתַי a boy, Arab. فَتًى to be young.

פָּתַי (*def.* פָּתַי, with *suff.* פָּתַיָה; from פָּתַח, פָּתַח, פָּתַי) *Aram. m.* prop. width (see Hebrew פָּתַח), hence breadth, cognate in sense with Hebr. רָחֵב DAN. 3, 1; EZR. 6, 8; Syr. فَتْل the same.

פָּתַיִל see פָּתַיִל.

פָּתַיִל (formed from פָּתַי with the termination בְּרִיטִיל, like בְּרִיטִיל from בָּרָם with פָּתַי; the stem is פָּתַי which see) *m.* a covering, a mantle, a festive garment Is. 3, 24 (*Saadia*, *Ibn Ganch*, *Kimchi*), opposite to מְחֻלָּה שֶׁק; *Aram.* פָּתַי, מְחֻלָּה a mantle, a variegated garment.

פָּתַיִל (formed from פָּתַי) *f.* simplicity, folly, PROV. 9, 13 as a predicate foolish.

פָּתַיִל (*pl.* פָּתַיִל) *f.* a sword Ps. 55, 22 (*Ibn Sarāk*), perhaps not so much from פָּתַח meaning to draw, as from its fundamental signification to cut into. Old interpreters have also incorrectly referred to this head פָּתַיִל Ps. 37, 14, פָּתַיִל Ez. 21, 33 and פָּתַיִל Is. 13, 2 (*Ibn Sarāk* and *Ibn Ganch*), פָּתַיִל Mic. 5, 5.

פָּתַיִל (*constr.* פָּתַיִל, *pl.* פָּתַיִלִים, from

פתל *m.* 1. prop. what is twisted, wound; hence a *thread, cord*, by which a signet-ring (חֹתֶם) hangs GEN. 38, 18 25; 'פ' פִּשְׁתִּים Ex. 40, 3 a *line of flax*, to measure large distances, as the *rod* was for smaller ones; 'פ' חֲבֵלָה a *purple blue thread* Ex. 28, 37; 'פ' חֲבֵלָה JUDGES 16, 9 a *thread of tow*, which is easily broken; *gold threads*, which were artificially wrought into blue purple Exod. 39, 3. Arab. فِثِيل, Aram. פְּתִילָא the same; Talm. פְּתִילָה a *wick*. — 2. same as פָּתַל bound to NUM. 19, 15.

פָּתַל (in Kal only in *part. pass.* פָּתֹל = פָּתַל) *trans.* to *knot, to twist, to twine, to spin*, a rope or thread; hence to *bind* to NUM. 19, 15, where פָּתַל is = פָּתַל. Metaphor. to *struggle, wrestle* with one, prop. to *fold about, to intertwine* (comp. אָבַק II. = רָבַק). Fig. to *be discreet, prudent, crooked, cunning, comp. עָקַל*. Deriv. the noun פָּתֹל.

Nif. נִפְתַּל (*part. m.* נִפְתֵּל) prop. to be *knotted or twisted together*, hence to *be perverse, crooked, i. e. cunning*; part. with עָקַל (contortus, perversus) Prov. 8, 8, pl. Job 5, 13; comp. עָקַל, Arab. حال torsit, and جيلة versutia; metaphor. to *wrestle, to struggle* (see Kal) GEN. 30, 8, Ar. جدل to *twist together and wrestle*. Deriv. נִפְתָּל, and the proper name נִפְתָּלִי.

Pih. (redupl.) פִּתְּלֹתָ see פָּתַל.

Hithp. הִתְפַּתֵּל (*fut.* הִתְפַּתֵּל) to *show oneself crooked or cunning* Ps. 18, 27, which some mss. have also in 2 SAM. 22, 27. הִתְפַּתֵּל 2 SAM. 1. c. the usual reading, is said by Kimchi to stand for הִתְפַּתֵּל (הִתְפַּתֵּל), to have an assonance with הִתְפַּתֵּר; but it may be referred to תִּפְּל (which see).

פְּתִילָה (after the form פְּתִילָה, from פָּתַל *Pih.*) *adj. m.* *twisted, crafty, perverse* DEUT. 32, 5, with עָקַשׁ.

פְּתִיחַ (also in mss. פְּתִיחַ, פְּתִיחַ; Egyptian) *n. p.* 1. of a city fortified by the Israelites (by Pharaoh's orders) in lower Egypt or Goshen, east of the Nile Ex. 1, 11, called by Herodotus

(2, 158) and by Steph. Byz. after him Πάροις Ἀραβίας (later Θούμ, see Itin. Ant. p. 163 ed. Wessel.), and said to be on the way to Heröopolis, 24 miles from it. The Coptic translator at GEN. 46 puts νεωμ for Heroopolis (נֶאֱוִם), from the vicinity of the two. — 2. another city of this name in upper Egypt, distant three days' journey from Kahira, called at a later period Fayyüm (الفجوم). Saadia whose birth-place it was, and who was called in Hebrew נִפְתָּרִי, thinks (at GEN. 46) that such was the place. As to the derivation, עֹם with the article נִ signifies a *narrow mountain-pass*, which suits Pithom in upper Egypt (Cham-pollion I, 172; II, 58 seq.). The Egyptian name of the city is said by Brugsch (Geogr. Aegypt. I, 260) to be Prehtmu.

פָּתַן (not used) *intr.* to *wind, to twist, to bend*, of the serpent, conseq. = פָּתַל; better = מָתַן to *stretch, to extend; to be stretched, extended, connected* with מָתַן, in the organic root; metaphor. to *be strong, firm*, like the organic root in מָתַן (to מָתַן); Aram. פָּתַן, Arab. مَتَنَ the same. Deriv. מִתְּנָה and מִתְּנָה.

פָּתַן (*pl.* פָּתָנִים) *m.* an *adder* Is. 11, 8, prop. what stretches or extends itself. It has poison (מָרָרָה or מָרָרָה) Job 20, 14 16, cannot be tamed (by charms), and stands with פָּתַל as a figure of dangers arising from cunning Ps. 91, 13; Aram. פָּתַן, פָּתָנָה, Ar. بَتْن the same.

פָּתַע (not used) *tr.* same as פָּתַח to *burst open, to open*, of the eyes; Samar. פָּתַע. Deriv. פָּתָע and פָּתָע.

פָּתַע *m.* the *opening of the eyes*; as a designation of time: a *moment*, only adverbially in a *moment, suddenly* Prov. 6, 15; 29, 1; HAB. 2, 7; 'פ' unexpectedly, fortuito NUM. 35, 22; strengthened by פָּתָע (= פָּתָע) 6, 9; לְפָתַע the same, where פָּתָע sometimes precedes Is. 30, 13, sometimes follows 29, 5. See פָּתָע.

פָּתַר I. (*inf. constr.* פָּתַר, *fut.* יִפְתָּר, *ap.* יִפְתָּר) *tr.* to *break through, to open*,

ident. with פִּתְרָר, פִּתְרָר (which see); metaphor. *to interpret, explain, declare* GEN. 40, 16 22; 41, 8 12 13; comp. פִּתְרָר. Deriv. פִּתְרָר.

פִּתְרָר II. (not used) *tr. to spread out*, same as Aram. פִּתְרָר; hence פִּתְרָר = the Hebr. פִּתְרָר from פִּתְרָר. The same fundamental signification appears to lie in the Hebrew פִּתְרָר. Derivat. the proper name פִּתְרָר.

פִּתְרָר (from פִּתְרָר with the termination יוֹ) *masc. interpretation, explanation* GEN. 40, 5 12 18; 41, 11.

פִּתְרָר (Egyptian) *n. p.* of the fifth son of Mizraim, i. e. of an Egyptian race and land, viz. *upper Egypt*; designated as the land of the origin of the Egyptians Ez. 29, 14, as Thebais was reckoned the oldest district of Egypt, by the ancients (Herod. 2, 2 and 15; Diod. Sic. 1, 10 22 50; 3, 3). *The Gent. pl. פִּתְרָר* only occurs GEN. 10, 14, i. e. *Egyptians of upper Egypt* in Thebais. *Pathros* is adduced along with lower and central Egypt JER. 44, 1 15, Ez. 30, 14, and also separately with Miz-

raim Is. 11, 11; as in classical writers Thebais is mentioned along with Aegyptus (Plin. H. N. 18, 47). As to the derivation and meaning, the orthography of the LXX and Vulg. Παθούρης, Παθούρης, Phethures, Phatures leads to Thebais or upper Egypt, which πατορμα is termed; hence a nome in Thebais was also called nomos Phaturites (Plin. H. N. 5, 9, 47); comp. Παθούρης in the Greek-Egyptian papyrus. The word denotes *the southern*, from π-ετ-μα that *which is southern*, like the Ar. مَرْجِس i. e. upper Egypt and Nubia, from ما-μα locus meridiei. Hence Saadia translates *one of Yemen*, i. e. one dwelling in the south, the Jer. Targ. נְסִיּוּתָא, i. e. *na-siout*, those of Siout or Lycopolis, which belonged to Thebais.

פִּתְרָר only in ESTH. 3, 14 and 4, 8 for פִּתְרָר. See פִּתְרָר and פִּתְרָר.

פִּתְרָר (*inf. abs.* פִּתְרָר) *tr. to break in pieces, to break*, LEV. 2, 6, Ar. فَت the same, whence فَتَات frustulum; the organic root is also in פִּתְרָר I, פִּתְרָר, פִּתְרָר &c. Deriv. פִּתְרָר, פִּתְרָר.

צ

צ, called צָרִי (LXX: τσαδῆ), *Tzade*, as a letter of the alphabet denotes *reaping hook, fishing-hook* (from צָרִי = צָרִי *to lay hold of, to seize*), if the origin of writing be found in pictures, so that the names of the letters resemble outward things. Accordingly it is believed by some that the figure of a hook is perceptible in the Phœnician (𐤆, 𐤇, 𐤈), Etruscan and Umbrian (𐌂, 𐌃, 𐌄) &c. But we should follow the analogy of the other names of letters in assuming that the present name was chosen solely on account of the initial sound; and as the letter was pronounced *Tza*, צָרִי or צָרִי may stand for צָרִי (fem. צָרִי). As a numeral צ denotes 90, being the ninth letter in the series of tens. At the end

of a word the right stroke which is bent below is straightened, viz. צ, as in כ, נ, ס.

As to the phonetic character of *Tzade*, it is primarily the strongest sibilant, which may gradually change into the softer ז, ש, ס, שׁ. But it has also a connection with the flat and firm linguals ר, ח, ט, and is sometimes converted into them, partly in Hebrew itself, partly in the Semitic dialects compared with Hebrew. The double pronunciation of *Tzade*, i. e. sometimes a mere sibilant sound, sometimes a flattened one mixed with a *t*-sound, was fully recognised while the language was a living one; since certain verb-stems have separated their meanings by this expedient only, as may be seen from צָלַל I. and II. &c.

In addition to these characteristics of *Tzade*, which are clear and obvious, a deeper insight into it shews 1. a connexion with the *k*-sounds, as the Sanskrit *ś* is intimately allied to such sounds, being found to represent the Greek *x* and Latin *c*. Thus צ is interchanged
a) with p, as צָצַע, קָקַה, בָּבֵזַע, בָּבֶזַע, אָאֹחַל, אָאֹחַל, perhaps = קָכַר; comp. אָאֹרֶץ, Aram.
אָרְסַם; b) with כ, as צָנַע, בָּנַע, אָנֶךְ, אָנֶךְ (Arab. حنى, صبر);
c) with ג, as צָגַל and גָּגַל; צָחוּץ, Aram. זָחוּץ, comp. the Zend. *s*, which occupies the place of the Sanskrit *ś*; d) with ט (as a *k*-sound), as צָקַט, חָקַט, אָוֶה, אָוֶה, אָל, אָל, אָמַר, אָמַר, אָמַד, אָמַד, אָפַל, אָפַל, אָמַם, אָמַם, אָמַן, אָמַן, אָרַע, אָרַע, אָרַח, אָרַח, אָקַל, אָקַל, אָרַע, אָרַע, אָרַע, common in Aramaean; e) with ח, as צָחַק, חָחַק. — As an *s*-sound צ is also interchanged with initial gutturals, as is frequently found in the case of ס (which see), and as appears also in extra-Semitic tongues. Thus e. g. Aram. אָבַח, Hebrew אָבַח, אָסַע, אָסַע.

לַצֵּץ (not used) *tr. to pierce, to cut*

in, of thorns; ident. in its organic root with III. (סלון, סלון) II. (= נץ), Aram. סלן, סלן (to סלן a thorn, סלן point), Aram. סל (whence סל a goad of wood), Ar. סال (whence סל mimosa nilotica), סלע (to tear, to split); but especially צל (to צל Job 40, 31) is identical with it. Deriv.

צאל (only pl. צאלים for צאלים; from צאל) *m.* the prickly, wild lotus, lotus silvestris, Job 40, 21 *he lies under the lotus trees*, of the Nile-horse; so *Ibn Gónach*, *Saadiah*, who compare the Ar. סال (lotus silvestris). This lotus is a kind of prickly, wild tree, which grows in the neighbourhood of the Nile (Herod. 2, 92) and serves as a lair for wild animals; parallel נחל צל.

צאן (not used) *tr.* to bring together, to heap, to collect, to crowd together, to join, or *intr.* to be crowded or heaped together, to be collected, to be numerous, many, to be in a heap, spoken of sheep, herds of goats, of masses, troops &c.; צהל to be together, to be bound, to be collected; צנא, צנא to be numerous, to be or have many in number. The organic root צאן appears to be connected with that in צאן, Arabic ف-ض-ض, Aram. צאן, צאן, צאן &c. Derivat. צאן, צאן, צאן, the proper names צאן, צאן.

צאן (from צאן, once צאן Ps. 144, 13 K'tib; with suff. צאני, צאני &c., from צאן) *f.* (masc. if rams be referred to GEN. 30, 39, but usually of female sheep 30, 38 41; 33, 13) *coll. prop.* a heap, a herd, a mass; hence 1. a troop, of men, fully צאן אדם a flock of men Ez. 36, 37 38; comp. Mic. 2, 12; Ps. 119, 176; of Israel Mic. 7, 14, interchanged with צאן Ps. 95, 7, compared with 79, 13, in which sense the proper name צאן is to be taken; but commonly 2. small cattle, sheep and goats (in Homer μῆλα) GEN. 4, 2; 30, 36, without a pl. and

along with צאן (a herd of cows, large cattle) 12, 16; 20, 14; 21, 27. Belonging to the צאן were צאן GEN. 38, 17 and צאן Lev. 1, 10; 22, 21 (comp. verse 19); as it is sometimes described more exactly by צאן וצאן 2 Chr. 35, 7, צאן being separately mentioned but seldom 1 Sam. 25, 2; like the Arab.

צאן, while צאן is employed in the usual sense. Being a collective noun it is never applied to one animal, for which צאן stands Ex. 21, 37, but only to two Is. 7, 21, and also to צאן, צאן Ez. 45, 15; 1 Sam. 25, 18; 1 Kings 5, 3; Job 1, 3. Sometimes צאן stands in the genitive to צאן GEN. 29, 2, מן צאן 26, 14; or מן צאן Ps. 44, 12, מן צאן 23, 1 follow to mark the genitive more closely. See צאן and צאן.

צאן (from צאן; the rich in people or flocks) *n. p.* of a city in Judah Mic. 1, 11, in the neighbourhood of the Ephraim-border, like צאן, which follows in Josh. 15, 37 (*Reland*, Pal. p. 701). For צאן Josh. 1. c. has צאן, which bears the same relation to צאן as צאן to צאן.

צאן (only pl. צאן, c. צאן, with suff. צאני, צאני; from צאן or צאן) *m.* pl. issues, of צאן Is. 34, 1, i. e. the inhabitants (LXX, Targ.) or plants; produce, of צאן 42, 5; children, fully צאן 48, 19, commonly צאן alone 22, 24; 61, 9.

צב (after the form צב, pl. צבים) *m.* 1. prop. a tent for shelter, a roof (from צב I. to cover, to roof); hence a covered or roofed litter, a sedan, a palanquin with a cover (a covered conveyance), lectica, for persons of distinction, plaustra tecta (Vulg.) Is. 66, 20; fully צב צב Num. 7, 3 (Vulg., LXX, Aq.; Targ. has צב = צב Is. 49, 22 for צב and צב Nah. 2, 8 for צב, reading צב). — 2. (only sing.) the name of a species of lizard, prob. the Libyan Lev. 11, 29, Ar. صَبَّ, from צב I. to wind together, to bend. The Arabs speak in their proverbs of the long life and cunning of this lizard. Comp. the

Aram. **חַרְיָא** a serpent, from **חָרַן** = Hebr. **חָרַן** III. *to twist*.

צָבָא I (3 pl. **צָבָאִי**, part. **צָבָא**, pl. **צָבָאִים**, f. **צָבָאִית**; inf. c. **צָבָא**, fut. **צָבָא**) intr. prop. same as **סָפָא** I., *to join together, to be assembled, to flock together, to be united*, into a crowd, for the purpose of service Ex. 38, 8, with accus. of the place 1 SAM. 2, 22, and therefore ident. with **עָבָדָה** NUM. 4, 23, as if a militia sacra; with **עַל** *to collect about a person or thing with hostile intent, to besiege or attack* NUM. 31, 7; Is. 29, 7 8. Metaphor. *to fight* (in troops) Is. 31, 4; **צָבָא** **עָלָה** *to do military service* NUM. 4, 23. — In its organic root **צָבָא**, it is connected with that in **אֶסְפָּה**, **אֶסְפָּה**, and also with **צָבָא** I, 2. Deriv. **צָבָאִי**, **צָבָאִית** 1 and 2, and the proper name **מִצְבָּה יָהּ** = **מִצְבָּה** (which see).

Hif. **הִצְבָּא** (part. **מִצְבָּא**) *to muster, to levy for military service* 2 KINGS 25, 19.

צָבָא II. (not used) intr. same as **צָבָא** II. (which see); Ar. **صَبَّ** *to flash up, of the sun*. Deriv. **צָבָאִי** 3.

צָבָא (c. **צָבָא**, with suff. **צָבָאִי**, **צָבָאִית**, **צָבָאִים**, **צָבָאִית**, on the contrary **צָבָאִי** with suff. of the pl. **צָבָאִים**, but usually pl. **צָבָאִי** from **צָבָאִי** m. (fem. Is. 40, 2; DAN. 8, 12) *assembly, multitude*, as **צָבָא רַב** Ps. 68, 12 *a great multitude*, of **מְבִשְׁרֵהוּ**; *the fulness, the mass*, hence *the appurtenance of, what belongs to* (heaven), same as **מְלָא** GEN. 2, 1; NEH. 9, 6; *a host*, hostile, hence **הִלָּחֲמוּ וְצָבָא** JOB 10, 17 *changes and host*, i. e. *changing hosts, of sufferings*; but usually 1. *an army* 2 SAM. 10, 7; 1 CHR. 19, 8; **צָבָא שָׂרִי** *captain of a host* 2 SAM. 2, 8; 19, 14; 1 KINGS 16, 16; **צָבָא אֲנָשִׁי** *men of the host*, i. e. *warriors* 1 CHR. 12, 8; NUM. 31, 21 53; **עַם הַצָּבָא** the same 31, 32. Accordingly we meet with the expressions: **צָבָא חֲזָקִי** *one equipped for the army* NUM. 31, 5 and 32, 27, i. e. *armed*, ident. with **חֲזָקִי** Is. 15, 4 or **לְמַלְחָמָה** NUM. 32, 29; **צָבָא יָצָא** NUM. 1, 3, **יָצָא בָצָא** 31, 36, **יָצָא לָצָא** 31, 27 *to go into the army*,

i. e. *to march forth to war*; **חֵיל צָבָא** *strength of an army* 2 CHR. 26, 13, i. e. *a corps* (**צָבָא** having its meaning increased by **חֵיל**). — 2. Figuratively and fully **צָבָא הַשָּׁמַיִם** *the host of heaven*, i. e. a) the angels standing round the throne of God 1 KINGS 22, 19, Ps. 103, 21, for which **צָבָא** is in Josh. 5, 14, the angels conceived of as God's army, comp. Luke 2, 13; b) *the host of stars*, which was thought of as fastened to the tent of heaven, and which the Israelites sometimes worshipped Is. 34, 4; 40, 26 (where **צָבָא** refers to **שָׁמַיִם**); 45, 12; 2 KINGS 17, 16; 21, 3; if **שָׁמַיִם** DEUT. 17, 3 or **כּוֹכָבִים** 4, 19 be mentioned particularly, **צָבָא הַשָּׁמַיִם** is to be understood generally of all the inhabitants of heaven together, like **חֵיל שָׁמַיִם** DAN. 4, 32, the stars and angels, conceived of as heavenly beings. **צָבָא הַמְּרוֹם** Is. 24, 21 are the guardian deities of single lands and kingdoms, which were sometimes represented as *ἄγγελοι*, sometimes as *δαίμονιοι*, and were thought to form God's host. — 3. *military service, warfare, metaphor. hard service, calamity* JOB 7, 1; *a campaign, a service, war* DAN. 8, 12; *the temple-service, worship* 8, 13.

צָבָא (1 perf. **צָבָאִי**, part. **צָבָא**, inf. **צָבָא**, but only with suff. **מִצְבָּאִי**, fut. **יִצְבָּא**) Aram. intr. prop. *to lean to, to bend to, to turn to*; hence *to wish, to desire, to will* DAN. 4, 14 32; 5, 19 21; 7, 19; also in the Targ. **צָבָא**, fut. **יִצְבָּא**, with the same meaning. Deriv. **צָבָאִי**.

As to the development of the signification, the Hebrew **צָבָא** (which see) *to bend oneself, to incline, to lean to, to desire, to wish, to will* I. (which see) *to lean to, an object*, = **אָוִי** (*to bend, to incline*), **חָקַץ** (which see) *to lean to, to bend or incline to, to desire, to will*, Ar. **حَقَصَ**, and the circumstance that **צָבָא** and **צָבָאִי** stand in the Targ. for **נָחָה** and **חָקַץ**, shew that *to will, to wish* have proceeded here from *to lean*, and not from *to overtop, to swell high* (**צָבָה**).

tary guard, or the reading $\text{מִצָּב} = \text{מִצְבָּה}$, is unsuitable.

צָבָה (from **צָבָה** I, 2) *adj. m.*, **צָבָה**
fem. swelling NUM. 5, 21.

צָבַר (from the Aram. צָבָא = צָבִיה, *צָבִיה* to be inclined, willing) Aram. fem. prop. inclination, willingness, hence = Hebrew מַצָּע *matter, thing*, *πράγμα*, DAN. 6, 18 that there might not be any thing else with Daniel, i. e. that there might be no alteration with respect to him; Syr. ܥܒ, the same; Arab. صَبَا = طَا.

צָבָרֶֿ (from צָבָר I. prop. part. pass.)
m. partly-coloured, variegated, speckled,
 of צִים, JER. 12, 9 is *my possession a*
speckled bird? (Jerome, Syr., Targ., Rashi,
 Kimchi), i. e. is Israel a speckled bird,
 that is commonly attacked by all others?
 (see Pliny H. N. 10, 19; Tacit. annal.
 6, 28). An explanation derived from
 צָבָר II. (LXX) is unsuitable.

צָבוֹעַ see **צִבְעַ**.

צָבַט (*fut.* יִצְבֹּט, יִצְבָּט) *tr.* to bind, to bind together, to fasten together, קָבַץ (פָּצְבֵי קָרִי) parched corn, RUTH 2, 14 and they bound together for her parched ears of corn (in bundles), LXX: *ἵππια*, without reading יִצְבָּט; Ar. *صَبَطَ* to put together, *صَفَدَ* to bind, Hebrew **צָבַט** the same. The meaning to reach out to, after the Targ. אִשְׁקִיט, is merely conjectural.

צָבִי (in pause once **צָבִי** DAN. 8, 9, elsewhere always **צָבִי**) *masc.* 1. (from **צָבַה** II.) *splendour, ornament, glory*, of a state **Is.** 4, 2, together with **קָבוֹד**; a surname of the temple of Hercules in new Tyre 23, 9; *beauty*, of flowers, figur. of the people, i. e. the nobles 28, 1 4; *heroes* 2 **SAM.** 1, 19; as a genitive to **עֲטָרָה** *full of ornament* **Is.** 28, 5. The city of Babylon was called **מִמְלֶכֶת צָבִי** **Is.** 13, 19, because the Chaldean empire consisted of many subjected kingdoms; Palestine was termed **נְהִלַת צָבִי** **JER.** 3, 19, **הָאֶרֶץ הַצְּבִי** **Ez.** 20, 6, **אֶרֶץ הַצָּבִי** **DAN.** 11, 16 41, like **אֶרֶץ הַמֶּדֶה** **ZECH.** 7, 14, once **הַצָּבִי** alone **DAN.** 8, 9; Moab

was called אֶרֶץ צָדִיק Ez. 25, 9 = אֶרֶץ צַדִּיק; so also Tyre (צֹר) in the difficult passage Ez. 26, 20 יְנַחֲתִי צָדִיר בְּאֶרֶץ הַחַיִּית and I will make splendour (i. e. Tyre) dwell in the land of terror (הַחַיִּית should be read for חַיִּים). By דָּן עֵבֶר קֶשֶׁט DAN. 11, 45 is usually understood the temple-mountain (at Jerusalem), so that אֶרֶץ קֶשֶׁט is the holy land. But as the passage speaks of an expedition לְהָר וּמִים, it should be understood of the mount of the temple of Nanea, between the Caspian sea and the Persian gulf, where Antiochus waged war last. עֵבֶר צָדִיר Ez. 7, 20 splendour of ornament, i. e. splendid ornament. Comp. צִבְאוֹת 3, Aram. צִבְיוֹן. — 2. glorification, glory, praise אֲבָחוּדָה. — Is. 24, 16, from צָבָה II. to praise, to celebrate. — 3. (pl. אֲבָחוּסִים 1 Chr. 12, 8, and also אֲבָכִים 2 Sam. 2, 18, אֲבָחִים Neh. 7, 59, from צָבָה III.) a gazelle, an antelope, hart, and generally all that belongs to the hart-family, so called from its swiftness 2 Sam. 2, 18; 1 Chr. 12, 8; Prov. 6, 5; comp. Ben Sira 27, 22; Song of Sol. 2, 9; 4, 5; 7, 4; a figure of loveliness and pleasure on account of its swift-footedness, Song of Sol. 2, 7; 3, 5. The gazelle is described as shy Is. 13, 14; its flesh is eaten as a dainty Deut. 12, 15; 14, 5; 15, 22; 1 Kings 4, 23. In the same manner we should understand אֲבָחוּת Song of Sol. 2, 7; 3, 5, which is either to be derived from אֲבָח or from אֲבָחוּדָה 4 = אֲבָחִי. Aram. נֻבָּל, Ar. ظبي the same.

צְבִיָּא (*hart*) *n. p. m.* 1 CHR. 8, 9.

צביה (*gazelle*) *n. p. f.* 2 **KINGS** 12, 2.

צִבְיָה (fem. of צִבְיָ 3) *fem. a female gazelle* SONG OF SOL. 4, 5.

צָבִים see **צְבָאִים** from **צָבָא** = **צָבָע** II.

3. צַבִּי see צַבִּיִּים

3. צָבִי sec צָבִים

צבאים see **צבאים**.

צָרַע I. (*part. pass. m.* צָרִיץ) *trans.*
commonly same as **טָבַע** I. *to dip in, to immerse* (Amharic the same); hence *to*

the sect of the Sadducees, the members being called צַדִּיקִים from the sing. צַדִּיק.

צַדִּיקָה (from the masc. צַדִּיק; from צָדָה) f. a looking to one, *purpose, design* NUM. 35, 20 22 (see the letter צ).

צַדִּיקִים (only with the article: *planks, mountain-sides*) n. p. of a city in Naph-tali JOSH. 19, 35.

צַדִּיק (pl. צַדִּיקִים; from Pih. of צָדָה) m. (*adj. and subst.*) 1. *just, righteous*, of a ruler 2 SAM. 23, 3, of God JOB 34, 17, who rewards righteously Ps. 112, 4, and punishes LAMENT. 1, 18, who keeps his promise NEH. 9, 8, and as *the reliable, just one* is called הַצַּדִּיק Is. 24, 16. The opposite is רָשָׁע Ex. 9, 27. — 2. *a truth-speaker*, the attribute of a righteous man; hence adverbially Is. 41, 26, like אֱמֶת 43, 9; *one honest, right*, i. e. practising right PROV. 29, 7; *pious, religious*, keeping the divine laws, consequently = probus, honestus, pius, integer GEN. 6, 9; 7, 1, united to צַדִּיקִים JOB 12, 4, to נָקִי Ex. 23, 7. To the צַדִּיקִים are ascribed goodness and generosity PSALM 37, 21, PROV. 12, 10, moderation and sobriety 13, 25, calmness 15, 28, love of truth 13, 5, wisdom 9, 9; and therefore צַדִּיק stands for חֶסֶד ECCLES. 7, 20, with reference to 7, 16. Rarely: *a strong, powerful one, a tyrant*, after the fundamental signification (see צָדָה), hence = עָרִיץ Is. 49, 24 (see 49, 25 LXX, Vulg., Syr.), without our having to read עָרִיץ.

צַדִּיקָנִי from צַדִּיקָה, see צַדִּיקָה.

צָרָה (fut. צָרָה) intrans. prop. *to be firm, hard*, of a thing; hence 1. *to be strong, powerful, authoritative, to conquer*, of God Ps. 51, 6 *that thou mayest overcome in thy utterance*, parall. to צָרָה with a like meaning (see צָרָה 2), cognate in sense with עָרִיץ, comp. צָרָה and צָדָה; *to be established, determined*, of statutes (see צָדָה, צָרָה); — but commonly 2. *to be verified*, of מִשְׁפָּטֵי יְיָ Ps. 19, 10; *to be reliable, faithful, true, upright, innocent*, JOB 9, 15; 10, 15; 13, 18; *to be in the right, receive right* 22, 3; Is. 43, 9; *to be right* JOB 33, 12, where צָרָה is the

accus.; צָרָה עִמָּךְ 9, 2 *to approve oneself before God*; צָרָה לְפָנַי יְיָ *to appear just before God* Ps. 143, 2; צָרָה מִן פֶּן *to be just with or over against one* JOB 4, 17 (מן like NUM. 32, 22) or *to be more righteous than* GEN. 38, 26; *to be justified* Ez. 16, 52. Deriv. צָרָה, צָדָה; צָרָה (to צָדָה, צָדָה) and צָרָה (in יוֹצֵא, יוֹצֵא) in proper names, and צָרָה (which see).

Nif. צָרָה *to be established*, קָדֵשׁ the sanctuary DAN. 8, 14, i. e. the daily sacrifices, worship, and purity will be restored (LXX, Vulg., Theod.), which took place on the 25th Kislew 164 B. C.

Pih. צָרָה (fut. יִצְדָּק, inf. constr. צָדָה and צָדָה Ez. 16, 52) *to justify, to make appear just*, Ez. 16, 51 52; *to declare just* JOB 32, 2 — הַצַּדִּיק 27, 5; צָדָה 33, 32 *thy justification*, omitting נִסְתָּה with נָשָׂא and suffix of the 1st person *to justify oneself* JER. 3, 11. Deriv. צָדָה.

Hif. הִצְדִּיק (inf. constr. הִצְדִּיק, part. מִצְדִּיק, fut. יִצְדָּק) *to give right*, of a judge, i. e. *to absolve* Ex. 23, 7; DEUT. 25, 1; *to approve of*, an assertion JOB 27, 5; *to make righteous*, Is. 53, 11 *in his salutary knowledge, the righteous one, my servant, makes many righteous*, i. e. he makes them what he is himself (DAN. 12, 3); hence מִצְדִּיקֵי רַבִּים ib. = הַמְּצַדִּיקִים the pious, teachers, servants of God.

Hithp. הִצְדִּיקָה (fut. יִצְדָּקָה) *to justify oneself* GEN. 44, 16.

The development of the meaning is sufficiently clear from the Aram. צָרָה, צָרָה *to be firm, to be established*, whence צָרָה a statute, θεσμός; Ar. صَدَقَ *to be firm, strong, hard; to be reliable, faithful, true, loyal, proved*, whence صِدْق firmness, strength, robor, power, might, victory, صَدَقَ hard, of a spear, صَدَقَ what is established (a gift, present), صَدَقَ the same, spoken of tax, impost; صَدَقَ (after the Syriac) *to be upright, true, righteous*. The organic root is צָדָה, and may be ident. with that in צָדָה I, צָדָה II, צָדָה I and צָדָה, in fundamental signification.

צָדֵק (with *suff.* צָדִיק, קָדִי) *m. prop.* power; hence *authority, victory* Is. 41, 2; *might*, 41, 10 *with the right hand of my might*, espec. so the feminine form צָדִיקָה (JUDGES 5, 11; MIC. 6, 5; PS. 71, 2 15 16 19); *faithfulness, constancy*, hence like צָדִיק spoken of God Is. 61, 3, where צָדִיק is parallel to מָנוּחַ, *rest, security* PS. 23, 3, parallel מְנוּחָה. Usually *justness*, of אֱמֶת, דִּין, אֲמִיטָה, *legality, suitableness*, of צְדָקָה PS. 4, 6; 51, 21; *the right, the just, justice*, especially in the phrases צָדִיק PS. 15, 2, צְדָקָה 45, 8, צָדִיק Is. 11, 20, along with מִשְׁפָּט PS. 89, 15; *justification* PS. 4, 2; *truth* 52, 5; *honesty* Is. 1, 21; *religious life or conduct* PS. 7, 9; 18, 21; frequently with יִשׁוּעָה, meaning *salvation, prosperity, blessing*, as a consequence of righteousness JER. 33, 16, PS. 132, 9, parallel to שְׁלוֹם, בְּרָכָה. צָדִיק is also found in the proper names מְלִכִּי-צָדִיק, אֱלֹהֵי-צָדִיק which see.

צָדִיק *Aram. intrans.* same as Hebrew צָדִיק. *Deriv.* צָדִיקָה.

צָדִיקָה (*def.* צְדָקָה) *Aram. f. beneficence, alms* DAN. 4, 24; Samar. צָדִיקָה, Syr. צְדָקָה, Ar. صَدَقَة the same.

צָדִיקָה (*constr.* צָדִיקָה, with *suff.* צָדִיקָה; *plur.* צָדִיקָה, *constr.* צָדִיקָה, with *suff.* צָדִיקָה) *fem.* 1. *power, mighty deed*, of God or generals, especially in the *pl.* JUDGES 5, 11; *supremacy, victory* MIC. 6, 5, *might* PS. 71, 2, = תְּשׁוּעָה 71, 15, parallel גְּבוּרָה 71, 16 or גְּבוּרָה 71, 18; *omnipotence* 71, 19 = גְּדֻלָּה (great things), parallel to זֶרֶץ (arm, might) Is. 59, 16, and = יְשׁוּעָה 59, 17; metaphor. applied to things, *fulness, copiousness*, of מוֹרָה (early rain) Jo. 2, 23. — 2. *right, justice*, in a state, coupled with מִשְׁפָּט Is. 9, 6; 32, 16, in consequence of which שְׁלוֹם and בְּטָחָה prevail 32, 17; 60, 17; applied to God, not only in punishing 5, 16, together with מִשְׁפָּט and also equivalent to בְּלִיַּת 10, 22, but also in rewarding PS. 24, 5; *security, certainty* Is. 33, 15; *claim*, to a thing, 2 SAM. 19,

29; NEH. 2, 20; metaph. *mildness, goodness* PS. 11, 7; 24, 5; *liberality* PROV. 10, 2, ελεημοσύνη (LXX), Ar. صَدَقَة (alms); parallel to חֲסִידִים Hos. 10, 12; *pious deeds* (= religion) DEUT. 6, 25; *salvation* Is. 45, 8; *blessing* PS. 24, 5, parallel בְּרָכָה.

צָדִיקָה (*Jah is Might*; see אֱלֹהֵי-צָדִיק) *n. p. m.* 1 KINGS 22, 11; NEH. 10, 2.

צָדִיקָה (the same) *n. p.* 1. of a king of Judah 2 KINGS 24, 17, who was previously called מְנוּחָה. Jeremiah (23, 6) explains צָדִיק as a good omen by צָדִיק and יִשְׁעָה; perhaps צָדִיק is here = מַתָּן (*gift*), so that both names are alike. — 2. JER. 29, 21; 36, 12; 2 CHR. 18, 10.

צָדִיקָה only in Ez. 16, 52 prop. inf. constr. with a fem. form for צָדִיק; see צָדִיק Pih.

צָהֵב (Kal not used) *intr.* to shine, to glitter, like צָהָב which see; Ar. سَهَب. *Deriv.* צָהָב.

צָהָב (*part.* מְצָהָב) *to be shining* EZR. 8, 27.

צָהָב *adj. masc. shining, gold-coloured* LEV. 13, 30, of מַעֲרָב.

צָהָב (not used) *intr.* same as צָהָב *to glow, to burn*; hence *to be dry, arid, to thirst*, of a country; Syr. ܥܐܒ, Arab. صَحَا. *Derivat.* according to some צָהָב, צָהָב, the proper name צָהָב. But all these should be referred more correctly to צָהָב II. See צָהָב II., צָהָב II., צָהָב II.

צָהָב (*imp. f.* צָהָבִי, *pl.* צָהָבִי, with - for - because of צָהָב; *fut.* יִצְהָב) *intr.* prop. *to shine, to glitter, to lighten*; hence fig. 1. *to be cheerful, glad*, coupled with שִׂמְחָה ESTH. 8, 15 (see Hif.). — 2. *to sound, to shout in clear tones, to cry, to huzza, to exult*, from מַיִם Is. 24, 14, coupled with רָנָה 12, 6 or רָנָה 54, 1, or with the additional idea *to cry for help*; with בָּ on account of 24, 14, with accusat. of the instrument קוֹל *with the voice* 10, 30; metaphor. *to neigh*, of a horse JER. 50, 11; *to neigh with lust*,

applied to men 5, 8; Arab. صَهْل, Syr. מְצַהֵל, the same. Deriv. מְצַהֵל.

Hif. הִצְהִיל (infin. constr. הִצְהִיל) to make to shine, פְּסִיחַ PSALM 104, 15, like הִצְהִיר, הִצְהִיר, Targ. הִצְהִיר.

The stem is connected in its organic root and ulterior development with צָהַר, צָהַר (which see); and the metaphor. application of the fundament. signification to shine is as in הִלֵּל (which see). Signif. 2. is also in צָל (צָלָה) I. and in צָל (see צָל).

צָהַר (Kal unused) intrans. prop. to glow, then to shine, to glitter, to lighten, = הִזְהַר, הִזְהַר (to הִזְהַר moon), הִזְהַר (or הִזְהַר); metaphor. to appear, to break forth, Ar. ظَهَرَ the same, ظَهَرَ to be pure. The organic root is also found in הִצְהַר (metaphor. to clang, to bloom), הִצְהַר (to be green, to sprout), هَضَرَ. Derivat. הִצְהַר, הִצְהַר, according to some הִצְהַר, and the proper names הִצְהַר, הִצְהַר.

Hif. הִצְהִיר (fut. הִצְהִיר) to make or press out oil, JOB 24, 11 between the walls (of the olive-gardens) they must press out oil (Targ., Ibn Esra, Kimchi), conseq. a denomin. from הִצְהִיר. Better, to be exposed to the heat of the sun, like ظَهَرَ (Vulg.).

צָהַר m. prop. light, splendour, then f. (like other words with this idea, אֶרֶבָה, אֶרֶבָה meaning place of light, opening for light, window GEN. 6, 16, for which חֲלוֹן stands in 8, 6; comp. Greek φῶς light and window; Targ. נִדְהַר. The pl. can only have been צָהָרִים φῶτες, contracted צָהָרִים (see צָהַר), which the Syr. read for צָהָרִים in Ez. 4, 2.

צָהָרִים (dual of צָהַר) fem. properly double light, i. e. intermediate between the increasing and waning light, like עֶרְבָּיִם with a similar meaning; hence noon GEN. 43, 16, DEUT. 28, 29, 2 SAM. 4, 5, mentioned together with עֶרֶב וְנֶקֶד, to denote the three times of the day at which prayers were offered up in the post-exile period, Ps. 55, 18.

To march up and attack at noon, spoken of enemies, i. e. either restlessly, suddenly, or in clear day JER. 6, 4; 20, 16. Fig. noon-brightness = the high point of prosperity JOB 11, 17, Is. 58, 10, opposed to לָיְלָה; Aram. מִיָּהָר, מִיָּהָר, Ar. ظَهَرَ the same, whence the denom. ظَهَرَ to do at noon.

צָר (from צָהַר I. after the form of קָר from קָה; in pause צָר, so too with the prefix לָ, as in לָהָר, לָהָר m. 1. prop. a thing set forth, same as צָיוֹן (JER. 31, 21) a way-mark, a guide, metaphor. a statute, commandment, with the secondary idea of what is ungodly, objectionable; Hos. 5, 11 for he determined to follow the way-mark (which was set forth), i. e. the (idolatrous) statute. Better perhaps הִצְרָה = צָרָה, filth, dirt, fig. = גִּלְוִיּוֹת, גִּלְוִיּוֹת of idols, and הִצְרָה from הִצְרָה I., according to which the translation would be: for he has followed, in a foolish (sinful) way, filthy idolatry. The LXX, Vulg., Targ. and Syr. appear to have thought of this meaning. Possibly צָר may be an Ephraimite orthography for צָר (JOB 15, 31) = שָׁרָה (see צָרָה III.). — 2. a precept, = מִצְוָה, Is. 28, 10 for (there is there) precept upon precept, rule upon rule, i. e. he adds direction to direction, to censure. The LXX read צָר (θλῆς); Theodot. takes it as צָרָה, and therefore = קָרָה.

צָוָה I. (i. e. צָוָה = צָוָה; not used) intr. to go away, to go out, of excrements, whence צָוָה, צָוָה, צָוָה, which may, however, be referred to צָוָה; the Syr. Pa. צָוָה (to soil), Arab. صَبَأَ (to be unclean) should be taken as denominatives.

צָוָה II. (not used) intr. same as צָוָה II. prop. to glow, to burn; hence to be arid, dry, waste, of a country. Deriv. מִצְוָה (wilderness) Ez. 47, 8.

צָוָה III. (unused) intr. same as צָוָה II. prop. to be insecure, slippery, of districts; hence to be waste or desolate; of men, to be uncertain or wavering, to err. De-

riyat, perhaps צור (= צורא) after the form שור (Job 15, 31) = שורא.

צורא to צורא see צורא.

צורא see צורא.

צורא (according to some from צורא, after the form צורא, conseq. from צורא = צור, or a primitive form from the Pih. of צור to twist, and for צור, which is more probable because of the form צורא which is similar in meaning; constr. צורא, with suff. צורא, once נח 3, 5, omitting Alef quiescent; pl. צורא, only constr. צורא, renouncing the d, with suff. צורא, (צורא) masc. prop. the uppermost part of the trunk, embracing the neck and nape, conseq. 1. the neck, fore and hind parts together GEN. 27, 16; 41, 42; SONG OF SOL. 1, 10; צור Is. 8, 8 as far as the neck; צור 30, 28 to break through even to the neck; figurat. the upper story of a house HAB. 3, 13, as ראש (gable) ibid. The plural means either necks JUDGES 8, 21 26, or merely neck in the phrases נפל על צורא י' GEN. 33, 4 to fall upon one's neck, 46, 29 to embrace the neck weeping. — 2. the nape, where a burden is borne or a yoke put on GEN. 27, 40, DEUT. 28, 48, HOS. 10, 11, including the neck JUDGES 5, 30; of the nape of the neck of the horse JOB 39, 19, of the crocodile 41, 14. To signif. 1. belong the expressions: צורא Ps. 75, 6 neck of boldness, i. e. elevated; צור Job 15, 26 prop. with erect neck, as an adv. proudly.

As to the etymology, one might assume for the original meaning of the stem צור III. to incline, to bend, to nod, judging by the occasional like use of צור (which see); so that it is cogn. in sense with צור III. צור (which see), and צורא means prop. speaking the bending, the nodding; with which the Arab. صار to turn to, to lean to, صير to be inclined to before may be compared. To this signific. would then be attached that of turning or winding about, as in صار; and since צור a door-hinge appears to

be from the same stem, the Greek στροφεύς a vertebra of the neck, and στροφεύς a socket of the neck and of a door, present an analogy. As this meaning suits neck and nape, and other words in Semitic unite both (see Dietrich, Abhandlungen für die semitische Wortforschung p. 156 sq.), the idea of carrying which this stem has in Ethiopic, might be a denomin. signifying perhaps to burden the nape. Another derivation is from צור II. to divide, to separate, to perforate, and צורא would be a split, cleft, opening, then the gullet, the throat, gula, like fau-ces, γαυ-ρος, i. e. split, cleaving. Another derivation is from צור I. to straiten. But the one first given is the most probable.

צורא Aram. m. same as Hebr. צורא DAN. 5, 7 16; Syr. ܥܘܪܐ.

צורא (pl. with suff. צורא) fem. the same MIC. 2, 3.

צור (i. e. צב; not used) tr. to plant, to found, to occupy, of colonists; its organic root is like that in צב, צב. Deriv. the proper names צובה, צובה, צובה.

צובה (2 SAM. 10, 6, commonly צובה, צובה 23, 36; prop. plantation, establishment, settlement, from צוב n. p. of a Syrian province, fully צובה 2 SAM. 10, 6 8, Ps. 60, 2, צובה merely 1 SAM. 14, 47; 2 SAM. 8, 3 5 12; 1 KINGS 11, 23. It should be looked for on the north or north-east of Damascus in Syria, since it bordered on חמא 1 CHR. 18, 3; hence צובה 2 CHR. 8, 3. It is adduced in addition to צובה Ps. 60, 2, distinct from Aramaea on the other side of the Euphrates 2 SAM. 10, 16, described as near to Ammon, Damascus and northern Palestine, and ruled over by kings of its own. Saul 1 SAM. 14, 27, David 2 SAM. 8, 3 and Solomon 2 CHR. 8, 3 waged war with Zoba; and the inhabitants of it were temporarily confederated with Ammon and Damascus 2 SAM. 8, 5; 10, 6. But if the Zoba-territory was originally situated to the north-east of Damascus and south of

Hamath, it may have embraced at times the whole territory between the Orontes and Euphrates 2 SAM. 8, 5 9; 1 KINGS 11, 23. The identification of צובה with *Nisibis* (נִי־בִי־סִי) in the north of Mesopotamia (Syr.), or with Aleppo (Jewish interpreters) cannot be correct, according to the passages of the Bible relating to it.

צובה see צובה.

צוּג (not used) *tr.* assumed for צוּג, compared with וָעָג, see צָג.

צוּר I. (*part.* צָר, *infin. absol.* צוּר, *constr.* צוּר; *imper.* צוּר, with *ah* optat. צוּר; *fut.* צוּר) *tr.* 1. to lay hold of, to seize or catch, cogn. in sense with לָכַד; hence to obtain by hunting, of a hunter, with accus. of the object, as צוּרֵה GEN. 27, 3, צוּר 27, 5, צוּרֵה אֶחָדִי Lev. 17, 13, צוּרֵה JOB 38, 39 (conseq. not = to hunt, but to get by hunting); of שָׁחַל, which seizes with violence JOB 10, 16. — 2. For the purpose of taking, to beset, to besiege, of an enemy LAMENT. 4, 18; to lay snares for birds 3, 52; צָצַח PROV. 6, 26 to take the life; with a double accusat., MIC. 7, 2 one seizes the other like a devoted possession (חֶרֶם); figur. Ps. 140, 12 misfortune lay's hold of him with repeated strokes. Derivat. צוּר 1, צוּרֵה 1 (צוּרֵה) I. מְצוּר, 2, מְצוּרֵה 2, צוּר (to the pl. מְצוּרִים according to some).

Pih. צוּרֵה (*part.* מְצוּרֵה, *infin. constr.* צוּרֵה, *fut.* יִצוּרֵה) to catch, lay hold of, of lying prophets Ez. 13, 18 (the נְקֻשֹׁתָם are compared to birds, פְּרָחִיּוֹת, which are caught 13, 20).

Hithp. הִצְטוּרֵה denomin. from צוּר 2.

צוּר II. (not used) *intr.* to rise up, to go up on high, of a fortress, a high land, bulwarks; identical in its organic root צוּר with that in צוּרֵה I. צוּרֵה, צוּרֵה (which see), Trade passing into *Gimel*. Deriv. מְצוּר, מְצוּרֵה, מְצוּרֵה 1, מְצוּרֵה 2, מְצוּרֵה 1 (מְצוּרֵה), and the proper name צוּרֵה.

צוּר III. (not used) *tr.* prop. to sup-

port, to strengthen, cogn. in sense with צָדַר; hence to nourish, to feed; Aram. צוּר, Arab. وَج; the same. Deriv. צוּרֵה 2, צוּרֵה 2.

צוּר I. (Kal not used) *trans. prop.* to establish, to erect, to set up, proceeding from the fundamental signification to join firmly together, to put closely together (into one), to close or wind together; closely connected in its organic root צוּרֵה with צָב (צָבָה) I, צָבֵה I, צָבֵה I, farther with צָבֵה (to knot, twist or wrap together), צָבֵה II, צָבֵה, צָבֵה. Hence 1. (not used) to erect, set up, a monument of stone, Syr. ܥܘܪ (at EZRA. 39, 15 for the Hebrew בְּנֵה), Arab. فَرَسَ the same, therefore we have فَرَسَ, Syr. ܦܪܫܐ a monument, cippus. — 2. (not used) to settle, to appoint, to constitute, to give definite directions, to arrange; identical in its organic root with that in צָבֵה, Aram. צָבֵה (which see), צָבֵה, צָבֵה (to be firm, strong), צָבֵה &c.; hence to point out, for performance, to settle, a statute. Deriv. צוּר, מְצוּרֵה.

Pih. צוּרֵה (with *suff.* צוּרֵה, 1 pers. צוּרֵה and צוּרֵה; *part.* מְצוּרֵה; *infin. constr.* צוּרֵה, with *suff.* צוּרֵה; *imper.* צוּרֵה, *apoc.* צוּרֵה, in mss. also צוּרֵה; *fut.* צוּרֵה, *ap.* צוּרֵה) 1. to make firm, to strengthen, i. e. to impart force to Ex. 18, 23 (LXX καταρξυνει), in opposition to 18, 18, and therefore יִרְבֶּהֶם עִקְדֵּם follows; with the accus. and על it means to give power over 1 CHR. 22, 12 (LXX καταρξυνει); to establish, the host of heaven Is. 45, 12, Targ. שְׁכֵנֵם and coupled with עֲשֵׂה, נָטָה, to appoint Ps. 33, 9, like 8, 4 רָצָה; to resolve firmly 71, 3, like 8, 2 (2 SAM. 17, 15); to constitute, expressly and firmly, as צוּר (a peculiar power) Ps. 68, 29, מְשָׁפֵט (judgment) 7, 7; to command 42, 9; 1 KINGS 17, 4 9; over one with על Is. 45, 11, with אֵל of the person for whom one appoints Ex. 6, 13; to point out to, definitely Am. 9, 3, to arrange definitely Ps. 91, 11, to declare definitely JOB 38, 12, parallel יָרָע; to set,

with the accusat. of the person and על over 1 SAM. 13, 14; to establish, בָּרַר, Ps. 111, 9. — 2. to command, to charge, with accus. of the person GEN. 26, 11; 44, 1; NUM. 36, 2, like jubere aliquem; with accus. of him who is commanded GEN. 47, 11; with a double accus. 6, 22; of statutes, doctrines, precepts, so מִצְוָה 1 KINGS 13, 21, חֻקִּים NUM. 30, 17, חֻרְהָ JOSH. 1, 7, פָּקֶד, Ps. 119, 4; or an infin. constr. with לָ for the accusat. follows GEN. 50, 2; JER. 26, 8; or the object follows as a finite verb GEN. 42, 25; EX. 36, 6. With accus. of the object and על to lay a charge upon, and with בָּ of the subject in addition, meaning against JOB 36, 32; to command concerning GEN. 12, 20, or מֵל to EX. 6, 13, לָ Ps. 91, 11; to instruct, teach, shew, with על GEN. 2, 16, מֵל GEN. 50, 16, לָ EX. 1, 22; followed by מִן or לְבַלְחָי to forbid GEN. 3, 11; JER. 35, 8; IS. 5, 6.

Puh. מִצְוָה (*fut.* יִצְוֶה) to be commanded or ordered GEN. 46, 19; EZ. 12, 7; with בָּ by one NUM. 36, 2.

צוֹה II. (not used) *intr.* to glow, to burn, hence to be arid or withered, of a country; comp. Aram. צוּה, טוּ, to dry up or wither; Arab. صَوْرَ and صَوْرَ to be dried up. The organic root צוּ-הָ is identical with that in צוּ, צוּ-הָ, צוּ-הָ, צוּ-הָ, צוּ-הָ, צוּ-הָ. Deriv. perhaps צוּ-הָ, צוּ-הָ, צוּ-הָ. See צוּה II.

צוֹה III. (not used) to צוּ see צוּ III.

צוּח (not used) *intr.* same as צוּח (which see). Derivat. the proper name צוּח.

צוּח (*fut.* יִצְוֶח) *intrans.* to call aloud, to shout exultingly Is. 42, 11 (according to the derivative applied to a shout of sorrow also); Aram. צוּח, for the Hebrew צוּח, and also for to complain; modern Hebrew like קוּח to call, to name; Phenic. צוּח. The organic root צוּ-חָ is also in צוּ-חָ, comp. Sanskrit vac, Latin voc-are; and perhaps we

should also compare צוּחָ (which see). Derivative

צוּחָ (*constr.* צוּחָ, with *suff.* צוּחָ) *fem.* a shout of joy, at the vintage Is. 24, 11; a cry of sorrow, lamentation JER. 14, 2, Ps. 144, 14, like צוּחָ a cry of scorn JER. 46, 12.

צוּל I. (not used) *intrans.* to roar, to rush, of floods, cognate in sense צוּל II.; identical in its organic root צוּל with צוּל I. and צוּל (to sound). Ar. صَال to rage, to be furious, of men; to tear away, of a camel; Aram. צוּל. Derivat. צוּל, צוּל, צוּל.

צוּל II. (not used) *tr.* to overshadow, to cover or protect around; identical in its organic root צוּל with צוּל II. (which see). Deriv. צוּל.

צוּלָה (from צוּל I.) *fem.* a roaring river-depth, of the deep Euphrates Is. 44, 27, like צוּלָה of the deep Nile (ZECH. 10, 11); altogether like צוּלָה (from צוּל) in sense.

צוּם (i. e. צוּם; *inf. absol.* צוּם; *fut.* יִצְוֶם, in pause יִצְוֶם, *apoc.* יִצְוֶם) *intrans.* prop. to be twisted or wreathed together, of the entrails; hence to fast, to hunger, from melancholy 2 SAM. 12, 21 or for repentance Is. 58, 3; united with prayer NEH. 1, 4. צוּם is derived from the drawing together of the entrails, as fasten, darben in German from fest, derb; Aram. טוּם (which see; thence the noun טוּם) to be laced or twisted together, hence to fast; Arab. طَوَى the same = Hebrew טוּם; and the verbs نَكَطَ قَرَى mean also to be laced together and to fast. Thus צוּם is — צוּם (see צוּם), identical with the well-known organic root in צוּם, צוּם, צוּם. The meaning to hinder, to keep off, to bind, together with that of fasting in the Arab. ضَامَ, proceeds from the same fundamental signification. Derivative

צוּם (with *suff.* צוּמָה, *pl.* צוּמוֹת) *m.* fasting, belonging to mourning and penitence 2 SAM. 12, 16, or in commem-

oration of a day of misfortune ZECH. 8, 19; coupled with זָכַר מִסָּפֶד Jo. 2, 12, ESTH. 4, 3, or זָכַר שֶׁקֶר DAN. 9, 3; whose true sense is in Is. 58, 5 6. קָרָא Jer. 36, 9, or קָרָאשׁ Jo. 1, 14 to *consecrate a fast*.

צוֹן (not used) see צִין.

צוֹעַ (not used) *tr. to form or fabricate*, of sculpture, especially of artificial figures made of the wild olive tree (comp. 2 Chr. 3, 10 with 1 Kings 6, 23); Arab. صاغ to fabricate or form generally, then applied to the trade of a goldsmith. The fundamental signification of צַע is *to cut, to form, to fashion*, as in צָרַע, צָרַק (which see); and the stem may be connected with צָצַע, פָּצַע II, תָּצַח I, שָׂכַח I, צָחַק. Deriv. צָצַע.

צוֹעֵר (GEN. 19, 22 30) see צִיעֵר.

צוֹעֵר (littleness, from צָעַר after the form עוֹלָם, *o* changed into *u*) *n. p. m.* NUM. 1, 8.

צוֹף I. (not used) *intr. to draw water, to sip, to suck in*, of sedges and bulrushes; conseq. identical in its organic root צָח with צוֹף II. (which see). Deriv. צוֹף 1 (a noun), and perhaps צָחַץ.

צוֹף II. (3 *pl.* צָחוּ) *intr. 1. to flow, to overflow*, of מַיִם, with עָל over LAMENT. 3, 54; connected with צָח I, צָחַק, צָחַב in the organic root; the Sanskrit tap, Latin sap, German saf in Saft may perhaps be referred to the same; comp. Aram. צָח, צָחַק, צָחַק to flow out. — 2. (not used) *metaphor. to swim*, as in Aramaean, and like צָחַק to tear away from, in Aram. צָחַח, and the Hebr. צָחַח to swim to and fro, to bathe. Derivat. צָחַח, and (according to some) the proper names צוֹף, צוֹפִים, Patron. צוֹפִי.

Hif. הִצִּיף (fut. הִצִּיף, *ap.* הִצִּיף) 1. to *cause to flow*, מַיִם, with עָל of a person to *overwhelm* DEUT. 11, 4. — 2. to *cause to swim or float* 2 KINGS 6, 6.

צוֹף III. (not used) *intr. to borrow*,

to *take from*, same as צוֹף II., cognate in sense צָחַל. Deriv. the proper names צוֹף 2, צוֹף.

צוֹף (pl. צוֹפִים) *m.* 1. (from צוֹף I.) *prop. a reed*, same as קוֹף (so called from sucking in water), applied to that which contains דְּבַשׁ Prov. 16, 24 or לֶחֶם Pa. 19, 11, i. e. what has a kind of sweet juice (see לֶחֶם). The LXX and Vulg. understood *honey-comb*, a thick mass of juice, the Targ. and Kimchi a *cake* (כֶּכֶר, חֲלִי); but both are unsuitable to דְּבַשׁ and לֶחֶם. See צָחַץ. — 2. (from צוֹף III., hence the proper name צוֹף = שָׂמַיִל; comp. the *n. p. m.* צוֹף) *n. p. m.* 1 SAM. 1, 1 and 1 Chr. 6, 20 in K'tib, while the K'tib has צוֹף. — 3. (from צוֹף II., *prop. a moistened, bedewed thing*, i. e. fruitful, of אֶרֶץ) *n. p.* of a district in Benjamin, in which lay מִתְחִים or רָמָה, fully אֶרֶץ צוֹף 1 SAM. 9, 5. The *pl.* of it צוֹפִים is also used 1 SAM. 1, 1, without any reason for supposing a verb אָצַף; and from it צוֹפִי (*from Zuph*) may have arisen 1 Chr. 6, 11.

צוֹף see צוֹף 3 a noun.

צוֹפִי 1 Chr. 6, 11 see צוֹף 3 a noun.

צוֹפִים 1 SAM. 1, 1 see צוֹף 3 a noun.

צוֹפֵר (*prop. same as צָפִיר the shaggy or rough*, comp. צָפִיר) *n. p.* of an Edomite from צָפִיר in Edom JOB 2, 11.

צוֹץ (3 *pers. sing.* צָצַח) *intr. 1. (not used) to shine, to glitter, to sparkle*, cognate in sense צָח = צָחַח (to צָחַח); hence to *shine forth, to stand forth, to be visible*, of a frontlet made of tin, צָחַח also proceeding from the same fundamental signification; comp. יָחַד 2 to Ez. 31, 7; יָחַד to יָחַד, מוֹסַח, מוֹסַח, יָחַד II; יָחַד II. פָּחַח and פָּחַח. Deriv. צוֹץ 1 and the proper name צוֹץ. — 2. *Metaphor. to bloom, to sprout forth*, of blossoms, fig. of מוֹסַח = מוֹסַח Ez. 7, 10, to chastise with; parallel פָּחַח. A like transition from *to shine, to glitter*, to the idea of *blooming, sprouting*, is found in אֶרֶץ, אֶרֶץ (which see), אֶרֶץ, אֶרֶץ. Deriv. צוֹץ 2, צוֹץ. — 3. (not

used) to move quickly forward, to flee, to flutter, by a metaphor. transference as in *נָצַח*, *נָצַח*, *נָצַח*, *נָצַח* II. Deriv. *נָצַח* = *נָצַח* 3. — Besides these three meanings preserved in Hebrew derivatives there was also in *נָצַח* 4. the idea of to glance, to look forth, transferred from that of glittering, shining, as in *נָצַח* = *נָצַח* (to shine forth and to look), *נָצַח* (to shine, to blossom and to look), *נָצַח* to glitter, whence *נָצַח*, to burn, whence *נָצַח*, and *נָצַח* to see, to look (see *Hif.* 2).

As to the nature of this stem, it is to be regarded as a reduplication of the root, a complete reduplication, like other monosyllabic equilaterals, since a verb-root consisting of two similar consonants exists neither in Semitic nor Indo-Germanic, whether it has arisen from abridgment and corruption, or to represent ideas objectively and by onomatopoeia. Thus *נָצַח* (from *נָצַח*), *נָצַח* (from *נָצַח* II. and *נָצַח* I. II. and III. (from *נָצַח* and *נָצַח*), *נָצַח* (from *נָצַח* and *נָצַח*), *נָצַח* (from *נָצַח* I. and II.), *נָצַח* (from *נָצַח*), *נָצַח* (from *נָצַח*) originated in mere reduplication. The simple root here is *נָצַח* same as *נָצַח* III. (which see); whence come *נָצַח* belonging to *נָצַח* (which see) to *נָצַח*, whence *נָצַח*, and *נָצַח* belonging to *נָצַח*.

Hif. *נָצַח* (part. *נָצַח*, fut. *נָצַח*) 1. to put forth blossoms, i. e. to bloom; to bring forth flowers NUM. 17, 23; Ps. 90, 6; fig. of peoples and nations, i. e. to form a flourishing state Is. 27, 6; to arise, to begin to bloom, of populations Ps. 72, 16. — 2. to look forth, proceeding from the idea of glittering, glancing SONG OF SOL. 2, 9, parallel *נָצַח*; to become or be visible Ps. 132, 18; comp. Talm. *נָצַח* to look, Arab. *وَصَّصَ* and *وَصَّصَ* the same.

נָצַח I. (fut. *נָצַח* according to some) tr. prop. to lace, bind or fasten about, ident. with *נָצַח* I. and *נָצַח* II. (which see) in organic root; hence to confine, to enclose, fig. to press hard upon, to oppress,

with *נָצַח* of the person, (according to some) Ps. 41, 9 destruction presses upon him; but according to *Ibn Ezra* from *נָצַח* II., according to *Rashi* from *נָצַח* I. (which see). The stems *נָצַח*, *נָצַח*, Ar. *صَاقَ* (to be narrow), *صَاقَ* (whence *مدق* circus), *طَاقَ* (whence *طرق* a ring) the same. Deriv. *נָצַח*, *נָצַח*, *נָצַח*, *נָצַח*.

Hif. *נָצַח* (part. *נָצַח*, fut. *נָצַח*) to straiten, to press upon JER. 19, 9, to prepare oppression Is. 29, 2; to beleague 29, 7 with *נָצַח*. Part. *נָצַח* an oppressor 51, 13. With accus. to urge one JUDGES 14, 17, also with *נָצַח* 16, 16; fig. Job 32, 18 the spirit in my breast (that fills me) presseth me, comp. Virg. Aen. VI, 48. 77.

Hof. *נָצַח* (part. *נָצַח*) to be pressed, Job 36, 16 a wide space not straitened (*נָצַח*), where *נָצַח* is pointed for *נָצַח*. But the word may be a noun from *Hof.* (comp. 37, 10; Is. 8, 23). See *נָצַח* 2.

נָצַח II. (3 pers. perf. pl. according to some *נָצַח* Is. 26, 16; fut. *נָצַח*) tr. same as *נָצַח* I. to pour out, to shed forth; *נָצַח* whispered prayers Is. 26, 16, comp. fundere preces, *נָצַח* Ps. 102, 1 (*Saadia, Ibn Ganach, Ibn Chiquitilla*). According to *Kimchi* *נָצַח* stands for *נָצַח*, conseq. from *נָצַח* I. But neither the abridged form nor the irregular shifting of the accent shews a stem *נָצַח*, and it may be better to assume for it *נָצַח* (which see) meaning to make fluid, to melt. With a double accus. Job 28, 2 and they melt stone into brass. Also to pour out, 29, 6 and the rock pours out rivers of oil to me (*נָצַח*).

נָצַח III. (fut. *נָצַח*) intr. same as *נָצַח* II. to be firm, pressed, hard, Job 41, 15 it is solid upon him, viz. the flesh (*נָצַח*), comp. *נָצַח* 11, 15; to be hard, thick, 41, 16 his heart is hard as stone, to denote courageousness; of the hardness of the under millstone 41, 16. Here too is referred by some *נָצַח* Ps. 41, 9, who translate: corruption cleaves fast to him. But all these passages may be referred to *נָצַח* II. and *נָצַח* II. also.

Hif. *נָצַח* (fut. *נָצַח*) see *נָצַח* III.

Hof. **הוֹצֵק** (*part.* **הוֹצֵק** = **מוֹצֵק**) *to become firm, thick, strong; part. firm, strong* JOB 11, 15; **מוֹצֵק** as a subst. 38, 38 *when the dust thickens* (from **רָצַק** = **צוֹק** III.) *into a firm mass*, parallel **רָצַק**; *metal, from its firmness; hence* **רִאֵי מוֹצֵק** 37, 18 *a metal mirror*. Elsewhere **מוֹצֵק** (1 KINGS 7, 16 23 33 37; 2 CHR. 4, 2) is to be derived either from **צוֹק** II. or **רָצַק** I. *to pour*. **מוֹצֵק** JOB 36, 16 and 37, 10 *straitness* from **צוֹק** I.

צוֹק IV. (not used) *intr. to project, to be prominent*, of a pillar; comp. the Talm. **צוֹק** a notch, a crag. Deriv. **מְצוֹק** (1 SAM. 2, 8; 14, 5).

צוֹק (from **צוֹק** I.) *m. oppression, distress*, of the times DAN. 9, 25.

צוֹקָה (from **צוֹק** I.) *f. oppression*, along with **צוֹרָה** PROV. 1, 27; *anguish*, **מְצוֹתָה** *darkness of anguish*, i. e. distressing darkness IS. 8, 22, coupled with **צוֹרָה** 30, 6, from **אָרָץ**.

צוֹר see **צוֹר**.

צוֹר I. (*perf.* **צָרַרְתִּי**, **צָרַרְתָּ**; *part.* **צָרַר**; *fut.* **יִצָּרֵר**, **יִצָּר**, *ap.* **יִצָּר** for **יִצָּרֵר**) *tr.* 1. *to collect, to bring together*, colligere, **בָּכַם**, with **בָּ** in DEUT. 14, 25; 2 KINGS 5, 23; without **בָּ** and supplemented by **מִכָּה** 12, 11 *and they brought together and counted* (where it is unnecessary to read with the Vulgate **וַיִּצָּקְסוּ**, or with 2 CHR. 24, 11 **וַיִּצְרְוּ**). The fundamental signification lies also in **הִצָּרְתִּי** *to bring together, to arrange* (Phenician), *to heap together*, hence **הִצָּרְתָּ** fulness, a heap, Ar. **حَشَرَ** *to collect*; in **הִצָּרְתָּ** *to join, to bring together*, hence **הִצָּרְתָּ** an assembly, translated by the ancients **מִסְכַּד**, **מִסְכָּה**, **מִסְכָּה**; in **הִצָּרְתָּ** *to bring together, to heap up*, whence the proper name **הִצָּרְתָּ** union, **אֶסְכֶּר** (which see), Ar. **عَشَرَ** *to be bound or united*, whence **عَشِيرَة** conjux. — 2. *to enclose, to close around, to straiten, to besiege*, a city, with **עַל** DEUT. 20, 12; 2 KINGS 6, 25; 24, 11; JER. 32, 2; also of persons JER. 21, 4, with accus. of the instrument IS. 29, 3 *and I will*

besiege thee with military posts; also with **עַל** for **עַל** DEUT. 20, 19, seldom absol. IS. 21, 2; *to straiten, to urge on*, with accus. JUDGES 9, 31; ESTH. 8, 14; 1 CHR. 20, 1; comp. **מִצָּר** (where the comparisons may be found) belonging to the noun **מִצָּר**; **יִצָּר** I. (*fut.* **יִצָּר**). Deriv. **מִצָּר** 1 and perhaps 3; **מִצָּר**, **מִצָּר**, **מִצָּר** 1. — Attached to the last meaning is 3. *to be hard, thick, firm*, of the hoofs of horses, of a fortification; *to be strong*, of persons, as in **חֹזֵק** (which see) the idea of strength proceeding from that of "being wound together, pressed together." (Comp. too **קָשֶׁר**, **קָרָה**, **חֹזֵל**.) Deriv. **יִצָּר** 1. 2, **צוֹרָה** 1, **צוֹר** IS. 5, 28, **צוֹר**, and the proper names **צוֹר** (and **צוֹרֵתָל**, **צוֹרֵתָל**, **צוֹרֵתָל**, **צוֹרֵתָל**, **צוֹרֵתָל**, **צוֹרֵתָל**). Though the 3^d meaning is connected with the fundamental signification, it may nevertheless be put along with **צָרַר** meaning *to attack, to hurt, to injure*; as the forms in DEUT. 2, 9 19, 1 KINGS 8, 37, 2 CHR. 6, 28 may be equally well referred to **צָרַר**.

Hif. **הִצָּר** (after the form **הִקָּב**; *fut.* **יִצָּר**, *ap.* **יִצָּר**; *part. m.* **מִצָּר**, *fem.* **מִצָּרָה**) see **צָרַר**.

צוֹר II. (*fut.* **יִצָּרֵר**, *ap.* **יִצָּר** — **יִצָּר**) *tr.* 1. (not used) *to cut, to sear*, like the organic root in **יִצָּר** II. (which see), **יִצָּר**, **יִצָּר**, **יִצָּר**, **יִצָּר**. Deriv. **צוֹר** 3 and see **צוֹרָה**. — 2. *to form, to fabricate, to make*, with such metaphor. transference as takes place in **מִצָּר** and **יִצָּר**; hence **מִצָּרָה** JER. 1, 5 K'tib *I formed thee*, for which the K'tib is **מִצָּרָה**; comp. Arab. **صَوَّرَ**. In this sense the LXX, Onk., Sam. and Vulg. took Ex. 32, 4, where *to pour* is = *to form in metal*, and **מִצָּרָה** must be the vessel, and it would not be necessary to read **יִצָּרָה**. 1 KINGS 7, 15 (LXX) also belongs here, and **יִצָּק** should not be read. Deriv. **צוֹר** 2 (according to some) and 4, **צוֹרָה** 1, **צוֹר** 2.

צוֹר III. (not used) *intr. to turn, incline*, cognate in sense **קָב**; metaphor. 1. *to turn, move round*, of a door-hinge; *to writhe, twist*, with pain. Deriv. **צָרַר** 2

הַצִּיתָה (**הַצִּיתָה**) to *kindle, to set on fire, to consume* Is. 27, 4; in like manner we should read according to the K'ri 2 SAM. 14, 30 **וְהַצִּיתָהּ**, **וְהַצִּיתָהּ**.

Hif. II. **הוֹצִיתָ** with **הוֹצִיתָ**, see **הוֹצִיתָ**.

צוֹת II. (not used) *tr.* to *call*, only according to the LXX the **Nif. צוֹת** JER. 46, 19 to *be called*; Arab. **صَات** to call (comp. **נָצַח**).

צָח (from **צָחָה** which see) *adj. m.*, **צָחָה** (*pl.* **צָחוֹת**) *f.* *shining, light, clear, serene*, of **הַסָּלֵם**, i. e. calm, not sultry Is. 18, 4; metaphor. *sharp, violent*, of **רוּחַ** JER. 4, 11, for which Hos. 8, 7 has **סָקָה**; conseq. = **מָלֵא רוּחַ** 4, 12, opposed to a restrained, confined wind; *white and shining*, of colour SONG OF SOL. 5, 10, more than **לָבָן**, and with **אָדָם** denoting a natural flesh colour. **צָחוֹת** Is. 32, 4 is a noun, like **צָח** JER. 4, 11.

צָחָה see **צָחָה**.

צָחָה (not used) *intrans.* to *glow, to burn*; hence *to be bright, clear*; Arab. **فَحَا** **فَحِي** to *be clear, serene*, of the sky; Syr. **لَا** dry, *withered*; Arab. **صَاح**; metaphor. *to gape, to be thirsty*, Targ. **צָחָה**. The organic root **צָחָה** is also in **צָחָה** (**צָחָה**), **צָחָה** II. (in **צָחָה** 2) to *glow, to blaze*, **צָחָה**, Targ. **צָחָה** and **צָחָה** (to **צָחָה** lightning), perhaps too in **צָחָה** to *burn*.

Pih. **צָחָה** (not used) *to gape with great dryness*. Derivative

צָחָה (*constr.* **צָחָה**) *adj. m.* *dry*, with accus. **צָמָה** with thirst Is. 5, 13.

צָחוֹת (or **צָחוֹת**, from **צָחָה**) *fem. pl.* (prop. an *adj.*) *something clear, bright*; applied to speech: *something plain, clear, rational* Is. 32, 4.

צָחָה (3 *pl.* **צָחוֹת**) *intr.* 1. (not used) same as **צָחָה** (which see), **צָחָה**, to *glow, to burn*, metaphor. *to be dry, waste, desolate*, of steppes and deserts; *to be dry, naked*, i. e. exposed to the sun's heat, of rocks; or *to be bright, open*; *to be*

bright, clear, calm, of heat; *to be strong, violent, of wind*; *to lighten*, to *illuminate* &c. — 2. Metaph. *to be white and shining* LAMENT. 4, 7, like **צָחָה** SONG OF SOL. 5, 10.

Deriv. **צָחוֹת** (**צָחוֹת**), **צָחוֹת**, **צָחוֹת**.

Pih. (redupl.) **צָחוֹת** to *be very dry, waste or desolate*; Aram. **צָחוֹת** to *make shining or clear*, whence **צָחוֹת**. Deriv. **צָחוֹת**.

צָחוֹת (after the form **סָכִיב**, *constr.*

צָחוֹת) *m.* *nakedness*, of a rock (prop. dryness, parchedness) Ez. 24, 7 8; 26, 4 14. **Rashi**: *smoothness*, like **צָחוֹת** in Aramaean; **Kinchi**: *a projecting point*, agreeably to the metaphor. transference in **נָסַח**, **נָסַח**; both unsuitable.

צָחוֹת *f.* *a sun-burnt, parched land* Ps. 68, 7 **צָחוֹת** 63, 2; cognate in sense **חֲרָרִים** JER. 17, 6.

צָחוֹת (*pl.* **צָחוֹת**, **K'tib**) *masc.* *places open and exposed to the sun, or waste places* NEH. 4, 7.

צָחוֹת (not used) *intr. prop.* to *ferment*; to *be or become dirty, unclean, foul, stinking*; Targ. **צָחוֹת**, Syr. **صَاح**, Arab. transposed **صَاح**, **صَاح**; but it is not connected with **צָחוֹת**. Derivative

צָחוֹת *f.* *stench, a bad smell* Jo. 2, 20.

צָחוֹת (*plur.* **צָחוֹת**, from **צָחָה** **Pih.**) *f.* *a dry, waste country, a wilderness* Is. 58, 11 (*Ibn Esra* and *Kinchi*).

צָחוֹת (*fut.* **צָחוֹת**, before **Makkeph** **צָחוֹת**) *intr. prop.* to *be bright, serene*; to *utter clear and joyful sounds*, hence to *laugh* (to express doubts of a thing) GEN. 18, 12 13; to *jest*, about a thing 17, 17. Derivat. **צָחוֹת**, and the proper name **צָחוֹת**.

Pih. **צָחוֹת** (*part.* **צָחוֹת**, *fut.* **צָחוֹת**) to *jest repeatedly, to laugh, to be joyful* GEN. 21, 9; to *toy to kiss*, ludere 26, 8; to *make sport, to make merry*, with **לָקַח** of a person JUDGES 16, 25; to *shout with joy, to be of joyful mind* Ex. 32, 6; with **בָּ** of a person GEN. 39, 14 17.

As to the stem, **צָחוֹת** (which see) is

a collateral form; and the Ar. **فَحَلَ**,
Aram. ܦܚܠ, ܦܚܘ (𐤕 interchanged with
𐤔, ܦ, as 𐤕 is with 𐤔, comp. ܦܚ Ez. 25,
7 for ܦܚ, ܦܚ 47, 13 for ܦܚ, or coming
through the medium of ܦ) is ident. with
it. The fundamental signification ap-
pears to be: *to be bright, to shine, to
illuminate, to shout in clear tones*, as in
ܦܚܐ (which see), Ar. **فَحَلَ** *to lighten,
to illuminate, to appear*, then *to be bright,
clear, to jest, to laugh*; Sanskrit *div* *to
shine, to be clear, to be serene or joy-
ful, to play*. The organic root appears
to be 𐤕-𐤔, since the Aramaean ܦܚ,
ܦܘ has the same meaning; but whether
the Sanskrit *kakh*, Greek *καχ-άω*,
Latin *cach-innor* is to be regarded as
belonging to it, is questionable.

קִיץ *m. laughter*, i. e. an object of laughter GEN. 21, 6; coupled with צֶהָ Ex. 23, 32.

צָרָר (not used) intr. prop. to glow, to burn, therefore to be illuminating, white or red, Ar.  the same, comp. Ar.

סָחָר a wilderness; metaphor. *to be distinguished*, comp. **חָר**. Deriv. **סָחָר**, **סָחָר**, and the proper name **סָחָר**.

צָהָר *m. what is shining, white, candor*, of wool, i. e. the best or finest Ez. 27, 18 (Jerome). The LXX have omitted צָ because of its assonance with צֶמֶר.

צָרָר (*nobility, distinction*) *n. p. m.* GEN. 23, 8 and 46, 10, for which NUM. 26, 18 has צָרָר; 1 CHR. 4, 7.

צָרוּר (after the form צָרוּר) *adj. m.*,
צָרוּרָה (*pl.* צָרוּרוֹת) *f. reddish-white, white*
and red interspersed, of asses JUDGES
5, 10; *Ar.* حَزْر the same, and in this
sense حَزْرَة and أَقْحَم.

צָר (out of צָרָה from צָרָה II. after the form פָּרִי, מָרִי, מָצָר) masc. 1. prop. *dryness, aridity, the state of being burnt*; hence *a waste land, a steppe, a desert*. Deriv. צָרָה (fem. of צָר) and צָרָה. — 2. (contracted from צָרָה, after the form רִי from רִי, from צָרָה I. to close up together,

to arch, pl. צִיִּים) prop. *a thing fitted together, arched or bent*; hence *a ship*, צִיִּים מְאֻרֵּי Is. 33, 21 *a strong ship*, parallel מְאֻרֵּי, pl. *ships* Num. 24, 24 (according to the Targ. *an army!*); Ez. 30, 9; see צִיִּים, צִיִּים 3.

"In its derivation from צורה I. the nouns סִטְרָה (from סָטַן I.) prop. a thing bent, fitted, arched, thence a ship, and אֶנְיָה, אֶנְיָה, a ship, from אָנָה II. - עֲנָה II., כֶּנֶס, prop. something bent, hollowed, correspond.

צִיָּבָה (from צִיָּב; *plantation, establishment*) n. p. m. 2 SAM. 9, 2.

צִיד (to *pl.* צָדִים) see צַד and צָדִים.

צֵיד (constr. צָיִד, with suff. צִידִי, צִידְךָ, צִידָא) *m.* 1. (from צָיִד I.) *the chase*, GEN. 10, 9; 25, 27; metaphor. *what is taken in hunting, game, venison* 27, 5 7 19 25 33; PROV. 12, 27. — 2. (from צָיִד III.), prop. support, strengthening (comp. צִוּן); hence *nourishment* JOB 38, 41, NEH. 13, 15, PS. 132, 15, especially *provision for a journey* JOSH. 9, 5 14; Aram. צִיד the same. Deriv. the denomin.

Hithp. הִצִּיטִּיךָ to provide oneself with provisions i. e. with צִיד (food) JOSH. 9, 12, Aram. אֲצִידִיךָ, Ar. زَيْدٌ.

צִיד (pl. צִידִים) *m. a hunter, a fisher,*
prop. a catcher JER. 16, 16.

צִידָה and **אֶרְדָּה** (*fem.* of אָרַד 2) *f. food, nourishment*, which is prepared JOSH. 1, 11, or otherwise JUDGES 7, 8; 20, 10; *living, of manna* Ps. 78, 25; *provision for travelling* GEN. 42, 25; 45, 21; *venison* GEN. 27, 3 K'tib.

צִיּוֹן (from **צוּר** II.; *a fortress, a castle, a tower, a mountain-fort*; comp. **מָצוֹד**, **מִצְדָּה**, **מִצְדָּה**, **מִצְדָּה**, **מִצְדָּה**, **מִצְדָּה**) *n. p. m.* of the first-born of Canaan **GEN.** 10, 15, i. e. the first colony and city founded by the Phenicians on the Mediterranean (*Justin.* 18, 3; *Curt. Alex.* 4, 1, 15; 4, 4, 15), and called because of its importance **צִיּוֹן** *the great Sidon* **JOSH.** 11, 8; 19, 28. To the Sidon-district also belonged **צִיּוֹן** (which see) **1 KINGS** 17, 9, Ornithopolis (*Jer. Targ. on NUM.*

84, 9 10; Plin. 4, 19), and at times it extended southwards as far as **בְּרִמְל** Gen. 49, 13 and **דורס** (Strabo 16. p. 753). It was allotted to the tribe of Asher Josh. 19, 28, Judges 1, 31, but so far from Zebulun or Asher conquering the Sidonians they continued to dwell among them; sometimes even subject to their dominion Judges 3, 3; 2 Sam. 24, 6. Eastward it bordered on the territory of Damascus; and **לְיִשׁ** (נָן) not far from the sources of the Jordan belonged to it Josh. 13, 6; Judges 18, 7 28. With Tyre it formed one kingdom Jo. 4, 4; Jer. 25, 22; 27, 3; Zech. 9, 2; and is used for Phenicia generally Is. 23, 2 4, Deut. 3, 9, Ez. 32, 30, the LXX translating it so. If Ethbaal be called the king of the Sidonians 1 Kings 11, 1, Tyre is meant (Menander apud Jos. Antiqq. 8, 13, 2). *Gent. m.* **צִירְנִי** Judges 3, 3, *pl.* **צִירְנִים**, **צִירְנִים** 1 Chr. 22, 4, Ezr. 3, 7, **צִירְנִי** 1 Kings 11, 33, *pl. f.* **צִירְנִי** 1 Kings 11, 1, in some mss. **צִירְנִי** **צִירְנִי** or **צִירְנִי** (after the form **צִירְנִי** Neh. 13, 23 Kri); Phenician **צִירְנִי** (*Gent.* **צִירְנִים**) the same. See on the modern Saida (Sidon) Robinson's Palestine III, p. 415 seq. Van der Velde, Travels I, 62 seq.

צִירְנִי *Gent. m., fem.* **צִירְנִי** see **צִירְנִי**.

צִירְנִי I. (not used) *tr.* same as **צִירְנִי** I. (stem-verb to **צָר**) to establish, to set up, hence to erect, a monument. The interchange of verbs **עָרַ** and **עָרַ** is frequent elsewhere, particularly in derivatives (comp. **עָרַ** I. and **עָרַ** II. and **עָרַ**, **עָרַ** and **עָרַ** I.); see the comparison of the organic root under **צִירְנִי** I.

Pih. **צִירְנִי** (not used) to found, to appoint, to set up (see **צִירְנִי**). Deriv. **צִירְנִי**, the proper name **צִירְנִי** (according to some).

צִירְנִי II. (not used) *intr.* same as **צִירְנִי** II. (see the comparison there) to glow, to burn, hence to be dry, arid, of a district; to be dried up, sun-burnt, of a wilderness; **צִירְנִי** (to **מִצְרָה** = **מִצְרָה** Ez. 47, 8) likewise belonging to this head. Deriv. **צִירְנִי** 1 (out of **צִירְנִי**, **צִירְנִי**).

Pih. **צִירְנִי** (not used) to be dried up, to be burnt, to gape from dryness, of a

wilderness. Derivat. **צִירְנִי** 1 (*pl.* **צִירְנִים**), **צִירְנִי** 1 (*pl.* **צִירְנִים**) and the proper name **צִירְנִי** (according to some).

צִירְנִי III. (not used) *intrans.* to glitter afar, to shine, hence to be conspicuous, of a tower or fortress &c.; ident in its organic root with that in **צִירְנִי** III. &c. It may, however, coincide with **צִירְנִי** II. Derivat. **צִירְנִי** (according to some), and the proper name **צִירְנִי**.

צִירְנִי (*pl.* **צִירְנִים**) *f.* 1. (from **צִירְנִי** II.) *dryness, aridity*, a stronger expression of the same idea being **דָּחַ** Job 24, 19; hence a wilderness 30, 3 (opposite **אֶרֶץ** inhabited land 30, 8), fully **אֶרֶץ** Ps. 63, 2, Is. 53, 2, coupled with **צִירְנִי** Jer. 2, 6, **מִדְבָּר** 50, 12, **צִירְנִי** 51, 43; a dry, desolate waste Jo. 2, 20, Zeph. 2, 13, poet for **מִדְבָּר** Ps. 78, 17, for which the *pl.* **צִירְנִים** 105, 41 also stands. — 2. (from the masc. **צִירְנִי** 2. from **צִירְנִי** I.) only in *pl.* **צִירְנִים** rafts, boats Am. 4, 2, which some read for **צִירְנִים**.

צִירְנִי (only in the *pl.* **צִירְנִים**) *m.* (from **צִירְנִי** II.) a wilderness, Is. 23, 13 (Ewald) Ashur has made it a wilderness; but יִסְדִּי contradicts this explanation. According to the Targ., Rashi and Kimchi **צִירְנִי** is the *pl.* of **צִירְנִי** (from **צִירְנִי** 2) a sea-faring man, a sailor, whence we ought to translate: Ashur has founded it against sea-farers, which is also unsuitable. Better from **צִירְנִי** III., so that **צִירְנִי** (*pl.* **צִירְנִים**) means a fortress, a castle; and then the passage must be rendered: Behold, the people of the Chaldeans (either **אֶרֶץ** **בְּנִי** should be so taken, or the reading should be **בְּנִי**) — this people that did not exist before — Assyria designed them for fortresses. They (the Phenicians) set up their watch-towers; but they (the Chaldeans) destroyed their palaces, and brought them to ruins.

צִירְנִי (from **צִירְנִי** II.) *m.* a dry, parched district, a waste, Is. 25, 5; 32, 2.

צִירְנִי (from **צִירְנִי** III.; tower, fortress, fort) *n. p. f.* Zion, **צִירְנִי**, Sion, the name of the south-western hill (Joseph Jewish Wars Book 6) of Jerusalem, the older

and higher part of the city; fully צָיִן Jer. 8, 18; 18, 7; 29, 8, for which also צִיר דָּרַךְ 10, 32, and later דָּרַךְ בֵּית צִיר were used 2 SAM. 5, 7, 1 KINGS 8, 1, because David conquered this מַצְרֵה 2 CHR. 5, 2. Thenceforward it was described as קִדְשׁ דָּרַךְ PSALM 2, 6, as the resting-place of Jehovah 9, 12; 14, 7; once יִשְׂרָאֵל צִיּוֹן Zion of the holy One of Israel Is. 60, 14. The special hill קְרִיָּה (which see) was naturally reckoned to it. צִיּוֹן is universally used by poets and prophets for Jerusalem, Is. 10, 24; 33, 20, or for its inhabitants 1, 27; 49, 14 (for the latter we have also בְּצִיּוֹן 30, 19, בְּנֵי צִיּוֹן Ps. 149, 2, בְּנֵי צִיּוֹן Is. 52, 2, יוֹשְׁבֵי צִיּוֹן 12, 6), or for the Jewish exiles ZECH. 2, 11 14. צִיּוֹן Is. 3, 16 and Song of Sol. 3, 11 are the females of Jerusalem.

As to the origin of the name, the Syr. and Ar. write it صهيون, as if the stem were צָהָה (which see), whence צִיּוֹן would mean a bare, barren mountain. But צָהָה III. might be = צָהָה, since the Ar. صهوة means a fortress.

צִיָּה (from צָהָה I. = צָהָה I.) m. a pillar, prop. a thing set up, whether it be a way-mark JER. 31, 21, a sepulchral monument Ez. 39, 15, or any stone erected 2 KINGS 23, 17.

צִיִּי (derived from צִי, only pl. צִיִּים) m. 1. (from צִי 1) inhabitants of the desert or of steppes, i. e. Nomads, Arabs, Bedouins Ps. 72, 9 (Ibn Gándach, Kimchi), but where the Peshito reads אֲרָמִים. Some interpreters translate sea-faring men (from צִי 2). Perhaps we might read אֲרָמִים for צִיִּים on account of אֲרָמִים in the parallel member. In Is. 23, 13 inhabitants of the steppes, applied to the Chaldeans. — 2. animals of the desert or of the steppes Is. 13, 21 (LXX θηρία, Vulg. bestiae), coupled with אֲרָמִים, according to the Targ. פִּמְנִין (apes), associated with אֲרָמִים 34, 14 and from these places in JER. 50, 39, where, however, אֲרָמִים is translated islands (LXX) or the reading is צִיִּים. Comp. Arab. صَوْبَة a wild beast, of the

desert, صَيَّوْن a cat, a wild cat, a marten, horn-owl, from صَدَى = Hebrew צָדָה on which account Saadia, Ibn Gándach and Jischaki have sought some special meaning for צִיִּים. — 3. (from צִי 2) a sea-farer, as Kimchi takes it in Ps. 74, 14, and in part 72, 9. So too some render Is. 23, 13.

צִיָּן (in mss. a common orthography, but usually צִיָּן, with a of motion צִיָּה Num. 34, 4; from צִיָּן i. e. צִיָּה = צִיָּה, a low land, flat land, plain; comp. Talm. צִיָּן a low palm tree) n. p. of a wilderness in the south of Palestine, and west of Edom NUM. 13, 21; 20, 1; 27, 14; with a of motion 34, 4; JOSH. 15, 3. See קִדְשׁ בְּרִנָּה.

צִיָּק (after the form קִיָּר, קִיָּשׁ, from צִיָּק Pih.) m. usually enclosure, confinement, hence a prison JER. 29, 26; but as מִצִּיָּק ib. must imply an instrument of punishment and that too a block for confining the hands and feet, צִיָּק appears to mean here a block for the neck, in the form of a collar (Joseph Kimchi), comp. Arab. زَنَاق a collar, سِنَاق a strap, زَنَاق a fetter.

צִיָּר (smallness or straitness) n. p. of a locality in Judah JOSH. 15, 54; comp. מִצִּיָּר, מִצִּיָּר.

צִיָּה (same as צִיָּה 2, from צִיָּה III.) n. p. m. 1 CHR. 6, 20 K'ri; comp. צִיָּה, שִׁיָּה.

צִיָּה as a noun, see צִיָּה.

צִיָּה (from צִיָּה, pl. צִיָּהִים) m. 1. prop. a shining forth; hence a projecting plate on the forehead, a diadem Ex. 28, 36, coupled with נֶזֶר Lev. 8, 9, comp. מִצִּיָּה. — 2. a blossom, a flower Is. 40, 7, Job 14, 2, fully יִשְׁקֹהָ Ps. 103, 15, parall. פֶּרֶה NUM. 17, 23; fig. flower-festoons or wreaths, an architectural ornament 1 KINGS 6, 18 29 35 (in 2 CHR. 3, 5 שִׁשְׁרֹת is used instead). — 3. a wing, a feather JER. 48, 9, and therefore Rashi and Kimchi render it כֶּנֶף; comp. Targ. צִיָּה for כֶּנֶף on Ps. 139, 9, Talm. צִיָּה a fin. — 4. (a pro-

jecting place) *n. p.* of a locality 2 CHR. 20, 16, with the article.

צִיָּצָה (*c. צִיָּה*, from *צוּץ*) *f. a flower*, **נָבֵל** Is. 28, 4 *a flower of fading*, i. e. a fading flower. **נָבֵל** seems to be a subst. and not an adjective to *צִיָּצָה*, if we should not read **נָבֵל צִיָּץ** after 28, 1.

צִיָּצִית (commonly *צִיָּצָה*) *f. 1.* formed from *צוּץ* 3, *a lock, a forelock*, proceeding from the idea of wing, Targ. **סָפֵר**. — 2. *a fringe, a tassel*, worn on upper garments NUM. 15, 38 39, where the cod. Samar. has **צִיָּצִיתָא**. Targ. **צִיָּצִיתָא**, *צִיָּצִית* the same; yet the Greek *σφαρσέδα* (LXX) in *כְּרוֹסְסִידִין* is used there for signific. 2.

צִיָּצִית see *צִיָּצִית*.

צִיָּצִיתָא and **צִיָּצִיתָא** (from *צִיָּצָה* with the termination *נָה*; *a winding, bending*) *n. p.* of a Philistine city, which **אֲכִישַׁר** gave to David 1 SAM. 27, 6; 30, 1; 2 SAM. 1, 1; 1 CHR. 4, 30. Formerly it belonged to Judah JOSH. 15, 31, then to Simeon 19, 5, and was also inhabited by Judeans after the exile NEH. 11, 28. In Greek it was called *Σίελλα* (Steph. Byz.) or *Σίελλα* (Josephus), which would be *צִיָּצִיתָא*.

On the final letter *נ* comp. Ar. **عَصَج** crooked-boned, from *عَصَلَ* crooked.

צִיָּר as a verb, see *צוּר*.

צִיָּר (*pl. צִיָּרִים*, *c. צִיָּרִי*) *m. 1.* the *hinge of a door* PROV. 26, 14; Aram. **צִיָּר**, *צִיָּר*, Ar. **صير** the same; from *צוּר* III. to turn, to revolve, go in a circle; Saad. = Hebr. *יָר* (a round handle). — 2. *writhing pain*, of a woman in labour, prop. writhings, tormentum, as **חֲבָלִים** and **חֵיל** proceed from a similar fundamental signification, 1 SAM. 4, 19; **אֲחָז** *pain seizes one* Is. 21, 3, DAN. 10, 16, as also *צוּר* III. to twist, with pain, Ar. **صَار**. — 3. (from *צוּר* III.) *a messenger* Is. 18, 2; 57, 9; *a herald* OB. 1; but *צִיָּר* seems also to have had the abstract meaning *wandering, journey, course*, whence the denom. **צִיָּצִיתָא** (which

see). — 4. *form, shape* Ps. 49, 15 K'tib; *an image* Is. 45, 16 same as *צִיָּרָה* 2 (which see).

Hithp. **הִצְטִירָה** (denom. from *צוּר* 3) to *betake oneself to the way, to set off*, a stronger expression than **הִלָּךְ** (*Kimchi*) JOSH. 9, 4. Many mss. and versions read **הִצְטִירָה** as in 9, 12, which is more appropriate.

צֶל (not used) *m.* same as **צֶלֶל** *a shadow*, only in the proper names **צֶלֶלָאֵל** (which see), **צֶלֶל־מָנֶסֶס**, and according to some in **צֶלֶל־מָרְחָה**.

צֶל (with *suff.* *צֶלֶל*, *צֶלֶלָה* together with the resolved form **צֶלֶלָה** *pl. צֶלֶלִים*, *c. צֶלֶלִי*; from *צֶלֶל* I.) *m.* (not *fem.* even in 2 KINGS 20, 11, since **הַשֶּׁמֶשׁ** has fallen out here after **אָחָז**, as appears from Is. 38, 8 and the oriental versions) 1. *a shadow*, so called from covering, veiling, applied to **הָרִים** JUDGES 9, 36, **סֶלַע** Is. 32, 2, **קֹרָה** GEN. 19, 8; **צֶל** **נָהוּרִי** Ps. 102, 12 (comp. 109, 23) *an extended or long shadow*, which happens towards evening, and therefore stands for the declining day; a figure of intangibility or leanness JOB 17, 7, of the transitoriness and fleeting nature of life 8, 9; Ps. 102, 12; 144, 4. — 2. *protection, covering*, hence **קֹרָה** GEN. 19, 8 *protection of the house*, prop. shadow of the beams; so **צֶלֶל־בֵּית** Ps. 17, 8, **צֶלֶל־שָׁמַיִ** 91, 1, **צֶלֶל־הַחַיָּה** and **צֶלֶל־הַבְּשָׂמָה** ECCLES. 7, 12, **צֶלֶל־יָד** Is. 51, 16, also **צֶל** alone NUM. 14, 9; JUDGES 9, 15; Ps. 121, 5; comp. Aram. **צלל**, Ar. **ظل** the same. On the plur. **צֶלֶלִים** see *צֶלֶלִים*.

צֶלֶלָה (Peal not used) *Aram. intr. to incline, to bend*, in the Targ. for **נָהַךְ**, ident. in its organic root and fundamental signification with that in the Hebr. **צָלַע**, *צָלַע*, Syr. **زل**, Ar. **صلا** the same; comp. **נָהַךְ** and the analogies there.

Pa. **צֶלֶלָה** (*part. m. מְצִלָּה*, *pl. מְצִלִּין* as if from *צָלַע*, *צָלַע*) prop. to make an inclination of the knee, a bow; hence to pray DAN. 6, 11; EZR. 6, 10; Targ. **צֶלֶל** prayer.

צָלַח I (*inf.* c. צָלוּחַ; *fut.* יִצְלַח) *tr.* prop. to prepare by seething, cooking &c., metaphor. to roast, צָשָׂר 1 SAM. 2, 15, Is. 44, 19, צָלַי 44, 16; connected in its organic root צָלַח with that in צָלַל; Arab. صَلَا and صَلَّى the same. Deriv. צָלַי.

צָלַח II. (not used) *intr.* same as Aram. צָלַח to incline, hence to pray. Derivat. צָלוּחַ and צָלוּחַ in the proper names צָלוּחַ and צָלוּחַ (which see).

צָלַח (a protection, screen, viz. God is; from צָלַל I.) *n. p. f.* GEN. 4, 19 22.

צָלַח (c. צָלוּחַ, from צָלַל III.) *m.* prop. a thing round or circular, hence a round cake, fully צָלוּחַ JUDGES 7, 13 = צָלוּחַ Ex. 29, 23, like צָלוּחַ and צָלוּחַ proceeding from a similar fundamental signification, and צָלוּחַ suiting the same. This explanation is already in the LXX, Symm., Aq., Vulg. and Targ., and is etymologically established under צָלַל III. The meanings clatter from צָלַל II. (*Kimchi, de Bañoles*) or bundle, from צָל = פָּל (*Böttcher*) must be rejected.

צָלַח I. (in Pause צָלוּחַ, *fut.* יִצְלַח) *intr.* prop. to move forward, to flow on, Aram. צָלוּחַ; hence 1. same as צָלוּחַ, to go, with accus. צָלוּחַ 2 SAM. 19, 18 through the Jordan; צָלוּחַ with the accus. being so used; comp. peragrarē locum. — 2. to roll on, to flow on, to get on; hence to make progress, to thrive, צָלוּחַ Is. 53, 10; to prosper, צָלוּחַ (a weapon) 54, 17; to be unopposed, of צָלוּחַ JER. 12, 1; to thrive, of plants, Ez. 17, 9 10; to have good success Ps. 45, 5; JER. 22, 30; to succeed DAN. 11, 27, consequently with לָ to suit a thing, to be fit for, to be beneficial JER. 13, 7 10; Ez. 15, 4; 16, 13.

Hif. צָלוּחַ (*part.* מִצְלוּחַ, *fut.* יִצְלוּחַ) 1. to make useful, from Kal 2, hence to conduct to a (good) end, צָלוּחַ GEN. 24, 41; to bless 24, 56; with accus. of the person to prosper, to favour 2 CHR. 26, 5, also with לָ of the person NEH. 1, 11;

absol. to procure luck, to bring prosperity Ps. 118, 25; to make succeed, with accus. of the thing 2 CHR. 7, 11; to make proceed prosperously, צָלוּחַ JOSE. 1, 8, מִצְלוּחַ DAN. 8, 25. — 2. to have progress, so that it coincides with Kal, of צָלוּחַ JUDGES 18, 5; 1 KINGS 22, 12; 1 CHR. 22, 13; with לָ of the person by whom something proceeds JER. 2, 37.

צָלַח II. (*fut.* יִצְלַח) *tr.* 1. (not used) to divide, to cut, Aram. צָלוּחַ, צָלוּחַ, צָלוּחַ for צָלוּחַ (Ps. 136, 13); the organic root צָלוּחַ is also in צָלוּחַ, צָלוּחַ, צָלוּחַ II. Metaph. to cut out, to deepen, a dish, a bowl, a kettle; to hollow out = צָלוּחַ belonging to צָלוּחַ, צָלוּחַ 2. צָלוּחַ belonging to צָלוּחַ (which see), the Ar. قَلَعَ to be hollowed out, whence قَلْعٌ a hollow reed, and قَلْعٌ, whence خَلِيج inlet, bay, are the same verbs. Deriv. צָלוּחַ, צָלוּחַ, צָלוּחַ. — 2. Fig. to cut into one, i. e. to press violently upon him, of צָלוּחַ with לָ of a person JUDGES 14, 6 19; 15, 14; 1 SAM. 10, 10; seldom with אֶל for עַל 16, 13; 18, 10. Here belongs, according to *Kimchi*, AM. 5, 6 צָלוּחַ with the accus., like צָלוּחַ with the accus., but see צָלוּחַ III.

צָלוּחַ III. (*fut.* יִצְלוּחַ) *tr.* same as צָלוּחַ I. to burn, with accus. of the object AM. 5, 6 (*Rashi*); hence Targ. צָלוּחַ.

צָלוּחַ (*Peal* unused) *Aram. intr.* same as Hebr. צָלוּחַ I. to proceed, to prosper, in the Targ. צָלוּחַ = Hebrew צָלוּחַ II. is more frequent.

Af. צָלוּחַ (for צָלוּחַ, *part.* מִצְלוּחַ, *pl.* מִצְלוּחַ) same as Hebr. צָלוּחַ to cause to succeed, to make prosperous, with accus. of the person DAN. 3, 30; to accomplish prosperously, with accus. of a thing EZR. 6, 14; *intr.* to have promotion, to be prospered DAN. 6, 29; to succeed EZR. 5, 8.

צָלוּחַ (*pl.* צָלוּחַ, from צָלוּחַ II.) *f.* a dish, a bowl, prop. what is deepened out 2 CHRON. 35, 3; Aram. צָלוּחַ, Syr. اَلْحِصْلُ a cruet, a cup; comp.

Greek *σκάφη, σκαφίς* a bowl, a dish, from *σκάπτω*.

חִיתָּ *f.* the same 2 Kings 2, 20.

חִיתָּ *f.* a dish 2 Kings 21, 13; metaphor. *bosom, lap* Prov. 26, 13.

חִיתָּ (*constr.* **חִיתָּ**, from **חִיתָּ** I.) *m.* the roasted, fully **חִיתָּ** Ex. 12, 8 9.

חִיתָּ (*e.* **חִיתָּ**, from **חִיתָּ** III.) *m.* a round cake JUDGES 7, 13 K'ti, for which K'tib has **חִיתָּ**.

חִיתָּ I (3 *pl.* **חִיתָּ**) *tr.* 1. same as **חִיתָּ** II. *to overshadow, to cover, of a shadow; to veil, to conceal; metaphor. to protect, to screen.* Deriv. **חִיתָּ**, **חִיתָּ** (in the proper names **חִיתָּ**, **חִיתָּ**, perhaps in **חִיתָּ**); **חִיתָּ** (in the *n. p.* **חִיתָּ**), **חִיתָּ** (perhaps in **חִיתָּ**, **חִיתָּ**, **חִיתָּ**); **חִיתָּ** 2 (= **חִיתָּ**); the proper names **חִיתָּ**, **חִיתָּ**, **חִיתָּ**. — 2. *to give a shade, to make a shade*, NEH. 13, 19 *when the gates of Jerusalem made a shadow, i. e. when it became evening (Künchi);*

Arab. **حَلَّ** the same.

Pih. (redupl.) **חִיתָּ** see **חִיתָּ**.

Hif. I. **חִיתָּ** (*part.* **חִיתָּ**) *to give a shadow, of חִיתָּ* Ez. 31, 3. But **חִיתָּ** may be a noun after the form **חִיתָּ**, **חִיתָּ**, like **חִיתָּ** in the passage; in which case for **חִיתָּ** the adj. construct **חִיתָּ** must be read and the translation be: *and wooded (i. e. thick) in foliage.*

Hif. II. **חִיתָּ** assumed by some to **חִיתָּ**; but see **חִיתָּ**.

חִיתָּ II (3 *pl.* **חִיתָּ**; *fut.* I. **חִיתָּ** after the form **חִיתָּ**, **חִיתָּ**; 3 *pl. fem.* **חִיתָּ**; *fut.* II. **חִיתָּ** after the form **חִיתָּ**, 3 *pl. f.* **חִיתָּ**, another intransitive form) *intr.* *to sound, clang, of a bell; to twitter, of a bird; to clatter, of arms; to resound, of musical instruments; to chirp, of an animal; hence to tremble, of the שִׁנָּיִם* HAB. 3, 16, i. e. by chattering of the teeth; *to tingle, of the מְזִינִים*, hence the proverb 1 SAM. 3, 11 *both ears of every one that hears will tingle* 2 Kings 21, 12; JER. 19, 3; and probably also *to rush,*

to resound, of a flood, = חִיתָּ I. — **חִיתָּ** NEH. 13, 19 belongs to **חִיתָּ** I. Deriv. **חִיתָּ**, **חִיתָּ** (which see), **חִיתָּ** and **חִיתָּ** according to some.

Pih. (redupl.) **חִיתָּ** see **חִיתָּ**.

The organic root **חִיתָּ** (Arab. **حَلَّ** to resound, to rush, to whirr, tinnire, **حَلِيل** the rushing of water; Syr. **حَلَّ**) is also in **חִיתָּ** (which see), and may be connected with **חִיתָּ**.

חִיתָּ III (3 *pl.* **חִיתָּ**) *intr.* same as **חִיתָּ** I. *to roll, to tumble, to turn; hence 1. to be round or circular, of bread, comp. חִיתָּ; of vessels, חִיתָּ. Deriv. חִיתָּ, חִיתָּ — 2. to roll forward, to drive away, generally to drive, חִיתָּ into the water, i. e. to sink* Ex. 15, 10, Samar. **חִיתָּ**; elsewhere (15, 5) **חִיתָּ**.

Pih. (redupl.) **חִיתָּ** see **חִיתָּ**.

חִיתָּ (*protection of the presence, viz. of God; חִיתָּ* a collateral form of **חִיתָּ** in a resolved state, and **חִיתָּ** = **חִיתָּ** = **חִיתָּ**, conseq. = **חִיתָּ** Ps. 31, 21) *n. p. m.* 1 CHR. 4, 3, used with the article.

חִיתָּ (not used) *intrans.* *to be shady, dark (Jos. Künchi), Ethiop. حَلَّ salemā to be shady, Ar. حَلَّ to be dark; apparently a farther development of חִיתָּ I. But as the fundamental signification is to cover, to veil (as in חִיתָּ, חִיתָּ, חִיתָּ), the organic root may be חִיתָּ, which exists also in חִיתָּ, חִיתָּ, חִיתָּ I. Derivat. חִיתָּ = חִיתָּ, and the proper names חִיתָּ and perhaps חִיתָּ.*

חִיתָּ (with *suff.* **חִיתָּ**, **חִיתָּ**; *plur.* **חִיתָּ**, *constr.* **חִיתָּ**, with *suff.* **חִיתָּ**) *masc. a shade, phantom, which quickly perishes; hence = חִיתָּ* Ps. 39, 7, elsewhere **חִיתָּ** (Ps. 144, 4) or **חִיתָּ** (Job 14, 2); *seeming existence or being* Ps. 73, 20; metaphor. *an image, a likeness*, Greek *σινάσμα*, of a son having the likeness of his father GEN. 5, 3, also mentally 1, 27, coupled with **חִיתָּ**; *an idol* 2 Kings 11, 18; Am. 5, 26; generally *as*

image 1 SAM. 6, 5; *painted images* Ez. 23, 14; צִלְמֵי 16, 17 *phallus-images*; comp. Greek *συνά, σινάσμα*; Arab. صَمَم = صِلَم, Syr. denomin. حَلَم (to form).

צִלְמֵי *Aram. m.* DAN. 3, 5 7 10 12 14 18 for the usual צֶלֶם as a noun.

צֶלֶם (unused) *intr. Aram. the same.*

Deriv. צֶלֶם and

צֶלֶם (*def.* צֶלֶמָה) *Aram. m.* = Hebr. צֶלֶם DAN. 2, 31; 3, 1 15 19.

צֶלֶם (from צֶלֶם with the termination -וֹן) *m.* 1. prop. same as צֶלֶם *a shade, obscurity, darkness*, Ps. 68, 15 (Targ., *Kimchi*) *when the Almighty scatters kings in this (land), thou makest it (the land) clear in the darkness*, i. e. freest it from distress (see צֶלֶם); but the LXX and Vulg. have taken צֶלֶם in signif. 2. — 2. (perhaps from צֶלֶם = צֶלֶם, צֶלֶם; *a terrace-like thing, an ascent*) *n. p.* of a mountain in Samaria, near צֶלֶם JUDGES 9, 48; according to the LXX and Vulg. also Ps. 68, 15. Perhaps from צֶלֶם = צֶלֶם and מֶן 2, מֶן, conseq. *place of shadow*. According to the Talmud (Jebamoth 122*) and Tosifia (Parah ch. 8) a צֶלֶם is mentioned near Diospolis. — 3. *n. p. m.* 2 SAM. 18, 28, for which צֶלֶם stands in 1 CHR. 11, 29.

צֶלֶם (the same) *n. p.* of an encampment-place in the wilderness NUM. 33, 41. It is possible that it is compounded of צֶלֶם-מֶן, and that מֶן = מֶן; hence as appellative, *place of shadow*.

צֶלֶם *fem. darkness, obscurity*, along with צֶלֶם JOB 3, 5, oppos. to אֵר 12, 22; hence applied to the dark אֵר 10, 21; 38, 17; 28, 3, to the night of the eyes 16, 16; improperly in opposition to בָּקָר 24, 17, and an image of terror *ibid.*; of a dark prison Ps. 107, 10 14; of the cheerless wilderness JER. 2, 6. Accordingly צֶלֶם = צֶלֶם, as *Ibn Ganch* already asserts, Ar. ظلمة; though LXX, Symm., Aqu., Theod., Vulg., Targ. and *Saadia* take it as a compound from מֶן and צֶלֶם = צֶלֶם.

צֶלֶם (from צֶלֶם = צֶלֶם and מֶן = מֶן; *m. m. m.*)

one denied protection, i. e. *abandoned* *n. p. m.* JUDGES 8, 5. It is also possible that צֶלֶם has arisen from צֶלֶם and מֶן because of the following מ is elided, with the same meaning.

צֶלֶם (*part.* צֶלֶם) *intr. to turn, incline, bend, to one side; hence to limp*, GEN. 32, 32 and he halted in his hip (cod. Samar. צֶלֶם); comp. Aram. צֶלֶם, to halt, Ar. ضَلَعَ to incline, to be crooked, צֶלֶם to limp. *Deriv.* צֶלֶם, צֶלֶם, צֶלֶם, צֶלֶם, and the proper name צֶלֶם.

צֶלֶם (with suff. צֶלֶם, plur. צֶלֶם) *fem. (masc. only 1 KINGS 6, 34)* 1. *a leaning, halting; metaphor. a fall, overthrow*, Ps. 38, 18 for *I am destined even to my falling*; 35, 15 and *they rejoice at my fall*; probably belongs here also JER. 20, 10 *who have aimed* (see צֶלֶם Ps. 71, 10) *at my fall*. — 2. *the side, slope, of a mountain* 2 SAM. 16, 13; *the flank, of the tabernacle* Ez. 26, 26, as צֶלֶם is of the altar 27, 7; of the ark of the covenant 25, 12; *side-direction* 26, 35; *specially the leaf of the wing of a door* 1 KINGS 6, 34, for which also צֶלֶם *ibid.* (LXX) is used. The fundamental signification is *a turning, bending, hence too a wing, rib*; see צֶלֶם page 675 and צֶלֶם page 710.

צֶלֶם (after the form צֶלֶם, c. צֶלֶם) *fem. prop. something bent, hence 1. a rib, costa*, GEN. 2, 22; comp. Ar. ضلع (from being bent) *a rib, like حواني a rib, from inclining* (Hebr. צֶלֶם). — 2. *the side, like צֶלֶם; collect. side-chambers, a series of side apartments* 1 KINGS 6, 8; Ez. 41, 5 9 11. — 3. (also צֶלֶם, *slope*) *n. p.* of a city in Benjamin, coupled with צֶלֶם (ZECH. 9, 7 אֵלֶּה) and יְבוּסִי (JUDGES 19, 10 יְבוּסִי), the burial-place of Saul 2 SAM. 21, 14. See צֶלֶם 4.

צֶלֶם see צֶלֶם.

צֶלֶם (after the form מֶן; plur. צֶלֶם, constr. צֶלֶם) *fem. 1. same as צֶלֶם a rib* GEN. 2, 21. — 2. *side, flank, of אֵר* Ez. 25, 14, מֶן 27, 7; 30, 4;

pl. metaphor. side-chambers 1 KINGS 6, 5; *a side-building* Ez. 41, 6-9, enclosing the *היכל* and *הקדש* 1 KINGS 6, 5. — 3. *beams or joists*, of a house; *a scaffold* 1 KINGS 6, 15 16.

צִלְעָה (prop. *part. fem. sing.*) *fem. the halt, the lame*, of a flock; figur. of the weak, weary Israelites MIC. 4, 6 7; ZEPH. 3, 19.

צִלָּה (not used) *trans. same as צָרָה* (which see) *to smelt*, metals; metaphor. *to cleanse or purify*, in a moral sense. Deriv. the proper names **צִלְפָּחָד** and

צִלְפָּחָה (*purification, cleansing*) *n. p. m.* NEH. 3, 30; comp. the proper name **צִרְיָה** (= *צִרְיָה* *Jah is Purification*).

צִלְפָּחָד (from **צָרָה** = **צָרָה** and **הָדָר** same as **הָדָר** the name of a god, like **הָדָה** = **הָדָה**; *purification by Gad*) *n. p. m.* NUM. 26, 33.

צִלְפָּחָה (from **צָרָה** = **צָרָה** *protection*, and **צָח** = **צָח** *the sun*; *protection from the sun*, perhaps *protection of the sun-god*) *n. p. of a city in Benjamin* 1 SAM. 10, 2.

צִלְצִל (from a redupl. Pih.-form **צִלְצִל** after the form **סִמְמָר**; in *pause* **צִלְצִל** DEUT. 28, 42; *constr.* **צִלְצִל**; *pl.* **צִלְצִלִּים**, *constr.* **צִלְצִלֵּי** *m.* 1. (from **צָלָה** I.) *a shadow*, a manifold one, different from **צָלָה**; hence an attribute of *Meroṣ*, where, as in all tropical lands, the shadow falls sometimes to the north, sometimes to the south, and therefore the inhabitants are called *double-shadowed*, ἀμφοίσκιος (Strabo 2. p. 133), Is. 18, 1 *the land of the shadows of both sides* (פְּנִימִים), as Aquila and Symm. render; comp. on the peculiarity of the shadow Plinius H. N. 2, 75; Lucan. 10, 300. Saadia and Ibn Ganāch also have taken צָלָה to mean *shadow*, though they understood by it that of the two mountain-chains of Egypt. Others derive the word from **צָלָה** III. *to go along rapidly*, and translate *vessel, ship*; so that the phrase would be *land of the vessels of wings*, i. e. of winged boats (LXX,

Targ., *Kimchi*), which suits the second member. But our explanation is more agreeable to the *usus loquendi*. —

2. (from **צָלָה** II.) the whirring, hence *a cricket* DEUT. 28, 42; *conseq. not rubigo* (LXX and Vulg.). In Syr. and Ar. *l* is changed into *r*, צִלְצִל, צִלְצִל, צִלְצִל.

— 3. *a harpoon*, with which large fishes are pierced JOB 40, 31, from **צָלָה** = **צָלָה** which see. — 4. (from **צָלָה** II.) only in plur. prop. whirring and clanging instruments, cymbala, hence *cymbals, castanets* 2 SAM. 6, 5; Ps. 150, 5; Syr. **جُجَلَة**, **جُجَلَة**, Arab. **جُجَلَة**; comp. **מְצַלְצִלִּים**.

צִלָּק (not used) *tr. to split, to break asunder*, in Talm. applied to nuts. It is connected with **צָלָה** II., Aram. **תָּלַח**, **צָלָה**, and in relation to its org. root **צָלָה** with that in **תָּלַק**, **פָּלַק**, **פָּלַק**, **מָלַק**, **פָּלַק**. Derivative

צִלָּק (*split, rent*) *n. p. m.* 2 SAM. 23, 37.

צִלְתָּי (from **צִלְתָּי** *Jah is Protection*; from **צָלָה**) *n. p. m.* 1 CHRON. 8, 20; 12, 20.

צָם see **צָמִים**.

צָמָה (without *א* in **צָמָה** JUDGES 4, 19, **צָמָה** RUTH 2, 9, as if from **זָלָה**; *fut.* **צָמָה**) *intr. prop. to glow, to burn*, like **צָמָה**; hence *to gape, to thirst*, of living beings Ex. 17, 3; JUDGES 15, 18; along with **רָעַב** Is. 49, 10; also in derivatives *to be dry, waste*, of districts. Figurat. *to long for*, with **לָ** Ps. 42, 3; 63, 2; Ar. **ظَمَى** the same. Deriv. **צָמָה**, **צָמָה**, **צָמָה**.

Pih. **צָמָה** (not used) *to gape from dryness*; deriv. **צָמָה**.

The organic root **צָמָה** appears ident. with that in **צָרָה** II.

צָמָה (after the form **רָעַב**, with *suff.* **צָמָה**) *m. thirst, sitis* Ex. 17, 3, to be quenched with water NEH. 9, 15 20; increased by vinegar Ps. 69, 22; associated with **רָעַב** DEUT. 28, 48, 2 CHRON. 32, 11 as a plague; **צָמָה מִיּוֹר** JUDGES 15,

18 to perish with thirst; **הָמִיתָ בָּצָר** to kill with thirst Ex. 17, 3; **שָׁפַר אֶת הָצָר** to quench the thirst Ps. 104, 11; with **ל** thirst for a thing Am. 8, 11, fig. longing; also drought, dryness, wasteness, = **צָרָה** Ez. 19, 13.

צָמָא (pl. **צִמְאִים**) *adject. m. thirsty, thirsting*, then *subst.* Is. 29, 8; 55, 1; coupled with **רָעַב** and **עָרָה** 2 SAM. 17, 29; *dry, desert*, of a country Is. 44, 3; comp. Pliny H. N. 10, 73.

מִצְמָא (prop. *adject. fem.*, but then an abstr.) *fem. thirst, desire*, DEUT. 29, 18 so that satiety increases thirst; = **צָמָא**.

מִצְמָא *fem. prop. thirst, hence parching*, of the throat JER. 2, 25.

צִמְאוֹן (formed from *Pih.*) *m. a gaping, thirsty, parched land*, DEUT. 8, 15; opposite **מְבוֹרֵי מַיִם** Is. 35, 7, **מְצִיץ מַיִם** Ps. 107, 33.

צָמַד (Kal not used) *tr. to bind together, to knot together*, Ar. **صَمَد**, Aram. **צָמַד**; the organic root **צָמַד** lies also in **צָמַד**. Deriv. **צָמַד**, **צָמַד**.

Nif. **נִצְמַד** (*fut.* **יִצְמַד**) to attach oneself to, with **ל**, hence to be devoted to, to serve, to dedicate to NUM. 25, 3 5; Ps. 106, 28 (Targ.).

Pih. **צָמַד** (*part.* **מִצְמַד**) to be firmly bound to, of a sword, with **עַל** 2 SAM. 20, 8.

Hif. **הִצְמַד** (*fut.* **יִצְמַד**) to knot, to weave, figurat. to contrive, **מְרִמָּה** Ps. 50, 19.

צָמַד (with *suff.* **צָמַדְךָ**; plur. **צָמַדִּים**, *constr.* **צָמַדְךָ**) *m. prop. union, joining together*; hence 1. a pair, a yoke, of **הַמְּרִיבִים** JUDGES 19, 10, **בָּקָר** 1 SAM. 11, 7, **סָרִיסִים** 2 KINGS 5, 17; collect. pairs, Is. 21, 7 pairs of horsemen; **רִכְבִּים צָמַדִּים** 2 KINGS 9, 25 riding in pairs; absol. JER. 51, 23 the ploughman and his yoke. — 2. as much land as a yoke of oxen can plough in a day, a yoke, jugum, jugerum, 1 KINGS 19, 19 twelve yokes were before him, i. e. were ploughed; **אֶת הַצָּמַד** 1 SAM. 14, 14 a yoke of land, as a measure (but the LXX read **הַשָּׂדֶה**); Is. 5, 10 ten yoke of vine-land; metaph.

as the measure of a burden carried by a pair of mules 2 KINGS 5, 17.

צָמַד (with *suff.* **צָמַדְךָ**; from **צָמַד**) *fem. a covering, veil*, SONG OF SOL. 4, 1 and 6, 7 behind thy veil (**מִצְמַד** is related to **צָמַד** as **מִצְמַד** to **מִצְמַד**), and so the LXX, Symm., Peshito, *Ibn Gándach*; Is. 47, 2 put off thy veil, as a sign of reproach.

The meaning locks, tresses (*Rashi, Kimchi*), though etymologically possible, is inapposite.

צָמַד (pl. **צָמַדִּים**, from **צָמַד** *Pih.*) *m. dried grapes formed into cakes*, which were counted 1 SAM. 25, 18; 30, 12; 2 SAM. 16, 1; 1 CHR. 12, 40; conseq. not single pieces of a kind of fruit or figs, (*Syr., Arab.*), but cakes of raisins pressed together (*Targ., Kimchi*).

צָמַח (*part.* **צָמַח**, *fut.* **יִצְמַח**) *intr. to sprout forth, to grow up*, of plants, **שִׁבְלִים** GEN. 41, 6, **קֶשֶׁב** 2, 5, **נֹרֵץ** Ez. 17, 6, **עָץ** Ex. 10, 5; of hair LEV. 13, 37; figur. to arise anew, to grow up, of men JOB 8, 19 (see 8, 16); to prosper, become strong, of a people Is. 44, 4; ZECH. 6, 12; to arise, to be developed, of events Is. 42, 9; 43, 19; 58, 8, as also **יָצָא** 51, 5; metaphor. of **עָמַל** JOB 5, 6, **אֶמְרוּ** Ps. 85, 12. Here belongs **צִיָּחָה** as an *intr.* ECCLES. 2, 6 (a wood) growing up in trees, where **עָצִים** is not the accus. of the object. Deriv. **צָמַח**.

Pih. **צָמַח** (in pause **צָמַח**, *inf. constr.* **צָמַח**, *fut.* **יִצְמַח**) a stronger expression of Kal: to sprout, to grow, of the beard 2 SAM. 10, 5, of the hair JUDGES 16, 22, of the pubes Ez. 16, 7, as **שִׁבְלִים** Is. 7, 20 is probably to be taken also.

Hif. **הִצְמַח** (*fut.* **יִצְמַח**) to cause to sprout, **הִצְמַח** Ps. 104, 14, **מִצְחָה** JOB 38, 27, **הִצְמַח** Is. 61, 11, with a double accus. Ps. 147, 8, or the accusat. is omitted DEUT. 29, 22; to bring forth, omitting the accusat. of the plants Is. 55, 10; fig. of **עָמַל** Ez. 29, 21, Ps. 132, 17, i. e. to cause to become powerful or mighty; **הִצְמַח** JER. 33, 15, i. e. to give offspring; also to cause to appear, **הִצְמַח** Is. 61, 11, **הִצְמַח** 2 SAM. 23, 5.

The Aram. צִמַּח, צִמַּח, Nasor. צִמַּח to shine, appears to point to the fundamental signification; whence metaphor. to sprout, to grow. The organic root צִמַּח is ident. with that in לִמַּח, לִמַּח (which see), שִׁמַּח. The Ar. صَمَح to besmear, anoint, is ident. in its organic root with צִמַּח I.

צִמַּח (with suff. צִמַּחְתָּ) *m.* a sprout, collect. with צִמַּחְתָּ GEN. 19, 25, אֲרָץ Is. 61, 11 and שָׁרָה Ez. 16, 7; צִמַּח עֲרֵבָה Ez. 17, 9 sprouting leaves; צִמַּח עֲרֵבָה 17, 10 beds of growth; fruit Hos. 8, 7; figur. צִמַּח Is. 4, 2 the sprout of Jehovah, i. e. the remnant of the people purified and made holy, comp. JOHN 1, 13 γεννητός ἐκ τοῦ Θεοῦ; of a descendant of the Davidic dynasty, especially of Messiah, fully צִמַּחְתָּ JER. 23, 5, צִמַּחְתָּ 33, 15, צִמַּח עֲבָד ZECH. 3, 8, fully שָׁמַח צִמַּח 6, 12.

צִמַּח (pl. צִמַּחִים) *m.* 1. a bracelet; hence על רַגְלִים GEN. 24, 22 30 47, seldom with אֶל- Ez. 23, 42; arm-clasp NUM. 31, 50, so called from being attached to or embracing. — 2. a cover, for a vessel NUM. 19, 15, Ar. صِمَاد the same. See פָּחִיל.

צִמַּח (after the form צִמַּחְתָּ, from צִמַּח) *m.* a noose, gin, JOB 18, 9 the gin takes hold of him (חָזַק with על which see), parall. to פָּח (חָזַק, חָזַק, חָזַק, חָזַק also stand there); 5, 5 and the gin snatcheth at their substance. The translation robber (Targ.), or a comparison with צִמַּח meaning lock, tress (Kumchi), or the acceptance צִמַּח = צִמַּח same as צִמַּח, parall. to רָעַב and relating to שָׂאָה (LXX, Vulg., Pesh., Saad.), or lastly the sense of the Ar. صَبَان a hard, parched land (Ibn Gándach), are to be rejected.

צִמַּח (from צִמַּח) *f.* prop. destruction, extinction (cognate in sense בָּלָה), but only as an adverb לֵצִי entirely, for ever (cognate in meaning לְעוֹלָם) LEV. 25, 23 30.

צִמַּח (not used) *tr.* to braid, to bind, the hair; to entwine, to bind about, to

cover, of a veil; ident. with צִמַּח. The organic root צִמַּח is also in צִמַּח, דָּחַק, צִמַּח II.; Ar. صَم to bind, tie, طَم to braid or knot together; Aram. צִמַּח to knot, to enclose. Deriv. צִמַּח.

Pih. צִמַּח a stronger expression than Kal, whence צִמַּח.

צִמַּח (part. pl. m. צִמַּחִים) *intr.* to be dry, to dry up, of the שָׁרִים Hos. 9, 14; to press together into a cake, raisins. Deriv. out of *Pih.* צִמַּח. Arab. صَمَق to gape with thirst; Talm. to shrink together. The organic root צִמַּח may coincide with מָקַח, מָקַח, מָקַח.

צִמַּח (not used) *intr.* to shoot forth, to sprout forth, of the branches of a tree getting leaves; to spring forth, of wool; to project, to be prominent, of the tops and points of trees; to rise up, of forests. The organic root צִמַּח is also in צִמַּח (to stick out, of hairs, bristles; to be bristly, rugged); perhaps in צִמַּח (to bring forth, produce, אֶמַּח (to אֶמַּח), Aram. אֶמַּח (to אֶמַּח), in צִמַּח, צִמַּח. Deriv. צִמַּח, and the proper names צִמַּח, צִמַּח, Gent. m. צִמַּח. The Ar. صَم to veil, to cover, to hide, is connected with the Aram. צִמַּח; but not with the Hebr. צִמַּח.

Pih. צִמַּח (not used) to shoot forth greatly, of the top of a tree. Derivat. צִמַּח.

צִמַּח (with suff. צִמַּחְתָּ) *mas.* wool of sheep Ez. 27, 18, woollen stuff, in opposition to פְּשָׁתִּים LEV. 13, 47, DEUT. 22, 11, the two together constituting the collective materials of clothing Hos. 2, 7; PROV. 31, 13; not suited for sacred garments as having belonged to an animal and causing perspiration Ez. 44, 17; a figure of white colour Is. 1, 18; Ps. 147, 16; a woollen garment Is. 51, 8. Aram. צִמַּח, Syr. حَمَلَا.

צִמַּח (mountain-place, from צִמַּח to be prominent) *n. p.* of a Phœnician locality at the Eleutherus, mentioned by Strabo (XVI, 758), Ptol. (5, 15) under the name

of *Σύμρα*, *Σύμρος*, in Arabic by *صنمر* (Assem. I, 504), and whose ruins are spoken of by *Shaw* as found at the western foot of Lebanon under the name *Samra* (Travels p. 269); *Gent. m.* צמרי GEN. 10, 18.

צמרים (*double-mount forest*; see צמר) *n. p.* 1. of a city in Benjamin, named along with Bethel JOSH. 18, 22, situated on the northern boundary. — 2. fully צמרים *n. p.* of a mountain, belonging to the mountains of Ephraim 2 CHR. 13, 4; not connected with the city צ.

צמרת (with suff. צמרתו, צמרתם, from צמר) *f. prop.* what is greatly projecting, hence *the top of a tree, a high branch*, e. g. of the cedar Ez. 17, 3 22; defined and interpreted by ר' אשכנזי 17, 4 (*Rashi and Kimchi*), made stronger by דרומה 17, 22, and the figure of a king; Ez. 31, 3 and its (the cedar's) *top is between clouds* (עבדים for עב); 31, 10 14.

צמח (3 *pl.* צמחו) *tr.* 1. *to destroy, to extirpate, to cut off*, LAMENT. 3, 53, Ethiop. the same; not connected in its organic root with צמד, צפד, but with that of צמד — 2. *Fig.* (not used) *to cause to dry up or disappear, of waters; to cut off, to drive away, with מפץ of a thing; to ruin; then to complete, to finish, to conclude, like כלה*. Derivat. צמחת (which see).

Nif. נצמה (1 *pers.* נצמתי) *to be cut off*; JOB 23, 17 *oh that I might not be cut off by misfortune!* *fig. to become extinct or be dried up* 6, 17.

Pih. I. צמה *to destroy, to consume, of קנהה* Ps. 119, 139.

Pih. II. צמחו (3 *plur.* צמחו from צמח and צמחתי i. e. compounded of *Pih.* I. and II.) *to extirpate, of בעיתים* Ps. 88, 17.

Hif. הצמה (*part.* מצמה, *fut.* יצמה) *to destroy, to extirpate, of כל-זונה מן פ' (every apostate)* Ps. 73, 27; *to root out, ארבים* 101, 8, משנאים 18, 41, ארבים 143, 12. Instead of מצמית 69, 5 we should read with the Syr. מצמית.

because of the parallelism (*more than my bones*).

צמחת see צמחת.

צן (only *plur.* צנים, from צנן I.) *m.* properly *a thorn, a prick, then a hook*; coupled with פח PROV. 22, 5 (see צנה 3); אלה-מצנים JOB 5, 5 *even out of the thorns*, i. e. from places surrounded with thorn-hedges; where אל = ער is a climax (*even*). But many *mas.* read מצנים or מצנים, which would refer to צין = צן II., meaning *an enclosed place, a granary* and have to be rendered: *and he takes it into the granaries*.

צן (with *a* of motion צנה) see צין.

צנא (not used) *a stem* assumed for צנא Num. 32, 24, with the meaning of צנא; but the derivative may have arisen from צנא = צנא from צנא, as the *cod. Samar.* has it.

צנה *fem.* same as צנא Num. 32, 24; comp. צנה Ps. 8, 8 and see צנא and צנא.

צנה (*constr.* צנה, *pl.* צנה) *f.* 1. (from צנן I.) *a thorn, prick*; perhaps *a sing.* to the *plur.* צנים (see צן); metaphor. *a hook, a hook for fishing* Am. 4, 2; parallel כירח and comp. חורח; *a battlement*, see צנור — 2. (from צנן II.) *a shield*, covering the whole man, so called perhaps from its being fitted together with braided work; different therefore from מנן 1 KINGS 10, 16 17, and along with the latter forming a complete accoutrement EZEK. 23, 24; 38, 4; 39, 9. Also coupled with חמה 2 CHR. 14, 7, חמה Ps. 91, 4, חמה 1 CHR. 12, 34. Figurat. *protection, defence* Ps. 5, 13; 91, 4. — 3. (from צנן IV.) *the cold*, of שלג PROV. 25, 13, and also according to tradition the *pl.* צנים PROV. 22, 5; opposite פחים (from פח).

צנה Ps. 8, 8, arising from צנא, same as צנא (which see). See also צנא.

צניה (*constr.* צניה) *m.* *a band, a turban*, same as צניה Is. 62, 3 K'tib.

צנור (*pl.* with suff. צנורו; from צנן) *m. prop.* *something hollowed, deepened out*,

hollow, bent (see צנח); hence a *hollow passage, an aqueduct, a water-pipe*; usually 1. a *gutter* 2 SAM. 5, 8 (Joseph., Vulg.), where, however, the LXX and Symm. read צנח, understanding it to mean *fortification, bulwark*. — 2. a *canal, water-conduit*, metaphorically a *cloud* Ps. 42, 8, where the LXX, Symm. and Aqu. understand generally *water-spout, sluice*. Comp. Arab. صناة ear, handle, prop. a thing bent; Aram. צנח a hook, צנח a canal; see צנח.

צנח (fut. יצנח) *intr. to turn aside or away from, to let oneself down, from a thing, with מכל* JUDGES 1, 14; Josh. 15, 18 (Targ. אחרון); *to sink, with ב into a thing, i. e. to penetrate* JUDGES 4, 21. The organic root צנח is closely connected with that in צנח.

צנח (only plur. צנחים, from צנח I. = שפן) *m. a thorn, a prickle, spina*; pl. Num. 33, 55, Josh. 23, 13, ident. with צנח (which is the reading of the cod. Samar.), so called from *pricking*; comp. Talm. צנח a *radish*, from its sharpness.

צנח (constr. צנח; from צנח) *m. a thing wound about the head, a tiara, turban, of kings* Is. 62, 3 K'ri (see צנח), and nobles Job 29, 14, or of priests Zech. 3, 5.

צנח (only pl. צנחות) *fem. same as צנח, צנח, a turban or diadem, of women* Is. 3, 23.

צנח (only part. pass. f. pl. צנחות) *intr. to be hard, of bread, stones; to be dry, of ears of grain* GEN. 41, 23; comp. Aram. צנח to be *withered or dry, to be hard*, צנח a *rock*, Syr. ܥܢܚܐ, Samar. for the Hebrew ܥܢܚܐ. Metaphor. to be *lean*. Comp. חנח and חנח.

צנח I. (unused) *intr. same as שפן to be pointed or sharp, of thorns, daggers, pinnacles, battlements*; Talm. to be *sharp, of the taste*; ident. in its organic root צנח with that in צנח (to צנח), Arab. ܥܢܚܐ, Aram. ܥܢܚܐ (to ܥܢܚܐ an axe), ܥܢܚܐ II. Derivat. צנח (pl. צנחים), צנח (pl. צנחים) 1 (pl. צנחות).

צנח II. (not used) *tr. same as צנח, to hedge about, to surround, to enclose*; hence to *protect, to defend*, of a shield, armour. Deriv. צנח 2, צנח (pl. צנחים) according to the reading of some. צנח 2, צנח (Ps. 35, 3) according to the Targ.; the Aram. ܥܢܚܐ and especially צנח proceed also from this fundamental signification. See צנח III.

צנח III. (not used) *intrans. to fit into one another, to knot, to weave*; ident. in its organic root with that in צנח, Aram. ܥܢܚܐ, Ar. ܥܢܚܐ (to weave, whence ܥܢܚܐ a basket), ܥܢܚܐ. Deriv. (according to some) צנח 2.

Pih. redupl. צנח (not used) to *plait, a basket*, assumed for the noun צנח.

צנח IV. (not used) *intr. to be drawn tightly together, by cold, to stiffen, to freeze* (cognate in sense צנח, צנח, ܥܢܚܐ); Aram. ܥܢܚܐ (in ܥܢܚܐ) the same, whence ܥܢܚܐ. In its fundamental signific. it may be connected with צנח III. Ar. ܥܢܚܐ the same, whence ܥܢܚܐ cold. Derivat. צנח 3.

צנח see צנח.

צנח (part. pass. צנח) *intr. to sink, to bend, a collateral form of צנח*; hence to be *humble, modest* Prov. 11, 2, opposite צנח; Aram. צנח the same, Af. צנח to lay down, to set down. צנח, the Aram. ܥܢܚܐ and the Ar. ܥܢܚܐ (to submit) are cognate; while ܥܢܚܐ is not connected with the word.

Hif. ܥܢܚܐ (infn. absol. ܥܢܚܐ) to act *humbly or modestly*; infin. abs. Mic. 6, 8, as an adv. *humbly, modestly*.

צנח (inf. צנח, fut. יצנח) *tr. to enwrap, to roll or wind around*, Lev. 16, 4, to *cover*, of a turban, veil; to *roll together*, a ball of thread, with a double accusative Is. 22, 18; also (as in the radically cognate צנח, צנח, Targ. צנח) to *bend or make crooked*, as is apparent from the Arab. ܥܢܚܐ (inflexit), ܥܢܚܐ (to be

crooked), **צַנַף** (to enclose), Syr. **צַנַף** the same; and that these two meanings are connected is clear from **צַנַף** (see page 674). The organic root **צ-נ-פ** is also contained in **צַנַף**, **צַנַף**, **צַנַף** (which see); perhaps also in **צַנַף** I. Derivat. **צַנַף**, **צַנַף**, **צַנַף**, **צַנַף**.

צַנַף f. a ball Is. 22, 18.

צַנַף (from the Pih. of **צַנַף** III.) f. a thing woven, a basket Ex. 16, 33. According to the Targ., Vulg., Saad. and Ibn Ganach, a vase or vessel; comp. the Aram. **צַנַף** a basket, Ar. **صنور** perplexae arbores.

צַנַף (not used) tr. to enclose, to confine; ident. in its organic root **צ-נ-פ** with that in **צַנַף** (to be straitened, anxious), **צַנַף** (which see and **צַנַף**, **צַנַף**, Aram. **צַנַף**; Ar. **صنك** to be narrow.

Pih. **צַנַף** (not used) to enclose. Deriv. **צַנַף**.

צַנַף (not used) tr. to hollow, to deepen, of a channel or water-course, tubes, sluices; to make bowl-shaped or hollow, of a vessel; to make crooked or bent, of hooks, handles; conseq. ident. with **צַנַף**, Arab. **حنى**, **صنى**, perhaps also with **צַנַף**; comp. Aram. **צַנַף** a channel, **צַנַף** a hook, Arab. **صنارة** a hook, a handle. In Arabic this stem has also the subjective sense "to close", the hand, hence to be covetous, Ar. **صنور** greedy.

Pih. I. **צַנַף** (not used) intensive of Kal. Deriv. **צַנַף**.

Pih. II. **צַנַף** (with **ח** inserted) to make hollow throughout, to deepen, whence **צַנַף**; comp. **צַנַף** I. (from **צַנַף** II.) and **צַנַף** II. (from **צַנַף** I.) belonging to **צַנַף**.

צַנַף (from **צַנַף**, Pih. II. **צַנַף**, which see; only in pl. c. **צַנַף** after the form **צַנַף**) f. a tube Zech. 4, 12, mentioned before as **צַנַף** 4, 2, in the plur. construed as a masc. (**צַנַף**), because they typify **צַנַף**. According to the LXX **beak**, according to Jerome and the Syr. **nose**, which amount to the same thing.

צַנַף I. (inf. with suff. **צַנַף**; fut. **צַנַף**)

intr. to march on, to pace, Arab. **صعد**; to step forward, to mount up, with **על**, Gen. 49, 22 *her branches* (daughters) mount up (**צַנַף** for pl. **צַנַף**) over the wall (Vulg., Saadia); to march along, to move in procession, with **מן** of the place whence JUDGES 5, 4 or **ב** through Ps. 68, 8, of the stately march of Jehovah; with the accus. **אֶרֶץ** as a measure of the way, i. e. to march over HAB. 3, 12; to go, with accus. **דֶּרֶךְ בֵּיתוֹ** the way to the house PROV. 7, 8; JER. 10, 5; metaphor. to make a step or pace, 2 SAM. 6, 13 and when the bearers of the ark of God (relieving one another) had made six paces, there being six choirs (LXX, Vulg.); in derivatives to go after, to follow, to choose a way (see **צַנַף**); also **צַנַף** stands once for it in **צַנַף** which see. Deriv. **צַנַף**, **צַנַף** and perhaps **צַנַף**.

Hif. **צַנַף** (fut. **צַנַף**) to cause to descend or drive slowly, with **ל** to JOB 18, 14.

צַנַף II. (not used) tr. to bring together, to join, to bind, to close together, of a troop; a clasp, a fetter. The organic root is also in **צַנַף** I. **צַנַף**, Aram. **צַנַף** &c.; Ar. **صعد** and **צַנַף** Deriv. perhaps **צַנַף** (DAN. 11, 43 troops), **צַנַף** 2 and **צַנַף**.

צַנַף (with suff. **צַנַף**; pl. **צַנַף**, c. **צַנַף**, with suff. **צַנַף**) m. 1. a step, pace, **צַנַף** to walk along well PROV. 30, 29; **צַנַף** Ps. 18, 37 to enlarge the step, not to hinder flight; **צַנַף** (from **צַנַף** I.) PROV. 4, 12; JOB 18, 7 the step is straitened, not free; **צַנַף** JER. 10, 23 to direct the steps; **צַנַף** PROV. 5, 5 to take a firm hold of; **צַנַף** JOB 14, 16 to number the steps, i. e. to watch closely; **צַנַף** to give an account of the conduct; **צַנַף** LAMENT. 4, 18 to hunt the steps. — 2. a march, procession, and so perhaps a definite distance which has been left behind, a station 2 SAM. 6, 13; but

according to the LXX and Vulg. *a choir*, i. e. a united troop, who could relieve one another in bearing the ark; conseq. from צָעַר II.

צָעָה fem. 1. (from צָעַר I.) *a going, marching* 2 SAM. 5, 24; 1 CHR. 14, 15 *the rush of a going through the tops of the (balsamic) baca-trees* (mulberry trees). Perhaps the LXX read צָעָה, Targ. and Syr. (on CHRON.) צָעָה, but our explanation is the most suitable, agreeing with the Syr. (on 2 SAM.). — 2. (from צָעַר II.) prop. what is bent together, enclosing; hence *a bracelet, an arm-clasp* Is. 3, 20 (LXX), where a step-chain, a foot-ornament does not suit the context; comp. מַצְעָדָה, Ar. عَضْد arm, مَصْعَاد clasp.

צָעָה (part. m. צָעֵה, pl. צָעִים, f. צָעָה) tr. 1. *to bend downwards*, a vessel, i. e. *to pour it out, to empty it*, JER. 48, 12 *and I will send to him (Moab) the emptiers* (of vessels), i. e. the depopulators of cities (LXX, *Rashi*), parallel to קָרַע, conseq. ident. with הִשְׁקִיב Job 38, 37, which is also used of pouring out a full vessel; Ar. صَغَا intr. *to be inclined or bent down*, اَصْفَى *to pour out* (a vessel), *to incline the ear*, Ar. صَعَرَ *to bend*; farther, *to stretch or lay down*, i. e. *to conquer or subject* Is. 63, 1, like הִקְרִיעַ. 2. intr. *to lie down*, ad concubitum; *to be stretched out, extended on a bed*, of a זָכָה JER. 2, 20, comp. קָרַע; *to be cast down*, hence צָעָה *one cast down*, i. e. *the oppressed, dejected ones* Is. 51, 14.

Ph. צָעָה *to turn sideways, to incline*, a vessel, i. e. *to pour out* JER. 48, 12.

Probably ident. in its organic root צָעַר with that in צָעַר, צָעַק, צָעַק.

צָעָה (pl. צָעָה, with suff. צָעָה, inferior JER. 14, 3; 48, 4 K'tib; elsewhere צָעָה).

צָעָה (with suff. צָעָה, from צָעָה) *a veil* (of a woman), about the head GEN. 24, 65; 38, 14.

צָעָה (from צָעַר; with suff. צָעָה; pl. צָעָה, c. הָ, with suff. צָעָה, צָעָה)

adj. m., צָעָה f. 1. *small*, subst. *a small one*, oppos. קָבַר; *a younger one* 43, 33, opposite בָּכִיר, יָרָה 29, 26 or בָּכִיר 43, 33; *young*, יָרָה Job 30, 1, with מָן *younger*, for which 29, 8 has בָּכִיר; *the youngest* in JUDGES 6, 15; *the mean, petty* JER. 14, 3, opposite מְאִיר, parallel נָהָה Ps. 119, 141; *weak, powerless*, צָעָה JER. 49, 20 *the weak of the sheep*, an epithet of the tribe of Benjamin, on account of its few numbers Ps. 68, 28. — 2. (only with a of motion צָעָה) n. p. of a place in Edom 2 KINGS 8, 21, which cannot, however, be the same as the Moabite צָעַר (JER. 48, 34); but it appears to stand for צָעָה, the mountainous district of Edom (LXX, Vulg.); in 2 CHR. 21, 9 even עַם-צָעָה stands instead of it.

צָעָה f. *youth, late birth* GEN. 43, 38, opposite מְאִיר. — מְאִיר DAN. 8, 9 is a fem. mixed form from מְאִיר and צָעָה (see מְאִיר), and does not belong here.

צָעַן (fut. יָצֵעַן) tr. *to load*, beasts of burden, spoken of nomads; generally intr. *to migrate*, Is. 33, 20 *a tent that does not remove*, i. e. is stationary; conseq. ident. with מָצַן II.; Ar. ظَعْن the same, opposite سَام. To take the fut. יָצֵעַן as a noun (*Kimchi*), or to derive it from צָעַן = נָסַע (*Gesen.*, Commentar über den Jesaja), should be rejected. Deriv. the proper name צָעָה.

Ph. צָעָה (not used) *to migrate, live as a nomad*. Deriv. the proper name צָעָה.

צָעָה n. p. of the metropolis of lower Egypt, and at the same time the oldest city of the country as well as the abode of its kings NUM. 13, 21, the nearest district of which was called צָעָה Ps. 78, 12 43. It lay on the east bank of the Tanitic arm of the Nile, which received its name from it, and was the seat of a dynasty down to the time of Psammetichus Is. 19, 11 13; 30, 4; Ez. 30, 14, quoted by Manetho as the 21st and 23^d. The LXX and Targ. render it Τάνις, Saadia by the Arabic form صَان. The

Tamis of classical writers and **צ** is the Coptic **Ⲫⲁⲙⲓ**, **Ⲫⲁⲙⲓ**, **Ⲫⲁⲙⲓ**, i. e. *low region*; whence the Hebrew and Arabic forms originated. **צֶנֶן** has nothing to do with the Semitic stem **צֶנֶן**.

צֶנֶן (*double migratory tent*) *n. p.* of a place of the Kenites near **קָנָה** in Naphtali JUDGES 4, 11 K'tib, for which JOSH. 19, 33 has **צֶנֶן**. As a consecrated oak was at this place (see **אֵלֹן**), **אֵלֹן** or **אֵלֹן** is joined to it.

צֶנֶן see **צֶנֶן**.

צֶנֶן (not used) *tr.* to cover, to veil, to envelop, Ar. **ضعف** to be weak, infirm. The organic root lies in **צֶנֶן** (which see). Deriv. **צֶנֶן**.

צֶנֶן (*pl.* **צֶנֶן**, from **צֶנֶן**) *m.* sculptured work, 2 CHR. 3, 10; Arab. **صواع** gold-work; see **צֶנֶן**.

צֶנֶן (*inf. abs.* **צֶנֶן**, *c.* **צֶנֶן**, *fut.* **צֶנֶן**) *intr.* same as **צֶנֶן** (Ar. **صعق** and **زعق**) to cry out, from pain and sorrow GEN. 27, 34; 2 KINGS 4, 40; to complain aloud, to lament DEUT. 22, 24; Ps. 34, 18; to cry aloud, in a boastful and magniloquent manner IS. 42, 2; with **ל** of the person to cry to, to implore, God EX. 8, 8, LAMENT. 2, 18, a king or prophet GEN. 41, 55, 1 KINGS 20, 39, or also with **ל** of the person 2 CHR. 13, 14; with the accus. of the object to cry complainingly about a thing JOB 19, 7; fig. of the heart LAMENT. 2, 18, of blood GEN. 4, 10. Deriv. **צֶנֶן**.

Nif. **צֶנֶן** (*fut.* **צֶנֶן**) to be called together JUDGES 7, 23, for which **צֶנֶן** occurs in 6, 35; 10, 17; with **צֶנֶן** 1 SAM. 13, 4 to be called to follow.

Pih. **צֶנֶן** (*part.* **צֶנֶן**) to call aloud 2 KINGS 2, 12.

Hif. **צֶנֶן** (*fut.* **צֶנֶן**, *ap.* **צֶנֶן**) to call together 1 SAM. 10, 17, elsewhere **צֶנֶן**.

צֶנֶן (*constr.* **צֶנֶן**, with *suff.* **צֶנֶן**) *f.* cry, from pain GEN. 27, 34; cry for help IS. 5, 7; shriek JER. 48, 5, elsewhere **צֶנֶן** IS. 15, 5; with genitive of

the subject PS. 9, 13 the cry of the poor, or of the object against whom the cry is raised (JER. 48, 5) GEN. 18, 21; so also 19, 13.

צֶנֶן (*fut.* **צֶנֶן**) *intr.* prop. to be enclosed, straitened, pressed together, ident. with **צֶנֶן** (to be narrow, strait) and **צֶנֶן** (which see), Ar. **صغر** to be little; hence fig. to be despised or low JOB 14, 21, opposite **קָבַר** (to be honoured); to be lessened, to be small JER. 30, 19; to be poor, and like **צֶנֶן** applied to the faithful ZECH. 13, 7; elsewhere **צֶנֶן** JER. 49, 20, or **צֶנֶן** 14, 3 = **צֶנֶן**. According to the derivatives **צֶנֶן** has also the meaning to be young, to be born after or late born. Deriv. **צֶנֶן**, **צֶנֶן** or **צֶנֶן**, **צֶנֶן**, **צֶנֶן**, **צֶנֶן**, **צֶנֶן**, **צֶנֶן**, **צֶנֶן**, **צֶנֶן**, **צֶנֶן**, **צֶנֶן**.

צֶנֶן (and **צֶנֶן** GEN. 19, 20 30, with a of motion **צֶנֶן**; *smallness, diminutiveness, little town*) *n. p.* of a city at the southern extremity of the Dead Sea, which was preserved amid the destruction of the cities in the vale of Siddim GEN. 13, 10; 14, 2 8; 19, 20 seq. It belonged afterwards to Moab IS. 15, 5; JER. 48, 34. The LXX write **Ζηγωε**, **Ζηγωε**, **Ζηγωε**, elsewhere also **Ζααα**. The Arabs write **زغر**. See Robinson's Pal. II, 480. 648.

צֶנֶן *intr.* to adhere to, to cleave to, to be attached to, of **צֶנֶן**, with **על** to LAMENT. 4, 8. The stem is connected with **צֶנֶן**, **צֶנֶן**, **צֶנֶן**; and the organic root **צֶנֶן** is also in **צֶנֶן** (which see); Ar. **صغل** (to bind or twist together, to fetter) the same.

צֶנֶן I. (*part.* **צֶנֶן**, *pl.* **צֶנֶן**, with *suff.* **צֶנֶן**, *part. f.* **צֶנֶן**, *pl.* **צֶנֶן**; *pass.* **צֶנֶן** for **צֶנֶן**; *fut.* **צֶנֶן**, *ap.* **צֶנֶן**) *intr.* prop. to be bright, shining, to lighten; hence metaphorically to look at, to view, to observe, with the accus. PROV. 15, 3 like **צֶנֶן** (which see); to oversee, **צֶנֶן** 31, 27; to view, prophetically, with **צֶנֶן** beside, HOS. 9, 8; to look forth, of a

distant view **SONG OF SOL.** 7, 5; **צָפָה** a *seer, prophet* **Is.** 52, 8 and 56, 10, **Ez.** 3, 17, also **מִצְפֵּה** **Is.** 21, 6 or **שָׂמַר** 62, 6, or a *watchman*, on a watch tower, a *scout* **2 SAM.** 13, 34; 18, 24; to look out for, to select, hence **צָפוּ אֶלִי חֲרֵב** (= **צָפִיר**, like **צָפוּ** **JOB** 41, 25 = **צָפוּ** **JOB** 15, 22 selected for the (enemy's) sword; to look sharply, of God, with **בֵּין פ'** and **יָבִין** **Gen.** 31, 49; **ב'** **צ'** to look among (persons), i. e. to have a sharp look **Ps.** 66, 7. Deriv. **מִצְפֵּה** 1, **צָפִיר** (according to some), the proper names **צָפִיר**, **צָפִיר** (**צָפִיר**) **צָפִיר** (according to some), **צָפִיר** 2, **צָפִיר**, **צָפִיר** 3, **צָפִיר** and **צָפִיר**.

Pih. **צָפָה** (part. **מִצְפֵּה**, pl. **צָפִיר**, fut. **יִצְפֶּה**) to look out, to view, of watchmen, prophets **Mic.** 7, 4; to watch, with **ב'** for 7, 7; followed by the infinitive **לְרַחֵם** **HAB.** 2, 1; to look about, for help **Ps.** 5, 4; with accus. **הַרְדָּה** for the way **NAH.** 2, 2; 1 **SAM.** 4, 13; **צָפָה בְּצָפִירָה** to watch on the watch for **LAMENT.** 4, 17 (Targ.). Deriv. **צָפִירָה**.

As to the organic root, **צָפָה** may be ident. in the first instance with the root in **שָׁ-נָה**, which lies also in **שָׁ-נָה**, Arab. **شَدَب** (to be dry), **شَدَب** (to be visible), **سَف** (to look sharply). The organic root and fundamental signification should be judged by **הִצִּיב**, **הִצִּיב**, **הִצִּיב**, **הִצִּיב**. A comparison with **σάω-ω**, **σάωμαι**, Latin *specio*, German *spähen*, is questionable; Arab. **صَفَى** to shine, to be clear, bright.

צָפָה II. (inf. abs. **צָפָה**) tr. 1. to extend, to spread, a cloth, a carpet, in order to eat off it **Is.** 21, 5, which suits **עָרַךְ שִׁלְחָן**; **Ibn Ganch**, to arrange, generally like **עָרַךְ**. Deriv. **צָפִיר**. — 2. (not used) metaphor. to cover over, to overlay, with stone slabs or wooden tablets, with gold or silver; Talm. **צָפָה** and **צָפָה** the same, whence **צָפָה** and **צָפָה** (def. **צָפָה**) a mat, a covering.

Pih. **צָפָה** (fut. **יִצְפֶּה**) to cover, to overlay, walls with wooden planks 1 **KINGS** 6, 15, with gold 6, 22, stones 2 **CHR.**

3, 6; commonly with a double accusat. **Ex.** 25, 11; 26, 29; 27, 2, rarely with accus. of the material only 1 **KINGS** 6, 15, once with **ב'** ib. Deriv. **צָפִיר**.

Pih. **צָפָה** (part. **מִצְפֵּה**, plur. **מִצְפִּים**) to be overlaid, covered, **Ex.** 26, 30; **Prov.** 26, 23.

The organic root of **צָפָה** is not connected with **צָפָה**, since that of the latter, **צָפָה**, is identical with the root in **פָּה** II, **פָּה** II, **פָּה**; but it (**צָפָה**) is one with **פָּה** II. (belonging to **פָּה**); comp. *σάωω* to cover, *σάωας* a cover.

צָפָה (with suff. **צָפִירָה**; from **צָפָה** II.) fem. what flows out, efflux, moisture; metaphor. blood, **Ez.** 32, 6 and I will soak the earth with (a double accusat.) thy blood on the mountains. **מִצְפֵּה** (for the accusat. **מִצְפֵּה**) seems to be a mere gloss upon **צָפִירָה**; which suits well 32, 5 (see **רָמַח**). The Targ. takes **צָפָה** as an adjective to **מִצְפֵּה**, meaning inundating, fruitful, covered with slime, to denote Egypt; which is less appropriate.

צָפִיר (watch, watch-tower; from **צָפָה** I.) n. p. of an Edomite progenitor **GEN.** 36, 11 15; for which form 1 **CHR.** 1, 36 has **צָפִיר**. With the word is compared the place **صَانِيح** at the southern end of the Dead Sea (**Robins.** Pal. III. p. 31).

צָפִיר (from **צָפָה** II. **Pih.**) m. an overlaying, coat, covering, of metal **Ex.** 38, 17; **NUM.** 17, 13; of **כֶּסֶף** **Is.** 30, 22, parallel **מִצְפֵּה**.

צָפִיר (after the form **כְּבוֹד**, constr. **צָפִיר**, with a of motion **צָפִירָה**, c. **צָפִירָה**, but which often indicates only a very remote idea of motion or direction to) fem. (**Is.** 43, 6; **SONG OF SOL.** 4, 16) 1. (from **צָפִיר**) prop. a district covered, dark, obscure, then the north, which was conceived of as veiled in obscurity, with high mountains and masses of rock, in contrast with the light and clear south (**דְּרוֹם**, **רִמְיָן**, **רִמְיָן**); comp. *προς ζόφον* in Homer, *ارض الظلمه* (land of darkness for the north) in *Ibn Batuta*. Hence a genitive to **פָּה** **Ex.** 26, 20,

צָלֵעַ Num. 34, 7, שָׁעַר Ez. 40, 35, צָלֵעַ Ex. 26, 35, רִיחַ Ez. 42, 17 *northerly*; צָרְחָה Is. 14, 13 *the extreme sides of the north*, i. e. in the extreme corner or point of the north, applied to מוֹקֵד הַר, the mountain of the (gods') assembly, supposed to be in the farthest north and reaching up to heaven, or to the uttermost northern part of Togarmah Ez. 38, 6. Figurat. applied to הַר-צִיּוֹן as the Jewish divine mountain Ps. 48, 3; אֲרָץ אַשּׁוּר to Assyria Jer. 3, 18 (comp. 3, 12); to the land of the Chaldeans 6, 22; 10, 22; to Babylon Zech. 2, 10; also אֲרָץ alone to Syria and Israel Is. 14, 31, hence מֶלֶךְ הָרָצָה Dan. 11, 6 7 8 11 meaning Selencus and his posterity, opposed to מֶלֶךְ הַדְּגֻב (the Ptolemies); to Media and Persia Is. 41, 25; Zeph. 2, 13. The manifestation of God is described as proceeding from the north Ezek. 1, 4. The same quarter is the mysterious gold-land Job 37, 22 (comp. Herod. 3, 116; Plinius H. N. 6, 11; 33, 4); and the north wind brings rain Prov. 25, 23. Metaphor. *the north wind* Song of Sol. 4, 16, and *the north land* Jer. 46, 20. מִצְפּוֹן *north of* Josh. 8, 11, also מִצְפּוֹן לְ Ez. 8, 5 and מִצְפּוֹן alone Josh. 11, 2; צָפוֹה *northward* Gen. 13, 14 (opposite מִצְפּוֹה), fully אֲרָץ לְפָנָיו Josh. 18, 12; מִצְפּוֹן *from the north* Jer. 1, 13, but also *situated toward the north* 1, 15; in answer to the question *where?* 23, 8. מִצְפּוֹה צָפוֹה Ez. 21, 3 *from south to north*, i. e. the entire length; but also מִצְפּוֹן צָפוֹן 21, 9. אֶל-הַצָּפוֹן 8, 14 *to the north, in the north*. אֶל-צָפוֹן *on the north side* 1 Chr. 26, 17. — 2. (*a concealed, inaccessible place*) *n. p.* of a city in Gad Josh. 13, 27; but probably the name of the god (בַּעַל) Typhon, so that צָפוֹן = צָפוֹן as the name of a place is dedicated to (Baal-) Zephon; as the full name צָפוֹן בַּעַל (which see) is that of a place. See צָפוֹן, צָפוֹר, צָפוֹרִי. — 3. (from צָפוֹה I. *mountain-watch*) = מִצְפּוֹה the name of a place Judges 11, 11. Hence צָפוֹה to מִצְפּוֹה Judges 12, 1, where Jephthah lived 11, 34; or it means a *consecrated place, place for praying* (comp.

1 Sam. 10, 19-24; 1 Macc. 3, 46) 2 Kings 16, 14, for which 16, 15 has לְבֵקֶר (to the place of judgment), which מִצְפּוֹה was. — 4. (from צָפוֹה II.) *a cover, a carpet*; figur. *vault of heaven* Job 26, 7.

צָפוֹן (prop. *the dark, wintry hemisphere, the dark region*, represented by a deity) 1. *n. p.* of an Egyptian deity (בַּעַל), adopted from Aram and Phenicia (see Hom. II. β, 782; Hes. Theog. 329), and representing the dark, cold region (Jablonsky p. 178; Seyffarth, Systema etc. p. 124), where the sun and stars are extinguished and the light of heaven is swallowed up (Eusebius Praep. Ev. III, 12); in an astral respect the cold star (Virg. Georg. 1, 336; Plinius H. N. 2, 8) Typhon, and probably connected with צָפוֹן. See another explanation under צָפוֹן. Derivat. the name of the city צָפוֹן Ex. 14, 2 in Egypt, ident. with צָפוֹן 2, צָפוֹן in Palestine. — 2. *n. p.* m. Num. 26, 15, for which צָפוֹן stands in Gen. 46, 16.

צָפוֹרִי (from צָפוֹן, Typhon) *m. coming from the Typhon-region*, spoken of an army of locusts, which came out of the wilderness, from the region ruled over by צָפוֹן Jo. 2, 20. But it may be translated generally *the destroyer*, ὁ τυφωτικός (Acts 27, 14). — 2. A patronym. from צָפוֹן in signification 2. Num. 26, 15.

צָפוֹרִי (from צָפוֹר, constr. pl. צָפוֹרִי) *m. dung, excrements* Ez. 4, 15 K'tib, see צָפוֹר.

צָפוֹר (pl. צָפוֹרִים, from צָפוֹר IV.) *fem.* (*masc. only* in Ps. 102, 8; 104, 17) 1. prop. *the chirping, twittering, singing*; hence *a bird* Lev. 14, 4 49; collect. כָּל-צָפוֹר כָּל-צָפוֹר Gen. 7, 14, צָפוֹר Ps. 148, 10, צָפוֹר Deut. 4, 17, צָפוֹר Ez. 39, 17 *all the fowl*, and also אֲרָץ alone Am. 3, 5, coupled with דְּרוֹר (which see) Ps. 84, 4, Prov. 26, 2, though the same with it; of birds of prey Ez. 39, 4, of female birds Is. 31, 5. Figur. *the timid, or pious* Psalm 11, 1, where the versions read בְּמִן

צָ; comp. Aram. צָפַר, צָפַר, Arab. صَافِر (a bird), عَصْفُور (a sparrow). Phenic. identical in its organic root צָפַח with פָּח I. (belonging to פָּח 2 meaning a bow Ps. 124, 7); Aram. סָפַח, סָפַח; Arab. فَحَفَ the same, فَحَفَ a bow, transposed فَحَفَ.

צָפַח I. (not used) *trans.* to bend, to make crooked, of a vessel, cup, bowl; identical in its organic root צָפַח with פָּח I. (belonging to פָּח 2 meaning a bow Ps. 124, 7); Aram. סָפַח, סָפַח; Arab. فَحَفَ the same, فَحَفَ a bow, transposed فَحَفَ.

Pih. צָפַח (not used) a stronger form of Kal. Deriv. צָפַח.

צָפַח II. (not used) *tr.* to spread out, to draw out, to extend, hence to make flat or broad, of a cake, a pancake; identical in its organic root צָפַח with that in פָּח II, פָּח II, מְסַפְּחִים 2; Ar. صَفَحَ the same, spoken of the hammering out of tin or iron plates; شَمَّعَ to be broad; شَمَّعَ to spread out. Deriv. the proper name צָפַח (= צָפַח).

Pih. צָפַח (not used) to spread out largely, to make flat. Deriv. צָפַח.

צָפַח (in our text צָפַח, after the form צָפַח, from צָפַח II.; *expansion, breadth*) *n. p. m.* 1 Chr. 7, 35 36.

צָפַח (from צָפַח I.) *fem.* a cruise, a flask, for water 1 Sam. 26, 12, 1 Kings 19, 6, or for oil 17, 12, Targ. סָפַח; Syr. فَحَفَ; a dish, a platter.

צָפַח see צָפַח.

צָפַח (from צָפַח I. Pih.) *fem.* same as מְצַפֶּה a watch-tower, LAMENT. 4, 17 (Targ., Syr.); comp. צָפַח JER. 6, 1.

צָפַח (either a looking out, from צָפַח I.; or = צָפַח a serpent, which has also been adopted for צָפַח; or finally = צָפַח which see) *n. p. m.* GEN. 46, 16, for which NUM. 26, 15 has צָפַח.

צָפַח (from צָפַח II. Pih.) *fem.* a pancake, a cake, prop. a flat cake Ex. 16, 31; comp. Italian fladone honey-cake, old high German Preiting cake, from preit = breit; Greek πλακούς, Latin placenta from πλακ = flat.

צָפַח (prop. part. pass.) *masc.* what is kept, laid up, therefore a treasure, riches, goods Ps. 17, 14 K'tib, elsewhere צָפַח; plur. JOB 20, 26. See צָפַח.

צָפַח (only pl. צָפַח, constr. צָפַח, from צָפַח I.) *m.* same as צָפַח, prop. what is pushed or forced out, i. e. dung, excrements Ez. 4, 15 K'ri; Arab. ضَعَع the same.

צָפַח (from צָפַח I.) *fem.* prop. what has gone forth or out; hence shoot, sprout; figur. a child, only of the ignoble members of a family Is. 22, 24, like צָפַח.

צָפַח (constr. צָפַח, pl. constr. צָפַח, from צָפַח II.) *m.* prop. the shaggy, the hairy; hence a he-goat, designated like שָׁעִיר from its hairiness; with the genitive צָפַח a he-goat DAN. 8, 5 8, 2 Chr. 29, 21, a figure of the Greco-Macedonian monarchy DAN. 8, 21; comp. צָפַח. The derivation from צָפַח I. to wind, to turn, to move in a circle, to spring, with reference to Is. 13, 21 (Gesenius); or from צָפַח, Arab. صَفَرَ to wind, to plait (Scheid), must be rejected in consideration of שָׁעִיר.

צָפַח (pl. constr. צָפַח, from צָפַח) Aram. *m.* the same Ezr. 6, 17; Targ. for שָׁעִיר, also the *fem.* צָפַח; Syr. فَحَفَ, for the Greek τράγος.

צָפַח (c. צָפַח) *fem.* 1. (from צָפַח I.) prop. what is circular, round; therefore a crown, tiara, diadem Is. 28, 5 (Targ., Kimchi); Talm. צָפַח enclosure, margin. — 2. (from צָפַח = צָפַח to contract, to wind into one another, to intertwine, to alternate) prop. a change of fortune, fate, mishap, Ez. 7, 7 10, for which 7, 5 has צָפַח as a gloss; comp. Talm. צָפַח the name of the goddess of fate at Ascalon, prop. fate, catastrophe; Arab. صَارَفَ fortune, change of fortune. The derivation from the Aramaean צָפַח = Hebrew נָקַר, or from צָפַח to move in a circle, conseq. signifying a circle (Ibn Gánach) does not suit.

צָפִית (from צָפָה II.) *fem. prop.* a thing spread out, hence a *covering, carpet, mat*, then a *table*; as **צָפִיתוֹ** is *prop.* a thing spread, a mat, a table. **צָפָה דָּבָר** Is. 21, 5 *they spread out the mat*, i. e. *arrange the table*, parallel with **צָרַף**; **הִצְפִּיתוּ**; comp. **סִפָּה** (*carpet*) 2 SAM. 17, 28 = **מִשְׁכָּב**, in which sense *Ibn Ganch* has paraphrased the passage. The explanation (from **צָפָה** I, Targ., Peshito, Vulg.) "keep watch", or "the watch spies" is less suitable.

צָפִן (*fut.* **יִצְפֹּן**) *tr.* same as **סָפֵן** I, **שָׁפֵן**, **טָפֵן** (Aram. **טָפַר**, Ar. **طمر**), *prop.* to cover about closely, to cover over, to close up, to enclose; hence 1. to conceal = to protect Ps. 27, 5, parallel **הִסְתַּיֵּר** with **בְּ** of the place where 31, 21; **צִטְּוִי** 83, 4 *those protected by God, the concealed ones*, spoken of Israel; **צָפוֹן** Ez. 7, 22 a *protégé*, i. e. the object of guardianship and care, as a herd is of the shepherd (LXX *ἐπισκοπή*, without reading **צָפוֹן**); to keep a strict watch or oversight of, **הִשְׁמָרָה** Hos. 13, 12; to treasure up, **רָצָה** Prov. 10, 14; to preserve or keep, **אָנֹן** Job 21, 19, **שֹׁר** Song of Sol. 7, 14, **כִּיב** Ps. 31, 20, **הַיִּשְׁתִּיד** Prov. 2, 7; **בְּלֵב** **צָ** to keep in the heart, i. e. to oneself, **אֲמַרְהוּ** Ps. 119, 11, **אֶלֶה** Job 10, 13, **אֲמַרְהוּ** 23, 12 (where the LXX read **בְּחֹקִי** for **בְּחֹקִי**); also **אָחַז** with this meaning Prov. 2, 1; to keep back, restrain 27, 16, with **מִן** of the thing from, to conceal, hide, Job 17, 4; metaphor. to act secretly, privately, with **ל** against one, i. e. to lie in wait for Prov. 1, 11 18; without **ל** Ps. 56, 7 K'ri; comp. Aram. **צָפֵן**, **צָפֵן** to conceal, and lie in wait for. — 2. Only **יִצְפֵּי** Ps. 10, 8, either for **יִצְפֵּי**, or **צָפֵן** here has the meaning of **צָפָה** 37, 32. — Besides these significations we have also to assume in consequence of the derivat. to be covered, veiled, dark, of a country; to be inaccessible. Deriv. **צָפוֹנִים**, **צָפוֹנִי** (as nouns, see above **צָפֵן**), **צָפוֹנִי**, **צָפוֹן** 1, **צָפוֹן**, and the proper names **צָפוֹן**, **צָפוֹן** (in **אֶלְיָצָפוֹן**, **אֶל**, **צָפוֹן**, **צָפוֹן**).

Nif. **נִצְפֵּן** to be hidden, to be concealed, **צָפִיתוֹ**, with **מִן** of a person from Job 24, 1, or absol. Jer. 16, 17, with **ל** of the person Job 15, 20.

Hif. **הִצְפִּין** (*inf. constr. suff.* **הִצְפִּינִי**, *fut.* **יִצְפִּין**) to hide, conceal, with accus. Ex. 2, 3; Job 14, 13.

צָפֵן (*constr.* **צָפֵן**) see **אֶלְיָצָפֵן** and

צָפְנִיה (*Jah is night or darkness*; see **צָפֵן** and **צָפֵן**) *n. p. m.* ZEPH. 1, 1; Jer. 21, 1; elsewhere also **צָפְנִיהוּ** 37, 3; ZECH. 6, 10; 1 CHR. 6, 21 (comp. **אֶלְיָצָפֵן**), for which is **אֶלְיָצָפֵן** in 6, 9.

צָפְנִיהוּ see **צָפְנִיהוּ**.

צָפְנִית פִּעֲנָה (Egyptian) a surname of Joseph, which he received from Pharaoh when he entered upon the service of the state GEN. 41, 45; and which was probably a high-sounding honorary title. According to Jewish translators and interpreters (Targ., Peshito, Josephus, Philo, and after them Chrysost., Saadia, Kimchi) **צָפְנִית** is a noun from **צָפֵן** meaning *what is hidden, concealed* (Targ. **מְסִיחָה**, Pesh. **مُخْفِي**), i. e. *concealed future*; and **פִּעֲנָה** stands for **מְסִיחָה** revealing (see **פִּעֲנָה**), this word being so used in mod. Hebrew. But it is better to adopt the Egyptian origin of the words, in the orthography of the LXX who knew the language *ψωροσφαιρήχ*, *ψωροσφαιρήχ*, *ψωροσφαιρήχ* (= **פִּעֲנָה**), explaining them *σωτήρ κόσμου*, *saviour of the world*, which is the Egyptian *cwt* or *cwte* (salus) and *enec* (world), while *en* with *son* and *enech* is the article, *om* (in the LXX) the sign of the genitive, or we should read *cwt om* (preserver). According to *Brugsch* it is made up of *p-so-nto-p-ench*, i. e. *prince of the life of the world*.

צָפַע I. (not used) *tr.* to thrust out, to take away, to protrude, to extrude, to push out, of excrements; to come forth, of sprouts; Ar. **صَفَعَ** and **سَفَعَ** to push, **صَفَعَ** *cacavit*. Deriv. **צָפִיעַ**, **צָפִיעַ**, **צָפִיעַ**.

צָפַע II. (not used) *intr.* same as **צָפַע**

to breathe, to blow, to snort; hence to hiss, of adders and vipers. The interchange of the initial sound צ and the aspirates is also in צָהָה = Hebr. אָהָה, אָהָה and אָהָה, אָהָה I. and אָהָה, אָהָה and אָהָה I. as in other languages. The organic root is צ־פ־ע, which lies also in אֶפֶס, אֶפֶס, אֶפֶס. Derivat. אֶפֶס, אֶפֶס, אֶפֶס, אֶפֶס, and perhaps the proper names אֶפֶס, אֶפֶס, אֶפֶס.

אֶפֶס (from אֶפֶס II.) *m.* the name of a serpent, *cerastes* (LXX), *basilisk* (Aq. and Vulg.) or *viper* (Targ.), according to the etymology the little viper a span long which is a native of Africa, whose very hissing was reckoned dangerous (Isidori Orig. XII, 4) Is. 14, 29, a figure of the Assyrian power.

אֶפֶס (not used; after the form אֶפֶס, whence אֶפֶס which see) *m.* same as אֶפֶס. The name אֶפֶס (which see) or the Egyptian *Typhon*, representing the injurious and destructive element and resembling Ahri-man, is perhaps אֶפֶס; since the Cilician-Phenician *Typhon* was regarded as a huge serpent (Strabo XVI. 2 p. 386), and the Egyptian one was also represented as a serpent (Plut. de Is. ch. 50). The river Orontes called after *Typhon* and dedicated to him, ap. Malala (p. 197), where we read: *Δράκοντος ποταμού τοῦ συνι λεγομένου Ὀρόντου, ὅστις Τυφῶν καὶ Ὀφίτης καλεῖται* confirms this derivation. Accordingly אֶפֶס from אֶפֶס, the proper names אֶפֶס = אֶפֶס, אֶפֶס = אֶפֶס, אֶפֶס might be referred to אֶפֶס.

אֶפֶס (pl. אֶפֶס) *m.* the same Is. 11, 8; 59, 5; Prov. 23, 32; Jer. 8, 17.

אֶפֶס I. (Kal unused) *intr.* to chirp, to pipe, to twitter, to coo, of birds; to whisper, to murmur, of soothsayers; to cry out painfully, to mutter, to speak in whispering tones; Targ. אֶפֶס, Talm. אֶפֶס, Ar. صَف.

Pih. אֶפֶס (redupl., part. אֶפֶס, fut. אֶפֶס) an intensive form of Kal Is. 8, 19; 10, 14; 29, 4; 38, 14; Ar. and Talm. the same, whence אֶפֶס a twitting, to

صَفَصَف a sparrow, صَفَصَف a piping; abridged and altered Syr. صَف and صَف to pipe, Samar. צִיץ and צִיץ a young bird, prop. piping; Ar. وَصُوص to pipe.

As to the organic root אֶפֶס, it is found also in אֶפֶס, אֶפֶס, אֶפֶס.

אֶפֶס II. (not used) *intr.* to flow, to be wet, watered; ident. in its organic root אֶפֶס with that in אֶפֶס (אֶפֶס) II., אֶפֶס I., אֶפֶס, אֶפֶס, which may be easily perceived from the noun אֶפֶס 1 and 3, אֶפֶס, אֶפֶס, the proper name אֶפֶס, אֶפֶס; comp. אֶפֶס.

Pih. (redupl.) אֶפֶס to water, to moisten; to be very moist or fresh. Derivative

אֶפֶס (from אֶפֶס to אֶפֶס II.) *f.* a brook-plant, a river-shrub, a bank-plant, a willow Ez. 17, 5; hence applied to the vine which requires a well-watered soil in hot countries; Arab. صَفَصَف and صَفَصَف water-willow, osier. Amharic *Zafzof* salix (Isenberg, dict. p. 62). The meaning "willow" in אֶפֶס 4. and אֶפֶס proceeds from אֶפֶס III. having a similar fundamental signification.

אֶפֶס I. (fut. אֶפֶס) *intr.* to turn, to twist; hence 1. to move in a circle, to wind, to be round about, of a crown or diadem. — 2. Metaphor. to turn about, to turn back, turning to go away JUDGES 7, 3, like the Nif. אֶפֶס (which see); in which sense the LXX, Vulg. and Pesh. take it, comp. Ar. صَفَر in the secondary meaning to run, to run or go forward, to flee; identical in its organic root אֶפֶס with that in אֶפֶס II. and אֶפֶס II., Ar. صَفَر. Deriv. אֶפֶס 1.

אֶפֶס II. (not used) *intr.* to be shaggy, hairy, bristly, rough, of goats; prop. to stick forth; ident. perhaps with the stem אֶפֶס (which see). Derivat. אֶפֶס, and the proper name אֶפֶס.

אֶפֶס III. (not used) *tr.* to pierce, to cut into, with the point of a nail, a style; cognate in sense with אֶפֶס; ident. in its org. root אֶפֶס with that of אֶפֶס II.,

פֶּרֶץ II, קֶרֶץ, perhaps also פֶּרֶץ (to פרעש); Aram. קֶסֶר, Arab. غفر the same. Deriv. צִפְרֵן.

צִפְרֵן IV. (not used) *intr.* to pipe, to twitter, of birds (cognate in sense I. צֶה), Arab. صَفَر, Aram. צִפְרֵן, the same; metaphor. to croak, of frogs. Derivat. צִפְרֵן (from Pihel), the proper name צִפְרֵן, צִפְרֵן, besides צִפְרֵן.

צִפְרֵן V. (not used) *intr.* transposed from צִפְרֵן II to be mutually intertwined, to be twisted together, bound up with one another, of events; hence to change, to go; Ar. صَرَف. Deriv. צִפְרֵן 2.

צִפְרֵן I. (unused) Aram. *intrans.* to be shaggy, bristly; Hebr. צִפְרֵן II. Derivat. צִפְרֵן.

צִפְרֵן II. (not used) Aram. *intrans.* to twitter, to pipe, of birds. Deriv. צִפְרֵן.

צִפְרֵן (from צִפְרֵן II, only pl. צִפְרֵן, constr. צִפְרֵן, def. צִפְרֵן) Aram. *comm.* a bird, probably from צִפְרֵן DAN. 4, 9 11 18 30; Syr. ܘܢܝܢ, def. ܘܢܝܢ the same.

צִפְרֵן m. (collect. fem.) a frog Ex. 7, 28; 8, 3-9; Ps. 78, 45; 105, 30. The small frogs well known as the plague of Egypt are meant, which give forth a sound like two hard pieces of wood struck upon one another (*Hasselquist, Reise nach Pal.* p. 68. 254 seq. 304; *Seetzen, Reisen III.* p. 245. 350. 364. 490). The Arab. شَفْدَع and شَفْدَع, abridged from the Hebrew primitive form, expressly denotes this small species of Egyptian frog. It is compounded of the noun צִפְרֵן croaker (from צִפְרֵן IV.), and רָקַע, Arab. رَدَاع, Aram. רָקַע (def. רָקַע swamp, morass); consequently what croaks in a morass. Considering that the ancients were fond of naming animals after their cry, and that קָנָה, the name of a Syrian frog (Lev. 11, 30), is probably derived from קָנָה to croak (Ar. قَرَق the noise of frogs), as also the Ar. نَقَّ to croak (whence نَقَّاق a frog),

Gr. *χοάξ*, croak (Aristoph.), Lat. *coazare*, to croak, Germ. *quaken*, Ar. قَرَّ a frog, called so from its noise, like the Syr. ܩܪܪ, Talm. ܩܪܪ, Phenice. קָרָר: the etymology now given is the only probable one. The Aram. ܩܪܪ (from ܩܪܪ) may be formed from ܩܪܪ, if ܩܪ is = צִפְרֵן (comp. צֶלַע Aram. ܥܠܥ), or ܩܪ is a prefix to רָקַע a morass.

צִפְרֵן (a little bird) n. p. f. Ex. 2, 21, LXX Σειφωρα.

צִפְרֵן (from צִפְרֵן III; pl. with suff. צִפְרֵן) masc. prop. a thing pointed or piercing; hence a nail Deut. 21, 12, Aram. ܢܝܠ (a nail, claw), ܢܝܠ, ܢܝܠ, Ar. ظفر; metaphor. the point of a style, a diamond-pointed tool, for graving Jer. 17, 1; comp. Plin. H. N. 37, 15.

צִפְתָּ (not used) tr. to enclose, to encircle, to adorn, to wind about, a pillar, especially of a round capital resembling a crown; cognate in sense כֶּתֶר. The organic root צִפְתָּ is also in צִפְתָּ, אֶפְתָּ, רָבַד; comp. Aram. ܥܦܬܐ, prop. to bring together, to fit together, hence to arrange, to adorn. Derivative

צִפְתָּ (from צִפְתָּ) m. prop. a binding, a thing wound about; hence a chapter, capital 2 Chr. 3, 15, for which 1 Kings 7, 16 has כֶּתֶר; Syr. ܥܦܬܐ the same.

צִפְתָּ (also in pause, from צִפְתָּ I; mountain-watch; see מִצְפֶּה, מִצְפֶּה) n. p. of a Canaanitish city, the capital of a kingdom, lying at the south border of Edom and in Judah; afterwards allotted to Simeon Judges 1, 17. It was subsequently called הִרְמֵה (which see). The pass *el-Safah*, forming a steep ascent to the mountains from *Wady Fikrah*, and lying before the mountains of Judah, may have its name from this. *Robinson, Palest. II.* p. 592. 616.

צִפְתָּ (with a of motion צִפְתָּה, the same) n. p. of a valley (נֵיָה) leading to צִפְתָּ (which see), through which the way conducts to מִרְשֶׁה 2 Chr. 14, 9; consequ.

like the latter it is in the plain (צפחה) of Judah, into which the Zephath-valley projected; it may be the beautiful valley spoken of by Robinson, Pal. II. p. 365.

צפחה see צפח.

צץ see צץ.

צצים see צץ (pl. צצים).

צקל (not used) *tr.* to tie, to wind, same as צקל, צקל (which see); hence to make entangled or twisted. Derivat. the proper name צקלג, צקלג.

Pih. צקל assumed for צקלון, which see.

צקל see צקלג.

צקלג see צקלג.

צקלון (from צקל Pih.; with suffix) *masc.* a sack, bag, prop. a thing wound 2 KINGS 4, 42.

צר (with suff. צרי, with a distinctive accent צר; pl. צרים, constr. צרי, with suff. צרי, צרי, צרי, צרי, צרי; from צר) *m.* 1. *concr.* (prop. a part. *m.*) an adversary, enemy, prop. an oppressor, straitener JOB 6, 23; 16, 9; PS. 44, 11; 74, 10; 78, 61, coupled with אויב ESTH. 7, 6, LAMENT. 4, 12, PS. 27, 2, or רִיבָה 119, 158. Regularly only in poetry for אויב, to which GEN. 14, 20, NUM. 10, 9, 2 SAM. 24, 13 and the late books (ESTH. 7, 4 6; NEH. 4, 5; 9, 27) form the sole exception. — 2. *Abstract* (as an infin. form) straitness, along with מצוקה JOB 15, 24; a strait, an exigency 36, 16, distress 38, 23, and so with מצוק PS. 119, 143, לֶחַץ Is. 30, 20; danger, AM. 3, 11 danger round about the land, i. e. on all sides; trouble, of רִיבָה JOB 7, 11 = מַר (a subst.); especially with ל of a person, as צר לי PS. 18, 7, צר להם 106, 44, צר לוֹ 2 CHR. 15, 4, צר להֶם DEUT. 4, 30, i. e. distress to me, to them &c. — 3. same as צר 1. (pl. צרים, צורה (pl. צורות) a rock, a stone; like the rock, i. e. hard as rock Is. 5, 28; comp. צר (according to some); see צר. — 4. (from צר, conseq. contracted from צר) light, clearness, the sun Is. 5, 30, united to אור (by the accent).

צר (from צר) *adj. m., f. nar-* row, of מְקוֹם NUM. 22, 26, צר PROV. 13, 17; narrowly enclosed, of חוֹתֶם JOB 41, 7 [15]; pressing, violent, of נֶחֱדָה Is. 59, 19; narrow, straitened, of מִסְכָּה 28, 20 (which, however, is better taken as 3^d person perf., according to the accent); limited PROV. 24, 10, of קֶחַ. Here belongs also 1 SAM. 2, 32 צר מִעֵין of a fearful look = רָע עֵין (PROV. 23, 6), as one might explain it.

צר (rock, from צר; comp. Ar. ظر silix) *n. p.* of a city in Naphtali JOSH. 19, 35.

צר *m.* 1. stone, rock, so called from its hardness Ez. 3, 9, conseq. = צר 3. (Is. 5, 28), like שָׁד = שָׁד; so too perhaps צר 2 SAM. 17, 13 (LXX, Vulg.). — 2. (from צר II.) the edge Ex. 4, 25, for צר, like צר הרב Ps. 89, 44, הרב צר JOSH. 5, 2. See צר. — 3. צר (together with צור which see; rock, rock-city, comp. Rupella, la Rochelle) *n. p.* of the very old seaport Tyre in Phénicia, centre of the Phénician mother-state JOSH. 19, 29; 2 SAM. 24, 7; 1 KINGS 7, 13; 9, 11; Is. 23, 1-7; JER. 25, 22. As a fortress the city was called צר מִבְצָר JOSH. 19, 29 or צר מִבְצָר 2 SAM. 24, 7; as a sea-fortress צר מִבְצָר יָם Ez. 27, 2, מִבְצָר יָם Is. 23, 4. Tyre had excellent buildings Ez. 27, 4, was called צר 27, 3, had great docks 27, 12-25, AM. 1, 9, and was named צר Is. 23, 8. For the history of the Tyrian kingdom the reader may compare, in addition to 2 SAM. 5, 11, 1 KINGS 9, 11 seq. and 16, 31 seq., especially Is. ch. 23 and EZEK. chs. 26-28. *Gent. m.* צר a Tyrian 1 KINGS 7, 14, pl. צרים 1 CHR. 22, 41. — Aram. צר, the same; on the contrary the Greek Τύρος has obviously originated in צור. In the classical writers there was also a form Sarra.

צר (not used) *intrans.* to glow, to burn, = צר, צר; to be burnt (intr.), of the פָּנִים; to burn, of wounds, ulcers, fig. of hot kisses, Targ. to exterminate;

metaphor. to pierce, like **חַד** (which see), of wounds; Syr. **ܕܠܝܬ** to prick (of thorns), whence **ܕܠܝܬܐ** black thistle; Ar. **ضرب** to pierce, to strike, to which **صرم** also belongs.

Nif. **נִצְרַב** to be scorched or to burn **Ex.** 21, 3 [20, 47].

Pih. **צָרַב** (not used) intensive of Kal. Deriv. **צָרֵבָה**, **צָרֵבָה**.

צָרַב (instead of **צָרַב**) *adj. m.* **צָרֵבָה** *f. scorching, burning*, of **אֵשׁ** **Prov.** 16, 27.

צָרֵבָה (instead of **צָרֵבָה**) *f. a burn, wound caused by fire, an inflammation* **Lev.** 13, 23 28; perhaps same as **נָגַע**.

צָרַר (not used) *tr.* same as **צָרַר**, **צָרַר** I. to fit together; hence to build, to arch, to strengthen; comp. **אָגַר**. Deriv.

צָרְרָה (with *a* of motion **צָרְרָה**, also with the article **הַצָּרְרָה**; fortress, tower) *n. p.* of a city on mount Ephraim, Jeroboam's birth place, from which the whole district was called **צָרְרָה** 1 **KINGS** 11, 26 (if we restore the verse after the Greek 12, 2 in the following manner: **וַיְהִי כִשְׁמֹעַ יִרְבֵּעַם בִּי מִתְּשֻׁלָּמָה וַיְהִי עֹדָיו בְּמִצְרָיִם אֲשֶׁר בָּרַח מִפְּנֵי שְׁלֹמֹה הַמֶּלֶךְ וַיָּשָׁב יִרְבֵּעַם מִמִּצְרָיִם וַיִּבְנֶה אֶל-עִירוֹ (אֶל-אֶרֶץ צָרְרָה אֲשֶׁר בְּהָר אֶפְרַיִם 2 **CHR.** 4, 17. But the reading **צָרְרָה** also appears in **JUDGES** 7, 22. See **צָרְרָה**.**

צָרָה (not used) *intrans.* to flow out, to drop out, to trickle, of resin, balsam (Ar. **ضری** the same); connected in its organic root with **צָרָה**. Deriv. **צָרִי**, **צָרִי**, the proper name **צָרִי**. Ar. **ضری** to cut into, to cut off; but the Syr. **ܕܠܝܬ** "to scratch" corresponds to the Hebr. **צָרַע** I.

צָרָה (from **צָרַר** I.; *c.* **צָרָה**, with *suff.* **צָרָה**; *pl.* **צָרוֹת**, with *suff.* **צָרוֹתֵינוּ**) *f.* 1. *concr.* a female enemy, therefore a rival 1 **SAM.** 1, 6 (**LXX**, **Vulg.**), comp. **Lev.** 18, 18 **לְצָרָה**; Syr. **ܕܠܝܬܐ** uxor altera, where **ܕ** is interchanged with **ܕ**. — 2. (with *a* of motion **צָרָה**) an abstract: distress, affliction, straits, misfortune, 1 **SAM.** 26, 24; 2 **SAM.** 4, 9; it is there-

fore coupled with **יָגוֹן** **Ps.** 116, 3, **צָרָה** **Prov.** 1, 27, **חֲשָׁכָה** **Is.** 8, 22, **צָרָה** **Zeph.** 1, 15, parall. to **רָעָה** **Jer.** 15, 11; a genitive to **יָוִם** 2 **KINGS** 19, 3, **צָרָה** **Ps.** 37, 39; the pain, or anguish, of a woman in labour **Jer.** 4, 31, coupled with **חֲבָל** 49, 24.

צָרִיָּה, also **צָרִיָּה** (prop. *part. pass.* *f.* **צָרָה**; what has flown forth or dropped out, hence balsam; comp. **זָלַף**) *n. p. f.* of the mother of three heroes **יוֹאָב**, **אֲבִישַׁי** and **עֲשָׂהאֵל** 2 **SAM.** 2, 18; 3, 39; 8, 16; 16, 9 10; 17, 25; 19, 21 22; 1 **CHR.** 2, 16.

צָרוּעָה (same as **ضریع** full-breasted, from **צָרַע** II.) *n. p. f.* 1 **KINGS** 11, 26. Perhaps **צָרוּעָה** as a female proper name is = **צָרוּיָה** (**ע** interchanged with **י**).

צָרוּר (also **צָרוּר**, *pl.* **צָרוּרִים**) *m.* 1. (from **צָרַר** I.) what is packed together, a little packet, a bundle, of **כֶּסֶף** **Gen.** 42, 35, or in which **פָּשַׁע**, i. e. condemnation, is sealed up as unalterable **JOB** 14, 17; sealed up as **צָרוּר** **HAG.** 1, 6 a holed bag, i. e. wages that disappear quickly; **Prov.** 7, 20; a bundle, a bunch, of **קֶר** **SONG OF SOL.** 1, 13; an enclosure, enclosed place 1 **SAM.** 25, 29. — 2. (from **צָרַר** II.) a little stone 2 **SAM.** 17, 13 (**LXX**, **Targ.**); hence a kernel **Am.** 9, 9. **צָרוּר** **Prov.** 26, 8 is the infin. constr. of **צָרַר** I.

צָרוּר I. (*part.* **צָרוּרָה**) *intr.* to call, to cry, to cry aloud, stronger than **בָּכָה** **Zeph.** 1, 14, with the *adverb.* **מֶר**, as in the case of **בָּכָה** **Is.** 33, 7; Ar. **صرخ** the same.

The organic root **צָרָה** may exist also in **צָרִיג** I. (*Kimchi*), **רָדַג**, Ar. **رہج**, in rug-ire, **ω-ρυ-ή**; comp. too **שָׂרֵק** **רַע**, **Sanakrit** **râç**. Deriv. (according to some) **צָרִיקִים**.

Hif. **הִצָּרִיחַ** (*fut.* **יִצָּרִיחַ**) to raise a war-cry, **Is.** 42, 13, coupled with **הִקְרִיעַ**.

צָרוּר II. (not used) *tr.* to bend, to make crooked, to curve, ident. in its organic root with **בָּרָךְ**, or meaning to bore, to hollow, a pit, with that in **הִקְרִיעַ**,

Aram. **צִרְגָּ**; Ar. **ضرج** the same, whence **צִרְגָּ** a pit. Deriv. **צִרְיָה**.

צִרְיָה *m.* 1. a collateral form of **צִרְיָה** see **צִרְיָה**. — 2. *n. p. m.* 1 CHR. 25, 3, for which, however, the fuller **יִצְרִי** is in 25, 11.

צִרְיָה (in pause **צִרְיָה**, after Vau of union **צִרְיָה**; from **צִרְיָה** *m.* prop. an efflux, out-dropping; hence *balsam*, exported by the Hebrews to Phenicia and Egypt GEN. 37, 25; 43, 11; Ez. 27, 17; commonly planted about Jericho (*Joseph. Antt.* 14, 4, 1; 15, 4, 2; Jewish Wars 1, 6, 6), as it is at this day in the gardens about Tiberias (*Burckh.* VI. p. 564). That of Gilead was the best for healing external injuries JER. 8, 22; 46, 11; 51, 8. **צִרְיָה** is mentioned in GEN. 43, 11 as the most precious product of the land of the Hebrews (**זֶמְרֵת הָאֲרָץ**).

צִרְיָה see **צִרְיָה**.

צִרְיָה (from **צִרְיָה** II.; *pl.* **צִרְיָהִים** *m.* a pit, a cellar, a hole, for concealment 1 SAM. 13, 6 (Vulg., Targ.), coupled with **בֹּרַי**, without there being any necessity for reading **סִפְחָהִים**, still less for reading **צִפְחָהִים** (codd. de Rossi) or **סִפְחָהִים** (LXX). In the temple of **בְּרִית** = **בְּרִית** = **בְּרִית** was a deep place, i. e. an inner, covered space JUDGES 9, 46, on which it was easy to put wood 9, 49; Ethiop. for **הֵיכַל** (Ps. 5, 8). The meaning *projecting object, tower, palace* (Tanchûm), like the Arab. **ضرج**, from **צִרְיָה** = **צִרְיָה** II., is unsuitable.

צִרְיָהִים (from **צִרְיָה** I.) *m. pl.* continual groaning, Is. 43, 14 a reading instead of **בְּרִיחָהִים** (*Ewald*).

צִרְיָה (not used) *intr. prop.* to desire or wish for vehemently, to strive, to strive after; ident. in its organic root **צִרְיָה** with that in **צִרְיָה** I., Aram. **רָג**, hence (like **אָנָה** = **אָנָה** to **אָנָה**) to be needy, metaphor. to be poor, needy, Ar. **ضرج**; Aram. for **חָסֵק**. Deriv.

צִרְיָה (with *suff.* **צִרְיָה**) *m.* need, necessity 2 CHR. 2, 15.

צִרְעָה I. (in Kal only *part. pass.* **צִרְעָה**) *tr.* to sting, of wasps, hornets; to eat in, of stains in clothes, of mould, of injury to houses done by saltpetre (leprosy); to push, to strike, to plague (cognate in sense **נָגַע**); hence **צִרְעָה** is properly one struck, then generally a leper Lev. 13, 44; 14, 3; 22, 4; NUM. 5, 2, as **נָגַע** Is. 53, 4 is = **מַכָּה אֱלֹהִים**. Leprosy was considered a punishment from God. There is the same transition in **נָגַה**, **נָגַה**. Arab. **ضرع** (to smite, to push, to scourge), whence **ضرع** epilepsy, **ضريع** a scourge. Probably the Aram. **כְּרַי** should also be taken in the sense of to cut (comp. **כְּרַי**). Deriv. **צִרְעָה**, and the proper name **צִרְעָה** (according to some).

Pih. **צִרְעָה** (not used) the same. Deriv. **צִרְעָה**.

צִרְעָה (only *part. m.* **צִרְעָה**, *f.* **צִרְעָה**) *prop.* to be scourged, smitten, by God; hence to be leprous Ex. 4, 6; Lev. 14, 2; NUM. 12, 10; 2 SAM. 3, 29; put along with **נָגַע** 2 KINGS 15, 5.

צִרְעָה II. (unused) *intr.* to be prominent, to stand out, of the breasts; to project, of a district; Ar. **ضرع** the same. Deriv. the proper names **צִרְעָה** and **צִרְעָה**.

צִרְעָה see **צִרְעָה**.

צִרְעָה (from **צִרְעָה** I.) *fem.* *prop.* the stinging thing; hence a wasp, a hornet, collect. Ex. 23, 28; comp. WISDOM 12, 8. As a swarm of bees was taken for a figure of wicked enemies (Ps. 118, 12; DEUT. 1, 44); so in a higher degree may a swarm of hornets be considered the type of a plague (*Saadia, Ibn 'Esra*) or of terror sent upon enemies DEUT. 7, 20, JOSH. 24, 12, since the literal sense (*Rashi*) is improbable here. The Ar. translates **الحوق** fear, for which is **אִמְדָה** in Ex. 23, 27, conseq. = **אִמְדָה אֱלֹהִים** GEN. 35, 5; Aram. **צִרְעָה**, **צִרְעָה** (from **צִרְעָה** = **צִרְעָה**) the same, rendered elsewhere **צִרְעָה** bee; modern Hebr. *pl.* **צִרְעָה**, **צִרְעָה**.

צִרְעָה (either instead of **צִרְעָה** place

of wasps or hornets, where צָרָה = צָרָה, or from צָרַח II. = Ar. *ضَرَعَ* to be prominent, and therefore צָר is = רָסַע which see) n. p. of a city in the plain of Judah, belonging to Dan and not far from אֶשְׁתָּאֵל (now Zar'ah, *ضَرْعَة*) JOSH. 15, 33; 19, 41; JUDGES 13, 2 25; 18, 2 8 11. It still existed after the exile NEH. 11, 29 (*Robins. Palest. II, 339. 343. 365*). *Gent. m.* צָרָה 1 CHR. 2, 54, from a masc. form צָרָה = צָרָה, usually צָרָה 2, 53; 4, 2.

צָרָה (after the form אֲדָרָה; with suff. צָרָהּ) fem. prop. stroke, plague, like נֶגַע, spec. leprosy (white), in man LEV. 13, 2, 2 KINGS 5, 3, with בִּשְׁלָג; a saltpetre injury or leprosy, in houses 14, 34-57; mould, stains, in garments 13, 47-59.

צָרַח I. (*fut.* יִצְרֹחַ; *part.* צָרַח; *inf. abs.* יִצְרֹחַ, c. צָרַח-) prop. intr. to glow, to burn, then tr. to smelt, gold or silver; צָרַח a smelter, goldsmith JUDGES 17, 4; IS. 40, 19; 41, 7, coupled with הִרְאָה; to purify, by fire 1, 25; PS. 12, 7; to refine ZECH. 13, 9. Fig. to make clear or bright (אֶלֶף) Ps. 18, 31; PROV. 30, 5; to prove, along with בָּחַן, with the accus. JER. 9, 6 and retaining the figure PS. 66, 10, IS. 48, 10, coupled with לָבֵן, בָּרַךְ DAN. 11, 35, or without them PS. 17, 3; 26, 2. Deriv. the proper names צָרָה, צָרָה.

Nif. נִצְרָה (*fut.* יִנְצֹרָה) to be cleansed, purified DAN. 12, 10.

Ph. מִצְרָה (*part.* מִצְרָה) to purify, to smelt, along with טָהַר MAL. 3, 2 3.

Hif. (not used); deriv. מִצְרָה.

צָרַח II. (not used) tr. to draw together, to bind, to tie together, only by transpos. צָרַח to צָרַח, which see.

צָרָה (from צָרַח I., with the article; a smelter, purifier) n. p. m. NEH. 3, 31. צָרָה is the name of a corporation of goldsmiths NEH. 3, 8 32.

צָרָה (from צָרַח I., with a of motion; smelting-hut) n. p. of a city

lying between Sidon and Tyre, but belonging to the former 1 KINGS 17, 9 10; also the name of a distant land which has been combined with Gaul agreeably to tradition in OB. 20 (see סָרַר). For the Sidonian Zarephath compare the present village and promontory Surafend (*صَرْفند*), see *Robins. III. p. 413. 414.*

צָרַח I. (3 *perf.* צָרַח, commonly צָר, *fem.* צָרָה, 3 *pl.* צָרָה; *part.* צָרַח and צָר; *part. pass.* צָרָה; *inf. abs.* יִצְרֹחַ, c. צָרַח; *imp.* צָר, צָר; *fut.* יִצְרֹחַ together with יִצְרֹחַ) 1. tr. same as צָר I. prop. to collect, to press together, to bring together; hence to drive together, to a place, of הִרְאָה Hos. 4, 19; to bind to, a stone to the sling PROV. 26, 8; to bind in, to shut in, מָסַח 30, 4; JOB 26, 8; fig. to bind firmly together, and הִרְאָה and הִרְאָה IS. 8, 16, along with הִרְאָה; to keep, עָן Hos. 13, 12, like הִרְאָה JOB 14, 17; to roll up, מִשְׁתָּחָה EX. 12, 34; to fence in, i. e. to make calm, secure 1 SAM. 25, 29; to shut up, seclude, i. e. to make solitary and forsaken 2 SAM. 20, 3. — 2. to straiten, to enclose; hence to press upon, to compass as an enemy IS. 11, 13, parallel קָנָא (to be zealous); generally to persecute NUM. 10, 9; 25, 17; 33, 55; also of the rivalry of two wives (see צָרָה); *part.* צָרַח an enemy, *pl. c.* צָרָה, with suff. צָרָהּ IS. 11, 13; PS. 6, 8; 7, 7; 23, 5, coupled with צָר, *pl.* צָרָה (which see). These senses to join, to bind, to make firm, to enclose &c. also belong together in other verbs. — 3. intr. to be straitened, pressed, i. e. to be in distress or necessity, espec. in the contracted form צָר JUDGES 11, 7; 2 SAM. 1, 26; to be narrow, of מִסְכָּה IS. 28, 20. The *fut.* is יִצְרֹחַ (after the form יִצְרֹחַ), *ap.* יִצְרֹחַ GEN. 32, 7; JUDGES 2, 15; PROV. 4, 12; with ל of the person IS. 49, 20; with עַל to be anxious for or about. Derivat. צָר, צָרָה, צָרָה, צָרָה (*adj.*).

Puh. מִצְרָה (*part.* מִצְרָה) to be bound together JOSH. 9, 4.

Hif. הִצְרָה (1 *pers.* הִצְרָה; *part. fem.* הִצְרָה; *inf. c.* הִצְרָה; *fut.* יִצְרֹחַ, *ap.* יִצְרֹחַ,

pl. יִצְרִי to press upon, to persecute, with accusat. DEUT. 2, 9; to oppress, distress 1 KINGS 8, 37; NĒH. 9, 27; to besiege DEUT. 28, 52; JER. 10, 18; to have pains, of a woman in childbirth JER. 48, 41; 49, 22. Deriv. מִצָּר.

To the stem צַר corresponds the Ar. صَرَّ (to bind together, to tie together, to surround), ضَرَّ (to straiten, to press upon; to be hostile, jealous), Syr. ܥܝܪܐ, ident. with צַר (צוּר) I. (which see).

צָר II. (not used) intr. to be firm, hard, of rocks; perhaps like חֲזָק, קָשָׁה, of like signification with צָר I. Deriv. צָר, the proper names צָר, צָר, and perhaps צָרָה.

צָרִיר see צָרִיר.

צָרָה (with *a* of motion צָרָה; fortress) n. p. of a place near הַשְּׂטָה בִּירָה

(in Manasseh, between בִּירָה שֶׁאֵן and אֶבֶל מְזוּלָה) JUDGES 7, 22, which appears to be merely a collateral form of צָרָה (which see) 1 KINGS 11, 26. Both mss. and versions read the latter here.

צָרָה (contracted from צָרָה; splendour, brightness, viz. is with Jah) n. p. m. 1 CHR. 4, 7.

צָרַת הַשָּׁחַר (light of the early dawn) n. p. of a city in Reuben, situated on הַר הַעֲמֶק JOSH. 13, 19; perhaps because the first appearance of the morning dawn was seen from it.

צָרְתֵּן (with *a* of motion צָרְתֵּן) n. p. of a city near בִּירָה שֶׁאֵן 1 KINGS 4, 12, and אֶבֶל מְזוּלָה 7, 46 in Manasseh JOSH. 3, 16. It may either have lain in the neighbourhood of צָרָה or have been the same place.

ק

ק, called קֹף or better קֶף (Ar. كَفَّ, Aram. קֹף, defin. קֹפֶה) Koph, as a letter of the alphabet denotes the ear (of an axe or needle), or the back of the head (Ar. كَفَّ); the neighbourhood of קֶשׁ (= קֶשֶׁשׁ) favours the latter meaning. According to the usual assumption that Hebrew writing arose out pictures, and that the names of letters are the likenesses of outward objects, it has been thought, that the form of an ear or the back of the head may be traced in the forms of this letter in the Phœnician (𐤒, 𐤓, 𐤔), old Hebrew (𐤒, 𐤓), Samaritan (𐤒, 𐤓), old Aramaean (𐤒, 𐤓), and so in old Greek (Ϟ), and Etrurian (𐤒). But the analogy of the other alphabetical names makes it more probable that the name was selected merely on account of the initial sound. The form and name (Kónna) passed into the Greek alphabet, and is found with the shape 9 on old coins of Syracuse and Corinth (see Mazocchi on the Heracleian table p. 122). Afterwards Kónna was excluded from the alpha-

bet, *x* alone being sufficient, and was retained only as a numeral (ἐνίστημι Kónna) on different occasions (see Schol. to Aristoph. Nub. 23; Eckhel IV. p. 390). From ancient Greek, Kónna passed early into the Latin Q, which suppressed Kónna vice versa (Quintil. 1, 4, 9). — As a numeral Koph denotes 100, being the first letter in the series of hundreds. In the old Semitic alphabet Koph was pronounced as Ko.

As to the sound of Koph, it is a rough, hard, guttural *k*-sound, somewhat like the Sanskrit *k*, and when aspirated it stands in contrast with ח *h* or ע *g*. Hence we represent it exactly by *q*; as the Latins have retained the same sound in *q*. The transition of the older hard sound (𐤒) into the softer and cognate ones (𐤓, 𐤔), and of the hard, guttural (𐤒, *k*, *q*) into the less hard, but aspirated (𐤒 *h*, *g*) explains the usual changes existing in stems and words. Thus there originated from ק: 1. ג, as קָבַע out of קָבַע, קָבַר out of קָבַר, קָצַר out of קָצַר; 2. כ, as קָבַע out

of קכב, קכב out of קכב, קכב out of קכב; 3. ח, as קכב out of קכב; קכב out of קכב; 4. ע, as קכב out of קכב, קכב out of קכב, Aram. קכב out of קכב. In certain Arabian and Ethiopic dialects Koph is likewise interchanged with ג; and in Aramaean this is more frequent, as קכב, קכב Hebrew קכב = אכב, אכב = אכב. There is another softening of Koph, the guttural *k*-sound becoming milder by an intermixture of the *s*-sound with it; just as the Sanskrit *s* arose out of the *k*-sound or is allied to it, and is found contrasted with the Greek *x*. In many districts of Arabia (see Niebuhr, Beschreibung von Arabien p. 83) the ק is softened into *tsh* (צ), like כ into *sh* (de Sacy, Anthol. page 64), and ג into *g*, *dsh*. Yod is also a similarly softened *k*-sound, arising as it were from *g*, *dsh* (comp. Persian *gúvân*, Sanskrit *juvân* young); whence we might explain the connexion of ק with צ, ש, י &c., as 1. קכב, קכב, קכב, קכב with קכב, קכב, קכב, קכב. 2. קכב, קכב, קכב, קכב. II. with קכב, קכב, קכב, קכב. From the essential nature of Koph seems to have arisen its occasional interchange with ח; as appears from קכב = קכב, קכב = קכב, קכב = קכב. Ez. ch. 24; the same relationship being found in ח and ח for the second person, and in the Greek (comp. *κόπτω* = *τύπτω*, *τίς* and *quis*, *κοίρατος* and *τύρατος*, *quatuor* and *τέτταρες*) &c.

קכ see קכ.

קכ (from קכ) *m.* same as קכ *vomit* Prov. 26, 11.

קכ (unused) *tr.* same as קכ (קכ) *to spue, to vomit*, assumed for קכ, קכ. But the root may also mean *to cry out* (Ar. *قَاق* to cluck, *قَوَّأ* to cry), whence קכ (*pelican*) would be designated *the crier*; which idea Ephrem on Deut. 14, 12 adopts.

קכ and קכ (constr. קכ, from קכ) or קכ is a feminine termina-

tion for קכ *fem. the pelican*, abiding with the קכ and קכ in swamps of the desert Is. 34, 11, Zeph. 2, 14, Ps. 102, 7, and forbidden to be eaten, as unclean Lev. 11, 18; Deut. 14, 17. The usual assumption is that it derives its name from vomiting the shells it has swallowed (Bochart, Hieroz. III. p. 40 seq.). Talmudic קכ, קכ, *pelican*. The Aram. קכ, Arab. قوق are reduplications of the simple stem. See קכ, קכ and קכ.

קכ (*pl.* modern Hebrew קכ, from קכ I.) *m.* prop. the hollowed out, the deepened; hence the name of a measure for dry goods, $\frac{1}{6}$ th of a קכ (Josephus) 2 Kings 6, 25; where one fourth of a cab is about a pint. Josephus (Antiqq. 9, 4, 4) translates as if a cab were = four zests (*ξέστης*); and so eighteen cabs are = 72 zests i. e. one ephah, which is also the sixth part of a קכ. Phenix. קכ, which passed into the Greek *κάβος* (= *χοιβξ*, Hesych.); comp. Coptic *καβ* vessel, lamp, Latin *cupa*. See קכ.

קכ I. (*perf.* קכ, with suff. קכ = קכ, קכ; *inf. absol.* and *constr.* קכ; *imper.* קכ, with a *opt.* קכ, with suff. קכ, where כ is inserted; *fut.* (קכ) *tr.* 1. *to cut into or through, to dig through*, of a husbandman; *to split, to cut off*, wooden tables; *to hollow out, to cut out, to deepen*, a vessel. Deriv. קכ and perhaps קכ, קכ. — 2. *Figur. to curse, to revile, to blaspheme*, with accus. Num. 22, 11 17; 23, 8 11 13 25 27, as in קכ, קכ I.; the same metaphor specially existing in קכ 3. The organic root קכ is identical with that in קכ and קכ 1, קכ I., קכ I. (to קכ); Aram. קכ (to קכ).

קכ II. (not used) *intr. to be bent round, to be vaulted, arched*; identical in its org. root קכ with that in קכ (קכ), to be hill-shaped, arched, bent, whence קכ back, hill, vault, קכ a bow, a felloe, a hill), קכ I., קכ I., קכ I. (קכ); Ar. قَب the same, Aram. קכ to build an arch. Deriv. קכ.

קָבַה (not used) *tr.* same as **קָבַב** I.; see on **קָבַה**.

קִבְּהָ (modern Hebrew **קִיבְּהָ**, *constr.* **קִיבְּהָ**; from **קָב** = **קָב** I.) *fem.* the rough stomach with folds (of animals that chew the cud), echinus DEUT. 18, 3 (Targ., Vulg., *Saadia*); prop. a thing hollowed out or deepened, Arab. **قَبَّة** (from **قَبَّ**) the same; but also **قَبَّة** from **قَبَّى** with the same meaning, so that even in Hebr. **קָבַה** may be the stem (*Ibn G'anach*).

קִבְּהָ (with *suff.* **קִבְּהָהּ**; from **קָב** [קִיב] I.) *f.* genitalia muliebria (comp. **קִיבְּהָ**) NUM. 25, 8 (LXX, Vulg., *Kimchi*); according to the Talm. from **קָבַה** the backside, according to Onk., Symm., Aqu. = **קָבַה**; but the first is more probable.

קִבְּהָ (from **קָבַב** II.) *fem.* a vaulted tent, a pleasure-apartment, prop. what is rounded, arched NUM. 25, 8; Aram. **קִיבְּהָהּ** (the vault of heaven, a pleasure-chamber), **قُبْصَا** (a tent, an arch, an arched tent, a cupola); Arab. **قَبَّة** (a pleasure-tent = **أَوَّل**, an arched tent); comp. cuppa, cuppola, German Kuppel, which may be of like origin. From **القُبَّة** (el-Kubba) comes the Spanish *Alcova*, and our alcove.

קָבַיִץ (*pl.* **קָבַיִצִּים**, from **קָבַץ**) *m.* a heap, mass, throng, troop IS. 57, 13.

קִבְּיָהָ (*constr.* **קִבְּיָהָהּ**, with *suff.* **קִבְּיָהָהּ**) *fem.* sepulture, **קִבְּיָהָהּ** *field of burial* 2 CHR. 26, 23; ECCLES. 6, 3; interment IS. 14, 20; concrete, a grave GEN. 35, 20; 47, 30.

קָבַל (Kal not used) *trans.* 1. to lay hold of, to seize, to catch (cognate in sense **אָחַז** II.), prop. perhaps to wind together; hence to take, to receive. Thus the stem **קָבַל** would be connected with **הָבַל** I., **בָּבַל** I., **כָּבַל** I. The org. root **קָבַל** is perhaps also in **בָּלַל** I., so far as the idea of mixing has arisen from that of laying hold of one another. Aram. **קָבַל** the same, hence **קָוַל** from **קָוַל** a

net; Arab. **قَبَلَ** to join, to bind, to associate with, whence **قَبِيل** stem, kindred, heap. — 2. to tie about, to cover about, to veil, to fold around, proceeding from signification 1; hence figurat. to become dark or obscure, Aram. **קָבַל** (comp. **קָבַל** I.); **אָבַל** (Arab. **عَفَلَ** to be veiled), **עָבַל** II. proceeding from this fundamental signification. — 3. *intrans.* to be strong, stout, condensed, prop. to be wound together; the same metaphor existing in **חָזַק**, **קָוַה**, **קָשָׁר**, **חָוֵל**; hence to be fat, thick, solid (comp. **אָוֵל** a verb "to be thick or tight", same as **אָוֵל** I. to clunes), applied to the belly or back, and then as in the cognate **גָּבַל** to an arched, thick mass. Deriv. **קָבַל**, **קָבַל**, and the denomin. **הִקְבִּיל**.

הִקְבִּיל (*fut.* **יִקְבֹּל**) to receive 1 CHR. 12, 18; to take, with **ל** of the person, i. e. to select from the proposed 21, 11; for **לָקַח** JOB 2, 10; to adopt, a doctrine, law ESTH. 9, 23 27; PROV. 19, 20; to receive, with the infin. (in order to) 2 CHR. 29, 16. Modern Hebrew **קָבַל** doctrines received.

קָבַל (with *suff.* **קָבַלְתִּי**, after the form **קָבַלְתִּי** 1 KINGS 12, 10, **פָּעַלְתִּי** from **פָּעַל**; but the better mss. have **קָבַלְתִּי** with **ל** and **נ** doubled after **ו**, in order to support the vowel) *thacc.* prop. a projecting, standing thickly forward, hill-shaped thing; hence 1. the belly, from **קָבַל** 3 (which see), like **אָוֵל**, belly, **נָגַד** prop. fore-head, breast, face, belly, body; comp. Arab. **قَبْلَب** belly. Metaphor. an (iron) battering-ram = **כָּר** (Ez. 21, 27), as a projecting thing, Ez. 26, 9 and he shall direct the stroke of his wall-batterer. — 2. (not used) a preposition: before, over against, against; as in **לְכַח** (and **נֶכַח**), **פָּנִים**, **נֶגֶד** prop. the force of a preposition before, against, over against, proceeds from a subst. denoting the fore part, the belly, the body, pars antica (see **אָוֵל** I. and II.). Comp. **אָוֵל**.

הִקְבִּיל (*part.* **הִקְבִּיל**) denomin. to stand over against EX. 26, 5.

קָבַל (pronounce *kōbal*, abridged from *קָבַל* or *קָבַל*, after the Aramaean form *קָבַל* *m.* same as *קָבַל* 2: *before, in presence of; קָבַל-עִם* 2 KINGS 15, 10 *before the people, openly*; where the LXX have incorrectly taken it for a proper name.

קָבַל (in Targ. *קָבַל*, also with *לְ* *קָבַל* instead of *לְקָבַל*, the guttural *ק* causing the *י*, Syr. *كَبَلَ*, and *קָבַל* is absorbed by the preceding *י*) *Aram. m.* prop. what stands forward, what is rounded, i. e. face, breast, body, or merely like *פָּנִים*, facies, but only 1. with *לְ* a preposition: *before* DAN. 3, 3, *in presence of* 5, 1, *over against* 5, 5, *on account of, because of*, = Hebrew *מִפְּנֵי* 5, 10; *לְקָבַל דָּהָר* for that very reason EZR. 4, 16, with *דָּהָר* following for this reason that 6, 13. — 2. in the group *קָבַל-דָּהָר* notwithstanding that, although (= Hebrew *בְּדִל-זֶהָר*) DAN. 2, 8, *granted that* 2, 12, *since* 2, 24, *because* 5, 12 22, *entirely as* 2, 40; 6, 11, like the Hebrew *לִפְנֵי*; *קָבַל-דָּהָר* for this reason because EZR. 7, 17.

קָבַל see *קָבַל*.

קָבַל (Pe. not used) *Aram. tr.* same as Hebrew *קָבַל* prop. *to wind or bind together*; hence 1. metaphor. *to seize &c.* — 2. *to knot around, to veil, to cover*; hence *to become obscure*. — 3. *intr. to be thick, tight*; hence *to be hill-shaped, humped*. Deriv. *קָבַל*, *קָבַל* and *קָבַל*.

Paal *קָבַל* (fut. *יִקְבֹּל*) *to take, receive*, *מִלְכִּי* DAN. 6, 1; 7, 18; with *מִן-קָדָם* from one 2, 6.

קָבַל (with *suffix* *קָבַלְךָ*, only with the prepos. *לְ*) *m. Aram.* = *קָבַל*; but only a preposition, *before*; hence *לְקָבַלְךָ* before thee DAN. 2, 31.

קָבַע I. (*part. קָבַע, plur. קָבָעִים; fut. יִקְבָּע*) *tr.* same as *יִקְבֹּעַ* I. (LXX) prop. *to intertwine, to plait into each other, to bind together, to spin*, as is observable from *עָקַב* I. (which see); hence *to plan a cunning device, to deceive, to defraud*,

to overreach, with accus. Prov. 22, 23, with an adverbial accus. *עָקַב* even to the life; *to disappoint* MAL. 3, 8 9; mod. Hebrew *קָבַע* a deceiver. The development from the fundamental signification is plainly given by *אָרַב* I., *זָמַם*, *יָקַשׁ*, *יָקַשׁ*, *יָקַשׁ*. The meaning *to withhold, to restrain, to withdraw*, has arisen from that just given, as is seen from *עָקַב* I.

קָבַע II. (not used) *intr. to be rounded, bent, cupola-shaped*, of a helmet, a cup; identical with *קָבַע, קָבַע*; Arab. *قَبَعَ* the same. A like signific. belongs to *יִקְבֹּעַ* II. being the stem for *עָקַב* 2. and *עָקַבְהוּ* (which see), and to Ar. *عَقَبَ* (whence *عَقَبَ* and *عُقَاب* the ridge of a mountain); and so the organic root with its comparisons becomes clear. Deriv. *קָבַע*, *קָבַע*.

Puh. *קָבַע* (not used) *to be rounded, arched, bent*, of a bowl. Derivative

קָבַעַת (from *קָבַע* II. *Puh.*) *f. a bowl, a large cup*; fully *קָבַעַת* *קָבַעַת*, to distinguish it from the calix of flowers, Is. 51, 17 22; Greek *κύλιξ*; Ar. *قُبَاع* the same. *Ibn Ganāch*, *dregs*, from *קָבַע* *to settle* (= *שָׁמַר*), which is less suitable.

קָבַץ (*part. קָבַץ, fut. יִקְבֹּץ*) *trans. to grasp, with the hand; to carry or bring together*; hence *to collect*, with accus. of the object Ez. 22, 19, *חָיִל* 1 KINGS 20, 1, *שָׁלַל* DEUT. 13, 17, *אָבַל* GEN. 41, 48; *to assemble, to call together*, *יָמְנִים* Jo. 2, 16, *הַנְּבִיאִים* 1 KINGS 18, 20, *הַדְּבָרִים* 2 SAM. 2, 30, *הַדְּבָרִים* 2 CHR. 25, 5, with *אֵל* of the person for DEUT. 13, 17, also *לְ*, Prov. 28, 8 *he gathers in order to shew love for the poor; to accumulate*, *אָנֹן* Ps. 41, 7, with *לְ* *to himself*; *קָבַץ עַל-יָדְךָ* *to collect upon the hand*, i. e. *by handfuls, gradually* Prov. 13, 11; with *אֵל* of the place to EZR. 8, 15 (for *אֵלֶיךָ* of a person we have once *עָלֶיךָ* 1 KINGS 11, 24). Derivat. *קָבָצָה*, *קָבָצָה* to the proper name *קָבָצָה*.

Nif. *יִקְבָּץ* (*inf. יִקְבָּץ, fut. יִקְבָּץ*) *to be gathered, heaped together* Ez. 29, 5; *to be*

assembled, of men GEN. 49, 2, Is. 43, 9, and animals Is. 34, 15; with אָל Josh. 10, 6 or קָל of a person 2 Chr. 13, 7; יִקְבְּצוּם the gathered, the exiles returned home Is. 56, 8.

Pih. קָבַץ (part. מִקְבֵּץ, inf. constr. קִבֵּץ, fut. יִקְבֹּץ) to embrace, opposite עָזַב Is. 54, 7; to take up 40, 11; to assume, שָׁאֲרוֹר Jo. 2, 6; נָאָה 2, 11; to gather in, to bring home, grapes, sheaves Is. 62, 9; Mic. 4, 12; to heap up, to cause to collect, water Is. 22, 9; to lead together 34, 16; to collect, a scared flock 13, 14, especially the dispersed Israelites 11, 12; 56, 8; Hos. 9, 6, with מֵן whence Hos. 1. c., Deut. 30, 3, with עַל to Is. 56, 8 or against one Ez. 16, 37. Deriv. קָבוּץ, and the proper name יִקְבָּצָאֵל.

Puh. קָבַץ to be gathered, led together Ez. 38, 8.

Hithp. הִתְקַבֵּץ (fut. יִתְּ) to gather themselves together, to join together Is. 44, 11; Jer. 49, 14.

The stem is ident. with קָבַץ (which see), Aram. קָבַץ, מִקְבֵּץ, Ar. قبض, قبص, قبط, Zab. قصى; and the organic root קָבַץ may be connected with that in קָבַץ, קָבַץ, קָבַץ.

קָבַץ only in

קָבַצָאֵל (*El is Gatherer* i. e. of an established congregation) n. p. of a city in the south of Judah Josh. 15, 21, 2 Sam. 23, 20, elsewhere יִקְבָּצָאֵל (which see).

קָבֻצָה f. a gathering, heap Ez. 22, 20.

קָבֻצִים (double congregation) n. p. of a city in Ephraim Josh. 21, 22.

קָדַר (fut. יִקְדֹּר) tr. same as חָדַר to dig, to dig through, to hollow out, to dig out, commonly to bury JUDGES 2, 9; 16, 31; 1 SAM. 31, 13; Ez. 39, 12. Deriv. קָדִירָה, קָדִירָה, קָדִירָה.

Nif. נִקְדַּר (fut. יִקְדֹּר) to be buried GEN. 15, 15; 35, 8 10; JUDGES 12, 7; Jer. 8, 2.

Pih. קָדַר (only part. מִקְדֵּר, pl. מִקְדָּרִים, inf. constr. מִקְדֵּר, fut. יִקְדֹּר) to bury (repeatedly or many) Num. 33, 4; 1 KINGS 11, 15; Jer. 14, 16; Ez. 39, 14.

Puh. קָדַר to be buried GEN. 25, 10.

By comparing the word with קָדַר we cannot be in doubt about the fundamental signification of קָדַר, especially as حَفِي means grave. A comparison with מָצָא = מָצָא (to heap up, for the Greek σωρεύω Rom. 12, 20) is the less admissible, because the graves of the Hebrews were holes in the earth or rocks.

קָדַר (in pause קָדַר, with suff. קָדָרִי, קָדָרִי, pl. קָדָרִים, constr. קָדָרִי) m. grave, sepulchre, hole in earth or rock, where the dead were laid GEN. 23, 9, Ex. 14, 11, Num. 11, 34; hence (see under קָדַר at the end) מִקְדָּרִי Ps. 5, 10, Jer. 5, 16 and (rock-graves) Is. 22, 16. The pl. stands either for graves Ex. 14, 11, hence יֹשְׁבֵי מִקְדָּרִים to sit in grave-vaults Is. 65, 4, i. e. to seek declarations about the future in the abode of demons; or it means place of graves, grave-yard Job 17, 1. Ar. قَبْر, Aram. קָבַר, Phenician קָבַר the same.

קָבָרוֹת (only pl. קָבָרוֹת, constr. קָבָרוֹת) f. pl. 1. graves, sepulchres Ez. 32, 22 25 26, grave-chambers 2 Chr. 16, 14; but also place of grave-chambers, grave-yard Job 21, 32. — 2. in הַמִּקְדָּרוֹת (graves of lust) n. p. of a place in the wilderness, whose appellative meaning is explained in Num. 11, 34; elsewhere 33, 16; Deut. 9, 22.

קָדַר tr. 1. (not used) to divide, to cut, to split off, to peel off, sweet-smelling barks; cogn. in sense with קָצַע, Ar. قَطَّ, Aram. קָדַר, the same; ident. in its organic root with that in קָדַר I, קָדַר II, קָדַר, קָדַר, Aram. קָדַר, and with that in קָדַר, קָדַר, קָדַר I; comp. also קָדַר, קָדַר, קָדַר. Derivat. קָדַר. — 2. (fut. יִקְדֹּר, 3 pl. יִקְדֹּרוּ) prop. to break, to crack, the body, i. e. to bend, to incline, to stoop, with accus. of the object אֲפָסִים 1 SAM. 24, 9; 28, 14; 1 KINGS 1, 31; 2 Chr. 20, 18; commonly without an object 1 Chr. 29, 20, 2 Chr. 29, 30, without being intransitive on that account; weaker than קָדַר, קָדַר.

which follows GEN. 24, 26; 43, 28; EX. 34, 8; NUM. 22, 31; NEH. 8, 6; comp. *κνίω*. The taking of this meaning as a denom. from קָרַךְ (*Kimchi*) is to be rejected, both because קָרַךְ only is the object, as in the case of קָרַע (2 CHR. 7, 3) and הִשְׁתַּחֲוֶה (GEN. 19, 1), but never קָרַךְ; and the verb קָרַע or קָרַח in Aram. which is a farther development of קָרַע has always the general meaning *to bend the knee, to fall upon the knees*.

Pih. (redupl.) קָרַךְ (not used) *to incline, to nod*, assumed for קָרַח.

קָרַח (not used) an alleged root for the proper name קָרַח; but see יָקַר.

קָרַח (from קָרַח) *fem. prop. what is peeled off, or split off*; hence the *rind* of a fragrant tree, which was an article of Arabian commerce EX. 30, 24; EZ. 27, 19; specially according to the Targ., Syr. and Vulg. = קָרַח *cassia*, so called from its reeds being split (*Theophr. hist. plant.* 9, 5; *Pliny* 12, 19); according to Saadia, Ar. Exp. *costus*; according to others *amber* or *stacte*. Diosc. (1, 12) calls a palm-like sort of cassia *καύω*; the south-Arabian *Keura* was termed *كادي*. It is difficult to decide on the point.

קָרַח (after the form קָרַח, *קָרַח*, from קָרַח I.) *m. pl.* (to denote an age) *before time, ancient days, prior age*; hence קָרַח JUDGES 5, 21 *a low plain of ancient time*, i. e. celebrated for old heroic deeds performed on it, applied to the קָרַח (LXX cod. Vat., Targ.), that valley having been the battle-field of Palestine from the remotest times. Thus קָ is somewhat different from קָרַח DEUT. 33, 15; comp. Ar. *قَدِيم* old, everlasting. According to *Ibn Gânâch* from קָרַח II (which see), to cut, to divide; hence קָרַח *battle*.

קָרַח or קָרַח (*constr. קָרַח, with suff.* קָרַח; *pl. קָרַח, with suff.* קָרַח) *adj. m. clean, physically and morally, i. e. fresh, unstained, unsoiled* (see קָרַח), from avoiding unclean meats, debauchery, incest, idolatry LEV. 11, 43 44 45; 19, 2; 20, 26; DEUT. 23, 15; and so far as

the ideas of purity and holiness coincide (also among the Parsees), *holy*: 1. of God, *sacred* (in a religious sense) IS. 6, 3, because nothing unclean or sinful durst approach Him (8, 13). Accordingly קָרַח (JOB 6, 10; IS. 40, 25; HAB. 3, 2) or קָרַח יְשָׁרָאֵל (IS. 1, 4; 10, 17; PS. 78, 41) is used as an epithet of God; also the *pl. קָרַח* JOS. 24, 19; HOS. 12, 1; PROV. 9, 10; 30, 3; consequ. it is = אֱלֹהִים PS. 22, 4, נִרְאָה 99, 3. For intensifying the idea קָרַח is repeated three times IS. 6, 3; comp. the *τρισάχιος* APOC. 4, 8. — 2. of priests as servants dedicated to God: קָרַח LEV. 21, 6 7 8, קָרַח of Aaron PS. 106, 16, inasmuch as they had to avoid impurity and defilement. — 3. of angels DAN. 8, 13, Aram. קָרַח 4, 10; in other places *pl. קָרַח* ZECH. 14, 5; PS. 89, 6 8; JOB 5, 1; 15, 15. — 4. of the Nazarites NUM. 6, 5 or of other pious, sanctified men IS. 4, 3; hence of the Israelite people LEV. 11, 44-45; 19, 2; DEUT. 7, 6; the *pl. קָרַח* is also occasionally put for such DEUT. 33, 3; PS. 16, 3; 34, 10; DAN. 8, 24. — 5. of sacred, consecrated places EX. 29, 31, LEV. 6, 19, or days NEH. 8, 10 11. — 6. A subst. *the holy place, the dwelling* (קָרַח) of the most High; 65, 5.

קָרַח (*part. קָרַח, infin. constr. קָרַח*) *intrans.* 1. *to glow, to burn, to kindle*, of אֵשׁ DEUT. 32, 22; JER. 15, 14; also *tr.* with accus. of the object *to set fire to, to burn, to kindle* IS. 64, 1, אֵשׁ (a fire) 50, 11; *fig. to cause destruction, to raise a fire of wrath* JER. 17, 4; in derivat. of fever heat. Derivat. קָרַח. — 2. (not used) *to sparkle, to shine, to be bright-coloured*. Deriv. קָרַח.

The organic root of the stem (Arab. *قَرَح*, Aram. *קָרַח*) is קָרַח, which exists also in קָרַח II.

קָרַח (from the *Pih.* of קָרַח) *fem. the burning or heat of fever* LEV. 26, 16, DEUT. 28, 22, cogn. in sense with קָרַח, comp. Aram. *קָרַח* fever-heat, properly fire,

גָּמַר = צָמַר fever, from צָמַרָא, צָמַרָא to burn (comp. גָּמַרָא a coal); Greek πυρετός, πυρεσιος, Latin febris from fervere, Gothic brinnan fever, from brinnan to burn.

קָדִים (with a of motion קָדִים; from קָדָם I.) *m. prop. what is before, anterior; hence the east, as a quarter* Ez. 43, 17; 44, 1; 46, 1 12; fully קָדָם *east region* 48, 1 2 6-8 16; commonly with צָפוֹן 40, 23 and elsewhere; *east side* 42, 9; 43, 2, a word to define הָרֶךְ 40, 10, שָׂעִר 40, 44; קָדִים *east wind* Ex. 10, 13; 14, 21; Ez. 17, 10; 19, 12; 27, 26, frequently קָדִים alone GEN. 41, 6 23, and since such wind is commonly violent, it means generally *stormy wind* Job 27, 21; 38, 24; Ps. 48, 8; Is. 27, 8; rarely (and only poet.) like רֵיחַ, a figure of nothingness and vanity Job 15, 2; Hos. 12, 2. — קָדִים *towards the east* Ez. 11, 1, *in the east* (in answer to the question *where*) 47, 1, also *the east* simply 47, 18, *eastwards* HAB. 1, 9.

קָדִישׁ (*pl. קָדִישִׁין, constr. קָדִישִׁי*) *Aram. adj. m. same as Hebrew קָדוֹשׁ pure, holy, of angels* DAN. 4, 5; 5, 11, of angels; subst. *angel* along with צִיר (*watcher*) 4, 10 14 20 (in Enoch 20, 1 of the three well-known archangels); of the pious Israelites, *the saints of the most High* 7, 18 22 25 27, or merely קָדִישִׁין 7, 21 22; comp. τὸ σνέγμα τὸ ἅγιον (3 Ezr. 8, 70).

קָדִישׁ *m. in the cod. Sam. for קָדֶשׁ* Deut. 23, 18, with the same meaning as קָדֶשׁ.

קָדִישָׁה *fem. in cod. Sam. for קָדֶשָׁה* GEN. 38, 21 22.

קָדָם I. (Kal not used) *intrans. to go before, to be before, to spring forward, to come before, from the fundamental signification to press forward, to strive forwards; more correctly to project, to stand forward, cogn. in sense with נָגַד (to be prominent, to swell forth, to stand before, to lead on, to go before), and perhaps נָכַח (to be before); so that the organic root קָדָם is ident. with that in הָקָם (to hasten, whence the denom. הָקָם), Arab. حَطَمَ, whence حَظَمَ (tip of the*

nose, horn-tip, beak), حَطَمَ the same, حَتَمَ the same, whence جَمَّة (a hill). Comp. Ar. قَدَّمَ (to go before, to step forward, to be advanced in time, to be old), Aram. קָדַם, קָדַם the same, in the most various applications. Deriv. קָדַם, קָדִים, קָדִים, קָדִים, קָדִים, קָדִים, קָדִים, and the proper names קָדִים, קָדִים.

Pih. קָדַם (fut. יִקְדֵּם) to go before Ps. 68, 26, opposite אָחֵר; *to be up early, in the dawn of morning* 119, 147; *to anticipate, with the accusative* אֲשֶׁר 119, 148; *to come before one's person, with בְּ of the thing, hence to offer* Ps. 95, 2; *to walk before one* 89, 15; in a hostile sense, *to meet* 17, 13; with the accus. *to attack* Is. 37, 33; elsewhere with a double accus. *to come to meet one with* הָקָדָם Ps. 59, 11, 79, 8; also followed by the inf. constr. in an adverbial sense, *early, before, in good time, with haste, as* קָדַם לְבָרֶךְ Jon. 4, 2 *to flee in haste; with the accusat. of the person whom one meets* Ps. 18, 19; Job 30, 27.

Hif. יִקְדֵּם (fut. יִקְדֵּם) to give before, to do by anticipation, with accus. of the person Job 41, 3, a correlative to שָׁלַם *to repay; also, to meet before, יִקְדֵּם, with בְּצֵר (round about)* Am. 9, 10.

קָדַם II. (not used) *tr. 1. to cut, to hew, to split, to fell, same as Hebrew קָדַם (perhaps to גָּדַם, גָּדַם, Arab. قَدَّمَ جَدَّمَ, حَدَّمَ, قَطَّمَ an axe), קָדַם. The organic root is קָדַם, which is also found in קָדַם, דָּמַם, דָּמַם, דָּמַם, Arab. دَمَمَ, دَمَمَ. — 2. same as קָדַם prop. to decide, then to practise soothsaying or enchantment; like קָדַם proceeding from the fundamental signification to divide. Derivat. מִקְדָּם, מִקְדָּם (according to some).*

Pih. קָדַם (with Resh inserted, as in קָדַם, קָדַם; not used) an intensive of Kal. Deriv. קָדַם.

קָדַם (not used) *Aram. intr. same as*

קדם I. in Hebrew. Deriv. קָדַם, קָדְמָה, קָדְמִי.

קָדַם (*pl. constr.* קָדְמִי; from קָדַם I.) *m.* prop. *what is before*, pars antica, cognate in sense with קָדַם and קָדַם and equivalent to קָדַם, probably at first a part of the human body that stands forward; hence 1. *the east*, because the Hebrews determined the quarter of the heavens by directing the face to the east Is. 9, 11 (opposite אַחֲרָי west), Ps. 139, 5, together with יָמִין south, מִזְמָל north Job 23, 8. מִקְדָּם after verbs of motion means *from the east*, i. e. *towards the east*, eastward GEN. 11, 2; 13, 11, like מִמְדָּחֶק (Is. 17, 18), מִדְּחֹק (22, 4); after verbs of rest in the east (see קָן) GEN. 2, 8. מִקְדָּם לְ from the east to, i. e. on the east side of 3, 24; NUM. 34, 11. — 2. the regions east of Palestine, such as Arabia, including Amalek, Midian, Kedar, the wilderness of Syria, Nabathæa, Syria and Mesopotamia Is. 9, 11; NUM. 23, 7; GEN. 29, 1; fully קָדַם אֲרָץ GEN. 25, 6; אֲרָץ אֲרָץ בְּנֵי קָן 29, 1 of north-western Mesopotamia, whose mountains were called קָן NUM. 23, 7, whose inhabitants were the בְּנֵי קָן, and who were the eastern nomads of the wilderness-part of this territory JUDGES 6, 3 33; 7, 12; 8, 10; Job 1, 3; קָן also the Arabs generally Is. 11, 14, who pitched their tents beyond the Euphrates JER. 49, 26. — 3. *things of the east*, i. e. what is carried on there, poet. *sorcery* Is. 2, 6, if it be not better to read מִקְדָּם (from קָדַם II.) or מִקְדָּם, or to take קָדַם = קָדַם (Job 15, 2). — 4. Referring to time, *former times, the past*, poet. = עוֹלָם Ps. 44, 2; 78, 2; hence מִלְכֵי קָן Is. 19, 11 *kings of old*, יְרֵחֵי קָן Job 29, 2, יָמֵי קָן Ps. 44, 2; מִקְדָּם from ancient days, i. e. of old MIC. 5, 1, elsewhere מִיָּמֵי קָן 7, 20; Is. 23, 7; 37, 26, Ar. قَدِيم old time, قَدِيمָא formerly; then everlasting time, eternity, in יְרֵחֵי קָן DEUT. 33, 15, יָמֵי קָן Ps. 68, 34, אֱלֹהֵי קָן DEUT. 33, 27; יֵשֵׁב קָן Ps. 55, 20 *who is enthroned from eternity*; once st. c. pl. מִקְדָּמִי = מִרְאשׁ Prov. 8, 23 *from of old, since the beginning*; sel-

dom adv. *aforetime, early* Ps. 74, 2, JER. 30, 20, LAMENT. 5, 21, like לִסְבִּימִי, מִלְכֵי, or a *prepos.*, before, Prov. 8, 22 *before his works*. — 5. (perhaps *high land*) *n. p.* of the Arabian land النجد (high land), with which it is ident. in original meaning, and so קָן GEN. 10, 30 is applied to the mountain surrounding or passing through Negd (Fresnell); comp. Ar. قَدَم.

קָדַם (with a of motion קָדְמָה) *m.* the same, *the east*; קָדְמָה towards the east GEN. 13, 14; 25, 6; sometimes the explanatory מִקְדָּמָה (Num. 2, 3; 34, 15) or מִקְדָּמָה (Josh. 19, 12) is added; also in the east Ex. 27, 13; 38, 13; Ez. 45, 7, as קָדְמָה, קָדְמָה, קָדְמָה are used, in answer to the question where.

קָדַם (once before suff. קָדַם, Syr. مَقَام) DAN. 7, 13; only *pl.* with suff. קָדְמִי, קָדְמִי, קָדְמִי, קָדְמִי, *pl.* קָדְמִי, קָדְמִי, קָדְמִי, *pl.* קָדְמִי in the Targ.) Aram. *m.* prop. *the fore part*, then a *prepos.* before, after DAN. 2, 9, עָנָא (to answer) 2, 10, אֲדָנָא (to thank) 6, 11, קָרָא (to read) EZZ. 4, 18, to denote the dative of person; קָדְמִי = Hebr. בְּעֵינַי to me DAN. 3, 32, after verbs of motion 2, 24; 3, 13; 4, 3; קָדְמִי = Hebr. מִפְּנֵי, after the verbs קָבַל DAN. 2, 6, בָּעָא 2, 18, דָּחַל 6, 27, שָׁחַ 5, 24; comp. Ar. قَدَام.

קָדְמָה (from קָדַם; c. קָדְמָה, with suff. קָדְמָה) (*pl.* with suff. קָדְמָה, קָדְמָה, קָדְמָה) *f.* origin, primitive state Is. 23, 7, earlier condition Ez. 16, 55; *pl.* early time Ez. 36, 11; st. c. קָדְמָה as a *prepos.* before Ps. 129, 6, which should be followed by the relative אֲשֶׁר.

קָדְמָה Aram. *f.* the same, but only as a *prepos.* before, in מִן-קָדְמָה דְּבָהּ before, formerly DAN. 6, 11, for which EZZ. 5, 11 has מִן-קָדְמָה דְּבָהּ.

קָדְמָה (only *constr.* קָדְמָה) *f.* merely as a *prep.* before, GEN. 2, 14 before Assyria, which to a writer in Palestine is = west, the Tigris forming the western boundary of Assyria; east of 4, 16; south east of 1 SAM. 13, 5.

קדמה (*east*) *n. p.* of an Arabian race in the land east of Jordan GEN. 25, 15, different from the other Arabs, from the Amalekites, Midianites, and Kedarenes; comp. *Σαρακηνοί*, Saracens, from *شَرْق* the east.

קדמון *adj. m., קדמונה f. eastern*, Ez. 47, 8 *into the east regions*, i. e. lying east of Jerusalem, towards the Dead Sea.

קדמות (*east district*) *n. p.* of a desert in Reuben DEUT. 2, 26, and also of a city there JOSH. 13, 18; 1 CHR. 6, 64.

קדמי (*def. קדמאה, pl. קדמאין and קדמנין*, after the Syrian mode *קדמא* Aram. *adj. m., קדמיתה* (*def. קדמיתה* and *קדמיתה, def. pl. קדמיתה*) *f. going before, former, ancient*, of *מלכיו*, i. e. the Chaldean empire DAN. 7, 4; *earlier* 7, 8, *first* 7, 24.

קדמיאל (*El of primeval time, primeval El*; see *קדם*) *n. p. m.* EZR. 3, 9.

קדמוני and **קדמוני** (*pl. קדמנים*) *adj. m., קדמניה* (*pl. קדמניות*) *f. eastern*, of *ים* Ez. 47, 18, Jo. 2, 20, ZECH. 14, 8, i. e. *the Dead Sea*; of *שער* Ez. 10, 19; 11, 1; *old*, coming from an earlier time 1 SAM. 24, 14; *former, ancient*, of *קדמים* Ez. 38, 17, *שנים* MAL. 3, 4; *קדמנים* *forefathers* Job 18, 20, with relation to *אחרונים* (*posterity, epigoni*) *contemporaries*; *קדמניות* Is. 43, 18 *former mighty deeds, modern Hebrew antiquities; old histories*.

קדמני (*primitive stem*) *n. p.* of a Phœnician race, formerly constituting a portion of the Hivites GEN. 15, 19.

קדקד (*with suff. קדקדה, קדקדי or קדקדי*; from *קדקד* belonging to *קדד*) *m.* prop. vertebrate work, like *קנה*, *מסרקת*, from *קד* to *incline oneself, to bow, to stoop* (see *קנה* III.), hence *crown of the head* GEN. 49, 26; DEUT. 33, 16 20; Is. 3, 17; *קדקד שער* Ps. 68, 22 *the crown of hair*, i. e. *the hairy crown*, i. e. the hair by which the heads of hated enemies are laid hold of, parallel *ראש*. For *קדקד* NUM. 24, 17 we should read after the cod. Sam. and JER. 48, 45 *קדקדק*;

whereas on the contrary Theod. in JER. 1. c. reads *קדקדק*. Ar. *مَقَد* part of the head from the vertex to the neck behind.

קדר I. (Kal without *fut.*) *intr. prop. to be covered, veiled, enfolded*, proceeding from the fundamental signification to *tie or bind about*; hence 1. *to be dark, gloomy*, of *יום* (*day of judgment*) MIC. 3, 6 (AM. 5, 18 *הַשָּׁד* (*יום*), elsewhere *הַשָּׁד* (Ez. 30, 18); of *נֶכֶח*, *שָׁמַשׁ* to be obscured Jo. 2, 10; of *שָׁמַיִם*, as mourning JER. 4, 28, parallel *אָבֵל*. — 2. Fig. to *mourn, to be troubled* JER. 8, 21; *קדרי* *לְאָרְץ* 14, 2 *they lie mourning on the ground*, where perhaps *שָׁחוּ* has fallen out, comp. Ps. 35, 14, parallel *אָבֵל*; *קדר* *הַלֵּךְ, הַלֵּךְ, הַלֵּךְ* to walk along gloomy or mourning JOB 30, 28; Ps. 38, 7; 43, 2; *קדרים* JOB 5, 11, Ar. *قَدَر*, *قَدَر* the same, metaphor. to be sorrowful, dark, foul, unclean, *קדר*, the same; Aram. *קדר*. Deriv. *קדרות*, *קדרות*, and the proper name *קדרון*.

Hif. *הקדיר* (*fut. אקדיר*) to *darken, to obscure*, *קדרי* Ez. 32, 7, *קדרי* 32, 8; to *cause to mourn* 31, 15, with *על* of the person.

Hithp. *הקדקד* to be *darkened*, of *שָׁמַיִם* (by clouds drawn over) 1 KINGS 18, 45.

The original signification of this stem is *to be folded around, covered, veiled*, so that *קדר* in its organic root is intimately connected with *הָחַר* II., *קָטַר* II., *קָדַר* II., Ar. *أَمَر*, *كَدَر* 2; the transition to the meaning *to be dark or obscure* is as in *אָפֵל* (Arab. *عَفَلَ* to be veiled), *הָשָׁד*, *עָנָן*, *עָיִב*, *עָלַם*.

קדר II. (*part. קדר*) *intr. to be firm, strong, mighty, able*, Ar. *قَدَر*; hence of *נְחָלִים*, which thicken and become stiff with cold JOB 6, 16. But this meaning may be also related to *קדר* I., after the analogy of *הָחַר*, *קָטַר*, *קָשָׁר*. Deriv. the proper name *קדר*.

קדר (*a powerful one, from קדר II.*) *n. p.* of a son of Ishmael GEN. 25, 13, then

of a most powerful nomadic race associated with the Nabatheans (נַבְּתִיּוֹת) GEN. 1. c.; Is. 60, 7 (comp. *Plin.* 5, 12); קִבְדָּר being Ishmael's eldest sons in Arabian genealog. tradition also (*Ibn Kuteiba* p. 18. 30; *Abulfeda* hist. antisl. p. 192). The Targ. on Ez. 27, 21 even puts נִבְּתִי for קִבְּרִי. The Kedarenes, קִבְּרִי or קִבְּרִי Is. 21, 17, are described as good archers Is. 1. c., as a people of herds and tents 60, 7, JER. 49, 28, Ez. 27, 21, Song of Sol. 1, 5, who dwelt more easterly than the Nabatheans in a regio solitudinis (Jerome on JER. 2, 10; Is. and Ez. 11. cc.) or regio inhabitabilis (Jerome on Is. 42, 11), i. e. in the desert between Arabia Petraea and Babylonia Is. 42, 11. Yet they came even to Babylonia Ps. 120, 5. The Targ. explains Kedar by Arabians, since they were a leading tribe of this people (Targ. on Is. 21, 16 17; 42, 11). In the modern Hebr. לשון קִבְּרִי is the Arabic language. In Pliny (H. N. 5, 11) the Kedarenes are adduced under the name *Cedrei*.

קִדְרִי (the turbid; from קִדְרִי L) n. p. of a turbid brook, and a valley between Jerusalem and the mount of Olives, which flows into the Dead Sea 2 SAM. 15, 23; 1 KINGS 2, 37; 15, 13; 2 KINGS 23, 4; JER. 31, 40; LXX *Kedraon*.

קִדְרִי (from קִדְרִי L) f. darkness, obscurity Is. 50, 3.

קִדְרִי (after the form קִדְרִי, from קִדְרִי L with the termination -it, -at, expressing the way and manner) adv. in a mourning mood, mournfully, i. e. in black garments MAL. 3, 14.

קִדְשִׁי (once in pause קִדְשִׁי NUM. 17, 2; fut. יִקְדָּשׁ) intr. prop. to be fresh, new, young, of things; to be pure, shining, bright, of persons and things; ident. in its organic root קִדְשִׁי with that in יִדְשִׁי, hence יִדְשִׁי = יִדְשִׁי and יִדְשִׁי = יִדְשִׁי. According to this fundamental signification it is commonly = to be holy, consecrated (comp. Coptic *ⲉⲥⲁⲥ*, *ⲉⲥⲁⲥ* pure and holy), by contact with sacred objects LEV. 6, 11, the sin-offering 6, 20,

the altar of burnt-offering Ex. 29, 37, the vessels of the tabernacle 30, 29, conseq. = יִדְשִׁי קִדְשִׁי; to be sanctified, set apart to a sacred use, of things NUM. 17, 2; Ex. 29, 21; of a tent Ex. 29, 43; to be sanctified, by the vessel, the instrument 1 SAM. 21, 6; to be forfeited to the sanctuary, as a קִדְשִׁי, which is devoted DEUT. 22, 9. קִדְשִׁי Is. 65, 5 appears to be transitive, I dedicate thee, i. e. by contact with me thou wilt be dedicated; better perhaps, I am holy for thee. Ar. قَدَسَ the same, but the Syr. *ܩܕܫܐ* to be vowed is a secondary sense. Deriv. קִדְשִׁי, קִדְשִׁי, קִדְשִׁי, קִדְשִׁי, קִדְשִׁי, and the proper names קִדְשִׁי and קִדְשִׁי.

Nif. קִדְשִׁי (inf. with suff. יִקְדָּשִׁי, fut. יִקְדָּשׁ) to be regarded as holy i. e. as high and glorious LEV. 10, 3, coupled with נִבְּרִי; 22, 32; to be looked upon as קִדְשִׁי Ex. 20, 41; to shew oneself holy, by bestowing favours 28, 25, or by punishment 28, 22, by צִדְקָה Is. 5, 16; to be consecrated, of a tent Ex. 29, 43.

Pih. קִדְשִׁי (part. מִקְדָּשׁ, inf. c. קִדְשִׁי, fut. יִקְדָּשׁ) to consecrate, priests Ex. 28, 41; 29, 1, an altar, the temple 29, 36; LEV. 8, 15, the first-born Ex. 3, 2, the Israelite people 19, 10, the finished temple NEH. 3, 1, Sinai by hedging it round and making it inaccessible Ex. 19, 23; to keep holy, the sabbath 20, 8; to dedicate, שָׁבֹת Gen. 2, 3; to appoint for consecration LEV. 20, 8; to institute a holy transaction, צִוָּה, coupled with קָרָא Jo. 1, 14; 2, 15; generally, to call together, קָרָא, coupled with אָסַף 2, 16; 2 KINGS 10, 20; to set in order, מִלְחָמָה, by dedicating the army JER. 6, 4; with עַל of

the person MIC. 3, 5. Arab. قَدَسَ to purify, to dedicate. Deriv. קִדְשִׁי, קִדְשִׁי.

Puh. קִדְשִׁי (part. מִקְדָּשׁ) to be consecrated, of things 2 CHR. 26, 18; 31, 6, of מוֹצֵרֵי EZZ. 3, 5, of priests Ez. 48, 11; metaphor. מִקְדָּשִׁים consecrated ones, i. e. warriors, Is. 13, 3 (see under Pihel).

Hif. יִקְדָּשׁ (part. מִקְדָּשִׁי; inf. abs. יִקְדָּשׁ, c. יִקְדָּשִׁי; fut. יִקְדָּשׁ) to regard

as holy, to honour as holy **Is.** 8, 13; to hallow the name of God, i. e. to worship **29, 23**; to dedicate = to design **JER.** 1, 5, coupled with יָרַע; to devote to God **JUDGES** 17, 3; **2 SAM.** 8, 11; to hallow for himself, i. e. to appropriate a dedicated thing to oneself **NUM.** 3, 13; 8, 17; **1 KINGS** 9, 8. Deriv. מִקְדָּשׁ.

Hithp. הִתְקַדְּשׁ (*fut.* יִתְקַדְּשׁ) 1. to purify oneself, מִטְמָאָה, by ablutions **2 SAM.** 11, 4, along with הִשְׁתַּדֵּר **Is.** 66, 17; to regard themselves as pure, of priests and Levites **Ex.** 19, 22; **1 CHR.** 15, 12. — 2. to sanctify oneself, by moral purity and conduct conformed to the law **LEV.** 11, 44; 20, 7; to shew oneself holy, i. e. exalted and renowned **Ex.** 38, 23; to keep or celebrate, חָג **Is.** 30, 29. — 3. to set oneself apart **NUM.** 11, 18; **JOSH.** 3, 5; 7, 13.

קִדְּשָׁה (after the form זָקַן, plur. קִדְּשִׁים) *m.* 1. a pure, consecrated one, in the service of Astarte or another heathen deity in Phenicia and Syria, consequently like the Levites or priests of the Hebrews **1 KINGS** 14, 24; 15, 12; 22, 47. The Israelites were forbidden to act as a קִדְּשָׁה **DEUT.** 23, 18. The קִדְּשִׁים either went about as catamites begging alms for the deity (*Apul.* Met. VIII.; *Augustin.* De civ. Dei VII, 26), the females sitting by the ways and giving themselves up to prostitution for money **GEN.** 38, 14, comp. 21, 22; **JER.** 3, 2; or they lived at spots where worship was established, in order to practise lewdness for wages **HOS.** 4, 14. The hire for abandoning themselves to lust acquired by female devotees, like the redemption of gift, which would otherwise have belonged to the temple-treasury, was interdicted among the Israelites **DEUT.** 23, 19; comp. Jerome on Hosea Tom. III. p. 1162. As an appellative noun קִדְּשָׁה also comprehends female priestesses or prostitutes **1 KINGS** 14, 24 and 22, 47, who had their own בָּתִּים where they dwelt as weavers for אֶשְׂרָה **2 KINGS** 23, 7 (if we should not read here קִדְּשִׁים with the Targ.); **1 KINGS** 15, 12. Figur. and poet. (plur.) boys abused, dying before their time **JOB** 36, 14. The ancient translators

already apprehended the nature of the קִדְּשָׁה correctly, speaking sometimes of his initiation into the mysteries (LXX), sometimes of his lewdness (Targumim, Peshito, Vulg.) and love of boys. — 2. קִדְּשָׁה (with a of motion קִדְּשָׁה; a holy place), fully קִדְּשָׁה בְּרִנְיָה (see בְּרִנְיָה) *n. p.* of a place in the wilderness of פָּאָרָן **NUM.** 13, 26, between שִׁוִּי and אֶלְלָם, or better in the north-western part of the Paran-desert, which is specially called מִדְּבַר-צֶן **27, 14**; **33, 36**; **DEUT.** 32, 51; forming the south border of the land of the Hebrews and the western one of Edom **NUM.** 20, 16; **34, 4**; **JOSH.** 15, 3. From this place Moses sent forth spies **NUM.** 13, 21; **32, 8**; **JOSH.** 14, 7; and from it the conquest of Canaan was to begin **DEUT.** 9, 23. The nearest desert to it was termed קִדְּשָׁה **Ps.** 29, 8 = מִדְּבַר צֶן. Kadesh was called at an earlier period, because of a fountain flowing there, צֶן מִשְׁפָּט, (*spring of judgment*) **GEN.** 14, 7, and was already a place of worship before Moses, and therefore had not that name on account of the occurrences related in **NUM.** 20, 13. Afterwards it was מִקְרִיבָה **NUM.** 20, 13 14; **DEUT.** 33, 8; **Ps.** 81, 8; 106, 32; fully מִקְרִיבָה קִדְּשָׁה **NUM.** 27, 14, **DEUT.** 32, 51, for which the pl. מִקְרִיבָה stands in **EZEK.** 47, 19 and 48, 28 (for קִדְּשָׁה מִקְרִיבָה **DEUT.** 33, 2 we should read קִדְּשָׁה מִקְרִיבָה). About four or five hours to the south east of רִאֵי (which see) or Hagar's well, between בְּרֶדַּר and קִדְּשָׁה, now lies a place Kudes with a fountain (*Ritter, Erdk. XIV. p. 1088*), which the Bedouins put at the distance of 11 days from Sinai, agreeing with **DEUT.** 1, 2 (comp. *Robinson, Palestine III. p. 139. 170 seq.*; *Williams, the holy city p. 488 seq.*; *Tuch, Zeitschrift der deutsch-morgenländischen Gesellsch. 1, 69 seq.*).

קִדְּשָׁה see קִדְּשָׁה.

קִדְּשָׁה (*sanctuary, seat of worship*, like קִדְּשָׁה 2; with a of motion קִדְּשָׁה **JUDGES** 4, 10 or קִדְּשָׁה 4, 9 as if from קִדְּשָׁה) *n. p.* 1. of a city in Naphtali, fully קִדְּשָׁה בְּנִימִלִּי **JUDGES** 4, 6 or בְּנִימִלִּי

JOSH. 21, 32, *Kāḏes ḥ' en eṯ Galilā'ia* 1 MACC. 11, 63 or both united *Kūḏis eṯis Neqṣalī en eṯ Galilā'ia* TOB. 1, 2. Thus it lay in גליל הגליות (Is. 8, 23) or in ארץ הגליל (1 KINGS 9, 11) and is the still extant hamlet *Kedes*, west of the lake מרת in a populous district (*Robinson*, Palest. III, 622; New Bibl. Res. p. 481 seq.). — 2. of a city in Issachar 1 CHR. 6, 57, for which קדשיו stands in JOSH. 19, 20; 21, 28. — 3. n. p. of a city in the southern part of Judah JOSH. 15, 23.

קדש see קדוּשָׁה.

קדש (DAN. 11, 30 קדוּשָׁה; with suff. קדוּשָׁתוּ, קדוּשָׁתוּ, plur. קדוּשִׁים or קדוּשִׁים *kodashim*, constr. קדוּשִׁי with suff. קדוּשִׁיכֶם, קדוּשִׁי, קדוּשִׁי, קדוּשִׁיךָ, קדוּשִׁיךָ *m.* 1. *purity*, by ablution (see קדוּשָׁה) EX. 22, 30; 2 CHR. 31, 18; *sinlessness* Is. 6, 13; hence *holiness*, put after a noun in the genitive, to supply the place of the adjective *holy*, as ארְמִיתָהּ ק' EX. 3, 5, מִקְדָּשׁוֹ לֵב. 10, 17, הָיָה ק' Ps. 2, 6, 51, 13, rarely with אֱלֹהִים 1 CHR. 22, 19, *dedicated to God, godly*, as שֵׁם לֵב. 20, 3, כְּהֵנָה בָּרָה 16, 4, נָזַר EX. 29, 6, בָּנִי, שָׁמֶן מִשְׁחָה 30, 25, שָׁמֶן 30, 13, בָּנִי, יוֹם, 28, 2, רִיחַ Is. 63, 10, עֵרָה 48, 2, נֶחֱ. 10, 32, שֶׁבֶת 9, 14, בָּשָׂר JER. 11, 15. *holy princes*, i. e. the chief priests Is. 43, 28; 1 CHR. 24, 5; אֲבִנֵי ק' LAMENT. 4, 1 *figures of the nobles of the people*; עַם קדֹשׁ of Israel who had remained faithful DAN. 12, 7; בְּרִית ק' Judaism 11, 28. — 2. *holiness*, as the highest attribute of God, by which He swears Ps. 60, 8; 89, 36; 108, 8; AM. 4, 2, which the Targ. paraphrases. — 3. *a consecrated or holy thing*, opposed to חָלָל EX. 29, 33; LEV. 12, 4; PROV. 20, 25; sometimes with לַיָּד, of the sabbath, the Israelites, priests &c. EX. 28, 36; 31, 15; LEV. 27, 10; JER. 2, 3; EZR. 8, 28; for which is also used לְאֲבֹדִים LEV. 21, 7, לִבְנֵיכֶם NUM. 6, 20 or לְ of the person LEV. 25, 12, once the genitive 19, 8. Hence the plur. קדוּשִׁים *consecrated gifts* EX. 28, 38, LEV. 21, 22, 2 KINGS 12, 5, 1 CHR. 26, 20, either with the genitive of the person consecrating LEV. 22, 15,

NUM. 5, 9, 1 KINGS 15, 15, or of the person, to whom they are consecrated LEV. 5, 15; once קדֹשׁ for קדֹשׁ 8. NUM. 18, 29. — 4. *the sanctuary* EX. 28, 29; LEV. 6, 23; Ps. 20, 3; 150, 1; DAN. 8, 14; AM. 4, 2, sometimes translated by the Targ. מִקְדָּשׁ; specially of the הֵיכָל 1 KINGS 8, 8; 2 CHR. 29, 7; different from קדֹשׁ, or for it Ez. 41, 23. The expression קדֹשִׁים is used of *holy things*, as of the frankincense EX. 30, 36, of the sacred vessels 30, 29, of the altar 29, 37, of the parts of the sacrifices designed for the priests LEV. 2, 3, of what was devoted to God with a curse LEV. 27, 28, of the priests 1 CHR. 23, 13, of holy places NUM. 18, 10, specially of דְּבָרִי and the sacred tabernacle EXOD. 26, 33, NUM. 4, 4, of the temple and of the most holy place 1 KINGS 6, 16; 8, 6; DAN. 9, 24; fully קדֹשׁ בְּרִית 2 CHR. 3, 8 10; Arab. قُدْس holiness and the holy city Jerusalem.

קדוּשָׁה (*קדוּשָׁה* plur. *fem. prop. the pure, the consecrated one*; hence applied to female ecclesiastics and impure priestesses of Astarte GEN. 38, 21 22; DEUT. 23, 19; NUM. 25, 1; HOS. 4, 14; see קדֹשׁ 1.

קָהָה (*יָקָהה* fut.) intr. same as קָהָה *to be feeble, weak, dull, blunt*; of the teeth, to become blunt JER. 31, 29 30; EX. 18, 2; Aram. קָהָה the same.

Pih. קָהָה *to blunt, to make dull*, יִבְרָזֵל (cutting iron) ECCLES. 10, 10, for which 4 mss. read קָהָה.

קָהָל (Kal not used) tr. prop. to sweep up together, to wind together, to crowd together, to take together, to draw together, cogn. in sense with אָקַף, hence *to collect, to join in a heap*; identical in its organic root with קָהָל (belonging to קָהָל, קָהָל) to heap, אָלָה, אָלָה (to the noun קָהָל); while קָהָל (קָהָל) belongs to an entirely different group having another fundamental signification; Syr. قَهْل the same (Pe. and Pa.), though this stem is interchanged there with قَهْل (to cry,

to call). Deriv. קָהַל, קָהֵל, and the proper names קָהֵל, קָהֵל.

Nif. יִקָּהֵל (*inf. constr.* יִקָּהֵל, *fut.* יִקָּהֵל) *to assemble*, of a multitude of people, with the accus. JOSH. 1, 18 and 22, 12, אֶל LEV. 8, 4, JUDGES 20, 1, or לְ of the place in which 2 CHR. 20, 26, with בָּ of the person against or about EX. 32, 1; NUM. 16, 3; 17, 7; 20, 2; EZ. 38, 7; with אֶל of the person with, at 1 KINGS 8, 2; JER. 26, 9; also absol. ESTH. 9, 2 15.

Hif. הִקְהִיל (*inf. constr.* יִקְהִיל, *fut.* יִקְהִיל, *apoc.* יִקְהִיל) to convoke, with an accus. קָהַל Ez. 38, 13, עָהָה Num. 1, 18, עָהָה Deut. 4, 10, to be witness of an accusation or a condemnation Job 11, 10; with אֵל of the person as a dative Deut. 31, 28, with עַל of the person against one Num. 16, 19; omitting the accus. Job 11, 10. Deriv. מִקְהֵל, מִקְהֵלָה, מִקְהֵלָה, and the proper name מִקְהֵלָה.

קָהָל (*constr.* קָהַל, with *suff.* קָהָלָה, קָהָלֶיךָ, קָהָלֵם) *m.* 1. *a festive convocation* 1 KINGS 8, 65; *an assembly or convocation of the people*, for sacred objects, — קָהָלָה, hence applied to the whole congregation of Israel, קָהַל יִשְׂרָאֵל LEV. 16, 27, קָהַל עֲרָה בְּנֵי יִשְׂרָאֵל NUM. 14, 5, קָהַל עֲרָה יִשְׂרָאֵל EX. 12, 6, קָהַל יִשְׂרָאֵל NUM. 16, 3, קָהַל הָאֱלֹהִים NEH. 13, 1 or יִקְהָל EX. 16, 3; *generally an assembly* 2 CHR. 20, 14, with the adjectives קָהָל 1 KINGS 8, 65, קָהָל רַב Ez. 38, 4; *an union of races and peoples, a multitude of peoples*, קָהָל גּוֹיִם GEN. 35, 11, קָהָל עֲמִים 28, 3; 48, 4; *a crowd of mercenaries* Ez. 16, 40; *an army* 38, 4 15; 17, 17; *a multitude* JER. 31, 8; *an assembly of the pious* Ps. 149, 1, or of the unrighteous 26, 3, of angels 89, 6, of the shades PROV. 21, 16. — 2. *the act of assembling* DEUT. 9, 10; 10, 4; 18, 16.

קְהֵלָּה (*an assembly of people, with a*
of motion קְהֵלָּתָה *n. p. of a station in*
the wilderness NUM. 33, 22.

קְהִלָּה *fem. assembly of the people, to sit in judgment, NER. 5, 7 and I institute against them an assembly; קְהִלָּה*

יִצְחָק of the Jewish church DEUT.
33, 4.

קֹהֶלֶת (*she that collects about her*
those desirous of learning and hearing,
i. e. wisdom, comp. PROV. 1, 20 seq.;
8, 1 seq.; 9, 1 seq.; Solomon being re-
presented as the teacher of such wisdom,
WISDOM 9, 7 8; 7, 1 seq.) *n. p.* of the
(newly established) wisdom, and there-
fore of its teacher, Solomon, who ex-
celled others in wisdom (1 KINGS 2, 9;
3, 12 28; 5, 9-13). Accordingly it is
always *masc.* (even in ECCLES. 7, 27,
where we should read אֶמֶר הַקֹּהֶלֶת, as
in 12, 8) ECCLES. 1, 1 2 12; 7, 27; 12,
8-10. Since the author of the book of
Ecclesiastes speaks of *Koheleth* personi-
fied 12, 10 11 as of a person belonging
to history, describes him as *having been*
king 1, 12 and notices his posterity as
though they were not Solomon's 2, 12
19, it is apparent that a later per-
son must have written the book, and
chosen Solomon merely as a type of
wisdom.

קָהָה (*fut.* יִקְהֶה *cod. Sam.*) *intr.* to assemble, to be joined together, Talm. קָהָה. The *cod. Sam.* on GEN. 49, 10 reads יִקְהֶהוּ and translates *to flow or run together*, as the Targ. too may have understood the passage; but see יָקַד, יָקַדָה and יִקְהֶהוּ. If ה be an enlargement of the organic root קָה = קָר, this stem can be explained etymologically, and would be adopted if not for GEN. 49, 10, at least for the proper names יִקְהֶהוּ, יִקְהֶהוּ, יִקְהֶהוּ.

קָהָת (*assembly, gathering or church*; perhaps from קָהָת *n. p.* of a Levitical leading family GEN. 46, 11; EX. 6, 16; *Patron.* הַקָּהָתִי NUM. 3, 27; JOSH. 21, 4.

קָרָה (abridged from קָרָה, from קָרָה to wind together) *m. prop. a line, hence a measuring-line* 2 CHR. 4, 2 (elsewhere חוּם 1 KINGS 7, 15); EZEK. 47, 3; IS. 34, 17; *figur. rule of conduct, norm* 28, 17, *direction, instruction* 28, 10, coupled with צָר. See 1 קָרָה.

קָר (from קָרָה = קָרָה; with suff. קָרָה)
m. 1. same as קָר a line, a measuring-

line Is. 44, 13; Job 38, 5; used in tearing down, as far as that act is meant to be done with regularity 2 KINGS 21, 13; Is. 34, 11; LAMENT. 2, 8; Aram. קָד, *qad*, plur. קָדִין, *qadīn* the same; Arab. قَوَّةٌ *qawwa* sinew, fibre. — 2. *sound, clang*, Ps. 19, 5 *their sound goes forth over the whole earth* (LXX φθόγγος, Symm. ἤχος, Vulg. *sonus*; parall. מְלִיחָה, of the continuance of sound, since קָדָה = *zeiwa*, tendo, *tóros* string and tone; so that it is unnecessary to read קָלָה. Kimchi: *architectural measuring-line or an extended measure* generally, and so *over the whole earth immeasurably*; but in that case we must read מְלִיחָה for מְלִיחָה. On קָד-קָד see the word.

קָדָה (only 3 fem. קָדָה for קָדָה) *tr.* same as קָדָה, קָדָה to *spue, to vomit*, figurat. to *thrust out, to reject* LEV. 18, 28, comp. Arab. قَاءَ *vomit*, Zab. קָדָה to *feel disgust for*; having for its organic root קָד conseq. same as קָדָה, with the fundamental signification "to push away, to reject", ע being intermediate between צ and נ; comp. קָדָה. Derivat. קָדָה, קָדָה.

Hif. קָדָה (2 pers. with suff. קָדָה); *fut.* קָדָה, *apoc.* קָדָה to *spue out, a meal* JON. 2, 11; figur. to *reject, to drive away* LEV. 18, 25 28; 20, 22; קָדָה (*riches*), i. e. to *restore or give back* JOB 20, 15; comp. the Latin *devoratum evomere pecuniam* (Cic. Pis. 37).

קָדָה see מְקָדָה.

קָדָה (not used) *tr.* same as קָד I. to *deepen*. Deriv. קָדָה, קָדָה (which see).

קָדָה (from קָדָה = קָדָה, *constr.* קָדָה as a segolate form) *m.* a *helmet*, 1 SAM. 17, 38; Ez. 23, 24; see קָדָה II. Syriac a *hat*, also singularly for the Hebrew קָדָה.

קָדָה (in Kal only the *part.* קָדָה, *pl.* קָדָה, *constr.* קָדָה, with *suff.* קָדָה, קָדָה, which may be reckoned, however, to *Pihel*, like דָּבָר דָּבָר) *tr.* 1. to *bind, to bind together*, Arab. قَوَّى, Aram. קָדָה.

the same; see the Hebrew קָדָה. Deriv. מְקָדָה, קָדָה, and perhaps also מְקָדָה.

— 2. Figur. *intr.* to *be firmly bound, to be stretched*, hence to *be firm, strong, valiant*; just as in 4 חוּל, Arab. حَال, (אֶשֶׁד, גֶּשֶׁק, דֶּשֶׁק, חֶשֶׁק, חֶשֶׁק, חֶשֶׁק II. (being classed with חֶשֶׁק I.) the idea of strength, tightness, proceeds from the fundamental signification to *bind*; compare Arab. قَوَّى to *be strong*,

قَوَّى to *overpower*; Sanskrit *kā* to *be mighty*, whence *kavi* a *valiant one, a king*, Persian the same, whence *kāy* a *king*, mod. Persian *kaw* *valiant, warlike*. Deriv. קָדָה (see *Pihel* 2). — 3. Prop.

to *hold fast, to hold out*; hence to *wait, to endure, to hope*, only in the *part.* with accusat. of the person Ps. 25, 3; 37, 9; 49, 23; 69, 7; Is. 40, 30; LAMENT. 3, 25; like 5 חוּל, רָחַל. Deriv. מְקָדָה, מְקָדָה 2. — 4. to *draw together, collect*, a multitude, especially of water. Just so in חוּל the same fundamental signification is transferred to, to *heap up, collect*. Deriv. מְקָדָה, מְקָדָה.

Nif. נִקְדָּה (*fut.* נִקְדָּה) to *be gathered together*, in one place, of water GEN. 1, 9; figur. of peoples, to *be united* JER. 3, 17. Comp. the Arabic verbs اَجَد, اَجَد, اَجَد, where the meaning to *be gathered together* proceeds from that of, to *bind*.

Pih. I. קָדָה (*inf. abs.* קָדָה, *constr.* קָדָה; *fut.* קָדָה, *ap.* קָדָה) to *expect, to wait for, to hope*, with the accus. JOB 30, 26, אֶל Ps. 27, 14; 37, 34, or לֵי JER. 8, 15; 14, 19; or it is followed by an *infin.* with לֵי Is. 5, 7. Hence the phrases קָדָה אֶת־יְיָ Ps. 25, 5, קָדָה אֶת־יְיָ 27, 14, and קָדָה לֵי Is. 8, 17, without distinction of meaning. Also to *endeavour for a person or thing, to lie in wait for*, with לֵי Ps. 119, 95, or the accus. 56, 7.

Pih. II. (redupl.) קָדָה (not used) to *be very strong, valiant, robust*; Ar. قَوَّى might. Deriv. קָדָה.

קָדָה (a ground-form for קָדָה, *constr.* קָדָה; from קָדָה) *m.* same as קָדָה a *measuring-line or cord* ZECH. 1, 16, 1 KINGS 7,

ק is used for *to weep* GEN. 27, 38, *to cry* JUDGES 9, 7, *to shout for joy* Is. 24, 14; so does קול mean *to lift up the voice*, in weeping GEN. 45, 2, crying LAMENT. 2, 7, calling PROV. 1, 20, *to proclaim* 2 CHR. 24, 9, *to sing*, of birds Ps. 104, 12, *to roar*, of lions AM. 3, 4 (also קול JER. 12, 8), *to thunder* Ps. 46, 7; שָׁמַע קוֹל is *to give one a hearing* GEN. 4, 23, Is. 28, 23, *to listen to* NUM. 20, 16, for which is also used קוֹל הָאָזְנוֹן JOB 9, 16; שָׁמַע בְּקוֹל is *to give ear to one's voice* GEN. 27, 8, *to obey* 22, 18; so too שָׁמַע לְקוֹל is 3, 17, Ex. 15, 26, and שָׁמַע אֶל-קוֹל is *to listen to* GEN. 21, 17; הִעֲבִיר קוֹל is *to make known* Ex. 36, 6. Aram. קל, Ar. قَوْل the voice, also utterance, word.

קוֹלִיָּה (*Jah is Announcer*) n. p. m. JER. 29, 21; NEH. 11, 7.

קום = קם (2 KINGS 16, 7), see קם.

קום (*perf.* קָם, once קָמָה Hos. 10, 14; *part.* קָם, but in 2 KINGS 16, 7 *fut.* קוּם; *1 person* יָקָם GEN. 27, 31, *ap.* יָקָם, 1 *person* יָקָם NEH. 2, 12, אָקָם 1 KINGS 3, 21) *intr. prop.* same as קָן *to be*, *to stand in a place*, *to stand fast* (a farther development may be קָם belonging to the nouns יָקָם [constr. יָקָם] and יָקָם [constr. יָקָם] in the formation of proper names, or also קָמָה for קָמָן; hence 1. *to live*, *to exist*, like the Samar. קָם, comp. the noun יָקָם (see *Pih.*); *to stand*, על רַגְלֵיךְ on the legs 2 KINGS 13, 21; על יְמִין at the right hand, i. e. *to accuse* JOB 30, 12, because the accuser stood there; על עֶפֶר in the arena, for defence 19, 25; of waters, coupled with עָמַד Josh. 3, 16; with a negative *not to stand* - נִקְּץ, i. e. *to be thrown about* Is. 27, 9; *to abide*, with בְּ of a place Ps. 24, 3; (like עָמַד) *to stand fast*, *to subsist*, *to have continuance*, מִמְלִכָה 1 SAM. 24, 21, and מִמְלִכָה קָ 2 CHR. 21, 4 *to stand over a kingdom*, i. e. *to rule it* (like הִתְיַצֵּב), before (בְּ) the judgment Ps. 1, 5, before (לְפָנֶיךָ) enemies Josh. 7, 12, elsewhere עָמַד לְפָנֶיךָ; *to endure* JOB 15, 29;

to keep its hold, of a קָרַב JOB 41, 13 [26]; *to remain*, בָּאֵשׁ Josh. 2, 11, הִבָּר אֱלֹהִים Is. 40, 8, with לְ of the person LEV. 25, 30, עַל of the thing; *to stand to a thing* Is. 32, 8; with לְ of the person, *to be with one*, *to help* Ps. 94, 16; metaphor. *to be brought about*, of a purchase GEN. 23, 17, a valuation LEV. 27, 14, a plan JOB 22, 28; *to come to pass*, of a prediction JER. 44, 28, opposite נָסַח; *to be firm, decided*, of a testimony DEUT. 19, 15; *to hold good*, of a vow NUM. 30, 5; *to be fixed*, of the עֵינַי, i. e. *to be blind with cataract* 1 SAM. 4, 15; קוּם עַל-שֵׁם is *to stand at the name of one*, i. e. *in his name* DEUT. 25, 6. — 2. *to stand up*, מִדְּאָרְצֵךְ 1 SAM. 28, 23, מִמֶּלֶךְ הַמִּשְׁכָּב 2 SAM. 11, 2; *to rise*, of the falling PROV. 24, 16, kneeling 1 KINGS 8, 54, sitting JUDGES 3, 20; *to get up*, in the morning Ps. 127, 2, fig. מִתְעוֹרָר Ezr. 9, 5, in which sense it is differently construed and applied, as with מִסְפָּן GEN. 31, 35 or לְקִרְאוֹ of the person 19, 1, i. e. *from reverence and esteem*; *to rise up against one* (in a hostile manner), with עַל JUDGES 9, 43, אֶל GEN. 4, 8, בְּ MIC. 7, 6, לְפָנֶיךָ of the person NUM. 16, 2; hence קוּמִים Ps. 92, 12 or קוּמִים 2 KINGS 16, 7 *enemies*; בְּ קוּם *to appear against one* (as a witness) JOB 16, 8, like עָנָה בְּ; fig. of שָׁאֵן Hos. 10, 14, צָרָה NAH. 1, 9, with עַל of the person, of מִלְחָמָה Ps. 27, 3; *to arise, appear*, הָרָשׁ Ex. 1, 8, נָקָם JUDGES 5, 7, נָקָם DEUT. 13, 2, generally of a new time GEN. 41, 30; JUDGES 2, 10; with תַּחַת of a person *to succeed* NUM. 32, 14; 1 KINGS 8, 20; *to rise*, out of misfortune JER. 51, 64; *to arise*, of הָאֵל, הָאֵל JOB 11, 17; *to start up* PROV. 28, 12; *to prepare*, of God, לְמִשְׁפָּחָה Ps. 76, 10, or followed by an infin.; opposite שָׁקַב, both together representing the entire human agency DEUT. 6, 7; Ps. 139, 2. In this signif. it is prefixed, adverbially, to the verbs יָרָה GEN. 22, 3, בָּרָה 1 SAM. 21, 11, יָרָה 26, 2, שָׁבַח GEN. 21, 32, עָלָה DEUT. 17, 8, to give emphasis, decision and direction to the agency; also before הִבָּר 2 SAM.

stature, whether high or low Ez. 13, 18; of plants 17, 6; 31, 3; רָמִי ק' Is. 10, 33 *heights of stature*, i. e. tall trees; *height*, of אֲרָזִים 37, 24. — 2. *height*, as a measure 1 KINGS 7, 35; Ex. 27, 18.

קוֹמְמִיּוֹת (cod. Sam. קִמְמִיּוֹת) *fem.* prop. *an upright position*, but only adv. *uprightly, with great security* Lev. 26, 13, comp. בָּיִר רָמָה.

קוֹן I. (Kal unused) *intr. prop. to sound, to rustle*, hence *to sing or complain*; ident. in its organic root קָן with that in קוֹן II. (to groan, to sigh, whence קוֹן Job 19, 17), Ar. لَاحَن (which see), and perhaps also with that in קָנָן (to lament, to whimper) belonging to דָּלָם, Ar. اَنَّه I. (to complain, to mourn), אָן (Ar. اُن the same). Derivat. קָנִים 1, קִינָה.

Pih. קִינָה (*part. f. pl. מְקִינָה*, fut. יִקְיֵן, 3 *pl. fem.* תִּקְיֵנָה) *to mourn*, of the death-chant Ez. 32, 16, which was the business of mourning women Jer. 9, 16, fully קִינָה ק' 2 SAM. 1, 17, with עַל 2 Chr. 35, 25 or אֵל of the person over 2 SAM. 3, 33; comp. Aram. קִינָה, *a song*, Arab. قَيْنَة *a songstress*.

קוֹן II. (not used) *tr.* 1. *prop. to cut, metal; to forge, to beat, iron; to pierce, to bore*; ident. in its organic root קָן with that in קוֹן II. (to groan), Arab. قَانَ, Syr. قَان (to bore, to cut, to forge); comp. Sanskrit *khan fodere*, Pers. *kenden*, Greek *xér-t-siv* to pierce. — 2. Metaphor. *to form, to create, to prepare, to fabricate, to make*; the same metaphorical transference existing in קָרַשׁ, בָּרָא, comp. Ar. قَان to form, to create, to prepare. Deriv. קָוֵן, and the proper names קָוֵן, Gent. קִינִי, קִינִי and קִינִי, 2, קִינָה, קִינִי and קִינִי.

קוֹן see קוֹן I.

קָסָם see קָסָם to קוֹס.

קוֹעַ (unused) *tr.* *to pierce, to engrave, to cut, to bore into*, cogn. in sense with קָדַח

(to קָדַח), Arab. قَاع to *penetrate* (of a he-camel for breeding); either softened in its organic root קָע from קָר (comp. בָּצַע = קָצַר and קָצַע, בָּקַר and בָּקַע, בָּצַר = קָצַר or קָע is equivalent to קָע II. to cut into; the latter being more probable, specially as another root קָע in קָע־קָע agrees with the meaning of קָע (קָע־קָע) I.; comp. קָע־קָע II.

Pih. קָע־קָע (redupl.; not used) *to stick into, to dig into, to burn in, the skin*; used in the Talmud with other applications. Deriv. קָע־קָע.

קוֹעַ n. p. of a people and land mentioned along with בָּבֶל and מִצְרַיִם, ad-duced beside פָּקוֹד and שׁוֹעַ (which see) in Ez. 23, 23. Like קוֹיָה and קוֹיָה (see on מִקְנֶה, מִקְנָה, מִקְנָה 3) it is the name of a territory between Egypt and Syria, and קוֹיָה (which see) is the name of a region near Ethiopia. This appears of קוֹיָה also in another way (Jer. 50, 21). Such is the meaning already attached to קוֹיָה by the LXX, Symm., Theod., Targ. and Peshito, and it suits the context well as an apposition to בָּבֶל בְּנֵי בָבֶל and רָכַל-בְּשֻׁטָּיִם. According to *Aquila* and *Jerome*, פָּקוֹד שׁוֹעַ קוֹיָה are three different ranks of chief persons and rulers: פָּקוֹד being = פָּקִיד (*Rashi, Kimchi*) or = the Sanskrit *bhagavat* and then = *bhavan, bhavat* (lord), an honourable title of persons (*Hitzig*); שׁוֹעַ in the Hebrew meaning *nobleman* (*Rashi, Kimchi*), or same as the Assyrian שׁוֹר (*ruler*), in Gorgestan שׁוֹר, o in שׁ arising from ar (*Hitzig*), see שׁ; lastly קוֹיָה paraphrased by שׁוֹר (*Kimchi*) and שׁוֹרִית (*Rashi*), after the Arab. meaning *stallion, he-camel for breeding*, metaphor. *a noble, a prince*, the same metaphor being found elsewhere in Arabic (see *Michael. Suppl.* p. 2175), or = the Sanskrit *kāra* (שׁ o = ar) *lord, ruler* (*Hitzig*). But this explanation neither suits the connexion, nor is it well founded linguistically.

קוֹף (Kal not used) *intr.* *to go or move in a circle*, ident. in its organic root with that in קָוֵן, קָוֵן. Derivat. תִּקְוִיָּה.

קוף (Indian; *pl.* קופים and קפים) *m.* an ape 1 KINGS 10, 22, 2 CHR. 9, 21 (LXX, Vulg., *Ibn Gāndāch*, *Kimchi*), brought by sea-farers to Ophir; Sanskr. *kapi* (prop. agile, from *kap*, to move about), Greek *ἄπλος*, *ἄπλος*, *ἄπλος*, north German and English *ape* (rejecting the *k*), Egyptian *kaf*, Persian *kepi*.

קוף I. (*part.* קוף; *fut.* יקוף, *ap.* יקוף, *intr.* same as קם, קם, to feel loathing, to have disgust, with *א* at, for GEN. 27, 46; NUM. 21, 5; to stand off from, to turn away from (see קפץ), to feel a horror of, with קפץ Ex. 1, 12; NUM. 22, 3; Aram. קוף the same, in the Targ. for קפץ.

קוף II. (Kal not used) *intr.* 1. to stir, to move, to be restless, hence to awake, opposite to קוף (to be at rest, inactive, asleep); ident. in its organic root קוף with that in קוף (Arab. يَقُظ), except that this is only used in Kal, and the former merely in Hifil. — 2. to be living, of thorns, bushes, grasses, i. e. to continue to grow exuberant, to grow after, spoken of weeds difficult to be rooted out; comp. קוף Ps. 58, 10 (thorn-bushes) from קוף = קוף, and Germ. *Quecke* (after-growth of grass) from *quit*, alive, and see Theophr. 4, 11 14, where plants that continue to luxuriate are = living. Deriv. קוף (yet this has also been derived from קוף III. to pierce, which is also suitable); *n. p.* קוף.

Hif. קוף (קוף, קוף, &c., *inf.* קוף, *imp.* קוף, *fut.* קוף) to be agile, to perform or do actively; hence to awake, from sleep Is. 29, 8; PROV. 6, 22; Ps. 3, 6; 17, 5, from a dream 73, 20, from the dead, of שכיני עפר Is. 26, 19, שכיני עפר DAN. 12, 2, i. e. rising again, returning to life, along with קוף, קוף; of the drunken, to become sober Jo. 1, 5; to awake, in the morning, i. e. to rise Prov. 23, 35; fig. to awake i. e. to be active, spoken of God, in order to help Ps. 35, 23; 44, 24; HAB. 2, 19; to appear Ez. 7, 6 (LXX), but according to the Peshito transposed from קוף.

קוף III. (Kal not used) *tr.* to cut off, to pluck off, to tear off, a branch; hence to reap, comp. Arab. قَاص (med. و) to break to pieces, to burst, med. و to be broken, قَاص to cut off; קוף (קוף) the same. Deriv. קוף and denom. קוף.

Hif. קוף (קוף, *fut.* with *suff.* קוף) *prop.* to cut off round about; hence to beleaguer, to enclose, a city; by which Is. 7, 6 and Ez. 7, 6 (Pesh.) are explained, if it is not better to take it as = נציקנה.

קוף (not used) *tr.* to roll together, to fold together, to intertwine, of grape-clusters, then of bushy hair or locks; comp. Talm. קוף to be curled, entwined, rolled up, of hair, Ar. قَبَص to be contracted, to be entwined or rolled together. It may be put therefore with קוף, קוף, קוף. Deriv. קוף, קוף.

קוף (*pl.* קפים, *c.* קוף) *m.* 1. collect. a thorn-bush, thorns, weeds (see קוף II.), cogn. in sense with קוף 2. GEN. 3, 18; also *pl.* Ex. 22, 5; JER. 12, 13; a pricking briar Ez. 28, 24, coupled with שומרי Is. 32, 13 and נדנדר GEN. 3, 18; JUDGES 8, 7; 2 SAM. 23, 6. — 2. (a nimble one; from קוף II.) *n. p. m.* 1 CHR. 4, 8, with the article הַקוף 24, 10.

קוף (also in mss. קוף, קוף, קוף, which would be a correct passive form from קוף, whilst the present orthography must be referred to a masc. קוף; two mss. have קוף which see; *pl.* קוף) *f.* *prop.* a thing twisted, rolled, curled; hence a lock, a ringlet, a cue, SONG OF SOL. 5, 2 11, as תולתל (= וּלְזִל), i. e. entwined, whilst ק alone though not smooth hair is nevertheless not synonymous with וּלְזִל; comp. βόστρυχος with βόστρυξ, a ringlet, lock, from קוף II. to twist, Syr. قَفَّ the same. According to *Ibn Gāndāch* it denotes the forelock, capillus frontis, antiae, i. e. the hair at the margin (comp. קוף), and so it would be from קוף, if we read קוף, as the Arab. قَصَة (forelock) is also from قَص; but this meaning is unsuitable.

קוק (not used; arising from reduplication of the organic root in קָקָה, קָקָה, comp. **קִיץ** 1. reduplicated from קָקָה from קָקָה or קָקָה) *tr.* to spue, to vomit; to purge, another sort of evacuation. Hence the derivative form קִיקִי, קִיקִי would be suitable to denote the ricinus tree, whose seeds of a bitter, sharp, biting taste produce purging (according to Diosc.); Talm. שִׁמְשֵׁן קִיקִי (Sab. ch. 2) *Castor-oil*; Egyptian *ḥmī* (Herod. 2, 94; Diosc. 4, 164) or *καστός* (see *Kircher*, *scala* p. 185) the same. Yet the meaning may be secondary, and the first be to sting, to be bitter, biting, pungent, sharp, of the ricinus seeds, which by that very quality cause vomiting or purging. The organic root קָקָה or קָקָה would then lie also in קָקָה to be sharp, bitter, sour, Aram. קִיקִי in קִיקִי (sharpness). Deriv. קִיקִי.

קִיקִי (after the form קִיקִי, from the redupl. Pih. קִיקִי belonging to קָקָה) *m.* great power, prop. double power, hence קִיקִי Is. 18, 27 *a people of great might*, spoken of the violent, never subdued Ethiopians (Diod. 3, 2; Plin. H. N. 6, 35), whose king קִיקִי (Tearka) is adduced as a conqueror along with Sesostris and Nebuchadnezzar (Strabo

15. p. 686); comp. Ar. **قوة** might. The ancient versions (LXX, Aq., Vulg.) have taken קָקָה to mean hope, expectation, or in whom hope is put (see קָקָה); the Targ. and Syr. have taken it to signify writhing pain, torment, i. e. maltreatment; but these senses, like those of קָקָה, have arisen from an imperfect view of the whole.

קִיקִי I. (1 pers. קִיקִי) *tr.* to dig, to dig up again, choked up wells 2 Kings 19, 24, Is. 37, 25, i. e. I can easily have water in abundance; to divide, to cleave asunder, to make deep; ident. in its organic root קָקָה with that in קָקָה I., קִיקִי I., קִיקִי, קִיקִי, קִיקִי, especially קִיקִי I. belonging to קִיקִי, קִיקִי II. to קִיקִי 3 in fundamental signification; Arab. **قار** (to cut out). Deriv.

קִיקִי (according to some) prop. a split (see קִיקִי II.); קִיקִי 1.

Pih. קִיקִי (3 p. perf. קִיקִי for קִיקִי, part. קִיקִי for קִיקִי) 1. prop. to break or stick through; hence to lay in ruins, to break down, to destroy, only in the two following places, in קִיקִי Is. 22, 5 *they lay the walls in ruins* (but it is better to take קִיקִי as a noun, and a denomin. from קִיקִי, meaning overthrow of the walls, or קִיקִי = Arab. **قار** a chariot, and קִיקִי as a noun from קִיקִי, to set forth, to bring together, and then the translation would be, *the setting forth of the chariots*); next in קִיקִי Num. 24, 17 *and he has uprooted* (= קִיקִי), as the LXX, Vulg. and Onk. have. But we should read with the cod. Samar. and according to Jer. 48, 45 **קִיקִי**, to which reading Ps. 68, 22 points, though Theod. also reads קִיקִי in Jer. l. c. translating it *ἐξερρηγῶσι*. — 2. to deepen out, to make deep, like קִיקִי. Deriv. the proper name קִיקִי and perhaps also קִיקִי (= קִיקִי).

Hif. קִיקִי, only 3 pers. fem. קִיקִי and inf. constr. קִיקִי Jer. 6, 7; but both, קִיקִי after the form קִיקִי = קִיקִי, and קִיקִי as an extension of קִיקִי, are better taken as *Hif.* of קִיקִי.

קִיקִי II. (not used) *intr.* to ooze forth, to trickle; deriv. קִיקִי water trickling through, then a spring, fountain. Perhaps ident. in its organic root קָקָה with that in קִיקִי.

קִיקִי III. (not used) *tr.* 1. to bind, to fit in to each other, to chain or link together, of beams (cognate in sense קִיקִי); hence to arch, for binding (comp. קִיקִי Am. 9, 6, קִיקִי Neh. 3, 38, Arab. **قارطة** a building, arch); to surround, to encircle, to enclose, a district or space; ident. in its organic root קָקָה with that in קִיקִי II., קִיקִי. — 2. to knot together, to interlace, hence to weave; Ar. **قار** to wind (of the serpent). Deriv. קִיקִי 2, 4, קִיקִי, and the proper name קִיקִי in קִיקִי, קִיקִי

6, 9, נִקְטְלוּם 20, 43 see under קָטַח.
Deriv. קָטַח.

קָטַל (*fut.* יִקְטֹל, before Makkeph -ט-, with *suff.* יִקְטֹלְךָ) *trans. to kill, to massacre*, only poet. as an Aramaicism Ps. 139, 19; Job 13, 15; 24, 14; Aram. קָטַל, נָסִיר, Nasir, Ar. and Ethiop. with Tau قَتَلَ (but also قَطَلَ) *to cut off*. The organic root קָטַל (not קָטַל) is also in קָטַן, Aram. קָטַן, and in a modified sense in צָל, צָלַל (belonging to 3 צָלַל), with an interchange of צ and ט. Derivative

קָטַל *m. murder, slaughter* (with the sword) Ob. 9.

קָטַל (*part. act. m.* קָטֹל, *part. pass.* קָטִיל and with a *pers. suff.* קָטִילָךְ DAN. 7, 11) *Aram. tr. same as Hebrew קָטַל to massacre* DAN. 5, 19 30; 7, 11.

קָטַל (*inf. constr.* לְקַטֹּל) *to be slaughtered* DAN. 2, 13.

קָטַל (*Pa.* קָטַל = קָטַל, *inf. constr.* לְקַטֹּל) *to kill often or several persons* (as in Syr. and Arab.); but also a mere intensive of Peal DAN. 2, 14; 3, 22.

קָטַל (*part. m. plur.* מְקַטְלִים) *to be killed* DAN. 2, 13.

קָטַן (with *suff.* קָטַנָּה, *plur.* קָטַנִּים, *constr.* קָטַנִּי) *adj. m., plur.* קָטַנִּים (*fem.* 1. *little*, also a *subst. a little one* 1 KINGS 11, 17; 2 KINGS 2, 23; 5, 2; *not marriageable, immature* SONG OF SOL. 8, 8; *young, younger* GEN. 9, 24; 27, 15; with the article *the youngest* 1 SAM. 17, 14; of animals, as בְּרִיָּה 2 SAM. 12, 3, שֶׁעָלָה SONG OF SOL. 2, 15; of things, as עֵרִי ECOLES. 9, 14, רֶבֶךְ 1 SAM. 20, 2, מִצֹּרֹת GEN. 1, 16, שְׁמֹנֶה 1 KINGS 2, 20; *small*, in number, of peoples 1 SAM. 9, 21; in power, estimation Is. 36, 9; a *subst. poet. smallness*, יְהִי נִקְטָן Is. 22, 24 *vessels of smallness*, i. e. small people; *fem. plur. small things*, יְהִי קָטַנִּים ZECH. 4, 10 *day of small things*, i. e. of small, insignificant beginnings and advancements. — 2. (*the little one*, with the article) *n. p. m.* EZR. 8, 12; comp. Phen. קָטַנָּה *Katana* or *Katone*, קָטַנָּה *Ka-*

tina, *n. p.* of a city founded by the Phenicians in Sicily; קָטֹן *Kothon*, *Kathon*, the name of a small island near Cythera in the Aegean sea; elsewhere the name of a small, inner haven.

קָטַן (1 *pers.* קָטַנִּי, *fut.* יִקְטֹן) *intr.* prop. *to be crompt, abridged, cut off*, to which belonged also a transitive form קָטַן (see קָטַל) meaning *to cut off, to shorten*, identical with the Aram. קָטַם. After the analogy of מִצֹּת I, פָּחוּחַ, קָצֵר, קָצֵר, קָצֵר metaphor. *to be small, little* (see קָטַן); figur. *to be little esteemed, to be unworthy* GEN. 32, 11; 2 SAM. 7, 19. Deriv. קָטַן, קָטֹן, קָטִין, and the proper names קָטַן, קָטֹן.

קָטַן (*Hif.* יִקְטֹן *to make small*, אִמְרָה AM. 8, 5.

קָטַן (*Hof.* יִקְטֹן adopted only for the proper name יִקְטֹן (which see).

קָטַן (after the form קָטֹן, but always defective; *constr.* קָטֹן) *adj. m. and subst.* same as קָטַן: *small, smaller* GEN. 1, 16; *younger* 42, 34; *short*, of time Is. 54, 7; *small, poor* (in resources) AM. 7, 2; *despised* Ob. 2; generally in all the senses of קָטַן.

קָטַן (after the form קָטֹן, with *suff.* קָטִין or קָטִין pronounce *kothonni*, the second ט being an echo of the first, and the doubling of the נ [n] in some mss. being merely intended to retain the short sound) *m. prop. smallness, concrete the little finger* 1 KINGS 12, 10; 2 CHR. 10, 10.

קָטַח (*part. plur.* קָטַחִים, *fut.* יִקְטַח) *tr. to tear off, to pluck off*, מְלִיָּחָה DEUT. 23, 26, מְלִיָּחָה Job 30, 4; fig. יִנְיָקוֹת Ez. 17, 4, קָדָה (for יִנְיָקָה 17, 22); cod. Sam. קָטַח מְרִירִים DEUT. 32, 24 for קָטַח מְרִירִי. — The stem קָטַח (Arab. كَطَفَ, Aram. קָטַח, Coptic κατῆ, κατα with a similar meaning) = קָטַח, קָטַח; and the organic root is קָטַח.

קָטַח (*Nif.* יִקְטַח (*fut.* יִקְטַח) *to be plucked off* Job 8, 12, like שָׁקָה Ps. 129, 6.

קָטַח I. (*Kal* not used) *intr. to breathe, to exhale, to give fragrance*, of sweet scents; *to smoke*; identical with קָטַח I.

(which see), Aram. **קטר**, **קטר** (Targ. **קטר** scent = **קטר** I.), Arab. **قطر**, **قطر**. Derivat. **קטר**, **קטר**, **קטר**, and the proper name **קטר**.

Pih. **קטר** (*part. fem. inf. abs.* and *constr.* **קטר**, *fut.* **קטר**) to burn incense, to kindle incense; commonly and generally to sacrifice, to offer sacrifice, to worship, with ל of the deity: so **קטר** **אלהים** 44, 11, 12, **בעל** 7, 9, **מלכות השמים** 44, 17, **אלהים זכרים** 44, 8; with ב 1 KINGS 22, 44, the accus. 2 KINGS 23, 8, and על of the place Is. 65, 7; **קטר** 19, 13; but also absol. 1 KINGS 22, 44 or with the accus. of the thing sacrificed 1 SAM. 2, 16; AM. 4, 5; to diffuse a sweet smell 2 CHR. 30, 14. Deriv. **קטר** and **קטר**.

Puh. **קטר** (*part. fem.* **קטר**) to be scented, to be filled with incense or sweet fragrance SONG OF SOL. 3, 6.

Hif. **קטר** (*part. fem. inf. absol.* **קטר**, *constr.* **קטר**, *fut.* **קטר**) to burn incense, with ל 1 KINGS 11, 8, or absol. 3, 3; to kindle, with accus. of the incense Ex. 30, 7, of the sacrifice or fat Lev. 1, 9; 3, 11; coupled with **קטר** 9, 13 or **קטר** 1, 13, **קטר** 6, 8; with ל for and accusat. of the object (**קטר**) Ex. 30, 20; 2 CHR. 13, 11; sometimes the accus. is omitted 26, 18, or **קטר** is put 1 CHR. 23, 13.

Hof. **קטר** (*part. fem. inf. absol.* **קטר**) to be offered, to be burnt Lev. 6, 15; *part.* **קטר** as a noun, incense, along with **קטר** a meat-offering (Jer. 33, 18) MAL. 1, 11.

קטר II. (*part. pass. fem. pl.* **קטר**) *tr.* to bind, to attach to, to bridge over; connected with **קטר**, **קטר**; hence **קטר** Ez. 46, 22 *courts bridged over* (*Kimchi*); conseq. not from **קטר** I. (Talm. Midd. 2, 8); nor from **קטר** = **קטר** to be small (LXX, Syr.). — For the stem, comp. the Aram. **קטר**, **קטר** to bind, to join; Ar. **قطر** the same, whence **قطر** bridge; Ethiop. **קטר** *katera*, to close. The organic root is **קטר**.

קטר (after the form **קטר**) *m.* incense, the burning of incense Jer. 44, 21.

קטר (not used) Aram. *tr.* same as Hebrew **קטר** II. (which see). Deriv.

קטר (*pl.* **קטר**, *constr.* **קטר**) Aram. *m. prop.* knots, hence joints, of the loins DAN. 5, 6; comp. Syr. **קטר** joints of the hand; figur. knots = riddles, knotty questions 5, 12 16.

קטר (*prop.* a shortened or small thing, from **קטר** = **קטר**) *n. p.* of a city in Zebulon JUDGES 1, 30, which place is not mentioned in Josh. 19, 15; but **קטר** (from **קטר**) stands for it with a like appellative meaning. The LXX read **Κεβρών** or **Κίδρων**, which is simply a mistake in orthography.

קטר (with *suff.* **קטר**, from **קטר** I.) *fem.* incense, of spices Ex. 30, 7 or some other fragrant materials as a mixture 30, 35; **קטר** **קטר** altar of incense 30, 27; 31, 8; **קטר** a strange i. e. not prescribed offering of incense 30, 9; **קטר** perpetual i. e. daily-offered incense 30, 8; also of profane incense Prov. 27, 9. The offering of it is represented by **קטר** Ex. 40, 27, **קטר** Lev. 10, 1, **קטר** Num. 16, 17, **קטר** Num. 16, 35. Metaphor. the parts of the sacrifice which were to be burned, the sacrificial flesh, Ps. 66, 15; Ez. 16, 18; prayer is compared to **קטר** PSALM 141, 2.

קטר (contracted from **קטר** = **קטר** or from **קטר**; the little one) *n. p.* of a city in Zebulon Josh. 19, 15, which is called elsewhere **קטר** (which see) JUDGES 1, 30. The LXX read **Καταύθ** (i. e. **קטר**), and this city is called in the Talmud (Jer. Megillo 1, comp. Tosifta Sotha 15) **קטר**; it not only existed still in the Talmudic period, but the Biblical **קטר** is expressly explained by it. But as **קטר** even then was different from **קטר** (Bereshith rabba ch. 8), the two should not be identified.

קיא (from **קיא** after the form **קיא**, **קיא** along with **קיא** like **קיא**; with *suff.* **קיא**) *m.* vomit Is. 19, 14; 28, 8; Jer. 48, 26.

קִיָּה (only *imper. plur.* קִיָּי) *intrans.* same as קָאָה = קָאָה (קָאָה) to *spue* JER. 25, 27.

קִיָּט (from קִיָּט, like the Hebr. קִיָּץ from קִיָּץ) *Aram. m.* same as Hebr. קִיָּץ *fruit-harvest, fruit-time, summer* DAN. 2, 35.

קִיָּטֹר (lengthened from קָטֹר, from קָטֹר I) *m. smoke, of the earth, i. e. ascending earth-smoke* GEN. 19, 28, of a furnace (בְּבִשָּׁן) *ibid.*; נֹאֵד קִיָּטֹר Ps. 119, 83 *a bottle in the smoke, i. e. dried up and wrinkled, because empty skin bags were dried in the smoke; a mist, an ascending vapour* 148, 8, incorrectly rendered *ice* by the LXX and Syr.

קִיָּם (from קִיָּם after the form קִיָּק, with *suff.* קִיָּמִי as a rare pause-form (קִיָּמִי) *m. hostile appearance* against one (see קִיָּם), *enmity, opposition* JOB 22, 20. The adoption of a concrete sense — קִיָּם is unnecessary, if it be not better to read קִיָּמִי.

קִיָּם (formed from Pael קִיָּם) *Aram. adj. m., קִיָּמָה fem. abiding, continuing, enduring* DAN. 6, 27, of God, coupled with קִיָּי; of מַלְכֵי 4, 23; Syr. قَامَ the same.

קִיָּם (from קִיָּם) *Aram. m. a statute, appointment, hence command* DAN. 6, 8 16, coupled with קִיָּם; Targ. for קִיָּם, בְּקִיָּי, Sam. קִיָּם, Syr. قَامَ covenant, statute, compact.

קִיָּה (from קִיָּם) *f. the breaking forth, of enemies, as קִיָּה is their consessus* LAMENT. 3, 63; comp. קִיָּם.

קִיָּמֹשׁ see קִיָּמֹשׁ.

קִיָּן (not used) assumed for קִיָּן, קִיָּה, the proper names קִיָּן, קִיָּה, perhaps קִיָּן, noun Gent. קִיָּי, קִיָּי, קִיָּי; see קִיָּן.

קִיָּן (with *suff.* קִיָּי) *m. 1. (from קִיָּן II.) prop. a thing pointed, the iron point of a lance* 2 SAM. 21, 16, *ferrum hastae* (Vulg.), *conseq. not the shaft; Ar. القنّاة* (Jos. Kimchi). — 2. *smith-work* (comp.

Ar. قَيْن a smith, Syr. قَيْن), hence *n. p.* of the inventor of sharp iron tools and smith-work, which is ascribed historically to the tribe of the Cainites GEN. 4, 22; but as the people חִיבֵל or חִיבֵל (GEN. 10, 2; Is. 66, 19; Ez. 27, 13; 32, 26; 38, 2 3; 39, 1) carried on mainly the trade of brass- and iron-workers, this word is added (comp. the Pers. تریل scoria ferri, brass). See חִיבֵל. — 3. (*something brought forth, creature, i. e. קִיָּן = קִיָּן* Ps. 104, 24, from קִיָּן II.) *n. p.* of the first-born of Adam (the derivative is associated with קִיָּה GEN. 4, 1; comp. Ar. قَان to create), the founder of husbandry 4, 2. From his tribe the Cainites, proceeded the east Asiatic races which roamed about in the steppes without a fixed dwelling 4, 12. After the Cainites had wandered from their original seat Eden, they went eastward and formed the Chinese stem 4, 16, called by the writer קִיָּן (flight). See Knobel, Gen. p. 58. — 4. (in pause קִיָּן) *n. p.* of a nomadic tribe camping in southern Palestine and belonging to the Amalekites, *conseq. to the primitive Arabian races south of Canaan, of whom a part went subsequently into Canaan* NUM. 24, 22; JUDGES 4, 11. Deriv. the Gent. *m. קִיָּי, קִיָּי* which see. — 5. only with the article הַקִּיָּן (*a smithy*) *n. p.* of a city in Judah, coupled with בְּדִיָּה and תְּמָנָה JOSH. 15, 57.

קִיָּה (from קִיָּן I.; *pl.* once in Ezek. קִיָּי, elsewhere קִיָּי) 1. *f. a song of complaint or mourning, an elegy*, 2 SAM. 1, 17; קִיָּה to take up a mournful song, i. e. to lament, complain, with קִיָּי of the person JER. 9, 9; Ez. 26, 17; seldom with קִיָּי for קִיָּי 19, 1; *a collection of elegies, e. g. upon יִשְׂרָאֵל* 2 CHR. 35, 25. — 2. (*smithy*) *n. p.* of a city in Judah JOSH. 15, 22, different from הַקִּיָּן 15, 57, though of the same meaning.

קִיָּי 1 CHR. 2, 55 see קִיָּי.

קִיָּי *n. Gent. m.* from קִיָּן 4, the name of an Amalekite or primitive Arabian race, which, however, separated from Amalek, and settled first in the south

of Canaan, the protegee and ally of the Israelites, like the יִרְחֻמָּאִים, but they soon marched in nomad fashion northwards GEN. 15, 19; NUM. 24, 21; JUDGES 1, 16; 4, 11 17; 1 SAM. 15, 6; 27, 10; 30, 29; 1 CHR. 2, 55. These passages clearly shew the relation of this tribe to the Israelites. Along with קִינִי we find also קִנִּי 1 SAM. 1. c. and קִינִי 1 CHR. 1. c. The Kenites are also brought into connexion with שְׁלֹמֹה; hence in the Targum on GEN. 1. c. קִינִי is rendered שְׁלֹמֹה. שְׁלֹמֹה was the *second* son of יוֹרָם and grandson of קָלֶב 1 CHR. 2, 19 51. As a peculiar separate Calebite stem they inhabited בְּיַרְדֵּן לְחֶסֶם (1 CHR. 9, 16; 2 SAM. 23, 28 29; 2 KINGS 25, 23; EZR. 2, 22), עֲבֹדוֹת בְּיַרְדֵּן יוֹאָב (see מְנַחֵם) and צִירֵעַ. Besides, the association of the קוֹסְקִיִּים, who inhabited יַעֲבֵץ, belonged to the Calebite *Salma-stem*, as also the three corporations וְהַרְעָזִים, וְהַרְעָזִים, וְהַרְעָזִים. To these associations belonged also the קִינִים (Kenites) descended from נַחֲמָן, the ancestor of the Rechabites 1 CHR. 2, 55.

קִינָן (same as קִין 3, conseq. from קִין II.; *a child, one begotten*) *n. p. m.* of an antediluvian patriarch, GEN. 5, 9; 1 CHR. 1, 2.

קִיץ (with suff. קִיָּץ; from קָצַץ II.) *m. fruit- or vine-harvest*, proceeding from the idea of cutting off, like קָצַר (from קָצַר to cut off) of grain-harvest Is. 16, 9; *fig-harvest time* 28, 4; *metaphorically 1. summer, the warm time of the year, the time of fruit-harvest; the dry summer time*, oppos. to חֶרֶף GEN. 8, 22; Ps. 74, 17; Prov. 6, 8; 10, 5; 26, 1; בֵּית הַקִּיץ AM. 8, 15 *a summer-house, summer-palace*, as there was a בֵּית הַחֶרֶף (JER. 36, 22); קִיץ חֶרֶף Ps. 32, 4 *the heats of summer*. — 2. *the fruit of summer, or fruit gathered*, sometimes translated *figs*, sometimes *poma* 2 SAM. 16, 1; Mic. 7, 1; AM. 8, 1 2, verbally alluding to קָץ; JER. 40, 10 12; comp. Ar. قَيْظ, قَيْظ (the height of summer), Aram. קִיט, קִיט the same. Derivative

קִיץ (3 *perf.* קָץ) *denomin.*; *to abide during summer, to pass the summer* Is. 18, 6, like חָרַף from חָרַף; Ar. قَاط.

קִיָּץ (from קִיץ II. after the form קִיָּץ from קִיץ) *adj. m., קִיָּץ f. the last, the extreme* Ex. 26, 4 10; 36, 11 17.

קִיָּקִי (in the first instance from קִיץ) *m. palma Christi, ricinus* JON. 4, 6-10, a small tree in whose shade Jonah sat; so named from the bitter, sharp taste of its seeds, which cause a disposition to vomit; Ar. الخروع. See קִיץ.

קִיָּקָן *m. ignominy, shame* HAB. 2, 16, same as קָלֹן, which stands in the first hemistich, conseq. from קָלָה. The syllable קִי prefixed arose either from a mistake in orthography, or it is = קִי (Vulg.) and קָלֹן itself = צוֹאָה (Is. 28, 8), or it stands for קָלָקָן from קָלָה; in no case is there an assonance in it to קִיָּקִי.

קִיר (*pl.* קִירוֹת) *m. 1. (from קָרַר I.) depth, of walls* JOSH. 2, 15, defined more exactly by יָשָׁב בְּחוֹמָה *to dwell on the wall*. — 2. (from קָרַר III.) *prop. a thing which embraces or encloses; hence a wall, about a city, הִקִּיר* NUM. 35, 4, Ez. 12, 5 7 12, and fig. 13, 12 14 15; 2 SAM. 5, 11 *one preparing stones for a wall*, i. e. stone-cutter; הִקִּיר אֶת הַבֵּית *a stone out of the wall* HAB. 2, 11; *stone wall* LEV. 14, 37, with נִקְרִי Ps. 62, 4, לִפְנֵי Ez. 13, 12; ident. with חוֹמָה (which see); *the circumvallation, of a court* Ez. 8, 7 8; *the wall, of a house, הִבִּיר* Ez. 41, 5 6, הִצִּיל 41, 9, הִבְנִין 41, 12; of the עִלְיָה surrounded by a wall 2 KINGS 4, 10; מוֹשָׁב הָקִיר *a seat by the wall*, from within 1 SAM. 20, 25, or from without 25, 22; 1 KINGS 14, 10; of גִּיר NUM. 22, 25. For וָרֶם קִיר Is. 25, 4 it is better to read וָרֶם קִיר *a wintry storm* (comp. Ps. 147, 17). In קִיר הַחוֹמָה JOSH. 2, 15, קִיר is to be taken in significat. 1. From the idea of a place enclosed, hedged about it comes to mean generally, a city, like קִירָה, קִירָה. So קִיר מוֹאָב *n. p.* of a strong Moabite city three hours south east of מוֹאָב (ib.) or עִיר (NUM.

21,15) or קיר מואב (22,36), and in meaning just the same Is. 15,1. This stronghold was perhaps early called in the Moab. dialect קִרְךָ (which see), i. e. *tower, fortress*; and so it may have arisen that the Targ. put for it בְּרִמָּה מְאוֹבָה 2 Macc. 12, 17 *ἀράματα*, the Greeks *χαράκ-Mōβα* (Steph. Byz.), the Ar. الكرك, and that at present it is still known by the name *Kerek* (Robinson, Palest. II, 569). On קיר הַרְשִׁי and קיר הַרְשִׁי see הַרְשִׁי and הַרְשִׁי. — 3. *n. p.* of an Assyrian province, near עֵלָם, viz. the district lying on the river *Kur* (Κῦρος, קִיר, Gulistan or the modern Georgia Is. 22, 6. There the Assyrians transplanted the inhabitants of Damascus and the Israelites 2 Kings 16, 9; Am. 1, 5. An offshoot of the Aramaeans is said to have come thence 9, 7. On account of various difficulties some understand the place *Kapirān*, between Media, Elam (Susiana) and Assyria (Ptol., Isidor.), or *Kurin*, a Median locality; but these opinions are inadmissible. — 4. (only *pl.* קִירוֹ from קִיר III.) *beams, beams of the roof and floor*; Greek δοκός, = קִירוֹ 1 Kings 6, 15; 6, 16 (LXX); 2 Chr. 3, 7; it is unnecessary to change it into קִירוֹת.

קִירָם (after the form קִרְמָשׁ, from קִרְם; a strong or powerful one, a giant) *n. p. m.* Neh. 7, 47, for which Ezer 2, 44 has קִרְם.

קִישׁ (from קִישׁ; a bow, fig. power) *n. p. m.* 1 Sam. 9, 1; 1 Chr. 8, 30; 23, 21; 2 Chr. 29, 12; Esth. 2, 5.

קִישׁוֹן (from קִישׁ; the winding, meandering one) *n. p.* of a brook (נָחַל) or river (נָהָר), rising in mount Tabor and flowing through the plain יִזְרְעֵאל, the great battle-field of the country (hence called after the LXX קִישְׁוֹנִים Judges 4, 7; 5, 21; Ps. 83, 10); falling into the gulf of עֵקֶז close by the foot of בְּרִמָּה (1 Kings 18, 40) which rises 582 feet above the Mediterranean. Later writers name it כֵּיפָא (Kheifa), Ar. حيفا (נהר חֵיפָא). Now it is *el-Makutta* (Robinson, Palest. III. p. 228 seq.).

קִישָׁי (from קִישָׁיָה = קִישָׁיָה which see) *n. p. m.* 1 Chr. 6, 29.

קִיתָרִים (only in K'tib, while the K'ri has קִתָּרִים) *m. a harp*, Dan. 3, 5 7 10 K'tib, the Greek *κίθαρα*, but here still in the original form *κίθαρας* (chest); Saad. قيثارة and قيثار.

קָל (from קָלָל I.; *pl.* קָלִים) *adj. m.*, קָלָה *fem. light-footed*, and as a subst. a light-footed one, a runner Amos 2, 14; Eccles. 9, 11; swift, Is. 18, 2, fully קָל בְּרִנָּה 2 Sam. 2, 18; Am. 2, 15; Is. 5, 26; קָל עָב a light cloud 19, 1; poet. and concrete a fleet runner, a fleet horse 30, 16; a fugitive Jer. 46, 6; a fugitive driven about Job 21, 18; nimble, of בְּכִירָה Jer. 2, 23; adv. קָל מְהֵרָה rapidly Jo. 4, 4. Comp. Aram. קָלִיל swift, quick, and *céler*, celer.

קָל (from קָלָל) *Aram. m.* same as Hebrew קָלָל Dan. 3, 5.

קָל (an infinit-noun from קָלָל II. after the form קָלָל, קָלָל) *m. lightness, inconsiderateness* Jer. 3, 9 (Targ., Jerome), which suits when compared with 1 Kings 16, 31; the meaning = קָלָל reproach is not appropriate.

קָל meaning voice, call Gen. 27, 22; 45, 16; Ex. 4, 8; 19, 16; see קָלָל.

קָלָל (not used) *intr.* same as קָלָל I. Deriv. קָלָלָה.

קָלָה (Kal not used) *tr.* same as קָלָל to collect, only

Nif. נִקְלָה (3 fut. *pl.* נִקְלָהוּ) to be collected 2 Sam. 20, 14 K'tib, for which the K'ri reads with many mss. נִקְלָהוּ.

קָלָה I. (3 perf. with suff. קָלָה, part. *pass.* קָלָה) *tr.* to roast, to parch, grain, same as קָלָה I. (which see), קָלָה II.; also generally to burn Jer. 29, 22, with an assonance to קָלָה and קָלָה, as קָלָה stands in the Targ. for שָׂרָה and קָלָה dried, roasted, of אָרָב Lev. 2, 14; subst. parched ears of corn Josh. 5, 11. Deriv. קָלָה.

Nif. נִקְלָה (not used, only part. *m.*

קָלָה (נִקְלָה) *to be scorched, to be burning with fever*; the part. נִקְלָה as a subst. Ps. 38, 8 *fever-heat, inflammation*.

The organic root קִל-ה (Arab. قَلَى, Aram. קָלָה, מָלָה, also for שָׁרָה, שָׁרָה), also found in נִקְלָה (which see), Ar. قَهْل (= שָׁרָה), may be connected with that in cal-ere, *אָה־ל־סִיר*.

קָלָה II. (not used) *tr. to despise, to esteem lightly, to value lightly, to attack, to asperse, defame*, Ar. قَلَى; it is closely connected with the intr. קָלַל II., cognate in sense with חָרָה. Deriv. קָלוֹן, and the proper names מִקְלָה, מִקְלָה.

Nif. נִקְלָה (part. m. נִקְלָה) *to be small or despised, to decay*, קָלוֹד Is. 16, 14; נִקְלָה *poor, despised* 3, 5, oppos. to נִכְבָּד 1 SAM. 18, 23, oppos. to מְחֻבָּד Prov. 12, 9; *to become despicable* DEUT. 25, 3. The old expositors took נִקְלָה Ps. 38, 8 in this sense; but it is better referred to קָלָה I.

Hif. הִקְלָה (part. m. הִקְלָה) *to make light of, to despise*, אָב וְאָם (parents) DEUT. 27, 16 (Targ.). According to others *to beat, to injure, to wound*, like the Arab. قَلَى, as 27, 24 25; Ex. 21, 15; but this meaning is not in the Hebrew.

Pih. (redupl.) קָלָה see קָלָה.

קָלַח (from קָלַח) *m. prop. one lessened, shortened, diminished*, i. e. curtailed in a member, opposite to שָׁרָה LEV. 22, 23 (Targ. חָסִיר, Saad. ناقص diminutus), so that one foot is shorter than the other (Kimchi); comp. קָלַח smallness of stature, قَلَطِي or قَلَط a dwarf.

קָלוֹן (constr. קָלוֹן, with suff. קָלוֹן; from קָלָה II.) *m. shame*, Prov. 3, 35, parallel חֲרָפָה 6, 33; *disgrace* 9, 7; *disregard* 11, 2, opposite קָבוֹד Hos. 4, 7; HAB. 2, 16; *affront* Prov. 12, 16; *small esteem*, along with רִישׁ 13, 18; *reproach* 22, 10; *degradation* Hos. 4, 18; *dishonour* Ps. 83, 17.

קָלַח (not used) *tr. to cut out, to deepen or hollow out, a vessel or kettle*;

only a collateral form of קָלָה II. (belonging to קָלָה = קָלָה); conseq. not to flow, after the Aram. קָלָה, still less = קָלָה. Comp. Ar. قَلَح, قَلَح to be hollow, whence قَلَح a hollow reed, خَلِيم an inlet, a hollow.

Pih. קָלָה (not used) intena. of Kal. Derivative

קָלָה (from קָלָה Pih.) *f. a kettle, pot* 1 SAM. 2, 14; MIC. 3, 3.

קָלַח (not used) *tr. 1. to contract, to lessen, to abridge, to make shrink*, e. g. a member of the body, *to shorten*; Ar. قَلَص (intr.) *to be contracted, shrunk*; قَلَط to be short, little, crippled. Deriv. קָלָה and the proper name קָלָה. — 2. to draw in, to gather in, to receive, a fugitive, Aram. קָלַח; cognate in sense אָקָה. Deriv. מִקְלָח.

קָלָה (from קָלָה I. after the form נִקְי) *roasted grain (fully baked קָלָה LEV. 2, 14) or roasted ears, serving the easterns for food* LEV. 23, 14, 2 SAM. 17, 28, once קָלָה (from קָלָה = קָלָה I.) 1 SAM. 17, 17; *roasted or parched peas*, 2 SAM. 17, 28, along with עֲרִשִׁים Isaiah de Trani).

קָלָה (abridged from קָלָה; Splendour or Light is Jah; comp. קָלָה) *n. p. m.* NEH. 12, 20.

קָלָה see קָלָה.

קָלָה (from קָלָה poverty from קָלָה II., and קָלָה) *n. p. m.* EZR. 10, 23, for which NEHEM. in 8, 7 has

קָלָה (littleness, poverty) *n. p. m.* EZR. 10, 23, who is also called קָלָה (from קָלָה II.) NEH. 8, 7, almost in the same sense.

קָלָה I. (Kal not used) *intr. 1. same as קָלָה I. to glow, to burn*; hence *to be luminous, shining*, of brass, in which meaning the LXX, Theod., Targ., Pesh., Vulg. have taken the stem קָלָה to the noun קָלָה. Besides the verbs compared under קָלָה I., we have still to compare

with the organic root קל those in קלל (to shine, to glitter, to illuminate), (to I., perhaps also קלל to קלל, קלל (which see), the Arab. قَكَلَ (to roast, to dry), קל II., קל II. (belonging to קלל), Arab. غَلَ (to glow, to burn), קל (to קלל), Arab. جَلَ (to shine, to glitter), whence جَلِيل (shining, distinguished). Derivat. קלל and the proper name קלל. — 2. (not used) *tr.* to pierce, bore, cut into; hence to wound, to injure, to curse, execrate; cognate in sense קלל I., קלל. This meaning proceeded from that of to glow, to burn, the same metaphor. transference being found in קל II. (= קלל, קל, קל (see Pih. and Puh.). Deriv. קלל. — 3. (not used) *tr.* to sharpen, to point, proceeding from the idea of cutting into as in the verb קלל = קלל (קלל). See Pih. II. קלל. — 4. to hasten, to run, spoken of the swift gallop of horses and the rapid flight of the eagle 2 SAM. 1, 23, HAB. 1, 8, of a weaver's shuttle JOB 7, 6, of messengers 9, 25; to subside, of קלל GEN. 8, 8 11; fig. applied to the fleeting days of life JOB l. c., to enemies hastening forward HAB. l. c., to the swiftness of heroes 2 SAM. l. c. As קלל is used in this sense along with קלל HAB. 1, 8, the idea of swiftness seems to be connected with that of sharpness, and the latter with that of glimmering, glittering; comp. קלל, קלל to glitter and to rush forward in haste (see קלל = קלל, קלל LAMENT. 4, 15), קלל (which see); comp. also קלל. Deriv. קלל.

Pih. I. קלל (*part.* מְקַלֵּל, *inf.* c. קַלֵּל, *fut.* יִקְלֵל) an intensive of Kal 2. to abuse, to revile, with the accus. מְקַלֵּלִים Ex. 22, 27, מְקַלֵּלִים 2 SAM. 19, 22, מְקַלֵּלִים ECCLES. 10, 20, מְקַלֵּלִים LEV. 20, 9, as קלל, קלל are used (see Kal 2); seldom with קל of the object Is. 8, 21 or with קל 1 SAM. 3, 13 (where, however, the LXX read מְקַלֵּלִים for קלל). With a stronger meaning, to curse, to execrate GEN. 12, 3, coupled with קלל, opposite קלל; JOB 3, 1; with קלל 2 KINGS 2, 24, מְקַלֵּלִים

1 SAM. 17, 43; cursing followed by annihilation and destruction 2 KINGS 2, 24; DEUT. 23, 5. — קלל מְקַלֵּלִים JER. 15, 10 K'tib, may either have arisen from קלל or from a mixture of קלל and קלל.

Pih. II. קלל or קלל (redupl.) 1. an intensive of Kal 4. to move violently to and fro, to shake, מְקַלֵּלִים with arrows, which was a way of casting lots Ez. 21, 26; Ar. قَلَقَلَ the same. After the old Arabic and Greek custom arrows were put into a helmet and shaken, in divination. — 2. an intensive of Kal 3. to sharpen, to point (opposite קלל), with the accus. קלל (edge) ECCLES. 10, 10 (קלל should be regarded as existing before קלל).

Puh. קלל (*fut.* יִקְלֵל) 1. to be smitten with a curse Is. 65, 20; to be cursed Ps. 37, 32. — 2. to pass away quickly, of possessions JOB 24, 18, coupled with קל.

Hühp. קלל to reel to and fro, of קלל JER. 4, 24 (Kimchi).

קלל II. (*perf.* מְקַלֵּל, *fut.* יִקְלֵל, *pl.* יִקְלֵלוּ) *intr.* same as קלל II. to be low, small, in power, honour and dignity JOB 40, 4; to be too light NAH. 1, 14 (comp. DAN. 5, 27); with מְקַלֵּלִים to be lightly esteemed in one's eyes GEN. 16, 4 5; to be despised, coupled with קלל 1 SAM. 2, 30. — In the derivative (קלל) and in Nif. and Hif. the meaning to be light still appears, arising from the fundamental signification of swiftness and movability, as levis in Latin, ελαφός in Greek identify the two ideas, conseq. from קלל I.; metaphor. to be few, Arab. قَلِيْل, to be insignificant, Aram. קל, قَل, so that קלל II. might be omitted as a peculiar stem. But if we put together the meanings of the stem, such as those of being low, in honour and dignity, of being little esteemed, despised, in reputation, of coming down, of starving, of being bad, contemptible, with reference to meats, of being put to shame, corrupted &c., we may readily perceive, that there is the nearest relationship

between קלל II. and קלה II. Deriv. קל (JER. 3, 9).

Nif. נקל, seldom נקל like נקם Ez. 21, 12 in a sense rather impersonal (נקלה, נקלהי, נקלהי); the *fut.* נקל Is. 30, 16 belongs to קל I. and is a *fut.* Kal like נקל, on account of its intrans. signific. for יקל; *part. f.* (נקלה) to be little, small, an easy thing, insignificant, with ל of the person Prov. 14, 6, also with ל of the thing 2 KINGS 20, 10, but the verb that follows נקל and supplements it stands with מן Is. 49, 6, Ez. 8, 17, meaning to be too light, too small (see מן); with בְּצִינֵי ק' to be small in one's eyes 2 KINGS 3, 18; 1 SAM. 18, 23; על-נקלה prop. upon a small or insignificant thing, but only as an adv. heedlessly, slightly JER. 6, 14; 8, 11. Lastly, to be despised 2 SAM. 6, 22, opposite נבדד.

Pih. קלקל (redupl., not used) an intensive of Kal, to be mean, bad, contemptible, of meats; Aram. קלקל to put to shame, to corrupt. Deriv. קלקל.

Hif. הקל (הקלתי); *inf. c.* הקל; *fut.* (יקל) 1. to make easy, light, i. e. to lighten, to lessen, to diminish, יד 1 SAM. 6, 5, with מַעַל of the person 1 KINGS 12, 10, where לל should be supplied; absol. to lighten EX. 18, 22, JON. 1, 5, seldom with קן of the thing 1 KINGS 12, 4 to lighten from off. — 2. to bring into contempt Is. 8, 23, opposite הִבְדִּיד; to despise, to esteem lightly 2 SAM. 19, 44; to act contemptibly, with א of the person to one Ez. 22, 7.

קלל (from קלל I. = קלה I. after the form הִלֵּל, שָׁלֵל, בָּדַד, after which are the fem. forms קִלְלָה, רִנְּנָה, שָׂמְנָה) *m.* something light, shining, of נְחֹשֶׁת Ez. 1, 7, ξαστραπὸν χαλκός (LXX, Theod., Gr. Ven., Trg., Pesch., Vulg.), or glowing, the two together fine brass, like χαλκο-λίβανος (REVEL. 1, 15; 2, 18); unquestionably ident. with נְחֹשֶׁת (1, 4 27; 8, 2) or נְחֹשֶׁת מִצְרַיִם EZR. 8, 27.

קללה (c. קללהי, with *suff.* קללהי, *pl.* קללהי; from קלל II.) *f.* reproach, reviling, aspersion, coupled with הִרְסָה JER.

44, 8, שָׂרָה 24, 9, שָׂרָה 44, 22, שָׂרָה 25, 18, חָרַב 49, 13; injury, wrong 2 SAM. 16, 12; PROV. 27, 14; commonly imprecation, cursing, oppos. to בִּרְכָה GEN. 27, 12; DEUT. 11, 26; 30, 1, i. e. a curse uttered, or what amounts to that; ק' נִמְרָצוּ a violent curse 1 KINGS 2, 8; concrete one accursed, by God DEUT. 21, 23.

קלל (Kal not used) *intr.* to cry aloud, to shriek (Targ. קלל for the Hebr. קרא Jer. Targ. GEN. 41, 45; EST. 6, 9 11); metaphor. to mock, scorn, deride, like שָׂרַק; Aram. and modern Hebr. to praise aloud, to celebrate. Hence it is not connected with קלל, קלל, קלל, in which another fundamental signification exists. Deriv. קלל.

Pih. קלל (*inf. c.* קלל) 1. to mock, scoff at, אָחַז Ez. 16, 31, i. e. to esteem a harlot's hire lightly, to scoff at it. But as the text speaks of a harlot who does not take but give אָחַז (16, 33); we may here take קלל in the fundamental signific. translating, and thou art not like a harlot in order to lay claim to a harlot's hire. The reading לְקַשֵּׁשׁ (= לְקַשֵּׁשׁ) in order to gather in, is an unnecessary conjecture. Deriv. קלל.

Hithp. הִתְקַלַּס (*fut.* הִתְקַלַּס) to shew oneself scornful or derisive, with א of the person over EZEK. 22, 5; HAB. 1, 10; 2 KINGS 2, 23.

קלל *m.* scorn, derision, coupled with נענ Ps. 44, 14 and חָרַסָה JER. 20, 8.

קללה *f.* the same Ez. 22, 4.

קלע I. (only *part.* קלע) prop. *tr.* of קלל I.; hence to move quickly, to put in motion, to swing, to sling, בָּאָחַז with a stone JUDGES 20, 16; to expel, drive away, inhabitants, JER. 10, 18. The meaning of the verb to קלע (curtains) is said to belong to this fundamental signification, agreeably to the analogy of הִרְסָה; but this is better derived from קלע II. Deriv. קלע 1.

The stem is closely connected with קלע (to hurl or drive forth), קלע II.,

קלל I, Sanskrit *kal*, Greek *καλλειν*, Lat. *cell-ere*; Aram. קלל and קלק (to throw); Arab. قَلَعَ (intr.) to move to and fro, to shake, to totter; Ar. قَلَقَ the same.

Nif. נקלע (fut. ינקלע) to be hurled, to be shaken about, adopted for 1 SAM. 25, 29, where the reading is נקלענה.

Pih. קלע (fut. יקלע) to sling, אֶבֶן 1 SAM. 17, 49; 25, 29 (see *Nif.*). Deriv. קלע.

קלע II. (not used) *tr.* to plait, to knot, to weave, a covering, a curtain; Aram. קלע the same, whence קליעא plaits of hair, plaited work, קלעי the same, קלע covering of a tent, tent-cloth; Arab. قَلَعَ perhaps the same, therefore قَلْع a curtain, a flag, قَلْعَة = Hebrew אגודה a fortification. Deriv. קלע 2.

קלע III. (only *perf.*) *tr.* to cut in, to make deep, to deepen, to engrave, of figures which have deep-cut outlines, with the accus. מקלעו 1 KINGS 6, 32, בְּרוּכִים 6, 35; ident. in its organic root קלע with that in קל (to hollow out), קל, Aram. קל (hence קיל a basin), Latin *cael-are*, Greek *κοιλ-οῦν*. Deriv. מקלע.

קלע (with *suff.* קלעי, pl. קלעים, c. קלעי) *m.* 1. (from קלע I.) a sling 1 SAM. 17, 40, beside the bag for holding smooth stones; בַּהֲדָק 25, 29 the dish or hollow of a sling; אֲבֵנֵי קֶלַע sling-stones JOB 41, 20, a figure of the heathen ZECH. 9, 15, while the Israelites are called בְּנֵי קֶלַע; also pl. אֲבֵנֵי קלעים 2 CHR. 26, 14; Aram.

קלע, Ar. مَقْلَع the same. — 2. (from קלע II.) a covering, cloth, hanging, curtain, of the tabernacle EX. 27, 9; 35, 17; NUM. 3, 26, like מִסְכָּה from a like fundamental signification; Aram. קליעא a flag, tent-cover; Aram. קליעא plaited work. — 3. only the pl. קלעים 1 KINGS 6, 34, a collateral form of קלעי, and with the same meaning.

קלע (from קלע I.) *m.* a sling 2 KINGS 3, 25.

קלע (from קלע, from קלע to קלע II, after the form עִירַר from עִירַר, the vowel being pushed forward and lengthened; the case of סִמְרַר and אֶצֶל is similar) *m.* badness, meanness, worthlessness, of food NUM. 21, 5.

קלע (not used) *tr.* to pierce, to prick, of pointed instruments, more or less related in its organic root קלע to that in קלע (to scratch into), קלע (= בקע), קלע (to cut in, to split), קלע-לח; the Aram. verb קלע is merely a harder form of קלע 2, though in קלעו (sting, thorn or pointed instrument) the stem קלע exists in this sense. Arab. قَلَرَ to pierce. Deriv.

קלעו (prop. קלעו) *m.* a point, tooth, only in קלע 1 SAM. 13, 21 a triad of prongs (Kimchi), i. e. a three-pronged fork, mentioned with אֶרֶב, אֶרֶב as an instrument to be sharpened; Targ. (on ECCLES. 12, 11) a thing pointed, a thorn. The LXX read קלעו קלעו.

קמה (not used) *trans.* according to the Arab. قَمَّ to collect; assumed for קמואל, יקממע, יקממע; but as קמ is lengthened into קמה (which see) in the first three proper names, it may in the last be lengthened into קמה, and the meaning be accordingly to consist, to endure.

קמה (constr. קמה, plur. קמה, from קמה) *fem.* standing grain, corn standing in the stalk EX. 22, 5; DEUT. 16, 9; 23, 26; JUDGES 15, 5.

קמואל (El has continual existence; see קמה) *n. p. m.* GEN. 22, 21; NUM. 34, 24; 1 CHR. 27, 17.

קמון (standing place; from קים after the form קמון) *n. p.* of a place in Gilead JUDGES 10, 8.

קמוש (once קמוש Hos. 9, 6 with Dagesh resolved; from the Pih. of קמוש) *m.* a thorn, thorn-bushes, a thistle, coupled

with קָמַח Is. 34, 13; generally a *weed* Hos. 9, 6. קָמַשׁוֹן is the same (which see).

קָמַח (not used) *tr.* to rub in pieces, to grind into meal, e. g. grain; cognate in its organic root קָמַח with that in קָמַח II, קָמַח, קָמַח; comp. Ar. قَمَح to bruise, thence قَمَح dust; Aram. קָמַח the same. A stronger use of the same meaning is in קָלַח (which see); and קָמַח, קָמַח, קָמַח proceed from the same fundamental signification. In Arab. and Ethiop. this stem seems to have had the same meaning as קָמַח; hence the Ar. قَمَح grain, wheat, Ethiop. *kamah* pulse.

קָמַח (in pause קָ) *m.* prop. what is crushed or bruised; hence *meal* JUDGES 6, 19, 1 SAM. 1, 24, with the genit. of the sort of grain, as קָמַח נִיִּים NUM. 5, 15, just as the expression קָמַח הַיָּד is used (Ex. 29, 2); in קָמַח קָלַח GEN. 18, 6 קָ is in apposition, for the purpose of characterising קָ more exactly; Aram. קָמַח the same.

קָמַח (fut. יִקְמַח; with suff. יִקְמַחְךָ) *trans.* same as קָמַח to press together, to lay hold of; hence to *seize*, to *take*, poet. for קָמַח Job 16, 8 (LXX); comp. Prov. 5, 22, where the Targ. renders קָמַח by קָמַח; Aram. קָמַח, قَمَح, Ar. قَمَط the same. The meaning to *make wrinkled* (Vulg.), which the verb has in Aram. and Talm., does not suit.

Puh. קָמַח to be laid hold of, to be seized, i. e. to be snatched away, to be carried off, Job 22, 16.

קָמַח (in pause קָמַח, *pl.* קָמַח) *intr.* to die away, to wither, to pine, of plants Is. 19, 6, of קָמַח and קָמַח; 33, 9 of קָמַח. The organic root קָמַח is identical with that in קָמַח (where a farther comparison is given). Syr. metaphor. مَقَّ to be sick, weak. Comp. Ar. قَفَلَ to be withered or dry.

קָמַח (without future) *tr.* to press to-

gether, to close, the hand; to take hold of, with the hand; to take a handful Lev. 2, 2; 5, 12; NUM. 5, 26; consequ. identical with קָמַח, קָמַח, קָמַח in form and original signification; modern Hebrew (in the Mishna) to collect, to join, to close, the mouth, the eyes, to be parsimonious. Deriv. קָמַח and

קָמַח (only *plur.* קָמַח) *m.* the full closed hand, *pl.* קָמַח GEN. 41, 47 *adv.* to full hands, i. e. very abundantly; hence Rashi has קָמַח-קָמַח; Arab. قَمَح a bundle. Grammatically קָמַח is the name of the vowel *o* (*a*), meaning the closing of the mouth.

קָמַח (with suff. קָמַחְךָ) *m.* a gripe of the hand, a handful Lev. 6, 8; but קָמַח is usually with it 2, 2; 5, 12; Targ. קָמַח, modern Hebrew קָמַח a miser, קָמַח covetousness.

קָמַח (not used) *tr.* to pierce, to prick, pungere, of a thorn; probably at first to burn, like קָמַח and קָמַח (according to some), and identical with קָמַח I. The Arab. قَمَش "to rake up together" should be referred to קָמַח.

Pih. קָמַח (not used) an intensive of Kal. Deriv. קָמַח, קָמַח and קָמַח.

קָמַח (only *pl.* קָמַח) *m.* same as קָמַח (which see) Prov. 24, 31; Targ. חִירָה.

קָן (*constr.* קָן, with suff. קָנִי, קָנִי, *plur.* קָנִים; from קָן) *m.* a cell, a habitation, a chamber GEN. 6, 14; of קָנִי HAB. 2, 9 (comp. JER. 22, 13), a dwelling JOB 29, 18; metaph. a nest, of birds Is. 10, 14, especially with the young 16, 2; DEUT. 32, 11; Aram. קָנָא, قَنَا; Arab. قَنَ the same. Derivat. the denomin.

Pih. קָן (fut. יִקְנֶה) to nestle, of קָנִים Ps. 104, 17, יִקְנֶה הַיָּמִים Ez. 31, 6, of יִקְנֶה JER. 48, 28; to dwell, of the arrow-snake Is. 34, 15; Syr. the same, in Af. أَقَن.

Puh. קָן (*part. femin.* מְקַנֶּה K'ri, מְקַנֶּה K'tib) to nestle, to dwell, with קָ upon JER. 22, 23.

קָנָה (Kal not used) *intr.* to glow, to burn, to fire, cognate in sense with **קָרָה** II.; metaph. to be angry, to be excited, jealous; the fundamental signification in **קָרָה** (II.) having also passed into these meanings, comp. the Coptic **ⲭⲟⲥ** (to be jealous, envious) with **ⲭⲁⲥ** (flame), Arab. **قَالَ** to become very red, prop. to glow. **קָנָה** I. (to **מִקְנָה** Ez. 8, 3, **מִקְנָה** Job 36, 33) has the same sense. Deriv. **קִנְיָה**.

Pih. **קָנָה** (part. **מִקְנָה**, fut. **יִקְנֶה**) to glow, to be zealous, with ל of the person Num. 11, 29; 25, 13; ZECH. 1, 14; to stand up zealously, with ל for Ez. 39, 25; Jo. 2, 18; to be zealously active 1 KINGS 19, 10 14, with an adverbial accus. **קָנָה** **יְהוָה** **זְרוּלָה** ZECH. 8, 2; to be excited or displeased, with ב of a person with GEN. 30, 1; to be envious, with ב Num. 5, 14; to excite envy, with ב against DEUT. 32, 21; 1 KINGS 14, 22; to be envious at Ps. 37, 1; to envy 73, 3; to look enviously, with ל of a person 106, 16. Deriv. **קִנְיָה**.

Hif. **דִּקְנִיָּה** (only fut. **יִדְקֶנֶה**, according to some mss. part. **מִדְקֶנֶה** as a subst.) to provoke to jealousy, to make angry, with ב by Ps. 78, 58; DEUT. 32, 16. **מִקְנָה** EZEK. 8, 3 is a part. noun from **קָנָה** I. = **קָנָה**, if we do not read **מִקְנִיָּה** (Targ.).

The organic root **קִנְיָה** is identical with that in **קָנָה**, **קָנָה**, **קָנָה**, **קָנָה**; Targ. **קָנָה**.

קָנָה *Aram. tr.* same as Hebr. **קָנָה** II. to acquire EZR. 7, 17.

קָנָה (from **קָנָה**) *m.* jealous, spoken of God, i. e. against idolatry Ex. 20, 5; 34, 14; DEUT. 4, 24; Targ. **קָנָה** and **קָנָה**.

קָנָה (constr. **קָנָה**, with suff. **קָנָה**, plur. **קָנָה**) *fem.* falling into a passion, parallel **קָנָה** Job 5, 2; anger Prov. 6, 34, explained by **קָנָה**, also coupled with **קָנָה** Ez. 16, 38; ZECH. 8, 2; *passion, passionate excitement* PROV. 14, 30, opposite **קָנָה**; *violent affection* SONG

or SOL. 8, 6, to which **קָנָה** (inexorable) is applied; ardour Is. 42, 13, for revenge 59, 17, parallel **קָנָה**; jealousy, e. g. of God against idols Ez. 8, 3, or the image which excites His ardour and jealousy (see **מִקְנָה**) 8, 5; of a husband against rivals in love Num. 5, 14 15 29; *enmity, hostility*, Is. 11, 13; ECCLES. 9, 6, coupled with **שָׂנָה**; with a genit. either of the object as Is. 26, 11 *zeal for the people*, Ps. 69, 10 *zeal for the house*, or of the subject Is. 37, 32; *indignation*, coupled with **אָה** Ez. 35, 11, **קָנָה** 36, 6, **קָנָה** 38, 19, compared to fire DEUT. 29, 19; Ez. 36, 5; ZEPH. 1, 18.

קָנָה I. (not used) *intr.* same as **קָנָה** (which see); deriv. **מִקְנָה** Ez. 8, 3, **מִקְנָה** (which see) Job 36, 33, and the proper name **מִקְנִיָּה**.

קָנָה II. (3 *perf.* with suff. **קָנָה**, *part.* **קָנָה**, constr. **קָנָה**, plur. with suff. **קָנָה**; *inf. absol.* **קָנָה**, *inf.* **קָנָה**; *constr.* **קָנָה**, **קָנָה**; *imper.* **קָנָה**; *fut.* **יִקְנֶה**, *apoc.* **יִקְנֶה**) *trans.* 1. same as **פָּרָה** II. to bring to oneself, to procure, a wife RUTH 4, 9; to appropriate or get, **קָנָה** and **קָנָה** PROV. 4, 7, **לֵב** 15, 32; of God, **יְהוָה** (the holy mountain) Ps. 78, 54, **עַם** (the people of Israel) EXOD. 15, 16, by redemption from captivity DEUT. 28, 68 or slavery Is. 11, 11; to get by purchase, to buy, **שָׂרָה** GEN. 25, 10, **אֲרָמָה** 47, 19, **עֵבֶר** Ex. 21, 2, **בְּכֶשֶׁד** 2 SAM. 12, 3, sometimes with **בְּכֶשֶׁד** Is. 43, 24 and with **מֵאֵר** LEV. 27, 24, **מֵדָה** 25, 14 and **מֵעַם** of the person 2 SAM. 24, 21 *from whom*; **קָנָה** a buyer PROV. 20, 14, opposite **מֵכָר** Is. 24, 2. — 2. to possess, to rule over, by appropriation, by bringing forth; hence applied to God, *Possessor of heaven and earth* GEN. 14, 19, of man DEUT. 32, 6, of **קָנָה** PROV. 8, 22 (Vulg.), of **קָנָה** as the seat of the feelings and propensities of men Ps. 139, 13; **קָנָה** the master, of a house LEV. 25, 30, of a flock ZECH. 11, 5, parall. Is. 1, 3. Deriv. **מִקְנָה**, **מִקְנָה** 2 and 3, **קָנָה**, and the proper names **קָנָה** 2 and 3.

Nif. נִקְנָה (*fut.* יִקְנֶה) *to be bought* JER. 32, 15 43.

Hif. הִקְנֶה (with *suff.* הִקְנִי) *to buy*, as מִקְנֵה בָּסֶס, i. e. bond-men for field-labour ZECH. 13, 5; *conseq.* = קָנָה in Kal, like הִקְנֶה (GEN. 24, 48) = נָחָה (24, 27). מִקְנֵה Ez. 8, 3 see the noun מִקְנֶה.

קָנָה III. (not used) *intr.* *to overtop*, *to mount up*, *to rise up*, *to be set up straight or stiff*, *to be grown*, of a reed, a lance, Arab. قَنَّ, whence قَنَّه a mountain-peak, so too قَنَا (Kamus p. 1973); cognate with יָשַׁר, and ident. in its organic root with קָנָן (which see); Arab. and Aram. the same. Derivat. קָנָה, קָנָה, and the proper name קָנָה 1.

קָנָה (*constr.* קָנָה, with *suff.* קָנָה, *pl.* קָנִים, *constr.* קָנִי, from קָנָה III.) *masc.* *prop.* what stands up straight; hence 1. a measuring-stick, a rod, a reed used for measuring (מִדָּה, *dóraf*) Ez. 40, 7; fully קָנָה הַמִּדָּה 40, 3 5. Six ells (אֲמֹלֹת) and a טַפַּח give a full measuring-reed (מִדְּלֵ הָאֵל) 41, 8; like the Greek *álamos* (comp. REVEL. 11, 1) a measure of 6 $\frac{2}{3}$ ells. Also the Ar. قَصَب is a reed and the name of a measure of length. — 2. a stalk, *álamos*, *kalámu* GEN. 41, 5 22. — 3. the stiff, straight arm-bone, the upper bone of the arm JOB 31, 22; the reed or hollow shaft of a candelabrum, whether a leading or secondary shaft Ex. 25, 31; 37, 17; the beam of a balance Is. 46, 6. — 4. a staff of reed, for support (מִשְׁעָנָה) Ez. 29, 6; hence a broken reed (קֶרֶךְ רִצְרִי) is a figure of the oppressed 2 KINGS 18, 21; Is. 36, 6. — 5. a reed or cane growing in בָּצִידָה JOB 40, 21, coupled with חֵיית קָנָה Is. 13, 6 and גִּמְזָה 35, 7; חֵיית קָנָה Ps. 68, 31 = לְרִיתָן 74, 14, i. e. the crocodile, an image of the rulers of Egypt. — 6. Metaphor. sweet cane Is. 43, 24; Ez. 27, 19; SONG OF SOL. 4, 14 (with an assonance to the verb קָנָה); fully קָנָה בְּשֵׁם Ex. 30, 23 or קָנָה הַיָּדִיד JER. 6, 20. It is the *álamos* ἀρωματιστός of the Greeks, which came

from India and was used not only for incense but medicinally (Diosc. 1, 17; Plinius H. N. 13, 2); Aram. קָנִי (*def.* קָנִיָּה, מִנָּה (*def.* מִנָּה), Ar. قَنَاة, Greek *ánv*, *ánvñ*, *ánva* the same.

קָנָה 1. (from קָנָה III. *place of reeds*) *n. p.* of a brook on the confines of Ephraim and Manasseh JOSH. 16, 8; now *Wady Kánah*. — 2. (*possession*, from קָנָה II.) *n. p.* of a city in Asher JOSH. 19, 28; also קָנָה. — 3. (*possessor*, from קָנָה II.), only in the proper name *masc.* אֶלְקָנָה. — 4. only *plur.* קָנֹת, same as קָנָה *shaft, arm*, of the sacred candelabra, Ex. 25, 36; 37, 22.

קָנָה (from the Pihel of קָנָה) *adj. m.* same as קָנָה, with a substantive meaning JOSH. 24, 19; NAH. 1, 2.

קָנָה (or קָנֹת) same as קָנָה, see קָנָה.

קָנָה (not used) *tr.* same as קָנָה (*according to some*); Arab. قَنَّ, قَنَّص *to hunt*, with the meaning of צָד; but we may also compare the Arab. عَنَرَ *to incline, to bend*, Hebrew אָנָה; *conseq.* it would be cogn. in sense with אָנָה, so that the noun derived from it, אָנָה, may mean *prop.* a bend, turn, side, declivity, flank; which suits the name of a place, like אָנָה, אָנָה. Derivative

קָנָה (see קָנָה) 1. *n. p.* of a son of אֶלִיפָז GEN. 36, 11, i. e. of an Edomite tribe and a locality of the same name 36, 15 42. In the latter respect the fort عَنَبْرَة (Robinson, Palest. III, 860), north-east of Petra, has been compared. Among the Canaanite tribes to be subdued by the Hebrews, between קָנִי and קָנָה, the קָנָה are enumerated, who are obviously ident. with קָנָה. — 2. *n. p.* of an ancestor (not father) of Caleb, who bears the surname הִקְנִי on that account NUM. 32, 12; JOSH. 14, 6 14. Probably the קָנָה had penetrated into Caleb's tribe. The younger brother of Othniel is called a son of קָנָה JOSH. 15, 17; JUDGES 1, 13; 3, 9 11. A descendant of Caleb's also bore the name קָנָה 1 CHR.

4, 15. — Hence both applications are closely connected.

קני see קני.

קני 1 SAM. 27, 10 see קני.

קני (constr. קני, with suff. קני, from קני II.) *m. acquisition, purchase* LEV. 22, 11; PROV. 4, 7; hence *possession, substance* GEN. 36, 6; PS. 105, 21; *domestics, slaves, flocks*, the riches of antiquity, coupled with קני GEN. 34, 23; EX. 32, 12 13; *property or goods* PS. 104, 24, not a creature (LXX), which even the Aram. קני does not mean; Ar. قنيان and قنيان the same.

קני (not used) *intr.* same as קני, קני to be hard, firm, strong, of stones, hail; Aram. קני the same, whence קני = קני (firm substance); comp. קני a rock.

Pih. קני (not used) to be very hard, to be dried up. Derivative

קני (from קני a Pihel-form of קני, with the termination -ין; constr. state before Makkeph -קני) *masc. the hard, dried bark of the cinnamon tree*, mentioned with קני, קני, קני, קני PROV. 7, 17; SONG OF SOL. 4, 14; sometimes with קני EX. 30, 23, to distinguish the genuine, sweet-smelling cinnamon from the ψευδοκιννάμωμον, ξυλοκιννάμωμον; in Aram. the simple form קני the same. The Phenicians introduced this production and other spices, as an article of commerce; and from them the word came as κυνάμωμον (old German *cynamet*, whence the German *Zimmt*) to the Greeks; Maltese *Kainamanias*.

קני (not used) *tr.* same as קני 2. to prepare, to create, to set up, to fit together, e. g. a nest, a habitation; Ar. قن. Better perhaps equivalent to קני (קני) to fence in, to enclose (whence the Phen. קני tent, house), which is קני in Arabic. Derivat. קני, the denomin. Pih. קני and Puh. קני.

קני (not used) *trans.* same as קני to

catch, to seize, to lay hold of, cognate in sense with קני I., קני; Arab. قنص the same, whence مقنص a net. The fundamental signification appears to be to bind, to fetter, to seize upon, as in קני II. (קני); metaphor. to compel, to force, comp. קני I. Hence the organic root קני may be connected with that in קני. Derivative

קני (only constr. pl. קני) *m.* a noose, for catching; fig. *perversion, contortion*, of words (קני); hence JOB 18, 2 how long will ye (Job and his party) make a perversion of words (קני for the genitive), i. e. speak perversely? The ancients (Targ., Saad., Ibu Chiquitilla) refer קני to קני, and translate *limit, end* (see 16, 3); but the antithesis "take heed, and afterwards we will speak", and the strangeness of the plur. give the preference to our explanation.

קני (from קני II.; *possession*) *n. p.* of a city in Manasseh in the Hauran NUM. 32, 42; 1 CHR. 2, 23; in Josephus (Jewish wars 1, 19, 2) *Karatha*, in Steph. Byz. and Ptol. *Karotha* (קני), on coins *Karoth* (Eckhel, D. N. 3, 357). It is recognised again in the present *Kunawdt* (Burckhardt's Travels in Syria p. 83). Comp. the Phenician קני, *Karotha*, *n. p.* of a Numidian town, from קני.

קני (not used) *trans.* to receive, to keep, of hollowed vessels; ident. in its organic root קני with that in קני, קני (to קני, קני); the Aram. קני, קני (pitcher) arose perhaps, like the Ethiop. *kasút* (water-cruet) from the derivative קני.

קני (part. קני, קני, *inf. constr.* קני, before Makkeph -קני; *imp.* קני, *fem.* קני or קני; *fut.* קני) *tr.* prop. to cut, to divide; ident. with קני, קני, קני (to קני); as the Arab. قسّم (to divide, to cut in pieces, then to cast lots, to determine, to divine) still shews. Hence metaphor. 1. to decide, by utterance (at a tribunal), to express firmly

(see קסם Prov. 16, 10), comp. חֲתָךְ, גִּזְרִי; *to divine*, by arrows, Ez. 21, 26 [21] *in order to divine*, i. e. to shake arrows like lots, and to decide accordingly 21, 27. — 2. generally, *to prophesy*, with the accusat. קִזֹּב Ez. 13, 9; 22, 28, שָׁנָא 21, 28, or with שָׁרָה זֶחֶךְ Zech. 10, 2; absol. *to practise divination* (spoken of false prophets and necromancers) Deut. 18, 10; *to practise enchantment* 18, 14; Josh. 13, 22 (on the other hand נִבְאָה is usually applied to true prophets Mic. 3, 7; 1 Sam. 6, 2); *to practise idolatry* 2 Kings 17, 17. Deriv. קָסַם, מְקַסֵּם.

The fundamental signification of the stem is clear from the Talmudic קִיסָם *chip*, festuca, קִסְמִיָּה *what is split off*; and the transition is as in חֲתָךְ, גִּזְרִי; the Syr. ܩܣܡܐ is used for idolatrous sooth-saying.

קָסַם (pl. קִסְמִים) *m.* 1. *decision, irreversible sentence*, of a king Prov. 16, 10; *oracle*, of a heathen deity; hence = יְחִזִּיק and שָׁרָה זֶחֶךְ Jer. 14, 14, *conseq. a lying revelation, jugglery*, fully קִזֹּב Ez. 13, 6; as מָרָי against God 1 Sam. 15, 23. — 2. *divination, a sooth-saying oracle, omen*, same as נִחָשׁ Num. 23, 23; Deut. 18, 10; 2 Kings 17, 17; *lot* Ez. 21, 27; Ar. قَسَم opinion, counsel, prop. determination. *Plur.* קִסְמִים Num. 22, 7 *reward of divination* (Sam. Nagid, David Kimchi), or *divining vessels, divining instruments, or omens* (Talm.).

קָסַם (not used) *tr.* same as קָצַץ *to cut off, to lop off*, fruits (Rashi, Kimchi).

Pih. קִסַּם (fut. יִקַּץ) the same Ez. 17, 9.

קָסַח (not used) *tr.* same as קָשַׁח *to divide, to cleave*; metaphor. 1. *to divide, to measure off, to weigh*; Arab. قَسَط, Aram. קָסַח the same, connected with קָשַׁח also. — 2. *to hollow or deepen*, as in קָשַׁח (to), (קָשַׁח), בִּיר, (בִּיר, to). But as this fundamental signification does not suit the noun קָסַח well, and the nouns קָשָׁה, קָשָׁה are obviously related both in etymology and meaning, it seems more appropriate to assume קָסַח (which see) for the stem. See קָסַח.

קָסַח (from קָסַח, after the form קָלַח, קָסַח from קָלַח, (קָסַח) *f.* a cup, a vessel, a dish; hence קָסַח הַסֵּפֶר prop. a scribe's vessel, i. e. an ink-stand Ez. 9, 2 3 11. The Aram. קָסַח may have sprung from קָסַח by changing ח into ט, as in סָמָא a bow.

קָסַח (fortress, citadel, or an enclosed place) *n. p.* of a city in Judah, in the plain, in the western part of the tribe, near the Philistine border Josh. 15, 44; 1 Sam. 23, 1; 1 Chr. 4, 19. After the exile its inhabitants helped to rebuild the walls of Jerusalem Neh. 3, 17 18.

קָעַל (not used) *tr.* transposed from קָלַע, Arab. قلع, *to strengthen, to make fast, to enclose*, whence قَلْعَة a citadel, fortress. Deriv. קָעִילָה.

קָעַע (not used) *trans.* same as קָצַע, adopted for the noun קָעָע; but see קָוַע.

קָעָע see קָוַע.

קָעָע (from קָעָע to קָוַע) *m.* an incision, in the skin, a stigma, mark; spoken of signs of sorrow, which consisted of certain symbolical characters (בְּחֻבָּה), or memorial sentences Lev. 19, 28.

קָעַר (not used) *tr.* to deepen, to hollow, vessels, dishes; Ar. قَعَر intr. to be deep. The organic root is also in קָדַר, קָדַר I, קָדַר, קָדַר; comp. קָדַר (to מְעַדָּה), Arab. غَار to be deep, קָדַר &c.; mod. Hebrew קָעַר to make deep; קָעַר the same, whence קָעִירִי hollowed out; see קָדַר. Deriv. קָעִירָה.

Schiftl [i. e. Hifil] שָׁקַעַר (doubling the last letter; not used) *to make deep*. Deriv. שָׁקַעִירָה.

קָעִירָה (constr. קָעִירָה, pl. קָעִירָה, constr. קָעִירָה, with suff. קָעִירָה) *f.* a dish, bowl Num. 7, 13 84 85; Ex. 25, 29; Ar. قَعْر scutella, قَعْرَان, a deep dish.

קָפָה (part. m. pl. קָפָה; fut. יִקָּפֵה)

intr. to be contracted, thickened, spoken of wine left on its lees, which thickens into a syrup; fig. to be obdurate ZEPH. 1, 12, along with קָשָׁה; to be congealed, united, of הַדְּמוּמִים Ex. 15, 8; to be contracted, drawn in, of יְקָרוֹת (bright stars) ZECH. 14, 6 K'tib, comp. אָסַף. But if יְקָרוֹת be taken in the meaning of קָרָה (NAH. 3, 17), יִקְפְּאוּן, if such be the reading, must be translated, *they congeal to ice*.

Nif. יִקְפְּאוּן (only 3 fut. pl. יִקְפְּאוּן, if such be the reading) to be drawn in, withdrawn, of bright stars (יְקָרוֹת), or to be congealed ZECH. 14, 6, just as the passage is taken.

Pih. קָפָא (not used) an intensive of Kal: to congeal, of ice. Derivat. יִקְפְּאוּן.

Hif. הִקְפִּיחַ (fut. יִקְפִּיחַ) to make to coagulate, the semen into an embryo mass (זָלָם Ps. 139, 16) Job 10, 10; an image taken from the curdling of milk into cheese.

The stem קָפָא is ident. with קָבַח II., קָבַח, Targ. קָבַח, קָבַח (to) גָּבַח, II., קָבַח in fundamental signification. Ar. قَفَّ, Aram. قَفَّ the same.

קָפָא *m.* congelation, thickening, into ice ZECH. 14, 6; taken and translated as a noun by some interpreters only.

קָפַד I. (Kal not used) *tr.* to make ready, complete, to conclude, cognate in sense with קָפַד; then like קָפַד to extirpate, to destroy (Kimchi). Ar. قَفَّ the same; comp. قَفَّ to die. The organic root קָפַד may have the same fundamental signification as that in קָפַד (to cut off), Arab. قَات = مَات (to die), קָפַד &c. Deriv. קָפַד.

Pih. קָפַד (only 3 fut. pl. קָפַד, for which קָפַד may be emended) to complete, חָיִים, i. e. to put an end to, Is. 38, 12 thou (God) hast completed my life as a weaver does (his web); he has separated me from the thrum; parallel קָפַד, as קָפַד (to break off) is parallel to קָפַד (to separate).

קָפַד II. (not used) *intr.* to be drawn or rolled together, to be folded together;

Aram. קָפַד, Arab. قَفَّ the same; to shrink up, of the skin, to fall away; fig. to be powerless, contracted, in hands and feet. In this sense קָפַד is connected with קָפַד; see also קָפַד, קָפַד. The mod. Hebrew sense to be short-tempered, impatient, like קָפַד, also belongs here, whence קָפַד the passionate. Deriv. קָפַד (according to some).

Pih. קָפַד (not used) an intensive of Kal. Deriv. קָפַד.

קָפַד (with suff. קָפַד, הָ being without Mappik, because the accent is drawn back, comp. שְׁמָרָה Am. 1, 11 instead of שְׁמָרָה; from קָפַד I.) *m.* destruction, same as קָפַד Ez. 7, 25 (Kimchi), Targ. אֲחֻלְקָרָה. According to others from קָפַד II.; hence shrinking, terror, horror, fear (comp. Ar. جبن to shrink and be afraid); or after the Syr. قَفَّ to stand up, to be erect, of hair, bristles; as a noun, horror.

קָפַד and קָפַד *m.* an animal that inhabits marshes, mentioned with others that lodge in swamps and ruins, as קָפַד, קָפַד (see קָפַד 2. = קָפַד ZEPH. 2, 14) and קָפַד Is. 14, 23; 34, 11; ZEPH. 2, 14. The LXX and Vulg. understand the hedgehog, ericius, porcupine, so called perhaps from being shrunk up, like the Aram. קָפַד, Syr. قَفَّ and قَفَّ; Rashi also renders it הִרְיוֹצִין (i. e. the French) herisson (ericus), the Aruch explains it רִיצִי i. e. (Italian) riccio. Jos. Kimchi alone translates it incorrectly, טַרְטוּגָא i. e. tortogus, Prov. tortoga, French tortue, tortoise.

קָפַד see קָפַד.

קָפַד see קָפַד.

קָפַד (from Pih. of קָפַד) *m.* arrow-snake, anguis jaculus, a native of Africa and Arabia Is. 34, 15. We should not read קָפַד (with the LXX, Targ., Vulg.). Arab. قَفَّ arrow-snake.

קָפַד (not used) *intr.* to jump or spring forward, to dart forward, of the arrow or rattle-snake; prop. to move on, to roll forwards, in order to spring; ident. in its fundamental signification and form

with קפץ, קפץ, קפץ; Ar. قَفَرَ (to spring, to leap, to shoot forward), قَفَسَ, قَفَصَ, قَفَطَ the same in very varied applications. Comp. also Aram. קפצו grasshopper. Deriv. קפצו.

קָפַץ (fut. יִקְפֹּץ) tr. prop. to draw together (comp. קָפַץ, קָפַץ, קָפַץ and קָפַץ II.); hence to shut, i. e. contract, יָד, from covetousness DEUT. 15, 7 (Arab. قَبَضَ), שָׁד, i. e. to be dumb Ps. 107, 42, JOB 5, 16 = שָׁד יָד עַל-שָׁד 21, 5; to be astonished into silence Is. 52, 15; קָפַץ רַחֲמִים Ps. 77, 10 to shut up compassion, i. e. to withhold it. — The fundamental signification is clear from the Arab. قَفَصَ = קָפַץ, קָפַץ to contract, to be drawn together, from cold; and from the Syr. ܩܦܥܐ.

Nif. יִקְפֹּץ (3 fut. pl. יִקְפֹּצוּ) to draw oneself together, to collect oneself; hence like יִקְפֹּץ 3 (NUM. 20, 26) or יִקְפֹּץ (GEN. 49, 33), Ar. قَفَسَ and قَفَصَ, to be drawn up, to die JOB 24, 24; Syr. ܩܦܥܐ the same. It is possible that it is = יִקְפֹּץ Ez. 29, 5 meaning to be interred.

Pth. קָפַץ (part. מִקְפֹּץ) prop. to leap forward; hence to spring, to dart, with עַל of place, SONG OF SOL. 2, 8; see קָפַץ.

קָצָה (with suff. קָצָה, קָצָה, קָצָה; plur. constr. קָצָה according to some; from קָצָה) m. prop. place or time at which a thing is cut off, brought to a limit or end; hence 1. end, close, of the year 2 CHR. 21, 19, of words JOB 16, 3, of war DAN. 9, 26, of שְׁלֵחוֹת i. e. of judicial punishments, of astonishing events DAN. 12, 6; the end of days, i. e. the last (still remaining) days of life 12, 13; NEH. 13, 6. In apocalyptic discourse: the last historical development, the close, as עַד קָצָה DAN. 8, 17, מוֹדָר קָצָה 8, 19, by which the seer understands his own time as that of the fulfilment of the ancient oracles, as the true אֲחֵרִית הַיָּמִים, in which the close of the old times and the beginning of the βασιλεία τῶν οὐρανῶν seemed to present itself, conseq. the last epoch 11, 40; 12, 4; the (appointed)

limit; קָצָה לְקָדֵךְ 12, 13 to go to the end, i. e. to close; קָצָה לְקָדֵךְ HAB. 2, 3 pressing toward the end, i. e. to fulfilment. Next, destruction, death GEN. 6, 13; Ps. 39, 5; עֵדֶן קָצָה Ez. 21, 30 iniquity bringing destruction; 35, 5 a fearful catastrophe 7, 2 6. Here belong the phrases: אֵין לְקָצָה there is no end to, i. e. it remains perpetual Is. 9, 6, is limitless, numberless ECCLES. 4, 16, also without לְקָצָה 12, 12; קָצָה לְקָדֵךְ at the end of, i. e. after the lapse of (see מָן) GEN. 8, 6; 16, 3, for which later writings have לְקָצָה 2 CHR. 18, 2; NEH. 13, 6. — 2. a point, a hill, a top 2 KINGS 19, 23; Is. 37, 24; distance, מִקָּצֶה from the far distance, i. e. from the extreme point JER. 50, 26 = מִקָּצֶה; the limit JOB 28, 3. On קָצָה see קָצָה.

קָצָה (not used) Aram. tr. same as Hebr. קָצָה. Deriv. קָצָה.

קָצַב (fut. יִקְצֹב, ap. יִקְצֹב) tr. 1. same as קָצַב to cut, to divide, קָצַב 2 KINGS 6, 6, Arab. قَصَب (to cut in pieces, to cut off, a vine), conseq. ident. with קָצַב I., קָצַב, קָצַב. Deriv. קָצַב 1. — 2. Metaphor. to cut, shape, form, especially to shape beautifully; hence יִקְצֹבוֹת SONG OF SOL. 4, 2 a herd of beautifully formed, evenly grown רְחֵלִים (Gr. Ven., Ibn Ezra, Kimchi); קָצַב being used with a like metaphor (in קָצַב 1, קָצַב 1; comp. קָצַב, קָצַב, קָצַב. According to the Vulg. and Pesh. to shear, which the Ar. قَصَب also means; it would then refer to the whiteness of the teeth. Deriv. קָצַב 2.

קָצָה (pl. c. קָצָה) m. 1. the extreme end; hence of mountains, the roots (Targ.) or the innermost part (Pesh.) JON. 2, 7; ident. with קָצָה (which some mss. have), though this may also mean the highest top; the Ar. قُطْب the pole, is from a cognate stem. — 2. cut, shape, = מָדָה 1 KINGS 6, 25; 7, 37.

קָצָה (inf. c. קָצָה) tr. same as קָצָה, קָצָה to cut off, to divide; hence 1. (not used) to cease, to close, to end; to reach the limit or end; to be full, en-

time, of numbers. Deriv. קָצָה (pl. קָצוֹת), קָצָה, קָצָה, קָצוֹת, קָצוֹת, קָצוֹת, the proper name קָצִין 2. — 2. (not used) to divide, hence to share, like חָצָה. Deriv. מִקְצָה 2. — 3. to destroy, to annihilate HAB. 2, 10, if it be not better to take קָצוֹת there as a noun (which see), and to supply לְ from לְבִיתָהּ. — 4. as in גָּזַר, חָתַךְ to decide, to judge, metaphor. to rule. Deriv. קָצִין 1.

Ph. קָצָה (part. מִקְצָה, inf. c. קָצוֹת) 1. to cut, to cut off, רָגְלִים PROV. 26, 6 whoever cuts off his feet (and so deprives himself of attaining his end) &c., whoever sends things by the hand of a fool, i. e. both are equally foolish acts. To adopt a meaning to be abridged, to be mutilated, and read accordingly מִקְצָה or also מִקְצָה, is inadmissible. — 2. to cut into, to make incisions, fig. to inflict wounds, with בָּ in, hence to make conquests 2 KINGS 10, 32, where the Targ. and Ar. read מִקְצָה.

Hif. הִקְצָה (inf. c. הִקְצוֹת for הִקְצוֹת, like הִפְעֵץ for הִפְעֵץ Lev. 14, 46 for הִסְפִּיר to scrape off, the clay from a wall Lev. 14, 41 43; comp. קָצַע.

קָצָה (pl. קָצוֹת, c. קָצוֹת, with suff. קָצוֹתִי) *f.* (in the pl. constr. commonly masc., and only exceptionally fem.) the end, the extreme point, the border (of a thing) Ex. 25, 19, מִקְצָהּ at the extremity, at the edge 26, 4; pl. constr. ends, with the genitive כְּפָאֵר 25, 18, הָשָׁן 28, 24, with אֶרֶץ 28, 23 or שָׁמַיִם 28, 25 and אֶרֶץ 27, 4; the whole, i. e. the whole compass, קָצוֹת הָאָרֶץ Is. 40, 28 the compass of the earth, the whole earth JOB 28, 24; קֵץ הַשָּׁמַיִם JER. 49, 36 the ends (quarters) of the heavens; collect. end, Ps. 19, 7 and its circuit (stretches) even to (עַל = עַד) the end of heaven; מִקְצָהּ from the ends Is. 41, 9; also the point, of a פְּנֵה 1 KINGS 6, 24. See קָצוֹת and מִקְצָה (formed like מִקְצָה).

קָצָה (c. קָצָה, with suff. קָצוֹתִי, pl. with suff. קָצוֹתִים) *m.* an end, of place מִן הַיָּם אֶל הַיָּם Ex. 26, 28; מִן הַיָּם from the extreme point,

i. e. wholly, altogether, JER. 51, 31 from all sides; the extent, the whole Is. 56, 11, belonging to כָּלם; the whole number, pl. מִקְצֵיהֶם from all their number Ez. 33, 2, sing. GEN. 47, 2 (in both cases the vowelless *q* stands without Dagesh, and מִקְצָה is not to be taken for a noun); the border, extremity, of אֶרֶץ Ex. 16, 35, יָם JOSH. 18, 16, the edge, shore, of יָם JOSH. 13, 27, elsewhere of מִשְׁכָּנָה JUDGES 6, 21, מִחֲמָה 2 KINGS 7, 5, חֲמָה Is. 7, 3, שָׂדֶה GEN. 23, 9, יְרִיעָה Ex. 36, 12, מִדְּבָר NUM. 33, 6; of time, the lapse GEN. 8, 3; Ez. 3, 16.

קָצָה (after the form כָּסַר, as כָּסָה is found after the form מָלַךְ) *m.* end Is. 2, 7; NAH. 2, 10; 3, 3 9.

קָצָר (after the form הִנֵּן, קָצוֹ, מָדָר and conseq. from קָצָה; pl. constr. קָצֵרִי) *m.* end Is. 26, 15; Ps. 48, 11; 65, 6.

קָצָה (fem. of קָצָר; only pl. with suff. קָצוֹתִי) *f.* same as קָצָה the extreme end Ex. 37, 8 and 39, 4 K'ri, for which the K'tib has קָצוֹתִי.

קָצוֹת (after the form אָחוֹת, קָצוֹת, from קָצָה; only c. קָצוֹת) *f.* edge, extreme line JOB 26, 14.

קָצוֹת (with suff. קָצוֹתִי K'tib, K'ri קָצוֹתִי) see קָצָה.

קָצָה (not used) *tr.* to cut, to pierce; fig. to press into, to pierce into; hence to be bitter, sharp, harsh, of cumin, comp. בָּמֶן II. בָּמֶן (which see), חָרָם to pierce and to be harsh to the Phenic. חֲרָמֶל (Diosc.), حَرْمَل a sort of bitter herb, חָרָה (vulgar) = חָרָם to pierce, whence חָרָה mustard, מָרָה to be stinging, biting, of taste, whence מִרְרָה, מִרְרָה. Accordingly it is connected with כָּסַח (which see); the Ar. قَضَح is a denominative. Deriv.

קָצָה *m.* black cumin, nigella, μελανόσπις Is. 28, 25 27, Vulg. gith, i. e. גִּיז; Targ. קָצָה, Arab. قَضَح.

קָצִין (from קָצָה with the termination קָצִין, as in שָׁמַיִן, פָּנִין, חָסִין; c. קָצִין, pl. קָצִין, 79

c. קָצִיעִי, with suff. קָצִיעִיךָ *m.* 1. prop. a decider, determiner; hence a judge, *Kadhi* (قاضي); set over עָם, a head of the people, a ruler *Is.* 1, 10; 3, 6; overseer, superintendant *22*, 3; *Prov.* 6, 7 (comp. מֶלֶךְ *30*, 27); a prince *25*, 15, along with רֹאשׁ *JUDGES* 11, 11; general, consul *DAN.* 11, 18 (of the consul Lucius Scipio). — 2. (border-territory) only in the proper name עִיר קָצִין (which see), a city in Zebulun *Josh.* 19, 13.

קָצִיעָה (*pl.* קָצִיעוֹת) *f.* cassia, *Ps.* 45, 9 (*LXX*, Vulg.; Arab. قصبعة the same), so called from being stript off; Ar. cassia, from سَلَح to strip off. See קָדָה.

קָצִין (*border*, comp. מֶמְקָן) only in the proper name עִמְקֵי קָצִין, which see.

קָצִיר (c. קָצִיר, with suff. קָצִיריךָ) *pl.* with suff. קָצִיריךָ *m.* prop. cutting, mowing, reaping; hence 1. harvest, of grain *GEN.* 45, 6, coupled with חֲרִישׁ ploughing; *Is.* 17, 11; 18, 5; different from קָרִץ *16*, 9 and אֶסְתִּיר *Ex.* 23, 16; especially harvest-time, fully עֵר דֶּקֶר *JER.* 50, 16; 51, 33; and so יָמֵי קָרִי *GEN.* 30, 14, יוֹם קָרִי *Prov.* 25, 13, but for the most part קָרִי alone *Ex.* 34, 21; *Prov.* 6, 8; as a section of time in the revolution of the year along with זֶרַע *GEN.* 8, 22. Harvest-time began with שְׂעָרִים *2SAM.* 21, 9, and ended with חֲזָקִים *GEN.* 30, 14, which was followed by the feast of pentecost as חֲגֵי הַקָּצִיר. Sometimes it also stands for בִּצְרִיר harvest of grapes *JER.* 18, 5; 16, 9; *Jo.* 4, 13. — 2. grain, crop *LEV.* 19, 9; *JOB* 5, 5; קָצִיר יָאֵר harvest of the Nile-valley *Is.* 23, 2, i. e. the produce of the overflow of the Nile. — 3. concrete a harvest-man *Is.* 17, 5, as in אֶרֶץ הַקָּצִיר, הַקָּצִיר, the concrete arises out of the abstract. — 4. Figur. mowing, destruction *JER.* 51, 33; *Hos.* 6, 11. — 5. a cutting, broken off branches *Is.* 27, 11; also generally branch, bough *JOB* 14, 9; 29, 19; vine-branch *Ps.* 80, 12; fig. for posterity *JOB* 18, 16.

קָצַע (*Kal* not used) *tr.* same as קָצַע,

II. to hew, to cut off, of corners, angles, edges, which cut off a thing; to carve round about, i. e. to form by cutting; to strip off, the rind; Aram. קָצַע, Ar. قَصَعَ and قَصَعَ the same. Deriv. קָצִיעָה, מִקָּצִיעָה.

Hif. הִקָּצַע (*fut.* יִקָּצַע) to scrape off, a wall *LEV.* 14, 41, = הִקָּצַע in the same place; in the deriv. also to carve, to cut, of a plane or cooper's knife. Derivat. מִקָּצַע.

Puh. קָצַע (*part.* מִקָּצַע) to be angled or cornered, i. e. to form or have angles or corners *Ex.* 26, 23; 36, 28. But מִקָּצַע may be also a noun. See מִקָּצַע.

Hof. הִקָּצַע (only *part.* מִהִקָּצַע, *pl.* *f.* מִהִקָּצַעוֹת) same as *Puh.* to have angles or corners *Ez.* 46, 22; but it is better to take it as a noun = מִקָּצַע or to read מִקָּצַע.

קָצַף I. (*fut.* יִקָּצַף) *intr.* prop. to snort, snuff, storm; hence fig. to be angry or wroth, with עַל of the person *GEN.* 41, 10, *Num.* 16, 22, once אֶל *Josh.* 22, 18; and, as takes place in later writings, strengthened by the accus. of a noun from the same verb (*Zech.* 8, 2; *Jon.* 1, 10 16; 4, 6) *Zech.* 1, 15, for which אָף and הִקָּדָה stand in *Deut.* 9, 19; often absol. *Is.* 57, 17; 64, 4; *Deut.* 1, 34. Derivat. קָצַף 1, קָצַפָה (according to some).

Hif. הִקָּצַף (*inf.* c. הִקָּצַף, *fut.* יִקָּצַף) to provoke to anger, to irritate, God, in the accus. *Deut.* 9, 7 8 22, *Zech.* 8, 14, i. e. to cause him to turn away; abs. *Ps.* 106, 32, as 106, 7 29.

Hithp. הִתְקָצַף to fall into a rage, to fret oneself, with קָלַל to curse furiously *Is.* 8, 21.

With קָצַע is to be compared in the first instance the Aram. קָצַע (which see), whose fundamental signification is to rage, to be angry, as also the Arab. حَصَف (to rush along furiously, of a horse), خَصَف (to go along furiously), غَضِب (to be enraged); but the organic root is קָצַע, ident. with that in קָצַע I.

(to סוּפָּה), זָעָה I. (Targ. זָעָה for סָעָר),
זָעָה, זָעָה, זָעָה. Similar is זָעָה.

קָצַף II. (not used) *tr.* to break off, to break in pieces, to crack off, a dry branch; prop. only a collateral form of קָצַב, קָצַב (which see). Arab. قَصَف to reduce to ruins, to break out or off. Deriv. קָצַף 2, קָצַפָּה.

אַרְצֵר (with *suff.* אַרְצֵר, אַרְצֵר, אַרְצֵר, אַרְצֵר) *m.* 1. (from אַרְצֵר I.) *anger, wrath, fury*, especially of God NUM. 1, 53, 18, 5, coupled with אַר, אַרְצֵר DEUT. 29, 27, אַרְצֵר Ps. 102, 11; אַרְצֵר *effusion of wrath* Is. 54, 8 = אַרְצֵר אַרְצֵר PROV. 27, 4; *vesation, soreness* ECCLES. 5, 16; *strife, altercation* ESTH. 1, 18. — 2. (from אַרְצֵר II.) *a piece of wood, splinter, chip*, driving along on water Hos. 10, 7, comp. אַרְצֵר Is. 14, 19 (*Ibn 'Esra*); LXX φεγγαρον. According to the Targ., Rashi, Kimchi, *foam, spuma*, from אַרְצֵר I., which is less suitable.

ܐܪܡܐܝܐ *Aram. intr. to be angry, wroth*
DAN. 2, 12. Deriv.

קֶזֶר *Aram. m. anger* EZR. 7, 23.

הִפְּצָה (from הִפְּץ II.) *f.* same as הִפְּצָה 2, prop. a thing broken off, cracked off; hence a *dough broken off* Jo. 1, 7 (LXX σπυγλασμός); but many interpreters compare it with הִפְּצָה 1. since the parallel is הִפְּצָה.

קָצַץ (2 pers. קָצַצְתָּ; part. pass. קָצוּץ)
tr. to cut off, to hew off, קָצַח Deut. 25,
 12; to clip or shave off, קָצַח, i. e. the
 beard at the ears and temples. As the
 latter was an Arabian custom (*Herod.*
 3, 8; *Nisbuhr*, *Descr. de l'Ar.* p. 59), the
 Arabs were termed קָצוּץ פְּתוֹחַ (*cropped*
at the corners) Jer. 9, 25; 25, 23; 49,
 32. The Israelites were forbidden to do
 this (Lev. 19, 27). Also in derivatives
to separate, to fix the limits of (see קָצַץ,
 קָצוּץ), *to make an end of, to arrive at*
the extreme point. Syr. قَض to shear off;
 Arab. قَصَص to cut (the nails or locks).
 Deriv. קָצוּץ, קָצוּץ (according to some),
 the proper names קָצוּץ, קָצוּץ.

Pih. פָּחַץ and פָּחַץ (*fut.* פָּחֵץ) to cut up, into פָּחִיץ Ex. 39, 3; to cut off, פָּחַץ Ps. 129, 4, the thumbs JUDGES 1, 6, the hands 2 SAM. 4, 12; to cut loose 2 KINGS 16, 17; 18, 16; to break in pieces, פָּחַץ Ps. 46, 10.

Pub. וְצַד to be cut off JUDGES 1, 7.

קָצַץ (Pe. unused) *Aram. tr.* same as
Hebr. קָצַץ; in the Targ. for the Hebr.
גָּרַע, חָטַב, קָצַב, פָּרַח.

Pa. צָצַץ (3 pl. צָצְצוּ) to cut off, branches
DAN. 4, 11; in the Targ. it also occurs
in other conjugations.

קָצַר (in pause **קָצַר**, *part.* **קָצֵר**, *inf.* **קָצֵרְךָ**, *constr.* **קָצֵרְךָ**, with *suff.* **קָצֵרְךָ**; *fut.* **יִקְצֹר**) *tr.* 1. same as **קָצַר** (which see) *to cut off, to reap, grain* **LEV.** 19, 9; 25, 5; **שְׂבָלִים** **Is.** 17, 5; **קָצִים** **JER.** 12, 13, especially with the object **קָצִיר** 1 **SAM.** 8, 12, also absol. **MIC.** 6, 15; *to harvest*, contrasted with **זָרַע** 2 **KINGS** 19, 29, **זָרַע** **AM.** 9, 13; *fig.* **עֲוֹלָה** **HOS.** 10, 13, **אֶנֶן** **PROV.** 22, 8, **שִׁוְהָ** **HOS.** 8, 7, **עָמַל** **JOB** 4, 8. — 2. *to lessen, to crop, to shorten*, **קָצַר**, *shortened, lessened*, of cells **EZ.** 42, 5. *Deriv.* **קָצִיר**.

Hif. ^{הִקְצִיר} ^(fut. הִקְצִיר) to reap Job 24, 6 K'tib, where the K'ri and best mss. have Kal. Ps. 89, 46 belongs to קָצַר.

תִּקְצֹרֶנָּה (יִקְצֹר, *fat.*) I. קָצֵר
 PROV. 10, 27 for תִּקְצֹרֶנָּה (*intrans.*) to be short, of a covering *Is.* 28, 20; hence the figurative expressions קָצֵר יָד *the hand of a person is short*, i. e. he is powerless *Num.* 11, 23, *Is.* 50, 2, followed by מָן and the infin. 59, 1, a figure used among the Arabs, Persians and others, as vice versa *long hand* denotes strength; קָצֵר נְפֶשׁ *Num.* 21, 4 or קָצֵר רוּחַ *JOB* 21, 4 *he is short-spirited, impatient*, with אַחַד *on account of a thing* *JUDGES* 10, 16, *ZECH.* 11, 8, opposite אָרֶךְ *days* *also to be short*, of the days of life *Prov.* 10, 27. Deriv. קָצַר, קָצֵר.

Pih. קצר *to shorten* Ps. 102, 24.

Hif. הִקְצִיר *to shorten*, as in Pih. Ps. 89, 46.

The two stems קָצַר and קָצַר I. belong together, and the different vocalisation was caused merely by the separation between the transitive and intransitive meaning; Arab. قَصَرَ and قَصَرَ.

קָצַר II. (not used) intr. same as קָצַר (which see) to sprout, to grow, assumed for קָצִיר 5, but not necessary.

קָצַר (constr. קָצַר, plur. constr. קָצִיר) adj. m. short, only in the combinations קָצַר Is. 37, 27 short in the hands, i. e. confined in power, powerless, impotent (comp. NUM. 11, 23); קָצַר רִיחַ Prov. 14, 29 or קָצַר אַפִּים 14, 17 short-tempered, impatient, passionate; קָצַר יָמִים JOB 14, 1 short-lived.

קָצַר m. shortness, קָצַר רִיחַ Ex. 6, 9 impatience.

קָצַר (from קָצַר, after the form קָצַר, מְקָר, plur. קָצִיר after the form מְקָר, קָצִיר, so that in the pl. before the termination *oth* the third radical appears again as a semivowel and the *d* is established before it; for the plur. with a suff. the K'tib has קָצִירֵי, which perhaps may be referred to a feminine form קָצִירָה, masc. (קָצִיר), fem. end, of time; before nouns a part of, some, meanings for which מְקָצַר (which see) is used. Only in the plur. with the sense of, remotest ends, extremities, is this word employed Ex. 38, 5; Ps. 65, 9; then with a suff. קָצִירֵי, for which the K'ri has קָצִירֵי; but this is better placed under קָצַר (which see).

קָצַר (constr. קָצַר, from קָצַר) Aram. fem. end, לְקָצַר יוֹמֵיָא DAN. 4, 31 at the end of days; the sum, מִן קָצַר 2, 42 of the whole, i. e. a part, parallel מְקָר.

קָר (from קָר; plur. קָרִים) adj. m. cold, of מֵיִם JER. 18, 14; PROV. 25, 25; figurat. cool, quiet, of רִיחַ 17, 27 K'tib, where the K'ri reads יָקָר (see יָקָר).

קָר Is. 22, 5 see קָרִי.

קָר (from קָר) m. cold GEN. 8, 22; comp. the noun קָרָה.

קָרָה (3 fem. קָרָה Is. 7, 14; inf.

constr. קָרָה, once קָרָהוּ JUDGES 8, 1, as if from קָרָה; fut. יִקְרָה, with suff. יִקְרָהוּ for יִקְרָהוּ JER. 23, 6) intr. 1. to cry, to raise the voice loud, of animals (see קָרָה) or men, like קָרָה, GEN. 39, 14 and I cried with a loud voice; 39, 15; to call 45, 1; to cry out 41, 43; to raise the voice, introductory to יִקְרָהוּ Ez. 9, 1 or יִקְרָהוּ 2 SAM. 18, 28 or יִקְרָהוּ 2 KINGS 18, 28; to call to, with אֶל of a pers. Is. 6, 3, followed by יִקְרָהוּ 1 SAM. 26, 14, or יִקְרָהוּ 18, 8 (the construction with עַל of a pers. Is. 34, 14 belongs to קָרָה II); קָר יִקְרָהוּ, to cry after one 1 SAM. 20, 37; to roar, to rage Ps. 42, 8, like the Aram. קָרָה, אֶל of the sounding of a horn, of the crowing of a cock. — 2. Meanings where, though an object-accus. seems necessary it is usually wanting, according to the nature of קָר, are a) to call upon, to implore, God, without an accus. Ps. 4, 2; 22, 3; 34, 7; 69, 4; followed by אֶל-הוּ 4, 4 or אֶל-הוּ 57, 3; with עַל of the person on account of whom one calls DEUT. 15, 9. The accus. of the object is put but seldom Ps. 14, 4; 17, 6; b) to proclaim, announce, preach, like κηρύσσειν Prov. 1, 21; 8, 1; but more commonly in this case with the object-accus., as יִקְרָהוּ 20, 6; JER. 34, 8, יִקְרָהוּ 36, 9, or the accusat. follows in a whole clause Is. 40, 6; 44, 7; ZECH. 1, 14; c) to praise, to celebrate aloud, to worship, with אֶל of the obj., and not with an accusat., as קָר בְּשֵׁם ה' to celebrate the name of one (שֵׁם expresses proper personality) Is. 44, 5; Ps. 49, 12; to call upon, for help 1 KINGS 18, 24; to entreat, to pray to, קָר בְּשֵׁם ה' GEN. 4, 26; 12, 8; 2 KINGS 5, 11; Is. 64, 6, like יִקְרָהוּ בְּשֵׁם ה'; seldom without אֶל DEUT. 32, 3. — 3. Transitive meanings: a) to call to, שָׁם RUTH 4, 11 i. e. to acquire; to call to oneself GEN. 27, 1, EXOD. 2, 8, yet we have oftener in this case לְ GEN. 20, 9, אֶל 3, 9; Ex. 3, 4; reflexive 2 SAM. 15, 2; to name, קָר שֵׁם לְ to name a name to one GEN. 26, 18, i. e. to assign a name; Ps. 147, 4. With this meaning a double accus. is also associated, viz. the object I name and the name itself

NUM. 32, 41; IS. 60, 18; שָׁם may also be the object GEN. 4, 25. But what is to be named has also לְ, and the name is in the accus. GEN. 1, 5; 1 SAM. 4, 21. — b) to call together GEN. 41, 8, קָרָא, Jo. 1, 14; hence קָרָא הַקָּהָל NUM. 1, 16 those convoked to an assembly (to a festival or some other thing); to invite, to table 1 SAM. 9, 13; 1 KINGS 1, 9; compare the Latin "vocare ad coenam", Greek *kalein eni deipnon*; absol. PROV. 9, 3; also with לְ of the object, and לְ whereto one is invited, DEUT. 20, 10 and thou shalt invite them to peace; שָׁלֵם also stands in the accus. JUDGES 21, 13; to summon, for defence JOB 13, 22; to call before a tribunal 5, 1, comp. Greek *kalein eis dikanon*, Lat. in jus vocare; to call back, from the lower world 14, 15; to call forth, to appoint IS. 13, 3; to call into existence, of God 41, 4; to choose (= בָּחַר) 42, 6, also with לְ of the object 22, 20. — 4. to read aloud, to declaim, with accus. of the object EX. 24, 7; JOSH. 8, 34; 2 KINGS 23, 2; but sometimes בִּסְסֵר only is put NEH. 8, 8, JER. 36, 14, as in Arabic the corresponding verb appears to be construed with בּ; there are also added מִצְוֵיךָ EX. 24, 7 or מִצְוֵיךָ DEUT. 31, 11; generally to read, DEUT. 17, 19; IS. 29, 11. Derivat. קָרָא, קָרָא, קָרָא, קָרָא, קָרָא, קָרָא.

Nif. קָרָא (fut. יִקְרָא) passive of Kal: to be called ESTH. 3, 12; to be celebrated, שָׁם JER. 44, 26; to be named, with a dative of the person or thing GEN. 2, 23, 1 SAM. 9, 9, or with a double nominat. IS. 54, 5; 56, 7; ZECH. 8, 3; or with שָׁם in the accusat. GEN. 17, 5; 35, 10; to be read, recited ESTH. 6, 1, with אֵל of the book NEH. 13, 1. Phrases are: קָרָא בְּשֵׁם אֵל to be called by one's name, i. e. to be reckoned as entirely belonging to him IS. 43, 7, merely with אֵל GEN. 21, 12; קָרָא בְּשֵׁם אֵל 48, 6 to be called upon or after the name of one, i. e. to belong wholly to him; קָרָא מִן to derive the name from, i. e. to call themselves after a person or thing IS. 48, 2; קָרָא בְּשֵׁם אֵל one's name is called upon a person IS. 4, 1, i. e. belongs to

him 63, 19; DEUT. 28, 10; generally, to be called after one 2 SAM. 13, 28, of the Israelite people JER. 14, 9, of the temple 1 KINGS 8, 43, of Jerusalem DAN. 9, 18, and of the prophets JER. 15, 16; seldom does אֵל stand for אֵל GEN. 48, 16; to be, announcing what shall be IS. 1, 26; 9, 5, i. e. one will be so called, because he will be so in reality, comp. *καλεῖσθαι*.

Puh. קָרָא to be called, chosen IS. 48, 12; to be named 65, 1; oftener with לְ of the person 48, 8; 58, 12.

The organic root is קָרָא, Arab. redupl. قَرَى to cry; comp. Syr. مَدَعَا, Greek *αἰάζω*, French *crier*, English to cry.

II. קָרָא (קָרָא, קָרָא; part. fem. pl. קָרָא; fut. יִקְרָא) trans. same as קָרָא I. prop. to strike upon or hit against a thing, cognate in sense with פָּגַע, פָּגַע; hence to meet, to happen, to befall, with a double accusat. e. g. פָּחַד JOB 4, 14, אָסוֹן GEN. 42, 38, הִרְעָה DEUT. 31, 29, מִלְחָמָה EX. 1, 10. — קָרָא part. fem. plur. as a noun, occurrences IS. 51, 19. Deriv. קָרָא (see קָרָא).

Nif. קָרָא (1 pers. נִקְרָא; inf. נִקְרָא; fut. יִקְרָא) to go or come to one, to hit upon or encounter a person, with אֵל EX. 5, 3 (comp. 3, 18); to be met with (accidentally) 2 SAM. 1, 6; 20, 1; of things DEUT. 22, 6; to meet by chance, with לְאָנִי 18, 9; to happen, of שָׁבֵר JER. 4, 20.

Hif. יִקְרָא (fut. apoc. יִקְרָא) to cause to happen or befall, misfortune JER. 32, 23.

In Arab. قَرَأَ correspond to this meaning, whence قَرَأَ = Hebrew קָרָא.

קָרָא (from קָרָא I.) m. 1. prop. the crier, caller, specially a partridge 1 SAM. 26, 20; JER. 17, 11; Arab. كَرَوَان. The LXX translate *ρυκτιόραξ*, horn-owl, which makes its nest on mountains, while the partridge does so only on plains and in fields (in JER. l. c. they render קָרָא partridge). — 2. (caller) n. p. m. 1 CHR. 9, 19.

קָרָא (*part.* קָרָא, *part. pass.* קָרִי; *inf.* (יִקְרֶהוּ); *fut.* יִקְרָא and יִקְרֶה, 3 *pl.* יִקְרֶהוּ I. *Aram. intr.* same as the Hebrew קָרָא I. *to call* DAN. 3, 4; 4, 11; *to read* 5, 8 17.

Ithpa. אִתְקַרֵּי (*fut.* יִתְקַרֵּי) *to be called* DAN. 5, 12.

קָרָא (an *inf.*-noun from קָרָא II., only in *constr.* קָרָא, but with לְ, לְקָרָא, out of (לְקָרָא) *fem. prop. encounter, meeting*; *constr. state* with לְ as a *preposition*, *to meet*, obviam, as לְךָ אֱלֹהִים *to meet God*, AM. 4, 12; often *before*, coram Ps. 59, 5; Is. 14, 9; *with respect to* JOSH. 11, 20; *over against* GEN. 15, 10; in a hostile sense 1 SAM. 17, 21. After verbs of motion, as הֵלֵךְ, יָצָא, עָלָה, *to meet*, in a friendly or hostile manner JOSH. 8, 14; JUDGES 7, 24; 1 SAM. 4, 1; sometimes without the verb of motion, when another has preceded, as לִקְרָאתָם GEN. 19, 1, וַיִּשְׁמָח לִקְרָאתוֹ JUDGES 19, 3, and so 1 SAM. 16, 4.

קָרָא (*prop. part. fem. pl.*) *fem. pl. occurrences* Is. 51, 19, from קָרָא II.

קָרַב I. (not used) *tr. to lay hold of, to seize, to take*, applied not only to birds of prey (see פָּרַב), but to hostile men; *to pierce, to hurt*, identical with חָרַב I., חָרַב, where also the organic root is copiously investigated and compared. *Deriv.* קָרַב, קָרַב, 1 and קָרַב (which see).

קָרַב II. (in pause קָרַב, *part.* קָרַב; *inf. constr.* קָרַב, before Makkeph קָרַב, with *suff.* קָרַבָּה DEUT. 20, 2, but also קָרַבָּה, with *suff.* קָרַבָּה; *imper.* קָרַב, קָרַבָּה; *fut.* (יִקְרַב) *intr. prop.* to join a thing, to stick to, to cling to, to approach, as נָגַשׁ, נָגַשׁ II.; hence *to draw near, to approach*, with אֵל of a person or thing GEN. 37, 18; 2 SAM. 20, 17; PROV. 5, 8; or with עַל 2 KINGS 16, 12; לְ JOB 33, 22. Also like other verbs of joining and advancing, with בָּ of place JUDGES 19, 13, and slightly altering the sense, with עַד 2 SAM. 20, 16, לִקְרָאתָ 1 SAM. 17, 48, לִפְנֵי JOSH. 17, 4,

DEUT. 2, 19. Often absol. *to draw near* 25, 11; Is. 41, 5. Specially, a) קָרַב אֵל *to draw near to one with good will* 1 KINGS 2, 7; *with help*, spoken of God Ps. 69, 19. b) *to draw near to = to devote oneself*, especially to God, *to appear before Him, to perform service in His presence*, as קָרַב לִפְנֵי י' Ex. 16, 9 *to come before God*, spoken of those who serve before him LEV. 16, 1; Ez. 44, 15; generally, *to apply to God hopefully and piously* ZEPH. 3, 2; Ps. 32, 9. c) קָרַב אִשָּׁה (euphemist.) *to cohabit with a woman* GEN. 20, 4, Ez. 18, 6, Greek ἀναίσχυναι; so too of a woman קָרַבָּה אֵל-בְּהֵמָה LEV. 20, 16 *to have impure connexion with a beast*. d) *to approach in a hostile sense*, with מִלְחָמָה DEUT. 20, 2, אֵל-הָעִיר 20, 10; also with עַל Ps. 27, 2. The peculiar expression קָרַב אֵלָיו Is. 65, 5 is to be explained *come near to thyself*, i. e. keep to thyself, far from me. Metaphorically applied to time, *to approach*, יָמֵי אָבֶל GEN. 27, 41, קָרַב יָמֵי אָבֶל LAMENT. 4, 18. Arab. قَرَبَ and قَرَّبَ, also كَرَب. *Deriv.* קָרַב, קָרַב, קָרַב, קָרַבָּה.

Nif. נִקְרַב *to come near, to approach*, like Kal Ex. 22, 7; JOSH. 7, 14.

Pih. פִּקְרַב (*fut.* יִפְקַרַב) *to bring forward*, קָרַב, i. e. to propose Is. 41, 21; *to cause to come near*, מִצְדָּקָה 46, 13, i. e. to bring into manifestation; לֵב (the heart) HOS. 7, 6; *to admit*, Ps. 65, 5; *to allow to come to*, with accus. of the person JOB 31, 37, with מִן נִיזָר (as a prince), i. e. without fear. Also, *to bring near to one another* Ez. 37, 17, or *to be very near* 36, 8.

Hif. הִקְרַב (*inf. constr.* הִקְרַב; *fut.* יִהְיֶה) 1. caus. of Kal, *to bring near, to bring forward, to command to approach* Ex. 28, 1; NUM. 8, 9; *to bring on*, time Ez. 22, 4; *to give access* JER. 30, 21; *to bring together*, of things Is. 5, 8; *to bring before one*, a cause DEUT. 1, 17. — 2. commonly *to offer*, a gift, present JUDGES 3, 18; 5, 25; Ps. 72, 10; MAL. 1, 8; particularly, *to bring sacrificial gifts*, with the accus. קָרַבָּה NUM. 7, 19, עֲלֹתָ EZE. 8, 35,

קָרְבָּה Num. 16, 35; or קָרָן of the object of the sacrifice is put with it Lev. 1, 14; 3, 3. Generally, *to sacrifice*, also with לָקַח Lev. 3, 12 or לָיִי 2 Chr. 35, 12. See קָרְבָּן. — 3. *to be near*, doing a thing, followed by the infin. constr. and לָ, as הָיָה לָלֶזְרָה Is. 26, 17, לָבוֹא GEN. 12, 11; without לָבוֹא Ex. 14, 10. In the passage 2 KINGS 16, 14, where קָרָן of a place stands after הָיָה, הָיָה does not mean *to bring away*, *to remove*, but *to bring close to each other*, i. e. removing them from (מִן) their former places.

קָרַב III. (not used) *ir. to fold up or wind together*, applied to certain parts of the body, which are conceived to be folded together on account of their sheaths and covers; cognate in sense לָבַב I. (to לָבַב, הָלַב Ps. 17, 10 = לָב). The fundamental signification lies also in קָלַב I. הָלַב II. Deriv. קָרַב.

קָרַב (not used) *Aram. trans.* same as Hebrew קָרַב I. Deriv. קָרַב.

קָרַב (1 *pers.* קָרַבָּה, 3 *plur.* קָרַבוּ, *inf.* מִקְרַב) *Aram. intrans.* same as Hebrew קָרַב II. *to draw near, to approach*, DAN. 3, 8 26, with עַל of a person 7, 16 or לָ 6, 21.

Pa. קָרַב (*fut.* יִקְרַב) *to offer*, = Hebr. הִקְרִיב, of sacrifices Ezr. 7, 17.

Af. הִקְרַב (*part. pl.* מִקְרַבִּין) *to bring, to cause to come* DAN. 7, 13; usually *to offer, gifts, sacrifices* Ezr. 6, 10 17.

קָרַב (*pl.* קָרַבִּים) *adj. m.* (prop. part. Kal) *drawing-near, approaching* 1 SAM. 17, 41; DEUT. 20, 3; Ez. 40, 46; elsewhere קָרַב. It is better to take it always as a participle.

קָרַבָּה (*pl.* קָרַבִּים) *adj. m.*, קָרַבָּה (*pl.* קָרַבִּים) *f.* 1. of place, *near, neighbouring*, with אֵל of a person GEN. 45, 10, לָ Ps. 34, 19, with the accus. for לָ 148, 14; absol. JER. 12, 2; with אֵצֶל *near to* JOSH. 9, 16; 1 KINGS 21, 2; *standing near to, related to* 2 SAM. 19, 42; of God who is near to men, i. e. assists them Ps. 34, 19, and so of a people near to God, i. e. pious Lev. 10, 3; Ez. 42, 13; קָרַבָּה שְׁמֵךְ *thy name is*

known to me Ps. 75, 2; fig. JER. 12, 2. שָׁכַן PROV. 27, 10 is merely intensive. Here belongs also JOB 17, 12 *light is near* (say the friends) *before darkness* (הָיָה מִפְּנֵי הַחֹשֶׁךְ here like 37, 19), i. e. though it is darkness. — 2. of time, *immediate, impending or approaching*, of יוֹם Is. 13, 6, צֶנֶק 51, 5, יָשַׁע Ps. 85, 10, צָרָה 22, 12, fully לָבוֹא Is. 13, 22; similar is Ez. 11, 3 בָּרוּחַ בָּתֵּים לֹא הָיָה *it is not near to build houses* (Targ.), comp. HAG. 1, 2 (other versions take לֹא unnecessarily = הָלַב). a) *from a near time onward*, i. e. soon, *shortly* Ez. 7, 8; b) *from nearness*, i. e. *not long ago, from the nearest time* JER. 23, 23, opposite מִרְחוֹק; c) *for a very short time*, i. e. continuing but a short time JOB 20, 5, like the following צָרִירָנָה; d) *lately, newly* DEUT. 32, 17, to which קָרַבָּה would be an antithesis. — 3. of relationship, with אֵל Lev. 21, 2 or לָ of a person NEH. 13, 4; with קָרָן of comparison *nearer than* RUTH 3, 12; also a subst. a *kinsman* Ex. 32, 27, pl. קָרַבִּי *my kinsmen* Ps. 38, 12; JOB 19, 14. — 4. (from קָרַב I.) *warlike, a quality of the* אֲשִׁירַי Ez. 23, 5 12 (*Arnhem*), which versions and interpreters, thinking of the usual meaning of קָרַב, have misunderstood.

קָרַב (in pause קָרַב; with *suff.* קָרַבִּי, קָרַבָּה, *pl.* with *suff.* only קָרַבִּי Ps. 103, 1; from קָרַב III.) *m.* prop. (like לָב) what is folded together or wound up, consisting of covers and sheaths; hence 1. in sacrificial enactments, *the bowels, intestines, the mesenteries* Lev. 1, 9 13; 3, 3 9 14; 4, 8 11; 7, 3; 8, 16 21 25; 9, 14, which appear in the sacrificial rites of the Greeks and Romans also (the hiraē or fendicaē, lactes were offered to the gods, Pers. Sat. 2, 29). The LXX render it ἐνδοσθία, σπλῆν, ἐγκοιλία, Josephus τὰ κατὰ νηδύν. Elsewhere also *the belly* GEN. 41, 21, *the womb* 25, 22, *the heart* 1 KINGS 17, 21, as the seat of life; *the innermost part*, as the seat of feeling, of the לָב Ps. 39, 4; 55, 5, רִיחַ נֶפֶשׁ Ps. 51, 12, of אֱלֹהִים 1 KINGS 3, 28, of

laughter GEN. 18, 12, of cursing Ps. 62, 5 &c. like the קָב, and in JER. 31, 33 קָב is parallel to קָב. — 2. Metaphor. *the inner part, the middle*, of a thing; hence with בְּ, *in the midst of, among*, as בְּקֶרֶב GEN. 24, 3; 45, 6; בְּקֶרֶב הַחַיּוֹת Prov. 15, 25 *in the streets*; בְּקֶרֶב הַחַיּוֹת Is. 5, 25 *among fools*, i. e. *in their circle*, like 15, 31; בְּקֶרֶב צָרָה Ps. 138, 7 *in the midst of distress*; with reference to time, *within* HAB. 3, 2; after verbs of motion *into the midst* JOSH. 1, 11; 1 KINGS 20, 39. מִקְרָב prop. *away from the midst*, i. e. *out of*, after verbs of taking away, removing, extirpating, like הִסִּיר, QH. Ex. 31, 14; LEV. 17, 4; DEUT. 13, 6. To understand קָב we should compare קָבָב belly, קָבָב hypochondrium; Talm. קִירְקָב the maw.

קָרָב (after the form קָתַב, from קָרַב I.) m. prop. (hostile) *seizure or laying hold of*, commonly *encounter, battle, war*, Aramaeising and poetical for מִלְחָמָה 2 SAM. 17, 11; Ps. 144, 1. יוֹם קָרָב 78, 9, also along with EccLES. 9, 17, also along with מִלְחָמָה Job 38, 23. וַיִּקְרַב לִבּוֹ and his heart is war Ps. 55, 22. מִקְרָבִי לִי 55, 19 *from the battle in which I (find myself)*.

קָרַב (from קָרַב) Aram. m. same as Hebr. קָרַב DAN. 7, 21, in the Targ. for מִלְחָמָה.

קָרָבָה (קָרַבָּה, pl. קָרָבָה) f. 1. (from קָרַב I.) same as קָרַב *strife, war* Ps. 68, 31. — 2. (from קָרַב II.) *nearness, approach* Is. 58, 2; Ps. 73, 28.

קָרָבָן (also קָרָבָן Neh. 10, 35, after the form קָרָבָן, o, u after the Aramaean manner for קָ; in pause קָרָבָן, only in Ex. 40, 43 after the type of הָרָבָן, i. e. the closed syllable at the beginning is given up here, as it is there [Kūmchū], a fact said to be indicated in some mss. by Metheg left out [Norzi], קָ being also read with Kametz-Chathuph [Ibn Ganāch], o. קָרָבָן, with suff. קָרָבָנִי, pl. with suff.

קָרָבָנִי Lev. 7, 38 for קָרָבָנִי, which latter some mss. really have) m. prop. *offering* (see הִקְרִיב), LXX δῶρον, usually *a sacrifice, a sacrificial gift*, referring to bloody or unbloody oblations, occurring in LEV. and NUMB. and only in Ex. 20, 28 and 40, 43 besides; *a dedicatory gift*, of נְצִיִּים for the temple-service Neh. 10, 35; 13, 31. Targ. the same, Arab. قُرْبَان, Syr. ܩܪܒܢ of the holy wafer. ܩܪܒܢ in MARK 7, 11 is taken in a wider sense. In modern Hebrew קְרִיבָה pl. קְרִיבוֹת is used of the liturgical hymns which come in place of the temple-sacrifices.

קָרָבָן see קָרָבָן.

קָרַר see קָרָה.

קָרָה (with suff. קָרָה; pl. קָרָהִים, קָרָה, and קָרָה without Dagesh; from קָרַח II. Pih.) m. *an axe* JUDGES 9, 48; 1 SAM. 13, 20 21; JER. 46, 22; Ps. 74, 5;

Arab. قَدْر and a form still nearer to Hebrew קָרַח. Besides the above derivation another is possible from קָרַח (cognate with קָרַח, קָרַח, קָרַח) to cut, like קָרַח from קָרַח, so that קָרַח would be a noun-ending, which became also an adverbial termination.

קָרָה I. (part. f. pl. קָרָה; fut. יִקְרָה, once יִקְרָה DAN. 10, 14, ap. יִקְרָה) intr. same as קָרָה II. to meet, to encounter one, in a hostile sense, with the accus. of the person DEUT. 25, 18; to happen, to befall, of good or bad fortune and accidents, with accusat. of the person GEN. 42, 29; 44, 29; of פָּנֵי, EccLES. 9, 11; 2, 14; to occur, in the future Is. 41, 22; to come to pass, of destinies DAN. 10, 14; with לְ of the person NUM. 11, 23; with מִקְרָה to come upon accidentally RUTH 2, 3. Deriv. קָרָה, קָרָה, מִקְרָה.

Nif. יִקְרָה (fut. יִקְרָה, ap. יִקְרָה) to fall in with one, to come to one, to light upon one, with עַל Ex. 3, 18 (5, 3 יִקְרָה), with אֶל of the person NUM. 23, 4 16, with לְקָרָה 23, 3; to come by chance, with בְּ of a place 2 SAM. 1, 6 (with קָרָה).

Hif. **הִקְרָה** (*imp.* **הִקְרֵה**) *to cause to meet or come to, to let happen, to one, with* לְפָנַי **GEN.** 24, 12; 27, 20. **הִקְרָה** **NUM.** 35, 11 belongs to **קָרָה** II.

קָרָה II. (*Kal* not used) *tr.* same as **קָרַר** (*קָרַר*) III. *to fit or pin together, beams, to bind, to connect; hence* 1. *to build* (see Pih.). — 2. *to join to one another, to put together in a series, huts or houses to villages and cities.* Deriv. perhaps **קָרָה** or **קָרָה** (after the form **גִּלְדָה**, **טִלְלָה**, **פִּילְלָה**), **קָרָה**, **קָרָה**, and the proper names **קָרָה**, **קָרָה**, **קָרָה**.

Pih. **קָרָה** (*part.* **מִקְרָה**, *inf.* *c.* **קָרָה**) 1. *to beam, to arch* **NEH.** 3, 3, generally 2, 8; *to build, build up* 2 **CHR.** 34, 11; **Ps.** 104, 3. Deriv. **מִקְרָה**.

Hif. **הִקְרָה** (2 *pl.* *m.* **הִקְרִיתֶם**) *to erect,* **עָרַם** **NUM.** 35, 11.

The fundamental signification of the stem is sufficiently clear from **קָרַר** III., Arab. **كَارَ** (to twine together), and from the analogy of **אָבַד** (to bind) to **אָבַדָה** a building, arching, **קָשַׁר** (to knot) *to build up* (**NEH.** 3, 38), Ar. **بَاطَلَ**, a binding and building; Aram. **קָרַר** and **קָרָה**, Ar. **قَرَى** the same. **קָרָה** II. (as well as the organic root in **קָרַר**, **קָרַר**, Aram. **קָרַר**) has also the same fundamental signification. The same meaning must belong to **עָרַר**, whence **עָרַר** (**עָרַר**), and not that of *to enclose, to hedge about*, since **עָרַר** means also *a village or hamlet*; Arab. **قَرْيَة** the same.

קָרָה (out of **קָרָה**, from **קָרַר**) *f.* **cold** **PROV.** 25, 20; see **קָרַר**.

קָרָה (*a.* **קָרָה**, from **קָרָה** I.) *m.* **accident**, only in the phrase **מִקְרָה לַיְלָה** **DEUT.** 23, 11 *on account of an accident in the night*, an euphemism for involuntary emission of semen (pollution; modern Hebrew **קָרַר**); **קָרָה**, *hap, chance*, **קָרָה** 1 **SAM.** 20, 26 (to be read perhaps for **מִקְרָה**) *by accident*; so too 6, 9.

קָרָה see **קָרָה**

קָרָה see **קָרָה**

קָרַר I. (*imp.* **קָרְדִי**; *fut.* **יִקְרָה**) *tr.* *to shear off, to cut off, the hair; specif. to make bald* (along with **נָא**) **MIC.** 1, 16, fully **קָרָה** **LEV.** 21, 5, different from **הִלַּק** II. Deriv. **קָרָה**, **קָרָה**, and the proper names **קָרָה**, **קָרָה** (**קָרָה**).

Nif. **נִקְרָה** (*fut.* **יִקְרָה**) *to be made smooth or bald, with* לְ *of a person for* **JEK.** 16, 6, which was a sign of mourning.

Pih. **קָרָה** (not used) like *Kal*. Deriv. **קָרָה**.

Hif. **הִקְרִיחַ** *to make bald, like* *Kal* **EZ.** 27, 31.

Hof. **הִקְרָה** (*part.* **מִקְרָה**) *to be made bald* **EZ.** 29, 18.

The fundamental signification of the stem is not that of smoothness and baldness, which is only secondary, but that of cutting or shaving off, as in **נָגַד** I. (which see) connected with it; Greek **καίρω**, Latin **car-ere**, Arab. **قَرَعَ** (*intr.*) *to be bald*, **قَرَعَة** baldness; Syr. **ܩܪܥܐ** *to be without horns, spoken of animals.*

קָרַר II. (not used) *intr.* same as **קָרַר** (**קָרַר**) *to be contracted* (by frost), *to freeze, to stiffen* (comp. **קָפַץ**); *conseq. enlarged from* **קָרַר** (**קָרַר**). See **קָרַר**. Deriv. **קָרָה**.

קָרָה (*bald-head*) *n. p. m.* 2 **KINGS** 25, 23.

קָרָה (in pause **קָרָה**, with *suff.* **קָרָה**; from **קָרָה** II.) *m.* **cold**, as it is in the East at night **GEN.** 31, 40, **JEK.** 36, 30 (opposite **חֹרֵב**), by which rivers are frozen **JOB** 6, 16; hence also **ice** 37, 10 (compare **κρύος** ice and cold), but yet = **קָרָה** 37, 9, coupled with **קָפָר** (rime) 38, 29; *hail* **PS.** 147, 17, where many mss. read **קָרָה**; metaphor. **crystal** **EZ.** 1, 22, like the Greek **κρύσταλλος**, on account of its resemblance to ice; comp. **קָרָה** hail and **crystal**, prop. what is contracted or thickened.

קָרָה (from Pih. after the form **נִבְחָה**) *m.* **a bald-head** (at the back of the head) **LEV.** 13, 40, 2 **KINGS** 2, 23, while **נִבְחָה** is used of baldness in the fore part; Targ. **קָרָה**, **קָרָה**, **קָרָה**, the same.

(A special explanation of קָ may be seen in Talm. Bechor. 43^a.)

קָרָה (*baldness*, from קָרָה I.; see קָרָה) *n. p. m.* GEN. 36, 5 16; EX. 6, 21; 1 CHR. 2, 43; קָרָה בְּנֵי the *Korahites*, a Levitical family in the time of David, to whom eleven psalms are ascribed in the Psalter (42-49; 84. 85. 87. 88). On Ps. 147, 17 see קָרָה.

קָרָה *f.* same as קָרָה (which see).

קָרָה (from קָרָה I., with *suff.* קָרָה) *f.* *baldness* (of the hinder head), a sign of mourning LEV. 21, 5; IS. 3, 24; 15, 2; 22, 12; EZ. 27, 31; once equivalent to גִּבְחָה, applied to baldness in the forehead DEUT. 14, 1.

קָרָה (*pl.* קָרָה) *Patr.* from קָרָה, i. e. *Korahite* EX. 6, 24; NUM. 26, 58; also applied to a *Korahite* family in David's time 1 CHR. 12, 6; 21, 1; *pl.* 9, 19.

קָרָה (for קָרָה; with *suff.* קָרָה) *f.* *baldness* LEV. 13, 42; a *bare spot* (on cloth) 13, 55.

קָרָה (in pause קָרָה; from קָרָה I.) *m.* 1. *prop. meeting, encounter* (comp. קָרָה), commonly a *hostile encounter, opposition*; LEV. 26, 21 *to walk* (act) *contrary to one*, i. e. *to oppose his will*, elsewhere also קָרָה בְּקָרָה 26, 24; קָרָה בְּקָרָה 26, 28 *to act against in anger*. In modern Hebr. = קָרָה לִקְרָה. — 2. the masculine of קָרָה and קָרָה (which see).

קָרָה (*prop. part. pass.* of קָרָה I.) *m.* called, chosen, selected NUM. 1, 16 K'tib; 16, 2; elsewhere קָרָה (see קָרָה).

קָרָה and קָרָה (from קָרָה = Hebr. קָרָה II.; *def.* קָרָה) *Aram. f.* city EZR. 4, 10 12 13 15. In Targ. the plur. is קָרָה and קָרָה.

קָרָה (from קָרָה I.) *f.* a *calling, proclamation* JOH. 3, 2.

קָרָה (from a masc. קָרָה, from קָרָה II.) *f.* *prop. a connected row*, of houses, like קָרָה, then a *city*, poet. for קָרָה (and קָרָה) NUM. 21, 28; MIC. 4, 10. DEUT. 2, 36 and 1 KINGS 1, 41 45 are the only ex-

ceptions. *Jerusalem* is called sometimes קָרָה Is. 1, 21, קָרָה 22, 2, קָרָה 29, 1, קָרָה מוֹדֵר 33, 20, sometimes קָרָה 24, 10, sometimes קָרָה alone MIC. 4, 10; HAB. 2, 8 12. *Babylon* is called קָרָה בְּבִלְדָּה Is. 25, 2, קָרָה 26, 5. Syr. مَدِينَة, مَدِينَة, مَدِينَة, Ar. قَرْيَة, قَرْيَة the same, also a *village*. Compounds of קָ to express names of cities are:

קָרָה (city of Arba[al]) see קָרָה and קָרָה; also termed קָרָה.

קָרָה (city of Baal) *n. p.* of a city in the mountainous part of Judah, afterwards called קָרָה JOSH. 15, 60; 18, 14; comp. קָרָה NUM. 22, 41. See קָרָה.

קָרָה (city of the steppes) *n. p.* of a city in Moab, near קָרָה NUM. 22, 39.

קָרָה see קָרָה.

קָרָה EZR. 2, 25, see קָרָה.

קָרָה (city of instruction or writing; see קָרָה) *n. p.* of a city in Judah, south of Hebron JOSH. 15, 49, so called probably, because at a very early time the sacred books of the Phenicians were written and preserved there. Hence it was also termed קָרָה (see קָרָה) JUDGES 1, 11 or קָרָה (which see) JOSH. 15, 15, which have the same meaning. The LXX render πόλις γραμματέων, Targ. קָרָה (city of archives). In like manner Ζιπφάρα or Hipparenum (Ptol. 5, 18; Plin. 6, 30) was the city of the sacred books of the Chaldeans. The travellers Brocad, Fabri and others describe it as situated one hour west of Hebron, on a steep mountain; and G. Rosen went to see the ruins called De-wirbân (קָרָה).

קָרָה (*hamlets*; from קָרָה) *n. p.* 1. a city in Judah JOSH. 15, 25, LXX Καριώθ (קָרָה). From this arose the surname קָרָה, 'Ισκαριώτης. — 2. a city of Moab JER. 48, 24, AM. 2, 2, on account of the appellative meaning קָרָה JER. 48, 41; now Kureid.

קָרָה JOSH. 18, 28 stands for קָרָה, because קָרָה follows it.

קרייתים (*double city*) *n. p.* 1. of a city in Reuben NUM. 32, 37; JOSH. 13, 19. Formerly it belonged to the **אֲמִיטִים**, the primitive inhabitants of Moab GEN. 14, 5, but whose territory stretched farther. At the time of the prophets it belonged to Moab JER. 48, 1 23; EZ. 25, 9. According to Euseb. and Jerome it lay four miles west of **מִדְבָּא**. — 2. a city in Naphtali 1 CHR. 6, 61, which may be ident. with **קִרְיָן**.

קָרַם (*fut.* **יִקְרַם**) *trans.* to overlay, to cover, with a skin; with **עַל** of a person EZ. 37, 6; *intr.* EZ. 37, 8. **אַרָּם** **קָרַם** the same, whence **קָרִים**.

קָרַן (not used) *intr.* to be prominent, to stretch forth upwards, of a horn; ident. in its organic root **קָרַן** with that in **אָרַן** to overtop, spoken of the cedar, Talm. of the mast of a ship; with the **אַרְנָן** to stretch forth, the ears; with **דָּרַן** (in the proper name **בֵּית דָּרַן**, for which **בֵּית חָרַם** also occurs) to rise high, of a hill; with **סָרַן** (to nobleman, prince); perhaps also with that in **חָרַם** III., **דָּרַם** and **צָרַם** III. To bring it into connection with **קָרָה** I. and **קָרָא** II. meaning to push must be rejected, because 1. the **ך** here manifestly belongs to the verb-formation, and 2. because the idea of pushing is never associated with *horn* either in Semitic or in the so-called Indo-germanic, but that of shooting forth, rising high or projecting; hence **הָרִים**, **הַצִּמְחָה** are applied to it in Hebrew, and it is metaph. used for *tooth*, *point*, *summit*, *projecting corner*. Deriv. **קָרַן**, denom. **קָרַן**, the proper names **הַקָּרְנִים**, **הַקָּרְנִים**.

קָרַן (in pause **קָרַן**, with *suff.* **קָרְנִי**, **קָרְנִי**, **קָרְנִי**; *dual* **קָרְנִים** DAN. 8, 3 6 20, if only two be really spoken of; on the contrary the dual form **קָרְנִים** is used for the pl. in a figur. sense AM. 6, 13; HAB. 3, 4; 1 *pl.* **קָרְנִים**, but only *constr.* **קָרְנִי**, with *suff.* **קָרְנִי** and **קָרְנִי**, **קָרְנִים**; 2 *pl.* **קָרְנִים**, *constr.* **קָרְנִים**, with *suff.* **קָרְנִי**; from **קָרַן** *fem.* (*masc.* **קָרַן**) DAN. 8, 9, as in 1 SAM. 25, 27 and 1 KINGS 22, 36, because the verb precedes) prop.

what has sprouted forth, is projecting; commonly 1. *a horn*, of **אֵיל** GEN. 22, 13, **רָאָם** and **שֹׁרֹר** DEUT. 33, 17, Ps. 22, 22, **צִפִּיר** DAN. 8, 5; metaph. a) *a point*, of iron, put upon the head like a horn, for a symbolical purpose 1 KINGS 22, 11; b) *horn*, an instrument for blowing upon and giving signals JOSH. 6, 5; **אַרָּם** **קָרְנָא**, Latin cornu; c) *ivory*, only in **קָרְנִים** EZ. 27, 15 properly *horn-like* (elephants') *teeth*, like the Latin *cornua elephantum* (Plin.); d) *projecting points*, *horn-like corners*, of the **מִזְבֵּחַ** EX. 29, 12, always put to the four corners of the altar EX. 27, 2; 30, 2 3; 38, 2, in the first instance perhaps as ornamental (*Josephus* in Jewish Wars 5, 5, 6 *γωνίαι κερατοειδείς*), but receiving a higher significance by the propitiatory blood LEV. 4, 7 18 25, so that criminals could save themselves by laying hold of the horns of the altar 1 KINGS 1, 50 51; 2, 28. Hence they formed the most important part of the altar AM. 3, 14; Ps. 118, 27. Other ancient nations too had altars with horns, *εὐκέρως βομῶς* (Nonn. Dionys. 44, 97). e) *a peaked hill*, the summit of a mountain IS. 5, 1; like the **אַרְנָן**, Greek *κέρας*, Latin cornu, German in Schreckhorn, Wetterhorn, Aarhorn, Buchhorn, English in Cornwall. Here also belongs the expression **קָרַן** יְשׁוּעָה 2 SAM. 22, 3, Ps. 18, 3, *height*, *mountain of salvation* (deliverance), coupled with **מִשְׁנֵבֶת**. — 2. *Figurat.* a) *ray of lightning* HAB. 3, 4, where the dual is chosen, because **קָרְנִים** was originally used of the first sun-rays (as also in mod. Hebrew), and the sun is conceived of as an **אֵילָן** (Arab. الغزالة); Arab. **قَرْن** the same (Hariri Comm. p. 301). b) *might*, *strength*, *power*; horns forming the strength of animals having them. In this sense are used the expressions **הָרִים** 1 SAM. 2, 10; Ps. 75, 5; **הַצִּמְחָה** 132, 17; **נִגְדָה** JER. 48, 25; **נִשְׁפָּרָה** DAN. 8, 8; the dual intensive in AM. 6, 13. Poetically for *אֵל* as the most prominent part of the human body JOB 16, 15 (contrasted with **הָרִים**). Hence **קָרְנִים** DAN. 8, 3 5 7.

is used symbolically for *Persia* and *Mædia*, which cast down other kingdoms, but were again destroyed by קרן 8, 5 8, i. e. Alexander of Macedonia. The four horns 8, 8 symbolise Macedonia (Cassander), Syria (Seleucus), Asia (Lysimachus) and Egypt (Ptolemy). The little horn 8, 9 is Antiochus Epiphanes. In like manner in the Aramaean portion 7, 20 the ten horns are: Alexander; Seleucus I. Nicator; Antiochus I. Soter; Antiochus II. Theus; Seleucus II. Callinicus; Seleucus III. Ceraunus; Antiochus III. the great (Epiphanes); Heliodorus; Demetrius I.; Seleucus, brother of Antiochus. In apocalyptic literature the symbolising of horns is carried out still farther.

In the Semitic languages, קרן is represented in all the meanings (Ar. قرن horn, projecting point of a sword or spear, summit of a mountain, corner, ray, power; Aram. קרנא, (כַּרְנָא); on the contrary, in the Sanskrit *garṇi*, Latin *cornu*, Gothic *haurṇ*, German *Horn*, *n* is not radical but belongs to the formation of the noun, as is seen from the Sanskrit *çir-as*, Greek *céph-as*; the central point lies in *kar*, though having the same meaning as in קרן. Derivative

קרן (denom.) *intrans.* to emit rays, to shine, of the skin Ex. 34, 29 30 35 (LXX, Targ., Pesh., Ar., Sam. and so Saad. and *Ibn Ganâch*); on the contrary Aq., Vulg. and *Châwi el-Balkhi* render incorrectly to be horned or hard like horn).

Hif. קרין to have or shew horns Ps. 69, 23.

קרן (Targ. קרן; *def.* קרנא, *du.* and *pl.* קרנן, Targ. קרנן, *def.* קרנא; from קרן) Aram. *f.* same as Hebrew קרן, a horn DAN. 7, 20, a wind-instrument 3, 5; fig. for king 7, 7; Targ. also *fem.* קרנא, *pl.* קרנן, *constr.* קרנא, *def.* קרנא. In the Talmud קרן also means: the pointed handle of a barrow; a drinking-horn, a horn-shaped vessel; a bright clear colour; the highest point or meridian of the sun; a capital; corner of a

street; tip of a mantle; chiefs in an army &c.

קרן (not used) Aram. *intr.* same as the Hebrew קרן. Deriv. קרן (קרן).

קרן הפוך (paint-box, so called from its horn-like form) *n. p. f.* Job 42, 14.

קרנים (horns, of the moon goddess עשתרת) *n. p.* of a city in what was once the territory of Bashan, 1 MACC. 5, 43 *Karvair*, for which קרנא stands in the Bible.

קרם (3 *pl.* קרסו *part.* קרם) *intr.* to bend, to bend down, to kneel down, to sink, to collapse Is. 46, 1 2 (parallel קרע, קרע having a stronger meaning; *Kimchi* renders it קרע; to be bent, bowed, of hooks, bracelets; to be flexible, pliant; figur. to be bowed down. Derivat. קרם, קרם, the proper name קרם).

קרם (only *pl.* קרסם, *constr.* קרסי, with *suff.* קרסיו) *m.* a hook, tache, brooch Ex. 26, 6 11 33; also a ground-form to קרם.

קרם (out of קרם, Pih. of קרם; a bent, bowed one) *n. p. m.* EZR. 2, 44, for which NEH. 7, 47 has קרם.

קרם (only *dual* קרמים, with *suff.* קרמי, from קרם with the old noun-ending קרם) *m.* prop. a crook, bend; the joint of the lower leg, i. e. the ankle 2 SAM. 22, 37 (LXX); Ps. 18, 37; therefore in the Targ. for קרמים (LEV. 11, 21); but it must also have meant joints (Syr. *مفصل*), since the Targ. puts it for *מפסין* (EZ. 47, 3), *מפסין* (JUDAS 1, 6); and the Aramaean *קרמיו* has likewise a more extended sense. Arab. *קרם* to bend together; *קרם* to walk with weak ankles.

קרע (קרע) *tr.* 1. to rend asunder, to tear in pieces, with the accusat. קרע 2 KINGS 5, 8, NUM. 14, 6, קרע EZR. 9, 5, קרע 1 SAM. 4, 12, קרע 2 SAM. 15, 32, קרע JOSH. 7, 6; to tear off, קרע (the covering of the lying prophets = modern Hebrew קרע), with קרע

Ex. 13, 20; to separate, to cut out, נָצַע, with מָן before בָּנֵי לֵוִי Lev. 13, 56 (opposite חָסַר Eccles. 3, 7); sometimes with the adverbial accusat. קָרַעִים 1 Kings 11, 30, or with לְקַרְעִים 2 Kings 2, 12; to cut in pieces, מְגַלָּה, with חָסַר Jer. 36, 23; to rend, לָב שֶׁבֶל, of שָׁבֵל Hos. 13, 8; לָב שֶׁבֶל Is. 63, 19 to open the heavens (rend them); metaph. לָב שֶׁבֶל to open the heart, to repentance Jo. 2, 13; to slit, to break through, חִלּוּקִים, in walls Jer. 22, 14; to widen, יָצִינִים, putting stibium on the inside of the eyelids Jer. 4, 30. — 2. Figur. to tear away, to withdraw, take away, מְמַלְכִּיחַ 1 Sam. 15, 28, מְמַלְכִּיחַ 1 Kings 11, 11 13, with מַעַל 1 Sam. ib. or מִיד 1 Kings 11, 12 or מָן of the person 14, 8, because the dignity of ruler is conceived of as put on. For קָרַע 2 Kings 17, 21 meaning to rend we should read נָקַע with the versions. — 3. to slander, calumniate, proceeding, like חָרַק, from the fundamental meaning to tear in pieces Ps. 35, 15, metaphor. applied like the Ar. قَرَعَ. The fundamental signification lies in קָרַע = Ar. عَقَرَ (עָקַר, cognate perhaps with *xerisus*, cer-nere) and קָרַר I. Deriv. קָרַע.

Nif. נִקְרַע (fut. יִקְרַע) to be rent, of a garment 1 Sam. 15, 27; Ex. 28, 32; to be torn in pieces, of מְזֻבָּה 1 Kings 13, 3 5.

קָרַע (only pl. קָרַעִים) m. a thing torn off, a piece, a tatter, 1 Kings 11, 30; pl. rags, torn garments Prov. 23, 21.

קָרַץ (part. קָרַץ, fut. יִקְרַץ) tr. prop. to tear asunder, to tear in pieces (comp. Aram. קָרַץ, Ar. قَرَصَ), conseq. same as קָרַע; hence 1. (not used) to destroy, to extirpate. Deriv. קָרַץ. — 2. to open up, יָצִינִים, a gesture of the malicious, of falsehood, like winking and blinking Prov. 10, 10, Ps. 35, 19, once מְצִינִים Prov. 6, 13; to open wide, מְשַׁתְּחִים, a gesture of scorn like מְשַׁתְּחִי, Prov. 16, 30.

Puh. קָרַץ to be nipped off, to be torn from, מִדְּאָמַר Job 33, 6, applied to a

potter, who nips off a piece of clay to make a vessel out of it; transferred to the formation of a man, = עֲמִידָה 10, 9.

קָרַץ m. destruction, extirpation Jer. 46, 20; others (Cocceius, Schultens) unnecessarily, the piercing one, the gadfly (comp. Is. 7, 18) = Arab. قَارَص; comp. צָרָה.

קָרַץ (not used) Aram. trans. same as Hebrew קָרַץ to cut off; then fig. to slander; Ar. قَرَصَ the same. Derivat. the noun

קָרַץ (def. מְרַצֵּה, pl. מְרַצִּין, with suff. קָרַצְיָהוּ) Aram. m. what is torn or cut off, a piece; hence מְרַצִּיחוֹ to slander him, to inform against him DAN. 3, 8 and 6, 25, like the Latin mordere, dente carpere, dente rodere, rodere carnem; Arab. أَكَلَ لَحْمًا to eat one's flesh,

for to calumniate, then simply أَكَلَ and the noun اِكْلَة (slander); Syr. مَرَضَا the same.

קָרַק (from קָרַר I.) m. 1. soil, ground, pavement, of the מַשְׁכָּן Num. 5, 17, of the temple 1 Kings 6, 15 16 (opposite קִירוֹת = קִירוֹת 30; on the contrary in 7, 7 we should read for מְנוֹרָקָע with the Vulg. and Syr. מְנוֹרָקָע from the floor to the rafters; also bottom, of the sea Am. 9, 3. — 2. (deep ground) n. p. of a city in the south of Judah Josh. 15, 3. — As to the etymology of the word, קָרַק has been taken for a derivative from קָרַר (קָרַר = קָרַר, like מְצַר = מְצַר, see above p. 1001^b), a reduplication of קָרַר I. (to deepen, or to be deep) = קָרַר; and compared with the Ar. قَرَقَر deep-lying flat soil, whence the abridged قَرَق ground, soil; Talm. מְרַקָּה, מְרַקָּה the undermost thing, the ground (see above page 1231^b).

קָרַק see קָרַר.

קָרַק (from קָרַר I.; deep ground) n. p. of a city JUDGES 8, 10, a day's journey from קָלַע according to Eusebius and

Jerome. The LXX read either קרר (so Jerome) or קרקע (so Eusebius).

קרר I. (not used) *intr.* to be drawn closely together; hence 1. to stiffen, with cold; to be cool, cold, to freeze; ident. in its organic root and fundamental signific. with קר (see above p. 600 seq.), and קר III. (which see); Arab. قَرَّ the same; comp. צָנַן, Arab. صَبَرَة cold, from صَبَرَ to draw together, to bind. — 2. to be calm, reserved, considerate; Arab. to be calm, persevering, firm. The meaning of the Arab. قَرَّ to be shrunk, to be lean (see קָלַט) proceeds from the same fundamental signification (and also the Ar. قَرَارَة little); and by to thicken, to be thick قَرَّرَ the back must be explained. Derivat. קר, קר, קרה, קרה, קרה.

קרר II. (not used) *tr.* to arrange or bring together, assumed for קרקר Is. 22, 5; see קור I.

קרש (not used) *trans.* to split off, to divide, a plate, board, table, plank, which are split off a whole thing (Ar. قَرَش the same); conseq. connected in fundamental signification with קרש, קרש; comp. קרש from קרש II with a like meaning; קרש from קרש I. to split off. The Aram. קרש, קרש means to draw together. Derivative

קרש (with suff. קרשך *m.* a plank, a board, for covering the tabernacle Ex. 26, 15; 36, 20 39; 40, 18; collect. tables, panelwork Ez. 27, 6; perhaps like "tabula" benches for rowing.

קרר (from קרה II., after the form קרה) *fem.* same as קרה a city, Prov. 8, 3; 9, 3 14; 11, 11; Job 29, 7. In Phenician, קרה is frequent in simple or compound names, as Cartil(i), קרתאל (city of El) *n. p.* of a Mauritanian town; Cirta, קרת (city) *n. p.* of the metropolis of Mauritania; קרתיה, Car-teya (city of Jah) *n. p.* of a Phenician city in Iberia (Strabo); Cartenna, קרתני (= קרתני) *n. p.* of a Mauritanian

city, comp. the Hebr. קרת; קרת (New town, Neapolis), Carthada(s), an old name for Carthage; also in names like Melinartos (Philo Bybl.), i. e. מלכרת (= מלכרת), the name of Hercules among the Phenicians. For קרה appears also the masculine form קר = קרה. This קרה has passed from Aramaean into the Armenian, as the cities Tigranocerta, Cercathiocerta, Artasigarta shew; and Hesych. says expressly Κέρτα, πόλις ὑπὸ Ἀρμενίων.

קרחה (city) *n. p.* of a city in Zebulon Josh. 21, 34.

קרחת (an old dual-form for קרת) *n. p.* of a city in Naphtali Josh. 21, 32; identical with קרתים 1 Chr. 6, 61.

קש (from קשש I. = קשש) *masc.* dry straw, stubble, coupled with קשש Is. 33, 11. Straw is easily burnt 5, 14, Jo. 2, 5, Ob. 18, and readily carried away by the wind Is. 40, 24; Ps. 83, 14; קש יבקר Is. 41, 2 and Jer. 13, 24 flying stubble, chaff; sometimes fully קש Job 13, 25 and Nah. 1, 10, a figure of the worthless and contemptible Job 13, 25; 41, 20 21. Arab. قَش the same, also for the Greek φεύγανα; قَشاش, קשש chaff, refuse. The verb קשש, Hithp. קשש is not a denomin.; see under קשש II.

קשא (not used) *intr.* same as קשה to be thick, full, of gourds and cucumbers; identical with קשה, קשה (which see), Arab. خَطِي (to be thick, tight), خَطْل (to be fleshy), كَتَّ (to be tight, intertwined), كَشِي (to be full); cognate in sense with קש (which see); Aram. קשא, קשא the same.

Pih. קשא (not used) to be very massive. Derivative

קשא (from קשא Pih.; only pl. קשאים, cod. Sam. קשאים) a cucumber, a gourd, so called from its lump-shape Num. 11, 5, as קשא proceeds from the same fundamental signification; Phenic. קשא, Talm. קשא (pl. קשור), Aram. קשא (def.

קָשָׁה (fut. יִקָּשֶׁה) *tr. prop. to point, to listen*, to listen to a person or thing; hence *to hearken to, to listen, to attend*, Is. 32, 3; identical as a stem with קָצַב in its fundamental signification; the Ar. **قَشَب** has also the ground-meaning *to sharpen, a sword, to polish*. Deriv. **קָשָׁה**.

קָשָׁה (not used) intensive of Kal. Deriv. **קָשָׁה**, **קָשָׁה**.

קָשָׁה (fut. יִקָּשֶׁה) *prop. to prick, to attend* Ps. 10, 17; with לְ to attend to a thing Prov. 2, 2. **קָשָׁה** is commonly omitted and **קָשָׁה** means *to give heed, to listen to a person or thing*, with אֶל Is. 51, 4, עַל Jer. 6, 19, לְ Prov. 4, 20, an accus. of the person or thing Job 13, 6; also absol. Is. 10, 30; with לְקוֹל Ps. 5, 3, בְּקוֹל Ps. 66, 19; or there follows by way of supplement שָׁמַע MAL. 3, 16; *to hearken, of God* Ps. 5, 3; 17, 1; *to obey, of men* 1 SAM. 15, 22; Is. 48, 18.

קָשָׁה (from קָשָׁה Pih.) *adj. m. קָשָׁה* *fem. hearing, perceiving, attentive* NEH. 1, 6 11.

קָשָׁה (from Pih.) *adj. m., קָשָׁה* *fem. plur. the same* Ps. 130, 2; 2 CHR. 6, 40; 7, 15.

קָשָׁה (in pause קָ) *m. an intelligible sound* 1 KINGS 18, 29 and so 2 KINGS 4, 31; *attention* Is. 21, 7 in קָ יִקָּשֶׁה.

קָשָׁה I. (fut. יִקָּשֶׁה, apoc. יִקָּשֶׁה) *intr. to be hard, violent, of words* 2 SAM. 19, 44; *to be heavy, oppressive, in the mode of speaking* יִקָּשֶׁה יְיָ עַל פֶּה 1 SAM. 5, 7; *to be difficult, of causes* DEUT. 1, 17; 15, 18; *to be horrible, inhuman, of עֲבָרָה* GEN. 49, 7. In derivatives this idea is still more widely applied, *to be hard, of the ground; to be thick, dense, fleshy, of gourds*. Deriv. **קָשָׁה**, **קָשָׁה** (קָשָׁה) 2, and the proper name **קָשָׁה**.

קָשָׁה (part. **קָשָׁה**) *to be oppressed, maltreated, i. e. to be harshly dealt with* Is. 8, 21; comp. **קָשָׁה**.

קָשָׁה (fut. apoc. יִקָּשֶׁה) *to have hard labour, בָּלָהָה in bearing* GEN. 35, 16; for which Hif. stands elsewhere 35, 17.

קָשָׁה (part. **קָשָׁה**, inf. constr. **קָשָׁה**; fut. **קָשָׁה**, apoc. **קָשָׁה**) *to make difficulty, i. e. to refuse obstinately, to make difficult (of attainment), לָשֹׂאֵל (of getting by asking)* 2 KINGS 2, 10; *to make oppressive, לָבֵן* 1 KINGS 12, 4; *to harden, to make obdurate, לָב* Ex. 7, 3; PROV. 28, 14; *to have hard labour, בָּלָהָה* GEN. 35, 17, like Pih.; most commonly in the phrase *לָבֵן הַקָּשָׁה* *to make the neck stiff, i. e. to offer defiance, to set oneself against, absol.* JER. 19, 15, PROV. 29, 1, NEH. 9, 29, or with אֶל of a person, and without עֲרָה JOB 9, 4.

קָשָׁה II. (not used) *tr. to make firm, to twist or turn together; metaph. to curl, the hair, comp. קָשָׁה, קָשָׁה, קָשָׁה, Arab. قَسَّ to twist (a cord). Derivat. **קָשָׁה** and **קָשָׁה** 1.*

קָשָׁה (plur. **קָשָׁה**) *f. something hard, 1 SAM. 20, 10, strict* 1 KINGS 12, 13, *unfortunate* 14, 6; Ps. 60, 5; *pl. something hard, harsh*, GEN. 42, 7.

קָשָׁה (not used) *trans. to receive, to keep, of a hollow vessel; identical in its org. root with קָשָׁה (קָשָׁה) belonging to קָשָׁה, נָקָה to קָשָׁה (which see) belonging to קָשָׁה is the same. Derivat. **קָשָׁה** and **קָשָׁה**.*

קָשָׁה or **קָשָׁה** (plur. constr. **קָשָׁה**, with suff. **קָשָׁה**; from **קָשָׁה** fem. *a jug, a can, for wine* Ex. 25, 29; NUM. 4, 7; Talm. **קָשָׁה** a bowl, a wine-bowl (*Aruch*). See **קָשָׁה**.

קָשָׁה (constr. **קָשָׁה**; pl. **קָשָׁה**, constr. **קָשָׁה**) *adj. m., קָשָׁה* (constr. **קָשָׁה**) *fem. hard, difficult, of עֲבָרָה* Ex. 1, 14; 1 KINGS 12, 4; of דְּבָרִים Ex. 18, 26; *refractory, of הִרְדָּה* (conduct) JUDGES 2, 19; *rigid, of אֲלֻנִּים* Is. 19, 4; *hard-hearted, unfeeling* 48, 4; 1 SAM. 25, 3; *violent, of מְלָחָמָה* 2 SAM. 2, 17; *unfortunate, bringing mis-*

fortune, oppressive, of חֲזִיז Is. 21, 2, of לוֹם Job 30, 25; *hard*, i. e. *shameless*, of פָּנִים = מַצַּח Ez. 2, 4; *without feeling*, of the לֵב 3, 7; *powerful, distinguished* 2 SAM. 3, 39; *vehement*, of רִיחַ Is. 27, 8; also with רִיחַ *melancholy, sorrowful* 1 SAM. 1, 15; most frequently connected with עָרָה (עָרָה קָשָׁה or קָשָׁה עָרָה) DEUT. 31, 27; Ex. 32, 9; see עָרָה.

קָשׁוּט (from the verb קָשַׁט) *Aram. m.* prop. *firmness, probity*; hence *truth* (comp. אֱמֶת from אָמַן קָ, *adv.* DAN. 2, 47 *truly*, comp. מִן יָצִיר 2, 8 *certainly*; next, *righteousness*, like צָדִיק, proceeding from a similar fundamental signification (see צָדִיק 4, 34; elsewhere for צָדִיק and מִשְׁפָּט. See קָשָׁט).

קָשְׁוִיר (only plur. קָשְׁוִירִים, from קָשַׁר) *m.* a *girdle*, an ornament of brides JER. 2, 32 or of women of distinction Is. 3, 20.

קָשָׁה (Kal not used) *intr.* same as קָשָׁה (interchanging ה and ח in the final letter, comp. צָפָה II. and צָפָה II.) *to be hard*, figur.; Arab. قَسَحَ and قَسَحَ the same.

Hif. הִקְשִׁיחַ (fut. הִקְשִׁיחַ) *to harden*, לֵב, i. e. *to make obdurate* Is. 63, 17 (comp. 48, 4); *to treat harshly or cruelly* Job 39, 16, where we should read הִקְשִׁיחַ (infinitive) or הִקְשִׁיחַ.

קָשַׁט (not used) *tr.* 1. *to make firm, to establish*, cogn. in sense with אָמַן קָ, צָדִיק; metaphor. *intr.* *to hold fast by, to adhere faithfully to a thing; to be certain, tried, true, just* (Arab. قَسَطَ I, *Aram.* קָשַׁט, قَسَطَ the same); allied in its organic root קָשַׁט to that in שָׁח I. Deriv. קָשָׁט and קָשָׁט.

קָשַׁח (not used) *tr.* *to divide, to part, to separate* (comp. חָסַח, מָחַד); hence *to measure, to measure out to, to weigh, to weigh out to*; Ar. قَسَطَ II. *to measure, to weigh*, whence قَسَط measure, weight, a thing allotted, a portion. Derivat. קָשִׁיחָה.

קָשָׁט (from קָשַׁט) *m.* prop. *firmness*; hence *fidelity, faithful attachment*, Pa. 60, 6 *thou hast given thy pious ones a banner, that it may shine afar, because of their faithfulness* (מִסְכֵּן קָשָׁט). Thus קָשָׁט here would be = קָשָׁט Prov. 22, 21 and = *Aram.* קָשָׁט, קָשִׁיחָה, and דְּחִיחָה is as in ZECH. 9, 16. But the versions (Targ., LXX, Symm., Peshito) have taken קָשָׁט = קָשָׁט or read קָשָׁט = קָשָׁט, and therefore they must refer דְּחִיחָה to נִיט translating, *to flee before the bow*. But though ט and ח are often interchanged (see חָרַט and רָחַט and חָרַח and חָרַח, חָרַח and חָרַח, חָרַח and חָרַח) and the Arabians write ט for ח (comp. سَكَب, سَكَبَ فَلَط, كَسَرَ قَتَر, كَسَلَ قَتَلَ), the change here is unnecessary.

קָשָׁט (the ground-form to קָשָׁט) *m.* the same, Prov. 22, 21.

קָשָׁט (not used) *Aram. tr.* same as Hebrew קָשָׁט. Deriv. קָשָׁט.

קָשָׁי (from קָשָׁה) *m.* *hardness of heart* DEUT. 9, 27.

קָשִׁיחַ (hard ground) *n. p.* of a locality in Issachar JOSH. 19, 20, for which 1 CHR. 6, 57 has קָשָׁח.

קָשִׁיחָה (from קָשַׁט) *femina.* a thing weighed, and so the name of a stamped silver-piece of a certain value, like שֶׁקֶל, GEN. 33, 19; JOSH. 24, 32; Job 42, 11. By comparing GEN. 33, 19 with 23, 16 it has been concluded that a קָ contained four שֶׁקֶל. Tradition and the versions explain it as a coin with a lamb's figure, such as the Cyprian coins were, or as = מָדָה, which is said to have been called קָשִׁיחָה among the Carthaginians (Rosh ha-Shana 26*), = δανάη (an obolus of the Persians); but nothing certain can be ascertained.

קָשִׁיחָה (from Pih. קָשַׁשׁ, from קָשַׁשׁ; plur. קָשִׁיחָה, with suff. קָשִׁיחָה; on the contrary plur. קָשִׁיחָה of artificial metal scales) *fem. prop.* what covers or protects; hence *the scale*, of a fish, squama LEV. 11, 9, DAUT. 14, 9, of the

scaly hide of the crocodile Ez. 29, 4, for which JOB 41, 7 has אַיִקֵּי מְנִיקִים; metaphor. of the scaly plates of a שְׂרִיּוֹן 1 SAM. 17, 5.

קָשַׁר (*fut.* יִקְשֹׁר) *tr.* 1. to tie, to bind, with accus. of the place and על of the member, as יָד על יָד DEUT. 6, 8, יָרֵךְ על יָרֵךְ PROV. 3, 3, לֵב על לֵב 6, 21, אֶזְרָע על 7, 3; with ל to bind to JOB 39, 10 [13]; with ל of the person for (by way of play); fig. to bind, to נָשַׁךְ to (נָ) the נָשַׁךְ of another, i. e. to have intimate friendship with GEN. 44, 30; PROV. 22, 15. — 2. to conspire, absol. NEH. 4, 2, with על against one 1 SAM. 22, 8; AM. 7, 10; fully קָשַׁר קָ 1 KINGS 16, 20; 2 KINGS 15, 15; *part.* קָשְׁרִים 2 SAM. 15, 31 *conspirators*; comp. Arab. عَقَلَ to bind, to enter into a covenant, to conspire. — 3. to be firmly tied, to be strong, powerful, the same metaphor being also in דָּוָק; whence קָשִׁיר strong, powerful GEN. 30, 42, Ar. قَسُورَة strong. The Ar. قَسَم "to compel" proceeds from the same fundamental signification as مَبַם. Deriv. קָשֶׁר.

Nif. יִקְשָׁר (*fut.* יִקְשֹׁר) to be fitted or bound together, of הוֹמָה, i. e. to be repaired NEH. 3, 38; fig. to be intimately united to 1 SAM. 18, 1.

Pih. יִקְשֹׁר (*fut.* יִקְשֹׁר) to bind firmly, the hands of the Pleiades, i. e. to unite the single stars into a group JOB 38, 31; to bind about, a girdle Is. 49, 18. Deriv. קָשֶׁר.

Puh. יִקְשֹׁר (*part. f. pl.* מִקְשָׁרוֹת) to be strong, powerful GEN. 30, 41.

Hithp. יִקְשָׁר to bind themselves together, to conspire, with אָל 2 KINGS 9, 14.

Qal. (with *suff.* קָשְׁרוֹ) *m.* a conspiracy 2 SAM. 15, 12; 2 KINGS 11, 14; a covenant Is. 8, 12.

Qal. קָשְׁרִים see קָשֶׁר.

Qal. I. (not used) *intr.* to be dried up, to be sapless, same as קָשָׁה; Arab. قَش. Deriv. קָשָׁה.

Qal. II. (imp. pl. קָשֶׁה) *intr.* to as-

semble, to collect themselves ZEPH. 2, 1; Ar. قَش and قَش.

Pih. יִקְשֹׁר to collect or bring together, straw Ex. 5, 7, wood NUM. 15, 32; not to be regarded as a denom. from קָשָׁה.

Hithp. יִקְשָׁר to shew oneself a man ZEPH. 2, 1, with the imperat. of Kal for emphasis.

Qal. (not used) *tr.* to cover, to veil; connected with קָשָׁה in the organic root.

Pih. (redupl.) קָשָׁשׁ an intensive of Kal. Deriv. קָשָׁשׁ.

Qal. (with *suff.* קָשְׁתִּי, קָשְׁתֶּךָ, plur. קָשְׁתֵּיךָ, constr. קָשְׁתֵּיךָ, with *suff.* קָשְׁתֵּיךָ; from קָשָׁה or from קָשָׁה = קָשָׁה) *f.* (masc. only in 2 SAM. 1, 22 and Ez. 1, 28) 1. a bow for shooting, so called from its bent form; coupled with חֶבֶל Hos. 1, 7, חֶבֶל (arrow) Is. 7, 24. To shoot with a bow is called בָּקָשָׁה 1 SAM. 31, 3, to bend it is בָּקָשָׁה Is. 66, 19, or מָשָׁה 1 KINGS 22, 34; זֶכַח 9, 13 to fill a bow, is to furnish it with arrows, if it should not be taken as meaning the same thing with בָּקָשָׁה 2 KINGS 9, 24 to fill the hand with the bow, i. e. to hold it fast (חָפֵשׁ AM. 2, 15); comp. too נָשַׁךְ, נָחַה, רָמָה, דָּרָה, טָחָה קָשָׁה Ps. 78, 57 and Hos. 7, 16 a slack (not bent, that misses the mark) bow; רָמָה Job 41, 20 an arrow (comp. רָשָׁה). In other places abridged for קָשָׁה an archer Is. 21, 17, perhaps also 22, 3; comp. קָשָׁה. — 2. Fig. strength, power, might, or the martial, valiant and warlike Hos. 1, 5; JER. 49, 35; Is. 21, 17, with נָשַׁךְ, to continue the figure; also same as קָבוֹד (fame) JOB 29, 20, or a figure of the lying tongue JER. 9, 2. — 3. the rainbow, iris, רֹאשׁ GEN. 9, 14 16, as קָ 9, 13. — קָשָׁה 2 SAM. 1, 18 has received peculiar explanations. Sometimes בָּנֵי יְהוּדָה קָ is said to stand for בָּנֵי יְהוּדָה (the archers of Judah); sometimes קָ is said to mean the song of the bow, denoting David's elegy; or it is even translated a metrical poem. Ar. قَوْس the same. Since קָ was

רָאָה (*part. act.* רֹאֶה, once רָאָה, *constr.* רָאָה Job 10, 15; *part. pass.* רְאִי, only *pl. fem.* רֹאִיּוֹת in the common Hebrew way ESTH. 2, 9, doubling the last radical sound, as in some adjective forms; *inf. abs.* רָאָה and רָאָ, once רֹאִהוּ Is. 42, 20 K'ri, *constr.* רָאָה and רֹאִהוּ, once רֹאֶה after the form אֶרְבֶּה; *fut.* יִרְאֶה, *ap.* יִרְאֵה, יִרְאֶה, יִרְאֵה with *Vau* convers. וִירְאֶה, seldom וִירְאֶה 1 SAM. 17, 42; 2 Kings 5, 21) *prop. 1. intrans. to see, to look, to view*, רָאָה (like רָאָה, i. e. רָאָה, is connected with *id-siv* out of *F-id-siv*, a ground-form to *oida*, *vid-ere*, Gothic *vit-an* to *see*, רָאָה) Ps. 40, 13, though here meaning to *perceive* (parallel רָאָה); with עֵין Job 13, 1; Ps. 35, 21. — Commonly 2. *tr. to see, with the accus.* 1 SAM. 9, 17, Ps. 50, 18, seldom with ל 64, 6 or with a double accusat.

13, 5; *to look to for help*, with לָקַח Is.
17, 7, or עָלַי Ex. 5, 21; *to look upon as*
(בֶּן) JUDGES 9, 36 (comp. בְּנֵי); רָאָה
to see (and learn) from 7, 17; *to regard*
GEN. 20, 10. — d) Metaphor. like רָאָה,
with which it is coupled (LEV. 5, 1),
and like ḳāṣar, videre, *to learn*, by the
hearing GEN. 2, 19, by the taste 3, 6,
by feeling Is. 44, 16; *to perceive, expe-*
rience, i. e. *to have*, as מָתָה רָאָה Ps. 89,
49 *to die*, חָיִים רָאָה ECCLES. 9, 9 *to live*,
שָׁנָה רָאָה 8, 16 *to sleep*; generally *to know*
from experience, רָאָה, רָצָה JER. 5, 12,
רָאָה Ps. 34, 13, רָצָה PROV. 27, 12, also
with בֶּן ECCLES. 2, 1; OB. 13; *to perceive,*
to learn, coupled with יָדַע 1 SAM. 24,
12, as חָכְמָה ECCLES. 1, 16; רָאָה בֶּן
to distinguish MAL. 3, 18. Deriv. רָאָה, רָאָה
(according to some), רָאָה, רָאָה, רָאָה,
רָאָה, רָאָה, מָרָה, מָרָה, רָאָה, רָאָה,
רָאָה, רָאָה, רָאָה, רָאָה, רָאָה, רָאָה,
and according to some מָרָה.

Nif. נִרְאָה (*part. pres. inf. c.* וּנְרָאָה and יֵרָאָה, *imp.* הִרְאָה, *fut.* יִרְאָה, *ap.* רָאָה), *pass.* of Kal, *to be seen* JER. 13, 26; DAN. 1, 15; commonly *to let oneself be seen, to shew oneself, to appear*, of men and things GEN. 1, 9; 8, 5; 9, 14; *to shew oneself openly* 2 SAM. 17, 17, with לְ of the person LEV. 13, 19, more rarely לְ JER. 31, 3; נִרְאָה אֶת-פָּנָי 1 SAM. i, 22 *to appear before God*, i. e. in the sanctuary, same as נִרְאָה אֶל־י' Ex. 23, 17 (see פָּנִים); *to appear*, of God or an angel Ex. 16, 10, 1 SAM. 3, 21, with לְ or לְ of a person; of a prophetic vision DAN. 8, 1; *to be shown* 2 SAM. 3, 1; *to be provided for* GEN. 22, 14, with an assonance מַרְיָדָה.

Puh. רָאָה (only 3 pl. רָאוּ) to be seen, with a negative to disappear, to be invisible JOB 33, 21. Dagesh or Mappik is in א, to pronounce it harder as standing between two vowels, i. e. almost like y. This appears besides only in GEN. 43, 26; LEV. 23, 17; EZR. 8, 18.

Hif. הִרְאֵה and הִרְאֶה (*part.* מִרְאֶה; *inf. c.* הִרְאִית; *fut.* יִרְאֶה, *ap.* יֵרָא like Kal 2 KINGS 11, 4) *causat.* to let or make one see DEUT. 1, 33; hence to shew, with

accus. of the thing Is. 30, 30, or also with accus. of the person Ex. 25, 9, Num. 8, 4, also in a dream GEN. 41, 28, or a vision 2 KINGS 8, 13; sometimes the object follows in a clause introduced by כִּי 8, 10; to cause to look upon, with a mischievous pleasure, with הַ Ps. 59, 11; to cause one to feel or experience, good or evil, with a twofold accusative HAB. 1, 3; Ps. 60, 5; to enjoy ECCLES. 2, 24, with accus. of the person and הַ of the thing Ps. 50, 23.

Hof. הִרְאָה (part. m. מִרְאָה) to be shown Ex. 25, 40; with accus. of the person to whom shown LEV. 13, 49.

Hithp. הִתְרַאָּה (fut. הִתְרַאָּה) to look upon one another (helplessly) Ex. 42, 1; הִתְרַאָּה פְּנֵים לְפָנִים to look one another in the face, i. e. to measure themselves with one another 2 KINGS 14, 8 11; 2 CHR. 25, 17.

רִאָּה *f.* the name of a bird of prey DEUT. 14, 13, probably for רִאָּה (cod. Sam. and LEV. 11, 14), interchanging ר and ר. But many look upon רִאָּה as original, and think that the bird was so named from its keen sight.

רִאָּה (after the form רִאָּה, קָשָׁה; constr. רִאָּה; prop. an old participle) *adj. m.* seeing, רִאָּה עֵינַי JOB 10, 15 seeing my humiliation; comp. קָשָׁה יוֹם.

רִאָּה (prop. part., pl. רִאָּהִים) *m.* 1. *a seer, prophet*, a common word (in 1 SAM. 9, 9 the LXX read רִאָּהִים for רִאָּהִים) for נְבִיאָה 1 SAM. 9, 9; Samuel in particular is so named 9, 9 19; 1 CHR. 9, 22; 26, 28; seldom other prophets are so 2 CHR. 16, 7 10; pl. Is. 30, 10 = רִאָּהִים. — 2. *abstr.* (like רִאָּה 2 KINGS 17, 13 K'tib) *a revelation, oracle, prophetic word*, prop. *a vision* Is. 28, 7, same as רִאָּה. — 3. (the All-seeing, i. e. God) *n. p. m.* 1 CHR. 2, 52, for which 4, 2 רִאָּהִים.

רִאָּהִין (see! a son, i. e. God has favoured me with a son, and looked upon my misery GEN. 29, 32) *n. p. m.* of the oldest son of Jacob by Leah GEN. 29, 32; 37, 21 seq., then the name of the tribe descended from him NUM. 1, 20; 32, 7, respecting whose habitation information is given in NUM. 32, 33 seq.;

JOSH. 13, 15 seq. *Patron.* רִאָּהִין (with Aleph quiescent) 1 CHR. 11, 42; commonly collect. *Reubenites* DEUT. 3, 12; 4, 43; JOSH. 1, 12. — As to the etymology, that just given seems the most suitable (רִאָּה בֶּן), since the interpretation רִאָּה בֶּן = רִאָּה בֶּן, or רִאָּה בֶּן (sight of a son), cannot be justified linguistically. Besides the orthography רִאָּהִין (LXX Ρουβήν) there was also רִאָּהִין (Joseph. Ρουβήλος, Pesh. ܪܘܒܝܠ, Arab. روبيل), which the Jewish historian (Antt. 1, 19, 7) explains רִאָּהִין בֶּן.

רִאָּהִין (prop. inf. Kal of רִאָּה after the form אֲרִיבָה *f.* the act of looking upon one with satisfaction Ez. 28, 17.

רִאָּהִין (same as רִאָּהִין *pearl or coral*, comp. פְּרִיכָה *n. p. f.* GEN. 22, 24.

רִאָּהִין *f.* sight, seeing ECCLES. 5, 10 K'ti, for which the K'tib has רִאָּהִין.

רִאָּהִין *m.* a mirror, same as מִרְאָה (2) JOB 37, 18.

רִאָּהִין (in pause רִאָּהִין) *m.* 1. *the being seen* GEN. 16, 13, of אֵל, where however, we should read רִאָּהִין for רִאָּהִין, since it is in pause; *the vision, sight*, of God, GEN. 16, 13 *do I then still live* (רִאָּהִין) *after the vision?* (רִאָּהִין for רִאָּהִין), i. e. after seeing God. In this sense we have to explain the proper name of the well of Hagar between Kadesh and Bered GEN. 16, 14, fully רִאָּהִין לְחֵי רִאָּהִין, i. e. *the rock-fountain of vision*, viz. where God was seen; לְחֵי is = לְחֵי 2 (which see), as in 2 SAM. 23, 11 לְחֵי־הַיָּד stands for לְחֵי־הַיָּד or is = לְחֵי־הַיָּד, and רִאָּהִין stands for רִאָּהִין, as in the preceding verse. — 2. *sight*, same as מִרְאָה 1 SAM. 16, 12; יָבֵל מִרְאָהִין JOB 33, 21 *is vanished from sight*, i. e. is lost to sight. — 3. *a spectacle, a warning example*, παραδείγμα NAH. 3, 6, comp. מִשָּׁל.

רִאָּהִין (from רִאָּהִין *Jah is a Seeing one*) *n. p. m.* EZR. 2, 47, 1 CHR. 4, 2, for which is elsewhere (2, 52) רִאָּהִין; 5, 5.

רִאָּהִין see רִאָּהִין.

רִאָּהִין see רִאָּהִין.

רָאִית *f.* same as **רָאוּת** ECCLES. 5, 10 K'tib.

רָאֵל an assumed stem for the name of a place **רָאֵלָה** (JOSH. 18, 27); but **רָאֵלָה** is obviously a fem. form of **רָאֵל**, as in the proper names **רָאֵלָה** (which see), **רָאוּתָהּ** (out of **רָאֵלָה**); **רָאֵל** stands for **רָאֵלָה** (which see).

רָאֵם I. (only **רָאֵמָה** ZECH. 14, 10 according to some) *intr.* same as **רָמָה** I., **רָאֵם**, **רָאֵם**, **רָאֵם** I. (see **רָאֵם**, **רָאֵם** to be high, to lift itself on high, to be prominent, of a height; **רָאֵמָה** l. l. and it (Jerusalem) shall remain in its high position (according to some); but see **רָאֵמָה**. Deriv. **רָאֵמָה** 1; **רָאֵם**, **רָאֵם**, **רָאֵם** (according to some); proper names **רָאֵמָה**, **רָאֵמָה**.

רָאֵם II. (not used) *intr.* to cry, to rage, to bustle, to roar, of a wild beast, conseq. same as **רָאֵם** (which see). Deriv. **רָאֵם**, **רָאֵם**, **רָאֵם**.

רָאֵם III. (not used) *intr.* to be red, = Arab. **رَمِي** to be blood-red = **רָמָה** II. (belonging to **רָמָה** Ez. 32, 5); metaphor. applied to red coral. Deriv. **רָאֵמָה** 2. and the proper name **רָאֵמָה**.

רָאֵם (also **רָאֵם** Ps. 92, 11, **רָאֵם** Job 39, 9, **רָאֵם** in the *pl.* Ps. 22, 22; *pl.* **רָאֵמִים**, **רָאֵמִים**; from **רָאֵם** II.) *m.* prop. same as **רָאֵם** a roaring wild animal, the buffalo or wild ox (so Saadia on Is. **الجموس**, which *Hāja* already explains in his dictionary **מִן מַשּׁוּר הַבָּר**; see Kaphtor va-Ferach p. 175), comp. **רָאֵמָה** used of bullocks Job 6, 5. It is mentioned along with the animals for sacrifice **בָּקָרִים**, **אֵילִים**, **אֵזִים** Is. 34, 6 7, though **רָאֵם** was not to be offered up. The sacrifice is rather to be understood in a figurative sense, in which way also **רָאֵם** 40, 16 and **רָאֵם** Ps. 50, 10 are to be reckoned beasts for sacrifice. It is described as untameable, and incapable of being used for harrowing and plowing Job 39, 9 10, and rushing with its horns

bolically for enemies Ps. 22, 22, supplying the place of the **רָאֵם** 22, 13; young buffaloes (**בָּנֵי רָאֵמִים**) are parallel with the **רָאֵם** 29, 6. Its horns tower majestically and proudly Ps. 92, 11; DEUT. 33, 17; parallel **רָאֵם**. — In the Targ. the word appears in the form **רָאֵמָה**, **רָאֵמָה**, **רָאֵמָה**, and since it stands for **רָאֵם** DEUT. 14, 5, it must have meant that large species of antelope, like the Arab. **رَمِي**, which is merely compared to the buffalo, as does also **βουβαλος**. The meaning unicorn (LXX, Vulg.), or **rhinoceros** (Aq.), has no foundation.

רָאֵמָה (c. **רָאֵמָה**, *pl.* **רָאֵמָה**) *f.* 1. (from **רָאֵם** I.) *fig.* something high, unreachable, only in the *pl.* Prov. 24, 7, comp. **רָאֵם**; commonly concrete a height, hill; hence as the name of a place a) **רָאֵמָה** (*hill-town*) *n. p.* of a city in **רָאֵם** DEUT. 4, 43, where cod. Sam. has **רָאֵמָה**; JOSH. 20, 8; 1 CHR. 6, 65; but also written **רָאֵם** JOSH. 21, 36, or **רָאֵם** 1 KINGS 4, 13; not ident. with **רָאֵמָה** JOSH. 13, 26 near **רָאֵם** JUDGES 11, 29. It may be looked for on a projection of the mountain-block *Gibl Gilad*. — b) **רָאֵמָה** (*heights*) *n. p.* of a city in Issachar 1 CHR. 6, 58, ident. with **רָאֵם** (which see) JOSH. 21, 29, but not with **רָאֵם** 19, 21. — c) **רָאֵמָה** (*height of the south*) *n. p.* of a city in Simeon JOSH. 19, 8, where in later editions **רָאֵם** stands; 1 SAM. 30, 27 **רָאֵם**. — d) **רָאֵמָה** for **רָאֵמָה** *n. p.* of a city in Judah, suiting the general **רָאֵם** in Judea (comp. **רָאֵם** Ez. 21, 3; prop. the south generally; see **רָאֵם**) and named along with **רָאֵם**, ZECH. 14, 16 like the plain of Jordan shall Jerusalem and **רָאֵם** be fruitful and inhabited (in 7, 7 expressed by **רָאֵם**). That is to say, **רָאֵמָה** is here identical with **רָאֵם** (see c), and may have been a considerable town in Zechariah's time. According to the accents, it is true, it should be taken otherwise. — 2. (from **רָאֵם** III.) red coral (*Parcho*, *Kimchi*), described as a valuable and

20, 9, JER. 31, 7, MIC. 2, 13, hence applied to the source of a river GEN. 2, 10, opposite קוֹחַ ECCLES. 3, 11; of time, the beginning, commencement, of שָׁנָה Ez. 40, 1, הָרֵשׁ Ex. 12, 2, אֶשְׁמְרָה JUDGES 7, 19; מֵרֵשׁ from the beginning Is. 40, 21. — 3. (from ראש III.), once רוֹשׁ DEUT. 32, 32 (the cod. Sam. has ראש) *poison*, 32, 32 *poisonous berries*, 32, 33 *poison of asps*; Ps. 69, 22 *they gave poison for my food*; coupled with wormwood LAMENT. 3, 19, and distress, 3, 5; מֵי רֹאשׁ *poisoned water* JER. 8, 14; fig. *viciousness* AM. 6, 12; Hos. 10, 4. Targ. רִישׁ.

ראש n. p. of a people belonging to the Scythian king גִּיג (which see) Ez. 38, 2 3; 39, 1, who had their abode in the high north (רִיבְרִי צִפּוֹן) 38, 15; 39, 2; mentioned with מִשְׁעָה (which see) and חִיבְלָה, i. e. with the *Μόσχοι* and *Τιβάρητοι* (the former south of the Caucasus, the latter near the Black Sea, see חִיבְלָה). They are also brought into connection with the Cimmerians (מִמְרִי) and Armenians (חִמְרִי) 38, 6. — By ראש, *Pōs*, *Pōs* (LXX, Symm., Theod.), *روس*, was understood the *Russians*, whom classical writers since the second century before Christ have found in the mixed people *Πωξολανοί*, dwelling between the Tanais and Borysthenes (Dnieper) and designated Scythians (Strabo, Pliny, Tacitus, Ptolemy). So too the Byzantine writers (Leo Diac., Sim. Logotheta, Georg. monachus, Tzetzes) not only assign the people of *Pōs* to the Scythians but also to the same abodes on the Dnieper (Borysthenes), Don, Wolga (Arab. اَتل), at the Black Sea &c.

ראש to the plur. ראשי see ראש.

ראש for רא meaning *poor* see רא.

ראש Prov. 30, 8 for ראש which see; then as a ground-form to ראשי.

ראש (def. ראש = ראש, with suff. ראשין pl. ראשיהו, ראשיה, ראשי, with suff. Hebraised ראשיהם; from ראש Aram. m. head, DAN. 3, 27, of animals 7, 6; חֲזוֹרָה (2, 28; 4, 2 7 10; 7, 1

15) *visions of the head*, i. e. dream-visions, = הִלָּמָה, and joined to it as a cognate word by the copula; head, of an image 2, 32, where before הִי the constr. state ראש is to be repeated. Targ. ראש.

ראשון see ראש, ראשון.

ראש (out of the simple form ראש; only pl. with suff. ראשיהם) f. earlier circumstances Ez. 36, 11; parallel קדמיהם.

ראש (from ראש) fem. same as ראש top, head, chief thing, an apposition to אֶבֶן the foundation-stone, corner-stone ZECH. 4, 7, of Zerubbabel as conductor of the building. It is unnecessary to take ראש as an adj. fem. and to read ראש after the form of קדשה.

ראשון (formed from ראש = ראש with the termination הון; twice in K'tib with the termination ראשון Josh. 21, 10 and Job 15, 7 from ראש = ראש; once ראשון Job 8, 8; plur. ראשונים adj. m., ראשונה (pl. ראשונות) fem. 1. of place, first, foremost, GEN. 32, 18; the fem. ראשונה as an adv. foremost, at the head 33, 2, NUM. 2, 9, for which there is also ראשונה Is. 60, 9; in the first place, supreme ESTH. 1, 14. — 2. With reference to rank and dignity, first, with ראשון &c. GEN. 32, 18, Ex. 12, 15, or contrasted with אחרון 4, 8; hence God calls Himself ראשון Is. 44, 6, or with a periphrasis 41, 4; chief, most distinguished 1 CHR. 18, 17, of שָׂרִים DAN. 10, 13; comp. Aram. ראשון, ראשון, a chief. — 3. Referring to time in manifold ways: a) the first, in succession of time, of ראשון Ex. 12, 15, הָרֵשׁ 40, 2, hence ראשון for ראשון GEN. 8, 13; fem. ראשונה as an adverb first 38, 28, also בָּרָא 2 SAM. 20, 18. b) earlier, former, preceding, in opposition to later; of נְבִיאִים ZECH. 1, 4, כֹּה Is. 8, 23, יָמִים DEUT. 4, 32, חֲסָדִים Ps. 89, 50, מִשְׁפָּחָה GEN. 40, 13, לֶחֶם Ex. 34, 1, בַּיָּהּ (temple) HAGG. 2, 3, מִלְכָּה NUM. 21, 26; בְּרֹאשֶׁהָ ZECH. 12, 7 adv. sooner, opposite to אַחֲרֵיהָ (later, hereafter); before-time, formerly 2 SAM. 7, 10; בְּבִרְאשֶׁהָ Is. 1, 26 as at the first;

so too פֶּרֶךְ Deut. 9, 18, for which also לְרִאשֹׁנָה stands in Gen. 28, 19. With this is connected the meaning *oldest* Job 15, 7; Is. 43, 27 *thy oldest forefather*, i. e. Adam; the fem. *the first time* Gen. 13, 4. רִאשֹׁנִים is used as a noun, *earlier acts* 2 Chr. 9, 29, *forefathers* Deut. 19, 14, Is. 61, 4, רִאשֹׁנָה *earlier things* 65, 18; *former mighty acts* 43, 18, *former prophecies* 42, 9.

רִאשֹׁנוֹת see ראשון.

רִאשֹׁנִית *adject. fem.* for רִאשֹׁנָה Jer. 25, 1, the femin. termination הָ being also elsewhere interchanged with הִי.

רִאשִׁית (once רִשִׁית Deut. 11, 12 = רִשִׁית from ראש or רִישׁ; with *suff.* ראשית, once ראשיתו Job 42, 12, which should probably be read ראשיתו) *fem.* prop. what is at the head, *beginning, commencement*, of דָּבָר Eccl. 7, 8, opposite אַחֲרִית; of מִדּוֹן Prov. 17, 14; רִאשִׁיתו Job 26, 1; *the first*, in opposition to a second Gen. 10, 10 and 10, 11 12; *the first beginning of all*, Gen. 1, 1, like ἀρχή, principium of the classical writers; *origin*, of חֶסֶד Mic. 1, 13; *the first time*, of ripe figs Hos. 9, 10; *former state* Job 8, 7, *earlier time* Is. 46, 10, opposite אַחֲרִית; *the chief*, of שְׂמָנִים Am. 6, 6, תָּהִים 1 Sam. 15, 21; רִאשִׁיתו Job 40, 19; גִּזְרֵי Am. 6, 1; *the oldest* Num. 24, 20; *the choice* Dan. 11, 41; Jer. 49, 35 *the choice of their heroes* (גִּבּוֹרֵיהֶם = גִּבּוֹרֵיהֶם like Is. 3, 25); *the highest*, spoken of רֵעַה Prov. 1, 7, חֶכְמָה 4, 7; *firstling*, of קִצִּיר Lev. 23, 10, מִן Deut. 18, 4, פָּרִי 26, 10, תְּבוּאָה Prov. 3, 9, hence רִאשִׁיתו an *oblation of the first fruits* Lev. 2, 12, בְּכוֹרִים רִאשִׁיתו *the first of the earliest ripe fruits* Ex. 23, 19; poet. רִאשִׁיתו *the first-born* Gen. 49, 8; רִאשִׁיתו, of the divine חֶכְמָה Prov. 8, 22, comp. RAVEL. 3, 14; *the best*, i. e. best part of the land Deut. 33, 21.

רִאשִׁית (from ראשית; only *pl. constr.* רִאשִׁיתו) *fem.* same as מְרָאשִׁית (which see) *side or place of the head*, i. e. at the head 1 Sam. 26, 12.

רַב 1. (from רָבָה I, in pause רַב, *pl.*

רַבִּים) *adject. m.*, רַבָּה (*constr.* רַבָּה, an old form רַבָּה, *plur.* רַבּוֹת) *fem.* many, numerous: a) following nouns, e. g. after עַרְב (a mixed people, i. e. Egyptians, Arabians, or remains of the Hyksos; elsewhere אֶסְכָּקָה Ex. 12, 38, מִקְנֵה Num. 32, 1, וְרֵעַ Deut. 28, 38, וְרֵעַ 1 Kings 10, 2, שָׁלַל 2 Sam. 3, 22; *plur. m.* רַבִּים belonging to מִים Num. 20, 11, יָמִים Gen. 21, 34; *fem. sing.* רַבָּה to עֲבָדָה Gen. 26, 14, נְהַשֵּׁת 1 Chr. 18, 8, *plur.* רַבּוֹת to נָשִׁים Judg. 8, 30. b) seldomer prefixed to the noun, as רַבִּים חֲלָלִים Prov. 7, 26, רַבִּים עָמִים Is. 21, 7, רַבִּים עָמִים Ps. 89, 51; coupled with עָצוֹם Ex. 1, 9; Jo. 2, 2. c) the adjective being regulated in gender and number by what precedes, but yet appearing in the genitive, like a noun, in consequence of its being followed by a noun, as רַבִּים חֲבִיבָה Prov. 14, 29; רַבִּים בָּנִים 1 Sam. 2, 5; רַבִּים רַבָּה Lament. 1, 1. — 2. Metaphor. *great, extended*, of תְּהוֹם Gen. 7, 11, *wide* Esth. 1, 20, *long*, of דָּרֶךְ 1 Kings 19, 7, *violent*, of מַכָּה Num. 11, 33, *grievous* Ps. 19, 14, *strong* Prov. 14, 29 &c. — 3. As an *adverb*, *much*, in *great number* Ex. 19, 21, oppos. to מְעַט Num. 26, 56, emphasised by מָאֵר Josh. 11, 4; *enough* Gen. 45, 28, רַב עַתָּה *enough now!* 2 Sam. 24, 16; *strongly, above measure* Ps. 123, 3; hence also with a plur. of the noun, as Ps. 18, 15 *lightnings much* (according to some); Deut. 33, 7 *let his hands be mighty (רַב) to him*; Eccl. 6, 3 *and the days of his years will be many*. So also the *femin.* רַבָּה *much, especially* Job 31, 33; Ps. 62, 3; *abundantly* 78, 15; *very much* 89, 8, especially רַבָּה 65, 10 *richly; long enough* 120, 6; *much* 129, 1. רַב is to be taken in this sense particularly when לְ of the person follows and the verb to be should be supplied, as in רַב לָהֶם Num. 16, 3, רַב לָךְ Deut. 3, 26, רַב לִי 33, 7. — 4. Subst. *a great one*, a quality ascribed to בְּרִיָּה 2 Sam. 23, 20 (see פָּעִל); *a mighty one* 2 Chr. 14, 10, opposite אֲיֵרֶךְ; *pl. the mighty*, Job 35, 9; *a violent one* Is. 53, 12, parallel עֲצוּמִים; *oldest*

one, GEN. 25, 23, oppos. to צָעִיר, with the additional idea of wisdom JOB 32, 9, LXX πολυγώνιος, and like כַּבִּיר 15, 10, parallel זָקֵן; a chief, a head, interchanged with שָׂר (which see), as רַב chief or commander of the body-guard JER. 39, 9 (see טַבָּח); head of the magi JER. 39, 3; רַב בֵּיתוֹ head or president of the house, chamberlain ESTH. 1, 8; רַב סָרִיסִים chief of the eunuchs DAN. 1, 3 or chamberlain 2 KINGS 20, 18. See also רַב-סָרִיס as a proper name. רַב הַיָּמִין shipmaster JON. 1, 6. — Pl. principal persons, judges, SONG OF SOL. 7, 5; hence the gate where the judges sat was called בְּרֵית רַבִּים; noblemen, along with שְׁלֵמִים NAH. 1, 12. Here belongs the meaning fulness Ps. 145, 7; Is. 63, 7; plur. crowds, masses JER. 11, 15. — 5. (from רַבב III.) archer JER. 50, 29, so too in רַבִּי JOB 16, 13. רַבִּים NEM. 5, 2 is a mere abridgment of עֲרִבִים. רַבָּה as an adjective to the name of a city, or as the name of a city itself, see under רַבָּה. רַב in a proper name see רַב־שָׁקָה.

רַב (def. רַבָּא, without a plur.; from רַבב) Aram. adj. m., רַבָּא (def. רַבְתָּא) fem. great, in the widest sense, of מַלְכָּה DAN. 2, 10, צֶלֶם 2, 31, טֹר 2, 35, אֶלֶה 2, 45, defn. רַבָּא 7, 2, אֶלֶהָ רַבָּא EZZ. 5, 8, fem. defn. DAN. 4, 27.

רַב (twice רַב, before Makkeph רַב־, with suff. רַבָּם, רַבָּם; plur. constr. רַבִּי K'ri; from רַבב L) m. multitude, mass, in number, followed by a genitive in the plur. as שְׁנֵים LEV. 25, 16, זָבָהִים Is. 1, 11, גִּזְרֵים Ps. 106, 7, תְּבוּאוֹת Prov. 14, 4, or the sing. collect. דָּגָן GEN. 27, 28, אֶלֶל Prov. 13, 23, חֶלֶל NAH. 3, 3, רַבָּה 2 CHR. 24, 27 K'tib, עֶשֶׂר Ps. 52, 9; spread Ps. 37, 11; great quantity ECCLES. 1, 18; forming along with the following word a single idea, as רַב דְּבָרִים multitude of words JOB 11, 2; רַב-קוֹחַ all powerfulness 30, 18 = יִרְאָתָהּ; fulness of might 23, 6; רַב-חֶסֶד fulness of grace Ps. 69, 14; totality, = כֹּל JOB 4, 14 like 33, 19 K'ri (but see רַב = רַב); great-

ness ECCLES. 1, 18; Is. 63, 1. לִרַב is used adverbially, in multitude JUDGES 6, 5, 1 KINGS 1, 19, increased in force by מֵאֵל 2 CHR. 4, 18; 30, 13, or made clear by a comparison DEUT. 1, 10; JUDGES 6, 5; 2 SAM. 17, 11; in fulness JOB 26, 3. לִרַב for multitude GEN. 16, 10; on account of long continuance JOSH. 9, 13. In רַבב Hos. 10, 1 לִב should be translated as an infinitive, in proportion as (the number of the people) increased; רַבִּי 8, 12 K'ri stands for רַב, but the K'tib reads רַבִּי (which see) expressing a multitude generally.

רַב see רַב.

רַבִּי see רַבָּא.

רַבב L (3 plur. רַבִּים, in pause רַבִּי, infn. רַב) trans. prop. to bind, to join, hence to bring together, to fit together, to heap together; intr. to be heaped, increased, to be many, abundant, 1 SAM. 25, 10; Ps. 3, 2; רַב מֶן to be more than 69, 5; JER. 46, 23; infn. רַבב Hos. 10, 1, לִרַב GEN. 6, 1. Perhaps also רַב and רַבָּה in many places belong here, and possibly Is. 9, 6 in רַבָּה. Deriv. רַב רַבִּיּוֹת, רַבָּה, רַבָּה, רַב, רַבִּי, and perhaps too רַבִּי = רַב 2 CHR. 24, 27 K'ri; the proper names רַבִּיּוֹת, רַבִּיּוֹת, רַבִּיּוֹת (out of רַב), מִרַב.

רַבב Puk. רַבב to be multiplied by myriads Ps. 144, 13, perhaps a denomin. from רַבָּה.

The fundamental signification here given rests upon the Ar. رَبَّ to collect, to join together, to make great, and رِبَاب, a league, an association. But apart from the fact that in Arab. also these meanings may be traced back to to be much, great, numerous, accumulated; the idea of being enlarged, many, proceeds from that of to overflow, to be abundant, as in שָׁפַע, whence שָׁפַע a multitude, troop, band; so that רַבב is related to the the org. root in רַב־, רַב־, רַב־, as also רַבִּי (which see) testifies (Fürst, Concordance s. v.).

רַבָּב II (*perf.* doubtful **רַב** Ps. 18, 15, certainly **רַב**, with *o* like **רַב** Ps. 58, 4, and **רַבָּב**, **רַבָּב**, **רַבָּב**, **רַבָּב**; 3 *pl.* **רַבָּב**; on the contrary the *part.* **רַב**, *pl.* **רַבָּב**, with *suff.* **רַבָּב**, presupposes a *perf.* **רַב**, but GEN. 21, 20 is perhaps to be accented **רַבָּב**, so that **רַב** is the *part.* *tr.* to cast, to sling, to shoot, **רַבָּב**, of **רַבָּב**, of **רַבָּב** GEN. 49, 2; fig. **רַבָּב** Ps. 18, 15 (*Kimchi*), comp. **רַבָּב** 144, 6; **רַבָּב** archers JER. 50, 29, **רַבָּב** Job 16, 13. The organic root **רַב**, **רַב** is said to be ident. with that in **רַבָּב** I. **רַבָּב**, Greek *ῥῖν-ισ-σιν*, Aram. **רַבָּב**. See **רַבָּב** II.

רַבָּבָא (only *pl.* **רַבָּבָא**) Aram. *f.* same as Hebr. **רַבָּבָא** DAN. 7, 10 K'ti, where the K'tib has **רַבָּבָא** (from **רַבָּב**).

רַבָּבָה (*pl.* **רַבָּבָה**, *constr.* **רַבָּבָה** and **רַבָּבָה**, with *suff.* **רַבָּבָה**; from **רַבָּב** I.) *f.* same as **רַבָּב** prop. *multitude*, *manifoldness*, a very high number GEN. 24, 60; **Some** of SOL. 5, 10; Ps. 91, 7; commonly *ten thousand*, *a myriad* LEV. 26, 8, JUDGES 20, 10, *pl. ten thousands*, *myriads* 1 SAM. 18, 8; **רַבָּבָה** Ez. 16, 7 *adv.* to *myriads*, i.e. increased extraordinarily. For **רַבָּבָה** **רַבָּבָה** DEUT. 33, 2 we should probably read **רַבָּבָה** (see **רַבָּבָה**); Ar. **رَبَّ**, the same, **رَبَّ** thousand.

רַבָּב I. *tr.* same as **רַבָּב** to spread, to stretch out, **רַבָּב** PROV. 7, 16. Deriv. **רַבָּבָה**.

רַבָּב II. (not used) *tr.* to bind, to bind about, ident. in its organic root **רַבָּב** with that in **רַבָּב**; Arab. **رَبَبَ** and **رَبَبَ**, the same, Aram. **רַבָּב** a juncture of stones. Deriv. **רַבָּבָה**.

רַבָּבָה I. (*inf.* *c.* **רַבָּבָה**; *fut.* **רַבָּבָה**, *ap.* **רַבָּבָה**, **רַבָּבָה**; 3 *imperf.* *pl.* **רַבָּבָה**) *intr.* same as **רַבָּב** I. (Aram. **רַבָּבָה**, Arab. **رَبَبَ** to practise usury) to increase, to multiply EX. 1, 10; DEUT. 8, 1; EZE. 9, 6, coupled with **רַבָּבָה** GEN. 1, 22; **רַבָּבָה** **רַבָּבָה** one has much DEUT. 8, 13; to be numerous

Ps. 16, 4; 139, 18; to be long, of a way DEUT. 14, 24; to be abundant, **רַבָּבָה** Ps. 49, 17; to grow up, to become large, coupled with **רַבָּבָה** Job 39, 4; Ez. 16, 7; to be great GEN. 43, 34, to be mighty Job 33, 12. Derivat. **רַבָּבָה**, **רַבָּבָה**, **רַבָּבָה**, **רַבָּבָה**.

Plh. **רַבָּבָה** (*imp.* **רַבָּבָה** for **רַבָּבָה**) to increase JUDGES 9, 29; to get much Ps. 44, 13; to bring up Ez. 19, 2; LAMENT. 2, 22.

Hif. **רַבָּבָה** (2 *perf.* *f.* once **רַבָּבָה** for **רַבָּבָה** JER. 46, 11; *part. m.* **רַבָּבָה**, *fem.* **רַבָּבָה**; *inf. abs.* **רַבָּבָה** [GEN. 8, 16; 16, 10; 22, 17] and **רַבָּבָה**, *c.* **רַבָּבָה**, once K'tib and twice for the *inf.* *absol.* **רַבָּבָה** AM. 4, 9; PROV. 25, 27; *imp. sing.* **רַבָּבָה** and **רַבָּבָה**; *fut.* **רַבָּבָה**, *ap.* **רַבָּבָה**) to increase, in number GEN. 16, 10, strength 3, 16; with **ל** instead of the accus. Hos. 10, 1; usually followed by a verb in the *inf.* *constr.* and **ל**, in which case **רַבָּבָה** as an *adv.* much precedes 1 SAM. 1, 12, 2 SAM. 18, 8, or a finite verb follows 1 SAM. 2, 3; Ps. 51, 4; to give much, with accus. of the object and dative of the person Hos. 2, 10, or without a dative EX. 30, 15, opposite **רַבָּבָה**; to get much, with **ל** refl. DEUT. 17, 16; to take much JER. 2, 22; to have much, **רַבָּבָה** LEV. 11, 42, **רַבָּבָה** JOB 29, 18, *absol.* 1 CHR. 4, 27, where **רַבָּבָה** is left out; to impose much upon one, with **עַל** GEN. 34, 12; to make great 1 CHR. 4, 10; to make boastful, of words Job 34, 37. The *inf.* *absol.* **רַבָּבָה** is chiefly used as an *adverb*, like **רַבָּבָה**, meaning much 1 SAM. 26, 21, diligently 2 KINGS 10, 18; also after nouns in the *pl.* or after collect. ECCLES. 5, 6; 12, 12; 2 SAM. 12, 2; more rarely prefixed to the noun Ps. 131, 7; very much ECCLES. 7, 16; **רַבָּבָה** - **רַבָּבָה** 2 CHR. 16, 8. Deriv. **רַבָּבָה** 2 CHR. 21, 27 K'ti, once **רַבָּבָה** JER. 42, 2.

רַבָּבָה II. (only *part.* **רַבָּבָה**) *tr.* same as **רַבָּבָה** I. to cast, to hurl, only in GEN. 21, 20 **רַבָּבָה** **רַבָּבָה**, which compared with **רַבָּבָה** JER. 4, 29, may mean archer, and **רַבָּבָה** would have to be read for

קָשָׁת. But it may also be translated, *grown up as an archer*.

רְבָה *f.* of רָב, *conseq. the great, the principal one*, as a noun, to which עִיר should be supplied, *head of a kingdom, metropolis*, Syr. ܪܒܐ; accordingly we have 1. (with *a* of motion) רְבָתָה 2 SAM. 12, 29) *n. p.* of the metropolis of the Ammonites JOSH. 13, 25, 2 SAM. 11, 1, called עִיר הַמְּלִיכָה in 2 SAM. 12, 26, especially the acropolis, while the part of the city lying on the river (now Mayet or Nahr Amman) was named עִיר הַמִּיָּם 2 SAM. 12, 27; it was called in full רְבָה בְּנֵי צִמְזִן DEUT. 3, 11; JER. 49, 2; but among classical writers sometimes *Ῥαββαθὰμωα* (Polyb. 5, 7, 4), sometimes *Philadelphia* (Joseph. Jewish Wars 1, 6, 3; Ptol. 5, 15; Plin. 5, 16) from Ptolemy Philadelphus; now عَمَّان, but only ruins of it exist (Burckhardt II 612 seq.). בָּנוֹת רְבָה *the daughters of Rabbah* sometimes mean the smaller towns round about JER. 49, 2, sometimes their inhabitants 49, 3. — 2. *n. p.* of the metropolis of Moab, elsewhere עָר, still existing only in the name of its ruins, and written fully רְבַת מוֹאָב (see עָר). — 3. *n. p.* of a city in Judah JOSH. 15, 60.

רְבָה (Targ. רְבָא, 3 *f.* רְבָה; 2 *pers.* רְבָתָה, for which the K'ri has רְבָה, so that *ai* is contracted into *e*) *Aram. intr. to become great* DAN. 4, 8 19. In Targ. part. m. רְבִי a boy, fem. רְבִיָּא a maiden. Deriv. רְבִי, רְבָה to רְבָה.

Pa. intr. to make great, to elevate DAN. 2, 48.

רְבֹה (for רְבָה, also רְבֹא, רְבָא; *du.* רְבָב from רְבָה, *pl.* רְבָבוֹת, *pl.* רְבֹבוֹת, *f.* prop. multitude, manifoldness, more definitely *a myriad* 1 CHR. 29, 7; commonly like numerals in the sing. on account of its proper signification JON. 4, 11, EZR. 2, 64, seldom in the pl. DAN. 11, 12; EZR. 2, 69; in NEH. 7, 71 72 רְבֹת is = רְבֹא and to be taken for a sing.; comp. Ar. رُبَا, Συρία, Syr. رُبَا.

רְבָה to רְבָה see רְבָה.

רְבָה (c. רְבֹה, *def.* רְבֹהָ, with *suff.* רְבֹהָ, from רְבָה) *Aram. f. greatness, exaltation* DAN. 4, 19 33; 5, 18; Talm. preference.

רְבָה see רְבָה.

רְבָה see רְבָה under רְבָה.

רְבָה see רְבָה under רְבָה.

רְבָה *f.* see רְבָה.

רְבִי (after the form רְבִי, from רְבָה I.; with *suff.* רְבִיָּה) *m.* (only in the cod. Sam. DEUT. 33, 26 for רְבִיָּה) same as רְבָה *Aram. greatness, majesty*.

רְבִי (only *pl.* רְבִיִּים) *m.* prop. *an overflow*; hence *rain*, only poet. DEUT. 32, 2; *abundant showers* Ps. 65, 11; MIC. 5, 6. The derivation from רְבָה I. in the sense of *to be much* (Ibn Esra) or from רְבָה II. (Rashi) should be rejected. Arab. رُبّ, *copious water*.

רְבִי (from רְבָה II.) *m.* *a collar* GEN. 41, 42; EZ. 16, 11.

רְבִי (from רְבָה = רְבָה, as a numeral; *pl.* רְבִיִּים) *an ordinal m.*, *fourth*, of יוֹם GEN. 1, 19, נֶדֶר 2, 14, דּוֹר 15, 16, צֶדֶק ZECH. 8, 19, חֹדֶשׁ JER. 52, 6; without יוֹם 1 CHR. 27, 2 or חֹדֶשׁ EZ. 1, 1 *fourth day or month*; בְּנֵי רְבִיִּים 2 Kings 10, 30 *children of the fourth generation*, i. e. children in the fifth degree; *fem.* רְבִיָּה belonging to נָחָה Lev. 19, 24, מְרִקְבָה ZECH. 6, 3, also *a subst. a fourth part*, of יוֹם NEH. 9, 3, *the fourth part*, of the תְּרִימָה EZ. 48, 20; of the דִּין Lev. 23, 13.

רְבִי (def. רְבִיָּה and רְבִיָּה; *pl.* רְבִיִּים) *Aram. an ordinal m.*, רְבִיָּה and רְבִיָּה (def. רְבִיָּה and רְבִיָּה) *f. the fourth*, of מְלָכִי DAN. 2, 40, חִיָּה 7, 7, רִי 3, 25.

רְבִי (great town; from רְבָה I.) *n. p.* of a city in Issachar JOSH. 19, 20.

רְבָה (Kal not used) *tr. to mix, to mingle, to dip into*, oil; Arab. رُبّ, *Aram. רְבָה the same*, רְבִיָּה *Aram. = Ar. رُبّ, food dipped in oil. The or-*

ganic root is connected with that in רָבַץ, רָבַץ.

Hof. רָבַץ (part. f. מְרַבֵּץ as a noun) pass., see מְרַבֵּץ.

רָבַל (not used) *intr. to be abundant, fruitful*, after the Arab. رَجُل, adopted for the proper name רָבֵלָה; better perhaps in its organic root equivalent to רָבַל *to be naked, bare*, ר and ל being connected (see ר). Deriv.

רָבֵלָה (*bare place*) *n. p.* of a city in the northern part of *Bikea* on the Orontes 2 KINGS 23, 33; 25, 6; NUM. 34, 11; now Riblêh, *Robins.* III, p. 461, App.; New Biblical Res. p. 708.710. The name is interchanged with רָבֵלָה (which see).

רַב־סָרִיס *n. p. m.* of an Assyrian like Rabshakeh and Tartan 2 KINGS 18, 17, or of an Chaldean JER. 29, 3; prop. a mere title. See רַב and סָרִיס.

רָבַע I. (*inf. c. רָבַע*, with *suff. רָבָעָה*; also *רָבָעָה intr. to couch down, to lie*; hence *to lie with*, i. e. *to copulate*, with the accus. LEV. 18, 23; 20, 16, especially of unnatural copulation; *to lie, to encamp* generally (see רָבַע), conseq. same as רָבַץ (which see); Arab. رَاع, Aram. רָבַע the same. Derivat. רָבַע, רָבַע (according to some), מְרַבֵּץ and מְרַבֵּץ (cod. Sam. NUM. 23, 10 for רָבַע).

Hif. רָבַע (fut. יִרְבֵּעַ) prop. to cause to gender, two animals LEV. 19, 19.

רָבַע II. as a denom. from מְרַבֵּץ or רָבַע, whence רָבָע, as also *Puh. רָבַע*, see under מְרַבֵּץ (p. 144).

רָבַע (not used) is a ground-form to the numeral מְרַבֵּץ, to explain which latter many attempts have been made. 1. It has been associated with מְרַבֵּץ which may have meant originally *four-winged*, and so is said to represent the number four; 2. derived from רָבַע I. = רָבַץ, and applied to the lying of four-footed things, compared with κύβος, cubus, from κύβω and cumbo, cubo; 3. as originally denoting a *four-cornered tile or stone*, like

κύβος, cubus, after which the number four is said to have been formed; 4. compared with the Sanskrit catwāras, Zend. catwara, Greek τέσσαρες, Latin quatuor. But all these explanations are unsatisfactory. Deriv. מְרַבֵּץ, רָבַע, רָבַע, רָבַע, denom. רָבַע.

רָבַע (with *suff. רָבָעָה*, *pl. with suff. רָבָעָה*) *m.* 1. (from רָבַע I.) *a couch*, along with אָרַח (way) Ps. 139, 3; so in other places מְרַבֵּץ, מְרַבֵּץ. — 2. (from רָבַע, the ground-form to מְרַבֵּץ) *fourth part*, of a דָּוָן Ex. 29, 40, שָׁמַל 1 SAM. 9, 8; *fourth side* of a four-sided object Ez. 1, 17; 43, 16 17. — 3. (*sprout, descendant*, from רָבַע = רָבָה *to sprout, to grow*; Arab. رَاع time of sprouting or spring; many understand רָבַע to mean posterity) *n. p. m.* NUM. 31, 8.

רָבַע (only *pl. רָבָעִים*, from מְרַבֵּץ) *m.* *a great grand-child*, along with שְׁלֹשׁ Ex. 20, 5; 34, 7; NUM. 14, 18; prop. the fourth from the original stock.

רָבַע *m.* *a fourth, fourth part*, of a קָב, as a measure 2 KINGS 6, 25; Arab. رَاع, Aram. רָבָעָה. Here has been also referred יִשְׂרָאֵל NUM. 23, 10 *fourth part of Israel*, i. e. as far as it belonged to a קָב (Targ.); comp. τὸ τέταρτον τῆς γῆς (Revel. 6, 8). But Jewish interpreters (*Saadia, Rashi*) and the cod. Sam. have explained it here otherwise, some translating *offspring*, from רָבַע = רָבָה, some after the Aramaean manner *generations, seed*, from רָבַע I., and therefore the cod. Sam. has מְרַבֵּץ, after the Aram. מְרַבֵּץ concubitus, מְרַבֵּץ uterus.

רָבַץ (*inf. c. רָבַץ*) *intr. to lie, to lie down*, especially of four-footed creatures GEN. 29, 2; 49, 9; Ex. 23, 5; of נָמֵר, נָמֵר Is. 11, 6; 27, 10; by way of rest GEN. 49, 9; in the folds 49, 14; of birds, *to hatch* DEUT. 22, 6; of monsters of the deep Ez. 29, 3; metaphor. of men, *to settle down calmly, securely or comfortably, to rest* JOB 11, 19; Is. 14, 30; of things, as wells, springs, which lie deep down GEN. 49, 25; DEUT. 33, 13; figur.

with בָּ of a person to *be with one*, of אֱלֹהִים 29, 19. Deriv. רָבַץ, רָבַץ, רָבַץ.

Hif. הִרְבִּיץ (fut. הִרְבִּיץ) to *cause to lie down*, Jer. 33, 12; omitting the object Song of Sol. 1, 7; Is. 13, 20; transferred to men Ps. 23, 2; Ez. 34, 15; fig. to *lay*, stones, with בָּ into Is. 54, 11.

The stem is connected with רָבַע I.; Arab. رَجَس, whence رَجَس couch, heap, رَجَس, a herd lying at rest, رَجَس to lie in wait.

רָבַץ (prop. part. m.) subst. a *liar in wait*, GEN. 4, 7 *sin is a croucher at the door*, after the fig. meaning of the verb to *crouch*; comp. חָפָאח (which see) and Ps. 37, 8.

רָבַץ (with suff. רָבִיצִי) m. a *resting-place*, of herds or animals Is. 35, 7; JER. 50, 6; metaphor. *resting-place, habitation*, of men Prov. 24, 15; Ar. رَاح the same.

רָבַץ (not used) tr. to *fasten, bind or fetter together, to couple together* (Arab. رَبَّط to bind, whence رَبْقَة, a rope, a noose; Talm. רָבַץ the same); but according to Jewish interpreters to *fatten*, a meaning which the verb may have had, i. e. to *tie up*, for fattening (*Tanchûm*). Deriv. מִרְבָּץ and the proper name

רִבְקָה (*fettering, by beauty*) n. p. f. GEN. 22, 23; 24, 15; *Rebekkah* according to the writing of the LXX.

רָבַרְבַּ a reduplicated form of the Aram. רָבַב in the meaning to *be great, mighty*; deriv. רָבַרְבַּן and

רָבַרְבַּ (plur. רָבַרְבַּין) Aram. adj. m., רָבַרְבַּת (plur. רָבַרְבַּת, def. רָבַרְבַּת) fem. *great, extraordinary*, of אֲחִיזַד DAN. 3, 33; plur. fem. *abundant*, of מִתְחַנֵּן 2, 48; *great*, of חֵיוֹן 7, 3 17; also plur. *great things* 7, 8.

רָבַרְבַּן (only plur. רָבַרְבַּין, with suff. רָבַרְבַּן) Aram. m. a *great one, a noble* DAN. 4, 33; 5, 23; frequent in the Targ.; Syr. with ܐ instead of ܐ.

רָבַרְבַּת (Aram., chief cupbearer, same

as Hebrew רָבַרְבַּן; hence it does not appear to be a proper name, but to have been a title; Syr. رَافِع n. p. of an Assyrian general 2 KINGS 18, 17; Is. 36, 2. See רָבַרְבַּת.

רָבַרְבַּת see רָבַרְבַּת.

רָגַב (not used) tr. to *heap, to heap together*, clods or stones; connected with רָגַב; identical in its organic root with that in רָגַב III., רָגַב II., רָגַב. Deriv. the proper name רָגַב and

רָגַב (only plur. רָגַבִּים, constr. רָגַבִּי) m. a *clod* JOB 21, 33; 38, 38; prop. a lump.

רָגַז (fut. יִרְגֹּז, imper. fem. plur. רָגַזְוּ) Is. 32, 11 for רָגַזְוּ according to *Ibn Esra* and *Kimchi*, but better taken as a noun with a of motion) intrans. prop. same as רָגַז, רָגַז to *rage, to roar, to tremble, to quake*; hence to *be restless, to be moved* 2 SAM. 7, 10; Is. 14, 9; to *be angry, wroth* Prov. 29, 9, Is. 28, 21 (Syr. the same), with לְ against one Ez. 16, 43; to *be excited, with grief* 2 SAM. 18, 33, fear Ps. 4, 5; with מִפְּנֵי because of a thing DEUT. 2, 25; Is. 64, 1; to *be moved with joy* JER. 33, 9; to *quake, to tremble*, of inanimate nature Jo. 2, 10; Is. 5, 25; רָגַז מִן Mic. 7, 17 like רָגַז מִן (Ps. 18, 46), רָגַז מִן to *flee from, with trembling*; Arab. رَجَد to tremble, رَجَد to crash; Aram. רָגַז, רָגַז the same. Derivat. רָגַז, רָגַז, רָגַז; on the contrary רָגַז does not belong here.

Pih. רָגַז (not used) an intensive of Kal; deriv. רָגַז.

Hif. הִרְגִּיז (fut. הִרְגִּיז) to *move, to disquiet*, with accus. of the person 1 SAM. 28, 15; to *put in fear*, with לְ for the accus. JER. 50, 34; to *make angry, provoke*, אֶל JOB 12, 6; to *make tremble* Is. 14, 16, also of inanimate things 13, 13; JOB 9, 6 *who maketh the earth to shake out of its place*.

Hühp. הִרְגִּיז (only inf. constr. with suff. הִרְגִּיזִי) to *rage*, with אֶל of a person; to *be refractory* 2 KINGS 19, 27 28; Is. 37, 28; cod. Sam. GEN. 45, 24

Hithp. for *Kal*, to be excited one against another, i. e. to strive; elsewhere in the Samar. version for *הִתְרַגְּזָה* (DEUT. 1, 37); Aram. *ܠܗܝܬܗܝܬܐ* the same.

The Sanskrit *rag* to move and *rāga* = *ṛṣṭi*, German *regen*, are connected with *רָעַע*, *רָעַע*.

רָעַע *adject. m. trembling, timid*, of לב DEUT. 28, 65; also in modern Hebrew a substantive.

רָעַע (with *suff.* *רָעַעָה*) *m. motion, restlessness, tumult* JOB 3, 17; *excitement, alarm* 3, 26, a figure of trouble; *anger*, HAB. 3, 2; *disquiet*, coupled with *עָצַב* Is. 14, 3; *noise, raging*, with *רָעַע* JOB 39, 24; *crash*, of thunder 37, 2.

רָעַע (after the form *מָהַב*; with *a* of motion *רָעַעָה*) *m. a trembling*, Is. 32, 11 to *trembling*. See *שָׁם*.

רָעַע (Peal not used) *Aram. intr. same* as Hebrew *רָעַע*. *Deriv.* *רָעַע*.

Af. *רָעַע* to make angry, to excite to wrath EZR. 5, 12.

רָעַע *Aram. masc. anger* DAN. 3, 13, coupled with *חָמָא*.

רָעַעָה *fem. trembling, trepidation* EZ. 12, 18, along with *רָעַעָה*.

רָעַע *intr.* 1. (only figur. and in the proper name *רָעַע*) to go along, to walk along, like *רָעַע*; Syr. *ܠܗܝܬܗܝܬܐ* to flow, then like *רָעַע* to go about, to walk about, Arab. *رحل* to wander (*ر* and *ح* interchanged); figur. like *רָעַע* to slander, to carry slander, *עַל לָשׁוֹן* Ps. 15, 3. *Derivat.* *רָעַע*, *רָעַע*, *מָרְעַע*. — 2. to tread, to stamp, to full, wash; hence the proper names *רָעַע*, *רָעַע*.

Pih. *רָעַע* (*part.* *מָרְעַע*; *inf. constr.* *רָעַע*; *suf.* *רָעַעָה*) to go about frequently, in order to slander, with *פ* 2 SAM. 19, 28; to search, to spy out, with accus. JOSH. 14, 7; JUDGES 18, 2; *מָרְעַע* a spy GEN. 42, 9; 1 SAM. 26, 4.

Hif. *רָעַע* (instead of *הָרַעַע*) to lead, guide, to lead like a child, Hos. 11, 3; Syr. *ܠܗܝܬܗܝܬܐ* to lead; mod. Hebr. *הָרַעַע* to get accustomed.

רָעַע (in pause *רָעַע*, with *suff.* *רָעַעָה*, *dual* *רָעַעָה*, *constr.* *רָעַעָה*, also for *plur.*; in another sense *plur.* *רָעַעָה*) *common*, the foot, of men and beasts EZ. 1, 7; 29, 11; denoting with *רָעַע* the two extremities of the human body LEV. 18, 12; *sole of the foot* DEUT. 28, 35, poet. *שָׁרֵשׁ רָעַעָה* JOB 13, 27; *אֶצְבָּע* 2 SAM. 21, 20 *toe*, like *δάκτυλος*; *נָכְהָ* Ex. 29, 20 the great toe; *רָעַע* lame 2 SAM. 4, 4; *מִינִי* urine Is. 36, 12, euphemistically for *שִׁינִים*, comp. Syr. *ܡܢܝܢ* the same; so too euphem. *שִׁעָר* hair of the pudenda Is. 7, 20; *הָקַד* to ease oneself JUDGES 3, 24; *מָקוֹם* standing- or dwelling-place, of Jerusalem Is. 60, 13, *יְהוּדָה* of the temple EZ. 43, 7; metaphor. *step* GEN. 33, 14, and in certain phrases 1 SAM. 23, 22; 2 KINGS 21, 8; *journey* Is. 23, 7; *march* 52, 7; *tread*, *הָשָׁקָה*, to water by the tread (of water-machines or wheels) DEUT. 11, 10; *tread, step* 1 KINGS 14, 6; *guidance, management* GEN. 30, 30; *track*, of the footsteps 1 SAM. 25, 27; hence the expression *רָעַע* in one's steps 25, 42; *לְרָעַע* at his footstep, i. e. at every step Is. 41, 2; *רָעַע* where he sets his foot JOB 18, 11; sometimes with its opposite *לִשְׁכָּנִי* HAB. 3, 5. *רָעַע* GEN. 33, 14 according to the pace of the flocks, i. e. as they are able to travel; *מְלָאכָה* business, property and so = *מְקָרָה*. Phrases are: *עָמַד עַל רָעַעָה* to stand upon the feet, to stand upright EZ. 2, 1, like *קָם עַל רָעַעָה* 2 KINGS 13, 21; *נָפַל עַל רָעַעָה* to fall at one's feet 1 SAM. 25, 24; but the phrase *רָעַע* is also used ESTH. 8, 3; *נָפַל*, *הָרַעַע*, *הָרַעַע* to subjugate Ps. 8, 7; 47, 4; 2 SAM. 22, 39; *מִבֵּין רָעַעָה* from between his feet GEN. 49, 10, which is sometimes understood of the sceptre, sometimes of offspring. *Plur.* *רָעַעָה* prop. steps, then times, like *שָׁעִים* Ex. 23, 14; NUM. 22, 28 32; modern Hebrew, *pilgrimage* to a festival.

רָעַע (*fuller, washer*, from *רָעַע*) only in *רָעַע* (*fuller's fountain*) n. p. of a.

fountain not far from Jerusalem JOSH. 15, 7; 18, 16; near which lay the fuller's field Is. 7, 3. Comp. רגל.

רגל (*def.* רגל, *dual* רגל, *def.* רגל, with *suff.* רגל) *Aram. comm.* the lower part of the human body, also applied to inanimate things DAN. 2, 33, opposite רגל 2, 41; also *dual* for *plur.* 7, 4 7.

רגל (formed from רגל; *plur.* רגלים) *m.* a footman, in a military sense foot-soldier, comp. Arab. راجل, رجل; but not after the Ar. رجل a man Ex. 12, 37, cod. Sam. רגל; with אש added JUDGES 20, 2; *plur.* JER. 12, 5.

רגלים (*fullers' place*) *n. p.* of a locality in Gilead 2 SAM. 17, 27; 19, 32.

רגלים see רגלי.

רגם I. (*inf. absol.* רגום, *constr.* רגום; *fut.* ירגם) *trans.* to heap together, to pile up, to collect, stones; hence with the accus. רגום and על of the person to heap stones upon one, i. e. to stone Ez. 23, 47; commonly with the accusat. of the person without רגום LEV. 24, 14; DEUT. 21, 21; but רגום Ez. 16, 40 or רגום 2 CHR. 24, 21 are added by way of explanation; seldom with א of the person LEV. 24, 16, 2 CHR. 10, 18, with a modification of the sense. Derivat. רגמה and מרגמה.

As to the stem, the Arab. رجم (to heap together stones, i. e. to stone), رجم (to bring together), whence ركام (a heap), *Aram.* רגם for רגם and סקל (but also with the additional idea of "casting stones"), and its connexion with רגם discover the fundamental signification with sufficient clearness. The organic root רגם is identical with that in רגם, רגם, רגם I.

רגם II. (not used) *tr.* same as רגם to make party-coloured, to make spotted or streaked (with figures, flowers), to embroider; comp. Ar. رجم party-coloured, رجم variegated marble. This meaning

has been adopted for the old Hebrew and Phœnician רגם. But ארגם denotes fiery-coloured, red purple, in opposition to רגל (blue purple), the idea of glowing, burning, bright red must lie in the verb-root. The organic root רגם seems identical with that in רגם, רגם, Ar. رجم, رجم, III. רגם, רגם, Deriv. ארגם, *Aram.* ארגם.

רגם III. (not used) *intrans.* same as רגם to be inclined to, to love; to be friendly, united with; Ar. رجم the same, with meaning similar to that of رجم. Deriv. the proper names רגם, רגם.

רגם IV. (not used) *tr. prop.* to pierce, to engrave, to inscribe, letters; hence sometimes as in the case of רגם to write, as also רגם signifies originally to engrave; sometimes to explain, to clear up (comp. רגם). Manifestly therefore the stem is = רגם, which originally means to pierce, to inscribe, to make an incision (Ar. رغن to write, رجم to point). Deriv. ארגם, *Aram.* ארגם.

רגם (a quadrilateral from רגם IV.; not used) properly to arrange, to explain, interpret, especially a foreign language by explanation, translation &c. like the Ar. رجم, and also the Ethiopic; generally to translate. Deriv. modern Hebrew רגם.

רגם (part. מרגם) to be interpreted, translated Ezr. 4, 7. Hence in Targ. מרגם for the Hebr. רגם, רגם, and in the Talmud in a still wider acceptance; and so the Arab. and Persian رجم, رجم, whence come Dragoman, Drogeman, French trucheman, Italian turcimanno.

רגם (prop. friendship, association, from רגם III.) *n. p. m.* 1 CHR. 2, 47; Ar. رجم a friend.

רגם (Melek, i. e. Jah, is a friend; see רגם) *n. p. m.* ZECH. 7, 2.

רגמה (with *suff.* רגמה, from רגם I.) *fem.* a throng, assembly PSALM 68, 28

(*Ibn Gándch*); — נ has fallen out before it.

רָנָה (*part. m. plur.* רָנָה) *intrans.* to murmur, to make a tumult, to rage, metaphor. to be rebellious *Is.* 29, 24 (LXX, Vulg.). — The stem seems to be enlarged by נ, since נָרָה I. (whence נָרָה) has the same meaning; and its organic root is connected with that in נָרָה, נָרָה, נָרָה; *Ar.* رَجَمَ to reproach, to chide.

Nif. נִרְנָה (*fut.* נִרְנָה) to murmur rebelliously, to shew oneself discontented *Deut.* 1, 27; *Ps.* 106, 25.

רָנַע I. (*part.* רָנַע) *trans.* 1. to set in motion, to excite, רָנַע *Is.* 51, 15; *JER.* 31, 35; *Job* 26, 12; not *intr.* like the Arab.

رَجَجَ (to tremble, to quake), and not same as נָרָה (LXX), since a *trans.* meaning alone suits. The organic root רָנַע is identical with that in the Arab. رَجَجَ

(to move, to excite), and in רָנַע (= רָנַע, רָנַע). — 2. to burst open, to break up, to crack, רָנַע *Job* 7, 5 (*Ibn Chiquitilla, Ibn Esra*), so that רָנַע = רָנַע merely carries the idea further. — 3. (not used) to open, the eyes or eyelids; to wink. *Deriv.* רָנַע.

Hif. הִרְנִיעָה (*fut. volunt.* הִרְנִיעָה) to give a wink, *Prov.* 12, 19 till I wink, i. e. for a moment; hence הִרְנִיעָה is a kind of *adverb* to the verb following *JER.* 49, 19; 50, 44; opposite לָקַח. *Ibn Gándch* has also referred הִרְנִיעָה *Is.* 51, 4 to this head, translating I make my judgment in a moment to be the light of the peoples.

רָנַע II. (*Kal* not used) *intr.* prop. to retreat, to turn away from a thing, in order to rest; hence to be calm, still; the Arab. رَجَعَ and رَجَعَ should be referred to the same fundamental signification. *Deriv.* رָנַע, رָנַע, رָנַע.

Nif. נִרְנַע (*imper. fem.* הִרְנִיעָה) to be quiet, *JER.* 47, 6, coupled with דָּמָה.

Hif. הִרְנִיעָה (*fut.* הִרְנִיעָה) 1. to make to rest or repose, *Is.* 34, 14; to find rest *Deut.*

28, 65; but also with the accus. to procure rest *JER.* 50, 34. — 2. to extend, to establish, = הִקְיָה לְ, as it has been explained for יָסַד in *Is.* 51, 4 and *JER.* 50, 34 compared with *Is.* 51, 16; but in this meaning רָנַע = رَجَعَ, رَجَعَ.

רָנַע (*plur. constr.* רָנַע) *m.* a quiet, still i. e. pious one *Ps.* 35, 20.

רָנַע (*plur.* רָנַע; from רָנַע I.) *masc.* prop. opening, breaking open, of the eye; a wink, i. e. a moment, like momentum from momentum *Ex.* 33, 5; commonly an *adv.* suddenly, quickly, momentarily, soon *Job* 34, 20; *Ps.* 6, 11; 30, 6; *Is.* 54, 8; רָנַע *Job* 20, 5 for a moment, i. e. a short time; רָנַע in a wink *Lament.* 4, 6; stronger is רָנַע קָסָה in a very short time *Is.* 54, 7; רָנַע suddenly, quickly *Num.* 16, 21; רָנַע at moments, every moment *Is.* 27, 3; *Job* 7, 18. רָנַע... רָנַע in *JER.* 18, 7 9 some take like רָנַע time, i. e. once... again; but it is better to translate suddenly... suddenly.

רָנַע *intr.* to come together in heaps or masses, to combine in a mass, connected with רָכַס, רָכַס in fundamental signification, *Ps.* 2, 1. A meaning to rage, to be tumultuous, like the *Aram.* רָגַש, رَجَس, Arab. رَجَس, and connected with רָנַע, רָנַע, is not proved in Hebrew. *Deriv.* רָנַע, رَجَس.

רָנַע *m.* a heap or crowd *Ps.* 55, 15; *Ar.* رَجَس.

רָנַע (*Ps.* not used) *Aram. intrans.* to assemble, in a crowd.

Af. הִרְנִיעָה to come together in a crowd, with עַל of the person *DAN.* 6, 7; without a preposition 6, 12 16.

רָנַע *f.* crowd, multitude *Ps.* 64, 3; Targumic אֲרִיגְיָה a mass, multitude.

רָדַד I. (*only part.* רָדַד and *inf. constr.* רָדַד like שָׁד *JER.* 5, 26) *tr.* prop. to throw down, to lay low; hence to tread down, to subdue (see רָדַד), with accus. of the object, and לְפָנַי of the person *Is.* 45, 1, Peshito rightly رَجَعَ; رَجَعَ

subdue one to another Ps. 144, 2. Deriv. the proper name רר.

The organic root רר is connected with that in רר, רר I.; Targ. רר, Ar. رر, the same.

רר II. (Kal not used) *tr. to spread over, to stretch over, to overlay*, whether relating to overlaying, or to covering and veiling; cognate in sense with רר; Targ. רר, רר for Hebrew רר; Arab. رر. Deriv. רר.

Hif. רר (fut. ap. רר) *to spread out*, with accus. of the object and with על *over*, 1 Kings 6, 32 *and he spread gold over the Cherubim*, i. e. he overlaid them with it; in Targ. for רר; and רר the noun is a broad plate of tin.

רר I. (part. רר, pl. ררים, infin. constr. ררו; fut. רר, ap. רר) *trans. same as רר I. to lay low, to overthrow, to tread down*; hence *to subdue*, with the accusat. Is. 14, 6 *who subdues the peoples with warlike fury*; *to keep down* Ez. 34, 4, *part. with suff. רר* Ps. 68, 28 *their ruler*; *to tread*, in the נח Jo. 4, 13 [3, 13]; *to have dominion*, commonly with נ Lev. 26, 17, Is. 14, 2, Gen. 1, 28, as other verbs of ruling are construed with נ (ננש, ננשל, ננצר); 1 Kings 5, 4 of stewards and overseers 5, 30; generally ננש אררים Ps. 110, 2; מים 72, 8; ירדו על-ידיהם Jer. 5, 31 *will walk after their (leaders') guidance*, which the Targ. explains improperly *to support*, after the Ar. رر; Ar. رر, the same; Lament. 1, 13 is Hif. Derivat. מרר.

Pih. רר (fut. ap. רר) *to make ruler, to cause to rule*, JUDGES 5, 13 (Vulg., Ibn Ganch); but רר an Aramaeising form for רר (*he hastened down*) suits the context better (LXX), with reference to ירדו 5, 11.

Hif. רר (fut. ap. רר) *to subdue, to subjugate*, מלכים Is. 41, 2. Here belongs נירר Lament. 1, 13 for נר and *he caused it (the fire) to become master*.

רר II. (fut. רר) *tr. prop. to lay hold of, to seize, to catch*, with accusat. of the object and מן *to take away* JUDGES 14, 9, with אל *whither (into the hand), and he took it (the honey) in his hands* ib. Targ. נר. נר proceeds from a similar fundamental signification. Aram. רר, mod. Hebrew רר the same.

רר (from רר Jah is Subduer; from רר I.) *n. p. m.* 1 Chr. 2, 14.

רר (with suff. רר; plur. ררים; from רר II.) *masc. a veil; a light, loose garment*, Is. 3, 23; SONG OF SOL. 5, 7; Targ. רר for Hebrew רר; Syr. the same; Arab. رر a covering.

רר (Kal not used) *intr. to be lax, weary, exhausted*; Ar. رر (to be loose, weary); in Nif. (JUDGES 4, 21) along with רר; metaphor. *to sleep deeply or soundly*, from exhaustion and weariness, an intensive of רר (which see); comp.

Arab. رر sleepiness; *to be benumbed, unconscious, in an extatic state; to be motionless*.

The organic root רר appears to lie also in רר III. (to be still, to rest), רר II. (to be exhausted, inactive). The Ar. رر (to buzz) is quite another stem. Deriv. רר.

Nif. רר (part. רר, fut. רר) *to be weary* JUDGES 4, 21, along with רר; *to be inactive* PROV. 10, 5; *to be motionless* JOM. 1, 6; נל-פנים *to fall upon the face stunned* DAN. 8, 18; 10, 9; *to be senseless, stupefied* Ps. 76, 7.

רר (not used) is incorrectly assumed for רר (which see).

רר only in 1 Chr. 1, 7, and also in GEN. 10, 4 according to the cod. Samar. and LXX; see רר.

רר only Ez. 27, 15 for רר according to the LXX; see רר.

רר (part. רר, infin. constr. רר, with suff. רר and רר, with מן *to subdue*, מרר, fut. רר, once רר or in mss. רר Ps. 7,

6, which is obviously a mixed form; before Makkeph (רָדַף) *tr.* to thrust, to drive, to scare, to chase; ident. in its organic root רָדַף with that in רָדַם-הָ, רָדַף and particularly in רָדַף. Also *intr.* Hence 1. to drive or chase away LEV. 26, 36; to follow after, with the accus., in a good sense Ps. 23, 6; to pursue, strive after, righteousness PROV. 21, 21, peace Ps. 34, 15 (comp. Is. 5, 11; Hos. 12, 2; DEUT. 16, 20); to chase, pursue after GEN. 14, 15, אֲרִיִּים LEV. 26, 7; followed by an infin. and לְ Hos. 6, 3; with לְ JOB 19, 28 or בְּ of the person JUDGES 7, 25 to pursue one; עַד רָדַף to drive tumultuously as far as . . . GEN. 14, 14 without the accus. of object; poet. absol. EX. 15, 9; לְרָדִים persecutors JOSH. 2, 7; commonly רָדַף אַחֲרֵי prop. to hunt after, to follow after GEN. 31, 23; EX. 14, 4; to follow, JUDGES 3, 28 follow me. — 2. trop. to pursue JOB 30, 15. Deriv. מִרְדָּף = מִרְדָּף.

Nif. נִרְדָּף (part. נִרְדָּף) to be pursued, changed into an impersonal active LAMENT. 5, 5 they pursue us over our neck, i. e. they sit upon our neck as it were; נִרְדָּף ECCLES. 3, 15, prop. what is chased away, put to flight (of time), i. e. the past.

Pih. רִדָּף (part. מִרְדָּף, fut. יִרְדָּף before Makkeph -רָדַף) to pursue strongly or violently, with accus. PROV. 13, 21; NAB. 1, 8; in a sense not hostile, to pursue, strive after, as after צִדְקָה PROV. 15, 9; elsewhere also רִיָּדָם 12, 11, רִיָּדָה 11, 19, מִצְדָּקִים Hos. 2, 9. PROV. 19, 7 hunting after promises (אֲמָרִים), from אָמַר, comp. Ps. 77, 9), i. e. trusting to the promises of friends.

Puh. רָדַף to be driven away, of the chaff of the mountains Is. 17, 13; figur. to be pushed away with violence.

Hif. הִרְדִּיף (an intensive of Kal) to pursue JUDGES 20, 43, i. e. to reach by chasing.

רָהַב (fut. יִרְהַב) to rage, to be furious, to bustle, and so to be terrified, or *tr.* to terrify; also to be afraid, of the לָבָב to tremble, with joy Is. 60, 5 (in

many mss. for רָהַב); to importune, רָע PROV. 6, 3; to be outrageous, with בָּ against one Is. 3, 5, parall. to נָגַשׁ, conseq. like רָהַב. Deriv. רָהַב, רָהַב 1, רָהַב, רָהַב.

Hif. הִרְדִּיב to put into alarm or fear, Song of Sol. 6, 5; to stir up, to excite, Ps. 138, 3 thou excitest me strongly in my soul. Derivat. according to some מִרְדָּבָה.

As to the stem, רָ is connected with the Ar. رَهَب (to be afraid), رَاب (to be confused, stunned, restless), رَعِب (to be terrified), Syr. رَاح to rage; perhaps also with the Latin rab-ere.

רָהַב (plur. רָהִיבִים) *m.* violent, proud Ps. 40, 5.

רָהַב (in pause רָה) *m.* 1. the tumultuousness, raging, noisy violence, of a multitude, Job 9, 13 the tumultuous helpers (or such as assail in a raging multitude), so Targ. and Symm.; but most prefer to take רָ here in the 2^d signif.; Is. 30, 7 their violent pressing after (רָהִיבִים for רָהִיבִים, as should be read for רָהִיבִים), especially after Egyptian aid, ceases (רָהִיבִים for רָהִיבִים). After this passage, where מִצְדָּקִים is accidentally contrasted with רָהַב for the first time, 2. Egypt itself receives the name of Rahab in later books, typifying tumultuous violence 51, 9 (Targ.), especially as it was called elsewhere הִנְדִּיל הַיָּם EX. 29, 3, הִנְדִּיל הַיָּם Ps. 68, 31; so with בָּבֶל Ps. 87, 4; also 89, 11. In Job 26, 12 by his understanding he has smitten Rahab, the writer need not have thought of a sea-monster (as LXX), but of Egypt generally, in allusion to the destruction of Pharaoh in the Red Sea. To regard it as a derivative of the Coptic, or an older form for לָהַב (comp. לָהִיבִים), is unsatisfactory.

רָהַב (only with suff. רָהִיבִים) *m.* vehemence, restlessness, amid which years move on Ps. 90, 10.

רָהַג (not used) *intr.* to cry out, to make a noise, Ar. رَهَج; probably ident. in its organic root with that in יָרַג I.

(which see), rugire, ḥ-pú-gur. Derivat. the proper name

רִהָנָה (outcry, alarm) *n. p. m.* 1 CHR. 7, 34 K'ri, for which the K'tib is רִהָנָה.

רָחַה I. (only assumed for רָחַה Is. 44, 8, which others refer to יָרַה) *intr.* to be afraid, to fear, coupled with פָּחַד Is. 44, 8; prop. to tremble; comp. the Ar. رَحَى (to be moved), رَجَعَ (to glitter), رَحَى (to be moved, to totter).

רָחַה II. or רָחָה assumed for רָחַה; see רִיחָה, רִיחָה.

רָחַט (not used) *intr.* to be collected, to draw together, of water into a mass, Ar. رَحَطَ the same; to be folded together, to curl, of locks. Hence it is not connected with the Aram. רָחַט, רָחַט. Derivat. רָחַט 1 and 2; on the contrary, we should read רָחַט in Song of Sol. 1, 17.

רָחַט (*pl.* רָחַטִּים) *m.* 1. the watering troughs, where water is collected GEN. 30, 38; Ex. 2, 16; Aram. רָחַט the same. — 2. curled hair or locks, Song of Sol. 7, 6.

רָחַט see רָחַט.

רָחַט (not used) *tr.* to heap together, to bring together, into a heap; ident. with רָחַט I., Ar. رَجَمَ, رَجَمَ. With the organic root רָחַט see other comparisons under רָחַט. Scripture already compares the organic root רָחַט with that in רָחַט (GEN. 17, 5). Derivative

רָחַט (not used) *m.* multitude, only in the proper name אֶבְרָהָם (which see), Arab. رَحَامَ, and interchanging *r* and *d* رَحَامَ the same.

רָחַט (out of רָחַט = רָחַט; with *suff.* רָחַט; Targ. def. רָחַט, plur. constr. רָחַט, *abstr.* רָחַט) *Aram. m.* the look, aspect DAN. 3, 25.

רָחַט *masc.* 1. for רָחַט from רָחַט I. JOB 35, 9; ESTH. 10, 3; see רָחַט. — 2. same as רָחַט *strife*, in the bones, i. e. fever-heat JOB 33, 19 K'ri, where the K'tib has רָחַט.

רָחַט (*perf.* רָחַט, רָחַט; *part.* רָחַט, *inf. constr.* רָחַט or רָחַט; *fut.* רָחַט K'tib) *intr.* to strive, contend, quarrel, construed with עִם (with) of a person JUDGES 11, 25; to argue with JOB 40, 2; with אֶת- (אֶת-) Is. 45, 9; NUM. 20, 13; with אֶל to carry on a dispute with one JUDGES 21, 22 K'tib; with עַל of a thing, to dispute about a thing GEN. 26, 22; with the accus. to conduct a cause (before a tribunal), 1 SAM. 25, 39 who has conducted my cause with respect to my reproach from the hand of Nabal; LAMENT. 3, 58 thou, Lord, pleadest my cause that concerns the life; JER. 51, 36; רָחַט Is. 19, 20 a defender, deliverer, coupled with מוֹשִׁיעַ. Here also may belong (עַל-) מוֹשִׁיעַ. DEUT. 33, 7 be a pleader for him at his side. Deriv. רָחַט 2. and רָחַט in the proper names רָחַט, רָחַט.

Hif. רָחַט, only in the abridged form רָחַט (2 *perf.* רָחַט, *part. pl. constr.* רָחַט; *inf. absol.* and *constr.* רָחַט; *fut.* רָחַט, *apoc.* רָחַט, רָחַט, before Makkeph שִׁיר, לִין, שִׁיר, בִּין, שִׁים so too רָחַט are abridged *Hifil*-forms) prop. to stir up contention or strife, but commonly like Kal, with the accus., to contend with Hos. 4, 4; MIC. 6, 1; to strive, to plead, with אֶת (אֶת-) JER. 2, 9, with אֶת (אֶת-) JER. 2, 9, with אֶת (אֶת-) JOB 33, 13, GEN. 31, 36; with לִי of the person for whom we strive JUDGES 6, 31; with עַל of the thing about which strife is GEN. 26, 21; to punish, to chastise Is. 3, 13, coupled with הוֹדִיעֵנִי Hos. 4, 4; to conduct a cause, with accus. of the person for Is. 1, 17, or רָחַט is added in the accus. PROV. 22, 23. Deriv. רָחַט, רָחַט, the proper names רָחַט (in מָרִיב עַל), רָחַט, מָרִיב (in מָרִיב) and רָחַט (in מָרִיב) K'tib.

The fundamental signification of the stem is prop. (as in רָחַט I.) to pluck, to pull, to tear, Latin *rapere*, hence to reproach, to revile; ident. in its organic root רָחַט with that in רָחַט I, רָחַט, רָחַט; Ar. رَابَ to be disputable, to strive against, referring to fate; Aram. רָחַט, רָחַט the same.

רוג an assumed stem for רָגַל, see *Furst*, Conc. s. v.

רוּג (3 *perf.* רוּג, 1 *pl.* רוּגוּ) *intr.* to move to and fro, to ramble about, hence JER. 2, 31 *we rove freely about*; רוּג עַם Hos. 12, 1 *he rambled about beside God*, i. e. leaving God aside; Targ. רוּג; Arab. رَاو, رَاو, the same, especially of the free running about of animals, and so also رَوَّاد, V., رَوَّاد, IV. VIII., Ethiop. rawid. Identical in its organic root with רוּד, רוּד, רוּד. Hebrew interpreters (*Kinchi*, *Ibn Esra*) have sometimes compared this stem with רוּד, and sometimes given it the meaning to lament, but without foundation. Derivat. the proper name רוּג (which see); on the contrary רוּד belongs to רוּד.

Hif. רוּד (fut. רוּד) to ramble, to go about wild and restless, GEN. 27, 40 *when thou rovest about at large*, i. e. makest thyself free; Ps. 55, 3 *I will wander about in my complaining*.

רוּח (fut. רוּח, 3 *pl.* רוּחוּ) like רוּחָן DUT. 8, 13) *intr. prop.* to overflow, to stream over, cognate in sense רוּחָן, רוּחָן; hence to drink abundantly, to lap up, with רוּחָן, as רוּחָן, of the blood-drinking sword JER. 46, 10, מְרוּחָן Ps. 36, 9; elsewhere only the accusat. Figur. to enjoy richly, sensual love (רוּחָן) PROV. 7, 18; in other places of wine (Song of Sol. 1, 2). According to derivatives also, to be copiously watered, of a garden; to overflow, of a cup; to drench, of rain. Deriv. רוּחָן, רוּחָן, רוּחָן (according to some) out of רוּחָן.

Nif. רוּחָן (only fut. רוּחָן, רוּחָן, for which is רוּחָן) to be refreshed PROV. 11, 25; see רוּחָן III.

Pih. רוּחָן (fut. רוּחָן, 3 *pl.* with suff. רוּחָן) an intensive of Kal, to be drunk, intoxicated; fig. of רוּחָן Is. 34, 5, comp. DUT. 32, 42 רוּחָן; to be soaked, of רוּחָן Is. 34, 7 (fig.); also causat. to satiate, with the fat of sacrifices JER. 31, 14; to water, רוּחָן Ps. 65, 11; fig. of רוּחָן =

רוּחָן PROV. 5, 19; to moisten, with double accus. in רוּחָן Is. 16, 9 *I moisten thee with my tears*. The form has arisen from a fusion of רוּחָן and רוּחָן, or there was a quadrilateral form רוּחָן.

Hif. רוּחָן (part. רוּחָן) to water copiously, רוּחָן Is. 55, 10; to moisten, to refresh, רוּחָן JER. 31, 25; to revive PROV. 11, 25 (see *Nif.*); to drench, to satiate, with רוּחָן LAMENT. 3, 15, רוּחָן; Is. 43, 24.

As to the stem, it is also in the Arab. رَوَّ, رَوَّ, Aram. רִוָּ, רִוָּ; and the organic root רוּ-רוּ lies also in רִב I, רִב I, רוּב, רוּב, רוּב; see רוּב or רוּבָה belonging to רוּב.

רוּחָן *adj. m.*, רוּחָן *f.* copiously watered Is. 58, 11; JER. 31, 12; *fem. subst.* satiety DUT. 29, 18, opposite צִמְמוֹת (which see).

רוּחָן see רוּחָן.

רוּחָן (not used) Aram. *tr.* to hide, to conceal; Syr. רוּחָן the same, Af. רוּחָן; Ar. רוּחָן to be hidden, רוּחָן to hide oneself, רוּחָן *tr.* to conceal. Deriv. רוּחָן.

רוּחָן (fut. רוּחָן) *intr.* to be extended, wide, broad, = רוּחָן, opposite צָר; figur. to be well, unrestrained, alleviated JOB 32, 20 (Targ., Pesh. רוּחָן); to be easy, refreshed 1 SAM. 16, 23. Deriv. רוּחָן and רוּחָן.

Puh. רוּחָן (part. רוּחָן) to be roomy, spacious, of apartments JER. 22, 14.

The fundamental signification of the stem is in the Ar. رَوَّ, to be extended, wide, broad, رَوَّ, to grow up, to increase, Syr. רוּחָן, Targ. רוּחָן to be wide, roomy, whence the noun רוּחָן suburb; Sam. רוּחָן, רוּחָן to be well, easy. The characteristic of this meaning lies in the consonantal utterance of the *Vau*, and therefore *Beth* is sometimes put for it.

רוּחָן (from רוּחָן) *m.* room, roominess GEN. 32, 14, Ar. رَوَّ, Syr. רוּחָן the same; fig. enlargement, freedom, hence deliverance ESTH. 4, 14.

רוח I. (Kal unused) *intr.* to breathe, to blow, of wind; to smell, of plants and scents (cognate in sense רוּחַ, נִשְׁבַּח, נִשְׁבַּח, נִשְׁבַּח; hence sometimes to breathe, to draw breath, generally to live and move, sometimes to draw in the air; also to smell at a thing, i. e. fig. to have or feel pleasure in it (comp. רוּחַ, רוּחַ), to perceive, to smell; Ar. رَاح to blow, of the wind, to snuff, to snuff up, prop. to fetch breath, to take breath, to rest; Aram. רוּח, רוּח the same; the German riechen, Rauch, ruhen may be connected with it. Deriv. רוּחַ, רוּחַ.

Hif. רוּחַ (inf. constr. רוּחַ, with suff. רוּחַ; fut. רוּחַ, ap. רוּחַ, with Vau consec. רוּחַ) to smell, i. e. to take in scent, with ב at a thing; fig. to enjoy the odour Ex. 30, 38, of רוּחַ sweet smells Lev. 26, 31; Am. 5, 21; with accus. to lick, prop. to breathe, of flames JUDGES 16, 9; to smell, מִלְחָמָה, of a horse; to scent, רוּחַ GEN. 8, 21, מִנְחָה 1 SAM. 26, 19; seldom absol. of the sense of smell DEUT. 4, 28; Aram. רוּח, רוּח the same. Deriv. the proper name רוּחַ (רוּחַ, רוּחַ).

רוּח II. (not used) *intr.* to go, to wander; adopted for רוּח, רוּח and the proper name רוּח (wanderer), Aram. רוּח; ident. in its organic root with that in רוּחַ. But רוּח (which see) may also be the stem.

רוּח (from רוּח I., with suff. רוּחַ, רוּחַ; with a of motion רוּחַ, plur. רוּחַ) f. (not masc. in Ex. 10, 13, where רוּחַ refers to קָדִים, and not in Ps. 51, 12 where רוּחַ is a subst.; but only in ECCLES. 1, 6 and JOB 41, 8; on the contrary the gender changes 1 KINGS 19, 11) 1. the blowing, רוּחַ רוּחַ GEN. 3, 8 the blowing of the day, i. e. the cooling wind toward evening (see SONG OF SOL. 2, 17; Pliny H. N. 2, 42; hence the Ar. رَاح to do toward evening; Coptic porce evening); the air, wind, either a little wind or breeze, aura JOB 41, 8, or a

storm GEN. 8, 1, Is. 7, 2, a violent wind JOB 30, 15, often with רוּחַ 1, 19, רוּחַ 8, 2, רוּחַ Is. 27, 8; also with a genitive defining the thing more closely, רוּחַ Ex. 10, 13, רוּחַ Ps. 107, 25, רוּחַ 11, 6, רוּחַ Prov. 25, 23. Phrases are: רוּחַ to catch at the wind JER. 2, 24; רוּחַ to the wind Ez. 5, 2, רוּחַ the same 12, 14; poet. רוּחַ Ps. 18, 11; seldom is the wind called רוּחַ 1 KINGS 18, 12. Metaphor. like רוּחַ (which see) quarter, region, district JER. 49, 32; Ez. 5, 10 12; 12, 14; 17, 21; side 42, 19; רוּחַ JER. 49, 36 the four quarters of the heavens; רוּחַ 52, 23 to the quarters of the heavens, since here רוּחַ is collect. — 2. the breath, hence a) with רוּחַ anger, panting, applied to divine wrath Ps. 18, 16; JOB 4, 9; 15, 13; Prov. 16, 32; sometimes also רוּחַ JOB 15, 30. b) with רוּחַ, רוּחַ breath of the mouth (see רוּחַ), sometimes a word Ps. 33, 6, an oracle Is. 11, 4; sometimes breath of life, fully רוּחַ GEN. 6, 17. c) = רוּחַ quick vanishing breath JOB 7, 7; hence like רוּחַ nothing, vanity MIO. 2, 11, and so רוּחַ JOB 15, 2, רוּחַ דְּבָרִי 16, 3, רוּחַ to associate with nothingness Hos. 12, 2, comp. רוּחַ ECCLES. 1, 14; רוּחַ in nothingness, i. e. in vain 5, 15. — 3. Like רוּחַ breath of life, i. e. animal life, anima; applied to men and animals ECCLES. 3, 19 21, especially to men JOB 12, 10. Of the dead or idols it is said רוּחַ Ez. 37, 8; JER. 10, 14; also of people who almost lose their life through terror 1 KINGS 10, 6. But רוּחַ GEN. 45, 27 the spirit lives again, i. e. returns; commonly רוּחַ JUDGES 15, 19. רוּחַ Is. 38, 16 is tautological; elsewhere רוּחַ JOB 6, 4; 17, 1. Here belongs also רוּחַ LAMENT. 4, 20 our life, i. e. our king, the life of the state. As proceeding from God, life is also called רוּחַ JOB 27, 3, with relation to GEN. 2, 7. — Metaphor. every moving force of a thing Ez. 10, 17; ZACH. 5, 9; the sensuous feelings, the spirit, the passions, to which are attributed taming Prov. 25, 28, restlessness GEN. 41, 8, de-

pression JOB 19, 17, *impatience* EX. 6, 9, *patience* ECCLES. 7, 8, *pride* PROV. 16, 18, *humility* IS. 57, 15, *embitterment* GEN. 26, 35, *grief* PS. 34, 19. In this sense are also used רִיחַ נָכוֹן PS. 51, 12, רִיחַ נָחֵן PROV. 11, 13. — Generally, *spirit*, *direction of life*, of individuals or masses, expressed by the genitive זְרוֹנִים Hos. 4, 12, זְרוֹנִים IS. 19, 14, תִּרְדֵּמָה 29, 10, קִנְיָה NUM. 5, 14; imparted by God IS. 11, 2; 28, 6; 32, 15; *will*, *plan* EZ. 1, 12; 1 CHR. 5, 26; and so the expressions: כָּלָה לְרִיחַ to impart a direction of the will to one 2 KINGS 19, 7, כָּלָה עַל רִיחַ EZ. 20, 32 = כָּלָה עַל לֵב EZ. 35, 21; then *idea* 1 CHR. 28, 12; *understanding*, *insight* NUM. 27, 18, IS. 29, 24, or in this sense are used הִבְיָה EX. 28, 3, and רִיחַ IS. 40, 13; *courage* NUM. 27, 18; *a higher insight*, *genius* JOB 32, 8; IS. 19, 3; of the *moral sense* MAL. 2, 15. — 4. Metaphor. and generally *spirit*, *spiritus* (comp. Sanskrit *atman* = *Athem*, Pers. *dem*, Greek *νεῦμα*), so הִרְיָה Hos. 9, 7; of the *spirit* that pervades the universe PS. 139, 2, that fills it with life GEN. 1, 2, being God's power JOB 26, 13 parallel רִיחַ, commonly רִיחַ אֱלֹהִים 33, 4, רִיחַ אֱלֹהִים 27, 3, coupled with נְשָׁמָה 33, 4; hence used for the *word* or *promise* of God IS. 63, 14; רִיחַ אֱלֹהִים a *holy spirit* PS. 51, 13. From this *spirit of God* the Hebrew derived the extraordinary powers and gifts of men, such as the gift of artificial work EX. 31, 8, of the interpretation of dreams GEN. 41, 88, of prophecy NUM. 24, 2, hence a prophet is called רִיחַ אֱלֹהִים ἀρθερωπος πνευματοφωρος in Hos. 9, 7 (LXX). The going of the *spirit of God* into men is expressed by רִיחַ אֱלֹהִים JUDGES 14, 6, רִיחַ אֱלֹהִים 6, 34, רִיחַ אֱלֹהִים 13, 25, רִיחַ אֱלֹהִים NUM. 24, 2, רִיחַ אֱלֹהִים 11, 25; but this *spirit* can also *work* רִיחַ 1 SAM. 16, 14, רִיחַ ZECH. 13, 2, רִיחַ 1 KINGS 22, 21 seq. in men. The same *spirit* passes from one man to another. For example, that of Moses passed to the 70 elders NUM. 11, 17, that of Elijah to Elisha 2 KINGS 2, 15. In the Messianic age it is to be imparted to all men JO. 3, 1;

Is. 44, 3. **בָּקָר, יָרֵחַ, חַיִּל** the earthly elements are the contrast to **רוּחַ** the divine or spiritual Is. 31, 3; ZECH. 4, 6.

רִיחַ (not used) *Aram. intr.* same as the Hebrew verb רָיַח. Derivat. רִיחַ and רִיחַ.

רוּחַ (*def.* רִיחָא; with *suff.* רִיחָה; *pl.* *constr.* רוּחֵי) *Aram. f.* same as Hebrew רוּחַ in all meanings: *the wind* DAN. 2, 35, *quarter of the heavens* 7, 2, like לֵב *mind* 5, 20, for the Hebrew נֶפֶשׁ 7, 15, *spirit*, as the source of *understanding* 5, 12; 6, 4; especially *the divine spirit* 4, 5 6 15; 5, 14.

רְחֻחָה (from רָחַח) *f. freedom, respite*
 Ex. 8, 11; LAMENT. 3, 56.

רִיחַ f. prop. overflow; hence *abundance, fulness* Ps. 23, 5; 66, 12.

רָמָה (3 fem. according to some) רָמָה
 Zech. 14, 10; *part.* רָמָה, usually an ad-
 ject. which see; *inf. constr.* רָמָה, with *suff.*
 רָמָה; *fut.* רָמָה, *ap.* רָמָה, after Vau
 consec. רָמָה, once רָמָה Ex. 16, 20) *intr.* to
 be high, of ראש קוֹדְבָיִם Job 22, 12, נָפַח
 Is. 6, 1, hence to be raised high, of מִסְלָה
 49, 11, to be grown high, of עָם Deut.
 9, 2, proud-looking, of עֵינָיִם Prov. 30, 13,
 haughty, of לָבָב Deut. 8, 14, exalted,
 of God Ps. 99, 2, too exalted, too high, of
 God, i. e. not helping men Is. 30, 18,
 comp. מָרוֹם Ps. 10, 5; to be mighty, of
 יָי Is. 26, 11, קָדָר 1 Sam. 2, 1; to become
 high, i. e. powerful Mic. 5, 8; Num. 24, 7;
 to be glorious Ps. 18, 47, with עַל of
 a person over Ps. 13, 3; to be raised, even
 of inanimate things, and therefore with
 מִצֵּל of a place Ez. 10, 4 16; to raise up
 or exalt oneself Is. 30, 18; to advance,
 to prosper, of קָדָר Prov. 11, 11, oppo-
 site נִדָּה; to crawl forth, of תּוֹלְעִים Ez.
 16, 20, thinking perhaps of רָמָה; to
 show oneself mighty Ps. 21, 14. *Deriv.*
 רָמָה (adj., subst.), רָמָה, רָמָה, רָמָה,
 רָמָה, the proper names רָמָה, רָמָה, especially
 the numerous compounds of רָמָה (in אֲרָמָה,
 מִלְכֵיֶרֶם, אֲחֵיֶרֶם, עֲמֵרֶם, אֲחֵיֶרֶם, אֲחֵיֶרֶם,
 יוֹרָם; see אֲבִירָם).

Pih. רוֹמֵם (*part.* מְרוֹמֵם, *fut.* יִרְוֹמֵם) *to make high, to raise*, גָּלִים Ps. 107, 25; *to erect*, a house EZR. 9, 9; *to make shoot up or grow*, plants Ez. 31, 4; *to bring up*, children Is. 1, 2; *to set on high*, i. e. *to make secure* = הִשְׁתָּיִב Ps. 27, 5, with מִן *from* Ps. 18, 49; *to help up*, one low 37, 34; *to make to conquer* JOB 17, 4; *to celebrate, praise, extol* Ex. 15, 2; *to strive high* Hos. 11, 7. Deriv. רוֹמֵם, רוֹמֵם (*adj.*), רוֹמְמָה, רוֹמְמָה, and the proper name רוֹמְמָה (according to some).

Puh. רוֹמֵם (*part.* מְרוֹמֵם, *fut.* יִרְוֹמֵם) *to be or become exalted* Ps. 75, 11, *part.* elevated נִמְּה. 9, 5.

Hif. הִרְוִימָה (2 *perf.* הִרְוִימָה, *inf.* מְרִימָה, *pl. c.* מְרִימָה, with *suff.* מְרִימָה, *inf.* מְרִימָה, with *suff.* מְרִימָה, once also *inf.* absol. Ez. 21, 31; *imp.* הִרְוִימָה, before monosyllables הִרְוִימָה; *fut.* הִרְוִימָה, *ap.* הִרְוִימָה, *prop.* causative of the numerous meanings of Kal, *to make high*, a nest JOB 39, 27; *to exalt* Ps. 75, 8, opposite הִשְׁתָּיִב; *to lift up*, from a low condition, with מִן 1 KINGS 14, 7; *fig. to elevate the head* Ps. 3, 4, *the right hand* 89, 43, *the horn of one*, i. e. *to impart distinction, might and strength; to set up*, a monument GEN. 31, 45, a banner Is. 49, 22, *fig. מְנִלָּה* Prov. 14, 29; *to raise*, a thing lying on the earth 2 KINGS 2, 13; *to lift up*, מִקֶּדֶם Ex. 14, 16, with בְּ instead of the accus. 7, 20; הִרְוִימָה *to lift up the hand*, in swearing Ex. 17, 11, הִרְוִימָה GEN. 14, 22, = נִשְׁמָה, on the contrary with בְּ *to lift up the hand against one* 1 KINGS 11, 26; *to lift up the feet*, i. e. *to go* Ps. 74, 3; *to lift up hands and feet*, i. e. *to be active* GEN. 41, 44; הִרְוִימָה *to look freely at one* EZR. 9, 6; הִרְוִימָה *to raise a cry* GEN. 39, 15, seldom בְּקוֹל 1 CHR. 15, 16, with לְ of the person *to call to* Is. 13, 2, with עַל of the person *to lift up the voice against one* 2 KINGS 19, 22, in other places there are put to modify קוֹל the adjuncts בְּחִירָה EZR. 3, 12, בְּחִירָה 2 CHR. 5, 13; הִרְוִימָה *to cause the horn to sound loudly* 1 CHR. 25, 5; *to receive*, a tax NUM. 31, 28; *to set forth*, food 1 SAM. 9, 24;

to offer a sacrificial gift (תְּרוּמָה) NUM. 15, 19; 31, 52; EX. 35, 24; generally of presents or gifts 2 CHR. 30, 24; *to take away, lift up, remove*, with a wider application Josh. 4, 5; with מִן and accus. of the object LEV. 2, 9; *to lift up, take up* 2 KINGS 6, 7, if it be not better to translate it *take away*; also *to bear or carry away*, PROV. 3, 35 and *shame carries away fools*. Deriv. תְּרוּמָה, תְּרוּמָה.

Hof. הִרְוִימָה (*fut.* יִרְוִימָה) *pass.* EX. 29, 27. In DAN. 8, 11 the reading fluctuates between הִרְוִימָה and הִרְוִימָה.

Hithp. הִתְרוּמָה (*fut.* יִתְרוּמָה, 1 *pers.* הִתְרוּמָה Is. 33, 10 for הִתְרוּמָה i. e. הִתְרוּמָה or הִתְרוּמָה) *to shew oneself elevated*; DAN. 11, 36 *to exalt oneself*, i. e. *to look down upon a person or thing with pride and contempt* Is. 33, 10.

As to the organic root, רָם (Aram. רָם, רָם) is also in Coptic ραμ *to be high* (whence ραμα height, ραμε the upright, high one, i. e. man), in אֶרֶם (to אֶרֶם), Arab. رَمَّ *to be high*, I, رَمَّ, Arab. رَفَعَ (to lift oneself), whence رَفْعٌ a pyramid, أَرَفَعَ (to be set up), whence أَرَفَعَ a stone set up; in III. (which see). See רָם.

רוֹם (*Ps.* only *part. pass.* רוֹם) *Aram. intrans. to be lifted up*, DAN. 5, 20. Derivat. רוֹם.

Pael רוֹם *to extol, to celebrate* DAN. 4, 34.

Hithp. הִתְרוּמָה (הִתְרוּ) *to lift up oneself, with עַל of a person, against*, DAN. 5, 23.

Af. הִרְוִימָה (*part.* מְרִימָה) *to raise*, out of the dust DAN. 5, 19.

רוֹם (after the form רוֹם, רוֹם) *masc. height*, only as an *adverb* for רוֹם on high HAB. 3, 10.

רוֹם (or רוֹם) *m. height*, of שְׁמַיִם PROV. 25, 3; *figurat. pride* Is. 2, 14 17, sometimes coupled with לֵב JER. 48, 29, together with רוֹם רוֹם *pride of look*, as a sign of haughtiness Is. 10, 12, or a free, careless look PROV. 21, 4.

רוֹם (with *suff.* רוֹמָה) *Aram. m. height*, DAN. 3, 1; 4, 17; EZR. 6, 3.

רומה *fem. exaltation, pride; as an adverb, proudly* MIC. 2, 3.

רומה (*height*) *n. p.* of a locality in the neighbourhood of שכם 2 KINGS 23, 36; identical with רומה (JUDGES 9, 41), as Josephus has Ἀβούμα (Ἀβούμα), interchanging ρ and β.

רומם *m. praise* PS. 66, 17.

רוממה (*plur. constr. רוממות*) *fem. praise, exaltation* PS. 149, 6.

רוממות (after the form הוללות; with *suff. להממה*) *fem. height, majesty* IS. 33, 3.

רוץ *to roar* PROV. 29, 6, see רעץ; so too מרוץ PS. 78, 65 belongs here.

רוץ (*Kal not used*) *intr. to cry out, to roar, to make a noise, especially to pierce with loud tones, with the voice; identical in the organic root רע (râgh) with that in ירע I, ירע, ירע, but especially with רעץ (which see); then with the Sanskrit râç, Latin rugire, Greek ῥογίζω; Arab. رجا. Deriv. רעץ 1. (not belonging to רעץ).*

Pih. רוץ (fut. ירוץ) to be shouted forth with joy, to be sounded forth IS. 16, 10, coupled with רעץ.

Hif. רוץ (3 plur. once רוץ for מרוץ 1 SAM. 17, 20; part. plur. מרוץ; inf. constr. רוץ; fut. ירוץ, apoc. ירוץ) causative of Kal, to raise a war-shout IS. 42, 13, coupled with רוץ; with עץ of the person against or over one (a conquered enemy) JER. 50, 15; to complain aloud, to lament IS. 15, 4; to shout joyfully JUDGES 15, 14; to shout in triumph ZECH. 9, 9; with לץ or לץ of a person to shout for joy in honour of one PS. 47, 2; 81, 2; 95, 2; 98, 6; to cry after, with עץ of a person, in order to frighten JOB 30, 5; especially to make a noise, with trumpets JO. 2, 1; sometimes with רוץ NUM. 10, 9, either to stir up or to give a signal JOS. 6, 10 16, or as a sign of breaking up encampment NUM. 10, 5, distinct from רוץ 10, 7; רוץ also stands for it JOS. 6, 20. Deriv. רוץ.

Hithp. רוץ (fut. ירוץ) to shout for joy PS. 65, 14, coupled with רוץ; to raise a cry of victory, with עץ of the person 60, 10; see רוץ, to which many forms belong that look as if they sprang from רוץ.

רוץ I. (*Kal not used*) *tr. to throw to and fro, to move; Aram. רעץ to tremble, redupl. רעץ to move, to make flutter, רוץ to shake, to totter.*

Pih. רוץ (fut. ירוץ) to tremble, to quake, of עמדי שמים JOB 26, 11; elsewhere רוץ.

רוץ II. (*not used*) *tr. to bruise or rub in pieces, grain, to grind; cognate in sense with רעץ, רעץ, רעץ, Arab. رعى and رعى to rub in pieces, to make fine or small; identical in its organic root רוץ with that in רעץ I, רעץ I, רעץ. Deriv. רוץ.*

רוץ III. (*not used*) *trans. same as רוץ I. to heal, to which also רוץ I. belongs; see רוץ. Deriv. רוץ.*

רוץ (*part. רוץ, plur. once רוץ; inf. constr. רוץ; fut. ירוץ, in pause רוץ, apoc. רוץ*) *intr. (same as the Sam. רוץ, רעץ, Aram. רעץ) prop. to flow or run off, to precipitate (see רוץ NUM. 11, 27, hence to run, of men NUM. 11, 27, PROV. 4, 12, of horses JO. 2, 4; to rush along, of locusts 2, 9; with עץ of the person to run to one GEN. 18, 7; with עץ of the place, the same 24, 20; with עץ 18, 2, and רוץ 2 KINGS 5, 20 in a modified sense; with לץ to hasten to* IS. 59, 7; *with רוץ JER. 12, 5 to run with one in a race; with accus. of place to run through, רוץ PS. 19, 6; to hasten to* 1 SAM. 20, 6; *absol. to hunt (after a thing) JER. 23, 21; to come down swiftly* PS. 147, 15; *to run through, quickly i. e. to read currently* HAB. 2, 2; *to rush, upon a person or thing, with עץ* JOB 15, 26, 16, 14, *accus. PS. 18, 30; with לץ to hasten to one, i. e. to seek protection from one* PROV. 18, 10. — *רוץ prop. part. a) a courier* JOB 9, 25,

for which 7, 6 has אָרַג *a weaver's shuttle*, comp. Coptic αῤῥα *a runner* and *a weaver's shuttle*. b) only in plur. the footmen who accompany state-chariots 1 KINGS 1, 5; 2 KINGS 11, 13; 2 SAM. 15, 1; royal messengers 2 KINGS 10, 25; hence the riders belonging to Persian kings ESTH. 3, 13; 8, 14; perhaps also like פָּלְחָי (which see) applied to the royal body-guard, since it is interchanged with רָצִים. — Many forms of רָצַץ (which see) are conjugated after רָוַץ, see רָצַץ. — Derivat. מְרוֹץ and מְרוֹצָה 1 (on the contrary מְרוֹצָה 2 from רָצַץ).

Pih. רוֹצֵץ (fut. יְרוֹצֵץ) an intensive of Kal, to run hither and thither in manifold ways, of the zig-zag motion of lightnings NAH. 2, 5.

Hif. הָרִיצָה (fut. יְהַרִיצָה) to lead up hastily, with קָן GEN. 41, 14; to bring quickly 1 SAM. 17, 17; to cause to run, to chase away JER. 49, 19, with קָן 50, 44. Ps. 68, 32 is difficult, perhaps: *Cush lets her hands hasten to God*, i. e. raises her hands hastily in prayer to God, or in bringing offerings.

רוֹק I. (Kal not used) *intrans.* to be poured out, to flow out, to be emptied; prop. to be juicy, wet, fluid (comp. יָרַק and יָרָק).

Hif. הִרְקָה (fut. יְהִירָק, apoc. יִרְקָה) to pour out, גָּשָׁם, spoken of the clouds, with עַל upon ECCLES. 11, 3; of oil-pipes (see צִנְתָּה) ZECH. 4, 12; figur. to pour out abundantly, בָּרַכָה, i. e. to distribute MAL. 3, 10; to cause to pour themselves forth i. e. to draw out in a mass, הִנִּיכִים GEN. 14, 14; on the contrary חִנִּית הִרְקָה, הִרְקָה חֲרָב, חֲרָב, נֶגֶשׁ דָּעַב, פָּלִים, שָׁק belong to II.

Hof. הוֹרַק to be poured out, of fermented wine, from one vessel into another JER. 48, 11; but הוֹרַק SONG OF SOL. 1, 3 is a noun, which see.

רוֹק II. (Kal not used) *intr. prop.* to be naked, bare, cognate in sense יָקָדָה I.; hence to be empty, Arab. رَاقِي (med. Ye), and like יָקָדָה metaph. to be pure, bright,

clean; comp. בָּרַר from בָּרַר. Deriv. יָרִיק, יָרִיק, בָּק, בָּק.

Hif. הִרְקָה (part. plur. מְרִיקִים, inf. constr. יִרְקָה, fut. יְהִירָק) to leave empty, נֶגֶשׁ דָּעַב Is. 32, 6, i. e. not to feed; to empty חָרָב HAB. 1, 17, פָּלִים JER. 48, 12; to make bare, חֲרָב, i. e. to draw, to draw out clean LEV. 26, 33, EZ. 28, 7, חֲרָב Ps. 35, 3.

רוֹק III. (Kal not used) *intr.* same as יָרִיק to be dissolved, to be scattered as dust, interchanging ר and ד (see ר).

Hif. הִרְקָה to rub in pieces, to crush PSALM 18, 43, for which 2 SAM. 22, 43 has מִדְּרָקִים — מִדְּרָקִים, explained by מִדְּרָקִים.

רוֹר (3 perf. הָרָה) *intr.* to be slimy, to flow toughly, to spit out slimy matter, with the accus. זָיב LEV. 15, 3, of corporeal slimy effusions. The form is reduplicated from the simple root רָא, רָה (which should be assumed perhaps to רִי JOB 37, 11 moisture), and is connected with רָה, רָה I. (which see), יִרְרָה III., Arab. رَزَى (to suppurate), Greek ῥέειν, to run, Sanskrit ri to go, = ari, sru to flow, Latin riv-us, Persian rû-d, river, Himyar. ruru sea. From the reduplicated form רָה comes the Ar. رَاقِي (to be slimy), then رَاقِي and رَاقِي, with the usual interchange of consonants. Deriv. יָרִיק.

רוֹשׁ poppy DEUT. 32, 32 see רוֹשׁ 3.

רוֹשׁ (3 plur. רָשָׁו; part. רָשָׁה, four times רָשָׁה 2 SAM. 12, 1 4; PROV. 10, 4; 13, 28) *intr. prop.* to be weak, pressed down, humbled, wretched; figurat. to be small, insignificant, cogn. in sense with רָשָׁה, רָשָׁה, רָשָׁה; to be poor Ps. 34, 11, part. רָשָׁה poor, needy, along with נֶקְלָה 1 SAM. 18, 23, opposite עָשִׁיר 2 SAM. 12, 1. For the characteristics of רָשָׁה see PROV. 10, 4; 13, 8; 14, 20; 18, 23; 19, 1 7 22; 28, 3 6; 29, 13; Ar. رَاش trans.

to weaken, to bring down, رَاش to be bruised, to be brought down; consequ. רָשָׁה is connected with רָשָׁה (רָשָׁה). The same

meaning is borne by רָחַשׁ to the Nif. רָחַשׁ (GEN. 45, 11; PROV. 20, 13; 23, 21; 30, 9) and to the Hif. רָחַשׁ (1 SAM. 2, 7), which does not therefore belong to רָחַשׁ I. Deriv. רָחַשׁ, רָחַשׁ, רָחַשׁ.

Pih. רָחַשׁ (fut. רָחַשׁ) to crush, to destroy, hence to depopulate JER. 5, 17.

Puh. רָחַשׁ (1 pers. plur. רָחַשׁנו, for which is רָחַשׁנו) to be brought low; of cities, to be wasted MAL. 1, 4.

Hithp. רָחַשׁ to represent oneself poor, to feign poverty, PROV. 13, 7.

רָחֵם (from רָחֵם = רָחֵם a female friend, viz. of God; or, El or Jah is Friendship, comp. רָחֵם, רָחֵם; Peshito ܪܚܡܐ) n. p. f. RUTH 1, 4; 2, 2.

רָחֵם (def. רָחֵם, רָחֵם; plur. רָחֵם, def. רָחֵם; from רָחֵם) Aram. m. a secret, a thing concealed DAN. 12, 18 19 29 47; 4, 6; in the Targ. for סֶתֶר, לֵט, חֶסֶד; Syr. ܪܚܡܐ and ܪܚܡܐ the same, whence ܪܚܡܐ to keep secret.

רָחַץ trans. to lessen, to make thin or lean; figur. to take away, to make disappear, ܪܚܥܝܐ Zeph. 2, 11; Arab. رَحَى to lessen, رَحَى intr. to be wasted. The organic root is also in رَحَى Deriv. رَحَى, رَحَى, رَحَى 1.

Nif. رَحَى (fut. رَحَى) to waste away, to become lean Is. 17, 4 (of flesh).

רָחֵם adj. m., רָחֵם fem. lean, of lambs Ez. 34, 20; unfruitful, of the soil NUM. 13, 20; Zab. 10.

רָחֵם m. 1. (from רָחֵם after the form רָחֵם) leanness, a figure of distress and misery Is. 10, 16; Ps. 106, 15; scantiness, consumption, of אִיסָה, i. e. smallness, diminutiveness MIC. 6, 10. — 2. (from רָחֵם) a prince, a noble PROV. 14, 28 = רָחֵם, comp. רָחֵם = רָחֵם.

רָחֵם (an important, leading one, from רָחֵם) n. p. of the founder of the kingdom of Damascus 1 KINGS 11, 23; comp. רָחֵם from רָחֵם = רָחֵם.

רָחֵם (not used) intr. to cry out, to call, to halloo, spoken of a cry of joy

or grief (Arab. رَحَى the same); identical in its organic root רָחֵם with that in רָחֵם, רָחֵם, רָחֵם. Deriv. רָחֵם.

רָחֵם (from רָחֵם, after the form רָחֵם, רָחֵם) m. consumption; hence destruction, Is. 24, 16 destruction to me! i. e. woe to me! The LXX and Vulg. take it unsuitably from רָחֵם a secret.

רָחֵם (fut. רָחֵם, 3 plur. רָחֵם) intr. to move to and fro, of the eyes, to roll, as a sign of anger JOB 15, 12, where some mss. read רָחֵם (see רָחֵם); then to wink, as a gesture of insolence, hence רָחֵם in the Targ. for רָחֵם; Arab. رَحَى, Aram. رَحَى, רָחֵם the same. Thus we should not compare the Arab. رَحَى.

רָחֵם (only part. רָחֵם) intr. to be heavy, weighty, in repute and dignity; hence רָחֵם honoured, distinguished, then a prince JOB 5, 3; Ps. 2, 2; PROV. 8, 15; in other places parallel with רָחֵם, רָחֵם; Arab. رَحَى, hence رَحَى weighty; the organic root is רָחֵם. A comparison with רָחֵם, רָחֵם, Arab. رَحَى, رَحَى, would give for רָחֵם the meaning to hold together, to arrange, which is also suitable. Derivat. רָחֵם 2.

רָחֵם see רָחֵם.

רָחֵם intr. to be wide, roomy, extensive, broad; therefore to widen, of chambers EZEK. 41, 7; to enlarge, of the לֵב, with joy Is. 60, 5; to be opened, of the mouth, i. e. to speak freely (opposite, to be dumb) 1 SAM. 2, 1; according to the derivatives, to be comprehensive, to be wide and broad, to be puffed up. Deriv. רָחֵם, רָחֵם, רָחֵם, רָחֵם, the proper names רָחֵם (also in רָחֵם; רָחֵם, רָחֵם, רָחֵם).

Nif. רָחֵם (part. רָחֵם) to be wide, extensive Is. 30, 23.

Hif. רָחֵם (part. רָחֵם, inf. constr. רָחֵם, fut. רָחֵם) to make wide, broad (in length and breadth) MIC. 1, 16; to enlarge, a tent Is. 54, 2, a couch 57, 8, מִרְרָה 30, 33, Ez. 34, 24, borders Ez.

34, 24; DEUT. 33, 20; to make wide for GEN. 26, 22; to make place for, i. e. to give access to PROV. 18, 16; to make free, i. e. to rescue from oppression PS. 4, 2; פֶּה to open wide the mouth, with עַל of a person, i. e. to scorn PS. 81, 11; נָפֶשׁ to make the desire wide, i. e. to be very greedy IS. 5, 14; to make susceptible, לֵב PSALM 119, 32, to free from anguish 25, 17.

According to the fundamental signification רחב seems to be an enlargement of רַחֲבָה, which means in Ethiop. to extend; רָחַד also (which see) may be connected with it. In Ar. رَحَب, رَحَب are the same.

רחב (constr. רָחַב, pl. constr. רָחֲבִי) adj. m., רָחֲבָה (constr. רָחֲבָה) fem. wide and broad, roomy, of a land EX. 3, 8, fully רָחַב יְרֵדִים PS. 104, 25, large in circumference, of a cup EX. 23, 32; broad JOB 30, 14, opposite long 11, 9; thick, of a wall NEH. 3, 8; figur. broad, of a law, i. e. far-reaching, not to be comprehended PS. 119, 96; רָחַב לֵב 101, 5 puffed up, haughty, like רָחַב נָפֶשׁ PROV. 28, 25; also a subst. pride.

רחב (freedom, viz. is with Jah) n. p. f. JOSEPH. 2, 1; comp. רָחֲבָה.

רחב (pl. constr. רָחֲבִי) m. breadth, a wide place JOB 36, 16, explained by לֹא מִצָּק and construed in the fem. like מְקוֹם 20, 9; pl. breadths, i. e. extent 38, 18.

רחב (with suff. רָחֲבִי) masc. breadth, opposite אָרֶץ GEN. 6, 15; 13, 17; DEUT. 3, 11; extent, circumference, מִלֵּא רָחַב IS. 8, 8 fullness of extent, i. e. the greatest extent; לֵב רָחַב 1 KINGS 5, 9 [4, 29] width of understanding, i. e. a comprehensive understanding.

רחב and רחוב (with suff. רָחֲבִי; pl. רָחֲבוֹ, with suff. רָחֲבֵינוּ) f. 1. (pl. m. ZECH. 8, 5) a roomy place, a wide space, in a city; hence a street, GEN. 19, 2, like πλατεία; a large, open place, forum, vestibule, at the gate 2 CHR. 32, 6, where the people assembled NEH. 8, 1,

before the temple EZR. 10, 9, the market-place of orientals, see רָחֵק. — 2. (extension, of a place) n. p. of a Levitical city in Asher NUM. 13, 21, JOSEPH. 19, 28 30 (there seem to have existed two cities of this name). — 3. Fully רָחֲבוֹ (roomy place) n. p. of a city near בֶּן־נֶחֶם, to which an עֲמָק (plain, valley) belonged; viz. the plain Huleh (Robins. III, 611 seq.) JUDGES 18, 28. The Ποῦβ, 4 Roman miles from Scythopolis (Onom.), is another רָחֲבוֹ. — 4. n. p. of a part of Syria (אַרְם), for which the Chronist has רָחֲבוֹ, and which has been identified with רָחֲבוֹ הַנָּהָר 2 SAM. 10, 6, for which רָחֲבוֹ alone stands in 10, 8. — 5. (freedom, viz. is with Jah) n. p. m. NEH. 10, 12; 2 SAM. 8, 3.

רחבה f. freedom, prosperity PSALM 119, 45.

רחבות (wide places, spaces, i. e. extension) 1. n. p. of a well GEN. 26, 22, ident. perhaps with the place Rychaibah, three hours south of Elusa (Robins. I, 324 seq.). — 2. רָחֲבוֹ עִיר n. p. of an Assyrian city founded by Nimrod GEN. 10, 11, mentioned along with יִקְנָה and עֵלָה; if it be Semitic, it stands for עִיר רָחֲבוֹ. — 3. רָחֲבוֹ הַנָּהָר (Rehoboth on the river) n. p. of an Edomite city GEN. 36, 37, which is mentioned elsewhere (Notit. dignitt. I, p. 78. 346) by the name Raboto along with Edomite localities, and which Eusebius and Jerome adduce as situated in Gebalene. LXX Πορβοῦθ, Vulg. Rohoboth; the Arabians mention a رَحْبَة on the Euphrates, not far from Cirsium, and one opposite Bagdad &c.

רחביה (Jah is a Deliverer) n. p. m. 1 CHR. 23, 17; for which is רָחֲבִי in 24, 21.

רחביה see רָחֲבִי.

רחבעם (the Family-founder is a Deliverer, i. e. God is such; see רָעַם) n. p. m. 1 KINGS 11, 43; LXX Πορβοῦθ, so that ר and ע appear as the vowel o.

רחח (not used) tr. to rub, to crush;

ident. in its organic root רחח with that in מרחק, מרחק, מרחק; Arab. رَحَّ. Deriv. רחמים.

רחח see רחמים.

רחמים (from the Pihel of רחם I.) *adj. masc. merciful, compassionate, of God, coupled with חנון* Ex. 34, 6; Jo. 2, 13; Ar. رَحِيم and رَحِيم.

רחמים (*compassion, love*) *n. p. m.* Ezr. 4, 8; Neh. 3, 17; 10, 26, for which 7, 7 has רחמים (*compassion*); also רחם 12, 3, for which 12, 15 has רחם, probably transposed for רחמים.

רחוק and רחוק (*plur. רחוקים*; after the form מרחוק *adj. masc., רחוקה* (*pl. רחוקות*) *f.* 1. of place, *far, wide, remote, far away, of countries* Deut. 29, 21, of journeys, ways Num. 9, 10; *dwelling afar* Jo. 4, 8; Prov. 27, 10; רחוק *remote or far from* Deut. 13, 8; metaphor. and fig. *far off, said of God, i. e. refusing help* Ps. 22, 2. Subst. *far space, distance* Josh. 3, 4; *farness, in מרחוק from far, afar off* Gen. 22, 4; Ex. 20, 18; *למרחוק from afar* Job 36, 3, *עַד מֶרֶץ to a distance* Neh. 12, 43. Before Makkeph רחוק see אָלֶם. — 2. of time: a) *future, רחוקים to distant (future) times* 2 Sam. 7, 19; b) *long ago, as אֵלֶּה מִרְחֹק Jer. 23, 23 God from of old, i. e. who is of old time; מִרְחֹק from past times* Jer. 22, 11. — 3. *unattainable, hard* Deut. 30, 11; *valuable, precious* Prov. 31, 10.

רחט (not used) *trans. to hew out, to work, with the axe, of a carpenter*; Ar. transposed رَحَط and also رَحَط. Deriv. רחטים (which see) and

רחם (only *pl. רחמים* cod. Sam.) *m. a wooden channel* Ex. 2, 16, so called from the act of cutting out or deepening.

רחים (*pl. רחמים*) *m. carved beams, so called from cutting* Song of Sol. 1, 17 K'tib; see רחמים, and compare also רחמים.

רחים *dual* (from the sing. רחח; from רחח) *a hand-mill, consisting of two grindstones* Ex. 11, 5; Is. 47, 2; Ar. رَحَا, the same, dual رَحَوَان, whence the denom. رَحَا to turn a mill.

רחים see רחמים.

רחיק (from the Pihel of רחק) *Aram. adj. m. (pl. רחיקין)* same as Hebr. רחוק *distant* Ezr. 6, 6; Targ. רחיק, רחיק.

רחל (not used) *intr. to suck, to draw in, of lambs*; Ar. رَغَلَ to suck, whence رَحْل a lamb; also رَحَلَ, whence رَحْل a lamb, which is unconnected with رَحَلَ to wander (Hebrew רָגַל). The org. root רחל is ident. with that in רָגַל, Ar. رَغَلَ (to lap up, suck in). Derivative

רחל (*pl. רחלים, with suff. רחליה*) *f.* 1. prop. *the sucking one, a sucking lamb* Gen. 31, 38; 32, 15; *also an ewe, giving suck.* — 2. (*lamb*) *n. p. f.* Gen. 29, 16; 30, 22; LXX Παρχή.

רחם I (*fut. ירחם, only 1 pers. with suff. ירחמני*) *intr. 1. prop. to be attached to, friendly, united with; hence poet. after the Aramaean signif. to love* Ps. 18, 2 (Aram. רָחַם, רָחַם), and it is unnecessary to read ירחמני; Ar. رَحِمَ and رَحِمَ the same (see רָגַם), and so رَحِمَ a friend, a companion. — 2. *to be tender, mild, soft; metaphor. to be tender, gracious, compassionate, merciful* (see Pih.). Derivat. רחמים, רחמים (according to some), רחמן, whence רחמים; the proper names רחם 2, רחמים, רחם.

Pih. רחם (*part. מרחם, infin. constr. רחם; fut. ירחם*) *to interest oneself in a person with love and fondness, to have compassion upon, the weak, the unfortunate, with the accusat.* Is. 9, 16; 13, 18; 49, 15, opposite רחוק; commonly applied to God 14, 1; 30, 18; seldom with ל for the accusat. Ps. 103, 13, or absol. Lament. 3, 32; once referring to things Jer. 30, 18. Aram. רָחַם, רָחַם?

the same. Deriv. רָחִים, and the proper names רִחְמָאֵל, רִחְמִים.

Puh. רָחַם (*fut.* יִרְחֵם) *to find mercy or compassion* Hos. 14, 4; Prov. 28, 13. Deriv. the proper name רִחְם; symbol. לֹא רָחַמָּה, רָחַמָּה.

רָחַם II. (not used) *intrans.* same as רָחַף *to tarry over a thing, to foster a thing, to cherish; hence to brood, incubate, foveare*, Ar. رَحِمَ. Deriv. רָחַם 1, רָחַמָּה, רָחַם.

רָחַם III. (not used) *intrans.* same as רָחַם II., רָחַם, *to be variegated; Ar.* رَحِمَ the same; deriv. רָחַם, רָחַמָּה.

רָחַם (from רָחַם III.) *m.* the name of a sort of *vulture* Lev. 11, 18 (cod. Sam. רָחַמָּה), like the Ar. رَحِمَ a vulture of the size of a raven, white in the body and neck, and black in the tips of the wings; conseq. named from its spotted appearance, and not from its fondness for its young; Targ. יִרְחֵם the party-coloured; comp. אֶרְחֵם spotted, of a horse, like אֶרְחֵם variegated. Deut. 14, 17 רָחַמָּה.

רָחַם (in pause רָח, from רָחַם II.) *m.* 1. prop. that which hatches, produces, or the place of hatching, and so the *mother's womb*, uterus, a figure of birth; מִרְחָם Is. 46, 3 *from birth*, like מִרְחָם (Ps. 22, 11); רָחַם *unfruitfulness of the mother's body* Prov. 30, 16; coupled with פְּרִיָּם a figure of fruitfulness Gen. 49, 25; poet. *a maiden, a woman*, Judges 5, 30, like Horace's *cunnius* (Sat. 1, 3, 107); Ar. رَحِم the womb. — 2. (from רָחַם I.; *love, fondness*) *n. p. m.* 1 Chr. 3, 44.

רָחַם (in pause רָח, with *suff.* רָחַמָּה) *m.* (fem. Jer. 20, 17) same as רָחַם the *maternal womb*, matrix, uterus Job 10, 18; 24, 20, applied to animals also Ex. 13, 12; פֶּתַח רָחַם the *opening of the mother's womb*, i. e. the first birth Num. 3, 12. *To close the womb* (see פָּצַר, פָּצַר) is to make barren, and the opposite is to

open (פָּתַח). מִרְחָם *from birth*, from earliest youth Jer. 1, 5.

רָחַם (not used) *Aram.* same as Hebr. רָחַם I. Deriv. רָחַמִּין.

רָחַמָּה (only *du.* רָחַמְתִּים) *f.* a *maid, a woman; dual, two damsels* Judges 5, 30 (after the Hebrew exegesis).

רָחַמָּה see רָחַם.

רָחֻמִּים (*pl.* of רָחַם, *pl. constr.* רָחֻמִּי) *masc. pl.* *compassion, pity, sympathy*, for one's kindred Gen. 43, 30, towards the unfortunate Amos 1, 11, the poor and afflicted Gen. 43, 14, used especially of the mercy of God Ps. 25, 6; 40, 12; with גְּדוּלִים Is. 54, 7, רָחֻמִּים Psalm 119, 156, coupled with חֶסֶד Hos. 2, 21. Phrases are: רָחֻם ה' לִי Deut. 13, 18, Is. 47, 6, רָחֻם ה' אֵלֵינוּ Zech. 7, 9 *to shew mercy to one*; on the contrary רָחֻם ה' לִי Gen. 43, 14 or רָחֻם ה' לִי 1 Kings 8, 50 means *to commend one to the favour of a person*. Metaphor. *the heart*, i. e. the seat of feeling Prov. 12, 10, without denoting the uterus, like רָחַם.

רָחֻמִּין (from רָחַם) *Aram. masc. plur.* same as Hebrew רָחֻמִּים Dan. 2, 18; Syr. رَحْمَن.

רָחֻמִּין (not used) *adj. masc. compassionate, merciful; Aram.* the same, Ar. رَحْمَان; derivative

רָחֻמִּין *adj. m., רָחֻמִּיָּה (pl. גְּדוּלָּה) f.* *merciful* Lament. 4, 10.

רָחַף (not used) *tr.* *to bend, to incline, to let down*, Aram. רָחַף, Arab. رَحَن; ident. in its organic root with רָחַף. Deriv. the proper name רָחַף.

רָחַף I. (Kal not used) *tr.* prop. *to cover, to protect; hence to foster, to cherish or protect a thing lying over or covering it; to brood over a thing. Aram.* רָחַף *to lie over a thing, in order to animate, protect, cherish it; Pael* used of the laying on of the hand in ordination, to descend upon a thing. The organic root רָחַף lies also in רָחַף I.

Pih. רָחַק (*part.* מְרַחֵק, *fut.* יִרְחַק) *to lie quickening or brooding, with על over, of the רִיחַ אֱלֹהִים, brooding over chaos, to impart vital power to it* GEN. 1, 2 (LXX, Vulg.); *to hover over, of the eagle protecting her young* DEUT. 32, 11. In both places, the signification *to sink, to settle down* is not applicable.

רָחַק II. (only 3 *pl.* יִרְחֲקוּ) *intr.* *to hover, to fly to and fro, to wave, to loom, as the Targ. and Saad. explain it also in* GEN. 1, 2 *and* DEUT. 32, 11; *intensive, to quake* JER. 23, 9. The Ar. رَحَف is only a collateral form of رَحِم, like the Syr. رُحِف.

רָחַץ (*inf.* c. יִרְחֹץ and רָחַצָה; *imp.* יִרְחֹץ; *fut.* יִרְחֹץ) *prop. intr.* *to bubble up, to flow, to pour out, to swell, conseq. only a collateral form of* רָחַשׁ *to overflow, Arab.* رَحَض *to perspire much. Then* 1. *like* שָׁנַח *tr.* *to let water flow over a thing, to rinse, to wash, with the accus.* GEN. 18, 4; 43, 31; *the body* (בָּטֶן) LEV. 14, 9; *to wash, persons* EX. 29, 4, *the sacrificial flesh* LEV. 1, 9; *fig. the heart* IS. 4, 4, *the hand* PS. 26, 6, *hence as a symbolical action* DEUT. 21, 6. In Arabic *to wash clothes* also, for which the Hebr. רָבַח (which see) is used. — 2. *intr.* *to wash oneself, to bathe* EX. 2, 5, LEV. 14, 8, *with א of the fluid in which* SONG OF SOL. 5, 12, *seldom with the accus.* EX. 30, 20, *and with מן of the vessel out of which* 40, 31. *Deriv.* יִרְחֹץ, רָחִיצָה.

Puh. רָחַץ *to be washed, cleansed, בָּמִים* EZ. 16, 4.

Hithp. יִרְחֹץ *to wash oneself* JOB 9, 30.

רָחֵץ (with *suffix* יִרְחֹץ) *m.* *a washing, קִיֹּר* a wash-basin PS. 60, 10.

רָחַץ (*Peal* unused) *Aram. tr.* *to catch, to seize, ident. in its organic root* יִרְחֹץ *with that in the Hebr.* אֶרְחֹץ; *fig. to trust firmly, in the Targ. for* חָבַח.

Ithpe. אֶרְחֹץ (3 *pl.* יִרְחֹצוּ) *to trust, with על of a person* DAN. 3, 28; *Targ. deriv.* אֶרְחֹצָא.

רָחִיצָה *f.* *a bath, washing-place* SONG OF SOL. 4, 2.

רָחַק *see* רָחֹק.

רָחַק (*inf.* *constr.* יִרְחֹק and יִרְחֲקָה; *fut.* יִרְחֹק) *intr.* *to separate, from a person or thing; to remove from, to be away from, with מן of a person* JOB 30, 10, *PROV.* 19, 7, *opposite* חָבַק *ECCL.* 3, 5; *with מַעַל of a person* EZ. 8, 6, *in the Targ. tr. for the Hebr.* מָאָס, מָצַב, *to be far, of place* DEUT. 12, 21, *or time* MIC. 7, 11; *of God, not to be at hand to help, opposite* קָרַב *PS.* 22, 12; *of men, to be remote from safety* JOB 5, 4. *Derivat.* רָחֹק, רָחֹק (also as a subst.), מְרַחֵק, and the proper name מְרַחֵק.

Nif. יִרְחֹק (*fut.* יִרְחֹק K'tib) *to be removed* ECCL. 12, 6 K'tib, where K'ri has יִרְחֹק (see רָחַק); *read by many* יִרְחֹק (to be torn), Arab. خَرَق.

Pih. רָחַק (*fut.* יִרְחֹק) *to put far away, with מן* IS. 29, 13; *to carry far away, to spread far, מַצֵּי אֶרֶץ* 26, 15.

Hif. יִרְחֹק (*inf. abs.* יִרְחֹק, c. יִרְחֹק; *fut.* יִרְחֹק) *to put far away, with the accus.* יִרְחֹק *Job* 11, 14, *and מן* PS. 88, 19 *or מַעַל of the person* JOB 13, 21, *also with מַעַל of place* JO. 4, 6, *with א of the place to which one takes* EZ. 11, 16; *fig.* *PROV.* 4, 24. יִרְחֹק stands adverbially, when it is followed by the *infin. constr.* with ל, as יִרְחֹק לְלֶכֶת *he is gone far away* EX. 8, 24 [28]; yet the *infin.* is often omitted GEN. 44, 4; *JOSEPH* 8, 4. *Inf. abs.* יִרְחֹק *as an adv. far, distant* GEN. 21, 16; EX. 33, 7; *JOSEPH* 3, 16.

By an interchange of ר and ד (see ר) רָחַק is connected with the Targ. רָחַק, Arab. رَحَق to remove far away, to drive away.

רָחַק (*pl.* רָחֻקִים) *m.* *one departing far, i. e. going far from God* PS. 73, 27.

רָחַק (not used) *Aram. intr.* same as *Hebr.* רָחַק. *Deriv.* from *Pa.* רָחַק.

רָחַשׁ (only Kal) *intr.* 1. *to boil up or over, to flow, connected with* יִרְחֹץ (which see); *fig. to boil over, of the לב.*

which overflows with **רָחַץ** Ps. 45, 2, prop. *to move*, like the Aram. **רָחַץ** for the Hebrew **רָחַץ** — 2. *to bubble up, to boil up*; deriv. **מִרְחָשׁוֹ**. — The fundamental signification is *to flow, to drip*, also in Ethiopic; and out of it has arisen the meaning *to boil or bubble up, to bubble forth*; the Arab. **رَحَّشَ** to move away, to hasten away (proceeding from *to flow*), **رَقَصَ** to bubble up, belong here. In its organic root **רָחַץ** it is ident. with that in **חָשׂ** (Targ. **חָשׂ**), Pers. *gūsh-iden* (agitari). The LXX and Vulg. assume for **מִרְחָשׁוֹ** a stem **רָחַץ** = **רָחַץ**, translating the former craticula, *σχάρα* (grate), which is unnecessary.

רָחַץ (from **רָחַץ**, like **רָחַץ** from **רָחַץ**) *f. ventilabrum, a fan, a winnowing shovel*, Is. 30, 24, prop. what tosses or moves to and fro, from **רָחַץ** to blow.

רָחַץ (*fut. רָחַץ*) *intr. to be moist, wet*, with **רָחַץ** Job 24, 8; metaphor. *to be juicy, fresh*, of plants, whence **רָחַץ** (an adj.); Ar. **رَطِبَ** to be moist or green, Targ. **רָחַץ**, Af. **أَرَطَبَ** to make wet, to moisten, and from it the deriv. **رָחַץ**, **רָחַץ**, **רָחַץ**, Syr. **رَطَبًا** (moisture). The organic root **רָחַץ** is also in **רָחַץ**, **רָחַץ**, **רָחַץ**; comp. Ar. **رَضِبَ** to pour.

רָחַץ *adj. m. juicy, fresh* Job 8, 16.

רָחַץ (only *fut. with suff. רָחַץ* according to some) *tr. to push forth, to throw out, to cast forth*, with **רָחַץ** Job 16, 11 (LXX, Symm., Vulg., *Rashi*, *de Bañoles*); Arab. **رَحَّطَ** to push forth, almost ident. with **رָחַץ**. But see **רָחַץ**.

רָחַץ (not used) *intr. same as רָחַץ to tremble, to quake, to be terrified*, Aram. **רָחַץ**; ident. in its organic root **רָחַץ** with that in **רָחַץ**, **רָחַץ**. Deriv.

רָחַץ *m. same as רָחַץ terror, trembling* Jer. 49, 14; Aram. **רָחַץ** (the same, where are also Pa. and Ithpa.

רָחַץ (not used) a stem assumed for

רָחַץ Job 16, 11, compared in its organic root with **רָחַץ**, **רָחַץ**; but see **רָחַץ** and **רָחַץ**.

רָחַץ (not used) *intr. same as רָחַץ (which see) to be moist, fresh, juicy*. From it by adding **שׁ** comes the quadrilateral

פִּיחַ (not used) **רָחַץ** to make moist, fresh, juicy, to freshen. The formation of quadrilaterals by **שׁ** at the end is frequent in Arab., e. g. **جَرَفَسَ** (to take or snatch away) from **جَرَفَ** (to be hard) from **عَرَمَ**. A comparison with the Arab. **طرفش** is incorrect, since it comes from **طَفَشَ** = **طَفَشَ**.

פִּיחַ (*fut. רָחַץ*) *to be freshened or juicy* Job 33, 25, Targ. **אֲחֻקֵּי** (to be tender).

רָחַץ (Kal not used) *tr. to break, smite or dash in pieces*; Aram. **רָחַץ**, **רָחַץ**, Ar. **رَطَسَ** the same. The organic root **רָחַץ** is also in **רָחַץ**, **רָחַץ**, **רָחַץ** I. **רָחַץ**, **רָחַץ**.

פִּיחַ (*fut. רָחַץ*) *to dash in pieces*, 2 Kings 8, 12 (cognate in sense **רָחַץ** Ps. 137, 9); *to dash to the ground* Is. 13, 18.

פִּיחַ (*fut. רָחַץ*) *to be dashed to the ground* Is. 13, 16; Hos. 10, 14; Neh. 3, 10.

רָחַץ *m. (from רָחַץ = רָחַץ to flow over) an overflow, a watering* Job 37, 11, Ar. **رَيَّ** the same; but it may also stand for **רָחַץ** from **רָחַץ**. See **רָחַץ** and **רָחַץ**.

רָחַץ as a verb, see **רָחַץ**.

רָחַץ (and **רָחַץ** Ex. 23, 2; Job 13, 6; 29, 16; 31, 13; Prov. 25, 8; with *suff.* **רָחַץ** 1 *pl. c.* **רָחַץ**, **רָחַץ**, **רָחַץ**; from **רָחַץ**) *m. strife, quarrel, disunion* Gen. 13, 7; Deut. 25, 1; Jer. 15, 10; *maltreatment, of servants* Is. 58, 4; *an adversary* 41, 11, *an opponent* Job 31, 35. Also in other places a *castigation, reproach* 13, 6; *feud, dispute*, Ps. 18, 44 *from the feuds of the people*; fig. in **רָחַץ** Job 33, 19 *K'tib strife in the bones*, i. e. fever-heat, *infesting the bones*; the K'tib reads **רָחַץ**, either = **רָחַץ** or as meaning *all, full*, which is

less suitable. Besides, a *cause, suit* Is. 1, 23; 41, 21, coupled with *נִשְׁפָּט* 2SAM. 15, 4; *קִיב לְ עַם פ'* to have a suit with one Mic. 6, 2; *נָפֵשׁ קִיבֵי נָפֵשׁ* dangerous transactions LAMENT. 3, 58; activity Is. 34, 8.

קִיבֵי (from *קִיב יָה* *Jah is Agency*) *n. p.* m. 2 SAM. 23, 29; see *קִיבֵי*, *קִיבֵי*.

קִיבֵי (Kal not used) *intr.* same as *קִיבֵי* which see.

Pih. *קִיבֵי* see *Pih.* of *קִיבֵי*.

קִיבֵי as a verb, see *קִיבֵי*.

קִיבֵי (with *suff.* *קִיבֵי*; from *קִיבֵי*) *m.* prop. *the exhalation*, of a scent; hence *scent, smell* GEN. 27, 27; SONG OF SOL. 1, 12; *קִיבֵי אָף* 7, 9 *smell of the nose*, i. e. *breath*; but *אָף* may also mean *mouth* (see *אָף* pag. 132^a), so that it should be translated *breath of the mouth*; *קִיבֵי מֵי* JOB 14, 9 *the smell* i. e. *the scent of water*; commonly coupled with *קִיבֵי*, see *קִיבֵי*.

קִיבֵי *Aram. m.* same as Hebrew *קִיבֵי* DAN. 3, 27.

קִיבֵי see *קִיבֵי*.

קִיבֵי a neighbour JOB 6, 27 see *קִיבֵי*.

קִיבֵי (from *קִיבֵי*) *f. pl.* *pounded corn* or *grain, grits* 2 SAM. 17, 19; PROV. 27, 22.

קִיבֵי *n. p.* of a son of *קִיבֵי*, i. e. of a Cimmerian tribe GEN. 10, 3, by whom are understood the Celts who marched across the Rhiphaean mountains (*ῥήφα* *Pinaia*), i. e. the Carpathians, into the farthest regions of Europe.

קִיבֵי as a stem, see *קִיבֵי*.

קִיבֵי and *קִיבֵי* (*pl.* *קִיבֵי*) *adj. m.*, *קִיבֵי* (*pl.* *קִיבֵי*) *f.* *empty*, of *קִיבֵי* GEN. 37, 24, *קִיבֵי* JUDGES 7, 16, *קִיבֵי* 2 KINGS 4, 3; *emptied, bared* NEH. 5, 13; *vain, void*, of *קִיבֵי* DEUT. 32, 47; *hungry*, of *קִיבֵי* Is. 29, 8; *קִיבֵי*, subst. *empty*, i. e. *wanton, loose people, rabble* JUDGES 9, 4; 11, 3; PROV. 12, 11 (not with Symm. and Vulg. an abstract, *inaction*), but *קִיבֵי* GEN. 41, 27 stands = *קִיבֵי* in the

same verse; *Aram.* *קִיבֵי*, *קִיבֵי*, the same.

קִיבֵי (from *קִיבֵי*) *m.* *emptiness*, of *קִיבֵי* JER. 51, 34; metaphor. *nothingness, vanity*, = *קִיבֵי* Ps. 2, 1; as an *adv.* in *vain*, to no purpose, 73, 13, coupled with *קִיבֵי* Is. 30, 7, fully *קִיבֵי* 65, 23, *קִיבֵי* 49, 4; *קִיבֵי* HAB. 2, 13 and JER. 51, 58 prop. *for the satisfaction of nothingness*, i. e. in *vain*.

קִיבֵי (i. e. *קִיבֵי* with the termination *קִיבֵי*, as in *קִיבֵי*) *adv.* *emptily*, of *קִיבֵי* JER. 14, 3; with *empty hands* RUTH 1, 21; *vainly, without effect* 2 SAM. 1, 22; = *קִיבֵי* in *vain, without cause, frustra*, Ps. 25, 3; 7, 5 (if *קִיבֵי* be not = *קִיבֵי* 69, 5).

קִיבֵי as a stem, see *קִיבֵי*.

קִיבֵי (from *קִיבֵי*) *m.* *spittle, slaver* 1 SAM. 21, 14; *the white of an egg* JOB 6, 6 (see *קִיבֵי*) or *anything slimy, curdled milk*.

קִיבֵי (see *קִיבֵי*) *m.* *poverty* PROV. 28, 19.

קִיבֵי (from *קִיבֵי*) *poverty, neediness* PROV. 10, 15.

קִיבֵי see *קִיבֵי*.

קִיבֵי (from *קִיבֵי*; *pl.* *קִיבֵי*) *adj. m.*, *קִיבֵי* (*pl.* *קִיבֵי*) *f.* *tender*, of children PROV. 4, 3; GEN. 33, 13; *young*, of cattle 18, 7; *soft, mild*, of the *קִיבֵי* PROV. 25, 25; *meek* 15, 1; *קִיבֵי* an *adv.* *mildly, friendly* JOB 40, 27; then *delicate*, coupled with *קִיבֵי* DEUT. 28, 54; *dull, weak*, of *קִיבֵי* GEN. 29, 17, LXX *ἀσθενής*, opposite *קִיבֵי*; *desirable*, of situation 2 SAM. 3, 39; *timid, faint-hearted*, with *קִיבֵי* DEUT. 20, 8; *קִיבֵי* subst. *a tender twig* EZ. 17, 22, = *קִיבֵי*; Targ. *קִיבֵי*, Ar. *كَيْك*.

קִיבֵי (after the form *קִיבֵי*, from *קִיבֵי*) *m.* *softness* DEUT. 28, 56.

קִיבֵי I. or *קִיבֵי* (*part.* *קִיבֵי*, *inf. constr.* *קִיבֵי*, *imp.* *קִיבֵי*, *fut.* *קִיבֵי*) *intr.* prop. to lie upon, to be bent, on a thing, Arab. *رَكِبَ* (to bend or stoop), *Aram.* *קִיבֵי* the same (deriv. *קִיבֵי*, *קִיבֵי*, *קִיבֵי*) the knee; see *קִיבֵי* I.; connected in its org-

root **רָכַב** with that in **שָׁרַב** (see *Fürst*, Conc. s. v.). Hence 1. *to ride*, Latin *vehi*, with **עַל** of the animal, as **אֲחֹרָן** NUM. 22, 22, **פָּרֹד** 2 SAM. 18, 9, **חִס** ZECH. 1, 8, **חֲמֹר** 1 SAM. 25, 20, **עֵר** JUDGES 10, 4, **נִמֵּל** GEN. 24, 61; it is said of God that he *rides along* **עַל קַל** Is. 19, 1, **עַל-פָּרָוִב** Ps. 18, 11. For **עַל** is sometimes put the accus. JUDGES 5, 10, 2 KINGS 9, 18, therefore God is said to be **שָׂרַב שָׁמַיִם** DEUT. 33, 26; seldom **בְּ** JER. 17, 25; NEH. 2, 12; of God Ps. 68, 34. — 2. *to proceed along*, with **עַל**, of **מִרְכָּבָה**, LEV. 15, 9; with **בְּ** JER. 17, 25, the accus. HAG. 2, 22, or absol. 1 KINGS 18, 45. Derivat. **רָכַב** 1 and 2, **רִכְבָּה**, **מִרְכָּבָה**, **רָכִיב**.

Pih. **רָכַב** (not used) an intensive of **Kal**; deriv. **רָכַב**.

Hif. **הִרְכִּיב** (*imp.* **הִרְכִּיב**, *fut.* **יִרְכִּיב**) *to cause to ride or proceed*, **עַל-רִכְוִים** ESTH. 6, 9, elsewhere with **עַל** Ex. 4, 20, DEUT. 32, 13, and the accusat. of the object without **עַל** ESTH. 6, 11; with **לְ** Ps. 66, 12 *thou lettest men ride upon our heads* i. e. they rule over us, as the rider does the horse; JOB 30, 22 *thou liftest me up on the stormy wind, and causest me to ride there* (as upon an animal); generally *to subdue, to tame* Hos. 10, 11; metaphor. **יָרַד עַל הַקֶּשֶׁת** *to let the hand sit upon the bow*, i. e. to grasp it 2 KINGS 13, 16.

רכב II. (not used) *to fit together, to fit in, to bind, unite*, into a troop; hence in modern Hebrew to put together, to inoculate, to cram; Aram. **רָכַב**, Arab. **رَكَب**, the same. Deriv. **רָכַב** 3 and the proper name **רָכַב**.

רכב (in pause **רָכַב**, with *suffix* **רָכָבִי**; *pl. constr.* **רָכָבִי**) *m.* (fem. only in NAH. 2, 5) 1. (from **רכב I.**) *a wagon, an easy chariot* 1 KINGS 1, 5; commonly *a war-chariot* Ex. 14, 7, 1 KINGS 10, 26, coupled with **פָּרָשׁ** the rider who accompanies the **רכב** Is. 22, 7, along with **רכב** the charioteer JER. 51, 21; **רָכָבִי בַּרְזֶל** *chariots covered with iron* (and therefore strong) JOSH. 17, 18; JUDGES 1, 19; **רָכָבִי מִרְכָּבָה**

SONG OF SOL. 1, 9 *the war-chariots of Pharaoh*, i. e. the best, because they were fetched from Egypt; **עָרֵי הָרָב** *cities appointed to keep the war-chariots* 1 KINGS 9, 19; 10, 26; also including the men belonging to them, over whom **שָׂרִים** were set 1 KINGS 22, 31, or including the horses 2 SAM. 8, 4; 10, 18; though elsewhere the **סוּסִים** are separated from the **רכב** JOSH. 11, 8; 1 KINGS 20, 25; comp. Greek *ἄμα*, Lat. *curtus*; figur. *a defence* 2 KINGS 2, 12; of the fiery chariot 2, 11 or the **אֱלֹהִים** Ps. 68, 18, which accompanies God in his march. — 2. *the upper millstone*, Lat. *lapis vector*, *the runner* DEUT. 24, 6, called also **פָּלֶח** JUDGES 9, 53 (see **פָּלֶח**). — 3. (from **רכב II.**) *prop. union, and so a team, a draught*, Is. 21, 7 *and he saw a team, a draught of horses, a team of asses, a team of camels*; or *a troop*, **רָכָבִי** *troops of men* 21, 9, **רָכָבִי** 22, 6 *troops of men or of riders*; **שְׁנֵי רָכָב סוּסִים** 2 KINGS 7, 14 *two teams of horses*.

רכב (from **Pih.** of the stem **רכב I.**) *m.* *a rider* 2 KINGS 9, 17 — **רָכַב חִס** 9, 19; *a charioteer* 1 KINGS 22, 34.

רכב (from **רכב II.**; *companionship*) *n. p.* 1. of the father of a Kenite nomadic race devoted to that sort of life 2 KINGS 10, 15; JER. 35, 2 seq.; 1 CHR. 2, 55; *patron.* **רָכָבִי** *the Rechabites* JER. 1. c. — 2. *n. p. m.* 2 SAM. 4, 2; NEH. 3, 14.

רָכָבָה *fem.* *a riding* Ez. 27, 20, but perhaps *a chariot* (LXX, Targ.).

רָכָה (from **רָכַד** after the form **שָׁכָה**; *declivity*) *n. p.* of a place otherwise unknown 1 CHR. 4, 12.

רכב *m.* same as **רכב 1** *a chariot* Ps. 104, 3; comp. **מִרְכָּבָה**.

רכוש or **רָכָשׁ** (with *suffix* **רָכָשִׁי**; from **רכב I.**) *m.* *prop. what is brought together, collected*; hence *possessions, goods, property*, particularly *moveable property* GEN. 14, 11 16 21; 15, 14; coupled with **זָהָב**, **בְּהֵמָה**, **בָּקָר** EZR. 1, 4 6; with **בָּהָד** and **שָׂלָל** DAN. 11, 24; **רָכָשׁ הַמֶּלֶךְ** 2 CHR. 35, 7 *the king's private*

property, over which overseers (שָׂרִים) were placed 1 Chr. 27, 31.

רָכִיל (from רָכַל) *masc.* 1. *traffic, intercourse*, רָכִילִים Ez. 22, 9 *merchants*. — 2. *slander*; hence רָכַל to *slander* Lev. 19, 16; Prov. 11, 13; 20, 19; Jer. 9, 2.

רָכַךְ (3 *pers.* רָכַךְ, 3 *plur.* רָכְכוּ, *fut.* רָכַךְ after the form רָכַךְ) *intr. prop.* same as רָכַס, and identical with רָכַךְ, רָכַךְ, רָכַךְ (see ר) to *be soft, weak*; hence to *be bland* Ps. 55, 22, *faint-hearted* Deut. 28, 56, *timid* 20, 3; Is. 7, 4; the Ar. رَكَ proceed from the same fundamental signification. Derivat. רָכַךְ, רָכַךְ, רָכַךְ.

Puh. רָכַךְ to *be softened, soothed*, of wounds Is. 1, 6.

Hif. רָכַךְ to *make faint or timid*, לֵב Job 23, 16.

רָכַל (only *part. m.* רָכַל, *fem.* רָכְלָה) *intr.* same as רָכַל, 1. to *go about as a trader*, cogn. in sense with סָחַר; to *trade*, רָכַל a *trader* Neh. 3, 31 32; 13, 20; רָכַל city of *merchants*, i. e. commercial city, of Babylon Ezek. 17, 4; oftenest used of traffic and trading journeys 27, 3 13 15 17 20 22-24; רָכַל Song of Sol. 3, 6 *powder of the merchant*. Arab. رَكَ to *go*, whence מִרְכָּל foot. Deriv. רָכַל, רָכְלָה, רָכַל, and the proper name רָכַל. — 2. to *tread down*, i. e. to *slander*, comp. רָכַל. Derivat. רָכַל 2.

רָכַל (*place of traffic*) *n. p.* of a city in Judah 1 Sam. 30, 29, for which the LXX read רָכַל (perhaps = מִרְכָּל).

רָכְלָה (with *suff.* רָכְלָה, from רָכַל 1) *fem. trade, traffic* Ez. 28, 5 16; what is gained by trade, goods, wares 26, 12.

רָכַס (*fut.* יִרְכָּס) *tr.* to *tie together, to unite*, into a mass, and so to *heap up, to make up into a hill-shaped thing*; also cognate in sense with קָשַׁר, אָגַד, hence to *bind on* or to Ex. 28, 28; 39, 21; Zab. זָכַף (to contract), Ar. رَكَس (to fetter,

to bind); comp. רָכַשׁ I, Arab. رَكَس a rope. Deriv. רָכַס, רָכַס.

רָכָס (only *plur.* רָכָסִים) *m. prop.* a thing heaped up, a heap; hence a *hill, a mountain* (comp. רָכַל from רָכַל I.) Is. 40, 4, opposite בְּקָנָה; Targ. גְּדִידִין place of heaps (from גָּדַד = Hebr. גָּדַד II.). Rashi, a chain of mountains, from the same fundamental signification.

רָכָס (only *plur. constr.* רָכָסִים) *m.* a crowd, troop, band, Ps. 31, 21, Targ. גְּדִידִין; comp. Arab. رَكَس a crowd, Hebr. רָכָס. According to others a *conspiracy*, like קָשַׁר.

רָכַשׁ I. *trans.* to *bring together, to collect*, goods, property; hence to *acquire*, רָכַשׁ Gen. 12, 5; 31, 18; comp. רָכָס; identical in its organic root רָכַשׁ with that in קָשַׁר II, Arab. قَشَّ, قَشَّ. Deriv. רָכַשׁ.

רָכַשׁ II. (not used) *intrans.* same as רָכַשׁ (רָכַשׁ) to *rush along, to run quickly, to gallop*; Arab. رَكَصَ and رَكَصَ of the swift pace of the horse. Deriv.

רָכַשׁ (in pause רָכַשׁ, from רָכַשׁ II.) *m.* a racer, a swift horse, a courser, Esth. 8, 10 14 for sending royal messages by; a *steed*, even one yoked to a chariot Mic. 1, 13; the LXX read רָכַשׁ for רָכַשׁ (Gen. 14, 11 16 21); Aram. רָכַשׁ, רָכַשׁ, Syr. رَكَا.

רָכַשׁ see רָכַשׁ.

רָם I. (*plur.* רָמִים) *adj. m., plur.* רָמִים) *femin. raised*, of the יָד, as a threatening gesture Is. 26, 11, or as a sign of free, open agency Ex. 14, 8, or of presumption Num. 15, 30, opposite בָּשָׁר; once זָרוּץ for יָד Job 38, 15; *high, prominent*, of things Deut. 12, 2, Is. 6, 1, or of men Deut. 1, 28; *plur.* of the height of heaven Job 21, 22; *figur. loud*, of the voice Deut. 27, 14; *powerful* 32, 27; *rroud*, of the looks (יָרִים) Prov. 6, 17 *plur. fem.* as a noun 24, 7, where רָמִים stands (which see).

רָם II. (*The High one viz. El*) *n. p. m.* of an Aramaean family Gen. 22, 21, prob.

identical with רם Job 32, 2, abridged from אָרם; Ruth 4, 19, which is written in MATTH. 1, 5 *Arám*; 1 CHR. 2, 25. רם is also an epithet of God in many proper names, as in אֲבִירָם, אֲבִירָם, אֲבִירָם, אֲבִירָם, אֲבִירָם; see אֲבִירָם.

רם see רָאם.

רמה see רָמָה.

רָמָה I. (part. m. רָמָה, constr. רָמָה, constr. plur. רָמָה) trans. 1. to cast into, precipitate, with בָּ into Ex. 15, 1; to shoot, with the accusat. קָשָׁה, hence constr. Ps. 78, 9. — 2. to cause to fall, to bring to ruin, to make stumble; hence to deceive, to disappoint, to betray, in derivatives. Deriv. מְרָמָה, תְּרָמָה, תְּרָמָה, תְּרָמָה.

Pih. רָמָה (inf. constr. רָמָה) to cast down LAMENT. 1, 19; hence to deceive, to betray, with the accus. GEN. 29, 25; JOSH. 9, 22; to act with cunning, followed by לְצָרִי for mine enemies, i. e. to deliver me to them, or before mine enemies 1 CHR. 12, 17; comp. σφάλλω with the Latin fallo.

As to the stem, the Aram. רָמָה 1, רָמָה, Arab. رَمَى have the same meaning; and the organic root רָמָה is also in רָמָה II, רָמָה II.

רָמָה II. (not used) intr. same as רָמָה to be high, elevated; of a building, to be set high, to be firm, of places; of men, to be strong. Deriv. the proper names רָמָה (out of רָמָה), רָמָה; מְרָמָה, רָמָה, רָמָה, רָמָה.

רָמָה III. (not used) intr. to be sunk, bowed; hence metaph. to be weary, slack; a collateral form of רָמָה II, Arab. رَمَى the same, and so applied to נָשָׂא, בָּה, נָשָׂא. Deriv. רָמָה 2.

רָמָה IV. (not used) intr. to be red, Arab. رَمَى (since Daleth is interchanged with Resh), conseq. identical with רָמָה I (see רָמָה). II. (רָמָה) II. has the same meaning. Deriv. רָמָה.

רָמָה (after the form קָמָה, from רָמָה; with suff. רָמָה; plur. with suff. רָמָה) fem. 1. an elevated place, a height, for idolatrous purposes (like בָּמָה) Ex. 16, 25 31 39, which is also applied metaphorically to a forum, οἰκονομία, πορφυρόν. — 2. (with the article, the height) n. p. of a city in Benjamin JOSH. 18, 25, half an hour west of גִּבְעָה, and to the left of it, as one goes from לָהֶם to mount Ephraim JUDGES 19, 13; preserved in the modern village *el-Rām*, whence we see that it lay upon a conical mountain (Robinson II, 321), two hours north of Jerusalem, which Josephus (Antt. 8, 12, 3) gives at 40 stadia, calling the place רָמָה. — 3. (with a of motion רָמָה) n. p. of the native city and dwelling place of Samuel, in the vicinity of which was a prophetic school 1 SAM. 1, 19; 2, 11; 7, 17; 19, 18; different, as it seems, from רָמָה, which lay in אֶרֶץ צִיּוֹן (1 SAM. 9, 5) or צִיּוֹן 1 SAM. 1, 1, though Eusebius and Jerome identify them. It was near Bethel JER. 31, 15; HOS. 5, 8. — 4. n. p. of a city in Naphtali JOSH. 19, 36, and in Asher 19, 29. Robinson has investigated both (Later Bibl. Res. pp. 81 and 100). — 5. 2 KINGS 8, 29 for רָמָה (which see) in Gilead or in Gad. — For רָמָה an adj. fem. of רָמָה and then a subst. see רָמָה I. — Gent. m. רָמָה 1 CHR. 27, 27 belongs to רָמָה 2. — Combined with רָמָה are:

רָמָה (see מָצָה) n. p. of a locality in Gad JOSH. 13, 26; identical with מָצָה JUDGES 11, 29.

רָמָה (in pause רָמָה; craggy height) n. p. of a locality in the mountains of Judah, afterwards marked by Samson's history JUDGES 15, 15-19 and 15, 9 14 19.

רָמָה (height of the south) n. p. of a city in Simeon JOSH. 19, 8. For it we have also רָמָה, or רָמָה (which see) for רָמָה.

רָמָה and רָמָה 3 plur. רָמָה; 1 perf. plur. רָמָה; inf. constr. רָמָה Aram. tr. 1. to cast, to hurl, with לָ of

the object whereto DAN. 3, 20 21 24; 6, 17; therefore like the Hebr. רָמָה I. — 2. Like the Hebrew יָרָה *to set, to place*, thrones DAN. 7, 9; in the Targ. for קָתָן קָתָן (JER. 1, 15); Syr. in Af.; comp. too REVEL. 4, 2 *ὁφένος ἐνεύτο; to impose, a tax* EZE. 7, 24; comp. Arab. رَمَّ *intrans.* to stand.

Itupa. רָמָה (fut. יִרְמָה) *to be cast* DAN. 3, 6 15.

רָמָה (from רָמַם III.) *fem. a worm*, collect. *worms*, prop. what crawls or creeps EXOD. 16, 24; JOB 7, 5 (not *mould or mouldering store*); 24, 20; as a figure of mean men 25, 6; Is. 14, 11; Arab. رَمَّ, a worm and putridity, Syr. رَمَّ, putredo.

רָמָה (with suff. רָמָה; plur. רָמָה, once רָמָה as a plur. SONG OF SOL. 8, 2, where many mss. have רָמָה, constr. רָמָה; from רָמַם II.) *m. 1. prop. bright-red, shining*; hence a *pomegranate tree or fruit*, so called from the red rind, blossoms, and purple fruit; mentioned with תְּמָרָה and תְּפִלָּה Jo. 1, 12, עֵץ הַיָּדָה Hagg. 2, 19, נֶסֶךְ and תְּמָרָה Num. 20, 5. רָמָה SONG OF SOL. 4, 3 *the half* i. e. the *one side of a pomegranate apple*, where a beautiful red colour plays. In Coptic ϣⲙⲁⲛ is the same. — 2. Metaphor. *pomegranate-shaped balls*, made of violet, red purple and crimson threads, an ornament on the high-priest's dress EXOD. 28, 34; 39, 24; *artificial pomegranates*, in architecture 1 KINGS 7, 18 20 42; 2 CHR. 4, 13. — 3. *n. p. of a Syrian deity* 2 KINGS 5, 18, whose worship seems to have been indigenous in Palestine also; representing a certain aspect of Adonis. Coupled with הָרָר which is also a name of the supreme Syrian god (1 KINGS 11, 17 25), רָר denotes Adonis, of whose worship the funeral lament has been handed down to us (Ez. 8, 14) ZECH. 12, 11. There was a temple of Rimmon in Damascus 2 KINGS 5, 18; and the kings of Damascus had also רָמָה in their names (see בְּרָמָה), as well as הָרָר. — 4. *n. p.*

a) of a city in Simeon on the southern border of Palestine JOS. 15, 32; 19, 7; ZECH. 14, 10; out of which came רָמָה (which see) in NEH. 11, 29; Eusebius writes *Ῥεμβαρ*. b) of a city in Zebulun JOS. 19, 13; identical with רָמָה (a mistake for רָמָה) 1 CHR. 6, 62. The name is still preserved in *Rum-māneh*, north of Nazareth (Robinson, New Bibl. Researches p. 142). c) of a rock near נָבִינָה JUDGES 20, 45; now *Rum-mōn* (Robinson, Palest. II. p. 113; New Bibl. Researches p. 380). d) רָמָה *n. p. of a station of the Israelites* NUM. 33, 19. In all these names, רָ is originally the appellation of a god. See too גָּרָה בְּרָמָה, בְּרָמָה, בְּרָמָה, רָמָה. רָמָה see רָמָה 4, b.

רָמָה (*heights*) *n. p. 1. of a city in Gilead* JOS. 21, 36; 1 KINGS 4, 13 (see רָמָה). — 2. of a city in Simeon, in רָמָה 1 SAM. 30, 27, for which JOS. 19, 8 has רָמָה.

רָמָה (from רָמָה IV.) *fem. the blood* Ez. 32, 5.

רָמָה (not used) *tr. to pierce, to penetrate, to beat, to strike*, connected in its organic root רָמָה with מָחָה II. In Arabic رَمَحَ, may have also had the same meaning, whence رَمَحَ, a lance for pushing and piercing; but there too a stem رَمَحَ = Hebr. רָמָה I. exists. Derivative

רָמָה see רָמָה.

רָמָה (*plur. רָמָה from רָמָה, with suff. רָמָה*) *m. a lance, a spear*, belonging to the heavy-armed; coupled with צִנָּה 1 CHR. 12, 8 24, used especially of the point JER. 46, 4; Jo. 4, 10.

רָמָה (*Jah is exalted*; רָם is either abridged from רָם, or should be referred to the stem רָמָה II. = רָם) *n. p. m.* EZR. 10, 25.

רָמָה (after the form נִשְׁיָהּ) (*קרִיָּה*) *f. 1. (from רָמָה I.) deceit, fraud, deception*; hence רָמָה JOB 13, 7 = רָמָה; רָמָה 27, 4; רָמָה Ps. 52, 4 *to prac-*

tise deceit; לִשְׁוֹן *a deceitful tongue* 120, 2. — 2. (from רָמָה III.) *laziness, slackness, sloth*, as קֶשֶׁת *a slack bow* Hos. 7, 16, Ps. 78, 57, כָּף *a slothful hand* Prov. 10, 4; for אִישׁ *a lazy man, a sluggard*, 12, 24 27; 19, 15; as an *adv. remissly* Jer. 48, 10.

רָמִים 2 Chr. 22, 5, see אֲרָמִים.

רָמָה (not used) *tr. to bring forth*, of mares, *to whelp*, after the Arab. رَمَعَ to bear, of a wild animal, مَصَّ, the same, to which مَكَّ also may be added, whence مَكَّة *a mare*. This stem is adopted by *Ibn Esra* and *Jos. Kimchi* for בְּנֵי הָרָמָה ESTH. 8, 10, and as it serves merely as an explanation of the Persian מְלֶכֶת הָאֲשָׁתָרִיזִים (a mule, arising from the union of a horse with an ass) it may be assented to. Derivative

רָמָה (pl. רָמִים) *f. a mare*, by which the אֲשָׁתָרִיזִים were raised, and which are called for that reason הָרָמָה ESTH. 8, 10 (*Ibn Esra, Kimchi*, see רָמָה). The Syr. رَمَحٌ *a herd, a troop*, of horses or camels, is the Persian رَمَّ *a crowd, a multitude*, and therefore does not belong here; on the contrary the meaning "mare" is found in Ephrem II, 470, lin. 2. Another explanation may be seen in *Stern and Bensley, Ueber die Monatsnamen der alten Völker &c.* p. 190.

רָמַל (not used) *tr. to heap, metaph. to increase*, Arab. رَمَلَ to heap (see ר). Derivative

רָמַל see רָמַלְהוּ.

רָמַלְהוּ (*Jah is Increaser*) *n. p. m.* 2 Kings 15, 25; the LXX read רָמַלְהוּ.

רָמַם I. (3 plur. רָמִים and רָמָה, most mss. have רָמָה; *part. f. רָמָה*) *intrans. same as רָם* (comp. רָמָה II.) *to be high, to be elevated*, Job 22, 12; 24, 24; Ps. 118, 16. *Fut. ap. יָרָם* Ex. 16, 20 is referred by the LXX to this; but according to the Targ., Syr. and Vulg. it belongs to רָמַם III. Derivat. the proper name רָמַמְתִּי-עֶזֶר.

Nif. יָרָם (*fut. יָרָם* for יָרָם, 3 pl. רָמָה; *imp. pl. יָרָמוּ*) *to lift up oneself* Num. 17, 10; Ez. 10, 15 17 19.

Hithp. יָרָמוּ (1 pers. *fut. יָרָמוּ*) see I.

רָמַם II. (not used) *intrans. same as רָמָה* IV. *prop. to glow, to burn*; hence *to be of high or blood-red colour*; Arab.

رَمَّ and رَمَّ the same. Deriv. רָמָה (Ar. رَمَان). The organic root רָם is also in יָרָם I.

רָמַם III. (*fut. ap. יָרָם, inf. constr. יָרָם*) *intrans. to creep, to sneak along*, of worms, Ex. 16, 20 and *worms crept forth*, i. e. it swarmed with them; Targ. רָמַם, Vulg. scature; *to creep about*, Ps. 12, 9 *as they creep about* (רָמַם = קָרַם *Kimchi*). Others refer it to רָם. Deriv. רָמָה.

רָמַמְתִּי see רָמַמְתִּי.

רָמַמְתִּי-עֶזֶר (*height i. e. greatness of help*; 'ר from רָמַמְתִּי) *n. p. m.* 1 Chron. 25, 4.

רָמַמְתִּי *n. p.* of a place in Zebulun, ident. with רָמָה Josh. 21, 35, but where רָמַמְתִּי stands for רָמַמְתִּי which latter should be read.

רָמַם (*part. יָרָם, fut. יָרָם*, before Makkeph (*יָרָם*) *tr. to tread*, with the feet; with the accus. כִּים Jer. 41, 25, or with כָּ in בְּהָמָה Nah. 3, 14; poetically or otherwise with בְּרַגְלֵם Ez. 34, 18; *to tread down*, men, with the accus. 2 Kings 7, 17 20; 9, 33; *to cast down to the ground* Ps. 7, 6; *to cast down* 91, 13; *to conquer* Is. 63, 3, *the oppressor* 16, 4; *to profane*, with the accus. 1, 12. Deriv. יָרָם.

Nif. יָרָם *to be trodden down* Is. 28, 3.

רָמַשׁ (*part. m. רָמַשׁ, f. רָמַשׁ*) *intr. to move, to crawl, to creep*, עֲלֵה-וְרָמַשׁ GEN. 1, 26, with the accus. of that upon which one creeps 9, 2; of larger water- and land-animals, or reptiles GEN. 1, 21; 7, 21; nearly same as רָמַשׁ; Ar. رَمَزَ to be very movable, رَمَسَ to touch, derived from the idea of "creeping". Derivative

רָמַשׁ *m. prop. a creeping, crawling thing; hence reptiles* Gmn. 1, 25; 6, 7; 7, 14, more exactly described as **רָמַשׁ** *what creep upon the earth* 1, 25; but also applied to aquatic reptiles Ps. 104, 25; generally to animals crawling on the land Gmn. 9, 3. — As to the derivation, perhaps even **שׁ** might be considered a very old noun-ending, as in **הַרְמֵשׁ**, **פְּלִמֵשׁ**, **הַלְמֵשׁ** (see ש), and the stem accordingly would be **רַם** III (= rap, Sanskrit *s-rip*, Latin *s-erpere*, *ēpn-sur*, *rep-ere* &c.).

רָמַת (from **רָמָה** II.; *height*) *n. p. of a city in Issachar* Josh. 19, 21.

רָנָן (only *constr. pl.* **רָנָן**; *prop. infin.* of **רָנַן** I.) *m. pl. rejoicing, same as רָנְנָה*; hence **רָנְנָה-שִׁלֵּט** *shouts of joy for deliverance* Ps. 32, 7; in mod. Hebrew **רָנָן** is a noun frequently used, though not in the *pl. constr.*

רָנַב (not used) *intr. to run, to rove, currere*, adopted by *Ibn Ganāch* in his Dictionary of roots as a stem for **רָנְבָת** (*prop. rurāner*, comp. German *Hase*, Sanskrit *ṛaṇa* from *ṛaṇ*, *to spring*); existing in its organic root also in **רָנַב** also in **רָנַב**, **רָנַב**, **רָנַב** I. (see farther comparisons there); Ar. **رَنَب** (with the usual interchange of **ר** and **ר**) to bend, to turn aside (see **רָנַב**). Deriv. **רָנְבָת**.

רָנָה (*fut. רָנְנָה, intr. same as רָנָן* I. (see **רָנָן**) *to whizz, of arms and missiles; to send forth stridulous sounds*, Job 39, 23, where **רָנְנָה** is put for **רָנָה**).

Ar. **رَنَى** the same. But see **רָנְנָה** as a noun.

רָנָה (from **רָנָן** I.; with *suff.* **רָנָה**) *f.* 1. *rejoicing, exultation, a shout of joy* Prov. 11, 10; Is. 35, 10 (*to shout for joy* is **רָנָה** 14, 7; 55, 12); *a loud cry or announcement* 1 Kings 22, 36; *exulting voice* Is. 48, 20; *loud praying*, coupled with **רָנָה** 1 Kings 8, 28; Ps. 17, 1; 61, 2; 142, 7; Jer. 14, 12; *a song of praise* 2 Chr. 20, 22. — 2. *wailing, lamentation* Is. 43, 14, comp. the verb

LAMENT. 2, 19. — 3. (*power, strength*, from **רָנָן** II.) *n. p. m.* 1 Chr. 4, 20.

רָנָן I. (*infin. constr.* **רָנָן**, before Makph **רָנָן**; *imp. fem. sing.* **רָנָה**, in pause **רָנָה**; *fut. רָנָן* instead of **רָנָן**, 3 *plur. m.* **רָנָנו**, *fem. רָנָנָה*) *intr. prop. to sound, to rustle, to whizz; hence 1. to rejoice, to shout for joy*, Lev. 9, 24, coupled with **שָׂמְחוּ** Ps. 35, 27, **גִּיל** Is. 49, 13, **צִיָּה** 12, 6; *to cry aloud* 24, 14; figur. of inanimate nature 44, 23; seldom with accusat. of the object (like **Piḥel**) *to rejoice in* Is. 61, 7, or **בְּ** 24, 14; with **לְ** of the person for Jer. 31, 7. — 2. *to wail, to lament aloud* LAMENT. 2, 19; *to rush, of a river* (see **רָנָן**). Derivat. **רָנָה** 1 and 2, **רָנְנָה**, **רָנָנָה**, and the proper name **רָנָן**.

Pih. **רָנָן** (*inf. constr.* **רָנָן**, *fut.* **רָנָנָה**) *to rejoice greatly, to shout greatly for joy*, with **בְּ** of the object Jer. 31, 12, with **עַל** over 51, 48; *to sing praise to*, with **לְ** of a person Ps. 95, 1 or **אֶל** 84, 3; with accusat. of the object, *to shout or sing aloud one's praise* Ps. 51, 16; 59, 17; 145, 7, for which **בְּ** (*in or over a person or thing*) is also used 20, 6; 33, 1; 92, 5; of inanimate objects 96, 12; *to praise* 71, 23. Deriv. **רָנָן**.

Hif. **רָנְנָן** (*fut. רָנְנָן*) *to cause to shout for joy*, i. e. to rejoice Job 29, 13; Ps. 65, 9; *to sound forth loud praise* Deut. 32, 43; Ps. 32, 11; 81, 2.

Puh. **רָנָן** (*fut. רָנָנָה*) *to have shouts of joy given* Is. 16, 10.

Hithp. **רָנְנָנָה** see **רָנָן**.

As to the original meaning of the stem, the Ar. **رَن** to sound, **رَن** (interchanging with **د**) to make a rushing noise, **رَن** tinnivit, and **רָנָה** give it sufficient support; but this signification proceeds again from *to extend, to stretch* (see **רָנָן**), as may be perceived from **רָנָן**.

רָנָן II. (not used) *intrans. to be firm, hard, hence to be strong, powerful; ident. in its organic root with that in רָנָן* (**רָנָנָה**, **רָנָנָה**, **רָנָנָה**); Ar. **رَنَّ** the same. Derivat. the

proper names רִנָּה, אֲרִנָּה, אֲרִנָּה (according to some); but see also אֲרִנָּה.

רִנָּה (out of Pihel) *masc. a cry of joy*, coupled with גִּילָה Is. 35, 2.

רִנָּה see רִנָּה.

רִנָּה (constr. רִנָּה, *pl. רִנָּה*) *fem. a shout, a cry of joy* Job 3, 7; 20, 5; *a song of praise, loud praise*, of God Ps. 100, 2; *pl. songs of praise* 63, 6.

רִנָּה (from a sing. רִנָּה, which is still in mod. Hebrew; *pl. to denote the abstract*) *m. prop. a crying or wailing*, poet. *ostrich-hen*, so called from its wailing cry Job 39, 13 (Vulg.); comp. יִצְנָה ostrich, prop. a howl; יִצְנָה a howling animal of the desert (*Kimchi*); Sam. עֲרִיחָה the same, from עָנָה to howl; עֲרִיחָה howlers, i. e. *ostriches* LAMENT. 4, 3 K'tib (see רִנָּה); Aram. נִעְמִיחָה, נִעְמִיחָה ostrich, female ostrich, from נָעַם to utter melancholy cries; Ar. زمار a female ostrich, from (זמר) to sing, to utter loud sounds.

רָסָה (from רָסָה I.; *heaps of ruins*) *n. p. of a station of the Israelites in the desert* NUM. 33, 21.

רָסָה (only *pl. רָסָה*, constr. רָסָה) *m. 1. (from רָסָה I.) breach, rent, gap*, Am. 6, 11, parallel בָּקִיעַ; better, *ruins*, which suits the fundamental signification of the stem, and is an intensive of בָּקִיעַ. — 2. (from רָסָה II.) *dew-drops* SONG OF SOL. 5, 2.

רָסָה I. (not used) *tr. to bind, to fetter*, then *to bridle, to curb*, Arab. رَسَن, hence رَسَن a rope, halter; the organic root is רָסָה, and is also in רָסָה III. (Ar. رָסָה, comp. רָסָה, רָסָה; Deriv. רָסָה 1 and 2.

רָסָה II. (unused) *intrans. to be firm, strong*, of a place, Arab. رَصَن; derivat. רָסָה 3. It is possible that רָסָה I. and II. belong together, since the idea of firm-

ness and strength proceeds in other Hebrew words from that of binding.

רָסָה (with suff. רָסָה) *masc. 1. (from רָסָה I.) a halter, bridle, curb*, Is. 30, 28; Ps. 32, 9; רָסָה רָסָה Job 30, 11 to cast off the bridle before one, i. e. to act licentiously. — 2. *what holds in the bridle*, i. e. *the teeth* Job 41, 5; compare Greek χαλμοί. — 3. (from רָסָה II.; *fortress*) *n. p. of a city founded by Nimrod between גָּלִיל and גִּינְזָה* GEN. 10, 12; identified with Xenophon's *Mespila* (מִסְפִּילָה low region; Anab. 3, 4, 7 10), which is the modern *Kuygundshik*. *Resen* was very strong, since it was not possible to take it either by force or time, according to Xenophon (l. c.). The same name appears as *Pisira*, *Pisira* in Mesopotamia (Ptol. 5, 18, 10; Steph. Byz. under *Pisira*).

רָסָה I. (not used) *tr. to reduce to ruins, to break in pieces*, ident. with רָסָה; Aram. רָסָה, רָסָה, Ar. رَصَص. The organic root is also found in רָסָה. Derivat. רָסָה 1.

רָסָה II. (*infin. constr. רָסָה*) *trans. to moisten, wet, bedew* Ez. 46, 14; Aram. רָסָה, whence רָסָה for the Hebrew רָסָה; Ar. رَشَش; ident. in its organic root רָסָה with that in the Sanskrit w-rish, ras-a. Deriv. רָסָה 2.

רָעָה I. (from רָעָה, already with a slight pause, i. e. after distinctive accents רָעָה; with the article דָּרָעָה and דָּרָעָה in דָּרָעָה, with Vau דָּרָעָה, in pause דָּרָעָה; *pl. רָעָה*) *adj. m., רָעָה* (constr. רָעָה, with suff. רָעָה; *pl. רָעָה*, with suff. רָעָה) *f. bad, unpleasant*; expressing what is unsalutary either by its internal unfitness and worthlessness, or injuriousness with relation to use; hence 1. *ill-favoured*, of מִרְיָה GEN. 41, 21; *envious*, of עֵין PROV. 23, 6, a figure of ill-will; *wicked*, of מִצָּע HAB. 2, 9; *evil, infamous*, of מַלְאָכִים DEUT. 22, 19; *malignant*, of שָׂחִין 28, 35; *hurtful*, of דָּבָר 2 KINGS 4, 41; *troubled*, of מַיִם 2 KINGS 2, 19; *sorrowful*, of יָמִים PROV. 15,

15; *wild*, of רָחֵק GEN. 37, 20; *evil*, of רָחֵק 37, 2; *unpleasant* EX. 21, 8; *evil*, of רָחֵק, *spirit*, i. e. sad 1 SAM. 16, 14; *painful* ECCLES. 2, 17 — and so in the greatest variety of applications; opposite טוב. — 2. in a moral sense: *evil*, of רָחֵק GEN. 8, 21, i. e. sinful; of רָחֵק Ps. 119, 101, רָחֵק Prov. 2, 12, לֵב JER. 16, 12. — 3. as an *adject.* in peculiar phrases, as רָחֵק to be displeasing in one's eyes GEN. 38, 7, NUM. 22, 34, for which occurs also לֵב נֶחֱם NEH. 2, 1; רָחֵק NUM. 11, 1. Without a noun PROV. 20, 14 *bad, bad!* also as an *adv.* NEH. 2, 1. — As a *subst.* (like טוב) see II.

רָע II. (pl. רָעִים) *m.* 1. *abstr. ill, evil*, i. e. a) *the evil*, that one does, opposed to טוב GEN. 24, 50; LEV. 27, 10; *misdeed* Is. 59, 7, hence רָעָה 1 SAM. 29, 7, וְגַם לֵב מִיֹּד לַעֲשׂוֹת רָע MIC. 2, 1 *to do evil*, וְגַם לֵב מִיֹּד לַעֲשׂוֹת רָע Ps. 7, 5; *what is spoken in evil* 41, 6; b) *adversity, calamity, misfortune* JER. 7, 6; *an oracle or announcement of misfortune* 1 KINGS 22, 8; pl. רָעִים = רָע, מַלְאָכֵי רָעִים misfortune, hence רָעִים Ps. 78, 47 *angels of misfortune*, i. e. who execute evil; c) in a moral sense, *wickedness, viciousness, sin*, כֹּרֵר מִרָע JOB 1, 1 *to depart from evil*; וְשָׂנֵאתָ רָע PROV. 8, 13 *to hate evil*, where it is better to read וְשָׂנֵאתָ רָע the evil of the wicked Ps. 7, 10. רָע stands in the genitive to denote what is morally bad in the preceding noun, as רָע אֲנֹכִי PROV. 28, 5, רָע אֲשֶׁה 6, 24, רָע עֲצָה Ez. 11, 2. — 2. *concr. an evil one, a sinner* JOB 21, 30; 35, 12; HAB. 2, 9; Ps. 10, 15 coupled with רָשָׁע; PROV. 15, 3; but רָע אִישׁ, רָעִים are used as often.

רָע *m.* 1. (from רָעָה; with *suff.* רָעָה, רָעָה) *noise*, noise of war EX. 32, 17; *cry of grief* MIC. 4, 9; *the rolling*, of thunder JOB 36, 33. — 2. (from רָעָה II, abridged from רָעָה, with *suff.* רָעָה, רָעָה, once רָעָה JER. 6, 21; JOB 6, 27 רָעָהם for רָעָהם; pl. רָעִים, *constr.* רָעִי; with *suff.* רָעִי and defect. רָעָה JOB 42, 10 and 1 SAM. 30, 26 instead of רָעָה) *m.* a friend, companion 2 SAM. 13, 3, coupled

with אָהֵב Ps. 88, 19, קָדֹר SONG OF SOL. 5, 16, זֶהָל 1 KINGS 16, 11, אָהָה Ps. 122, 8. Fig. and poet. *one like or resembling*, with לֵב JOB 30, 29; *one beloved*, amicus SONG OF SOL. 5, 16; see רָעָה. — 3. a neighbour, fellow, ὁ πλησίον, especially in a moral sense EX. 20, 17; 22, 25; LEV. 19, 13; hence *another* 1 SAM. 15, 28, spec. as contrasted with אֵשׁ, as רָעָה... אֵשׁ one... another GEN. 11, 3; JUDGES 6, 29; 1 SAM. 10, 11; 2 KINGS 3, 23; also applied to animals and things (see אֵשׁ). The connection between the two is made by אֵל, לֵב, אָהָה, מֵן, עַל, as the sentence requires; comp. אֵשׁ... אָהָה רָעָה... אֵשׁ. Sometimes the noun stands for אֵשׁ Is. 34, 14. — 4. (from רָעָה II, pl. with *suff.* רָעָה) *thought, desire* Ps. 139, 2 17; comp. רָעָה, רָעָה 2.

רָע (seldom רָעָה; from רָעָה) *m.* *badness*, of fruit JER. 24, 2, in a moral sense of מַעַלְלִים Is. 1, 16 = *sinfulness*; *leanness* GEN. 41, 19, *melancholy*, of לֵב NEH. 2, 2; *fretfulness, moroseness*, of the פְּתִים ECCLES. 7, 3.

רָעָה I. (not used) *Aram. tr.* same as Hebrew רָעָה *to will, to wish, to desire*; hence in the Targ. for רָעָה, רָעָה, חָפֵץ, in which sense interpreters have also taken many passages in Hebrew; Syr. ܠܐ the same. Deriv. רָעָה.

רָעָה II. (not used) *Aram. tr.* *to think, to judge*, same as Hebr. רָעָה II. Deriv. רָעָה.

רָעָה (fut. רָעָה) *intr. prop. to pant for, to desire, to strive*, after a thing; hence *to hunger* Is. 8, 21, PROV. 6, 30, *to suffer hunger* GEN. 41, 55, coupled with צָמָה Is. 49, 10 or רָעָה Ps. 34, 11, with לֵב *to hunger for a thing* JER. 42, 14. Deriv. רָעָה, רָעָה, רָעָה.

Hif. רָעָה (fut. רָעָה) *to cause to hunger, to let famish* DEUT. 8, 3, coupled with עָנָה; PROV. 10, 3.

The stem is the Arab. رَغِبَ *to pant for, desire, hunger* (therefore with مَنْ or عَنْ, not to will), رَغِبَ *desire; comp.*

Gothic *huggre*, German *Hunger*, prop. *appetitus*, Ethiop. *רחב* *rachabe*, to hunger. The Arab. رَعَبٌ (to be wide) is connected with the Hebrew רָחַב.

רָעַב (after the form אָשַׁם, אָמַם; with suff. רָעַבְתָּ *m. hunger*, מָוֶה בָּרָךְ to die of hunger JER. 11, 22; fig. *desire*, with לְ for a thing AM. 8, 11; מָוֶה רָךְ (see מָוֶה) DEUT. 32, 24 *sucking at hunger* (-clothes), i. e. without the necessities of life, and probably also רָךְ מָוֶה Is. 5, 13; וְלִפְעוֹדָהּ רָךְ LAMENT. 5, 10 *heat of hunger*; but commonly *scarcity* GEN. 12, 10; 26, 1; 41, 30, as a plague coupled with רָבָר Ez. 7, 15, חָרָב JER. 14, 15, שָׁקוֹט 2 CHR. 20, 9, חֲרָבָה רָעָה Ez. 14, 21. Extreme scarcity is expressed by חֶזֶק GEN. 41, 57, קָבָר 47, 13.

רָעֵב (*pl.* רָעֵבִים) *adj. m., רָעֵבָה fem. hungry* 2 SAM. 17, 29, coupled with רָעָה, אָמַם; said of the נֶפֶשׁ Prov. 27, 7; *subst. a hungry one* Is. 32, 6; 58, 7; fig. Job 18, 12 *hungry is his mischief*, i. e. mischief hungers after him; *famished* = *enfeebled*, and so coupled with אֵין-לָהּ Is. 44, 12.

רָעִבּוֹן (*constr.* רָעִבּוֹן) *m. hunger* GEN. 42, 31; *scarcity*, יָמֵי רָעִבּוֹן *days of scarcity* Ps. 37, 19; רָעִבּוֹן שָׂבָר *grain for famine* (i. e. for need) GEN. 42, 33.

רָעָה (*intr.* רָעָה) *intr. to be shaken, to quake*, of the earth Ps. 104, 32; *to fear, tremble*, cognate in sense with רָחַם; *to shudder*; Ar. رَعَى, the same. The organic root of this stem is also in רָחַד, רָחַ, רָח; comp. old German *rid-an* to tremble, upper Germ. *rad-en*, *räd-en*. Deriv. רָעָה and

רָעָה *m. trembling, fear* Ex. 15, 15; Ps. 55, 6.

רָעָה *f.* the same Job 4, 14, coupled with קָדוֹשׁ, *holy awe* Ps. 2, 11.

רָעָה I (1 *p. perf.* with suff. רָעִיתִים; *part. pres.* רָעָה, *c. רָעָה*, with suff. רָעִי, *inf. c. רָעוּ*, with suff. רָעוּהוּ; *fut. רָעִה*, *ap. רָעִי* according to some instead of רָעִי) 1. *tr. prop. to lead, conduct*, cattle, applied to nomadic people; hence *to feed*,

pascere, with the accus. צֹאן GEN. 30, 36, עֶרְרָ Is. 40, 11, מִקְרָה GEN. 13, 7, נִדְרָה SONG OF SOL. 1, 7, rarely with אֶת GEN. 37, 2; *to carry away*, of the רֵעָה which drives away JER. 22, 22, but where for רָעָה we should read רָעִי with Jerome; רָעָה a shepherd, followed by an accus. GEN. 30, 36 or אֶת of the flock 1 SAM. 16, 11, oftener absol. NUM. 27, 17, with the genitive of the herd GEN. 4, 2 or the master of the herd 26, 20; רָעָה a shepherdess 29, 9. — 2. Metaphor. a) *to lead, to guide*, a people, i. e. *to rule, govern, care for them*, with the accus. Ez. 34, 13 23, seldom with אֶת instead of the accus. Ps. 78, 71; hence רָעָה a shepherd, i. e. a prince or king JER. 2, 8; 3, 15; ZECH. 10, 3, spoken of God Ps. 23, 1, of Cyrus Is. 44, 28; good or bad rulers being generally called shepherds Ez. 34, 7; JER. 2, 8; 50, 6; ZECH. 11, 5; comp. *noumēs laōw* in Homer. b) *to teach, to instruct*, PROV. 10, 2, hence רָעָה teacher, instructor ECCLES. 12, 11, where we should not read מְרָעָה (*pasture*). c) of מְרָעָה, which being fig. represented as a shepherd rules the flock Ps. 49, 15, i. e. destroys them; of גֹּרֶן and נֶקֶב, which *nourish* Hos. 9, 2. — 3. *intr. to feed*, of cattle Is. 5, 17; 11, 7; 65, 25, i. e. to go about in their pasture, and therefore *to rest comfortably, or to lie down quietly* (comp. Arab. رَعَى to lie down, to rest), coupled with רָבָץ 14, 30; 27, 10; with the accus. of the place, where the pasture is, אֶת מְרָעָה 30, 23; JER. 6, 3 אֶת-רֵדּוֹ in his place; 50, 19 *to feed on Carmel*; so too Ez. 34, 14 (with רָבָץ) 18 19, or with עֵל Is. 49, 9, אֶת GEN. 41, 2; רָעָה לְעֵינֵיךָ *to feed at one's side* Job 1, 14. — JER. 2, 16, MIC. 5, 5, Job 20, 26 and 24, 21 belong to רָעָה III.; another group to רָעָה II. Deriv. רָעִי, מְרָעָה, רָעִי, מְרָעִי (*fut. רָעִה*, with suff. רָעִים) *to bring to feed* Ps. 78, 72.

The stem רָעָה is in Arab. رَعَى (to feed, to guard, to have a care for, to rule), whence رَعَى *tabulum*; Aram. the same

רָעָה I.) *m. pasture*, בָּקָר רָעִי *cattle of the pasture* 1 KINGS 5, 3. רָ stands in apposition.

רָעִי (from רָעִיָּה, *Jah is Friend*) *n. p. m.* 1 KINGS 1, 8.

רָעִי (= רָעָה) *m. a shepherd* IS. 38, 12; ZECH. 11, 17.

רָעִיָּה (*pl. with suff. רָעִיָּתִי K'tib, from רָעָה II.*) *fem. a female friend* JUDGES 11, 37, *one beloved* SONG OF SOL. 1, 9; comp. רָעָה.

רָעִיּוֹן (from רָעָה II.) *m. meditation, thinking*, cognate in sense מְחַשְׁבֹּתָהּ; hence רָ לֵב *the meditation of the heart* ECCLES. 2, 22; רָ רֵיחַ *vain thoughts* 1, 17; 4, 16. The meaning *desire, striving* is not applicable here.

רָעִיּוֹן (only *pl. c. רָעִי*, with *suff. רָעִי*, from רָעָה II.) *Aram. m. thought, cogitation* DAN. 2, 29 30; 5, 6 10; 7, 28; in the Targ. for לֵב, סְפָרִים, סְפָרִים, where is also the noun פָּרָעִי with like meaning.

רָעַל (Kal not used) *intr. to tremble, to quake, to reel* (Ibn G'andach, Jos. Kimchi, Ibn Esra), ident. with רָעַד (ד and ל interchanged); hence the Targ. רָעַל for the Hebrew פָּשַׁל to stumble, Syr. رَعَلَ the same; *to reel, to totter*, of the drunken; *to be in tremulous motion*, of a veil; metaphor. *to hang down*, of the slope of a district; Arab. رَعَلَ to quiver, of a spear, to hang down, of a veil; comp. רָעַל I. Deriv. רָעַל, פָּרָעָה, רָעַל, and the proper names רָעַלִּיָּה, רָעַלִּיָּה.

Hof. רָעַל to be put in motion, to tremble, to quake, of פָּרוֹשׁ I. (a spear) NAH. 2, 4.

רָעַל *m. a reeling*, i. e. drink causing such motion ZECH. 12, 2, = פָּרָעָה.

רָעָה (only *plur. רָעָה*) *fem. a veil* (see רָעַל) IS. 3, 19; Arab. رَعَلَ the same; modern Hebrew רָעַל a denom. *to cover with a veil*.

רָעַלִּיָּה (*Jah [appears in] trembling*) *n. p. m.* EZR. 2, 2, for which NEH. 7, 7 has the almost synonymous רָעַלִּיָּה.

רָעַם (*intr. to rage, to toss, to be agitated*, of the sea PS. 96, 11, cognate in sense with רָעַם; *to be excited*, i. e. troubled, of the פָּנִים EZ. 27, 35, like נָזַם and רָעַם, parallel שָׁרַר (to shudder); *to be violently moved = to be angry*; Arab. رَغِم, cognate in sense with רָעַם; *to crash*, of thunder; Aram. רָעַם to murmur, to complain; — identical in its organic root with רָעַם II. Derivat. רָעַם 1, the proper name רָעַםִּיָּה.

Hif. רָעַם (*intr. apoc. to provoke to anger, to offend* 1 SAM. 1, 6, where רָעַםִּיָּה has Dagesh in Resh; *to thunder, to cause to crash*, with בָּשָׁרִים PS. 18, 14, מִן־שָׁמַיִם 2 SAM. 22, 14; בָּקוֹל 1 SAM. 7, 10, which Josephus understands of an earthquake; בָּקוֹל נָאֵר with a majestic crash JOB 37, 4; בָּקוֹל alone 40, 9, or without an apposition PS. 29, 3; *to send terror*, 1 SAM. 2, 10 the most High (עֶלְיוֹן should be read for the K'tib עלר) in the heavens sends terror.

רָעַם (with *suff. רָעַמָּה*) *m. the crashing of thunder* JER. 29, 6, with a paronomasia to רָעַשׁ; fully קוֹל רָעַם PS. 77, 19; סָתַר 81, 8 the cloud-cover of thunder; גְּבוּרָה רָ' mighty thunder JOB 26, 14, opposite שָׁמַיִם; a loud call (of commanders) 39, 25 = תְּרִיעָה.

רָעַמִּיָּה (see רָעַלִּיָּה) *n. p. m.* NEH. 7, 7.

רָעַמָּה *fem. 1. a trembling, shuddering*, poet. the quivering mane of the horse JOB 39, 19 (LXX, Ibn Esra), comp. φόβη the mane with φόβος. The meanings *neighing* (Symm., Gersoni) or *terror* (Rashi) are unsuitable. — 2. *n. p. m.* of a Cushite and therefore of a Cushite tribe which was dark-coloured GEN. 10, 7, and supplied the Phenicians with spices, precious stones and gold EZ. 27, 22. By the noun is generally understood a race in south eastern Arabia dwelling in the modern Oman, where we still find a town Regma, 'Peṣmā (LXX and Vulg. write רָעַמָּה so) together with a bay on the Persian gulf.

רַעַמְסֵס (and **רַעַמְסֵס** GEN. 47, 11; Egyptian) *n. p.* of one of the Egyptian leading cities in the land of **שֵׁן** (which see) GEN. 47, 11 compared with 45, 10, after which the whole province was called **רַעַמְסֵס** 47, 11. The Israelites as feudal servants were obliged to fortify it as well as Pithôm Ex. 1, 11. It was from this city they went forth under Moses 12, 37; NUM. 33, 3 5. The following views have been expressed as to the locality of the city: 1. *Raamses* is identified with *Heliopolis* (Jos. Antt. 2, 7, 6; Saadia, the Arabian version); but the latter is termed **חֵן** (which see) and the LXX put Heliopolis beside Raamses. 2. Raamses is identical with *Heroopolis* which is said to have lain at the modern Abu Reisheib or Turbet Jehûdi (*Hengstenberg, Lengerke, Ewald*), especially as the LXX explain **חֵן** by καθ' Ἡρώων πόλιν εἰς γῆν Παρυσση; but this only proves that Heroopolis lay in the land of Raamses or Goshen. 3. Raamses should be looked for at the site of the modern *Belbeis*, a day's journey north-east of Cairo, on the Syro-Egyptian road (*Stickel*); the metropolis of the province Scharkeyyah (*Abulfeda*). *Belbeis* is the old *Ὀρίον* (in Ptolemy 4, 5, 53), built by *Onias* out of the ruins of the temple *Βουβαστεως ἀγίας* (Jos. Antiqq. 13, 3, 11), and *Makrizi* identifies it with the ancient Raamses. The Jerus. Targ. translates it **פִּלּוּסִיּוֹן** i. e. Pelusium, as Belbeis was called in old time (Wilhelm of Tyre 13, 13; 20, 5). The last explanation is the most probable. As the name Raamses appears as a royal name, the city and province may have been called from it; and then it should be explained by the Coptic **ⲡⲏ-ⲙⲥⲥ** (son of the sun), *Rosellini*, monum. II, 258 seq.

רַעַן (not used) *intrans.* to be green, fresh, juicy, of plants; to sprout, to grow; metaphor. to prosper, to be fortunate, of men; to be fresh, of oil; Syr. **ܪܥܢܐ** the same, hence **ܡܠܚܥܢܐ** mallow, so called from its tenderness and softness like *μαλάγη* (mallow) from *μα-*

λάσσω; the Arab. **رَعْن** is only a collateral form of **رَعَل**. Deriv. **رَعْن**.

רַעַן see **רַעַן**.

רַעַן (not used) *Aram. intr.* same as Hebrew **רַעַן**. Deriv. **רַעַן**.

רַעַן (*plur.* **רַעַנִּים**; from **רַעַן** with the termination **־ן**) *adj. m.*, **רַעַנָּה** *fem.* green, sprouting fresh, flourishing vigorously, of **עֵץ** DEUT. 12, 2, **וְהָיָה** Ps. 52, 10, **בְּפֶה** JER. 17, 8, **וְהָיָה** Hos. 14, 9, **אֶזְרָא** (palm-twigs) JOB 15, 32, **אֶזְרָא** (a tree not transplanted) Ps. 37, 35; metaphor. fresh, of **שֵׁן** Ps. 92, 12, a figure of prosperity 92, 15; fresh-green, of **עֵשֶׂה** SONG OF SOL. 1, 16.

רַעַן *Aram. adj. m. prosperous, fortunate, of persons* DAN. 4, 1 [4].

רַעַע (*perf.* **רָעַע**; 3 *plur.* **רָעוּ** JER. 11, 16, MIC. 5, 5, which, however, may also belong to **רָעָה** III.; an *intr.* form is in the *perf.* **רָעַע**; *imper. plur.* **רָעוּ** Is. 8, 9; *infin. absol.* in an intrans. signification **רָע** PROV. 11, 15, according to some like **רָע** JER. 5, 26, **רָעָה**, **רָעָה**, but which is a noun perhaps, but **רָעָה** JER. 7, 6 may be taken as an *infin.*; on the contrary **רָעָה** Is. 24, 19 is an *infin. absol.* from **רָעָה**, like **כָּב** NUM. 23, 25, lengthened by **־ה**; *part. m.* in an intrans. sense **רָעָה**, with an accentless **־ה** PROV. 25, 19; *fut.* **רָעָה**, **רָעָה**, with *suff.* **רָעָה**, in an intrans. sense **רָעָה** after the form **רָעָה** 1. *trans.* same as **רָעָה** to break in pieces, to dash in pieces, to shatter Ps. 2. 9; to destroy JOB 34, 24; MIC. 5, 5; to crush, JER. 15, 12 shall iron crush the iron of the north? *infin.* as an intensive to **רָעָה** Is. 24, 19; perhaps also **רָע** PROV. 11, 15 (see *Nif.*). — 2. *intrans.* to be broken, to be rotten, of **שֵׁן** PROV. 25, 19; to be crushed, of **הַלְיוֹת** JER. 11, 16; to be destroyed JOB 20, 26, where **רָעָה** refers to **שֵׁן**. — 3. *Metaphor. intrans.* to rage, to storm, cogn. in sense with **רָעָה** Is. 8, 9 (**רָעָה**); to be restless = bad, i. e. injurious 2 SAM. 19, 8; to be disagreeable, with **בְּרָעָה** NUM. 22, 34, Ex. 21, 8, or with **לְ** of the person who is displeased

GEN. 21, 11, NEH. 13, 8, with על *respecting* GEN. 21, 12; 1 CHR. 21, 7; strengthened by גְּדֹלָהּ NEH. 2, 10; of עֵין *to be envious, jealous*, with בָּ of the person DEUT. 28, 54; of פְּנִים *to be sorrowful, vexed* NEH. 2, 3, ECCLES. 7, 3, of לֵב; DEUT. 15, 10. Deriv. רָע (an adj.), רָעָה (subst.), רָעָה, רָעָה, רָעָה.

Nif. נָרַע (only fut. (יִרָע). 1. *to be reduced to ruins, to be dashed to pieces, to perish.* PROV. 11, 15 *he that gives security for a stranger, goes to ruin entirely (Ibn Ezra)*; viz. רָע as the infin. of Kal and יִרָע as Nifal. But רָע may also be a noun meaning *an evil-doer*. — 2. *to be evil, bad, foolish*, PROV. 13, 20 *he that is a friend of fools (see רָעָה), becomes foolish*; opposite רָעָה.

Hif. הִרָעָה (abridged הָרַע; הִרָעוּתָהּ, הִרָעוּתָם, הִרָעוּתָי; part. m. מִרָע, in pause מִרָע, plur. מִרָעִים; inf. absol. הִרָע, הִרָע, constr. הִרָע and הִרָעָה; fut. הִרָע and הִרָעָה) 1. *to break in pieces, to destroy*, PS. 74, 3 *all that (= פְּלִי-אֲשֶׁר) the enemy has destroyed in the sanctuary*; also *to drive away, to scatter* (תָּרַע) 44, 3, parallel הִדְרִישׁ; *to annihilate* (הָרַע) JER. 31, 28, coupled with נָתַן, הָרַס, הִאֲבִיד, הָרַס. — 2. *to make bad, evil, destructive*, מִרָעִים MIC. 3, 4; *to do evil*, expressing with הִטִּיב the moral agency of man generally LEV. 5, 4, IS. 41, 23, ZEPH. 1, 12, JER. 4, 22, i. e. *to do good or evil to one*; also an adv. *to עָשָׂה*, which is either in the infin. constr. I KINGS 14, 9, or follows as a finite verb GEN. 44, 5; yet it stands oftenest without עָשָׂה meaning *to do evil, to act wickedly or viciously* GEN. 19, 7; IS. 1, 16. The person to whom evil or wickedness is done stands with לָּ EX. 5, 22, the accus. (אֶת-) NUM. 16, 15, 1 KINGS 17, 20, עָם GEN. 31, 7, 1 CHR. 16, 22, with slight modifications of the meaning. — Part. m. מִרָע (plur. מִרָעִים) *an evil-doer* JOB 8, 20; PS. 22, 17; IS. 1, 4; 9, 16, coupled with הִקָּה; on the other hand מִרָע is a noun after the form מִצָּר meaning *viciousness, badness, discord*, PROV. 17, 4; DAN. 11, 27. Another מִרָע (which see) is from

רָעָה II. לְהָרַע PS. 15, 4 is taken by some as an abridged form instead of לְהִיטִיב לְהָרַע אֵי לְהִיטִיב (LEV. 5, 4); others translate it *to one's own hurt*; better to take it = לָרַע (*to the bad*) i. e. a promise, even though it be false. Deriv. מִרָע.

Hithp. הִתְרָעַע 1. *to be reduced to ruins, to be broken to pieces*, of אֲרָץ IS. 24, 19, i. e. of the Babylonian empire; לֵךְ there is the infin. Kal. — 2. *to prove oneself bad* (i. e. unreliable, unfaithful), PROV. 18, 24 *a man of (many) friends*, i. e. a friend to all the world, *must prove himself bad*, cannot continue faithful. The similar הִתְרָעַע (PS. 60, 10; 65, 14; 108, 10) can only be derived from רָעָה, as far as its signification is concerned.

The ground-form of the stem רָע lies also in the Aram. רָע, ܪܥ (to break in pieces, to reduce to ruins), in Arab. رَع, redupl. رَعَرَع intr. (to be shaken, moved), with which رَع, redupl. رَعَرَع (to move violently) is connected, by interchanging ر and ܪ.

רָעָה (i. e. רָע; fut. יִרָע) Aram. trans. same as Hebrew רָע, *to put in ruins, to crush*, coupled with קָם DAN. 2, 40.

Pa. מִרָעָה (from רָעָה; part. מִרָעָה) *to break in pieces* DAN. 2, 40.

רָעָה (fut. יִרָעָה) intrans. *to flow, to drop; to overflow, to drip*, with the accus. טָל PROV. 3, 20, הֶשֶׁן PS. 65, 12; also absol. *to be fat, fruitful* 65, 13; with עַל JOB 36, 28 *they distil upon many men*; Arab. رَعى the same. Identical in its organic root with that of רָעָה I, רָעָה I, רָעָה I.

Hif. הִרָעָה *to cause to drop* IS. 45, 8.

רָעָה (fut. יִרָעָה) trans. same as רָעָה, *to break or dash in pieces; metaph. to destroy*, אֹיֵב EX. 15, 6; *to oppress, to torment* JUDGES 10, 8, coupled with רָעָה, prop. *to crush*; Arab. رَعى the same; comp. רָעָה I.

רָעָה (fut. יִרָעָה) intrans. *to quake, to*

tremble, of אָררַךְ JUDGMS 5, 4; Ps. 18, 8; with מִמּוֹקֹמָהּ to tremble from its place Is. 13, 13; of שְׁמֵימָהּ Jo. 2, 10 and 4, 16, הָרִים JER. 4, 24, Ps. 46, 4, אֲיִים Ez. 26, 16, מוֹסְרֵי אֶרֶץ Is. 24, 18, הוֹמָיוֹר Ez. 26, 10, סָפִים Am. 9, 1; with מִן of a person before one, i. e. on account of JER. 10, 10, or with מִפְּנֵי Ez. 38, 20; of the motion of fruit on the stalk Ps. 72, 16; elsewhere coupled with גָּעַשׁ, רָנָן, Arab. عَش, رَعَس the same. Deriv. רָעַשׁ.

Nif. נִרְעַשׁ to quake, of the אֶרֶץ JER. 50, 46.

Hif. הִרְעִישׁ (part. מְרַעֵשׁ, fut. יִרְעִישׁ) to cause to quake, אֶרֶץ Ps. 60, 4; to shake (as a prognostic of destruction), מִמְּלָכֻתוֹ HAGG. 2, 6; to put in terror, שְׁמֵימָהּ Is. 14, 16; to set in motion, גוֹרִים HAGG. 2, 7; figur. to cause to leap or spring, of אֲרָבָה &c. JOB 39, 20; comp. רָכַשׁ.

רָעַשׁ masc. a noise, by the movement of the אֶרֶץ עֲבוּרֵי Ez. 3, 12 13; an earthquake 37, 7; 38, 19, LXX σεισμός (comp. MATTH. 27, 51); Am. 1, 1; ZECH. 14, 5; war-terror Ez. 12, 18; military uproar, of an army JER. 10, 22; the noise of horses' hoofs striking the ground 47, 3, of those calling to one another Is. 9, 4, or of בִּידוּן JOB 41, 21; rushing noise, coupled with רָכַשׁ Is. 29, 6; a stamping JOB 39, 24, with רָנָן.

רָפָא I (part. רָפִיא; inf. absol. רָפִיא, constr. רָפִיא, with suff. רָפִיא; fut. יִרְפֵּא) trans. prop. to bind about, to bind, a wound, hence to put on a bandage, to heal, מְחַיֵּימָהּ Ps. 103, 3, מָכָה Is. 30, 26; opposite מְחַיֵּי DEUT. 32, 39, נָנָה Is. 19, 22, סָרָה Hos. 6, 1; generally to heal a wounded man ECOLES. 3, 3; with accusat. of the person GEN. 20, 17, or (like the Latin mederi) with the dative NUM. 12, 13; רָפָא healer of wounds Ex. 15, 26, a physician generally JER. 8, 22. Figur. to bring into better circumstances Is. 6, 10; to restore 19, 22; 57, 19; אֶרֶץ to make the land to bloom again 2 CHR. 7, 14; to help, men Hos. 5, 13; to heal the wounds of a state JER. 17, 14; DEUT. 32, 39; Hos. 6, 1; to forgive, to

pardon JER. 3, 22; 2 CHR. 30, 20; to comfort (comp. Ps. 103, 3; JER. 6, 14; 8, 11); רָפָא אֶלֶל JOB 13, 4 an empty comforter; comp. Arab. أَسَّ (to heal and comfort), عَفَا (to heal and forgive). Derivat. רָפְאוּ, רָפְאוּ, 1, the proper names רָפְאוּ, רָפְאוּ, רָפְאוּ.

Nif. נִרְפָּא (inf. constr. יִרְפָּא; fut. יִרְפָּא) to be healed, of נָחָק LEV. 13, 37, 14, 3, שָׁחִין 13, 18; to become sound, of מֵיִם 2 KINGS 2, 22, i. e. to become drinkable or sweet Ez. 47, 8, which does not take place by מִלְּוֹ 47, 11, but by a miracle 2 KINGS 1, c.; figurat. לְרָפָא to be healing to one Is. 53, 5; to be restored, i. e. forgiven DEUT. 28, 27; metaphor. to become whole, of a pot JER. 19, 11.

Pih. רָפִיא (inf. abs. רָפִיא, fut. יִרְפָּא) to heal, a wound JER. 6, 14, a wounded person ZECH. 11, 16; to make drinkable or sweet, מֵיִם 2 KINGS 2, 21; to take measures for a cure Ex. 21, 19; fig. to repair, a thing broken down 1 KINGS 18, 30; to comfort JER. 8, 11.

Hithp. הִתְרַפֵּא to let oneself be healed 2 KINGS 8, 29; 2 CHR. 22, 6.

רָפָא II. (not used) intr. to be meek, mild, calm, peaceful; only in מִרְפָּא 2.

Comp. Ar. tr. رَفَّى to still, to calm, to bring to rest, to be mild, to flatter, رَفَّى intr. to be calm, still, رَفَّى to be gracious, mild.

רָפָא III. (not used) tr. to make to quake, to excite fear, applied to terror-raising forms, to giants, who are hence called אַיִמִּים. Derivat. רָפָא, and the proper name רָפִיא.

רָפָא (from רָפָא III. = רָפָא III.) m. properly a fearful one; hence a giant (Targ., Syr., Ar.), with the article the proper name of the founder of a race of giants belonging to the primitive inhabitants of Palestine 1 CHR. 20, 4 6 8, individual families of whom lived among the Philistines; רָפְאֵי הָרָקִי the descendants of the giant 1 CHR. 20, 4 (רָקִי archai-

cally for *רָפָא* (רָפָא). The *pl.* רָפָאִים should be referred to the *sing.* רָפָא II. רָפָאִין (from רָפָא III.) is the name of a city at מְרִינִים 1 MACCAB. 5, 37; 'Ραφά (apud Pliny Raphana).

רָפָא (pl. רָפָאִים, from רָפָא I.) *fem.* *medicament, medicine*, JER. 30, 12; 46, 11; שִׁים חֲוִיל נָתַן רָפָאִים coupled with רָפָאִים Ez. 30, 21.

רָפָאִית (from רָפָא I.) *fem.* *healing* PROV. 3, 8.

רָפָאִי to רָפָאִים, see רָפָא II.

רָפָאִל (from רָפָא after the form חֲזַק, and רָפָא, *El is Healer*) *n. p. m.* 1 CHR. 26, 7; afterwards the name of an angel TOB. 9, 5, 'Ραφαήλ.

רָפָא (fut. יִרְפָּא) *tr.* same as רָפָא I. (whence מְרַפֵּד *intrans.* 1. to extend, to spread, of a couch; to spread out, JOB 41, 22 [20] a pointed threshing-roller (the scaly belly) spreads out upon the slime; generally to lie down, to stretch oneself out; to cover over, of a bed-cover; comp.

Ar. رَفَد to spread out, whence رَفَادَة a cover spread out, مَرَفَد a pillow. Derivat. רָפִידָה, the proper names רָפִידָה, רָפִידָה (according to some). — 2. (not used) to lean, to be supported, connected with signif. 1, like סָמַךְ with the Aram. דָּמַךְ (to stretch oneself out, to lie), and like שָׁטַח to rest stretched out, comfortably, with שָׁעַן to lean. See Pih.

Pih. רָפָא (1 pers. רָפִידָה) 1. to spread out, רָפִידָה, for convenience JOB 17, 13. — 2. to support, to make firm, to strengthen, and so like סָעַד to give food to, to refresh SONG OF SOL. 2, 5, parallel סָמַךְ; Ar. رَفَد to support, to help.

רָפָא I. (imp. רָפָא, 3 fut. fem. plur. רָפָאִין) *tr.* same as רָפָא I. to heal Ps. 60, 4; JOB 5, 18. Derivat. מְרַפֵּד and the proper name רָפָא.

Nif. נִרְפָּא (3 perf. f. נִרְפָּאִית; inf. constr. נִרְפָּא; 3 fut. plur. נִרְפָּאִין) same as נִרְפָּא from רָפָא I. JER. 19, 11; 51, 9; 2 KINGS 2, 22.

Pih. רָפָא (3 fut. plur. נִרְפָּאִין) same as נִרְפָּא from רָפָא I. JER. 8, 11.

רָפָא II. (only Kal) *intr.* to darken, to be or become dark, JUDGES 19, 9 the day already darkens (רָפָא), so as to be obscure (לְעֵרִב); ident. in its organic root with that in עֲרִיב II, עֲרִיב II (to עֲרִיב and עֲרִיב). Derivat. רָפָא II. (pl. רָפָאִים).

רָפָא III. (not used) *trans.* to excite shuddering or fear, of giants; connected in its organic root with רָה (רוּחַ). Derivat. רָפָא II, 2, רָפָא, the proper name רָפָא.

רָפָא IV. (fut. יִרְפָּא, apoc. יִרְפָּא) *intr.* prop. to be loose, to be unbound, opposite חָזַק; hence to be slack, of רִיחַ (= אֶת) JUDGES 8, 3; to be feeble, weak JER. 49, 24; to let go, with מִן of the person EX. 4, 26, oppos. to hold fast; רָפָא יָדַי the hands are slack, i. e. lazy, inactive, 2 CHR. 15, 7, from fear JER. 50, 43, 2 SAM. 4, 1, IS. 13, 7, hence to be spiritless; with מִן of a thing to desist from activity; lastly, to become loose, i. e. to be dissolved, broken, of stubble by fire IS. 5, 24. Derivat. רָפָא I. (fem. רָפָאִית).

Nif. נִרְפָּא (part. pl. נִרְפָּאִים) to be remiss, idle EX. 5, 8.

Pih. רָפָא (part. plur. מְרַפֵּד, once מְרַפֵּד JER. 38, 4) to loosen, to unbind, מְרַפֵּד JOB 12, 21; with יָדַי to slacken, the hands, i. e. to discourage JER. 38, 4; EZR. 4, 4; to let down, to sink, כְּנָסִים Ez. 1, 24.

Hif. הִרְפָּא (imp. ap. הִרְפָּא; fut. יִרְפָּא, ap. יִרְפָּא) to slacken, יִרְפָּא 2 SAM. 24, 16, of God, to avert punishment; with מִן of a person, to withdraw the hand from a person JOSH. 10, 6, also without מִן, and merely with מִן of the person or thing JUDGES 11, 37; to let alone DEUT. 9, 14, JUDGES 11, 37, also with לְ of the person 1 SAM. 11, 3; 2 KINGS 4, 27; absol. 1 SAM. 15, 16; to let go, opposite אָחַז SONG OF SOL. 3, 4; JOB 7, 19; to forsake, with עָזַב DEUT. 4, 31; to leave off NEH. 6, 3.

רָפָא III. (from רָפָא I.) *m.* 1. same as

רָפָא, *appell. a giant*, then the *n. p.* of the founder of a race of giants dwelling among the Philistines 2 SAM. 21, 16 18 20 22. — 2. (from **רָפָה** I.; a *Healing one*, viz. *Jah is*) *n. p. m.* 1 CHR. 8, 37, for which 9, 43 has **רָפִיָה**.

רָפָה I. (*constr.* **רָפָה**, from **רָפָה** IV.) *adj. m.*, **רָפָה** (*pl.* **רָפוֹת**) *f. weak, slack, loose*, opposite **חָזָק** (prop. firmly laced or pressed) NUM. 13, 18, coupled with **יָדַם** *slack-handed*, i. e. inactive 2 SAM. 17, 2, coupled with **נִבְּזָה**; *spiritless, faint-hearted, powerless* JOB 4, 3; IS. 35, 3.

רָפָה II. (*subst.*) *m.* 1. (from **רָפָה** II. after the form **טָלָה**, **נָכָה**, **נָהָה**; only *pl.* **רָפָאִים**, like **נִכְבָּאִים**, **טַלְבָּאִים**) *a shadow, a shadowy being* (of the nightly, dark form of the inhabitants of the region of death, a figure similar to that in the Germ. *Schatten*). They are stirred up out of their rest IS. 14, 9, but do not rise 26, 14 (coupled with **מָתוּתִים**); 26, 14 (with **מָתוּתִים**); only at the resurrection does the earth bear (**הַיָּסִיד**) i. e. call them to life 26, 19; parallel **מָתוּתִים** PROV. 2, 18, **עֲמָקֵי שָׁאֵל** 9, 18. **עֲמָקֵי שָׁאֵל** *assembly of the shades*, i. e. the region of shadows 21, 16, whose inhabitants feel the administrative agency of God JOB 26, 5. — The interpretation *slack, powerless, weak ones* is less suitable; and its being mixed with significat. 2. (Vulg., LXX, Theod., Pesh., Targ., Saad., Symm.) seems to have arisen solely on account of the Greek tradition about the Titans.

— 2. (from **רָפָה** III.) only *plur.* **רָפָאִים** *prop. the formidable*, hence *giants*, a general name of the gigantic primitive inhabitants of Palestine and the east-Jordan regions. They dwelt in **עֲשָׂתוֹרוֹת** GEN. 14, 5; and in the time of Moses **עַל**, king of **בְּשָׁן**, belonged to the remnant of them DEUT. 3, 11; JOSH. 12, 4; 13, 12; in the land of Ammon the remnant were called **מוֹזָבִיִּים** DEUT. 2, 19-21 = **זוֹזִיִּים** GEN. 14, 5; in the Moabite district they were termed **אֲמִיקִּים** DEUT. 2, 10, dwelling in **קְרִיתֵיהֶם** GEN. 14, 5, the well-known Moabite city JER. 48, 1 23; EZ. 25, 9; the **עֲנָקִים**, **בְּנֵי עֲנָק**.

רָלִיָּרִי עֲנָק (see **עֲנָקִים**) also belonged to them. From the **רָפָאִים** a valley north-west of Jerusalem was called **עֲמָק רָפָאִים** JOSH. 15, 8; 18, 16; 2 SAM. 5, 22, for which **עֲמָק** alone stands in the Chronicles. As to the etymology, the name **אֲמִיקִּים** supplies the right key; **זוֹזִיִּים**, **מוֹזָבִיִּים**, **עֲנָקִים** (which see) proceed from other views of this primitive people.

רָפָה (*the Feared*, viz. *Jah is*; from **רָפָה** III.) *n. p. m.* NUM. 13, 9.

רָפָה (not used) *trans.* same as **רָפַק** (which see) *to stay, to lean upon*; hence *to support*. Derivative

רָפָה (*support, help*, viz. *is with Jah*) *n. p. m.* 1 CHR. 7, 25.

רָפִידָה (from **רָפָה**) *f. a couch, a couch-covering* SONG OF SOL. 3, 10 (Pesh.); AR. **رَفَادَة**; the same. The meaning *back-support* (LXX) is not proved.

רָפִידִים (*plains*, from **רָפָה** to spread out) *n. p.* of a station near **חֶרֶב** EX. 17, 1; 19, 2; NUM. 33, 14. It may be ident. with the plain el-Racha (**رَاخَا**), which has the same meaning (see Robinson I, p. 178).

רָפִיָה (*Jah is a Healing one*; from **רָפָה**) *n. p. m.* 1 CHR. 9, 43, elsewhere **רָפָה** 2. Another **רָפִיָה** (from **רָפָה** III.; *place of giants*) was the *n. p.* of a city near **עֲזָה** 3 MACC. 1, 1; *Papia, Papeia*.

רָפִיוֹן (from **רָפָה** IV.) *m. slackness, remissness*, JER. 47, 3.

רָפַס (Kal unused) *intrans.* perhaps same as **רָפַשׁ**, prop. *to be movable, to move, to move forward*, hence *to hasten, to hasten on; to go or walk to; to drive, to pass along*, of a raft (see **רָפְסָה**); AR. **رَفَسَ** the same, hence **رَفْسَة** a raft, a ship (comp. **רָפְסָה**); connected in its organic root **רָפַס** and also in its fundamental signification with that in **פָּרַח** II., AR. **خَفَرَ**, **خَفَر** (to drive to and fro), **خَفَرَ** (in Job 40, 17), **خَفَرَ** (to flow along or hasten), AR. **خَفَسَ**.

(to pour out without limit), **רָפַשׁ** (to hasten forward). Deriv. **רִפְסָוּת**.

Hithp. **הִרְפַּסְתָּ** (*part. fem.* **רִפְסָה**) *to speed, to hasten*; **PROV.** 6, 3 *go, make haste and importune thy friend* (Vulg.), in order to obtain a postponement of harsh measures; **Targ.** to stir up or move (**גָּרַג**); **Ps.** 68, 31 *hastening with bars of silver, as gifts*; comp. 68, 32.

רָפַס (*part. fem.* **רִפְסָה**) *Aram. tr. to trample, to tread in pieces* **DAN.** 7, 7; comp. Hebrew **רָמַס**, **Syr.** **رَفَس**; **Arab.** **رَفَس** the same; **رَفَس** to thrust (with the feet).

רִפְסָוּת (from **רָפַס** with the termination **-וּת**, comp. **גִּלְמָוּד**; from **רָפַס**; *pl. (רִפְסָוּת) fem. a float, prop. what drives or goes along* **2 CH.** 2, 15, for which **1 KINGS** 5, 23 has **דִּבְרָה** of similar meaning; **Ar.** **رَمَتْ** the same (*Ibn G'andch*).

רָפַח a stem assumed for **רָפַח** see **רָפַח**. On **רִפְחָה** see **רִיחָה**.

רָפַק (*Kal not used*) *intr. same as* **רָפַח** *to lean upon, to rest on, to attach to, to associate*; ident. in its organic root **רָפַק** with that in **רָבַק** **II.**, **רָבַק**, **Aram.** **רָבַק**; **Ar.** **رَفَقَ** (to lean, to support), **رَفِقَ** (to be united); **Ethiop.** **rafeka** accubuit; **Ar.** **مِرْفَق** cubitus.

Hithp. **הִרְפַּקְתָּ** like **Kal** *to lean or rest upon, with* **עַל** *of a person* **SONG OF SOL.** 8, 5.

רָפַשׁ (*not used*) *intr. to be soft, viscous, tough, slimy, cognate in sense with* **רָחַה** **I.** (belonging to **רָחַה**); connected in its organic root **רָפַשׁ** with that in **רָפַשׁ**, **רָפַשׁ**. Deriv. **רָפַשׁ**.

רָפַשׁ (*fut.* **יִרְפַּשׁ**) *trans. to muddy, to roll together, of* **נָחַל** **Ez.** 32, 2, by the casting up of slime, with the **בְּרִנְלִים** **34, 18**. The fundamental conception seems to lie not so much in *to tread* as to *mix, to jumble together*, as in the **Arab.** **رَمَتْ**, but without having any con-

nection with **רָמַס**; **Ar.** **رَفَتْ**, prop. the same, **رَفَس** a rope. Deriv. **مُرْفَش**.

Nif. **נִרְפַּשׁ** *to be muddy, of a spring* **PROV.** 25, 26.

רָפַשׁ (from **רָפַשׁ**) *m. slime, along with* **סִיט** **Is.** 57, 20, that which the **נְנִיט** throws up.

רָפַת (*not used*) *tr. to carry together, to collect, to accumulate, in a granary, trough, crib; cognate in sense with* **רָבַס** (which see). The same fundamental signification is in the **Ar.** **رَفَس**, **رَمَتْ**, **رَفَتْ**, which mean "to go together, to be mixed, to bind". Derivative

רָפַת (*pl.* **רִפְתִּים**) *m. a place where the fodder of cattle is collected, a stall for fodder* **HAB.** 3, 17; mod. Hebrew the same; the **LXX** and **Vulg.** have *crib*, from the same fundamental signification.

רָרַן *m. a runner, see* **רָרַן**.

רָרַן (*plur. constr.* **רָרָנִי**; from **רָרַן**) *m. prop. a thing broken off, a piece; hence a bar, of* **פָּסָה** **Ps.** 68, 31, **Kumchi** **רָרָנִי**; comp. **רָרָנִי**.

רָצָא (*inf. abs.* **רָצִיא**) *intr. to run away* **Ez.** 1, 14, a farther development of **רָצַח**, **Ar.** **رَضَا**. Others read **רָצִיא** **Ez.** 43, 27 is = **רָצִיא** from **רָצָה**.

רָצַד (*Kal not used*) *intr. to spring up, to start up; consequ. a collateral form of* **רָצַד**, so that the **Pih.** **רָצִידוֹן** **Ps.** 68, 17 is = **רָצִידוֹן** **Ps.** 29, 6; **114, 4 6** (**Targ., Ibn Sarák**), an explanation that suits best. According to **Háya** same as **רָצַד** *to observe sharply, to look for, or to lurk, to spy, as in Talmudic.*

Pih. **רָצִידוֹן** (*fut.* **יִרָצֵד**) *to quake* **Ps.** 68, 17 (**Targ., Ibn Sarák**); but interpreters following the **Ar.** render it **רָצַח**, **רָצַח**.

רָצָה (**1 pers. perf.** **רָצִיתִי** for **רָצִיתִי**; *part. m.* **רָצָה**, *pass.* **רָצִי**, *constr.* **רָצִי**; *inf. constr.* **רָצִיוֹ**; *imp.* **רָצִה**; *fut.* **יִרָצָה**, *ap.* **יִרָצֵה**) **1.** *intr. same as* **רָצָה** **II.** *to join or associate with; with* **עַם** *to be a friend to one* **JOB** 34, 9; **Ps.** 50, 18; with **אֶת** *to*

have pleasure in one Is. 42, 1 (הו' should be supplied); 1 Chr. 28, 4; also with ת of the thing Ps. 147, 10; בְּשִׂיחָם יִרְצֶי בְּסִיחָם 49, 14 *they have pleasure in their words*; with accusat. to like Prov. 3, 12; with accus. of the thing Ps. 85, 2; רָצִי beloved, pleasing (elected), with לְ Esth. 10, 3, or followed by a genitive Deut. 33, 24; to esteem, with the accusative Job 14, 6; to love Psalm 102, 15; to like, קָצַב 62, 5; מִיִּשְׁרָיִם 1 Chr. 29, 17, עוֹלָה Ps. 51, 18; to be favourable or gracious, with accus. of the person 2 Chr. 10, 7; to be kind Ps. 44, 4; Job 33, 26; to approve, with accusat. of the thing Deut. 33, 11; Am. 5, 22; followed by an infin. Ps. 40, 14 *be gracious to save me*; also to receive graciously or kindly Gen. 33, 10; with כּ whereby Ez. 20, 41. All these meanings proceed from the intransitive idea. — 2. tr. to appease, to pacify; hence to pay off, a debt, figur. Lev. 26, 34 43; 2 Chr. 36, 21; in other cases the Hif. has this sense. Derivat. רָצִין, רָצִי (cod. Sam.), and the proper names רָצִיָּה, רָצִיָּה.

Nif. רָצִיָּה (fut. יִרְצִיָּה) to be well-pleasing, to be agreeable, of sacrifices Lev. 7, 18; 22, 28 = הִיָּה לְרָצוֹן 22, 20; with the dativ. commodi 1, 4; metaphor. to be appeased, satisfied, paid off, of עֵן Is. 40, 2.

Pih. רָצָה (fut. יִרְצָה) to conciliate, to appease, בָּקִים Job 20, 10, i. e. by restoring possessions taken by robbery.

Hif. הִרְצִיָּה (3 perf. f. הִרְצִיָּה instead of הִרְצִיָּה) to appease, to pay off, Lev. 26, 34 and (the land) shall pay off its sabbaths (i. e. those that it owes).

Hithp. הִתְרַצֶּה (fut. יִתְרַצֶּה) to shew oneself pleasing, with אֵל 1 Sam. 29, 4.

The stem רָצָה = רָצָה II. is connected with the Arab. رَض (to unite), رَض (to join firmly), رَض (to attach firmly), رَض (to shew oneself disposed to).

רָצִי (instead of רָצִי after the form קָלִי, from רָצָה) m. favour, acceptance Lev. 22, 29 cod. Sam. for רָצִין.

רָצִין (from רָצָה; with suff. רָצִיָּי m.

good will, favour, of God, and so of יוֹם Is. 58, 5, שָׁנָה 61, 2, adv. לְרָצוֹן 56, 7, על 60, 7 graciously; grace, kindness Ps. 5, 13; 145, 16; for יוֹם Prov. 11, 27 and 14, 9 the favour = blessing of God Deut. 33, 23; what is acceptable or pleasing Prov. 10, 82; an acceptable and willingly given present Mal. 2, 13; metaphor. inclination, will, wish Ps. 145, 19; Prov. 14, 35; בְּכָל-רָצוֹן 2 Chr. 15, 15 with the entire will, i. e. with all the heart; עָשָׂה כְּרָצוֹן to do according to the pleasure of one Dan. 8, 4; arbitrariness, wantonness, self-will Gen. 49, 6; עָשָׂה כְּרָצוֹן Neh. 9, 24 to act capriciously towards one.

רָצַח (part. רָצֹחַ; inf. abs. רָצַח; fut. יִרְצַח) tr. prop. to cut in pieces, to cut through, to pierce, to crush, like רָצַע; Arab. رَزَحَ, رَزَحَ, رَضَحَ; hence to kill, to murder (by cutting instruments), with object-accusative Deut. 4, 42; to kill the life 22, 26, like רָצַח; commonly absol. Ex. 20, 13; Deut. 5, 17; רָצֹחַ a murderer Num. 35, 16. — The organic root is רָצַח, which exists also in רָצַח, רָצַח (to) (שָׁקִין). Derivat. רָצַח.

Nif. רָצַח (fut. יִרְצַח) to be slain Judges 20, 4; Prov. 22, 13.

Pih. רָצַח (part. מְרַצֵּחַ; fut. יִרְצַח) an intensive of Kal, to murder, to act as a murderer, to destroy Ps. 94, 6; part. a murderer 2 Kings 6, 32; Is. 1, 21. Ben Asher refers here מְרַצֵּחַ Ps. 62, 4, as he also takes מְרַצֵּחַ in the first member for Pih.

Puh. רָצַח (= רָצַח), only מְרַצֵּחַ Ps. 62, 4 according to Ben Naphtali, whence we must likewise take מְרַצֵּחַ as a passive.

רָצַח m. destruction, death, and so a breaking in pieces Ps. 42, 11, with the meaning of רָקַב (Prov. 12, 4), and therefore we should read מְרַצֵּחַ with Symm. and some mss.; a breaking into, breach, of walls, Ez. 21, 27 in order to open a hole (לְפָתוֹחַ) by a breach (מְרַצֵּחַ); comp. 4, 2, consequently not = צָרַח as the LXX render (βοῦ).

רָצִיָּא (instead of רָצִיָּה = רָצִיָּה *Jah* is gracious) *n. p. m.* 1 CHR. 7, 39.

רָצִין (after the form רָצִיָּה, שָׁנִיָּה, from רָצַן; a holding together, arrangement, hence dominion) *n. p. m.* Is. 7, 1; EZR. 2, 48. Ar. رَصِين *firmus*.

רָצַן (not used) *tr.* same as רָצַן, to bind or hold together, i. e. to arrange, hence metaphor. to rule, perhaps connected with רָצַן; Ar. رَصَن to hold fast together, to bind, whence رَصِين firm. The organic root ר-צ-נ is also in צָן III., טָנָה. Deriv. the proper name רָצִין.

רָצַע *tr.* prop. same as רָצַח to pierce, to bore, מָצַח Ex. 21, 6; Ar. رَصَعَ, Aram. רָצַע the same. Deriv. מִרְצָע.

רָצַף I (part. pass. רָצִיף) *tr.* prop. to bind, to fit together, variegated stones into a pavement or floor; to range beside one another; to lay out artificially, a stone-floor, SONG OF SOL. 3, 10 its (the palanquin's) middle (תָּחִתָּהּ) is laid out or paved (see רָצַף II.) with love, i. e. adorned with his darling; comp. Arab. رَصَف and رَصَف to be firm or close together (proceeding from the idea of binding), metaphor. to adorn; to be compared with צָרַף II., transposed צָרַף. Deriv. מִרְצָפָה, מִרְצָפָה 1, and the proper names רָצַפָה, מִרְצָפָה.

רָצַף II. (part. pass. רָצִיף) *intr.* same as רָצַח to glow, to burn, to which one may refer SONG OF SOL. 3, 10 (*Rashi*); Arab. رَصَف the same; ident. in its organic root ר-צ-פ with that in רָצַח (to שָׁחַב) (שָׁחַב). Deriv. מִרְצָפָה 2, רָצַפָה 2.

רָצַף *m.* 1. (from רָצַף I) the dense, the firm; hence a stronghold, *n. p.* of a city, named along with חָרֶן and גִּזְרֵן Is. 37, 12. By it is usually understood a place in east-Syrian Palmyrene, apud Ptolemy *Πρωάρα*, Arab. رَصَاف, on the road between Racca and Emesa. According to *Jakut* there are 9 cities so called. — 2. (from רָצַף II.;

only *pl.* רָצָפִים) prop. flame, what is on fire; hence burning coals, עֲנַח רָצָפִים 1 KINGS 19, 6 a cake backed on hot coals or stones (*de Bañoles*); comp. Ar. رَصَف a hot stone; see רָצַפָה 2.

רָצַפָה (c. רָצָפָה) *f.* 1. (from רָצַף I) a stone pavement EZR. 40, 17, 2 CHR. 7, 3, like מִרְצָפָה (which see), i. e. a floor laid out with variegated stones ESTH. 1, 6. — 2. (from רָצַף II.) coal Is. 6, 6 (LXX), which suits מִרְצָפָה; the meaning hot stone (Vulg.) does not suit here. — 3. (from רָצַף I; arrangement, order, variegated dress) *n. p. f.* 2 SAM. 3, 7.

רָצָפִים see רָצַף.

רָצַץ (perf. רָצַצְתִּי, רָצַצְתָּ; part. *m.* רָצִיץ, *f.* *pl.* רָצִיצוֹת, *pass.* רָצִיץ, *constr.* רָצִיץ, *pl.* רָצִיצִים; fut. יִרְצֹץ, יִרְצֹצוּ, according to some for יִרְצֹץ, יִרְצֹצוּ, verbs רָצַץ sometimes borrowing their forms from רָצַח) *tr.* prop. to dash against one another, to push, to break, and so 1. to crack, כָּרַח Is. 42, 3; 36, 6; to break through, נָדַד 2 SAM. 22, 30 (see רָצַח); once *intr.* to be broken, crushed ECCL. 12, 6, to be distinguished from שָׁכַח. — 2. Fig. to oppress, to practise violence, coupled with מָשַׁח 1 SAM. 12, 4, DEUT. 28, 33, with the accus. מְרִיץ AM. 4, 1; to injure, רָצִיץ מְשַׁח Hos. 5, 11 injured in judgment; *intr.* to be crushed down, or the mind, the heart, coupled with נָדַד Is. 42, 4; Ar. رَصَص the same. — אֲרִיצִים JER. 50, 44 K'tib see רָצַח Hif. Deriv. מִרְצָצָה 2.

רָצַץ (fut. יִרְצֹץ) to be bruised, to be broken in pieces, of אֲבָנִים ECCL. 12, 6; to be destroyed EZ. 29, 7; parallel מְשַׁח.

Pih. I. רָצַץ (fut. יִרְצֹץ) to break in pieces, רָאשׁ Ps. 74, 14; to oppress, רָקִים JOB 20, 19; to chastise, מִן הָעָם (some of the people) 2 CHR. 16, 10. Some refer here יִרְצֹץ JOB 20, 10 = רָצַצְתִּי.

Pih. II. רָצַץ (fut. יִרְצֹץ) to oppress JUDGES 10, 8.

Hif. יִרְצֹץ (3 fut. ap. יִרְצֹץ to distinguish it from יִרְצֹץ belonging to רָצַח) to break in pieces, גָּלְגָּלֶת JUDGES 9, 53.

Hühp. **רָקַח** to dash against one another, to struggle GEN. 25, 22.

רָקַח (from **רָקַח** I.) 1. *adj. m.*, **רָקַח** (*pl.* **רָקַחִים**) *f. prop.* same as **רָקַח** broken, crushed, reduced, and then thin, lean, withered, GEN. 41, 19 20 27, interchanged with **רָקַח**, coupled with **רָקַח**. — 2. **רָקַח** a *subst.* *prop. leanness*, hence *fig. limitation*, as a limiting *adv.*, only, except JOB 1, 15; but, as an adversative GEN. 19, 8; 24, 8; strengthening other particles, as **רָקַח** **אֵין** **רָקַח** not the smallest NUM. 20, 19; after a negative nothing but 2 CHR. 5, 10; sometimes closely attached to nouns, mere, Is. 28, 19 mere vexation, or to adjectives, as **רָקַח** **רָקַח** mere evil GEN. 6, 5; wholly, entirely, DEUT. 4, 6 a people thoroughly wise; generally = **רָקַח**, with this difference, that **רָקַח** limits what is previously said, and **רָקַח** refers to the following word; **רָקַח** **אֵין** only; stronger **רָקַח** NUM. 12, 2.

רָקַח see **רָקַח**.

רָקַח (with *sup.* **רָקַח**; from **רָקַח** II.) *m.* spittle Is. 50, 6; JOB 7, 19 (see **רָקַח**).

רָקַח (*part.* **רָקַח**) *intr.* to be carious, rotten, putrid, of **רָקַח** Is. 40, 20; *fig.* to decay or perish quickly, of **רָקַח** PROV. 10, 7, but perhaps (see **רָקַח**) to be cursed. The organic root **רָקַח** is also in **רָקַח**, **רָקַח**, **רָקַח**, **רָקַח**, **רָקַח** I., **רָקַח** I. (to the noun **רָקַח**). Deriv. **רָקַח**.

Pih. **רָקַח** (not used) intensive of **רָקַח**; deriv. **רָקַח**.

רָקַח (*c.* **רָקַח**) *m.* caries, rottenness, of joints, applied to the eating away of joints and the consuming of bones PROV. 12, 4; 14, 30, a figure of the breaking up of the body HAB. 3, 16; metaphor. an object seized with rottenness or caries, parallel **רָקַח** JOB 13, 28, Hos. 5, 12, without its signifying the same as **רָקַח** or **רָקַח** on that account, as the LXX interpret; Aram. **רָקַח**, **רָקַח** the same.

רָקַח (from the *Pih.* of **רָקַח**) *m.* same as **רָקַח** JOB 41, 19.

רָקַח (*inf. c.* **רָקַח**; *fut.* **רָקַח**) *intr. prop.* to move to and fro, to hasten, to run; hence to leap, to spring, for joy ECCLES. 3, 4, opposite **רָקַח**; to start, to leap up, from fear Ps. 114, 4 6, comp. **רָקַח**, **רָקַח**.

Pih. **רָקַח** (*part.* **רָקַח**, *fut.* **רָקַח**) to leap about joyfully, of **רָקַחִים** JOB 21, 11; to dance 1 CHR. 15, 29, for which 2 SAM. 6, 16 has **רָקַח**; to leap about wildly, of **רָקַחִים** Is. 13, 21; to drive about rapidly, of **רָקַחִים** NAH. 3, 2; to run swiftly Jo. 2, 5.

Hif. **רָקַח** (*fut.* **רָקַח**) to make leap or skip, mountains, Ps. 29, 6; comp. **רָקַח**.

The Aram. **רָקַח**, **רָקַח**, Ar. **رَقَص**, **رَقَص** are ident. with **רָקַח**. In the Targ. it stands for **רָקַח**, and **רָקַח** for the Hebr. **רָקַח**; the meaning to tremble, to fear, to sorrow, in Syr. **رَقَص**, seems merely metaphorical as in **רָקַח**. The organic root **רָקַח** appears also in **רָקַח**.

רָקַח (with *sup.* **רָקַח**; from **רָקַח** III.) *f. prop.* what pulsates or beats, and so the temples JUDGES 4, 21 22; 5, 26; including the upper cheeks SONG OF SOL. 4, 3; 6, 7.

רָקַח (*bank-district*, a place well watered; from **רָקַח** II.) *n. p.* of a place in Dan on the Mediterranean Sea JOSH. 19, 46.

רָקַח (*part.* **רָקַח**, *fut.* **רָקַח**) *tr. prop.* to beat or pound together, to mix, to prepare by mixing, to spice, to make unguent, essences being extracted from spices and mixed with oil, used also for incense Ex. 30, 25 35; 37, 29; **רָקַח** a maker of unguents, a perfumer ECCLES. 10, 1. Deriv. **רָקַח**, **רָקַח**, **רָקַח**, **רָקַח**, **רָקַח**.

Pih. **רָקַח** (not used) to mix oil with spices, to prepare unguents. Deriv. **רָקַח**, **רָקַח**, **רָקַח**.

Pih. **רָקַח** (*part.* **רָקַח**) to be mixed, **רָקַח** (*by aromatic spicing*) 2 CHRON. 16, 14.

Hif. **רָקַח** (*imp.* **רָקַח**, a Babylonian reading according to *Ibn Ganāch*, on the contrary the Palestinian one is **רָקַח**)

to mix aromatic essences, Ez. 24, 10 brew the spiced mixture.

Hof. רִקְחָ see Hif.

The Ar. **رَقَم** = **اصلح** (Hariri p. 57)

has also the fundamental signification of our stem, used of an artificial mixture, whether it be brewed, boiled, or in its cool state. Oil (שֶׁמֶן) and wine (יַיִן) were spiced with aromatic substances. To bring the word into connection with רִחַח (like שֶׁמֶן and שֶׁחָדָה and פֶּחָה and פֶּחָה) is inapplicable, since its fundamental signification is to mix. The organic root רִקְח is connected with קָח (קָחָה).

רִקְחָ *m.* spice, made by the mixing of aromatic substances Song of Sol. 8, 2.

רִקְחָ *m.* a spiced mixture, Ex. 30, 25 as a spiced mixture of perfumed oil (מִדְּקָחָה); a perfume 30, 35.

רִקְחָ (*plur.* רִקְחִים) *m.* a mixer of ointments, belonging to a peculiar corporation like the צִדְרָקִים, Neh. 3, 8 a son (בֶּן) i. e. an associate of the perfumers, if we should not read בֶּן.

רִקְחָ (*pl.* רִקְחִים) *m.* the anointing, of the body Is. 57, 9.

רִקְחָה *f.* a female unguent-mixer, servants having been employed in that work 1 Sam. 8, 13 (LXX, Vulg., Targ.); but the Syr. and Arab. read רִקְחָה (weavers).

רִקְצִי (*constr.* רִקְצִי) *m.* prop. a thing spread out or extended, and so שָׁמַיִם the expanse of heaven, i. e. heaven's arch Gen. 1, 14 15 17 20; but commonly רִקְצִי alone 1, 6 7; heaven Ps. 19, 2, parallel שָׁמַיִם; generally an extended surface, either a pavement, a floor Ez. 1, 22, or an upper vaulted arch 1, 23 25 26. The רִקְצִי was conceived to be solid; hence the LXX, Aqu., Symm. and Theod. στερεώματα, the Vulg. *firmamentum*, Saadia **جِلْد**, Luther *Veste*, i. e. firm vault. The Greeks also call the arch of heaven σιδῆρεον (Od. 15, 328), χαλκον (Il. 17, 425). Scripture represents רִקְצִי as a solid cast metal-mirror (Job 37, 18), borne up by the highest mountains as its

pillars (2 Sam. 22, 8; Job 26, 11). Arab. رَقِيع, Aram. רִקְצִי (*def.* רִקְצִי).

רִקְצִי (*constr.* רִקְצִי, *pl. c.* רִקְצִיָּם; from רִקְצִי I.) *m.* prop. a thing extended, broad, and so a thin cake, a wafer Ex. 29, 2 23, Lev. 2, 4, of the form of the מַצָּה Num. 6, 15; Ar. رَقَاقَة the same; comp. צִדְרָה.

רִקְמָה (*part.* רִקְמָה) *tr.* same as רָקַם II. and IV., prop. to pierce, and so to stitch, to embroider, to put in variegated figures, to variegated, in רִקְמָה or רִקְמָה Ex. 35, 35; 38, 23, and so מַעֲשֵׂה רִקְמָה the work of the embroiderer 26, 36; 38, 18; Ar. رَقَم to puncture, to do striped or party-coloured needle-work, whence

רִקְמָה party-coloured, spotted; مرقوم variegated woollen stuff, رَقَن to engrave, to write. Out of this arose the Spanish recamare, Italian ricamare, French recamer, to embroider. Deriv. רִקְמָה, and the proper name רִקְמָה.

רִקְמָה *to be formed or wrought*, properly to be curiously shaped, of the embryo in the womb Ps. 139, 15; Targ. רִקְמָה; Talm. רִקְמָה of the formation of the foetus.

רִקְמָה 1. (either a variegated garden, like the Arab. رَقْمَة, or same as רִנָּה a heap of stones) *n. p.* of a city in Benjamin Josh. 18, 27. — 2. (perhaps same as רִנָּה friendship) *n. p. m.* Num. 31, 8; 1 Chr. 2, 43; 7, 16.

רִקְמָה (*with suff.* רִקְמָתָם, *du.* רִקְמָתֵי, *plur.* רִקְמָתָם) *fem.* an embroidered dress, collect. variegated garments Ex. 16, 10; Judges 5, 30, where רִקְמָה is to be supplied before שָׁלַל, coupled with צִבְצִיִּים (coloured stuffs); dual ibid. to strengthen the expression, like רִקְמָתָם fully רִקְמָתָם Ex. 16, 18; coupled with the names of stuffs שָׁשִׁי 16, 13, מִשְׁכֵּי 27, 16; a kind of שָׁשִׁי in בְּרִי 27, 7; רִקְמָה (אֲבָנִי) variegated stones 1 Chron. 29, 2, with אֲבָנֵי רִקְמָה Ps. 45, 15 = בְּרִי in variegated garments (on לְ there comp. לְהִדְרָה 2 Chr. 20, 21).

רָקַם (not used) *intr.* to be variegated, party-coloured, Arab. رَقَش the same; derivat. the proper name בְּרָקִים (which see) out of בְּוֶרְקִים (a variegated one).

רָקַע (*part.* רֹקַע, רָקַע; *inf. constr.* רָקַע, with *suff.* רָקַעָה; *imper.* רָקַע; *fut.* יִרְקַע) *trans.* 1. to smite, to stamp, the earth, with כִּרְגֵל, also without an object-accusative, as a gesture of dislike EXOD. 6, 11, of mischievous joy 25, 6; coupled with כָּבַח, מָחָה יָד. Commonly to beat out thin, to expand by beating, a plate (see פָּתַח II); to extend, to spread out, אָרַץ, which is conceived to be a disc resting on pillars IS. 42, 5; 44, 24; PS. 136, 6; to arch, of the vault of heaven; to spread out over a surface, of a pavement (see רָקִיעַ); to tread down, to stamp 2 SAM. 22, 43. — 2. (not used) to make firm or strong, to found, prop. used of the flattening of a solid thing by hammering it out; both meanings also uniting in אָשַׁף. Deriv. רָקִיעַ.

Pih. רָקַע (*fut.* יִרְקַע) to beat out, פָּחִים EX. 39, 3, צָפַי into a thin plate-covering NUM. 17, 4; to overlay, to cover over, i. e. to spread out IS. 40, 19. Deriv. רָקַע.

Puh. רָקַע (*part.* מְרָקַע) to be beaten out, JER. 10, 9 a beaten silver-plate.

Hif. רָקַע (*fut.* יִרְקַע) to stretch out, to give extension to, לְשַׁחֲקִים = לְרַקֵּץ JOB 37, 18, where עָמַד should be rendered like him.

Hof. רָקַע (not used) to be spread out; deriv. יִרְקַע in the proper name יִרְקַעִים.

The organic root רָקַע (with its fundamental signification to stretch, to extend, to spread out, to beat out) may be allied to that in אָרַח; and רָק I. should be particularly compared with it.

רָקַע (*plur. constr.* רָקַעִי) *m.* a plate, prop. what is beaten out NUM. 17, 3.

רָקַק I. (Kal unused) *trans.* to beat out thin, and so to extend, to spread out, of a cake; to be or make thin, tender, fine, of the sides of the skull; figur. to

confine (see רָק); identical in its organic root with that in קָר (see ר), אֶרֶץ, Ar. رَق, to be thin, tender), Aram. רָק. Derivat. רָקַק, רָק, רָקָה (according to some).

Hif. רָקַק (*fut.* יִרְקַק) to break in pieces, to stamp to powder, to beat fine PS. 18, 43, where אֶרֶקֶם = אֶרֶקֶם.

רָקַק II. (*fut.* יִרְקַק) *intrans.* to flow, to run, to flow out; *trans.* to spit, with בָּ to spit upon LAM. 15, 8; the organic root רָק is also in יִרְקַק (which see), יִרְקַק I., יִרְקַק II., יִרְקַק II., יִרְקַק; Aram. רָק. Deriv. רָק, and the proper names רָקָה, רָקִיו.

רָקַק III. (not used) *intrans.* to knock, to beat, of the pulsation of the arteries; perhaps ident. with רָקַק I. Deriv. רָקָה.

רָקַת (from רָקַק II.; *bank-place*, Aram. רָקָה; Arab. رَاقَة a bank) *n. p.* of a city in Naphtali, said by tradition to be the site of the later Tiberias JOSH. 19, 35.

רָשׁ poor, see רָשׁ, רָשׁ.

רָשָׁה (not used) *intrans.* 1. prop. to be firm, strong, Arab. رَسَا (to stand fast); nearly allied in its organic root רָשָׁה to that in בָּרַשׁ II. (to בָּרוּשׁ 2 and the proper name בָּרַשׁ which see), בָּרַח (to בָּרוּחַ) II. = Aram. רָשָׁה, to be dense, strong; proceeding perhaps from the idea of binding or knotting, so that בָּרַשׁ II., בָּרַשׁ, אֶרֶשׁ in the root also belong to it. — 2. Metaphor. to be in a position to, to be able, to have leave; Aram. רָשָׁה the same, Af. אֶרְשִׁי to give power, to empower, to permit; deriv. רָשָׁה might, full power, modern Hebrew רָשָׁה. Deriv.

רָשָׁיוֹן *m.* authorisation, permission EZR. 3, 7.

רָשָׁיוֹן see רָשָׁה.

רָשָׁם (*part. pass.* רָשָׁם) *tr.* to engrave, to inscribe, to write, DAN. 10, 21 written in a book of truth, i. e. a book in which the future fates of nations and individuals are recorded (PSALM 139, 16;

REVEL 5, 1). As to the meaning of the stem, the Aram. רָשַׁם, Arab. رَسَمَ, present the right key; but the organic root is רָשַׁם, which exists also in רָשַׁם (to) (רָשַׁם), (רָשַׁם) (to) (רָשַׁם), (רָשַׁם) (to) (רָשַׁם).

רָשַׁם (2 pers. רָשַׁמְתָּ; part. pass. רָשֻׁם; fut. רָשַׁם) Aram. trans. same as Hebrew רָשַׁם to record, to write, כְּתִיבָא DAN. 5, 24 25; 6, 9; אֲכָרָא 6, 10, an edict; Targumic for חָקַק.

רָשַׁע (fut. רָשַׁע; intrans. to make a wilful mistake, to sin, to be godless, coupled with חָטָא רָשַׁע 1 Kings 8, 47; DAN. 9, 15; to be held as guilty Job 9, 29, opposite צָדִיק; to be guilty 10, 7; to be mischievous, רָשַׁע הָרָבָה to be very mischievous ECCLES. 7, 17; רָשַׁע מִן פֶּן (separating) from one to be mischievous, i. e. to apostatise Ps. 18, 22. Derivat. רָשַׁע (adj. and subst.), רָשָׁע, רָשָׁעָה, רָשָׁעָה.

Hif. רָשַׁע (part. pres. רָשָׁע, inf. constr. רָשָׁע; fut. רָשַׁע) to act wickedly DAN. 9, 5, Ps. 106, 6, interchanged with רָשַׁע (which see); to declare guilty or punishable, the רָשַׁע DEUT. 25, 1, opposite צָדִיק; to condemn, צָדִיק PROV. 17, 15; of a judge Ex. 22, 8; JOB 9, 20; מְרַשְׁעִי DAN. 11, 32 condemnners of the covenant (-sign), i. e. accusers of circumcision (see 1 MACC. 1, 11 15); metaphor. to make one to be in the wrong, i. e. to overcome, to conquer him, Is. 54, 17 and every tongue that raises itself to contend against thee, thou overcomest; generally to conquer 1 SAM. 14, 47 (Vulg. superare), hence the Targ. חָיַב to oppress Is. 50, 9; הָרָשָׁע, like הָרָשָׁע, forming the full idea with לַעֲשׂוֹת following to act wickedly or viciously 2 CHR. 20, 35; commonly הָרָשָׁע alone.

As to the fundamental signification, Kimchi has adopted that of רָשַׁע, i. e. to rage, to frighten, to storm, as the clearest manifestation of a wicked one, רָשַׁע being compared with נִגְרַשׁ Is. 57, 20, who הָשַׁקט לא יוכל ibid., with whom is רָשָׁע JOB 3, 17, and הָרָשָׁע being the opposite of הָשַׁקט 34, 29; be-

sides, the Aram. רָשַׁע, רָשַׁע means to stir up, to excite. But, in opposition to צָדִיק it is better to adopt as the fundamental signification to be dispersed, slack, wavering, and so to be oblique, crooked; Arab. رَسَعَ.

רָשָׁע I. adj. m., רָשָׁעָה fem. godless, sinful Ez. 3, 18 19, of נִדְרָה, if we do not read רָשָׁעָה Job 20, 29; 27, 13; PROV. 11, 7 (but it may be an apposition).

רָשָׁע II. (pl. רָשָׁעִים, constr. רָשָׁעִי) m. an unrighteous, guilty, dishonest one Ex. 23, 7; DEUT. 25, 1; 1 Kings 8, 32; a guilty one, in a cause Ex. 2, 13; רָשָׁע לָמוֹת guilty of death NUM. 35, 31; an evil-doer, a sinner, a godless person JOB 9, 24; Ps. 9, 6 17, plur. רָשָׁעִים 1, 1; 3, 8; specially one who lies in wait, an oppressor, an injurious man, opposite צָדִיק or נִדְרָה JOB 34, 18, חָטָא 9, 22; also an enemy, of the Jewish people Is. 13, 11; 14, 5, spoken of the Babylonians; comp. oi ἀνομοι the heathen 1 MACC. 2, 44; 3, 5.

רָשָׁע (in pause רָשָׁע, with suff. רָשָׁעִי, plur. רָשָׁעִים JOB 34, 26) unrighteousness, JOB 34, 10; plur. bad actions 34, 26; what is unrighteously acquired MIC. 6, 10; injustice, of מְרַשְׁעִים 6, 11; lies, deceit PROV. 8, 7, opposite אֱמֶת; sinfulness, vice Ps. 5, 5, opposite צָדִיק 45, 8; רָשָׁעָה to act wickedly PROV. 16, 12; רָשָׁעִי = רָשָׁעִים JOB 34, 8; also elsewhere רָשָׁע concrete for רָשָׁעִים Ps. 84, 11.

רָשָׁעָה (with suff. רָשָׁעָהּ) fem. same as רָשָׁע wickedness, an evil mind Is. 9, 17; MAL. 3, 15; lies, deceit PROV. 18, 6; a wicked deed DEUT. 25, 2.

רָשָׁעִים JUDGES 3, 8 see נוֹשֵׁן.

רָשַׁף (not used) intr. same as רָצַח II. to glow, to burn; identical in its organic root רָשַׁף with that in רָצַח. Derivative

רָשָׁפִי (plur. רָשָׁפִים, constr. רָשָׁפִי) m. prop. glow, flame, burning; hence fever, pestilence, a pestilential fever, coupled with בָּרָךְ HAB. 3, 5; Ps.

78, 48 (where for ברר the reading is רבך); DnUT. 32, 24, with קטב; plur. *vehemence, violence*, of קנאה Song of Sol. 8, 6, but also = שִׁלְהֶבֶת flame ibid.; רבך Job 5, 7 sons of fire, i. e. sparks (Targ., Ibn Esra, Kimchi), where the LXX and Aqu. misled by צוף translate *birds*; רבך Ps. 76, 4 *lightnings of the bow*, i. e. arrows (Kimchi); better perhaps from רבך to hasten rapidly, רבך is therefore arrow. — 2. (haste, violence) n. p. m. 1 Chr. 7, 25.

רשש I. (Kal not used) trans. same as רבץ to destroy, to break in pieces, to reduce to ruins, connected perhaps with רבך; Syr. ܪܫܫ the same.

Pih. רשש (fut. ירשש) to desolate, רבך Jer. 5, 17, Targ. פגך; see רשש.

Puh. רשש to be wasted, destroyed, of cities Mal. 1, 4 (LXX, Vulg.); perhaps for רשש from רשש.

רשש II. (not used) intrans. to be hard, firm, assumed for the proper name רשש; identical in its organic root with that in רשש, Ar. رَسَا, رَسَا; רבך, Ar. رَسَا, رَسَا; רבך II. (which see), רבך; but see רבך.

רשש (with suff. רששתי; from רשש II.) fem. a net, so called from the intertwining of the meshes, or catching Ps. 25, 15; רבך 35, 7 a trap of the net, i. e. in which one is ensnared; רבך to draw into the net 10, 9 (but רבך may be an infin. with suff. and a gloss upon רבך); רבך to spread a net, with על of the place where Hos. 5, 1, or with ל in רבך at the side of the way Ps. 140, 6; with על of a person, to throw the net over one Ez. 12, 13; 17, 20; with על פעמים over the steps, i. e. to cause one to fall Prov. 29, 5; so too with רבך Lament. 1, 13; רבך Ps. 57, 7, ל רבך 31, 5 to lay a net for one; רבך Prov. 1, 17 the net is spread (see רבך I.); Job 18, 8 for he fell into the net with his

feet; metaphor. a net-like grating Ex. 27, 4; 38, 4.

רבך (from Pih.) m. a chain, to fetter prisoners, Ez. 7, 23 prepare a chain, for which others read רבך or רבך.

רבך fem. a chain, for binding 1 Kings 6, 21 K'ri, for which the K'tib has רבך.

רבך (Kal not used) intr. to boil, to seethe, to bubble up, of fluids; Aram. ܪܫܫ the same; also of anger, of the foaming of wine, but not a collateral form of רבך. The organic root רבך appears to be identical with that in רבך. Deriv. רבך.

Pih. רבך (imp. רבך) to make seethe or boil, רבך (see רבך) Ez. 24, 5; parallel רבך.

Puh. רבך to boil, to be violently excited, of מעים Job 30, 27; comp. רבך.

Hif. רבך (fut. רבך) to make boil, Job 41, 28.

רבך (only plur. רבכים) m. a boiled piece Ez. 24, 5, since the explanation boiling water does not suit. It is still better to read רבך for רבך.

רבך see רבך.

רבך (only imp. רבך) trans. prop. to bind, to fasten, to tame, and so to bind on, to make fast, Mic. 1, 13, specially of the rod-like branches of the broom; Ar. رَصَم, the same. Ident. in its organic root with that in רבך, רבך. Deriv. רבך, and the proper name רבך.

רבך see רבך.

רבך m. (f. according to the K'tib) broom, genista retam (Forskål), a shrub of the desert, growing also in water-beds and valleys (Robinson I, 336) 1 Kings 19, 4 5; Ar. رَصَم, the same.

רבך (broom) n. p. of a station in the Arabian desert Num. 33, 18 19.

רבך (from the sing. רבך) m. pl. broom, רבך broom-root, as food Job 30, 4; רבך broom-coals Ps. 120, 4.

רתק (Kal not used) to bind, to fetter, to tie together, Arab. رَتَقَ (to bind, to join), رَجَمَ (to close); identical in its organic root רתק with that in the Aram. רתק (Targ. for רתק). Derivat. רתקה.

Nif. נרתק (fut. ינרתק) to be unchained, loosed (נרתק) ECCLES. 12, 6 K'ri, better taken as a collateral form of ינרתק. Others read ינרתק (from חרק) to be broken to pieces.

Pih. רתק (not used) an intensive of Kal. Deriv. רתקה, רתקה, רתקה.

Puh. רתק (3 pl. רתקו) to be bound together NAB. 3, 10.

רתקה (plur. רתקה) fem. a chain, for fastening Is. 40, 19.

רתק (not used) intr. same as רתק to quake, to tremble, to fear. Derivative

רתק m. terror Hos. 13, 1 = רתק.

ש, ש.

ש, called שין (= שן), LXX Χσέν (in LAMENT.) or Σίν (cod. A), as a letter of the alphabet signifies tooth, prong, if the names generally be considered representations of objects. In the form which the letter has in Phœnician (𐤑, 𐤒, 𐤓), old Hebrew (w, ω), Samaritan (𐤑, 𐤒), Aramaean (𐤑, 𐤒), Palmyrene (𐤑, 𐤒), and therefore in old Greek (𐤑, 𐤒), Etrurian (𐤑), the likeness of a tooth or prong has been discerned; but this is no reason for assuming that the name was selected merely on account of the shape. According to the analogy of the other alphabetical names שין seems to have been chosen only because of the initial sound, and as the letter was pronounced *shi*, ש has been changed into שין. In the Ethiopic appellations *Saut* (ሠ) and *Sât* (ሠ) other words were chosen on account of the initial sound. From the Semites the alphabetical figure passed over to the Greeks, Etrurians and Romans, with this exception, that the name was pronounced Σέν in Greek and was called Σέν αἰβδελόν because of its rough, broader and more sibilant sound (Pind. ap. Athen. 11, 5 p. 467); but afterwards no more than the Σίγμα was retained which the Ionians had from the beginning. — Besides the broad and sibilant pronunciation of the ש there was also a softer and lisping one expressed by the same sign; and the distinction between them was subsequently de-

noted by a point placed either at the right (שין ימנית) or left (שין שמאלית). This distinction, however, is no reason for considering *Shin* and *Sin* as separate letters in the lexical arrangement of the alphabet. Phœnician and Aramaean are unacquainted with the distinction, ש being put for ש, as שך, Aram. שך, שך. As an abbreviation ש denoted in Phœnician שר, שר, and שר meant שר, which may perhaps be adopted in the written Hebrew occasionally. As a numeral *Shin* being the third letter in the series of hundreds signifies 300. The oldest sound of the sign was *shi* and *si*.

As to the pronunciation, ש is the liquid, broad, sibilant and obscure *sh* (French *ch*), whose ground is the corresponding mute *h*, for which reason ש is connected with the *t*-sound, like the other sibilants *z*, *s*, *z*. The LXX have this pronunciation of the *Shin* in their Χσέν (= Σήν, compare Πέγς = Πήγς), though they could only express it by *σ*, in transference, agreeably to the nature of the Greek language. Such original sound of ש was frequently resolved into the clear, slender *s* fluctuating between *sh* and *s* (ש and ש), or vice versa (comp. שך from שך, שך from שך), which was denoted by ש. The modern Himyaritic presents an analogy to this particular (see *Fresnel* in the *Journal Asiat.* 1838. T. VI. p. 84. 543 seq.). And

ש with Dagesh forte following (which is omitted before gutturals ECCLES. 2, 18; seldom ש followed by Dagesh forte JUDGES 5, 7; before gutturals ש 6, 17, seldom ש ECCLES. 2, 22; 3, 18; arising perhaps from ש or ש, and therefore a compound pronominal stem) 1. *a relative pronoun* (without gender and number) *who, which*, = אֲשֶׁר Ps. 124, 8; ECCLES. 2, 18; including a demonstrative preceding, *he who, that which, what*, ECCLES. 1, 11; שֶׁ-אֵלֶיךָ *him whom* SONG OF SOL. 3, 8; forming with שֶׁ ECCLES. 1, 7, Ps. 122, 4, or לֵב SONG OF SOL. 3, 7 the relation of a proposition or of a genitive. From לֵב שֶׁ has arisen שֶׁל (which see), Aram. שֶׁל, גֶּל. — 2. *a relative conjunction*, like אֲשֶׁר, *that*, after the verbs רָאָה ECCLES. 2, 13, יָדַע 1, 17, בָּלַב 2, 15, עָשָׂה אֹהֶל JUDGES 6, 17, which require a supplement; *he that* ECCLES. 2, 12; *just as* 5, 15; שֶׁ יֵהְיֶה *it remains* (to say) *that, except that*, ECCLES. 12, 9; שֶׁ בְּמִעוֹת SONG OF SOL. 3, 4 *scarcely that*; שֶׁ עַד *till that* JUDGES 5, 7; שֶׁ דִּבְרָתוֹ *for the reason that* ECCLES. 7, 14; then SONG OF SOL. 1, 7. With prepositions בְּשֶׁ- = בְּאֲשֶׁר *because* ECCLES. 2, 16, בְּשֶׁ- = בְּאֲשֶׁר *in consequence of that which* = *as* 5, 14; a particle of time: *at the time when* 9, 12; 10, 3; see אֲשֶׁר and שֶׁל. Respecting the etymological explanation of this relative vocable, the pronominal stem שֶׁ is obviously connected with שָׁ, שִׁי, being of similar meaning in poetry (Aram. in flat, low pronunciation שִׁי, שִׁי); and though it coincides entirely with אֲשֶׁר (which see), where א is non-essential and the Dagesh forte following שֶׁ might easily be a compensation for ר, it is more probable that שֶׁ is an original pronominal stem. This שֶׁ is frequently used in Phœnician (in the Poenulus of Plant. I, 1. 4. 6. 8. 11. 13. II, 56. 63. III, 22), along with שֶׁ (ib. I, 5. 6. 13. 15. III, 23; in the inscription of Marseilles lin. 1. 5. 13. 14. 16. 18. 20. 21; the Sidonian inscription 4, 2; 7, 3. 8. 14; 9, 11; 10, 8. 11; 17, 1. 13; 19, 7. 10) without a trace of אֲשֶׁר being found there.

— On the ש in שָׁרִי Job 19, 29 K'ri, שָׁרִי K'tib, see שָׁרִי and שָׁרִי. On the ש in מִשְׁפָּחָל, מִשְׁפָּחָל, שֶׁ in שֶׁלֵּה see the words themselves; on שֶׁנָּה see שֶׁנָּה.

שֶׁ see שֶׁ.

שָׁ I. (Kal not used) *trans.* same as שָׁ (שָׁה), שָׁ (to שָׁח), שָׁ I. (which see), *to drive, to push away, to expel, and so to lead away*; so also שָׁה I. (which see) to שָׁה; see שָׁח, שָׁח II, שָׁח.

Pih. שָׁשָׁ (redupl. from שָׁ, like שָׁח from שָׁ, שָׁה from שָׁה; 1 pers. שָׁשָׁ) *to drive away, to lead, Ez. 39, 2 I allure thee* (prop. I make thee turn aside from thy country, I carry thee off) *and lead thee, and cause thee to come up from the extreme north* (Vulg.); *conseq. = שָׁח* 38, 4. Targ. שָׁשָׁ (from שָׁח) *I cause thee to wander*, Ethiopic שָׁשָׁ *savsaṣa*, contracted *sōseṣa* to go along, to ascend, hence the *trans. signif.* to lead along. The derivation from שָׁ "six" (*Jos. Kimchi*) and the meaning "to lead astray" are only conjectural.

שָׁ II. (not used) *to make a tumult, to rage, to rush*, like the enlarged form שָׁשָׁ I. (which see); and from this the nouns שָׁח 1. (= שָׁח, שָׁח) *tumult*, and שָׁח 1. may perhaps be derived; though they may as well come from שָׁח I.

שָׁ III. (not used) *intrans.* same as שָׁשָׁ II. (which see), *to be desert, waste*, whose organic root it constitutes. Deriv. שָׁשָׁ 2, and the proper name שָׁשָׁ. Comp. שָׁח II. (to שָׁח, שָׁח).

שָׁ (not used) *trans.* same as שָׁשָׁ (which see). Deriv. perhaps שָׁח, שָׁח, and the proper name שָׁח.

שָׁ (part. m. שָׁח, f. שָׁח; *inf.* constr. שָׁח; fut. שָׁח) *tr. prop. to draw to oneself, to lay hold of, to draw near to, to take, and so to draw, with the accusat.* מִיָּד GEN. 24, 13; DEUT. 29, 10; JOSH. 9, 21; seldom absol. GEN. 24, 11; with ל of the person 24, 19 20 and מִן of the source *from which* 2 SAM. 23, 16. The drawing of water at the time of

evening for domestic purposes was an employment of maidens GEN. 24, 11; 1 SAM. 9, 11 (*Robins. Pal. II*, 385. 519. 628), or of domestic slaves DEUT. 29, 10; JOSH. 9, 21. To draw water with joy, is a figure of prosperity Is. 12, 3. Drawing and pouring out before God was a symbol of the heart unburdening itself (Ps. 22, 15; LAMENT. 2, 19) 1 SAM. 7, 6. Deriv. מִשָּׂאָב.

The fundamental signification of שָׁ is in modern Hebrew אֶכֶּן מִשָּׂאָב (a magnet) to draw to self, Arab.

سَآب to seize, to take, سَآب to swallow; the organic root is also in שָׁחַ II.

שָׁחַ (*inf. abs.* שָׁחַ; *fut.* יִשָּׁחַ) *intr.* same as צָעַק, צָעַק (the organic root is also in רָחַח, Ar. رَحَح); elsewhere شَاحَّ "to bleat" belongs to it) to roar, of אֲרִי, Ps. 22, 14, Ez. 22, 25, Jer. 2, 15; metaphor. of an enemy Ps. 74, 4; of the crash of thunder JOB 37, 4; to threaten, of God JO. 4, 16; AM. 1, 2; of the tumult of war Jer. 25, 30; to groan, to lament aloud Ps. 38, 9, where we should perhaps read לָקִיא for לָקִי. Derivat. שָׁחָה.

שָׁחָה (a. שָׁחָתָה, with *suff.* שָׁחָתָי; *pl.* with *suff.* שָׁחָתָי) *fem.* the roaring, of a lion Is. 5, 29; groaning JOB 3, 24.

שָׁחַ I. (Kal not used) *intr.* same as שָׁחַ II. to make a noise, to rage, to rush, cognate in sense רָחַח, applied to the tumult of a mass of people or an army, to the rushing of mighty waters, to the noise of a drinking bout; to crash, by falling in; to rage, of a storm. Derivat. שָׁחָה (like מְשִׁיבָה from שָׁבָה), שָׁחָה 1 (after the form גִּזְלָה), perhaps שָׁחַן 1, שָׁחַ (= שָׂחַ, שָׂחַ).

Nif. שָׁחָה (*fut.* יִשָּׁחַ, *pl.* יִשָּׁחֻן) like Kal, to rush, to rage, to roar, of אֲרִי, Is. 17, 12 13.

Ph. שָׁחָה (not used) to storm or rage greatly, whence the noun שָׁחָה. The form is like שָׁחָה.

שָׁחַ II. (3 *pl.* שָׁחֻ) *intr.* same as

שָׁחַ III. to be waste or desolate, of עָרִים Is. 6, 11, i. e. to be destroyed; connected in its organic root שָׁחַ with that in שָׁחַ I., since this is also used of עָרִים (Jer. 4, 7), גְּלִים (Is. 37, 26) like שָׁחַ; comp. צָא I. (צָאָה, which see), צָאָה II., צָאָה II.; conseq. the fundamental signification appears to be the same. Derivat. מְשִׁיבָה 2, שָׂחַ, שָׂחָה, שָׂחָה 2, מְשִׁיבָה (according to some), and the proper name שָׁחֻן (according to some). See שָׁחַ II.

Nif. שָׁחָה (*fut.* יִשָּׁחַ) to be laid waste, desolated, with the accus. שָׁחָה to waste-ness Is. 6, 11, if שָׁחָה should not be read for שָׁחָה.

Hif. שָׁחָה (*inf. c.* with לְ: לְהִשָּׁחַח, contracted לְהִשָּׁחַח) to lay waste, with the accus. גְּלִים to desert heaps 2 Kings 19, 25; Is. 37, 26.

שָׁחַ III. (Kal not used) *intr.* same as שָׁחַ (which see), of which it is a softer form, to see, to look upon, to view; hence the

Hithp. הִשָּׁחָה (*part.* מִשָּׁחַ) to shew oneself looking at, i. e. to contemplate, to behold with attention, with לְ of a person GEN. 24, 21 (LXX, Vulg., Targ.); so the *Hithp.* הִשָּׁחָה of שָׁחַ is used, to look about viz. timidly (Is. 41, 10 23). The meaning to shudder, to be amazed, to be astonished (like שָׁמַם), which is referred sometimes to שָׁחַ I. (to rush, to rage), sometimes to שָׁחַ II., so that the *Hithp.* signifies to be disturbed, to be put into confusion, from astonishment (*Ibn Esra, Rashu*), is less suitable. The cod. Sam. has מְשִׁיבָה (from שָׁחַ II., which see) for מְשִׁיבָה.

שָׁחַ (not used) an adopted stem for שָׁחַ, see שָׁחַ (= צָא = צָאָה).

שָׁחַ see שָׁחַ.

שָׁחָה (from *Ph.* שָׁחָה I. — like נָחָה = נָחָה, נָחָה, נָחָה from נָחָה, נָחָה, נָחָה — after the form עָרָה) *f.* a tempest, storm PROV. 1, 27 K'tib (parallel סיפָה), like שָׁחָה (which see) ZEPH. 1, 15.

שְׂאֵל (seldom שָׂאֵל, with *a* of motion שְׂאֵלָה; from שָׂאֵל which see) *m.* (Job 26, 6) and *f.* (Is. 5, 14; 14, 9) prop. what is sunk deep, bent in; hence *depth, cleft, ravine, abyss, under-world, place of the shades*, where the רְפָאִים (which see) and departed souls abide Ps. 30, 4; 86, 13; 89, 49; Prov. 23, 14. שְׂאֵל, for which שְׂאֵלָה and שְׂאֵלָה (which see) were also used poetically, was conceived to be a place *under the earth, in the depths below* Job 11, 8 (עֲמֻקֵּי הַשְּׂאֵל), Deut. 32, 22, with deep fissures or grottoes Prov. 9, 18, which were thought of as doors (שְׂעָרֵי שְׂאֵל = שְׂעָרֵי מָוֶת Job 38, 17) and entrances Is. 38, 10, that could be bolted (בָּרִית) Job 17, 16 (comp. Jon. 2, 7). Or שְׂאֵל was also supposed to be *dark places* Job 10, 21 22, into which he that departs from life descends (יָרַד שְׂאֵלָה), and whither also the living that do wickedly go down through opened abysses NUM. 16, 30; Ez. 31, 15 17; Job 7, 9; Ps. 55, 16. The insatiability of death Prov. 1, 12; 27, 20, its severity SONG OF SOLO. 8, 7 and devouring Ps. 18, 6, are transferred to שְׂאֵל; and שְׂאֵל also stands for the inhabitants JER. 38, 18; Ps. 6, 6. Many images are taken from the grottoes and caves in which Palestine abounded. Aram. שְׂאֵל, שְׂאֵל, שְׂאֵל; the under-world, purgatory, the grave; Ethiop. siol *hell*; comp. שְׂאֵל.

שָׂאֵל (*asked*, from God; comp. 1 SAM. 1, 20, where also *Kimchi* makes שְׂאֵל arise from שָׂאֵל *n. p. m.* 1 SAM. 9, 2, whence the appellation of the place שְׂאֵל (which see) GEN. 36, 37; 46, 10; patr. שְׂאֵל NUM. 26, 13; 1 CHR. 6, 9. For the etymology comp. שְׂאֵלָה, שְׂאֵלָה.

שְׂאֵל (*c. שְׂאֵל, with suff. שְׂאֵלָה*) *m.* 1. (from שָׂאֵל II. or שְׂאֵל I.) *noise, loud ostentation*, and so שְׂאֵל בְּנֵי מוֹאָב JER. 48, 45, for which NUM. 24, 17 has בְּנֵי-שָׂאֵל; *tumult*, of an army Is. 13, 4, of hostile peoples 17, 12; *noise of war* AM. 2, 2 alluding to שְׂאֵל בְּנֵי שָׂאֵל by alliteration; *loud roar*, of the thunder-voice of God Is. 66, 6; *a noisy crowd, the tumult of men* 5, 14

— דִּמְיוֹן; *the noise*, of a joyful drinking party 24, 8; *wantonness, insolence*, of זְרִים 25, 5; *the rage, rush*, of waters Is. 17, 12 13; Ps. 65, 8. — 2. (from שָׂאֵל III. or שְׂאֵל II.) *desolation, destruction, ruin* JER. 25, 31 (according to some); a symbolical name of מִצְרַיִם 46, 17; Ps. 40, 3 מְבוֹר שְׂאֵל from the pit of destruction, = מִשְׁחַת בְּלִי (Is. 38, 17), so that שְׂאֵל is = שְׂאֵלָה Ps. 35, 8. See שְׂאֵל II.

שָׂאֵל (not used) *tr.* to tread away, to push away, and so metaphor. to *contemn, to despise, to undervalue, to slight*; comp. בָּעַט and the stem שָׂאֵל I. identical with it. Deriv.

שְׂאֵל (from שָׂאֵל after the form קָרַב, יָרַב; with suff. שְׂאֵלָה) *m.* *contempt*, coupled with בָּעַט Ez. 25, 6 15 or נָפַשׁ 36, 5, prop. *with the soul, with passion*, i. e. *hearty*.

שְׂאֵל *part.* = שָׂאֵל Ez. 16, 57; see שְׂאֵל I.

שְׂאֵלָה (from שָׂאֵל II., after the form קָרַב) *f.* *desolation, ruins, rubbish*, Is. 24, 12 and the gate is smitten to destruction, i. e. is laid in ruins.

שָׂאֵל (and שָׂאֵל GEN. 32, 18; JUDGES 4, 20; 1 pers. with suff. שְׂאֵלָה; 3 pl. שְׂאֵלָה and שְׂאֵלָה; 2 pl. שְׂאֵלָה; inf. abs. שְׂאֵל, c. שָׂאֵל and שְׂאֵלָה according to some; fut. (שְׂאֵל) intr. 1. prop. to penetrate, a person or thing, Arab.

سَأَلَ, and so to press upon one (with words), to ask pressingly, to urge, absol. Deut. 13, 15, coupled with שָׂאֵל, with the accus. of a person, and followed by a question, introduced by אָמַר GEN. 24, 47; 32, 18, or with some other supplement Deut. 32, 7; with לְ of a person 2 KINGS 8, 6; with עַל of the person or thing after whom one asks, i. e. to inquire Neh. 1, 2, Eccles. 7, 10, also with לְ GEN. 43, 7, JUDGES 13, 18, or the accus., Jer. 50, 5 they will inquire for Zion; with a double accusative (of a person and of a thing) 38, 14; to consult, with the accus. אָזַב Deut. 18, 11, commonly with בָּ, God or idols, the oracle JUDGES

1, 1; 2 SAM. 16, 23; EZR. 21, 26; with ל for one 1 SAM. 22, 10; to ask, with ל of a person of one and ל of a thing as to, in לְשׁוֹלֵם לְשׁוֹלֵם (which is also = to greet, Syr. the same) GEN. 43, 27; EX. 18, 7; JUDGES 18, 15; also vice versa לְשׁוֹלֵם לְשׁוֹלֵם JER. 15, 5; seldom with the omission of the person to be asked 2 SAM. 11, 7, or with the accus. to Ps. 122, 6. — 2. to ask for 1 KINGS 3, 5 (see Ps. 2, 8); to require 2 KINGS 2, 9, with מִצֵּם of the person and accus. of the object Is. 7, 11; abs. 7, 12; to demand urgently, with accus. לָחֶם LAMENT. 4, 4; with מִן Ps. 2, 8 or מִמֶּנּוּ of a person 1 SAM. 8, 10 or (like αἰτεῖν τινα, poscere aliquem aliquid) with two accusatives DEUT. 14, 26, Is. 58, 2, coupled with חָפֵץ and שָׁרָשׁ; Ps. 137, 3; with ל reflexively for oneself 1 SAM. 12, 17 19, for which נָשָׂא DEUT. 14, 26 or עֲיִנִּים with a suffix is also used ECCLES. 2, 10; hence the expressions לְמִוּת נִשְׁאֵל לְאֵלֵהוּ to require his soul (from God) to die 1 KINGS 19, 4; JON. 4, 8; בְּנִשְׁאֵלָהּ בְּנִשְׁאֵלָהּ to require one's life with cursing, i. e. to curse the life; הִשְׁאֵלָהּ Is. 7, 11 request (a sign) from the depth, prop. make deep to request (see שָׁאֵל); to beg very urgently with the accus. of the thing JUDGES 5, 20 and בֶּן 8, 24, מִמֶּנּוּ 2 SAM. 3, 13 or מִצֵּם of the person DEUT. 10, 12; לְשׁוֹלֵם to ask for oneself 2 CHR. 1, 11. — 3. Metaphor. to ask a loan, to borrow, with accus. of the object and מִן of the person EX. 3, 22; 11, 2; שָׁאֵל borrowed, with ל for 1 SAM. 1, 28, 2 KINGS 6, 5, also "what is lent", as in German borgen is = entleihen and leihen; to beg PROV. 20, 4. — 4. (not used) to go down deep, to sink, of a fissure, ravine, similar to שָׁעַל (see שָׁעַל, שָׁעַל). Deriv. מִשְׁאֵלָה, שָׁאֵל, שָׁאֵל (שָׁאֵל), שָׁאֵל, the proper names שָׁאֵל, שָׁאֵל, שָׁאֵל (from שָׁאֵל); or שָׁלְחָאֵל (from שָׁלְחָאֵל); מִשְׁאֵל (contracted from שָׁאֵל); see also שָׁאֵלָה.

Nif. נִשְׁאֵל (inf. abs. נִשְׁאֵל) to ask for oneself, leave, with מִן of a person, and with the inf. constr. and ל of the thing one asks leave to do 1 SAM. 20, 6 28; with a finite verb NEH. 13, 6.

Pih. שָׁאֵל for שָׁאֵל (fut. יִשְׁאֵל) to ask frequently, to be accustomed to ask, with ל, 2 SAM. 20, 18 they were accustomed of old (Targ., LXX, Vulg.) to speak thus, they may ask of Abel, the Abelites being known as prudent; to beg, without לָחֶם Ps. 109, 10, like דָּרַשׁ. Arab. the same, whence سَأَلَ a beggar.

Hif. הִשְׁאֵל (fut. יִשְׁאֵל) to lend, prop. to let ask = to offer willingly, with ל of the person 1 SAM. 1, 28; to loan EX. 12, 36.

Lithpe. אִשְׁתָּאֵל (not used) same as Kal, to ask, to penetrate, to sink, whence the proper name אִשְׁתָּאֵל (which see).

שָׁאֵל (after the form שָׁאֵל, שָׁאֵל, with a of motion שָׁאֵלָה) m. 1. same as שָׁאֵל the depth Is. 7, 11 (Aq., Symm., Theod.), opposite מַעְלָה; but see the verb שָׁאֵל, where it is regarded as an imperative. — 2. (request, desire, i. e. from אָל; comp. שָׁאֵלָה־אֵל n. p. m. EZR. 10, 28.

שָׁאֵל (1 pl. שָׁאֵלָה, part. שָׁאֵל; fut. יִשְׁאֵל, with suff. יִשְׁאֵלְכֶם) Aram. intr. same as Hebrew שָׁאֵל to ask, to request, with two accus. EZR. 7, 21; to interrogate, with ל of the person 5, 9, and acc. of the thing 5, 10; DAN. 2, 27; to consult, with ל of the person and accus. of the thing 2, 10. The meaning in the Syr. Ethp. to abstain from, avoid, ἀποστρέφειν (Acts 20, 27), goes back to this fundamental signification; see Hebrew Nif. Deriv. שָׁאֵלָה, שָׁאֵל, שָׁאֵל (according to some) DAN. 3, 29.

שָׁאֵלָה (in the Targ. שָׁאֵלָה, שָׁאֵלָה; def. שָׁאֵלָה, according to mss. also שָׁאֵלָה; from שָׁאֵל) Aram. fem. prop. an object of desire, and so concern, business, thing, like the Hebr. חֶפֶץ 2 (which see), Aram. צָבָר (DAN. 6, 18) from צָבָה to will, i. e. that which one strives after or intends. Only in the old formula in decrees בְּנִזְרֵה זִכְרֵן שְׁמֵהּ יְבִמְאֵר קְדִישֵׁן שָׁאֵלָה DAN. 4, 14 the account is by the determination of the watchers (of heaven, i. e. the angels), and the thing at the command of the holy ones. The seven עֲרִיִן and קְדִישֵׁן are the counsellors of the most high God, archangels like the seven

Amshaspands (TOB. 12, 15; REVEL. 8, 2; 4, 5), and in edicts the seven counselors of the king (in the Persian period) may have been compared with them. ש

may also be = מְסָאֵלָה (quaestio, causa).

שָׁאֵלָה (with suff. שְׁאֵלָהּ, שְׁאֵלָהּ; שְׁאֵלָהּ and שְׁאֵלָהּ) *f.* same as שָׁאֵלָה request; hence שְׁאֵלָהּ to make a request = to ask JUDGES 8, 24; 1 KINGS 2, 16; שְׁאֵלָהּ to grant a request ESTH. 5, 8; שְׁאֵלָהּ נָתַן the life is given through a petition 7, 3; שְׁאֵלָהּ the petition is granted JOB 6, 8; a thing lent, a loan 1 SAM. 2, 20.

שְׁאֵלָהּ *f.* same as שְׁאֵלָהּ; see שְׁאֵלָהּ.

שְׁאֵלָהּ (from שְׁאֵלָהּ = מְשָׁאֵלָה and שְׁאֵלָהּ request from El) *n. p. m.* EZR. 3, 2; HAG. 1, 1, for which 1, 12 14 and 2, 2 have שְׁאֵלָהּ.

שָׁאֵן (Kal not used) *intr.* to rest, comfortably; to be careless, secure, inactive; ident. in its organic root שָׁאֵן with that in שָׁן I. (שָׁן). The fundamental signification appears to be as in שָׁן (see שָׁן) to sit down, to bend down, or as in שָׁן and שָׁן I. to lie down at ease, proceeding from to lean upon, to be supported, and so ident. with שָׁן; Syr. שָׁן rest. Deriv. the proper name שָׁן, contracted שָׁן, שָׁן.

Pih. שָׁאֵן (for שָׁן, 3 *pl.* שְׁאֵאֲנִי) to live quietly, peacefully, untroubled, coupled with שָׁן JER. 30, 10; 48, 11; with שָׁן by PROV. 1, 33; to be peaceful, without שָׁן JOB 3, 18. Deriv. שָׁאֵן.

שָׁאֵן (from שָׁאֵן) *m.* tranquillity, rest, security, only in the proper name שָׁאֵן שָׁאֵן (which see), for which שָׁן שָׁאֵן, שָׁאֵן are also put.

שָׁאֵן (with suff. שְׁאֵאֲנִי; *pl.* שְׁאֵאֲנִים) *adj. m.*, שְׁאֵאֲנִי (*pl.* שְׁאֵאֲנִים) *fem.* quiet, undisturbed, of שָׁן Is. 33, 20; peaceful, secure, of שָׁן 32, 18; at ease, unconcerned, of שָׁן 32, 9 and without a noun 32, 11 coupled with שָׁן, of שָׁן ZECH. 1, 15; subst. a prosperous one JOB 12, 5; *pl.* שְׁאֵאֲנִים those in proud se-

curity or unconcerned AM. 6, 1; figurat. the haughty, the oppressors Ps. 123, 4; abstract, pride 2 KINGS 19, 28; Is. 37, 29.

שָׁאֵן (only part. שְׁאֵן, *pl.* with suff. שְׁאֵאֲנִי) *trans.* same as שָׁאֵן, שָׁן (which see) to plunder, to rob JER. 30, 16 K'tib, where the K'ri has שְׁאֵן (comp. 50, 11). The form is enlarged from שָׁן, like שָׁן III. out of שָׁן.

שָׁאֵן (part. שְׁאֵן, *plur.* שְׁאֵאֲנִים; *inf.* absol. שְׁאֵן; *fut.* שְׁאֵן) *intrans.* to snuff, with the accus. שָׁן (the air), from impetuosity JER. 2, 24, or because of the heat of the sun 14, 6; of the violent breathing of dolphins (שָׁן) JER. *ibid.*; to pant for, the shade JOB 7, 2, שְׁאֵן for the night (of death) 36, 20; to snort, of one inflamed with anger Is. 42, 14, coupled with שָׁן; to strive for, with the accus. שָׁן JOB 5, 5, with שָׁן AM. 2, 7; to overthrow with panting haste Ps. 57, 4; to be greedy in efforts 56, 2; to desire 119, 131, coupled with שָׁן; to do hastily or speedily ECCLES. 1, 5. — The organic root is also in שָׁן, שָׁן, but is also connected with שָׁן, שָׁן, שָׁן (by an interchange of the dental and guttural breathing). Ethiopic the same; Ar. سَهَف to pant for, to yearn, شَغَم and شَغَف to love violently, شَغَم and سَاف to be greedy, سَاف to persecute stormily, to hunt.

שָׁאֵן I. (Kal only שָׁאֵן) *intr.* to be left, to remain, to continue behind 1 SAM. 16, 11, Arab. سَار to let remain, سَار to be left, also with Yod in Aramaean. The fundamental signification appears to be to remain, i. e. to be separated from a collection or mass, and to remain behind. Deriv. שָׁאֵן, שָׁאֵן.

Nif. שָׁאֵן (part. masc. שְׁאֵן, *femin.* שְׁאֵן) *to be left over, to remain*, GEN. 7, 23; 42, 38; with שָׁן Ex. 8, 27, שְׁאֵן 14, 28 nothing at all; also with שָׁן ... שָׁן JOSEPH. 8, 17; with שָׁן of a person ZECH. 9, 7, with שָׁן of

the object Is. 17, 6; *part. what remains, the remnant* Is. 37, 31, plur. GEN. 14, 10; *spec. to remain*, JOB 21, 34 and *as for your answers, there remains only wickedness*. The anomalous form נאשאר Ez. 9, 8 has arisen from נאשאר and the *part.* נשאר, and each form by itself is suitable in the sentence. Talmudic נשאר crumbs left.

Hif. נשאר (fut. נשאר) *to let remain* DEUT. 28, 51; *to leave* OB. vs. 5; נשאר Josh. 10, 28; with ל of a person 8, 22; also *intrans. to be left* Josh. 8, 22; with the dative 2 KINGS 17, 3, or absol. AM. 5, 3.

נשאר II. (not used) *intrans. to swell, to be thick*, of the growth of full flesh, Arab. نال to swell, to be puffed up; identical in its organic root with that in נשאר III. (which see), Arab. نال (to swell up, of fulness of body). Derivat. נשאר, נשאר, and the proper name נשאר.

נשאר III. (not used) *intr. same as נשאר to ferment, to swell up*, of dough; Ar. نال the same, also applied to anger. Deriv. נשאר.

נשאר (not used) *intr. same as נשאר III.* (which see); Aram. נשאר; comp. נשאר. Deriv. נשאר.

נשאר (not used) *Aram. same as Hebr.* נשאר I. *to be left, to remain*. Deriv. נשאר.

נשאר (after the form נשאר, from נשאר I.) *masc.* 1. *remainder, remnant*, in later writings for נשאר Is. 10, 20; נשאר ZEPH. 1, 4 *the remnant of Baal*, i. e. what is still addicted to idolatry. — 2. *נשאר ישוב (a remnant returns)* n. p. m. used symbolically by Isaiah 7, 3 in one of his leading prophecies (6, 13; 10, 21), for a sign to the people (comp. 7, 11; 8, 18).

נשאר (*constr.* נשאר, once נשאר Ezr. 7, 18; with *suff.* נשאר; from נשאר) *Aram. m. same as the Hebrew נשאר the remainder* DAN. 7, 7 17; Ezr. 4, 9 10; 6, 16; 7, 18 20.

נשאר (with *suff.* נשאר, נשאר, from נשאר II.) *m. poet. flesh*, prop. that which is thick, swollen, grown, 1. *the flesh of the living body* PROV. 11, 17, coupled with נשאר; *the body*, JER. 51, 35 נשאר violence done to me, and violence done to my body (נשאר), parallel נשאר; a more exact explanation of נשאר PROV. 5, 11, since this also means boiled flesh; the LXX have therefore read נשאר for נשאר Mic. 3, 3 incorrectly; in contrast with נשאר נשאר Mic. 3, 2 3. — 2. *flesh for eating* Ps. 78, 20 27; generally *food, victuals, nourishment* Ex. 21, 10, like the Ar. لحم flesh and food. — 3. *Metaphor. blood-relationship* Lev. 18, 12 13; concrete, a *blood-relation*, fully נשאר 18, 6 and 25, 49 a *kinsman of the flesh*. For the etymology comp. נשאר body, and נשאר thick. Phenician נשאר the same.

נשאר (from נשאר) *m. leaven*, Ex. 12, 15 19; DEUT. 16, 4; Aram. נשאר, Latin fermentum.

נשאר (from נשאר II.) *fem. blood-relationship* Lev. 18, 17.

נשאר (same as נשאר) *n. p. f.* 1 CHR. 7, 24.

נשארית (once נשארית 1 CHR. 12, 38; with *suff.* נשארית; from נשאר I.) *fem. remainder of a whole* JER. 39, 3; *the remaining half* Is. 44, 17 coupled with נשאר; *what is left, survivors*, like נשאר, נשאר JER. 40, 15; AM. 1, 8; hence the expressions נשאר נשאר JER. 44, 7 *to leave a remnant to one*; also ל נשאר GEN. 45, 7; coupled with נשאר (fame) 2 SAM. 14, 7. נשאר Ps. 76, 11 is difficult: *the remnant of hostile wrath*, and so referring to Israel, like נשאר; but probably we should here take נשאר in signification 2, as in the first member (see נשאר); and for נשאר the LXX have the better reading נשאר or נשאר, parallel נשאר.

נשאר (out of נשאר; from נשאר III. or נשאר II.) *fem. destruction, desolation, devastation*, coupled with נשאר LAMENT.

3, 47; compare שְׁנֵי, שְׁנֵי. See too שָׁנָה.

שָׁנָה (from שָׁנָה, also written שָׁנָה Job 41, 17, from שָׁנָה = שָׁנָה) *fem.* 1. *a lifting up*, of the head, i. e. unrestrained looking about, cheerfulness GEN. 4, 7, opposite שָׁנָה; *exaltation*, i. e. precedence in rank or power 49, 3; Ps. 62, 5; שָׁנָה *respect to* PROV. 18, 5, prop. high position, high esteem; *endurance, patience of*, שָׁנָה JER. 15, 15; *elevation* Job 13, 11; *majesty* 31, 23; *heroic spirit* (prop. self-elevation) 41, 17; *might*, = שָׁנָה (DEUT. 32, 27) HAB. 1, 7, coupled with שָׁנָה (judgment); in other instances commonly the *infin. constr.* of שָׁנָה. — 2. Metaphor. *a scab*, prop. what rises on the skin LEV. 13, 2; of an old leprosy 13, 10, of a scabbed sore 13, 19, and of a wound by burning 13, 28; of scab in the head 13, 43.

שָׁנָה 1. *n. p.* of a son of the Cushite שָׁנָה, coupled with שָׁנָה GEN. 10, 7, i. e. a dark-coloured race. By it is understood the race that inhabited the northern part of Ethiopia, the well-known *Meroë*, since Meroë was also called שָׁנָה (Josephus), and a city Saba (שָׁנָה) lay on the Arabian gulf. It would therefore be identical with שָׁנָה, which is adduced along with שָׁנָה and שָׁנָה Is. 43, 3; 45, 14. In addition to שָׁנָה, שָׁנָה is mentioned as a commercial tribe that traded in spices, precious stones and gold at Tyre EZEK. 27, 22. — 2. *n. p.* of a son of שָׁנָה and grandson of Abraham, and therefore belonging to the Abrahamite Arabian tribes GEN. 25, 3; Ez. 38, 13. It is true that this tribe is likewise coupled with שָׁנָה, but it is especially with שָׁנָה Job 6, 19, the neighbour of the Nabatheans (Strabo 16. p. 779); consequently it should be looked for near Edom, where there also appears a שָׁנָה along with שָׁנָה and שָׁנָה (JER. 25, 23). This race in the vicinity of Syria and Edom formed robber hordes Job 1, 15, and is adduced with שָׁנָה and שָׁנָה JER. 25, 23; it also car-

ried on a caravan trade. — 3. *n. p.* of a Joktanite tribe GEN. 10, 28, along with שָׁנָה in south-western Arabia, with its metropolis שָׁנָה, i. e. Mariaba (Mareb), 3 days' journey from Szanaa. It is to this שָׁנָה that the reference is in 1 KINGS 10, 2 10, JER. 6, 20, Ps. 72, 15, and perhaps also in Ez. 27, 23 together with שָׁנָה and שָׁנָה (which see). *Gent. pl.* שָׁנָה Jo. 1, 8. The mountain *'Asafôr* on the coast of the present Oman, and the Beni as-Sab there have still preserved traces of the name.

שָׁנָה I. (not used) *intrans.* same as שָׁנָה I. *to glow, to burn, to kindle*, Arab. شَبَّ, also trans. to set fire to, to kindle, Aram. שָׁנָה, שָׁנָה, שָׁנָה to burn, Ar. شَهَبَ the same; identical in its organic root with that in שָׁנָה II, שָׁנָה. Derivat. שָׁנָה.

שָׁנָה II. (Kal not used) *tr.* to cut or break in pieces; Aram. שָׁנָה the same, especially Pahl., whence שָׁנָה = Hebrew שָׁנָה; Ar. تَبَّ the same, whence تَبَاب = שָׁנָה; — identical in its organic root with that in שָׁנָה II, שָׁנָה. Derivat. שָׁנָה.

Pih. שָׁנָה (part. שָׁנָה = שָׁנָה, *fem.* שָׁנָה) *to break in pieces, to reduce to fragments*; hence figur. *to humble, to destroy, to be hostile* Ez. 38, 4; 39, 2; 38, 8; MIC. 2, 4 (*Ibn Gándach, Kimchi*); but see שָׁנָה.

שָׁנָה (only *pl.* שָׁנָה; from שָׁנָה II.) *m.* a fragment, ruins Hos. 8, 6.

שָׁנָה (not used) *Aram. intr.* same as Hebrew שָׁנָה I. Derivat. שָׁנָה.

שָׁנָה I. (not used) *intrans.* same as שָׁנָה I. *to burn, to glow*; hence *to shine, to glitter*, of precious stones; metaphor. *to be prominent or projecting*, of a district; *to be famed, distinguished*. Derivat. שָׁנָה, and the proper names שָׁנָה, שָׁנָה, שָׁנָה.

שָׁנָה II. (part. שָׁנָה, *plur.* שָׁנָה, with *suff.* שָׁנָה; *part. pass. plur.* שָׁנָה,

שְׁבוּחָה; *inf. constr.* שְׁבוּחָה; *fut.* יִשְׁבְּחָה, *apoc.* (יִשְׁבֹּחַ) *trans.* to drag away, to lead away, to drive away, מִקְדָּשָׁה 1 CHRON. 5, 21, צָאן 2 CHR. 14, 14; to carry off, רָכַשׁ 21, 17, especially applied to men, to carry away captive NUM. 21, 1; Is. 14, 2; to take captive GEN. 34, 29; שְׁבָהּ שָׁרִי to lead away the captives JUDGES 5, 12; Ps. 68, 19; with מִן partitive NUM. 21, 1. In this sense שְׁבוּחָה is a conqueror, an enemy Ps. 137, 3, 1 KINGS 8, 46, שְׁבוּחֵי אֶרֶץ שָׁכִים enemies' land 8, 47; = נָשָׂא Is. 14, 2, like שָׁבָה = שָׁבָה ibid.; שְׁבוּחֵי חֶרֶב GEN. 31, 26 captives (women) of the sword, i. e. prisoners of war; שְׁבוּיִם the Jewish exiles Is. 61, 1, as שְׁבָהּ means to exile, to carry off NUM. 24, 22. Derivat. שְׁבִי, שְׁבִיָּה, שְׁבוּיָה, שְׁבִיָּה, שְׁבִיָּה.

Nif. נִשְׁבְּחָה to be carried off captive GEN. 14, 14; to be held captive, with בָּ of the place 1 KINGS 8, 47; to be driven away, of עָרָה JER. 13, 17.

The Aram. שְׁבָהּ, سَبَا, Arab. سَبَا have also the usual meaning of our stem; but it is connected in its organic root שְׁבָהּ with שָׁבָה II. to tear away, to tear off, as it also lies in חֲשֵׁבָה I, חֲשֵׁבָה, חֲשֵׁבָה (חֲשֵׁבָה).

שְׁבִי (from שְׁבָהּ I.) *m.* the name of a bright precious stone, agate (LXX, Vulg.) or sapphire (שְׁבִיָּה, Targ.) Ex. 28, 19; 39, 12.

שְׁבִיָּה (out of שְׁבוּיָה from שְׁבָהּ I, and שָׁבָה; *El is Renown*) *n. p. m.* 1 CHR. 23, 16 and 25, 4, for which 24, 20 and 25, 2 have שְׁבִיָּה.

שְׁבִיָּה (only *constr. plur.* שְׁבוּיָה) *m.* a way, path, JER. 18, 15 K'tib, elsewhere שְׁבִיָּה.

שְׁבִיָּה (*constr.* שְׁבִיָּה GEN. 29, 27 28, where צָאן is a genit.; *dual* שְׁבִיָּה; *plur.* שְׁבִיָּה and שְׁבִיָּה, on the other hand in the state *constr. plur.* only שְׁבִיָּה, with *suff.* שְׁבִיָּה; from שְׁבִיָּה which see) *m.* a seven, a number seven; hence 1. a sennight = a week, ἑβδομάς, septimana, of the nuptial week GEN. 29, 27,

comp. עֶשְׂרֵת יָמִים DAN. 10, 2, probably like שְׁבִיָּה 9, 24 a week of years; חַג שִׁבְעָה a festival of (seven) weeks Ex. 34, 22, DEUT. 16, 9, fully שִׁבְעָה חַג, ἁγία ἐντὶ ἑβδομάδων TOB. 2, 1; on the contrary חַג שְׁבִיָּה יָמִים Ez. 45, 12 is the passover continuing seven days. — 2. seven years, a week of years, DAN. 9, 24.

שְׁבִיָּה see שְׁבִיָּה.

שְׁבוּיָה (from שְׁבָהּ II.; with *suff.* שְׁבוּיָה; *plur.* with *suff.* שְׁבוּיָה) *fem.* 1. prop. captivity, in the formula שָׁוָה שְׁבוּיָה to turn the captivity, i. e. to remove it DEUT. 30, 3, AM. 9, 14, of the taking away of the exile-state Ps. 14, 7; 53, 7; 85, 2; JER. 30, 3; also שָׁוָה with a similar meaning JER. 33, 7 11; 49, 6; Ez. 39, 25. — 2. Generally misery, derived from exile; hence שָׁוָה to turn misery (woe), i. e. to remove it, JOB 42, 10; used perhaps in this general sense throughout Ezekiel. For שְׁבוּיָה Ez. 16, 53 we should read with the LXX שְׁבוּיָה, or it ought to be pointed שְׁבוּיָה (from שָׁוָה). The reading is interchanged with the form שְׁבוּיָה of like meaning JOB 42, 10; Ps. 85, 2; JER. 49, 6 39; Ez. 16, 53; 39, 25.

שְׁבוּיָה (from שָׁוָה) *fem.* return home, adopted in EZEK. 16, 53; also in other places it may be read for שְׁבוּיָה.

שָׁבָה (Kal not used) *intr.* to raise the voice, to speak, to call, connected in its organic root with שָׁבָה; metaphor. to praise, to laud, and so the mod. Hebrew שָׁבָה laudation, in the Targ. for שָׁבָה, שָׁבָה. Deriv. the proper name שָׁבָה.

Pih. שָׁבָה (*part.* שָׁבָה = שָׁבָה; *fut.* יִשְׁבָּח) 1. to praise aloud, to laud, ECCLES. 8, 15, especially God and his works Ps. 63, 4; 118, 1; 147, 12; with ל of the person and accus. of the object 145, 4; to praise highly ECCLES. 4, 2. — 2. prop. to speak to, to exhort, metaphor. to pacify, soothe, שָׁבָה Ps. 89, 10, anger Prov. 29, 11. The Arab. سَبَحَ or سَبَحَ (to spread, to be quiet, to sleep) does not belong to it.

Hif. הִשְׁכִּיחַ to still, to calm, Ps. 65, 8, like Pih. 2.

Hithp. הִשְׁתַּבַּח to laud oneself, with בָּ of a thing Ps. 106, 47; 1 CHR. 16, 35.

שְׁבַח (Peal not used) *Aram. intrans.* same as Hebrew שְׁבַח.

Pa. שְׁבַח (part. מְשַׁבֵּחַ) to praise, to laud, God DAN. 2, 23; 4, 31 34; or idols 5, 4. לָ stands for the accus.

שָׁבַט (not used) *tr. to strike*, Talm. and *Aram. to beat out, to card*; consequent. in its organic root שְׁבַט with that in חֲבַט (whence מְחַבֵּט, a stick), especially as a sibilant stands in Ethiopic for ח. Deriv. שָׁבַט and שָׁבַט. Others compare the Ar. *ثَبَت to be firm, durable*, سَبَط *to make firm, to strengthen*, سَبَط *to be flat, extended*, Syr. *حَصَب to extend*, which is less appropriate.

שָׁבַט, or perhaps שָׁבַט, in pause שְׁבַט (with *suff.* שְׁבַטָּה; plur. שְׁבָטִים; constr. שְׁבָטִי, with *suff.* שְׁבָטִיךָ; from שְׁבַט) *m.* (also in Ez. 21, 15, since חֲבַט is addressed, as the LXX take it) 1. *a stick, for striking and chastising* Ex. 21, 10; Is. 10, 15 24; 14, 5 29; 30, 31, a figure of oppression; *שֵׁבֶט הַמִּשְׁפָּט the chastising rod of God* Job 9, 34; 21, 9, called also *שֵׁבֶט מִיָּד ה' Prov. 22, 15; שֵׁבֶט אֵף ה' the rod of God's anger, His punitive instrument* Is. 10, 5; *שֵׁבֶט הַמִּשְׁפָּט the rod of God's utterance*, i. e. which smites the unrighteous; *a stick for beating out or threshing*, *שֵׁבֶט הַמִּשְׁפָּט* Is. 28, 27, the verb to which is *חָבַט*; Talm. שְׁבַט = Hebrew חֲבַט. Metaphor. *a staff, for support* Ps. 23, 4; *a shepherd's crook* Lev. 27, 32; Ez. 20, 37; *a sceptre* Mic. 7, 14, Gen. 49, 10, Num. 24, 17, Zech. 10, 11, and so a king is called *שֵׁבֶט הַמִּשְׁפָּט* Am. 1, 5 8, in this sense coupled with *מִשְׁפָּט* Ps. 45, 7, *רֹשֶׁעַ* 123, 3, *בְּרִיָּה* 2, 9, to denote the mode of governing; perhaps שְׁבָטִי 2 SAM. 7, 7 is *shepherds' staffs* = *shepherds, rulers*, so that it is unnecessary to read שְׁפָטִי with 1 CHRON. 17, 6. — In 2 SAM. 18, 14 שְׁבָטִים appears to have arisen from שְׁלָחִים (LXX, Targ.). —

2. *Fig. a tribe, a stem, a mode of speaking borrowed from a tree, where the stem or stock forms the chief part*. So of the whole Jewish people *שֵׁבֶט הַיְיָ stem of the possession of God* Ps. 74, 2 = *שֵׁבֶט הַיְיָ* Is. 63, 17, comp. Jer. 10, 16; 51, 19; *leading division, as a caste or nome* Is. 19, 13, applied in particular to the twelve Jewish tribes, like *שֵׁבֶט הַיְיָ* Josh. 7, 16, Deut. 18, 1, in combination *שֵׁבֶט הַיְיָ* Exod. 28, 21, or *שֵׁבֶט הַיְיָ* 24, 4, poet. *שֵׁבֶט הַיְיָ* Ps. 122, 4. Though elsewhere different from *שֵׁבֶט הַיְיָ*, a part of *שֵׁבֶט הַיְיָ*, Deut. 29, 17, Judges 18, 19, yet it is sometimes put for smaller divisions Num. 4, 18; Judges 18, 1. — 3. *a comet*, so called from its resemblance to a rod Num. 24, 17, parallel *שֵׁבֶט הַיְיָ* in the Mishna שְׁבָטִים.

שְׁבָטִי (not used) *Aram. tr. same as Hebrew שְׁבָטִי*. Derivative

שְׁבָטִי (*pl. constr. שְׁבָטִיךָ*) *Aram. m. a tribe, a stem* Ezr. 6, 17.

שְׁבַט *m.* name of the eleventh month of the Jewish year, from the new moon of February till the next new moon Zech. 1, 7 (Jerome). The name came to the Israelites for the first time in their exile (see Stern and Benfey, die Monatsnamen &c. p. 159 seq.); and it may have been originally the name of a deity, judging by the analogy of *שְׁבַט הַיְיָ* &c.

שְׁבִי (in pause שְׁבִי, with *suff.* שְׁבִיךָ, שְׁבִיָּה, שְׁבִיָּה; plur. שְׁבִיָּה; from שְׁבָה II) *m.* 1. *abstract, captivity* Deut. 21, 13; *הִלְכָה בְּשָׁבִי land of captivity*; *הִלְכָה בְּשָׁבִי to go into captivity* Am. 9, 4, once *הִלְכָה בְּשָׁבִי* Lament. 1, 5; *לָקַח בְּשָׁבִי to take into captivity*, Jer. 48, 46; *נָתַן לְשָׁבִי to deliver into captivity* Ps. 78, 61; *a carrying off, of סוּרִים* Amos 4, 10; metaphor. *booty, שְׁבִי* booty torn away from the mighty (see צָדִיק) Is. 49, 24, like *גִּבּוֹר* 49, 25 (thus צָדִיק is interchanged with עֲרִיץ and גִּבּוֹר, as שְׁבִי is with מְלָכִיָּה) — 2. *concrete, captives*, as *הַגִּבּוֹרִים* שְׁבִי Jer. 2, 1, *הַגִּבּוֹרִים* שְׁבִי Is. 20, 4, *הַגִּבּוֹרִים* שְׁבִי Jer. 52, 2; here also belong שְׁבִי Num.

21, 1, **שָׁבִי** HAB. 1, 9, **בְּלִקְחֵי הַשָּׁבִי** booty of the captives NUM. 31, 26.

שָׁבִי (from **שָׁבָה** I.; a *Glorious one*, viz. *Jah is*) n. p. m. EZR. 2, 42.

שָׁבִי (— **שָׁבִי**) n. p. m. 2 SAM. 17, 27.

שָׁבִי (constr. **שָׁבִיב**; from **שָׁבָה** I.) m. flame JOB 18, 5; Arab. **شهاب** (blazing fire).

שָׁבִי (pl. **שָׁבִיבִין**) Aram. m. the same DAN. 7, 9.

שָׁבִי (fame of *Jah*, from **שָׁבָה** I.) n. p. m. 1 CHR. 8, 10; most read **שָׁבִי** which see.

שָׁבִי (from **שָׁבָה** II.) fem. captivity, concrete captives 2 CHRON. 28, 5; NEH. 3, 36.

שָׁבִי (from **שָׁבָה** II.) f. prop. captivity, concrete captives Is. 52, 2, with an assonance to the imper. **שָׁבִי** ib. (from **שָׁבִי**).

שָׁבִי (pl. constr. **שָׁבִיבִי**, with suff. **שָׁבִיבִי**; from **שָׁבָה** m. a way, path, Ps. 77, 20; JER. 18, 15, where the K'tib has **שָׁבִי**; Aram. the same, Arab. **سَبِيل**; mod. Hebrew **בְּשָׁבִיבִי** on account of.

שָׁבִי (only pl. **שָׁבִיבִים**; from **שָׁבָה**) m. little suns, an ornament of metal Is. 3, 18, corresponding to **שָׁבִיבִים** (little moons); Ar. **شَبِيبَس**; according to the LXX net-work, reticulum, comparing the stem with **שָׁבִי**.

שָׁבִי (formed from **שָׁבִי**) num. ord. m., **שָׁבִי** f. the seventh, of יום GEN. 2, 2, **שָׁבִי** Lev. 16, 29, **שָׁבִי** Josh. 19, 40, **שָׁבִי** Lev. 25, 4, **שָׁבִי** Josh. 6, 16.

שָׁבִי (from **שָׁבָה** II., with suffixes **שָׁבִיבִי**, **שָׁבִיבִי**) fem. captivity NUM. 21, 29, in other cases usually interchanged with **שָׁבִיבִי** Ez. 16, 53; ZEPH. 2, 7; Ps. 126, 4.

שָׁבִי (not used) tr. only a collateral form of **שָׁבִי** to pour out, hence to spread; Ar. **سَبَكَ** the same. Deriv. the proper name **שָׁבִי**.

שָׁבִי (not used) tr. prop. to bind, to

weave, of a trellis, a net, like **שָׁבִי**, Ar. **شَبَكَ**; ident. in the organic root **שָׁבִי** with that in **שָׁבִי**, **שָׁבִי**, **שָׁבִי**, **שָׁבִי**, **שָׁבִי**. Deriv. **שָׁבִי** (= **שָׁבִי**) and **שָׁבִי**.

שָׁבִי (only pl. **שָׁבִיבִים**) m. lattice-work 1 KINGS 7, 17; Targ. **שָׁבִיבִין**.

שָׁבִי see **שָׁבִיבִין**.

שָׁבִי (pl. **שָׁבִיבִין**) f. a net, a trap, a figure of danger JOB 18, 8, coupled with **שָׁבִי**; lattices, balusters, an ornament of pillars 1 KINGS 7, 18 20 42; lattice-enclosure, of a window 2 KINGS 1, 2.

שָׁבִי (not used) intr. 1. to bubble up, to flow, to pour, of rain, a river; metaphor. to flow strongly, to suppurate, of sores (see **שָׁבִי**, **שָׁבִי**); to be slimy, viscous, to dissolve, of a snail; fig. to become juicy, to sprout, to grow. See Pihel. — 2. Metaph. to go, to walk (comp. **שָׁבִי**, **שָׁבִי**), to move along. Deriv. **שָׁבִי** and **שָׁבִי**. — 3. to wave to and fro, to move in an undulating manner, of twigs, ears of grain, of a train. Deriv. **שָׁבִי**. The stem is the Arab. **سَبَلَ** (to undulate, to flow, whence **سَبَل** rain; to flow down, of a long dress, whence **سَبَلَة** a flowing garment; to move or go along, whence **سَبِيل** path) and the Aram. **שָׁבִי**, in numerous applications. The organic root **שָׁבִי** is also in **שָׁבִי**, **שָׁבִי**, **שָׁבִי**, **שָׁבִי** II., **שָׁבִי**, **שָׁבִי** (which see), proceeding from the same fundamental signification. The proper name **שָׁבִי** (which see) does not belong here. Deriv. the proper name **שָׁבִי**.

Pih. I. **שָׁבִי** (not used) 1. to flow, to run, whence **שָׁבִי** 1; fig. to sprout, to grow, derivat. **שָׁבִי**. — 2. to wave, to fluctuate, of ears of grain. Deriv. **שָׁבִי** 2, **שָׁבִי**.

Pih. II. **שָׁבִי** same as **שָׁבִי** in Kal, meaning to dissolve; deriv. **שָׁבִי**.

שָׁבִי (from **שָׁבָה** 3) m. the train, of a robe, **שָׁבִי** to tuck up the train, Is. 47, 2; comp. Ar. **أَسَال** the ends, bor-

ders, Hebrew שָׁוֹל. The explanations *river* = נְהַרֹּת (Midrash) or = שֵׁוֹן *thigh*, prop. roller (*Rashi, Kimchi*), or *flowing hair, locks* (*Ibn Chiquitilla, Ibn G'andah*) are less suitable.

לְשָׁבֹל (from Pih. II. שָׁבַל after the form נִצְעָרִי, נִצְעָרָה *m.* commonly rendered *a snail*, which in creeping leaves moisture behind it (Targ. and mod. Hebrew חֲבֵל, comp. *leimaf*) PSALM 58, 9; LXX *was*, for which, however, רִנָּה stands in Hebrew; according to others = שָׁבֹל. Better perhaps *a strongly suppurating sore* (comp. רִבָּל), connected with חֲבֵל, whence we should translate, *like a festering sore, which dissolves*.

שָׁבֹלִים (as if from a sing. שָׁבֹל, only in the c. שָׁבֹלִי *f.* prop. a sprout, and so *a twig*, of זִיזִים ZEON. 4, 12, according to *Kimchi* from its resemblance to an ear of grain, but probably from signif. 3. of the stem שָׁבַל.

שָׁבֹלִים see שָׁבֹלִים.

שָׁבֹלֶת (from שָׁבַל, out of Pih. I.; pl. שָׁבֹלִים, constr. שָׁבֹלֶת *f.* 1. *a stream*, PSALM 69, 3 16, Is. 27, 12, pronounced שָׁבֹלֶת by the Ephraimites. — 2. *an ear of grain* JOB 24, 24; GEN. 4, 15; RUTH 2, 2; Is. 17, 5; Aram. שְׁבֹלָה, שְׁבֹלָה, שְׁבֹלָה, *سَبَلَة*, Ar. سَبَلَة, and resolving Dagesh by Nun سَبَلَة. The fundamental signification appears to have been *sprout*.

שָׁבֹם (not used) *intrans.* transposed from שָׁבַם to *smell, to be fragrant*; deriv. the proper names שְׁבֹמָה, שְׁבֹמָה and

שְׁבֹם (*balsam-place*) *n. p.* of a city, once a Moabite then an Ammonite place, which subsequently belonged to Reuben NUM. 32, 3, cod. Sam. שְׁבֹמָה. It was also called שְׁבֹמָה NUM. 32, 38; JOSH. 18, 19; Is. 16, 8 9; JER. 48, 32. *Sibmah* was 500 paces from הַשְּׁבֹן and the centre of the Moabite vineyards (*Jerome* on NUM. 32, 38 and Is. l. c.).

שְׁבֹמָה see שְׁבֹם.

שְׁבֹמָה cod. Sam. NUM. 32, 3, see שְׁבֹם.

שָׁבֹן (not used) *intr.* same as שָׁבַל to *sprout, to grow*; Ar. شَبِل and شَبِن to *be tender*, of plants, to *be young, strong*, of men. Deriv. the proper names שְׁבֹנָה, שְׁבֹנָה.

שְׁבֹנָה (*youthfulness, vigour*) and שְׁבֹנָה *n. p. m.* Is. 22, 15, compared with 36, 3; 2 KINGS 18, 18.

שְׁבֹנָה see שְׁבֹנָה.

שְׁבֹנָה (*Jah is powerful*) *n. p. m.* Neh. 9, 4; 10, 5; for which 12, 3 has שְׁבֹנָה, and 1 CHR. 24, 11 has שְׁבֹנָה; Neh. 10, 11; 1 CHR. 15, 24.

שָׁבַם (not used) *intr.* to *be shining* or *bright, to lighten*, Ar. شَبَس the same, conseq. ident. with שָׁבַם in fundamental signification. Deriv. שְׁבֹם (which see).

שָׁבַע (not used) may be possibly assumed as a stem to שָׁבַע. See שָׁבַע.

שָׁבַע (in pause שָׁבַע; *inf. abs.* שָׁבַע, constr. with Lamed שָׁבַע; *fut.* יִשְׁבַּע) *intr.* same as שָׁבַע, שָׁבַע to *overflow, to run over*, a sign of fulness, coupled with שָׁבַע JER. 46, 10, and so 1. to *swallow abundantly, to drink* (like שָׁבַע), with the accus. מֵיִם AM. 4, 8; of שָׁבַע PROV. 30, 16; Ps. 104, 16; commonly to *be filled, full, satiated* Hos. 4, 10, as a consequence of שָׁבַע DEUT. 6, 11, יִשְׁבַּע Is. 66, 11; fig. as the result of שָׁבַע (to consider with interest) 53, 11. Maltese *shobé*, Egyptian *sho*, Amharic *sabe* to be satiated. It is usually joined to the accus. of a thing Exod. 16, 12, PROV. 12, 11, but sometimes also to מֵן PSALM 104, 13, PROV. 14, 14, to מֵן PSALM 65, 5, or to an infin. with לֵי ECOLES. 1, 8. — 2. Fig. of the eye, to *look with satisfaction* PROV. 27, 20; ECOLES. 1, 8; to *have abundance of*, שָׁבַע 5, 9; to *practise abundantly*, שָׁבַע Ez. 16, 28; to *partake of abundantly*, with מֵן, as שָׁבַע LAMENT. 3, 30, or with מֵן, as שָׁבַע PROV. 1, 31; in a subjective sense Is. 53, 11; PROV. 18, 20. — 3. to *be surfeited*, with accus. of the thing *wherewith* PROV. 25, 16; hence to *be tired, weary, satiated* 25, 17; JOB 7, 4;

1 CHR. 23, 1; 2 CHR. 24, 15; a designation of pride PROV. 30, 9; HOSHA 13, 6. Deriv. שָׂבַע, שָׂבַע, שָׂבַע, שָׂבַע, שָׂבַע. Nif. שָׂבַע to be sated JOB 31, 31.

Pih. שָׂבַע to satiate, with accusat. of the person EZ. 7, 19, and accusat. of the thing fig. PS. 90, 14.

Hif. שָׂבַע (inf. constr. שָׂבַע; fut. שָׂבַע) to satiate, to satisfy, IS. 58, 11; JOB 38, 27; with a double accusat. PS. 132, 15, seldom with מִן EZ. 32, 4 or מִן of the thing PS. 103, 5, and still seldom with לְ of a person and an accus. of the thing PS. 145, 16; fig. PS. 91, 16.

The stem שָׂב (Aram. שָׂב, Ar. شَبَعَ) has with significations like the Hebrew שָׂבַע, which exists also in שָׂבַע II, שָׂבַע, שָׂבַע, שָׂבַע I, שָׂבַע I, שָׂבַע (to flow), שָׂבַע (to pour out).

שָׂבַע (after the form שָׂבַע, שָׂבַע) *m.* satiety, superabundance ECCLES. 5, 11, where לְ (see 1 SAM. 14, 16) denotes the genitive; fulness, superfluity GEN. 41, 29, PROV. 3, 10, opposite רָעָב.

שָׂבַע (constr. שָׂבַע; pl. שָׂבַעִים) *adj. m.*, שָׂבַע *f.* prop. overflowing, overrunning; hence full, satiated, of נָפֶשׁ PROV. 27, 7; wanting nothing 1 SAM. 2, 5; PROV. 19, 23; elsewhere fig. שָׂבַע יָמִים sated with life, i. e. weary of life GEN. 35, 29, also שָׂבַע alone 25, 8; rich, in רָצוֹן DEUT. 33, 23, שָׂבַע קָלֶן JOB 10, 15, לֶבָי 14, 1.

שָׂבַע (constr. שָׂבַע; with suff. שָׂבַעִים) 2 SAM. 21, 9 K'ri, for which the K'tib has שָׂבַעִים; pl. שָׂבַעִים taken as a tenth) 1. num. card. *f.*, שָׂבַע (constr. שָׂבַע, du. שָׂבַעִים) *m.* seven, a) though a noun-form, yet in the *abs. state* before a noun, as שָׂבַעִים GEN. 41, 24, שָׂבַעִים EX. 2, 16, שָׂבַעִים PROV. 26, 25; שָׂבַעִים JUDGES 16, 8, שָׂבַעִים JOSH. 18, 2. — b) in the *constr. state*, before a noun, שָׂבַע only before שָׂבַעִים GEN. 37, 2, and before שָׂבַעִים JUDGES 20, 15, but שָׂבַעִים not only in the common יָמִים שָׂבַעִים GEN. 8, 10, but also in כְּבָבִים שָׂבַעִים LEV.

23, 18, שָׂבַעִים NUM. 3, 22, שָׂבַעִים 8, 2, שָׂבַעִים 1 SAM. 16, 10, שָׂבַעִים 2 SAM. 21, 6, שָׂבַעִים ESTH. 1, 10. — c) put after the noun which stands either in the *abs. state*, as שָׂבַעִים EX. 40, 22, שָׂבַעִים GEN. 7, 4, שָׂבַעִים 46, 25, שָׂבַעִים 2 CHR. 13, 9, or precedes in the *constr. state*, as שָׂבַעִים 2 KINGS 12, 1, in which case the numeral may be taken as an ordinal. — 2. שָׂבַע as an *adv.* seven times, i. e. often, repeatedly LEV. 26, 18; PROV. 24, 16; PS. 119, 164; comp. שָׂבַעִים once, שָׂבַעִים twice. — 3. as a round number, either with שָׂבַעִים (seventy) GEN. 4, 24, or without it JER. 15, 9; EZ. 3, 15. To express the idea of manifoldness more strongly, שָׂבַע is added to שָׂבַע, in order to denote an increase of number JOB 5, 19, comp. AM. 1, 3. Also שָׂבַעִים seventy is often used for a round number GEN. 50, 3, EX. 15, 27, and the seventy years in prophecy may be so taken also IS. 23, 15 17; JER. 25, 11 12; 29, 10; DAN. 9, 2 24; ZECH. 1, 12. — 4. In combination with שָׂבַע and שָׂבַעִים, שָׂבַעִים is put in the *constr. state* שָׂבַעִים GEN. 37, 2, but שָׂבַעִים in the *abs. state* NEH. 7, 42; שָׂבַעִים by sevens GEN. 7, 2. — 5. The number seven is sacred in worship, e. g. in sacrifices LEV. 23, 18; NUM. 23, 1 4 14 29; 28, 11 19 27; 29, 2 8 12 36, and in the case of the golden candelabrum EX. 25, 37; 37, 23, which idea of sacredness may have been derived from the seven planets or the quarters of the moon lasting seven days. — 6. (from שָׂבַע belonging to שָׂבַע) an oath, same as שָׂבַעִים; hence a) the name of a place שָׂבַעִים בְּאֵר שָׂבַע (well of the oath, where a compact was sworn to) GEN. 21, 31. But it is better to translate seven springs, to which the seven lambs there allude, שָׂבַעִים being also connected with שָׂבַע seven. The city בְּאֵר שָׂבַע, mentioned in GEN. 11, 31; 26, 33; JOSH. 15, 28; 19, 2; AM. 5, 5, was originally in Judah, but belonged to Simeon afterwards, and was subsequently notorious for the worship of idols; it lay (according to Eusebius and Jerome) 8 hours south of Hebron, and

13, introduced by **לֹאֲמֹר** GEN. 50, 5, EX. 13, 19, or in the infin. constr. **נִשְׁבַּע** 5, 12, or with **אֲשֶׁר** GEN. 24, 3; to adjure, one, i. e. to charge solemnly 1 SAM. 20, 17; JER. 5, 7; SONG OF SOL. 2, 7.

שָׁבַע *Aram. num. card. f., שְׁבַע* (c. **שְׁבַע**) *m. seven*, absol. before **עֲדָנִין** DAN. 4, 13 20, or in the construct state before a noun EZR. 7, 14, **חַר שְׁבַעֲהָ** sevenfold DAN. 3, 19.

שָׂבַע *m. satiety, abundance* DEUT. 23, 25, **לֵף** to the full, i. e. abundantly LEV. 26, 5, and so in **לֵף** **אָכַל** EX. 16, 3, **נִשְׂבָּח** **אָכַל לֵף** PROV. 13, 25; fig. fulness PS. 16, 11.

שָׂבַעַה (with suff. **שְׁבַעְתָּהּ**) *f. satisfy* EZR. 39, 19; IS. 56, 11.

שְׁבַעַה 1. *num. card. m. from שָׁבַע* (which see). — 2. (oath = **שְׁבַעַה**) *n. p. of a well at שְׁבַע בְּאֵר GEN. 26, 33, so called from the swearing to a compact, as **שָׁבַע** 21, 31 is also to be taken.*

שְׁבַעַה (c. **שָׁבַע**) *f. fulness* EZR. 16, 49.

שְׁבַעַה, seldomer **שְׁבִיעַה** (c. **שְׁבַעַה**, with suff. **שְׁבַעְתָּהּ**; pl. **שְׁבַעֲוֹת**, from denomin. **שָׁבַע**) *f. an oath* GEN. 24, 8; JOSH. 2, 17 20; a sure promise GEN. 26, 3; serious threatening or serious command JUDGES 21, 5; 1 SAM. 14, 26; same as **אָלָה** a curse NUM. 5, 21, fully **שְׁבַעַה** **הָאָלָה** 5, 21; IS. 65, 15; DAN. 9, 11; a covenant made with an oath 2 SAM. 21, 7, hence **לְשָׁבַעֲלֵי שָׁ** those leagued with one NUM. 6, 18; **שָׁ אֶל־הָיִים** or **שָׁ אֶל־הָיִים** an oath by God EX. 22, 10; ECCLES. 8, 2; **שָׁבַעַה** to take an oath GEN. 26, 3. In **שְׁבַעַה** **קָצִיר** JER. 5, 24 **שָׁ** is to be taken as a constr. state pl. of **שְׁבִיעַ**, and the translation is, the weeks of the appointments of harvest. **שְׁבַעֲוֹת מִשְׁוֹר אֱמֶר** HAB. 3, 9 the threatenings (by God) of the chastisements of announcement, i. e. the sworn, announced judgments. EZR. 21, 28 (**שְׁבַעַה**) see **שָׁבַע** (Kal).

שְׁבַעִים seventy see **שָׁבַע**.

שְׁבַעֵן see

שְׁבַעְנָה (from a noun **שְׁבַעַן** after the

form **קָנִין**, with an accentless final syllable) *num. card. m. seven* JOB 42, 13, comp. 1, 2.

שְׁבַעַת (from **שָׁבַע** after the form **נִגְיָה** PS. 61, 1, **חִיָּה** 74, 19, **שְׁבַעַת** 2 KINGS 9, 17, **בְּרִית** EZR. 28, 13, **קָאָה**) *f. a covenant* (same as **שָׁבַע** in names), only in the proper name **יְהוֹשָׁבֶדֶק** 2 CHR. 22, 11, which is interchanged with **יְהוֹשָׁבֶדֶק** 2 KINGS 11, 2; so too **אֱלִישָׁבֶדֶק** 'Elishabet LUKE 1, 7 for **אֱלִישָׁבַע**.

שָׁבַעַן (Kal not used) *tr. to interweave, to knot, then to weave net- or checker-work, to work (stone-flowers) in gold tissue; fig. to be confused, contracted, cramped, attacked with convulsions; Aram. שְׁבַעַן, to mix, Ar. شَبَّصَ to be entangled, interwoven, شَبَّ to weave, Aram. שְׁבַעַן to work or weave into one another. The organic root is שָׁבַעַן, which lies also in שְׁבַעַן, שְׁבַעַן, Aram. שְׁבַעַן. Deriv. שְׁבַעַן, מְשַׁבְּעַת, מְשַׁבְּעַת.*

Ph. **שָׁבַעַן** to weave, to work, different from **שָׁבַעַן** and **רָקַם** EX. 28, 39 (see FÜRST, Conc. s. v.); espec. to work checker-work from a white stuff. Comp. Braun de vest. sacerdot. p. 294.

Pu. **שָׁבַעַן** to be inwrought, inwoven, of stone-flowers wrought into stuff of gold thread EX. 28, 20.

שְׁבַעַן *m. prop. confusion, as a disease, like the Latin perplexio, spasm, tetanus* 2 SAM. 1, 9.

שָׁבַק (not used) *tr. to tear asunder, to reduce to fragments, ident. with the Aram. שְׁבַק (which see), and so to loosen, to unbind, intr. to rove unrestrained (comp. I. עָבַד); see שְׁבַקִּים. Deriv. the proper names שְׁבַקִּים, שְׁבַקִּים.*

שְׁבַקַּת (inf. מְשַׁבְּקִים, imp. שְׁבַקִּים; Targ. fut. שְׁבַקִּים) *Aram. tr. prop. (like I. עָבַד) to loose, to unbind, to set free; hence to leave behind* DAN. 4, 12 20 23, Targ. to remit, sin; to forsake, and so MATTHEW. 27, 46 σαβασθῆναι, i. e. שְׁבַקְתָּנִי; Syr. سَبَّ the same. The fundamental signification is to drive asunder, to break in pieces,

ident. in its organic root ש־ב־ק with that in the Hebrew בִּק I, בִּק I, אֶ-בִּק I.

Itpha. אֶשְׁתַּבֵּק *to be left, forsaken* DAN. 2, 44.

שָׁבַר I. (*part. pass.* שָׁבֵר; *inf. constr.* שֹׁבֵר and שֹׁבֵר, with *suff.* שֹׁבֵר; *fut.* יִשְׁבֹּר; (*יִשְׁבֹּר* - *יִשְׁבֹּר*) *tr.* 1. *to break in pieces, to reduce to fragments, by man's hand,* JER. 19, 10, מִשְׁבֵּר and שִׁבְתָּ Is. 14, 5, בְּרִיחַ Am. 1, 5, גִּלְתָּ GEN. 19, 9, קָדַר JUDGES 7, 20, עָצַם Ex. 12, 46 (stronger than יָצַץ Is. 42, 3); *by a storm* Ps. 29, 4; *to destroy* Ez. 27, 26; *with קָדַר to remove with destruction from* Hos. 2, 20; *to tear in pieces, of אֶרֶץ* 1 Kings 13, 26, like the Latin *frangere*, Ar. *هصر* (to break and to tear in pieces); of the breaking of ships Ez. 27, 26; of a fracture in the limbs, hence שֹׁבֵר *having a limb broken, an imperfection* LEV. 22, 22. — 2. *Fig. to break, מִשְׁבֵּר or שִׁבְתָּ to break one's staff, i. e. to destroy his hard dominion* Is. 14, 5; שֹׁבֵר גִּבּוֹר לֵוִי LEV. 26, 19 *to weaken or destroy the high power of a person; to break the support of bread, i. e. to take away the food; to destroy a military people* Hos. 1, 5; *to sweep away, to extirpate, אֶשְׁבֹּר* Is. 14, 25, מוֹלֵךְ JER. 48, 38 (the Arab. *كسر* and *شبر* are metaphor. applied in the same way); שֹׁבֵר צָמָא Ps. 104, 11 *to quench thirst; to break the heart, i. e. to grieve* Ps. 69, 21; שֹׁבֵר לֵב 147, 3 *the broken-hearted; to break off a limit, i. e. = גָּזַר to appoint (Kinchi).* Deriv.

מִשְׁבֵּר, שֹׁבֵרִים, שֹׁבֵר, 1 שֹׁבֵר *Nif.* נִשְׁבַּר (*part. m.* נִשְׁבֵּר, *fem.* נִשְׁבֶּרֶת; *inf. constr.* נִשְׁבֹּר; *fut.* יִנְשַׁבֵּר) *to be broken, שִׁבְתָּ מִקֵּד* Is. 14, 29; *to be torn in pieces, פָּחַ* Ps. 124, 7; *to be wrecked* 2 CHRON. 20, 37; *to be snatched away* Is. 8, 15; *to be injured (in limbs), of cattle* Ex. 22, 9, and so נִשְׁבֶּרֶת Ez. 34, 4 (comp. שֹׁבֵר LEV. 22, 22); *to be torn* Ps. 124, 7; *to be extirpated* DAN. 11, 22; *to perish* JER. 48, 4; of לֵב, *to be broken, לֵב נִשְׁבֵּר* Is. 61, 1 *those broken, penitent in heart* Ps. 51, 19 [17]. נִשְׁבֶּרֶת Ez. 6, 9 with the accus.

should be read נִשְׁבֶּרֶת after the example of the LXX, and was probably caused by the preceding נִשְׁבֵּר; it should be translated *while I satiate their whorish heart, so that they may feel disgust.*

Pih. מִשְׁבֵּר (*part.* מִשְׁבֵּר; *inf. absol.* יִשְׁבֹּר; *fut.* יִשְׁבֹּר) *to shiver, מִשְׁבֵּר* DEUT. 12, 8, the tables of stone Ex. 34, 1, the teeth Ps. 3, 8, bones Is. 38, 13, rocks 1 Kings 19, 11; intensive of Kal. Deriv. שֹׁבֵרִין.

Hif. יִשְׁבִּיר (*fut.* יִשְׁבִּיר) *to cause to break forth, a child, i. e. to open the mother's womb by the breaking forth of the foetus* Is. 66, 9. Deriv. מִשְׁבֵּר.

Hof. הִשְׁבֵּר *to be broken, of the heart* JER. 8, 21.

Corresponding to the stem ש־ב־ק is the Arab. *كسر* to break, *شبر* to destroy, *شبر* the same, Aram. *ܫܒܪ*; and the organic root ש־ב־ק is also in *בָּר*, *אֶ-בִּר* I, *קָ-בִּר* I, *פָּ-בִּר* I.

שָׁבַר II. (not used) *trans. to press out, to put forth, fruit; and so intrans. to sprout, to grow; Arab.* *ثَمَر* (Hebrew *זָמַר* and *זָמַר* to *bear or put forth fruit, of corn; identical in its organic root ש־ב־ק with that in פָּ-בִּר* I, *בָּר* I, *פָּ-בִּר* I. The fundamental signification seems to proceed from *breaking forth or breaking through* (see *פָּ-בִּר* I.), as in *פָּ-בִּר*; Arab. *بَدَرَ* to sprout, to grow, *פָּ-בִּר* I. and *פָּ-בִּר*, Arab. *فَرَى* to break through. It would then have to be referred to שֹׁבֵר I. The old word *בָּר* or *בִּר* for *grain, corn* (even on the stalk Ps. 65, 14), the Arab. *بُر* (wheat), Latin *far*, are connected with this organic root. Deriv. שֹׁבֵר 2, the denom. שֹׁבֵר (and *יִשְׁבֵּר*).

שָׁבַר (*part.* שֹׁבֵר) *trans.* same as the Aram. *ܫܒܪ* (which see) *prop. to press or cut into; hence 1. to consider, to look upon, to mark, with בָּ* NEH. 2, 13 15 *and I viewed the walls* (Vulg.); cognate in sense *בִּיר*, Arab. *سبر* to examine (a wound), Aram. *ܫܒܪ* to distinguish, to

divide, to suppose, proceeding from the same fundamental signification. — 2. prop. *to fasten the looks upon a thing, to hold fast a thing*, and so *to wait for, to trust, to hope*; the same development of ideas appearing to be also in **בָּטַח** II, **יָחַל** and **יָחַד**. Deriv. **שָׁבַר**.

Pih. **שָׁבַר** (*fut.* **יִשְׁבֹּר**) *to look out for, a thing, and so to wait*, with **עַד** Ruth 1, 13; *to hope*, with **אֶל** of the person Ps. 104, 27 or **לְ** 119, 166; *to expect, to wait for*, Is. 38, 18 *they do not wait for thy faithfulness*, because they have no more to hope for (**הוֹדִיעַ** 38, 19 is only a periphrasis of this).

The organic root is also in **בָּר** I. (which see).

שָׁבַר (from **שָׁבַר** I.) *m. a breaking in pieces, a shattering* Is. 30, 14.

שָׁבַר (with *suff.* **שָׁבַרְי**, **שָׁבַרְי**, from **שָׁבַר**) *m. hope, expectation*, Ps. 119, 116; 146, 5.

שָׁבַר (with *suff.* **שָׁבַרְי**; *plur.* in the first meaning **שָׁבַרִים** I.) *m. 1. (from **שָׁבַר** I.) a fracture, a breaking of the limbs* Lev. 21, 19; *figur. a wound in the state, misfortune, corruption, injury* LAMENT. 2, 13; Ps. 60, 4; *downfall, of persons* Prov. 16, 18; Is. 1, 28; coupled with **שָׁרַף** 59, 7 (*healing is expressed by **רָפָה** and **נָרְחַם*** JER. 30, 12; Ps. 60, 4); *sorrow, affliction* Is. 65, 14, also **שָׁבַרְיָה** Prov. 15, 4; *plur. שָׁבַרִים faint-heartedness* JOB 41, 17 [25]; *solution, interpretation* JUDGES 7, 15, comp. **שָׁבַר** in modern Hebrew. — 2. (from **שָׁבַר** II.) prop. *what has sprouted or is put forth; hence corn (from bearing)* GEN. 42, 1 2; 43, 2; *שָׁבַר כֶּסֶף* 44, 2 *corn-money*; *שָׁבַר לֶחֶם* to purchase corn 47, 14; *שָׁבַר הַלֶּחֶם* the same, Am. 8, 5. From the 2^d meaning

שָׁבַר (denom. from **שָׁבַר** 2; *fut.* **יִשְׁבֹּר**) *trans. 1. to buy grain* GEN. 41, 57; 42; generally *to buy bread or food* Is. 55, 1, commonly with the accus. **בָּר** GEN. 42, 3, **שָׁבַר** 47, 14, **אָכַל** 42, 7. — 2. *to sell corn* GEN. 41, 56.

Hif. **הִשְׁבִּיר** (*part.* **נִשְׁבֵּיר**, *fut.* **יִשְׁבִּיר**) *to sell grain* GEN. 42, 6, Prov. 11, 26,

also with the accus. **אָכַל** DEUT. 2, 28, **שָׁבַר** Am. 8, 5; **מָכַל** 8, 6 *darnel*. This method of applying a denomin. is also found in other instances, comp. **תָּבַן** (**תָּבַן**) to sell straw, from **תָּבַן** straw.

שָׁבַרְיָן (from the *Pih.* of **שָׁבַר** I, *constr.* **שָׁבַרְיָן**) *m. a breaking, a rupture, of the hips* (of the hips), taking away the strength of the body Ez. 21, 11, a figure of the sharpest pains; *destruction, ruin* JER. 17, 18.

שָׁבַרִים (with the article; *ruins of walls*) *n. p. of a place near צִי* JOSH. 7, 5 (Vulg., Arab., *Kimchi*), not to be taken as an appellative (with LXX, Targ.).

שָׁבַשׁ (Pe. not used) *Aram. trans. to interweave, to entwine, to intermix, to twist together; hence שָׁבַשׁ = Hebrew שָׁבַר an interweaving, a branch, Syr. مَصْمُوع. The stem, like all others with a similar beginning and termination (comp. Hebrew שָׁבַשׁ), is abridged from שָׁבַשְׁבַּשׁ (which appears in the Targ. on JOB 14, 7), such as שָׁבַשׁ out of שָׁבַשְׁבַּשׁ, i. e. out of the reduplication of the simple root, and like שָׁבַשׁ out of שָׁבַשְׁבַּשׁ out of שָׁבַשׁ, and from the original form we have still in the language of the Mishna שָׁבַשְׁבַּת (interwoven branches). The organic root שָׁב with the fundamental signific. "to attach to" or "bind" lies also in שָׁבַח (which see), in the Aram. שָׁב (whence מַשְׁבָּל neighbour), out of which arise both שָׁבַשׁ (whence מַשְׁבָּל intimacy), and שָׁבַשׁ (whence שִׁישְׁבָּן a friend).*

Pah. **שָׁבַשׁ** (not used) *to interweave, to confound*, Arab. شَرَّش the same; in mod. Hebrew *to err, to mistake*, whence שָׁבַשׁ error. *Puh.* **שָׁבַשׁ** *pass.*

Ithpa. **אִשְׁבַּשְׁבַּשׁ** *to be perplexed, to be in troubled agitation*, DAN. 5, 9; elsewhere שָׁבַשׁ, Arab. شَجَس.

שָׁבַרְיָן (*fut.* **יִשְׁבֹּרְיָן** and **יִשְׁבֹּרְיָן**) *intr. to*

desist, to leave off, with *מן* from a thing GEN. 2, 2 3; *to cease*, with *מן* before an infin. JER. 31, 36; JOB 32, 1; *to cease from*, without *מן* Hos. 7, 4; *to come to an end*, *מָדוֹן* Prov. 22, 10; *מְשׁוֹשׁ* Is. 24, 8, parallel *חָרַל* *to rest, to keep holy-day* Ex. 31, 17, LAMENT. 5, 14, of *עֲבַר אֶרֶץ* Is. 33, 8; especially of celebrating the sabbath Ex. 16, 30, with *שָׁבַת* Lev. 23, 32; of the land 26, 34, i. e. to remain untilled; *to celebrate the year of jubilee* 25, 2. Derivat. *שָׁבַת* 1, *מְשַׁבְּתִים* (plur. *מְשַׁבְּתִים*).

Nif. *נִשְׁבַּת* *to cease*, of *מְבַצֵּר*, i. e. *to be destroyed* Is. 17, 3; *to be extirpated*, *נִשְׁבַּת* Ez. 6, 6; *נִשְׁבַּת* 30, 18; 33, 28.

Pih. *שָׁבַת* (not used) an intensive of *Kal*, *to celebrate a festival*. Deriv. *שָׁבַת*, *שְׁבֻתָּה*, and the proper name *שְׁבֻתָּה*.

Hif. *הִשְׁבִּיתִי* (2 pers. *הִשְׁבַּתְּ*, 1 pers. *הִשְׁבַּתִּי*; *part.* *מְשַׁבֵּת*; *inf. constr.* *הִשְׁבִּיתִי*, but with *לְ* *לְשַׁבֵּתִי*; *apoc.* *יִשְׁבִּיתִי*, *apoc.* *יִשְׁבִּיתִי*) *to let rest*, with accus. of a person and *מן* of the work Ex. 5, 5; *to bring to rest, to still*, *אָרַב* Ps. 8, 3; *to make or let cease*, with the accusat. of a person and *מן* before the infin. Ez. 34, 10; *מְדַבֵּר* 16, 41 = *מְדַבֵּר*; with *לְבָלְתִּי* and the infin. JOSH. 22, 25; metaphor. *to bring to an end, to let or cause to cease*, *מְלַאכָה* 2 CHR. 16, 5, *נָבַח* DAN. 9, 27, *מְשׁוֹשׁ* Hos. 2, 13; *to make want*, with accus. of the object and *מִצֵּל* Lev. 2, 13 or *לְ* of a person or thing RUTH 4, 14; *to take away* (cognate in sense *הִסְקִיר*), with accus. of the object and *מן* of the place Ex. 12, 15; Is. 30, 11; JER. 7, 34; also with *לְ* of the person and accus. of the thing JER. 48, 35; generally *to destroy, to annihilate* AM. 8, 4; DEUT. 32, 26.

The stem *שָׁבַת* is the Aram. *שָׁבַת*, *חָבַט* (to rest, to keep a holy-day, Syr. Afel the same), Arab. *سَبَت* (to rest, to sleep; also to keep the sabbath). The fundamental signification seems not to be — the Arab. *ثَبَت* *to be firm, to endure*, not — *יָשַׁב* *to keep firmly to a place*, and not — *שָׁמַר* *to set, to lay*, or — *דָּקַל*, but

to desist from, to cease from a thing, after the primitive idea of *separating from, dividing off from* (cognate in sense with *פָּלַח*), so that the organic root *שָׁבַת* may be identical with that in *פָּרַח*, *פָּרַח* I, *פָּרַח* II, *פָּרַח*, *פָּרַח*, *פָּרַח*.

שָׁבַת (*constr.* *שָׁבַת*, with *-* for *-*, as if it were a shorter form of *שְׁבֻתָּה* [*Ibn Esra, Kimchi*], and so once *absol.* *שָׁבַת* 1 CHR. 9, 32; comp. *אָחַז* out of *קָשָׁה*; *שָׁבַת*; with *suff.* *שְׁבֻתָּה*, *שְׁבֻתָּה* [irregularly doubling the *ה*], *שְׁבֻתָּה*; plur. *שְׁבֻתָּה*, *constr.* *שְׁבֻתָּה*, with *suff.* *שְׁבֻתָּה*; from the Pihel of *שָׁבַת*) *fem.*, seldom *masc.*, perhaps prop. an *adject.* (in form) *to יום a solemn, quiet day*, but commonly 1. in the genitive *to יום* Ex. 31, 15, the designation of a returning *holy time*, of a *sacred rest* every seventh day, *the sabbath*, dies Saturni Ex. 16, 25 26 29; 20, 10 11, fully *יום השַׁבָּת* Ex. 31, 15, in the cod. Sam. Ex. 16, 29 for *יום השַׁבָּת*, on which every kind of work was to be laid aside DEUT. 5, 12-15, which was to be regarded as *קָדֵשׁ* Ex. 31, 14 and as an *אָזֶה* Lev. 23, 3, and the desecration (*הִלָּל*) of which was to be punished Ex. 31, 14 15; 35, 2; NUM. 15, 32. Doubled, *יום השַׁבָּת יום השַׁבָּת* Lev. 24, 8 or *שָׁבַת שָׁבַת* 1 CHR. 9, 32 means *every sabbath*; *מִמָּחֳרַת הַשַּׁבָּת* Lev. 23, 11 *on the day after the sabbath*, i. e. on Sunday, as this expression was taken in former times (*Lightfoot*, *horae hebr.* on LUKA 6, 1), espec. by the Sadducees (Menachoth 65); whereas, on the contrary, the LXX, Josephus, Philo (*de septenario* p. 1131) and the Talmud understand *שָׁבַת* of the first passover-day, — *מִמָּחֳרַת הַפֶּסַח* JOSH. 5, 11. *יֹצְאִי מִן הַשַּׁבָּת* or *יֹצְאִי מִן הַשַּׁבָּת* *those going forth on the sabbath to the watch*, or *those released from the watch* 2 KINGS 11, 5 7 9. *מִסָּךְ הַשַּׁבָּת* *a covered hall for the sabbath-service or the sabbath* 2 KINGS 16, 18. *שְׁבֻתָּה* a strong expression, *a great sabbath, a sabbath of sabbaths, a very high festival* Ex. 31, 15, LEV. 16, 31, applied to the day of atonement. — 2. *a week*,

i. e. the seven days ending with the sabbath Lev. 23, 15; 25, 8; so too שָׁבֵר in the Talmud, *σάββατος* in the New Test. (MATTH. 28, 1; MARK 16, 2; LUKE 18, 12); perhaps prop. *seventh*, so that שָׁבֵר should be understood as if it from שְׁבִיעִת. — 3. a sabbatical year, i. e. every seventh year succeeding six years of work, in which husbandry and planting were to cease Lev. 25, 2 4; 26, 34 43; fully שְׁבִיעִת 25, 4 8; or the cycle of seven years, a week of years, sometimes called שְׁנַת שְׁבִיעִת Lev. 25, 5, or שָׁבֵר 25, 6. — Aram. שְׁבִיר (def. שְׁבִירָה and שְׁבִירָה) together with the abridged form שְׁבִיר.

שָׁבֵר 1. (from שָׁבַר) *m. rest, cessation of work* Ex. 21, 19 (Targ., LXX, Philo, Talm., *Rashi*, *Ibn Ezra*); *ceasing, disappearing*, Is. 30, 7 *their vehement pressing on* (רָהֲבָה = רָהֲבָה), as the reading should be for רָהֲבָה is vain, i. e. *ceases*, where perhaps we should read שָׁבֵר for שָׁבֵר (see רָהֲבָה); 2 SAM. 23, 7 *they shall be burnt with an end* (of the extirpation), i. e. when they (the thorns) are completely torn out of the ground (*de Banoles*); Prov. 20, 3 *the cessation of strife* (*Ibn G'atich*), comp. רָהֲבָה דִּין 22, 10. — 2. (from רָשַׁב) *fem. prop. an infn. constr. a sitting, abiding* Ps. 27, 4; 127, 2; 133, 1; a dwelling DEUT. 1, 6; 1 SAM. 7, 2; see רָשַׁב. — 3. only in the *n. p.* יֹשֵׁב בְּשִׁבְרָה (*one dwelling in the people's habitation*) 2 SAM. 23, 8, for which 1 CHR. 11, 11 has יֹשְׁבֵי (= יֹשְׁבֵי).

שְׁבִירָה (from שָׁבַר with the termination וִין, strengthening the idea) *m. a great festival*, then = שָׁבֵר spoken of feast-days devoted to rest, such as the first and eighth days of the feast of tabernacles Lev. 23, 39, of the feast of trumpets 23, 24; sometimes in a stronger form שְׁבִירָה of the great day of atonement Lev. 16, 31; 23, 32, of the sabbatical year 25, 4, which is also called שְׁנַת שְׁבִירָה 25, 5, and even of the usual sabbaths Ex. 35, 2; Lev. 23, 3; always applied to the festivals of the Mosaic legislation.

שְׁבִירָה (from שְׁבִירָה *Jah is Saturn*, i. e. he who is worshipped as Saturn; but perhaps *sabbath-born*, like Paschalis, Numenius, אֶלְיִר, *n. p. m.* EZR. 10, 15).

שָׁבֵר (from שָׁבַר) *m. 1. one wandering, going about*, and so an epithet of the Semitic deities, the wanderings of races being conceived of as the wandering journeys of the gods. Only in the *n. p.* אֶלְיִרָה (which see), comp. שָׁבֵר. — 2. *abstract, a wandering, an error*; see under שָׁבַר.

שָׁבֵר (not used) *intr.* same as שָׁבַר I, שָׁבֵר, prop. *to totter, to wander, to stray about*; hence *to go astray, to transgress*. Deriv. שְׁבִירָה, *n. p.* שָׁבֵר.

שָׁבֵר (Kal not used) *intrans.* same as שָׁבַר (Aram. שָׁבַר, שָׁבַר, שָׁבַר, שָׁבַר) *to grow up, to become large*; connected in its organic root שָׁבַר with that in שָׁבַר (see שָׁבַר); probably שָׁבַר is the organic root, and so שָׁבַר I, שָׁבַר I. (שָׁבַר, שָׁבַר) are to be compared with it.

Hif. שָׁבֵרָה (*part. m. שָׁבֵרָה; fut. שָׁבֵרָה*) *to impart growth, with ל to a person* JOB 12, 23; fig. *to laud, to praise* 36, 24.

Pih. שָׁבֵרָה (not used) *to magnify, to praise*; deriv. שָׁבֵרָה.

שָׁבֵרָה (*fut. שָׁבֵרָה*) *Aram. intr.* same as Hebrew שָׁבֵרָה *to become great, to increase*, as שָׁבֵרָה DAN. 3, 31; שָׁבֵרָה EZR. 4, 22; Targ. שָׁבֵרָה.

Pa. שָׁבֵרָה (not used) same as Hebrew שָׁבֵרָה. Deriv. שָׁבֵרָה.

שָׁבֵרָה (*an erring one, a wanderer*; see שָׁבַר) *n. p. m.* 1 CHR. 11, 34.

שָׁבֵרָה prop. *trans.* 1. same as שָׁבַר *to erect, to raise, to make prominent*, a wall, tower, fortress; but commonly *intr. to overtop*, of high land DEUT. 2, 36; deriv. שָׁבֵרָה. — 2. Fig. *intr. to be strong, firm*, with the accus. of the thing *by which*, as שָׁבֵרָה JOB 5, 11. Derivat. the proper names שָׁבֵרָה, שָׁבֵרָה.

Nif. שָׁבֵרָה (*part. m. שָׁבֵרָה, fem. שָׁבֵרָה*) *to be high, strong*, of הַרְבֵּה PROV. 18, 11.

קריר Is. 26, 5, a figure of security and of firmness in the constitution of the state. Fig. to be protected Prov. 18, 10; to be elevated, great, mighty, of God Is. 2, 11 17; 33, 5; to be unsearchable, incomprehensible Ps. 139, 6.

Ph. **שָׁגַב** (fut. יִשָּׁגַב) to raise on high, i. e. to protect, to save, with accusat. of the object Ps. 20, 2; 69, 30; with כֵּן from or against what 59, 2; 107, 41; to furnish with power, with accusat. of the object and עַל of the person Is. 9, 10.

Ph. **שָׁגַב** (fut. יִשָּׁגַב) to be powerful, to be protected Prov. 29, 25.

Hif. **הִשָּׁגִיב** (fut. יִשָּׁגִיב) to afford protection, to make powerful Job 36, 22.

The stem שָׁ has for its fundamental signification, like שָׁקַע, the idea of setting up, raising high, erecting, since in Aram. שָׁקַע stands for the Hebrew נָשָׂא, נָשָׂא (see שָׁקַע); the meaning to strengthen, to support, to make strong, to establish, is but secondary, being a figure taken from the high walls of a fortress; also שָׁקַע (which see) belongs here. The organic root שָׁ-גָב is ident. with that in גָּבַע, גָּבַהּ, גָּבַע.

שָׁגַג (3 perf. שָׁגַג, part. שָׁגֹג) intrans. prop. same as שָׁגַה, שָׁגַה, שָׁג, שָׁגַע, to totter to and fro, to wander, spec. to err, to do wrong, to sin, to transgress, with the accusat. שָׁגַה Lev. 5, 18; Num. 15, 28, opposite הִשָּׁגַה Job 12, 16 the erring and the seducer, a proverb to denote all kinds of sinful men, comp. similar proverbs in Deut. 32, 36; Mal. 2, 13; generally to sin Ps. 119, 57. *Inf.* שָׁג in שָׁגַם which see. Comp. the Ar. שָׁק to hesitate, to doubt, Maltese to rove; Aram. שָׁקַע, שָׁק the same. Derivat. שָׁגַה, שָׁג (in the proper name מְשִׁיגָה, שָׁגַם, and perhaps also אֲבִישָׁג).

שָׁגַג (Kal not used) intrans. same as שָׁגַה, שָׁגַה to grow, to become large, capacious; comp. שָׁה I; Ethiop. to be thick, full. See שָׁה II.

Ph. (redupl.) שָׁשָׁג (fut. יִשָּׁשָׁג) to bring up large, to cause to grow Is. 17, 11

(Kimchi, Ibn Esra), which suits the parallel שָׁשָׁג.

שָׁגַג (with suff. שָׁגַגְתִּי, שָׁגַגְתָּ) f. mistake, error, Eccles. 5, 5, and so used of unconscious transgressions of the divine law Lev. 4, 22 27; 5, 18, of sins unknown to the congregation Num. 15, 28, of an error arising from negligence or weakness Lev. 5, 15, from accident Num. 35, 11; generally unintentional sin Num. 15, 27-31, opposite שָׁחָה; commonly a blunder Eccles. 10, 5; שָׁשָׁג is an adverb. inadvertently.

שָׁנָה I. (part. שָׁנָה, plur. שָׁנִים; inf. constr. שָׁנָה; fut. יִשָּׁנָה) intr. same as שָׁג, prop. to waver; hence to wander, to go about, of a flock Ex. 34, 6, with כֵּן to wander from, to deviate from, in a fig. sense Prov. 19, 27; Psalm 119, 21; to wander Gen. 37, 15; to reel, of the drunken, with בָּ (by wine) Is. 28, 7, parallel שָׁחָה; to transgress through inadvertence 1 Sam. 26, 21; Job 6, 24; hence שָׁנָה along with שָׁחָה Ez. 45, 20. Deriv. שָׁשָׁה.

Nif. **הִשָּׁנָה** (part. מִשָּׁנָה; fut. יִשָּׁנָה) to lead astray, to seduce, שָׁנָה Deut. 28, 18, שָׁנָה Prov. 28, 10; absol. Job 12, 16, coupled with שָׁגַג; with כֵּן to lead from or away, to sin Ps. 119, 10; Prov. 28, 10.

On the stem compare שָׁגַג, שָׁגַה, שָׁג (שָׁגַג), Aram. שָׁגַה, שָׁג, whence the noun שָׁגַה.

שָׁנָה II. (fut. יִשָּׁנָה) tr. prop. to stick into, to press into, a thing; ident. in its organic root שָׁ-נָה with that in שָׁנָה (which see), Aram. שָׁנָה; hence intrans. to have to do with a thing strongly, to be constantly occupied with, with בָּ Prov. 5, 19 20, perhaps also 20, 1. This signification is already in *Eldad el-Dáni* and *Ibn Koreish*; it is also adduced by *Ibn Gándach* (Kimchi) and *David* (ben Abr.) *el-Fáisi* (in his Lexicon). It seems to have been traditional.

שָׁנָה III. (not used) intrans. to call aloud, to sing, ident. in its organic root שָׁ-נָה with that in שָׁנָה, שָׁנָה; Syr. Pa.

שָׁבַח to praise, to celebrate, hence שְׁבַח a song; comp. Arab. سَكَا to complain, proceeding from the same fundamental signification; the Hebrew שָׁחַ II. (שִׁיחַ) is the same organic root. Deriv. (from Pih.) שְׁחִיחַ.

שָׁחַ (fut. יִשְׁחַח) intr. same as שָׁחַ to grow up, to become large, to shoot up Job 8, 7 11; Ps. 92, 13.

שָׁחַ (night, protection) n. p. m. 1 Chr. 2, 21; 1 Kings 16, 34 K'tib, for which the K'r'i has שָׁחַ.

שָׁחַ (Kal not used) intr. same as שָׁחַ to look, to view, to gaze fixedly at a thing; Arab. شَمَّ, Aram. שָׁחַ to fix, Arab. سَجَمَ to lean to a thing in order to see; to view carefully.

Hif. הִשְׁחִיחַ (part. מִשְׁחִיחַ; fut. יִשְׁחֹחַ) to see, to view, to look, with מִן at Is. 14, 16, Ps. 33, 14, with מִן of the place whence; Song of Sol. 2, 9 looking from the windows, parallel הִשְׁחִיחַ; Aram. הִשְׁחִיחַ the same, and providere, modern Hebrew הִשְׁחִיחַ providence.

שָׁחַ (from the Pih. of שָׁחַ) adj. m. great, mighty, Job 36, 26; 37, 23.

שָׁחַ (fem. plur. שְׁחִיחַ) Aram. adj. great, mighty, much DAN. 2, 31; 4, 9; also adverbially, much 2, 12; 5, 9.

שָׁחַ (plur. שְׁחִיחַ; from שָׁחַ) fem. transgression, error, Ps. 19, 18, parallel שְׁחִיחַ = עֲלָמִים (90, 8).

שָׁחַ same as שָׁחַ.

שָׁחַ (from שָׁחַ III. after the form שְׁחִיחַ; plur. שְׁחִיחַ) masc. prop. a hymn, poem, song, Ps. 7, 1 as an inscription, LXX ψαλμός; Ibn Sarāk, a musical instrument (from שָׁחַ I. and equivalent to מְנַצֵּעַ); Ibn Esra, a melody; but we see from שְׁחִיחַ Hab. 3, 1, presented in the manner of the שְׁחִיחַ, that it must have been the name of a sort of ode; what, is uncertain. See שָׁחַ III.

שָׁחַ (fut. יִשְׁחַח) prop. intr. to burn, to be lecherous (comp. יָחַח Pih.); hence

metaph. to sleep with, to lie with, with the accus. DEUT. 28, 30. שָׁחַ was always put for it by the Masora, euphemistically. Deriv. שְׁחִיחַ.

Nif. נִשְׁחַח (fut. יִנְשַׁח) to be lain with Is. 13, 16, ZECH. 14, 2, i. e. to be ravished.

Puh. שָׁחַ to be lain with, of a prostitute JER. 3, 2.

The fundamental signification is to be determined by the organic root שָׁחַ in the same way as that of שָׁחַ, קָחַ I., Arab. قَهَلَ (cognate in sense (יָחַח)). The Arab. سَجَلَ "to pour out, to hang over, to be pregnant" should not be brought into connexion with it.

שָׁחַ (after the form שְׁחִיחַ fem. prop. a subst. concupiscence, cohabitation, then a paramour JUDGMS 5, 30, where שָׁחַ must be read for שָׁחַ; but applied also to the principal wife of a king Ps. 45, 10; NEH. 2, 6.

שָׁחַ or שָׁחַ (pl. with suff. שְׁחִיחַ or שְׁחִיחַ) Aram. f. same as Hebrew שָׁחַ DAN. 5, 2 3 23, coupled with שְׁחִיחַ.

שָׁחַ (not used) Aram. same as Hebrew שָׁחַ. Deriv. שְׁחִיחַ and שָׁחַ.

שָׁחַ see שָׁחַ Aram.

שָׁחַ (from שָׁחַ with the adverbial termination שְׁחִיחַ, as in שְׁחִיחַ) adv. respecting misleading or erring, with בְּ in regard to erring GEN. 6, 3. To take it as compounded of שָׁחַ = שָׁחַ and שָׁחַ = שָׁחַ in that (Targ. יְהִי לְךָ, LXX, Arab., Saadia, Rashi) does not suit on account of שָׁחַ for שָׁחַ and שָׁחַ for שָׁחַ; and also the construction that it is an infin. שָׁחַ with suff. שְׁחִיחַ is unsuitable, because of the following הִיא (see Fürst, Conc. s. v.).

שָׁחַ (Kal not used) intr. same as שָׁחַ, שָׁחַ and שָׁחַ I. to wander about; hence to rave, to be fanatical, cognate in sense שָׁחַ; to be timid, of horses; to hasten along stormily; Arab. شَجَّ to rave, of a camel, metaphor. to be spirited, valiant; שָׁחַ to snort; comp. mod. Hebrew שָׁחַ to rave, whence שָׁחַ one raving.

Pih. שָׁנַע (not used) an intensive of Kal; deriv. שָׁנַעוֹן.

Puh. שָׁנַע (only part. מְשַׁנֵּעַ) to be frenzied, to rave, of false prophets JER. 29, 26, Hos. 9, 7, comp. *maurus* from *μαίνομαι*; to be in haste 2 KINGS 9, 11; to be mad DEUT. 28, 34; 1 SAM. 21, 16.

Hithp. הִשְׁתַּנַּע to be insane, to rave about like a madman 1 SAM. 21, 15 16.

שָׁנַעוֹן *m.* madness, insanity DEUT. 28, 28; mad haste 2 KINGS 9, 20.

שָׁנַע (not used) *tr.* prop. to send off, to send forth, to send away, Aram. שָׁנַר, Pa. שָׁנַר the same, mod. Hebrew the same, and to hasten or run along, whence שָׁנַר current, שָׁנַר flight to, שָׁנַר a messenger. Metaphor. to cast = to bear, of animals, comp. מָלַט Is. 34, 15, הִמְלִיט Is. 66, 7, נָסַל, נָסַל; Arab. سَجَرَ to pour along, to send along, to cast, = سَجَلَ to pour out. The organic root שָׁנַע lies also in שָׁנַר (Aram. שָׁנַר) I. Derivative

שָׁנַר (also constr. EXOD. 13, 12, commonly שָׁנַר, like שָׁנַר, שָׁנַר, שָׁנַר, שָׁנַר, שָׁנַר) *m.* properly what is cast, sent forth, and so a young one, the foetus, of animals EXOD. 13, 12; DEUT. 7, 13; Ar. سَحْلَة the young.

שָׁד (abridged from שָׁדָה, like שָׁד Ez. 19, 10, Ps. 144, 13, שָׁד 2 SAM. 6, 7 from שָׁדָה, שָׁדָה, שָׁדָה; *du.* שָׁדָה, constr. שָׁדָה; with suff. שָׁדָה, שָׁדָה, שָׁדָה, שָׁדָה, שָׁדָה, from שָׁדָה I.) *m.* the breast of a woman, for giving suck, mamma, uber JOB 3, 12; Jo. 2, 16; hence שָׁדָה שָׁדָה a suckling SONG OF SOL. 8, 1, שָׁדָה שָׁדָה a weaned boy Is. 28, 9; and as שָׁדָה שָׁדָה Hos. 9, 14 is a curse, so is שָׁדָה שָׁדָה GEN. 49, 25 a blessing. Seldom used of the breast of animals LAMENT. 3, 4. It is not developed till in full ripeness Ez. 16, 7; SONG OF SOL. 8, 8; in the language of love it is compared to שָׁדָה שָׁדָה SONG OF SOL. 4, 5 and שָׁדָה שָׁדָה 7, 9 or שָׁדָה שָׁדָה 8, 10, and is an instrument of lust Ez. 23, 3; Hos. 2, 4. שָׁדָה to smite upon the breasts Is. 32,

12 is a sign of mourning (comp. NAH. 2, 8). Also the bosom, שָׁדָה שָׁדָה to abide on the bosom SONG OF SOL. 1, 13. The word is in Aram. שָׁדָה, Ar. شَدَى (sometimes applied to the male breast), and the stem is שָׁדָה I. to moisten, to give drink (which see). The nouns שָׁדָה, old German tutta, English teat, German Zitze, Malay dêda, breast, proceed from the same fundamental signification.

שָׁדָה (only pl. שָׁדָה; from שָׁדָה = שָׁדָה) *m.* prop. a destroyer, extirpator, a violent one; hence metaphor. a mischievous demon DEUT. 32, 17; Ps. 106, 37 (LXX). The fundamental signification doubtless proceeds from the use of שָׁדָה Ps. 91, 6, and so does the meaning lord = גִּבּוֹר. Aram. שָׁדָה, the same. The Arab. سَيِّد, سَيِّد (lord) is the same word.

שָׁדָה (from שָׁדָה II; only pl. שָׁדָה) *m.* a wide-stretching plain, a tract of land, prop. an extension; hence the pl. שָׁדָה (open fields, plains), in the proper name שָׁדָה שָׁדָה (valley of the open fields) GEN. 14, 3 8 10, a name of the broad plains, where the Dead Sea was afterwards; hence the Targ. renders שָׁדָה שָׁדָה; Arab. سَدَّ, سَدَّ a rocky plain (Wady). The readings שָׁדָה (Saadia), or שָׁדָה = שָׁדָה (Symm., Theod.) are to be rejected. — Another שָׁדָה, from שָׁדָה I, may have meant a harrow, whence perhaps the Pih. שָׁדָה denom. comes.

שָׁדָה *masc.* 1. (for שָׁדָה, from שָׁדָה I.) same as שָׁדָה a breast, only figur. of fullness that pours itself out Is. 60, 16; 66, 11, parallel *זוּי*. Here is also referred שָׁדָה שָׁדָה JOB 24, 9 they tear the orphan from the breast, to take him for a pledge (LXX), which the Targ. and Jerome inappropriately refer to שָׁדָה 2. — 2. (once שָׁדָה JOB 5, 21, from שָׁדָה) severity, hardness, violence, PROV. 24, 3; שָׁדָה שָׁדָה Is. 13, 6 and Jo. 1, 15 like violence from the Almighty, i. e. an unusual violence; an act of violence Is. 16, 4, coupled with שָׁדָה HAB. 1, 3, JER. 6, 7, שָׁדָה (a lying pretence) Hos. 12, 2;

שדר Ps. 12, 6 *violence to the poor; generally destruction, desolation*, Hos. 9, 6 *from destruction they go to Egypt, which gathers them*; hence with שָׁדָר Is. 60, 18, JER. 48, 3, רָצַב Is. 51, 19, פָּקַן JOB 5, 22; *desolation, wasting*, by a storm JOB 5, 21; שָׁדָר בְּהֵמוֹת HAB. 2, 17 *wasting by Behemoth* (see בְּהֵמוֹת); שָׁדָר לָהֶם Hos. 7, 13 *destruction to them!*

שָׁדָר (3 p. pl. שָׁדְרוּ; *part. act.*

שָׁדָר, *pass.* שָׁדָר, *inf. abs.* שָׁדֹר, *constr.* שָׁדֹר and שָׁדָר Hos. 10, 14; *fut.* perhaps שָׁדָר = יָשָׁד Ps. 91, 6, with *suff.* שָׁדָר Prov. 11, 3 and יָשָׁדָר JER. 5, 6) *intr. to be violent, strong, mighty*, of a god (see שָׁדָר); *to be firm, invincible*, of a fortress (see אֲשָׁדָר); commonly *tr. to practise violence, to destroy*, מַצְרִים שָׁדָר (see אֲשָׁדָר 2) Ez. 32, 12; *to treat with violence* Ps. 17, 9; *to rob, to plunder, to lay waste*, שָׁדָר a spoiler Is. 16, 4; 21, 2; 33, 1, *pl.* שָׁדָרִים JER. 12, 12, לִילִיָּהּ the night-robbers Ob. 5, בִּתְּלִיתֵי הַשְּׁדָרָה the daughter of Babylon overtaken by violence Ps. 137, 8; *to destroy* JER. 47, 4; 49, 28; of an animal of prey 5, 6; *to fall upon* Prov. 11, 3 (where the K'tib יָשָׁדָר from the noun שָׁדָר = סָלָה yields no sense). *Derivat.* שָׁדָר, שָׁדָר (also in the proper names עֲמִישָׁדָר, צוֹרִישָׁדָר, שָׁדָר, and the proper name שָׁדָר).

Nif. שָׁדָר (1 p. pl. שָׁדְרוּ instead of שָׁדְרוּ) *to be laid waste, desolated* MIC. 2, 4.

Pih. I. שָׁדָר (*part.* שָׁדָר; *fut.* יִשְׁדָּר) *to oppress greatly, with the accus.* PROV. 19, 26; *to fall upon with robber-like violence* 24, 15.

Pih. II. שָׁדָר (*fut.* יִשְׁדָּר) *to destroy*, מַצְרִיֹּת Hos. 10, 2.

Puh. שָׁדָר, and שָׁדָר (NAH. 3, 7), *to be laid waste, destroyed*, of cities Is. 15, 1 and 23, 1, countries JER. 4, 20 and 48, 15, of fields and fruits Jo. 1, 10, ZECH. 11, 3, of men JER. 4, 13; 49, 10; figur. ZECH. 11, 3; Is. 28, 14.

Hof. שָׁדָר (*fut.* יִשְׁדָּר) *to be laid waste* Is. 33, 1; Hos. 10, 14.

The stem שָׁדָר is ident. with אָדָר (אָדָר)

and אָדָר II. (Arab. أَذَى) by interchanging ש- and an initial aspirate; and the Ar. שָׁדָ to be strong, firm, hard, whence שָׁדָד to make hard, strong, also to make firm, to stop firmly, to strengthen, to harden, to oppress, to attack with violence, proceeds from the same fundam. signification. The org. root may lie also in שָׁדָ, שָׁדָ (to be firm, to make fast), Aram. אָדָר (which see).

שָׁדָר I. (Kal not used) *tr. to divide, to separate, to break asunder* (clods), *to harrow*; ident. in its organic root שָׁדָ with that in שָׁדָר II, Aram. שָׁדָר, Ar. حَصَلَ. *Deriv.* perhaps שָׁדָ (a harrow).

Pih. שָׁדָר (*fut.* יִשְׁדָּר) *to push or strike in pieces, to break, clods*; hence *to harrow* Hos. 10, 11; JOB 39, 10; perhaps a denom. from שָׁדָ.

שָׁדָר II. (not used) *intr. to be even, straight, smooth, plain*, cognate in sense with שָׁדָ, ident. in its organic root with the Ar. سَد. *Deriv.* שָׁדָ (*pl.* שָׁדָים). It is possible that the idea of *harrowing* may have originated in the fundamental signification *to make plain or level*.

שָׁדָר I. (not used) *tr. to moisten, to bedew*; hence *to give drink to, to suckle*, a child; ident. in its organic root שָׁדָ with that in שָׁדָר, אֶשְׁדָּר, אֶשְׁדָּר, אֶשְׁדָּר (to pour out), Arab. نَدَى (to bedew), نَدَى (to moisten, to besprinkle), the same. *Deriv.* שָׁדָ, שָׁדָ 1.

שָׁדָר II. (not used) *tr. to cast, to shoot, to send off, to hurl*, Aram. שָׁדָר, the same. *Deriv.* the proper name שָׁדָרָא.

שָׁדָר (not used) *intr. to extend, to spread out*, of plain and wide flat surfaces; *to stretch afar*, of fields, Ar. سَدَا the same; ident. in its organic root perhaps with שָׁדָ I, יָדָ IV. *Deriv.* שָׁדָר, שָׁדָר.

שָׂדֶה (c. שָׂדֶה, with suff. שָׂדֶה, שָׂדֶה, שָׂדֶה; 1 pl. c. שָׂדֶה, with suff. שָׂדֶה, שָׂדֶה, 2 pl. שָׂדֶה as if from שָׂדֶה, constr. שָׂדֶה, with suff. שָׂדֶה, שָׂדֶה; from שָׂדֶה, in Phœnician שָׂדֶה frequently occurs in the names of plants) *m. prop.* a wide stretch, a plain, an expanse, and so 1. *a field*, opposed to a city, village, camp GEN. 24, 63; 29, 2; 1 SAM. 20, 5; as an *adv.* בְּשָׂדֶה GEN. 4, 8, שָׂדֶה-עַל-פְּנֵי הַיָּם, NUM. 19, 16 *in the open field* LEV. 14, 7; 17, 5. In the genitive to עֵשֶׂב GEN. 2, 5, שָׂדֶה 2, 5, רִקָּק NUM. 22, 4 it denotes *being in the open field*, i. e. *belonging to the land*; of animals, *wild, untamed*, of הֵיידָה GEN. 2, 20, בְּהֵמָה 1 SAM. 17, 44, אֵילָה SONG OF SOL. 2, 7, שָׂדֶה נִעְבֵּר ECOL. 5, 8 *a cultivated field*, opposed to a waste. Of the fields generally GEN. 37, 7; 47, 24; JER. 26, 18; of a sown field GEN. 33, 19, of olive plantations Ex. 22, 5, of pastures Ex. 9, 3, of levels on mountains planted with trees JUDGES 9, 32 compared with 9, 36, 1 SAM. 14, 25, of a hamlet not surrounded with a wall LEV. 25, 31; אֵרֶשׁ שָׂדֶה GEN. 25, 27 *a man of the field* or roaming through the fields, i. e. a hunter (oppos. אֶחָד לִים); also in opposition to enclosed vineyards Ex. 22, 5. — 2. *Metaphor. the field surrounding a city, the district or territory of a city* GEN. 41, 48, and generally the open country belonging to a city Ps. 78, 12, also in opposition to the metropolis, hence שָׂדֶה עִיר 1 SAM. 27, 5 *country-towns*, used of dependent boroughs, in the case of Tyre of the cities on the shore EZEK. 26, 6 8; generally, *the entire territory* belonging to a people, to עַמְלֶק GEN. 14, 7, פְּלִשְׁתִּים 1 SAM. 6, 1, מִזְבֵּחַ RUTH 1, 6, also pl. 1, 1; besides, in opposition to mountain-land in שָׂדֶה פְּקֵר אֲרָם Hos. 12, 13, for which פְּקֵר אֲרָם GEN. 31, 18.

שָׂדֶה (*pl.* שָׂדֶה; from שָׂדֶה to rule, to govern) *f.* a mistress, = the Hebr. בְּכֵרֶת and Ar. بَعْلَة for spouse, wife, سَيِّدَة domina, ECOL. 2, 8 *a wife and wives*, i. e. wives in abundance, described as שָׂדֶה תַעֲנֻגִים SONG OF

SOL. 7, 7 of sexual pleasure); the combination of sing. and plur. may have been occasioned by שָׂדֶה וְשָׂדֶה. *Ibn Esra* understands *wives taken captive* or *as booty* (from שָׂדֶה to rob). It has also been derived from שָׂדֶה (breast) and regarded as put for *woman* as in Arab., comp. رَحِم (Rosenmüller), or سِنْد has been assumed as the stem (meaning to support, to ascend), so that שָׂדֶה properly denotes bolster, cushion, metaphor. applied to a wife like فَرَّاش and λέχος. But we may abide by the signification of שָׂדֶה. The explanation *watering-pot* from שָׂדֶה = Aram. שָׂדֶה (Aq., Vulg.) or *female cupbearer* (LXX, Syr.) or *stringed instrument* after the Ar. شَدَا (Kimchi) appear to be mere guesses, and neglect the context.

שָׂדֶה see שָׂדֶה.

שָׂדֶה (a poet. form for שָׂדֶה, i. e. שָׂדֶה for שָׂדֶה as in the Arab. سَيِّدَة) *m.* a field, Ps. 96, 12, as a genitive to זֶרַח Ps. 50, 11, חֲנוּכָה Is. 56, 9, בְּהֵמָה Ps. 8, 8, חֲנוּכָה LAMENT. 4, 9, חֲנוּכָה Hos. 10, 4.

שָׂדֶה (in pause שָׂדֶה, from שָׂדֶה with the adjective termination שָׂדֶה) *m. prop.* the powerful, the mighty one, used only of God, commonly שָׂדֶה in the mouth of God (GEN. 17, 1; 35, 11; Ex. 6, 3), or of the patriarchs (GEN. 28, 3; 48, 3), elsewhere שָׂדֶה alone GEN. 49, 25; NUM. 24, 4 16; RUTH 1, 20 21; in addition to this שָׂדֶה as a premonitory term with שָׂדֶה is employed 31 times in the book of Job. There is a paronomasia in שָׂדֶה מִשְׁדֵּה Is. 13, 6 and Jo. 1, 15 *as violence from the Almighty*. As to the derivation, the assonance with שָׂדֶה, and also the acceptance of the LXX, Aq., Vulg., Syr., *Ibn Esra*, *Kimchi*, besides the comparison with שָׂדֶה, שָׂדֶה, שָׂדֶה, שָׂדֶה which are applied to God, lead to שָׂדֶה as the root, especially as שָׂדֶה and שָׂדֶה are also used for names of gods. The assumption that it is compounded of שָׂדֶה = אֲשֶׁר (Aq., Symm., Theod., Hesych., Saad., Rashi after Talm. Chag. 12^b) must be rejected. See שָׂדֶה, שָׂדֶה.

שְׁדִיאוֹר (*sender forth of a revelation*; see שְׁדָה II. and אור 3) *n. p. m.* NUM. 1, 6.

שְׂדִים see שְׂדָה.

שְׂדִים see שְׂדָה.

שְׂדִין (שְׂדָה with the termination ין) *m. a powerful or mighty one*, JOB 19, 29 (K'tib) *that ye may know the Almighty*; the K'ri has שְׂדִין with a similar meaning. To derive it from שְׂדָה and שְׂדִין is less suitable.

שְׂדָה (not used) *intr.* probably same as שְׂדָה (to שְׂדָה) *to be connected, united*, of the soil, the field, which is a fundamental feature in arable land. The interchange of initial ש and ט appears elsewhere also. The Arab. سَدَم (to shut up) is = שְׂדָה. Deriv.

שְׂדָה (*pl.* שְׂדָה, *c.* שְׂדָה) *f.* same as שְׂדָה *a field* HEB. 31, 40 (K'ri); 2 KINGS 23, 4; *a field of fruits and fruits of the field*, hence *grain* IS. 16, 8; HEB. 3, 17; *a vineyard* DEUT. 32, 32; *young seed*, before it shoots up into stalks (שְׂדָה) IS. 37, 27. It never means *grain become yellow, blight in corn* (from שְׂדָה = שְׂדָה). In 2 KINGS 19, 26 שְׂדָה obviously stands for שְׂדָה, as may be seen from IS. 37, 27.

שְׂדָה (only *part. pass. pl.* שְׂדָה) *tr.* *to scorch, to blast*, of blight in corn GEN. 41, 6 23 27 (LXX, Vulg.); Aram. שְׂדָה, Arab. شسف (to be withered), شصب (to be dried up or shrunk together), سدف (to be black); ident. in its organic root שְׂדָה with that in שְׂדָה II. Deriv. שְׂדָה.

שְׂדָה (not used) an intensive of שְׂדָה. Deriv. שְׂדָה.

שְׂדָה 2 KINGS 19, 26 see שְׂדָה.

שְׂדָה *m. a blight, of corn, a blasting*, caused by the east wind AM. 4, 9, HAG. 2, 17, coupled with שְׂדָה DEUT. 28, 22; 1 KINGS 8, 37; Targ. שְׂדָה.

שְׂדָה (not used) see שְׂדָה.

שְׂדָה (not used) *tr.* *to arrange, to*

put in a row, to set in ranks, ident. with שְׂדָה (which see). Deriv. שְׂדָה.

שְׂדָה (Peal not used) *Aram. intrans.* *to strive, to be zealous, to exert oneself, for a thing, elsewhere שְׂדָה; to wrestle* (Targum on GEN. 32, 24 26), *Pa.* שְׂדָה, *to strive onwards, to be zealously inclined to*; שְׂדָה, *to chase away, to send off*, Ar. شذر *to be zealous*; ident. in its organic root שְׂדָה with that in שְׂדָה II. and also in the fundamental signification *to turn in a circle, to twist round*, with that in שְׂדָה, שְׂדָה; Hebr. שְׂדָה the same; deriv. the proper name שְׂדָה.

שְׂדָה (*part.* שְׂדָה) *to strive after, to exert oneself, to do a thing*, followed by the infin. and ל DAN. 6, 15, = שְׂדָה (Saad.), LUKE 13, 24 ἀγωνίζεσθαι. Deriv. שְׂדָה (prop. wrestling, contending, then rebellion).

שְׂדָה (*pl.* שְׂדָה) *f.* *a row, pl. a double row*, of a body-guard arranged in double ranks 2 KINGS 11, 8 15; of *stories* 1 KINGS 6, 9. Stem שְׂדָה.

שְׂדָה (from שְׂדָה; probably same as שְׂדָה ZECH. 9, 1, where the LXX have Σεδράχ; prop. *circular path of the sun*, then the name of the Syrian sun-god, see more under שְׂדָה; according to others *a royal one*, from khatra and suff. ka) *n. p. m.* of one of Daniel's companions at the Babylonian court DAN. 1, 7; 2, 49; 3, 12.

שְׂדָה (not used) adopted as a stem for the numeral שְׂדָה, because in the different forms of this word in Arab. and Ethiop. שְׂדָה appears as the stem, as سادس, سدیس the sixth part, sextus; but nothing can be determined either about the origin of the form from the redupl. שְׂדָה, or about the signification.

שְׂדָה (not used) *tr.* *to stretch or reach to, to attain to*, prop. *to spread or extend to*, cognate in sense with שְׂדָה, שְׂדָה II., שְׂדָה II.; ident. in its or-

Arab. ساء *to be vain, evil*. Deriv. שָׁא, שָׂא.

שָׂא III. (not used) *intrans.* same as שָׂא II. (which see) *to be waste, desert*; identical in its organic root שָׂא with that in שָׂא III. Deriv. שָׂא, שָׂא, and perhaps the proper name שָׂא.

שָׂא (not used) *intrans.* same as שָׂא *to ascend, to rise*. Deriv. שָׂא, שָׂא.

שָׂא (not used) *intrans.* same as שָׂא *to be enough in oneself*. Derivat. the proper name שָׂא.

שָׂא Aram. see שָׂא.

שָׂא (from שָׂא *Jah is Self-satisfying*) *n. p. m.* 2 SAM. 20, 25 K'ri, for which the K'tib has שָׂא with like meaning; elsewhere שָׂא (which see) stands for it 2 SAM. 8, 17. The names שָׂא and שָׂא (which see), which are also put for it, proceed from another signification.

שָׂא (only plur. with suff. שָׂא; from שָׂא L) *m. plur. a roaring*, Ps. 35, 17 *deliver my soul from their roaring*; to כְּסִירִים in the second hemistich we should then have to supply מְשַׁמֵּת or מְשֻׁמֵּת.

שָׂא (from שָׂא) *m. a lifting up*, of גִּילִים Ps. 89, 10; comp. שָׂא.

שָׂא (from the noun שָׂא from שָׂא II; Vau a consonant as in מִרְוֶה, מִרְוֶה) *m.* 1. *insecurity*, and therefore *lying, falsehood*, PSALM 12, 3; 41, 7, used in the genitive as an adjective, as כֶּרֶשׁ a *precarious witness* DEUT. 5, 17; שֶׁמֶלֶךְ Ex. 23, 1 *a false report*; שֶׁמֶלֶךְ 20, 7 *to falsehood*, i. e. in the service of falsehood; שֶׁמֶלֶךְ Hos. 10, 4 *false oaths*. — 2. Metaphor. *nothingness, emptiness, vanity*, of חֲשִׁיבָה Ps. 60, 13; שֶׁמֶלֶךְ 89, 48 *on what emptiness*, i. e. on what a vain foundation; hence in the genitive to הַבְּלִים *idols* 31, 7, also alone *idols* JER. 18, 15 = רֵבֶל; *adverbially, in vain, uselessly* MAL. 3, 14, Ps. 127, 1, for which is also שֶׁמֶלֶךְ JER. 2, 30. — 3. Fig. *sin, iniquity, evil*, as an adjective to מִתִּי JOB 11, 11, חֲבִלִי Is. 5, 18; *destruction*,

misfortune, calamity, JOB 7, 3; Is. 30, 28; שֶׁמֶלֶךְ *to be unfortunate* Hos. 12, 12; also = רֵבֶל.

שָׂא (constr. שָׂא) *fem.* 1. (from שָׂא L) *a crashing or roaring* JOB 30, 14; *a storm*, Ez. 38, 9; PROV. 1, 27 K'ri, parallel שָׂא רֶשָׁעִים; שָׂא 3, 25 *a storm for the wicked*; Ps. 35, 8 *let a tempest fall upon him*; שָׂא ibid. *in the storm*, i. e. *suddenly*; comp. שָׂא. — 2. (from שָׂא III) *desert* JOB 30, 3, parall. to שָׂא, strengthened by שָׂא (desolation), but we may read שָׂא instead of שָׂא; 38, 27, parallel מְדַבֵּר לֹא, שָׂא; ZEPH. 1, 15; *destruction* Is. 10, 3, where יוֹם is to be supplied; metaphor. *misfortune* Is. 47, 11, coupled with רֵבֶל, דָּוָה; Ps. 63, 10 *to misfortune, to destruction*; comp. שָׂא.

שָׂא (i. e. שָׂא; 3 *fem.* שָׂא, once שָׂא for שָׂא EZRA. 46, 17, as שָׂא DEUT. 32, 36; *part. m.* שָׂא, *plur.* שָׂא, *constr.* שָׂא; *part. pass.* שָׂא; *inf. absol.* שָׂא, *constr.* שָׂא, once שָׂא JOSH. 2, 16; *imper.* שָׂא, שָׂא, with a optative שָׂא and שָׂא, according to the Masora [Kimchi] שָׂא, *fem. plur.* שָׂא; *fut.* שָׂא, שָׂא, *apoc.* שָׂא, שָׂא, also before Makkeph (שָׂא) 1. *intr. prop. to turn* Ps. 9, 18, with לֵּ to a place; 73, 10 K'ri, with the accus.; with כֵּן *to turn away from* Hos. 14, 5; of inanimate things, *to turn, to revolve, to go along*, of border lines JOSH. 19, 12; *to come back or revert to*, of כֶּסֶף GEN. 43, 18, שָׂא LEV. 27, 24, שָׂא 1 SAM. 7, 14, שָׂא 1 KINGS 12, 26; *to be restored*, of עֲרִים Ez. 35, 9 K'ri, of a dried up member 1 KINGS 13, 6, of conditions EX. 4, 7; *to return* JOSH. 2, 22; JUDGES 14, 8; *to remain behind*, after one wishing to go forward 19, 7; *to return home* 2 SAM. 6, 20, with כֵּן of the place whence RUTH 1, 22, or with כֵּן and the infinit. GEN. 14, 17; שָׂא שָׂא *to turn about (from flight) and follow one* 2 SAM. 23, 10; שָׂא שָׂא *to turn from following* RUTH 1, 16; 2 SAM. 2, 26; שָׂא שָׂא *to return to one* GEN. 8, 12; *to return to*

an earlier state 3, 19; ECCLES. 12, 7; with the accusat. מָרָה *to bring back to death* JOB 30, 23, i. e. *to change*; also of place EX. 33, 11, for which there is commonly לָ GEN. 18, 33 or the accus. with a of motion GEN. 50, 14, or without the accus. 2 SAM. 15, 34; בָּשׂוּב Is. 52, 8 *when Jehovah returns to Zion*; next, *to be converted into*, with לָ Is. 29, 17 = לָ הָיָה *to become* 32, 15 or לָ הָיָה (which see); *to go back, to be retrogressive*, of God's utterances Is. 44, 23, cogn. in sense with תָּשָׁב (which see), opposite to קָדַם, בָּרָא, *to be calmed*, of anger GEN. 27, 44, with מִן of the person from whom it departs 2 CHR. 12, 12; JER. 2, 35; לָבָר וָשָׁב *he that passes out (to plunder), and he that returns* Ez. 35, 7; ZECH. 7, 14; 9, 8; *to return, to revert*, Ez. 7, 13 *the seller does not return to (אֵל) what is sold*; also with לָ to LEV. 25, 10. — 2. subjectively or mentally: שָׁב אֶל־יְיָ *to turn to God*, i. e. *to be converted, to repent* 1 SAM. 7, 3; 1 KINGS 8, 33; JER. 4, 1 *if thou returnest, O Israel, return to me*; but for אָלָּ there is also used עָל 2 CHR. 30, 9, עָל Is. 9, 12; on the contrary שָׁב אֶל־יְיָ *is to return home by one* Hos. 12, 7; absol. *to return*, JER. 3, 12 14, and so שָׁבִים Is. 1, 27 *the returning ones or converts*, שָׁאֵר יְרֻשָׁה *the remnant returns* Is. 10, 21; מִן שָׁב *to turn from one or a thing*, i. e. *to cease from, to leave off* JER. 4, 28; 1 KINGS 13, 33; Ez. 3, 19; 18, 24; without מִן in the genitive in שָׁבִי עָלַי Is. 59, 20 *they that forsake iniquity*; שָׁב מֵאַחֲרַי *to turn from following one* JER. 32, 40, i. e. *to give up following*; שָׁב מֵעַל *שָׁב מֵעַל* = *שוב מן* = *שוב מן* Ez. 14, 6. — 3. *to repeat*, commonly with another verb in order to express the idea of repetition: a) both being finite verbs connected by וְ, as וְהָשִׁב וְהִשְׁתָּחֵוּ 2 KINGS 1, 11, וְהָשִׁב וְהִשְׁתָּחֵוּ 20, 5, וְהָשִׁב וְהִשְׁתָּחֵוּ GEN. 26, 18, וְהָשִׁב וְהִשְׁתָּחֵוּ JER. 18, 4; on the contrary שָׁבִי in Hos. 2, 11 [9] has merely the idea of *back*, וְהָשִׁב וְהִשְׁתָּחֵוּ I will take back (gifts). b) without copulative Vau GEN. 30, 31, or שָׁבִי is added by way of explanation.

tion the second time JOSH. 5, 2, or *וְעַד* besides, in addition is appended EZ. 8, 6. c) a verb in the infin. with *לֵּ* follows ECCLES. 1, 7; HOS. 11, 9; JOB 7, 7. For this meaning comp. the Aram. *ܠܝܬܝܢܐ*, modern Hebrew *לִיטוֹן*; Aram. *ܠܝܬܝܢܐ* an adverb, again, abridged *לֵּ* (Talm.). — 4. *trans. to lead or bring back, to restore*, *שׁוּבָה* Ps. 85, 5 *restore us again*, = *הַשִּׁיבֵנוּ* 80, 4; with the accus. of the object, as *הַשִּׁיב יְהוָה* NAH. 2, 3. In this transit. sense the language often fluctuates between *Kal* and *Hifl*, which is expressed by K'ri and K'tib Jo. 4, 1; JER. 33, 26; 49, 39; PROV. 12, 14; Ps. 54, 7; JOB 39, 12. On the formula *שׁוּבָה שׁוּבָה* DEUT. 30, 3 and AM. 9, 14 = *הַשִּׁיב הַשִּׁיב* JER. 33, 7 11, see under *שׁוּבָה*. It is also assumed that *שׁוּבָה* NUM. 10, 36, *שׁוּבָה* JER. 42, 10, *וְהַשִּׁיבֵנוּ* Ps. 23, 6 are forms from *שׁוּבָה*, having, however, the signification of *יָשׁוּבָה*; but this is uncertain. Deriv. *הַשִּׁיבָה*, *הַשׁוּבָה*, *הַשִּׁיבָה* (according to some), *יָשׁוּבָה*, and the proper names *יָשׁוּבָה* (patron. *יָשׁוּבָה*), *יָשׁוּבָה*, *יָשׁוּבָה*, *יָשׁוּבָה*, perhaps *יָשׁוּבָה*.

Pih. שׁוּבָה, שׁוּבָה, שׁוּבָה, *part.* מְשׁוּבָה and שׁוּבָה; *inf. constr.* שׁוּבָה, with *suff.* שׁוּבָה; *fut.* (שׁוּבָה) to lead back, with the accus. of the object JER. 50, 19 = הַיָּסִיד, and לָא of the place to which; Ez. 39, 27; with לָא of the person Is. 49, 5; to make return, to entice to return Ez. 38, 4; 39, 2; to restore, כְּרִירוֹחַ, i. e. to make to be again inhabited Is. 58, 12; figur. to turn away, to lead, to mislead, to seduce Is. 47, 10, comp. הִשְׁחָדָה JER. 50, 6 K'ri, coupled with הִתְחַדָה; to make a turn, i. e. to fall away JER. 8, 5, with the accus. מְשׁוּבָה to heighten the idea, hence שׁוּבָה (instead of מְשׁוּבָה) as a subst. an apostate, a heathen MIC. 2, 4; to render, with לָא of a person Pa. 60, 3; metaphor. to refresh, נָשַׁט 23, 3. To refer this form to שׁוּבָה II., though the latter stem exists, seems to be incorrect. Deriv. שׁוּבָה, שׁוּבָה, and the proper names מְשׁוּבָה, שׁוּבָה.

Pub. שׁוֹבֵב (part. fem. מְשׁוֹבֶבֶת) to be.

turned away, מִחָרָב, i. e. not to expect war Ez. 38, 8.

Hif. הִשְׁבִּיחַ, הִשְׁבִּיחַ; *part. m.* מְשִׁיב, *plur. constr.* מְשִׁיבִי, *fem. constr.* מְשִׁיבָה; *inf. absol.* הִשְׁבִּיחַ, *constr.* הִשְׁבִּיחַ; *fut.* יִשְׁבֵּחַ, *apoc.* יִשְׁבַּח 1. to turn, שָׁבָה JER. 33, 7 11 = שָׁבָהּ (see שָׁבָהּ); to turn about, שָׁבָהּ PROV. 20, 26; to turn the face to DAN. 11, 18 K'tib, for which the K'ri has נָשָׂא like 11, 17; 11, 19 = שָׁבָהּ; with מִן or מֵעַל to turn away Ez. 14, 6, without שָׁבָהּ 18, 30 32; הִשְׁבִּיחַ יָד to turn the hand upon one, i. e. to attack Is. 1, 25, AM. 1, 8, Ps. 81, 15, somewhat different from יָדָהּ (Is. 5, 25) and הִנִּיחַ (11, 15), but also to protect, to turn the hand for protection ZECH. 13, 7; with אֶל to cause to stretch forth 2 SAM. 8, 3, where 1 CHR. 18, 3, LXX, Symm. and Vulg. have לְהִשְׁבִּיחַ for לְהִנָּחֵם; הִשְׁבִּיחַ הָאֵשׁ to turn away the anger of God, with מִן or מֵעַל of a person NUM. 25, 11; EZR. 10, 14; of God Himself הִשְׁבִּיחַ הָאֵשׁ to turn away his anger JOB 9, 13, Ps. 78, 38, also with מֵעַל of a person PROV. 24, 18; to turn = to change, Is. 66, 15 to change his anger into fury, where the giving vent to it is simply to be supplied. — 2. to drive back, Is. 28, 6 to drive war back to the gates, i. e. to beat back attacks even to the gates of the enemy; to make to give way, שָׁבָהּ Is. 36, 9; 1 KINGS 2, 16, oppos. to נָשָׂא; to withhold, to hinder JER. 2, 24; JOB 9, 12; to draw back, יָדָהּ (the punishing hand of God) Is. 14, 27; to withdraw, יָדָהּ GEN. 38, 29, with אֶל to Ex. 4, 7, whether יָמִין or יָדָהּ denote a protecting or punishing hand LAMENT. 2, 3 8; Ez. 20, 22; to lead back, with accus. of the person, and אֶל to GEN. 48, 21, with אֶל where Is. 37, 29, with עַל or לָּהּ whither 2 SAM. 16, 3; JER. 24, 6; to bring back, מָשָׁבָה GEN. 43, 12; with the accus. of the thing and אֶל of the person DEUT. 28, 60; to give back, with accus. of the thing and dative of the person Ex. 22, 25; 2 SAM. 9, 7; to restore, to replace LEV. 5, 23 [6, 4]; to make

good Ex. 21, 34; to requite, PROV. 17, 13; to reward, 2 SAM. 16, 12, also with עַל of the person Ps. 94, 23, or אֶל JOEL 4, 4; but מְשִׁיבִי, נָשָׂא are also added as object; to bring back = to convert, אֶל 2 CHRON. 24, 19; שָׁבָהּ אֶל-עָפָר to bring again to dust, i. e. to cause to die JOB 10, 9, once נָשָׂא = שָׁבָהּ and עָרָה for אֶל Ps. 90, 3. — 3. to restore, to a former state GEN. 40, 13, to take back 14, 16; to give back, 2 KINGS 14, 22, to bring back Is. 1, 26; Ps. 80, 4; הִשְׁבִּיחַ הָאֵשׁ to restore the (comfortless) soul, i. e. to refresh LAMENT. 1, 11 19, hence like an intr. הִשְׁבִּיחַ הָאֵשׁ the spirit of life returns, i. e. to live again, to breathe again 1 SAM. 30, 12; JOB 9, 18; JUDGES 15, 19; הִשְׁבִּיחַ נָשָׂא פִּי מִן to call back one's life out of Ps. 35, 17; to cause to rise 2 SAM. 12, 23. — 4. to give words back or again, i. e. to answer, דָּבָר PROV. 18, 13; also to bring back an answer 1 KINGS 2, 30, fully שָׁבָהּ דָּבָר 2 SAM. 24, 13, with the accus. of the person 3, 11, 1 KINGS 12, 6, as עָנָה is construed; הִשְׁבִּיחַ alone 2 CHR. 10, 16, and הִשְׁבִּיחַנִי JOB 13, 22 answer me; to cause to answer 20, 2; with הִשְׁבִּיחַ with לָּהּ of the pers. PROV. 22, 21, or הִשְׁבִּיחַ מִן JOB 35, 4 the same; הִשְׁבִּיחַ נָשָׂא to return or give a prudent judgment PROV. 26, 16; comp. Aram. עָנָה. — 5. Metaph. אֶל-לֵב. a) to recall to mind, with the accusat. of a thing LAMENT. 3, 21; b) to repent, to take to heart DEUT. 4, 39, also הִשְׁבִּיחַ אֶל-לֵב Is. 46, 8, comp. אֶל-לֵב; to take back, to revoke ESTH. 8, 5; NUM. 23, 20; AM. 1, 3; to bring repeatedly, tribute 2 KINGS 17, 3 (which is expressed periphrastically 17, 4), sacrifice NUM. 18, 9. Derivatives the proper names הִשְׁבִּיחַ and הִשְׁבִּיחָהּ; on the contrary הִשְׁבִּיחַ belongs to יָשָׁב.

Hof. הוֹשִׁיב (יִשְׁבֵּחַ) to be brought back, Ex. 10, 8, of things JER. 27, 16; to be given back GEN. 42, 28. הוֹשִׁיב Is. 44, 26 see under יָשָׁב. Deriv. the proper name הוֹשִׁיב.

The stem שָׁב (Aram. شَب, Ar. شَبَّ, Syr. شَبَّ) the same, but commonly the Syr.

סַבֵּר, Arab. جَع, عَانَ are used for it) is ident. in its organic root שָׁב with that in סָב, סָבָה, סָבָה. That it has also had the meaning to wind, to wind around, is to be seen from the Ar. ثَوَّب, Aram. dress.

שָׁב (1 pers. שָׁבָהּ, part. m. שָׁב) intr. prop. to be white or a whitish grey, of the hair of an old man; hence to become grey, coupled with זָקֵן 1 SAM. 12, 2; שָׁבָהּ an old man, coupled with יָשַׁע Job 15, 10. Deriv. שָׁבָהּ, שָׁבָהּ.

The stem שָׁב, Arab. سَاب, סָב, סָבָה, Sam. סָבָה, Arab. سَاب the same, lies also in its organic root in סָבָה I, Ar. ج-صَف.

שָׁבָהּ (arising by a mistake in orthography from שָׁבָהּ, which see; it is also possible that שָׁבָהּ = שָׁבָהּ, which is likewise a proper name) n. p. m. 1 CHR. 24, 20; 25, 20.

שָׁבָהּ (= מָשָׁה, prop. part.; pl. שָׁבָהּ) 1. adj. m. turned away, apostate, Is. 57, 17 and he walks rebellious (against God) in the way of his heart; בָּנִים שָׁבָהּ rebellious or apostate sons JER. 3, 14 22; הָרִים שָׁבָהּ 50, 6 (K'tib) mountains turned away, remote; comp. מְשֻׁבָּה. — 2. (one returned home, set free) n. p. m. 2 SAM. 5, 14; 1 CHR. 2, 18; 3, 5.

שָׁבָהּ (instead of מָשָׁה, prop. a part.) adj. m., שָׁבָהּ f. apostate, turned away (from God), i. e. heathen MIC. 2, 4; an apostate daughter JER. 31, 22; of the (heathen) Ammonite people 49, 4.

שָׁבָהּ (from שָׁבָהּ) f. a turning from, desisting from, the carrying on of war Is. 30, 15, coupled with נָחָה (rest); but it may also be derived from יָשַׁב (meaning, to sit in rest and inactivity).

שָׁבָהּ (from שָׁבָהּ = שָׁבָהּ; expansion) n. p. m. 2 SAM. 10, 16, for which 1 CHR. 19, 16 שָׁבָהּ.

שָׁבָהּ (from שָׁבָהּ = שָׁבָהּ) masc. thick branches (= שָׁבָהּ) 2 SAM. 18, 9.

שָׁבָהּ (from שָׁבָהּ; a wandering) n. p. m. GEN. 36, 20; 1 CHR. 2, 50.

שָׁבָהּ (from שָׁבָהּ; a free one, like שָׁבָהּ) n. p. m. NEH. 10, 25.

שָׁבָהּ (not used) intr. same as שָׁבָהּ, שָׁבָהּ, to wave to and fro, to go astray. Deriv. מְשֻׁבָּהּ.

שָׁבָהּ I. (Kal not used) intr. same as שָׁבָהּ I. to give way, to yield, to go away; deriv. שָׁבָהּ.

Nif. שָׁבָהּ 2 SAM. 1, 22 for נָשָׁבָהּ (which see).

שָׁבָהּ II. (Kal not used) tr. same as שָׁבָהּ II. to hedge in, to enclose, Ar. تَجَّ to crown about; but according to the parallel שָׁבָהּ probably the fundamental signification is = שָׁבָהּ (Kimchi, Ibn Esra) to sprout, to grow.

Pih. (redupl.) שָׁבָהּ (fut. שָׁבָהּ) to cause to bloom or grow Is. 17, 11. See שָׁבָהּ.

שָׁבָהּ Job 5, 21 see שָׁבָהּ.

שָׁבָהּ (fut. שָׁבָהּ) intr. same as שָׁבָהּ (which see) 1. to be powerful; hence to rule, to be mighty, Ar. سَلَّ; deriv. שָׁבָהּ. — 2. to practise violence, to destroy, to hurry off Ps. 91, 6, of נָקַבָהּ. Deriv. perhaps שָׁבָהּ.

שָׁבָהּ (not used) intr. to cook, to seethe, to boil, to ferment, especially of lime; ident. with שָׁבָהּ (where the comparison is; besides comp. נָגַד IV. and perhaps שָׁבָהּ III., Arab. غَار of the burning of anger). Derivat. שָׁבָהּ (= נָגַד, which see) and the denom. שָׁבָהּ.

שָׁבָהּ I. (part. שָׁבָהּ; fut. שָׁבָהּ) intr. prop. to be smooth, without height or hollow; comp. שָׁבָהּ Aram. שָׁבָהּ to be smooth; hence 1. (unused) to be plain, even, of a land-surface, a tract; comp. שָׁבָהּ to the proper name שָׁבָהּ. Derivat. the proper name שָׁבָהּ. — 2. Metaphor. to be like, to be equal to, with שָׁבָהּ, in value Prov. 3, 15; 8, 11, in folly, with שָׁבָהּ of the person 26, 4; to be compared, with שָׁבָהּ Is. 40, 25, coupled with שָׁבָהּ; to render the like, according to desert, i. e. to recompense righteously Job 33,

27; to correspond to, to satisfy, with ל of a person *ESTH.* 5, 13, with ב 7, 4; to be fit, serviceable, with ל 3, 8. In *Hos.* 10, 1 we should read יִשְׁנָה and translate: *fruit is suited to him* (to גִּבּוֹר). Deriv. the proper names יִשְׁנָה, יִשְׁנָה.

Pih. שָׁנָה (*fut.* יִשְׁנָה) to make even, to level, שָׁנָה פָּנֵי אֲדָמָה *Is.* 28, 25; fig. נָשָׂא i. e. to compose or calm, coupled with דוּמָם *PSALM* 131, 2, without נָשָׂא *Is.* 38, 13 *I quieted (my mind) till the morning* (*Saad.*), i. e. I endured, quietly waiting for (*Vulg.*, *Hieron.*). The rendering of שָׁנָה as = שָׁנָה (*Targ.*) and referring it to כַּאֲרִי is less appropriate. The reading הַשְׁנָה *JOB* 30, 22 for הַשְׁנָה (*Syr.*) does not suit well; it is better to read הַשְׁנָה or הַשְׁנָה.

Hif. הִשְׁנָה (*fut.* יִשְׁנָה) to liken, to compare, with the accusat. and ל *Is.* 46, 5; *LAMENT.* 2, 13, coupled with יָמָה.

Nithpa. נִשְׁנָה (a mixed form made up of *Nif.* and *Hithp.*, therefore the ו is without Dagesh) to be alike, *Prov.* 27, 15 *continual dropping in a day of strong rain and a contentious woman are alike.* נִשְׁנָה is not the 3 pers. perf. f. (*Gesenius* *Thes.*), but a participle neuter, a thing alike.

שָׁנָה II. (*Kal* not used) *trans.* to put, set, place, cognate in sense שָׁנָה; to spread out, to arrange, cognate in sense שָׁנָה; identical in its organic root שָׁנָה with that in שָׁנָה III., שָׁנָה, שָׁנָה, שָׁנָה, שָׁנָה; *Aram.* שָׁנָה the same, hence *Pa.* שָׁנָה for the Hebrew שָׁנָה, *Sam.* שָׁנָה, שָׁנָה.

Pih. שָׁנָה (*fut.* יִשְׁנָה) to put, to set, *Ps.* 16, 8 *I have set Jehovah before me always* (54, 5 שָׁנָה); 18, 34 *he made my feet like the hinds'* (in swiftmess), comp. *HABBAK.* 3, 19 (שָׁנָה); *Ps.* 119, 30 *to set right before one*, i. e. to observe it carefully, where לִנְגִידִי is omitted, as is the case with שָׁנָה also; שָׁנָה *Hos.* 10, 1 *he prepares fruit for him* (but see שָׁנָה I.); with עַל of a person and the accus. of the object to lay a thing upon one, i. e. to bestow upon, e. g. עָזַר *Ps.* 89, 20.

שָׁנָה III. (not used) *intr.* (an enlarged form of שָׁנָה II. or for שָׁנָה I.) to make a noise, to rage, to make a crash, whence הַשְׁנָה (*JOB* 30, 22 *K'tib*) = הַשְׁנָה (36, 29) from שָׁנָה; hence parallel with רִיחַ, as כִּסְפָּה (*Prov.* 1, 27) is parallel with שֹׁמֵרָה. See שָׁנָה.

שָׁנָה (*a plain, dale*; from שָׁנָה I.) 1. n. p. of a place near קִרְיָתִים (which see), belonging to Reuben (*NUM.* 32, 37; *JOSH.* 13, 19) *GEN.* 14, 5, and where the אֲרָמִים dwelt. — 2. n. p. of a valley, fully עֲמֵק שָׁנָה *GEN.* 14, 17, called also עֲמֵק הַמֶּלֶךְ 2 *SAM.* 18, 18. It lay near Jerusalem (*Josephus*) towards the Dead Sea (see עֲמֵק).

שָׁנָה and שָׁנָה (*part. pass.* שָׁנָה) *Aram intr.* same as the Hebrew שָׁנָה I., *DAN.* 5, 21 *K'tib* and his heart was like a beast's, but where the *K'ri* reads שָׁנָה or שָׁנָה, referring to אֲרָמִים as the subject.

Pah. שָׁנָה see *Pe.*, frequent in the *Targ.*

Ithpa. אִשְׁתָּנָה (*fut.* יִשְׁתָּנָה) to be made like to, to become *DAN.* 3, 29.

שָׁנָה (not used) *intr.* after the *Ar.* شَانَ to be fond, to be excited by love; but better same as שָׁנָה to be white, shining, luminous, metaphor. to be moveable, quick, swift (as in שָׁנָה, קוֹס, צִיץ), so that the n. p. שָׁנָה may agree with יִזְנוֹן, שָׁנָה. Deriv. the n. p. שָׁנָה.

שָׁנָה (3 p. fem. שָׁנָה; *fut.* יִשְׁנָה) *intr.* same as שָׁנָה, שָׁנָה, prop. to be sunk, deep, of a pit, grave, cistern, abyss (see שָׁנָה, שָׁנָה 1, שָׁנָה); hence to sink, to sink down, to settle down, אֶל-מָוֶת (to death) *Prov.* 2, 18, where שָׁנָה is to be referred to בֵּית (to refer it to שָׁנָה 2, 17 [*Targ.*, *Ibn Ezra*], or to read שָׁנָה, is unnecessary). Fig. to be bowed down, beaten down, sunk, לְעָפָר to the dust *Ps.* 44, 26; with עַל of a person in שָׁנָה לְעָפָר *LAMENT.* 3, 20 (*K'ri*) my soul is bowed down within me; so too שָׁנָה (which see). Deriv. שָׁנָה, שָׁנָה, שָׁנָה 1, the proper name שָׁנָה, שָׁנָה, שָׁנָה, שָׁנָה (from שָׁנָה).

Hif. הִשְׁחִירָה (fut. יִשְׁחִירָה) to bring depression, with עַל of a person LAMENT. 3, 20 K'ri, where the K'tib has Kal.

Hithp. הִשְׁחִירָה (fut. יִשְׁחִירָה) to be bowed, humbled, struck down, of the spirit, with עַל Ps. 42, 6 7 12; 43, 5.

The stem שָׁח (שָׁחַ) is the Ar. سَاخ (to sink, in dirt; to sink into, water), سَخ (to be deep or sunk), Aram.

שָׁח, שָׁחַ, שָׁחָה; and its organic root lies also in שָׁחַ (which see), espec. in שָׁחַץ.

שָׁחַ I. (not used) intr. to sprout, to sprout forth, to grow, to shoot forth; ident. in its organic root שָׁח with שָׁחַ II., שָׁחַ I.; Ar. شَاخ (to be great, rich, strong), Aram. שָׁחַ, to sprout, to bloom, Af. to send out sprouts, عَمَسَا bushes. Deriv. שָׁחַ 1.

שָׁחַ II. (inf. constr. שָׁחַ) intr. prop. to speak, to say, from the fundamental signification to utter sounds, to speak intelligibly, cognate in sense הִגֵּה I.; hence metaphor. 1. to lament, to beseech, to pray. — 2. to think, suppose, as internal whispering, the same metaphor being also in הִגֵּה, הִגֵּה. Here is to be referred לָשׁוּחַ לְשִׁירָה GEN. 24, 63, which is explained sometimes in order to meditate (LXX, Vulg.) like שָׁחַ (which see), sometimes to pray (Targ., Sam., Arab., Saad., Rashi), or to confer with himself (Aq., Symm.), or to walk about (Pesh., Ibn Ezra, Kimchi); the last meaning being adopted on the ground that the reading should be לָשׁוּחַ, according to 2 SAM. 24, 2 8, JOB 1, 7, as שָׁחַ stands for it in GEN. 24, 65, or that שָׁחַ should be regarded as a denomin. from שָׁחַ (Ibn Ezra) meaning to walk among the bushes,

comp. אָחַם to go into a thicket of reeds, שָׁחַ to get into thorns. Better, in order to lament, i. e. to mourn undisturbed for the death of his mother; comp. 24, 67. Deriv. שָׁחַ, שָׁחַ 2, שָׁחַ.

Pih. שָׁחַ (fut. יִשְׁחִירָה) to speak, to relate, with בָּ of a thing Ps. 143, 5; in like manner בָּ הִגֵּה in the same passage,

and similarly בָּ דִבֵּר DEUT. 6, 7. וְאֶחָד מֵיְשׁוּחָהּ Is. 53, 8 and none of his contemporaries gives an account of it, i. e. none of them talks of that mournful crisis in the life of God's servant; but that phenomenon, on the contrary, passes by quite unheeded (see 53, 1 3). On בָּ see בָּ 5; on הִוֵּר see the word.

Hif. שָׁחַ (abridged from הִשְׁחִירָה, like בָּ from הִבֵּר; inf. constr. שָׁחַ; imper. שָׁחַ; fut. יִשְׁחִירָה, אֶשְׁחִירָה, אִשְׁחִירָה) 1. to speak, with לָ = אָל to address JOB 12, 8, coupled with שָׁחַ 12, 7 to ask; with accusat. of the person to speak to = to instruct PROV. 6, 22 (LXX); with בָּ to speak of one (in a bad sense) Ps. 69, 13; with the accusat. to declare, to relate, PSALM 145, 5, like אָמַר and סָפַר 145, 6, also with בָּ 105, 2, = הִדְרִיעַ 105, 1. — 2. Metaph. to complain aloud JOB 7, 11, parallel דִּבֵּר; coupled with הִמְדָּה Ps. 55, 18; to sing, to praise, absol. JUDGES 5, 10; to muse, Ps. 77, 4 7, with בָּ of a thing upon 77, 13.

As to the organic root שָׁח (Talm. שָׁח), it is ident. with that in שָׁחַ III. (which see) and in הִגֵּה, הִגֵּה I.

שָׁחַ (depression, humility; as the name of a place low region, valley) n. p. of a son of Keturah, and then of an Arabian tribe, from whom, being settled there near Edom, the locality has its name GEN. 25, 2; Gent. m. שָׁחַ JOB 2, 11; 8, 1; 18, 1; 25, 1. It has been identified with *Saxxaia* eastward of Batanea (Ptol. 5, 15); with *Schichan* in the land of Moab (Abulf. ed. Köhler p. 91); with the race *Siajcha* east of Aila (Burckh. Syr. p. 945) &c.; but all we know is, that *Shuah* is to be looked for near Edom.

שָׁחַ (from שָׁחַ) 1. fem. a cleft or depth, שָׁחַ JER. 2, 6 of the wilderness abounding in clefts, coupled with שָׁחַ; a pit, to take animals in 18, 21 K'ri; שָׁחַ a deep pit PROV. 22, 14; 23, 27; Aram. שָׁחַ, שָׁחַ, שָׁחַ the same. — 2. dejection, sorrow n. p. m. 1 CHR. 4, 11, for which 4, 4 has שָׁחַ.

שָׁחַ (from שָׁחַ; humility or sorrow)

n. p. m. NUM. 26, 42, for which GEM. 46, 23 has שׁוּכִים.

שׁוּ I. (*part. m. pl.* שׁוּכִים, *f. pl.* שׁוּכוֹת) *trans.* same as שׁוּט to tread or push away; metaphor. to contemn, to despise Ez. 16, 57; 28, 24 26. The participial form שׁוּט is formed in the Aramaean manner like שׁוּט.

שׁוּ II. (*part. masc.* שׁוּט, *fut.* שׁוּטָה) 1. *tr. prop.* to move forward, to tow, to make go on, a ship, and so to steer, with the accus. Ez. 27, 26; שׁוּטִים *pilots* 27, 8; cognate in sense שׁוּט III. *Deriv.* שׁוּט, שׁוּטָה, שׁוּטָה. 1. — 2. *intr.* to rove about, to go to and fro, to run hither and thither, especially to inspect, with שׁ of a place JOB 1, 7; 2, 2; 2 SAM. 24, 8; with שׁ among 2 SAM. 24, 2; also absol. NUM. 11, 8; Aram. שׁוּט vagari.

Pih. שׁוּטָה (*partic. plural* שׁוּטָה, *fut.* שׁוּטָה) to run to and fro, with שׁ or absol. followed by an infin. (to search out) JER. 5, 1; AM. 8, 12; ZECH. 4, 10; fig. to read through earnestly, a book, DAN. 12, 4.

Hühp. שׁוּטָה (for שׁוּטָה, in order not to allow three *t*-sounds to meet) to run to and fro, with שׁ of a place JER. 49, 3.

The stem שׁוּט (שׁוּט) with this meaning is the Ar. سَاط (to run, to go quickly, to gallop), Aram. שׁוּט to rove, to swim, Ethiop. to act (comp. שׁוּט).

שׁוּ III. (unused) *prop.* to pierce, to strike, to push, of a scourge, stick, rod, cognate in sense שׁוּט (which see); ident. in its organic root שׁוּט with that in שׁוּט II. (to שׁוּט II. (which see), שׁוּט, with slight modifications of the meaning; Aram. שׁוּט, the same, Arab. سَاط same as Hebr. שׁוּט, whence שׁוּט. *Deriv.* שׁוּט, שׁוּט, שׁוּט. 2. שׁוּט, שׁוּט.

שׁוּ (not used) *intr.* same as שׁוּט to turn aside, to fall away, = שׁוּט, שׁוּט, merely assumed for שׁוּט.

שׁוּט (from שׁוּט III.; *pl.* שׁוּטִים) *m.* same as שׁוּט a scourge, which one

swings, a figure of a hostile army Is. 10, 26; שׁוּטָה שׁוּט 28, 18 (K'ri) an overwhelming scourge; or a whip PROV. 26, 3, שׁוּט the noise of a whip NAH. 3, 2; a cutting instrument, fig. of שׁוּט, i. e. slander JOB 5, 21 = שׁוּטָה Ps. 57, 5, שׁוּט 64, 4; strokes, punishment, suffering JOB 9, 23, like שׁוּט 37, 13; comp. Aram. שׁוּט, מַשְׁכָּה the same, explained by שׁוּט; שׁוּטָה a rod.

שׁוּט see שׁוּט.

שׁוּט see שׁוּט.

שׁוּט (not used) *intr.* same as שׁוּט to let down, Ar. سَك the same; deriv. the proper name שׁוּט.

שׁוּט I. (2 *p.* שׁוּטָה; *part.* שׁוּט) *tr.* same as שׁוּט II. to hedge in or about, to enclose (cognate in sense שׁוּט), with שׁוּט to hedge round about JOB 1, 10, i. e. to protect, comp. שׁוּט LAMENT. 3, 7; שׁוּט-שׁוּט Hos. 2, 8 to hedge the way about, i. e. to shut in, to straiten; Ar. سَال. *Deriv.* perhaps שׁוּטָה.

שׁוּט II. (Kal unused) *intr.* same as שׁוּט I. to intertwine, to interweave, of a thorn-hedge; to be twisted together. *Derivat.* שׁוּט, שׁוּט, the proper names שׁוּט, שׁוּט, שׁוּט; perhaps שׁוּט (which see).

Pih. שׁוּט (fut. שׁוּט) to weave, of the embryo's formation JOB 10, 11, like שׁוּט Ps. 139, 13 in the same sense (Targ. שׁוּט).

שׁוּט (with suff. שׁוּט = שׁוּט, from שׁוּט II.) *m.* a bundle of twigs interwoven, a bough JUDGES 9, 49, for which שׁוּט stands in 9, 48; Aram. שׁוּט and שׁוּט, Syr. سَاط the same.

שׁוּט *f.* see שׁוּט.

שׁוּט (from שׁוּט = שׁוּט, settlement) *n. p.* of a locality in Judah, along with שׁוּט and שׁוּט, which are all three unknown. *Deriv.* the *patr. m. pl.* שׁוּטִים the Shuhites, who formed along with the inhabitants of Tirah and Shimeah the מְשֻׁחָיוֹת 1 CHR. 2, 55.

שֹׁכֶה (Jos. 15, 48 K'tib, שֹׁכִי K'ri, likewise 15, 35 and 1 SAM. 17, 1, also שֹׁכֶה 1 KINGS 4, 10, *bushes, a thicket*; from שֹׁכֶה II.) *n. p.* 1. a city in the plain of Judah JOSH. 15, 35, 1 SAM. 17, 1, *Euseb. Συγχώ*, said to lie between Eleutheropolis and Jerusalem (*Robins. Pal. II, 605-6*). — 2. a city in the mountains of Judah JOSH. 15, 48 K'tib, *Euseb. Συγχώ* (i. e. שֹׁכֶה, *pl. רִכּוֹר*), the *Suvēka* found by *Robinson* (II, 195).

שֹׁכִי JOSH. 15, 48 K'ri see שֹׁכֶה.

שָׁל (not used) *intr. to hang down, to trail behind*, of a garment, Ar. سَوَّل (to hang down, of the belly), سَالَ (to flow down), سَالَ (to trail); ident. in its organic root שָׁל with that in לָל I, וָל; perhaps not to be compared with שָׁלַל, since the root of it is בָּל. Derivative

שָׁלִי (only *pl. c.* שָׁלִי, with *suff.* שָׁלִיךָ, *שָׁלִי*, *שָׁלִי*) *m. pl. the flowing skirts*, of a robe worn by persons of distinction Is. 6, 1, including the border LAMENT. 1, 9; שָׁלִי גָלוּהָ to uncover the skirts NAH. 8, 5, JER. 13, 22, שָׁלִי הָשָׁה JER. 13, 26, as a disgrace, comp. 47, 2; *conseq.* = שָׁבַל, Ar. سَبَلَ; the lower edge or hem, Ez. 25, 26; 28, 33 35; 39, 24.

שָׁלַל (after the form שָׁלַל, from שָׁלַל I. *to put off*) *adj. m. bare-footed*, coupled with שָׁלַל Mic. 1, 8 K'ri (LXX, Syr., *Kimchi*), a sign of distress 2 SAM. 15, 30 (in Is. 20, 2 the prose word שָׁלַל stands for it); the K'tib has שָׁלַל (which see). שָׁלַל to lead captive, יוֹשָׁעִים, שָׁלַל Job 12, 17 19, i. e. *stripped, bare-foot*, to make to go along in the form of captives. According to *Rashi* שָׁלַל is = שָׁלַל prop. *raving, mad*, hence *wavering, tottering, erring*, from שָׁלַל II. = שָׁלַל II. (which see), to which שָׁלַל II. (to שָׁלַל) is said to belong, but which is less suitable in MICAH I. c.

שָׁלַל (from שָׁלַל = שָׁלַל; *uneven place*) *n. p.* of a locality, which *Euseb.* and *Jerome* found five miles south of תְּבֹרִי under the name *Σουλγίμ*, and which is

now called *Salam* (سُولَم). It would be ident. with שָׁלַל (which see), a city in Issachar (JOSH. 19, 18), on גְּלִלָה, the northern part of the mountain which goes down from Lebanon through all Palestine, if *Robinson's* description be correct (*Pal. III, 402*).

שָׁלַל (with the article, *conseq.* not a personal name) *noun Gent. f.* (like רִשְׁוֹנָה 1 KINGS 1, 3), *belonging to a place שָׁלַל* (which see), ident. with שָׁלַל SONG OF SOL. 7, 1.

שָׁלַל I. (only 3 *p. perf.* שָׁלַל) *tr. to value, to tax*, like שָׁלַל in modern Hebrew and the Mishna, with שָׁלַל, *to institute an examination of a thing, whether it be good or bad*; hence ECCLES. 3, 17 and *every deed he estimates*, i. e. he proves, = שָׁלַל in the same verse. Deriv. the proper names שָׁלַל (patron. שָׁלַל) and שָׁלַל.

שָׁלַל II. (unused) *intr.* either like שָׁלַל *to be pale green*, of plants; or after the Ar. شَم, Hebr. שָׁמ, Aram. שָׁמ, *to have a strong smell, to scent*. Deriv. the noun שָׁמ.

שָׁלַל (3 *p. perf.* שָׁלַל, 2 *p. f.* שָׁלַל, once שָׁלַל RUTH 8, 3; *part. m.* שָׁלַל, *pl.* שָׁלַל; *part. pass. f.* שָׁלַל 2 SAM. 13, 32 K'ri, but commonly regarded as a noun; *inf. abs.* שָׁלַל, *c.* שָׁלַל; *fut.* שָׁלַל) *tr.* 1. *to set* (like שָׁלַל, and so *to plant*, trees, ponere arborem, Is. 41, 19; Ez. 17, 4; *to set up, to erect*, a monument NAH. 1, 14; *to build*, a nest NUM. 24, 21; *to put up*, נָחַר MIC. 4, 14; *fig. to establish*, בָּרַח 2 SAM. 23, 5 = בָּרַח; *to appoint* (Amharic the same), מָלַךְ DEUT. 17, 14, רָאשׁ Hos. 2, 2, שָׁלַל 1 SAM. 8, 1, sometimes with a twofold accus. Ps. 105, 21 or an accus. and לָ GEN. 45, 9; with an accus. and לָ *to set over*, 2 SAM. 17, 25. — 2. *to set forth, to array*, warriors, with two accus. 1 SAM. 11, 11, absol. 15, 2 (comp. שָׁלַל, שָׁלַל); *to set*, troops JOB 1, 17; *to set in array*, absol. and with לָ 1 KINGS 20, 12; *to appoint*, with an accus. 2 KINGS 10, 24, an ambush JOSH. 8, 2, the foot on the neck of one, i. e. *to subjugate*

JOSE. 10, 24; to set up, פָּסַל DEUT. 27, 15, מִצְבֵּה GEN. 28, 12, שֵׁלֶחַן Ex. 26, 35, a throne JER. 43, 10; to put in, a door GEN. 6, 16; to erect, Ex. 40, 18, a tent Ps. 19, 5; to hang up, the curtain 40, 5, elsewhere נָתַן. Fig. תּוֹרָה שׁוֹמֵה to establish a law Ps. 78, 5, with the accus. of the object and לְ to GEN. 47, 26; to arrange, מִשְׁפָּחָה Job 38, 33; to appoint, מִקְדָּם Prov. 8, 29, נָבִיל Ps. 104, 9, 2 SAM. 7, 10. — שׁוֹמֵה to set upon a thing, sometimes without the accusat. 2 KINGS 10, 3; with a double accusat. שׁוֹמֵה בְּיָדָהּ to thrust into the prison 2 CHR. 18, 26; to put into, GEN. 2, 8, seldom with עַל of a place JOB 20, 4 or לְ Ps. 11, 11; SONG OF SOL. 6, 12 my longing soul set me in the chariots of Amminadab; with עַל to put upon Ex. 29, 6; 28, 12; to gird on, חָרַב עַל-יָרֵךְ 38, 27; with בְּ to put into, the hand Is. 37, 29, with עַל to stick in GEN. 24, 47, absol. בְּרִים NUM. 4, 6; to found, to create JOB 34, 13; to cause to arise Is. 42, 4; 44, 7; to introduce, שָׂם DEUT. 12, 5, i. e. to erect the seat of worship, comp. שָׂם DEUT. 12, 11; שָׂם בֵּין to put between JUDGES 15, 4; עַל שׁוֹמֵה to lay upon GEN. 22, 9; שָׂם עַל to lay under 24, 2; with עַל of a person to lay upon 21, 14, also with עַל of a thing 9, 23; LEV. 24, 6. שָׂם יָד לְפָנָה JUDGES 18, 19 or לְפָנָה 1 SAM. 19, 13 or לְפָנָה JOB 20, 9 or לְפָנָה 40, 4 to be silent or dumb; שָׂם אֶבֶן אֶל-אֶבֶן HAG. 2, 15 to lay one stone upon another, i. e. to build; שָׂם to put into GEN. 44, 1; JOB 13, 27; with בְּ to give into one's hand Is. 51, 23; to take into the hand JUDGES 4, 21. Fig. שָׂם נַפְשָׁהּ בְּכַף to put one's life into one's hand 1 SAM. 19, 5; שָׂם דְּבָרִים בְּפִי to put words into one's mouth Ex. 4, 15; שָׂם מִסְתָּהִים בְּיָדָהּ to give wonders into the hand of one, i. e. to furnish him with miraculous power 4, 21; שָׂם בְּפָנָיִם to read before one 17, 14; שָׂם to put or lay before 1 SAM. 9, 24, also לְ 2 SAM. 12, 20, absol. GEN. 43, 31, or with the accus. of the place GEN. 28, 11. — 3. to put to, שָׂם 1 KINGS 18, 23, with עַל to a thing, as בְּרִים Ez. 4, 2;

with the accus. and עַל clothes, dress, ornaments RUTH 3, 3; Ez. 16, 14; a roller 30, 21, but also with בְּ GEN. 37, 34; to lay upon, to do a thing Ex. 5, 8; to afflict with, with בְּ 15, 26; to impute, with עַל JUDGES 9, 24, לְ DEUT. 22, 8, and בְּ JOB 4, 18; שָׂם לְ to give one a name DAN. 1, 7, JUDGES 8, 31, with לְ NUM. 6, 27; שָׂם לְגַגְרִי to set a thing before one's eyes, i. e. to take a resolution 54, 5; to put or lay down, a pledge JOB 17, 3; שָׂם דְּבָרָה אֲחֵרָה to commit a cause to one JOB 5, 8; שָׂם שִׁבְלִי to explain the sense NEH. 8, 8; שָׂם אָף to cherish wrath (against God) JOB 36, 13, where בְּנִפְשָׁהּ or בְּנִפְשָׁהּ may be supplied, comp. שָׂם Ps. 13, 3; PROV. 26, 24. שָׂם עַל-לֵב prop. to lay to heart, i. e. to take heed to Is. 47, 7, and in this sense also שָׂם אֶל-לֵב 2 SAM. 19, 20, שָׂם בְּלֵב JOB 22, 22, followed by the infin. constr. and לְ MAL. 2, 2 or שָׂם לֵב DAN. 1, 8, with the omission of שָׂם עַל לֵב in שָׂם הָרֵךְ Ps. 50, 23 to take heed to the walk; also to cast, to throw into, בְּרוּךְ מִן Ez. 26, 12; to pour out, to shed, of מִרְקָה JUDGES 6, 19, 1 KINGS 2, 5, with בְּ JUDGES 6, 19 or עַל of the place Ez. 24, 7, hence fig. שָׂם נִפְשָׁהּ NUM. 11, 17 = שָׂם, also with לְ Is. 63, 11. — 4. to direct, to turn, חָרַב, with בְּ against one JUDGES 7, 22; שָׂם עֵינָהּ עַל to direct the eye upon a thing JER. 24, 6, also with אֶל Ps. 33, 18 or בְּ DEUT. 11, 12; שָׂם פָּנָיִם to set the face upon, to have a design for GEN. 31, 21; שָׂם לֵב to set the mind upon, to attend to Is. 41, 22, without לְ 41, 20, generally to consider JOB 34, 23, with עַל 1, 8, אֶל 2, 3, לְ DEUT. 32, 46 and בְּ JOB 23, 6; to make, with a simple accus. into a thing, as into אֶלֶם Ex. 4, 11, into נִקְרִי Ex. 19, 5; with a double accus. Ps. 39, 9, with an accus. and לְ GEN. 21, 13; שָׂם לְנֶאֱמָר to turn into nothing JOB 24, 25 (in Is. 25, 2 we may read מִקְרִי for הִקְרִי); with an accus. and בְּ to make as or like GEN. 32, 12; to make = to produce, prepare, מְרַחֵם DEUT. 14, 1, מְרַחֵם Is. 43, 19; with בְּ in or among Ex. 10, 2; to do, NUM. 24, 23 when God doeth this; שָׂם בְּרִים

EZR. 10, 44 to beget children; עָלָה רִשָּׁהּ Ps. 109, 5 to do evil to; to make חָצוֹר 1 KINGS 20, 34, with לְ of a person for; to prepare EX. 8, 8; לְ עָלָה לְ to put an end to a thing JOB 28, 3; לְ עָלָה לְ to make oneself a name 2 SAM. 7, 23; לְ עָלָה לְ to give posterity to one 1 SAM. 2, 20; לְ עָלָה לְ to give place to one 2 KINGS 11, 16; לְ עָלָה לְ to give peace to one NUM. 6, 26; לְ עָלָה לְ to give honour to one JOSH. 7, 19; לְ עָלָה לְ to shew compassion to one IS. 47, 6. The passage IS. 61, 3 is peculiar, where לְ עָלָה is supplemented by לְ עָלָה in the next hemistich, so that the translation is, to appoint (לְ עָלָה) for those that mourn for Zion that one should give them (לְ עָלָה). Deriv. שִׁמְרָה, שִׁמְרָה.

Hif. עָלָה (abridged עָלָה; part. עָלָה; inf. c. עָלָה, imp. עָלָה, fut. עָלָה) like Kal, to which it is commonly referred, for which reason it is also treated under Kal. The following require special explanation: עָלָה לְ עָלָה without one regarding it JOB 4, 20; עָלָה לְ עָלָה DAN. 11, 17 18 (K'ri) and he will turn his face, for which the K'tib 11, 18 has עָלָה לְ עָלָה with the same meaning as in 11, 19; עָלָה לְ עָלָה JOB 17, 3 lay down now, i. e. a pledge; עָלָה לְ עָלָה EZR. 21, 21 turn, where עָלָה should be supplied (see עָלָה), but see עָלָה II. The reading fluctuates between Kal and Hifl 2 SAM. 14, 7, or עָלָה (which see) JUDGES 12, 3. Derivative עָלָה in the proper name עָלָה.

Hof. עָלָה (fut. עָלָה) to be put or set, with עָלָה to be set before GEN. 24, 33 K'ri, while the K'tib has עָלָה (from עָלָה = עָלָה). In 50, 26 is עָלָה from עָלָה.

As to the stem, the Aram. עָלָה, עָלָה, Arab. عَالَم are similar, in their manifold meanings. For the signification to plant the Ar. has نَصَب, for to appoint وَصَعَ. The organic root is also in עָלָה; but עָלָה does not belong to this group of roots.

עָלָה II. (not used) intr. prop. to be veiled (in its organic root = עָלָה, עָלָה &c.), hence like עָלָה, עָלָה, עָלָה II. to be obscured, darkened, metaphor. to be impotent, weak, fig. to be on the left, the left side being regarded as the weak one; the left district as the obscured, concealed one (see עָלָה); Arab. عَالَم (see עָלָה).

Hif. עָלָה (only imper. fem. עָלָה) to turn to the left, viz. the עָלָה EZR. 21, 21, explained by עָלָה, as in the same place עָלָה (to turn to the strong i. e. the right side) is explained by עָלָה.

עָלָה, עָלָה, עָלָה, עָלָה, עָלָה, and also the abridged Afel-form עָלָה from עָלָה belongs here; עָלָה DAN. 6, 18 is a part. pass. = עָלָה with a personal suffix; imper. עָלָה Aram. trans. same as Hebrew עָלָה to issue, to set forth, עָלָה (an edict, decree) DAN. 3, 10 29; with עָלָה of a person 3, 12; עָלָה לְ עָלָה to give a name 5, 12; עָלָה לְ עָלָה to take consideration about DAN. 6, 15.

Itpe. עָלָה (part. עָלָה, fut. עָלָה) prop. to be set, put, and so to be put in EZR. 5, 8; to be made DAN. 2, 5; to be issued EZR. 4, 21.

עָלָה (from עָלָה II.; only plur. עָלָה) m. garlic, so called either from its pale green colour or its strong smell NUM. 11, 5, used as seasoning for meats; Arab. عَالَم, Aram. עָלָה the same, Talm. שִׁמְרָה garlic.

עָלָה (from עָלָה) fem. an arrangement, plan, determination, 2 SAM. 13, 32 (K'ri) for at the command of Absalom it was an arrangement; Targ. עָלָה (elsewhere for עָלָה); K'tib עָלָה.

עָלָה see עָלָה.

עָלָה I. (not used) intr. to rest, to be careless, inactive, identical in its organic root עָלָה with עָלָה (which see). Deriv. the proper names עָלָה and עָלָה.

עָלָה II. (unused) intr. to make water, to piss, Syr. عَالَم the same (part. عَالَم pissing,

שְׁרָעָה (constr. שְׁרָעָה, with suff. שְׁרָעָה;

from *שועל* fem. a cry for help 1 SAM. 5, 12; JER. 8, 19; *לְשׁוּעָתִי* LAMENT. 3, 56 as a gloss upon *לְרִנְהָתִי* from *רִנָּה* (according to JOB 32, 12) *sighing*, if we should not read *לְצִנְהָתִי*; parallel *נִאָּקָה* EX. 2, 23 24.

שועל (pl. *שועלים* and *שועלים*; from *שועל* II.) 1. masc. prop. a reddish, fire-coloured, yellowish-red one; hence a fox LAMENT. 5, 18, a jackal, canis aureus JUDGES 15, 4; Ps. 63, 11; *שועלים קטנים* SONG OF SOL. 2, 15 a smaller species of jackal called *Adive*. The existence of jackals in Syria and Palestine is attested by most travellers (*Tobler*, *Denkblätter* p. 116). Aram. *ܫܘܥܠܐ*, *ܫܘܥܠܐ*, Arab. *شغال*, *شغال* the same, Persian *شغال*, *شغال* shagal, Turkish *چقال* and thence in European languages. A derivation from *שועל* I. is less suitable. See *שועל*. — 2. (fox, as a proper name, like the German *Fuchs*, English *Fox*, French *Renard*, Arab. *ثعلب*) n. p. m. 1 CHR. 7, 36. — 3. *אֶרֶץ שׁוּעַל* (land of the jackal) n. p. of a district in Benjamin, on the way to Ophrah 1 SAM. 13, 17; identical perhaps with *אֶרֶץ שׁוּעַל* 9, 4; on *הַצֵּר שׁוּעַל* (jackal-village) JOS. 15, 28 see *הַצֵּר*.

שועל (a denom. from *שועל*) a porter, see *שועל*.

שוק I. (fut. *יִשְׁקֶה*) trans. 1. same as *שקע* to pierce, to wound (see *שְׁקִיחוֹן*), to bite, with accus. of the object, and also of the member, GEN. 3, 15 and thou wilt bite him on the heel (Syr., Sam., Saadia, Pers., Jer. Targ.); comp. Aram. *ܫܘܩܐ* to pierce, *ܫܘܩܐܐ* a stab. — 2. to bruise, to crush, GEN. 3, 15 he will bruise thy head (LXX, Vulg., Syr.); comp. Aram. *ܫܘܩܐ*, *ܫܘܩܐ*; Arab. *سقا*, *سقا*, where the same fundamental signification is transferred to rubbing off, bruising, sawing off, for the Hebrew *דָּכָה*, *שָׁחַק*, *בָּקַח*; generally, to rub in pieces, to destroy JOB 9, 17, conseq. not = *שָׁחַק*, as some have as-

sumed for GEN. 1. c. Deriv. the proper names *שועל*, *שועל*.

שוק II. (fut. *יִשְׁקֶה*) trans. to cover, to veil around, Ps. 139, 11 darkness shall cover me (protectingly) — Symmachus. The org. root *שק* is identical with that in *שָׁחַק*, *שָׁחַק*; it is therefore unnecessary to read *שׁוּקִי*.

שוק (same as *שׁוּקָה* extension) n. p. m. 1 CHR. 19, 16. See *שׁוּקָה*.

שוק (a serpent, from *שׁוּק* I.) n. p. m. NUM. 26, 39, as mas., the cod. Sam., LXX., Vulg. and Syr. read for *שׁוּקָה*, but see *מָשִׁיחַ*; patron. *שׁוּקָה* 26, 39 = *שׁוּקָה*.

שוק and *שׁוּקָה* (from *שׁוּק* I. after the form *שׁוּקָה*, or according to R. Nissim abridged from *שׁוּקָה*, which again comes from *שׁוּקָה*; constr. *שׁוּקָה*; plur. *שׁוּקָה*, constr. *שׁוּקָה*) masc. a horn, trumpet EX. 19, 16, so called from its being hollowed, like *הָקֵלִי* and the Aram. *ܫܘܩܐ*, but different from *ܫܘܩܐ*, which is named from its clear sound. *הָקֵלִי* to cause the horn to pass through i. e. to sound LEV. 25, 9; *שׁוּקָה* to blow the trumpet IS. 18, 3; AM. 3, 6; *שׁוּקָה* Hos. 8, 1 (to put) the trumpet to the mouth; *שׁוּקָה* as often as the trumpet sounds JOB 39, 25; interchanged with *שׁוּקָה* JOS. 6, 5, compared with 6, 4 6 8 13; Arab. *شور*, Talm. *שׁוּקָה* the same; Greek *σαλμύξ*.

שוק I. (Kal unused) intr. to depend firmly upon, to cleave to, to stick close to; identical in its organic root with that in *שָׁחַק* I. *שָׁחַק*, Arab. *سقى*, *سقى*; hence to hang upon, to have an inclination for or pleasure in a person or thing; to have a desire. Derivat. *שׁוּקָה*.

Pih. *שׁוּקָה* (fut. *יִשְׁקֶה*) intensive, to have a desire or longing for a thing; of *נָשָׂא* Ps. 107, 9; IS. 29, 8.

For the organic root *שק* comp. *שָׁחַק* to hang upon, to lean to, a thing, *שָׁחַק*.

to desire, to long after a thing, **תָּאֵץ** the same, **שׁוֹק** = the Hebr. **תְּשׁוּקָה**; Talm. **תְּשׁוּקָה** the same.

שׁוֹק II. (Kal not used) *intrans.* 1. to flow, to run, to stream; identical in its organic root **שׁק** with that in **שָׁחָה**, **שָׁקָה**, **שָׁקָה**. — 2. Metaphor. to go, to run, to be in haste, a similar metaphor being found also in **נָזַל** (comp. with **נָזַל**), **נָזַל**, **נָזַל**; Arab. **ساق**. Deriv. **שׁוֹק**, **שׁוֹק**, and perhaps **שׁוֹק** (see **שׁקק**).

Pih. **שׁוֹקֵק** (*fut.* **שׁוֹקֵק**) to cause to overflow, **שׁוֹקֵק**, i. e. to give a rich produce Ps. 65, 10; metaphor. to run, to rush along, with **בָּ** to a place Is. 33, 4 (see **שׁקק** and the noun **שׁוֹקֵק**); *absol.* to run about, to run to and fro, of **זָב** Prov. 28, 15.

Hif. **הִשְׁקִיף** (3 p. plur. **הִשְׁקִיפוּ**) prop. to let overflow, i. e. to overflow, with the accusat. *wherewith*, e. g. **הִשְׁקִיפוּ**, Jo 2, 24, also without the accus. 4, 13; Talm. **הִשְׁקִיף** the same; *Kimchi* explains our **הִשְׁקִיף** by **הִשְׁקִיף**.

Hithp. **הִשְׁתַּשְׁקֵף** (from the reduplic. **שׁקֵק**) to drive quickly, to rage, of a military chariot **נַח**. 2, 5. Comp. the proper name **שׁוֹקֵק**.

שׁוֹק (not used) *Aram. intr.* same as the Hebrew **שׁוֹק** II. Deriv. **שׁק**.

שׁוֹק (*dual* **שׁוֹקִים**, *constr.* **שׁוֹקִי**, with *suff.* **שׁוֹקִי**; from **שׁוֹק** II.) *fem.* prop. a running, a runner (German *Lauf* of the lower part of the thigh or shank of the hare), the leg, commonly the lower continuation of the **יָרֵךְ**, i. e. the leg from the knee downwards, **שׁוֹק** **עַל-יָרֵךְ** JUDGES 15, 8 *leg and thigh*, i. e. utterly; **שׁוֹקִי** **הָרַשׁ** the (swift) feet of a man Ps. 147, 10 = **בְּרַגְלָיִם** (Am. 2, 15), parallel **הָרַשׁ**; the feet, which the **פֶּסֶחַ** cannot use, **שׁוֹק** **הָרַשׁ** Prov. 26, 7; in the case of animals enumerated in the laws concerning sacrifices, the hind leg, *shin-bone*, Greek *σφυρα*, but also the fore-leg or shoulder Ex. 29, 22 27; Lev. 7, 32; **שׁוֹק** **הָרַשׁ** the heave-shoulder, i. e. what was to be offered as a

gift to the priests Lev. 10, 15; comp. **שׁק**, **שָׁקִי**, Arab. **ساق**.

שׁוֹק (*plur.* **שׁוֹקִים** like **שׁוֹקִים**, from **שׁוֹק** II.) *m.* a street, prop. a way, path, coupled with **רְחוֹב** Prov. 7, 8; ECCLES. 12, 4 5; **שׁוֹק** of **שׁוֹל**. 3, 2; **שׁוֹק**, **שׁוֹק**, Arab. **سوق** the same.

שׁוֹר (from **שׁוֹר** V.; with *suff.* **שׁוֹרֵךְ**; *plur.* once **שׁוֹרִים**) *m.* prop. a bullock or ox for ploughing, like **בָּקָר** and the Latin armentum; commonly one of neat cattle, without respect to age or sex; hence **שׁוֹר**, 27 = **שׁוֹר** Ps. 106, 20 (as a figure), a cow Ex. 34, 19; different from **בָּקָר**, which is collect. Ex. 21, 28; **שׁוֹר**, 23; therefore we find **שׁוֹר** **נַח**. 5, 18 and **שׁוֹר** alone, if it is intended to specialise **בָּקָר** NUM. 7, 3. **שׁוֹר** is but seldom used collect. **שׁוֹר**, 6; 1 SAM. 22, 19. **שׁוֹר** a bullock of the herd JUDGES 6, 25, for which **שׁוֹר** occurs elsewhere; and perhaps **שׁוֹר** is to be so taken Ps. 69, 32. **שׁוֹר** a first-born ox DEUT. 33, 17, figur. the head of a mighty tribe (Ephraim); comp. **שׁוֹר** (JER. 50, 27); **שׁוֹר**, Maltese taur, **שׁוֹר**, Greek *ταύρος*, Latin taurus, Gothic *stiuur*, German *Stier*, Pehl. *tora*.

שׁוֹר I. (*perf.* **שָׁר**; *part. m.* **שָׁר**, *plur.* **שָׁרִים**; *plur. fem.* **שָׁרִי**; *inf. constr.* **שָׁר** 1 SAM. 18, 6 K'tib; *fut.* **שָׁרִי**, abridged **שָׁר**, *apoc.* **שָׁר** instead of **שָׁר**, *intr.* to buzz, to make a noise, and so to sing; with the accus. **שָׁרִי** Ps. 7, 1; **שָׁר** **עַל-לֵב** to sing to the heart (with songs) **שָׁר** **עַל-לֵב** (Is. 40, 2); **שָׁר** **עַל-אֲנָשִׁים** Job 33, 27 *he sings to men*, i. e. before men, *openly*, = **שָׁרִי**; of a song of victory JUDGES 5, 1; commonly the *part.* **שָׁרִים** **וְשָׁרִי** male and female singers, at tables of rejoicing 2 SAM. 19, 36, ECCLES. 2, 8 (comp. Is. 5, 12; Am. 6, 5), of the temple-singers 2 CHR. 9, 11; of songs of mourning 35, 25, at solemn processions Ps. 68, 26, coupled with **זָמְרִים** or **זָמְרִים** 87, 7. For **שָׁרִים** Ez. 40, 44 (Targ., Syr., Vulg.) we

should read with the LXX שָׁחִים. Derivat. שָׁחַ, שָׁחָה. In the proper names אֶבְרָהָם and אֶחָיִשׁ, שָׁחַ and שָׁחָה arose out of יִשְׁחַר and יִשְׁחָה.

Pih. שָׁחַר (3 p. pl. שָׁחָר; *part.* מְשָׁחָר; *fut.* (שָׁחָר) to resound, 2 CHR. 29, 28 and the song (שָׁחַר) resounds; to howl, of animals in the desert הָרָב and קוֹל ZEPH. 2, 14 (see הָרָב); to sing, to praise, to celebrate, JOB 36, 24 which men praise; commonly the *part.* מְשָׁחָר, pl. מְשָׁחָרִים, f. מְשָׁחָרוֹת of the temple-singers 1 CHR. 9, 33; to play, with the accompaniment of כִּלְי שָׁחַר 15, 16. The שָׁחַ are adduced along with the שָׁחָרִים as serving in the temple EZR. 2, 70.

Hif. שָׁחַר (abridged from הִשְׁחָר, *inf.* constr. שָׁחַר; *fut.* (יִשְׁחָר) to sing, with the accusat. EX. 15, 1, שָׁחַר Ps. 137, 4; to praise, to celebrate, יְהוָה 21, 14, along with זָמַר, יְהוָה 106, 12, coupled with הִלֵּל JER. 20, 13, בָּרַךְ Ps. 96, 2, הִתְהַלֵּץ 65, 14; with בָּ of the thing praised 138, 5.

Hof. הוֹשָׁח (*fut.* (יִהְיֶה) to be sung, of שָׁחַר Is. 26, 1.

שָׁחַ II. (*fut.* (יִשְׁחָר) *intrans.* to go, to repair to, Is. 57, 9 and thou wentest to the king, anointed with oil (בְּשֶׁמֶן); of the wanderings of a harlot (Kimchi); to draw near, to approach, SONG OF SOL. 4, 8 thou approachest from the top of Amanah (LXX, Syr., Kimchi), parallel מָן; to bring forward, offer, present, gifts, Ar. سَار (to bring to), like הָרִיץ (Ps. 68, 32), deriv. הִשְׁחָר; to travel, to journey, of travelling processions and caravans, cognate in sense with אָרָה, deriv. שָׁחָה (according to some).

The stem שָׁחַ is in its organic root also in אֶשְׁחַר I., אֶשְׁחָר, אֶשְׁחָר and the Ar. سَار (to wander, to journey, to convey, whence سَيَّارَة, سَافِرَة a caravan), Aram. שָׁחַ, whence שָׁחָה (caravan), אֶשְׁחָר, Palmyrene שָׁחָה; comp. Sanskrit sri, to go, to travel.

שָׁחַ III. (*fut.* (יִשְׁחָר) *tr.* 1. to view, to look at, with the accus., שָׁחָה Job

35, 5; to see 24, 15; 7, 8; 17, 15; to observe, 33, 14; to interest oneself in, with the accus. 35, 13, as a sign of pleasure in Hos. 14, 9, coupled with צָנָה; to behold, of מְבַחֵשׁ (fem.) JOB 20, 9; to look down, in the prophetic spirit 24, 17, coupled with רָאָה. — 2. to look sharply at a person or thing, i. e. to lie in wait for, Hos. 13, 7 and like a leopard by the way I will lie in wait (אֶשְׁחָר), where the LXX, Jerome and Syr. read אֶשְׁחָר; JER. 5, 26 he lies in wait (אֶשְׁחָר) like the stooping of bird-catchers, where Symm. and Jerome incorrectly take אֶשְׁחָר for the name of a place. Deriv. שָׁחַר 1.

Pih. שָׁחַר (*part.* מְשָׁחָר for מְשָׁחָר) to look around, to lie in wait for; hence שָׁחָר = מַשְׁ a spy, a lurker, an enemy Ps. 5, 9; 27, 11; 54, 7; 56, 3; 59, 11.

שָׁחַ IV. (not used) *tr.* to surround, to enclose, to strengthen round about, of a wall (cognate in sense חָמָה I., גָּדַר, גָּדָר III.), identical with חָרַר I., חָרַר II., חָרַר; Ar. سَار the same, whence سَوَّر a wall, Aram. שָׁחַ, שָׁחַ. Derivat. שָׁחַר 2, שָׁחָה, שָׁחָה (according to some).

שָׁחַ V. (not used) to plough, to cultivate (like سَار Koran 2, 66), to which is referred שָׁחַ, as בָּקָר is to בָּקָר. Others derive שָׁחַ from שָׁחַ = שָׁחַר to break through, of the fruit of animals; or from שָׁחַ, Aram. שָׁחַ, שָׁחַ to leap, to spring; but the former is too general, and the latter appears to be a denom. Maltese tavvar to plough.

שָׁחַ (not used) *Aram. trans.* same as the Hebrew שָׁחַ IV. Deriv. שָׁחַ.

שָׁחַ (*pl.* with suff. שָׁחָה) *m.* 1. (from שָׁחַ III.) a *liar in wait, a lurker*, Ps. 92, 12 = שָׁחָר, without our having to read שָׁחָר on that account. — 2. (from שָׁחַ IV.) a *garden-wall*, over which branches (פְּנִיחַ) mount up or stretch GEN. 49, 22; of the walls of forts 2 SAM. 22, 30; Ps. 18, 30. — 3. *n. p.* of a desert tract east of Egypt, as far as which the Amalekites and Ishmaelites dwelt

GEN. 25, 18; 1 SAM. 15, 7; 27, 8. Israel reached **שור** **מִדְבַּר** when they had passed through the Red Sea Ex. 15, 22, comp. NUM. 33, 8. Hagar fled into this territory GEN. 16, 7. The Arabs call it **جفار** (Gafar).

שור (*pl. def.* **שורים**, from Aram. **שור**) *masc. a wall*. To the completion of its erection are applied **שָׁכַל** and **אֶשְׁכַּל** EZR. 4, 12 13 16.

שור I. (*inf. constr. with suff.* **שורי**) *intr. to turn away*, same as **סר** I., with **מִן** of a person Hos. 9, 12. But it is better to read **מִשְׁוֹרִי** from **שור** III. (*when I look away from them*), with the meaning of **שָׁסַד** GEN. 4, 5.

שור II. (*fut. ap.* **ישור**) *tr. 1. to saw, serrate; to cut in pieces* 1 CHR. 20, 3, and 2 SAM. 12, 31, where **ישור** should be changed into **ישר**. The organic root lies also in **שָׂרַר**, Aram. **נִסַּר** (for the Hebrew **שָׂרַר**, **שָׂרַר**, **שָׂרַר** (to cut in pieces); Arab. redupl. **شَرَشَر** (to cut in pieces), **شَر**, **شَر**, **شَر** the same; hence **שָׂרַר** = **שָׂרַר** (form, shape). Derivat. perhaps **משור** (which see). — 2. (not used) *to divide, to measure*, whence **משורה**; see **משר**.

שור III. (*i. e.* **שור**; *fut. apoc.* **ישור**) *intr. same as שר, שרה, to rule, to govern; with עַל of a person to rule over* JUDGES 9, 22, with **אֶל** of a person to overcome, overpower Hos. 12, 5.

Hif. **ישור** *to make to rule, to make princes* Hos. 8, 4.

שור IV. (not used) *tr. to put in a row, to arrange*, ident. with **סר** (to **סר**), **סר**, and adopted for the noun **שורה**; Ar. **سار** the same.

שורה (from **שור** IV.) *f. a row, range, as an adverbial accusat. in rows* Is. 28, 25 (*Bashi, Hieron., Ibn Koreish*), parallel **סורה** and **גבולה**; comp. the Arab. **سورة** a line or row, a layer, Talm. **שורה**. To take the derivation from **שָׂרַר** = **שָׂרַר**, and **שורה** instead of **שורה** meaning a thing hedged about, is inadmissible.

שורה (*plur. with suff.* **שורות**; from **שור** IV.) *f. same as שור 2. a wall, of olive-plantations and vineyards, = שורה* Job 24, 11, where, as the suffix is unsuitable, many mss. and *Parchon* read **שורות** = **שורות**.

שורק see **שורק**.

שוש (not used) *intr. same as שש* *to shine, to glitter, to lighten; hence 1. to be shining or white, of flowers, marble; to be gray, of hair*. Deriv. **שש** 1, **שש**, **שש**, **שש**. — 2. Figur. *to be distinguished, noble, hence to be free, arising from signif. 1; the same metaph. application being in שור I. (= שור)*. Derivat. the proper names **שש**, **שש**, **שש**.

The stem **ש** has arisen from a repetition of the root, like all verbs with a similar beginning and end (see **צצר**); and the original organic root is **ש**, ident. with **ז** (which see) = **ז**, Arab. **س**, a simple root to **ז** III., and with **צ** (= **צ** II., **צ** II.) to **צצר**; it is variously modified in **שש**, **שש**, **שש**. Ar. **س** to lighten, to glitter; Aram. **שש**.

שש I. (*perf.* **שש**, *part.* **שש**, *inf.* **שש**, *absol.* **שש**, *constr.* **שש**; *fut.* **שש**) *intr. prop. to move in a circle* (see **שש**) with joy; *to exult, to rejoice* (cognate in sense **שש**), coupled with **שש** Ps. 40, 16, **שש** Is. 65, 18, strengthened by **שש** Ps. 68, 4; with **עַל** of a thing at DEUT. 28, 63; 30, 9, or **בְּ** Job 39, 21, Ps. 35, 9, but never with the accusat., since **שש** Is. 35, 1 stands for **שש** (*Ibn Esra*). **שש** *to rejoice in God* Ps. 40, 17. Sometimes it is followed by an infin. 19, 6 or **כִּי** Job 3, 22, or a verb united with **וָא** Is. 64, 4.

Hif. **שש** (instead of **שש**; *fut.* **שש**) *to rejoice, to exult, like Kal* (which see). The passage EZR. 21, 15 [10] **שש** is difficult, prop. *or we shall rejoice over the chastising rod of my son*, which meaning, however, does not suit (see **שש** II.).

heart upon Ex. 7, 23. — 2. *to set*, a post Is. 22, 7 (without the object); with על of a person Ps. 3, 7, where מַחֲנֶה should be supplied; *to put under*, 8, 7 *thou hast put all under his feet*. — 3. *to put on*, with the accusat. עָרַי and על of a person Ex. 33, 4; *to lay*, מִקְשִׁים Ps. 140, 6; with א *to lay in a thing* 88, 7; Job 38, 36. Deriv. שָׁח or שָׁחַה, שָׁח, שָׁח (sing.), the proper name שָׁח, and שָׁח in שָׁחַלָה.

Hif. שָׁח (abridged from שָׁחַח; only the *imp.* שָׁח, שָׁחַח, שָׁחַי, שָׁחַי, *inf.* c. שָׁח; *fut.* יִשָּׁח, *ap.* יִשָּׁח, *ap.* יִשָּׁח) with the meanings of Kal: 1. *to set, to put in a different place, to make into a thing*, with a double accus., Is. 5, 6; 26, 1 *he sets salvation as walls and ditches*; more rarely with the accus. and כ Is. 16, 3, with the accus. and ל Jer. 2, 15, or absol. with the sense of עָשָׂה *to make, to do* Ex. 10, 1, for which עָשָׂה is usual; *to set, to sit on a throne* Ps. 132, 11; with the accus. מוֹרָה (*instruction*) Ps. 9, 21 = *to give; to set upon*, עָשָׂה 21, 4; *to put*, אָרָה Gen. 3, 15; *to constitute*, with a double accus. 1 Kings 11, 34; with an accus. of the person and ל Ps. 45, 17; with על *to set over* Gen. 41, 33; *to found* 1 Sam. 2, 8, elsewhere עָשָׂה; *to appoint, establish*, חָק (a limit) Job 14, 13, without חָק 38, 11; *to transplant*, with א of the object *whither* Ps. 73, 18, fig. מִן־עֵשֶׂה 12, 6; *to reckon to, to number among*, with א 2 Sam. 19, 29; Jer. 3, 19. — 2. *to place*, with עִם, i. e. *to associate* Job 30, 1; שָׁח לְפָנַי פֶּ' *to set before one* Ps. 90, 8. To this belongs the signific. *to direct, to turn*, dirigere, in the phrases: שָׁח פָּנֶיךָ אֵל *to turn the face to* Num. 24, 1; שָׁח עֵינֶיךָ *to direct the eyes, to spy out* Ps. 17, 11; שָׁח לֵב *to direct the mind* 62, 11, with אֵל Job 7, 17, or ל Ex. 7, 23. — 3. *to lay*, שָׁח עַל־ (on the ground) Job 22, 24, elsewhere עָשָׂה (Ez. 26, 12); with א *to lay into a thing* Ruth 4, 16. — Other phrases are: a) שָׁח יָד עַל פֶּ' *to lay the hand upon one, to bless* Gen. 48, 17, or to protect Ps. 139, 5, or to do violence to Job 9, 33; שָׁח יָד עַל־עֵינֶיךָ Gen. 46,

4 *to lay the hand upon the eyes of one*, i. e. *to close the eyes of one*, the last service in this life; שָׁח יָד עַל־פֶּ' Ex. 23, 1 *to join with one*; in שָׁחַח Job 10, 20 שָׁח or יָד is left out, and שָׁח should be rendered to *put aside*. b) שָׁח אֵל *to lay or put in*, as שָׁחַח Ps. 13, 3, מִן־מָוֶה Prov. 26, 24.

Hof. שָׁח (*fut.* יִשָּׁח) *to be laid upon*, with על Ex. 21, 30.

The organic root שָׁח is also in שָׁחַח III., שָׁחַח I., in the Phenice. שָׁח, the Aram. שָׁח, שָׁח (hence שָׁח, שָׁח fundamentum); and it may be connected with the Sanskrit *sad* (to sit), Latin *sed-ere*, as also with *sedere*.

שָׁח II. (not used) *tr.* *to weave, to spin, to mix*, of a dress, a veil, and of branches, bushes; ident. in its organic root שָׁח with that in שָׁחַח II., שָׁחַח. Deriv. שָׁחַח and שָׁח (according to some).

שָׁחַח (from שָׁחַח = *the setting* i. e. the son of *Telach*; שָׁחַח = שָׁח as a name, and שָׁחַח is a proper name elsewhere) *n. p. m.* Num. 26, 35; *patr. m.* שָׁחַח 1 Chr. 7, 21.

שָׁח (not used) *intr.* same as Aram. שָׁח (which see); hence from the Pael *to set free, to deliver*, the *part. m.* מְשִׁיחַב מְשִׁיחַבָּל *the proper name*.

שָׁח (Peal not used) *Aram. intr. prop.* *to forsake, a place; to remove, from a person or thing; to go away*, hence *to go about freely, to pour out without restraint, to withdraw*; ident. with the Ar. شَدَبَ (*tr.* *to withdraw, to remove, to separate from*); Syr. شَدَبَ the same. It is ident. in its organic root with that in the Hebr. שָׁח. Others treat שָׁח as a Shafel-form of שָׁח, Arab. وَزَبَ *to flow, then to glide or flow away*, which is less suitable.

Pa. שָׁח (or שָׁח instead of שָׁח, ז being treated as a guttural, which is also the case with ז in שָׁח to keep the two sibilants better apart; also written שָׁח; *part.* מְשִׁיחַב; *inf.* c. מְשִׁיחַב; *fut.*

(הַשְׁחִיב) to deliver, to set free, with accus. of the object and מִן from DAN. 3, 15 17 28; 6, 15 17 21 28; Targ. for הַצִּיל, פָּלַט.

שָׁף (3 p. f. with suff. שָׁפְתִי, שָׁפְתָהּ) 1. *intr.* to glow, to burn; *tr.* to singe, to blacken, of שָׁמֶשׁ Song of Sol. 1, 6 (Syr. Aq. Theod.); *conseq.* = שָׁפָה (comp. שָׁפָה = שָׁפָה). — 2. Metaphor. to look upon, to scan Job 20, 9; 28, 7. The application of the fundamental signification in this way is also found in other Hebrew verbs.

שָׁן (Kal not used) *tr.* to spin, to twist threads, to twine together, Ar. شَرَّ the same, Aram. שָׁן, hence חוּשָׁן שְׁוֹרֵיין spun threads; prob. from the fundamental signification to mix, to spin, to intertwine, to bind together (cognate in sense אָרַג), to twist; connected in its organic root שָׁן-שָׁן with that of מְדַבֵּר I. and II., מְדַבֵּר III., מְדַבֵּר II. The form seems to have arisen from a reduplication of the simple root, like שָׁרַף from שָׁרַף (which see).

Hof. שָׁפָה (part. m. מְשֻׁפָּה) to be spun, to be artificially woven, of שֵׁשׁ Ex. 26, 1 31; 27, 9 18; in Targ. Peal instead.

שָׁן (from שָׁחַח) *adj. m.* sunk, of the צַדִּיק Job 22, 29, i. e. depressed, = שָׁפָל.

שָׁחַ (from שָׁחַח II, with the suff. שָׁחִי) *m.* same as שָׁחַח thought, meditation Am. 4, 13.

שָׁחַח (*imp. pl.* שָׁחֲרוּ; *fut.* יִשְׁחָד, hence 2 p. f. שָׁחֲחִי) *intr.* prop. to allot or measure out; hence to make a present, to give, for the purpose of bribing, with the accus. Ez. 16, 33; שָׁחֲחִי בְּצַדִּיק to give for one, i. e. to bribe Job 6, 22; Aram. שָׁחַח Pael to make many and frequent presents; Ar. شَكَلَ. The organic root שָׁחַח-שָׁחַח is ident. with that in שָׁחַח, שָׁחַח, and prop. means to allot. Deriv.

שָׁחַח *m.* a gift, to bribe Prov. 17, 8; Ex. 23, 8; Deut. 10, 17; a bribe, בָּחַק שָׁחֲחִי a secret bribe Prov. 21, 14; price of redemption Is. 45, 13, coupled with מְדַבֵּר;

injustice Job 15, 34; Aramaean שָׁחַח, חֲסִי, Talm. and Zab. שָׁחַח, חֲסִי.

שָׁחַח (*imp. f.* שָׁחֲחִי) *intr.* 1. to bend oneself, to bow down, Is. 51, 23 bow down, and we will go over (thee); comp. the verbs שָׁחַח, שָׁחַח, Aram. שָׁחַח. — 2. to sink down, to be deep, like שָׁחַח. Deriv. שָׁחַח, שָׁחַח (comp. שָׁחַח, שָׁחַח).

Hif. הִשְׁחָח (fut. יִשְׁחָח) to make bow down, to depress, דָּאָחָה, Prov. 12, 25 with sorrow in the heart of a man, one may depress him.

Hithp. הִשְׁחָחוּרָה (arising from a hardening and doubling of the third radical; *part.* מְשֻׁחָחוּרָה; *inf. c.* הִשְׁחָחוּרָה; *fut.* יִשְׁחָחוּרָה, *pl.* sometimes יִשְׁחָחוּרָה, in pause sometimes יִשְׁחָחוּרָה) to bow down, to fall prostrate, as a sign of honour, προσκυνεῖν GEN. 22, 5, 1 SAM. 24, 9, with לָּ GEN. 23, 7, לָּכֵן 23, 12, אֵל Is. 45, 14, לָּ of the person Lev. 26, 1, also with אֵלֶּיךָ אֲרָצָה אֲרָצָה GEN. 19, 1, 2 SAM. 14, 33, 1 KINGS 1, 23, before kings and princes 2 SAM. 9, 8 and 14, 22, before equals GEN. 23, 7, especially before God; absol. GEN. 22, 5, Ex. 24, 1 or with לָּ Ex. 20, 5 or לָּכֵן of a person Deut. 26, 10; with לָּ Ps. 99, 9 or אֵל of the place towards Ps. 5, 8; fig. to yield obedience Ps. 45, 12. The form מְשֻׁחָחוּרָה Ez. 8, 16 is either a conjugation-species of the participle as in Aramaean, or should be considered a mistake for מְשֻׁחָחוּרָה. See the Analytical appendix. Deriv. הִשְׁחָחוּרָה.

שָׁחַח (*part.* שָׁחֻחַ, *inf. c.* שָׁחֻחוּ) *intr.* to swim Is. 25, 11, Aram. שָׁחַח, שָׁחַח the same, prop. to flow or roll along, hence also to wash, comp. Arab. شَحَّ to pour out water, شَحَّ to let flow, شَحَّ to flow. Derivat. שָׁחֻחוּ.

Hif. הִשְׁחָחוּ (fut. יִשְׁחָחוּ) to make flow, to inundate, fig. Ps. 6, 7.

שָׁחַח (for שָׁחֻחוּ, from שָׁחַח) a swimming, שָׁחֻחוּ מִי מַי water that one can pass through only by swimming Ez. 47, 5.

שָׁחַח (from שָׁחַח, after the form

שָׁחוּר *m. submission, bending; an adv. in submission* Is. 60, 14.

שָׂחוק (and שָׂחוק) *m. laughter* ECCLES. 2, 2, parall. שְׂמחה; wantonness 7, 3, oppos. כָּעַס; *exultation* JOB 8, 21, coupled with חִירוּת; *derision, scorn* 12, 4; Is. 20, 7 = לָעַג; *jest* PROV. 10, 23.

שָׁחוּר see שָׁחַר.

שָׁחור (from שָׁחַר) *m. blackness, nigror, soot* (LXX), *black coals* (Vulg., Rashi, Kimchi) LAMENT. 4, 6.

שָׁחור see שָׁחַר.

שָׁחוּר (with suff. שְׁחוּרָה, after the form שָׁחַר; from שָׁחַר) *f. prop. a deep place, and therefore a pit* PROV. 28, 10, comp. שְׁחַר, שְׁחִירָה, שְׁחִירָה 1.

שָׁחַר (3 *perf.* שָׁחַר, שָׁחַר—שָׁחַר; 1 *perf.* שָׁחַר; 3 *pl.* שָׁחוּ and שָׁחֲרוּ; *fut.* יִשְׁחַר, שָׁחֲרוּ LAMENT. 3, 20 K'ri after the form יִשְׁחַר, יִשְׁחַר, while the K'tib has יִשְׁחַר from שָׁחַר; *pl.* יִשְׁחוּ; the *fut.* יִשְׁחַר belongs to Nif., the Nif. and Kal coinciding in signification in the case of many verbs doubling the same radical) *intr. to be bowed or struck down* Is. 2, 11 17; *to sink*, with אֶל PROV. 2, 18 (according to some) or לְ towards Ps. 44, 26; absol. HAB. 3, 6; *to walk along bowed*, as קָרַר 45, 14; *to crouch*, of one lying in wait 10, 10, coupled with דָּכַר (to be depressed) or similar verbs JOB 38, 40 [39, 2]; *to be brought low* Ps. 107, 39, coupled with מָצַח (to be diminished); *to be in a depressed position* PROV. 14, 19; *to submit oneself* JOB 9, 13. *Deriv.* שָׁחֲרוּ, שָׁחֲרוּ.

Nif. נִשְׁחַר (only the *fut.* יִנְשַׁח) *to be bowed down* Is. 2, 9; *to be brought low*, נִשְׁחַר 29, 4; *to sing in a low voice, to chirp* ECCLES. 12, 4.

Hif. הִשְׁחַר *to bring low*, מִשְׁחַר, i. e. to destroy Is. 25, 12, coupled with הִשְׁחִיל; *to make low, to humble* 26, 5.

Hithp. הִשְׁחִיחוּ (fut. יִשְׁחִיחוּ) *to be cast down, of the soul* Ps. 42, 7; 43, 5.

שָׁחַט I. (*part. m.* שֹׁחֵט; *inf. abs.* שֹׁחֵט, c. שֹׁחֵט, but also שָׁחַט, hence with suff.

שָׁחַט; *fut.* יִשְׁחַט) *tr. prop. to cut in pieces, to bore into (with violence), to pierce, of an arrow*, JER. 9, 7 K'tib שֹׁחֵט אֶת שֹׁחֵט a piercing arrow, but according to the K'ri שֹׁחֵט from שָׁחַט III. (which see); commonly 1. *to slaughter, cattle, with the accusat.* GEN. 37, 31, 1 SAM. 14, 32, especially for sacrifice LEV. 1, 5; 3, 2; 4, 4, applied to men also GEN. 22, 10; Is. 57, 5. — 2. *to slaughter, to kill, to massacre* JUDGES 12, 6, 1 KINGS 18, 40, with אֶל of the place into which the blood is poured JER. 41, 7, comp. 1 MACC. 7, 19; generally *to destroy, to cause to perish* NUM. 14, 16. — 3. *Figur. to mix, to adulterate, wine*, Ar. سَخَطَ, also being so applied; hence *to be deceptive*, perhaps of קָרַר JER. 9, 7 K'ri, to which יִשְׁחַט (1 KINGS 10, 16) has also been referred; but see שָׁחַט IV. *Deriv.* שֹׁחֵט.

Nif. נִשְׁחַט (*fut.* יִנְשַׁח) *to be slaughtered* LEV. 6, 25; NUM. 12, 22.

The stem שָׁחַ is the Aram. שָׁחַ, Arab. سَخَطَ and سَخَطَ; and the organic root שָׁחַ-שָׁחַ lies also in שָׁחַ, שָׁחַ.

שָׁחַ II. (only *inf. c.* שֹׁחֵט) *tr. same as שָׁחַר to make a present, to bribe*, שֹׁחֵט, Hos. 5, 2 and the bribery of those that turn aside from right (of judges without conscience) they have extended (see צָחַק). The reference of it to שָׁחַר because of 9, 9 after the Syriac meaning is less suitable.

שָׁחַ III. (*part. pass.* שֹׁחֵט) *tr. to point, to sharpen*, hence שֹׁחֵט אֶת JER. 9, 7 K'ri a pointed arrow (Targ., Syr.); Aram. שָׁחַ, modern Hebr. שָׁחַ, Arab. سَخَطَ the same, of a knife.

שָׁחַ IV. (*part. pass.* שֹׁחֵט) *tr. same as שָׁחַר to spread out, to beat thin, gold plate* 1 KINGS 10, 16 17 (LXX, Kimchi), i. e. beaten.

שָׁחַ (*fut.* יִשְׁחַט) *tr. to press out* GEN. 40, 11; Aram. שָׁחַ the same.

שָׁחַט (from שָׁחַט I.) *f. a slaughter, of the victims in sacrifice* 2 CHR. 30, 17.

שָׁחִין (from שָׁחַן) *m. prop. an inflammation; hence a burning sore, an ulcer* 2 KINGS 20, 7, Is. 38, 21, *leprosy* JOB 2, 7, DEUT. 28, 35, with רָע (evil), of leg and knee disease DEUT. 28, 27; *pustules*, LEV. 13, 18, with פָּצַח (to break out) LEV. 13, 20; commonly *elephantiasis* in which the feet and legs swell, resembling those of elephants.

שָׁחִים (from שָׁחַן) *maso. after-growth* Is. 37, 30 (*Ibn Gendach*), for which שָׁחִים stands in 2 KINGS 19, 29. See שָׁחִים.

שָׁחִי (*constr.* שָׁחִי; from שָׁחַן) *m. a thin board, a thin table of wood* EX. 41, 16, giving the full idea with עָץ.

שָׁחִית (only *pl.* שָׁחִיתוֹת; from שָׁחַן) *f. same as שָׁחִית a pit, for catching in* Ps. 107, 20; fig. LAMENT. 4, 20. The *n* not radical is retained.

שָׁחִית (from שָׁחַן; *def.* שָׁחִיתוֹת, different from the *part. f.* שָׁחִיתוֹת) *m. wickedness* DAN. 6, 5.

שָׁחַל I. (not used) *intr. to roar, to bray, to howl, of a lion, Arab. سَحَلَ to bray, of an ass (comp. נָזַר of a lion* JER. 51, 38, *Aram. of the ass)*; *Aram. שָׁחַל the same; comp. too جَلَّ to lift up the voice. The organic root שָׁחַל is also in שָׁחַל I. signific. 3, Sanskrit gal, Greek γαλ-έω, Latin cal-o. Deriv. שָׁחַל.*

שָׁחַל II. (not used) *tr. same as שָׁחַל to peel off, to cut off, Ar. سَحَلَ (to plane off, to file off); generally to take off what covers a thing, and so applied to the crust, shell or cover. Deriv. שָׁחַל.*

שָׁחַל (from שָׁחַל I.) *m. prop. the roarer, and so a lion, coupled with שָׁחַל JOB 4, 10, and שָׁחַל 28, 8; of God in punishing 10, 16; Hos. 5, 14; 13, 7; a wild beast with שָׁחַל Ps. 91, 13.*

שָׁחַל (from שָׁחַל II.) *f. prop. a perfume-muscle (comp. שָׁחַל), and so the δρυξ or perfume-crab, like the covering of a muscle, and found both in the seas of India and the Red Sea EX. 30, 34 (LXX, Vulg. Targ.). The onyx*

marinus gives the virtue to scented stuffs (Oken, Naturgeschichte V, 1. p. 484 seq.), and is still used in the East for perfumes (Forskāl, descr. anim. p. 143).

שָׁחַן (not used) *intr. to glow, to burn, to be hot; ident. in its organic root שָׁחַן with that in שָׁחַן; Aram. שָׁחַן, Ar. سَحَنَ the same, hence سَحَنَة fever. Deriv. שָׁחַן.*

שָׁחַן (not used) *intr. same as שָׁחַן (which see) to sprout, to grow, to shoot after; comp. שָׁחַן and the analogies under שָׁחַן. Deriv. שָׁחַן.*

שָׁחַן (not used) *intr. to be stripped off, to be lessened or made thin, hence to be cut thin, of wood for tables; to be lean, of the sea-mew; Arab. سَحَف trans. to cut off (hair), south Arab. سَحَف to draw off (the skin); سَحَف to be thin or lean; in its organic root שָׁחַן is found also in שָׁחַן II, שָׁחַן, שָׁחַן. Derivat. שָׁחַן, שָׁחַן, שָׁחַן.*

שָׁחַן *m. prop. leanness, then applied to an unclean bird* LEV. 11, 16, DEUT. 14, 15, by which the sea-mew is understood (LXX, Vulg.), since the fundamental signification suits this bird (*Bochart, Hieroz. II. ch. 18; III. p. 1*).

שָׁחַן (from the *Pih.* of שָׁחַן) *fam. consumption, leanness* LEV. 26, 16; DEUT. 28, 22; Targ. שָׁחַן; Arab. سَحَف the same.

שָׁחַן (not used) *intr. to swell out; to become thick, large, corpulent; to be firm, strong; metaph. to rise, to step forward; Arab. سَحَص to swell, to rise, to سَحَص to be large, thick, whence سَحِص (thick, corpulent), سَحِص (thickness, body, person = שָׁחַן); Talm. שָׁחַן to be proud. Deriv. שָׁחַן, the proper names שָׁחַן, שָׁחַן.*

שָׁחַן *m. prop. corpulence, strength, largeness, only in שָׁחַן sons of strength, i. e. large four-footed animals (camels, horses, bullocks) JOB 41, 26 [25], con-*

trusted with לְיָיִת; 28, 8; according to others *lions* (Targ.) or *wild beasts* (Syr., Arab., Saadia).

שְׂחָצִים (from שָׁחַץ; *hills, heights*; יֵץ stands for יָץ, interchanged as a plur. with יֵץ) *n. p.* of a place in Issachar JOSH. 19, 22 K'tib, with *a* of motion שְׂחָצִימָה; K'ri שְׂחָצִים.

שְׁתָּהִים (the same) see שְׁתָּהִים.

שָׁחַף (*fut. שִׁחַף*) *tr.* 1. *to press into, to engrave, to cut into; hence to hollow out* JOB 14, 19. — 2. *to wear out, to reduce, and therefore to make thin, fine, small* (comp. שָׁחַף), of a thin covering, a fine dress, a thin cloud, a worn-out garment; identical in its organic root שָׁחַף with that in קָח, הִקָּח, קָח. — 3. Generally *to rub or beat in pieces*, such as spices for scented powder EX. 30, 36; *figur. to destroy* 2 SAM. 22, 43, by which PS. 18, 43 is to be corrected. We perceive the connection with signification 1 from שָׁחַף I., which is related to הִשָּׁחַף, שָׁחַף I. and II.; Arab. **سَخَفَ** to be thin, **سَخَفَ** a thin cloud; Aram. **שָׁחַף**, **שָׁחַף** the same; the Arabic meaning “to extend, to stretch out, to remove” is connected in its organic root with that in שָׁחַף, and has nothing to do with our שָׁחַף. Derivat. שָׁחַף.

שָׂחַק (*inf. constr.* שָׂחֵק, *fu.* שָׂחֵק) *intr.* same as שָׂחַק (which see) prop. *to be clear, serene*, therefore *to laugh* Eccl. 3, 4, opposite בָּכָה; with לָלֶא *to smile upon* Job 29, 24; with לָלֶא of the person *to laugh at* 30, 1; with לָלֶא of a thing *to laugh at, to scorn* 5, 22; 39, 7; 41, 21; with לָלֶא *to rejoice at one's misfortune* Prov. 1, 26, for which is also לָלֶא Lament. 1, 7; *to sport, to dance* (united with singing and playing) Judges 16, 27; comp. the Aram. שָׂחַק, Zab. שָׂחַק (to rejoice). Deriv. שָׂחֵק, מְשָׂחֵק, the proper name שָׂחֵק.

Pih. שָׁחַק (*part.* מִשְׁחָק; *inf. constr.* שֹׁחֵק; *fut.* יִשְׁחָק) *to jest* PROV. 26, 19, parallel הִתְלַחֵל; *to dance* (of the religious dance) 2 SAM. 6, 5 21, coupled

with **קָרַח** 1 CHR. 15, 29; *to play, to delight* PROV. 8, 30; *to rejoice* 8, 31; of loud sport JER. 15, 17; **קָרַח** *to play with one* JOB 40, 29; PS. 104, 26.

Hif. הִשְׁחִיךְ (*part. m.* מִשְׁחִיךְ) to mock,
with עַל at 2 CHR. 30, 10.

פֶּחָק (*pl.* פֶּחָקִים in signific. 2) m. 1. *a thing small or insignificant, which has no weight; hence fine dust* Is. 40, 15. — 2. *thinness, a thin vapour, a thin cloud*, Job 38, 37, parallel שָׁמַיִם נִבְלָיָה (שָׁמַיִם is the usual parallel Is. 45, 8, Deut. 33, 16, or פֶּחָקִים stands generally for שָׁמַיִם Ps. 18, 12). The פֶּחָקִים are the seat of the angels Ps. 89, 7 38, and of God Deut. 33, 26; from them come dew and rain Job 36, 28, Prov. 3, 20, manna Ps. 78, 23 and thunder 77, 18. The word is put for a clear (Job 37, 21) or a clouded sky (37, 18), generally = רָקִיעַ. Aram. פֶּחָק (פֶּחָקָא, פֶּחָקִי, פֶּחָקִיא), Arab. سَحَاب the same; Sam. פֶּחָקִין.

מִחָק see **מִחוּק**.

שָׁחַר I. (only 3 *p. perf. m.*) *intr.* 1. (not used) *to burn, to lighten, to shine; to shine; ident.* in its organic root שָׁחַר with חָרָה I, חָרָה; used of the dawn and figur. of early youth. Derivat. שָׁחַר, שָׁחַרְיָה, מְשָׁחַר, מְשָׁחָר, and שָׁחַר in the proper name אֶחָיִשָׁחַר, שָׁחַר in שָׁחַרְיָה, שָׁחַרְיָה. — 2. *to be black*, of the skin (in elephantiasis), Job 30, 30 *my skin is black and comes off me; generally to be dark, of coal, soot; to be browned, of colour*, comp. חָיָה I, חָקַם, אֶרֶם. Deriv. שָׁחַר, שָׁחַר.

Pih. I. שִׁחָר (not used) to be very muddy or black, metaphor. to be slimy, e. g. of the Nile, Rhinocœura, of the slimy stream Belus &c. Derivat. the proper name שִׁחָר (שִׁחָר, שִׁחָר), שִׁחָר לִבְנֵה.

Pih. II. שְׁחָרָר (not used) *to be dark, swarthy.* Deriv. שְׁחָרָר.

The stem 'פ is in Aramaean פֿשָׁר, פֿשָׁר (to be black, whence פֿשָׁר, פֿשָׁר, coal, ink, פֿשָׁר blackness, coal, פֿשָׁר a blackbird; Ar. فِشْر the same, whence

שָׁחַר a blackbird; comp. also שָׁחַר to be dark.

שָׁחַר II. (*part.* שָׁחַר) *trans. prop. to split, to cut through, to break through*, cognate in sense בָּקַר (which see); hence 1. *to divide, to separate, to prove, to examine, to seek after a thing, to desire, to strive after* PROV. 11, 27; comp. דָּרַשׁ, בָּקַשׁ, שָׁאַל, בָּקַשׁ with a similar metaph. application. — 2. *to charm* (see שָׁחַר). Deriv. שָׁחַר 3 and 4.

Pih. שָׁחַר (with *suff.* שָׁחַר; *part.* שָׁחַר; *inf. constr.* שָׁחַר; *fut.* שָׁחַר) *to seek zealously*, of which the consequence is מָצָא; with an accus. after a thing or person PROV. 1, 28; 7, 15; שָׁחַר מוֹסֵר 13, 24 *seeks it, the chastisement*; sometimes with לְ JOB 24, 5 and אֵל 8, 5; *to wish, to desire* Ps. 63, 2; Is. 26, 9; *to turn* i. e. *to seek what had been left*, Hos. 5, 15; Aram. שָׁחַר the same.

שָׁחַר (with *suff.* שָׁחַר) *masculine prop.* 1. *the shining* (from שָׁחַר I.) or *the breaking forth, of light*, comp. בָּקַר (from שָׁחַר II.); hence *the early light, the dawn, aurora* Am. 4, 13, opposite יָצָאָה; JOB 38, 12, where the K'ri has שָׁחַר; עָלָה; שָׁחַר *the dawn arises*, i. e. *becomes visible* GEN. 19, 15; JOSH. 6, 15. The breaking forth of light (בָּקַר אֹר) i. e. of the sun of prosperity, is compared to the morning Is. 58, 8; its going forth is called מוֹצָא in Hos. 6, 3. עֵצְמֵי שָׁחַר *the eyelashes of the dawn*, i. e. *the first beams* JOB 3, 9; 41, 10; בִּנְקֵי שָׁחַר Ps. 139, 8 *the wings of the dawn*, so called from its swift spreading; שָׁחַר *to awake the dawn*, with a song of praise Ps. 57, 9; שֶׁן בֶּן שָׁחַר *son of the dawn* Is. 14, 12, of the הֵילֵל (lucifer), figurat. of a glorious earthly king, comp. the myth of Venus or of Lucifer as the son of Aurora. שָׁחַר אֵין-לֹו Is. 8, 20 *there is no dawn to him*, i. e. *a new, commencing prosperity*; but better perhaps in signification 4. — Fig. *a beginning or first time of rule* Hos. 10, 15. — 2. *blackness*, and therefore *darkness, obscurity*, Jo. 2, 2 *as darkness spreads on the mountains*, which suits

זֶהוּ הַשָּׁחַר וְאַפְלָה; comp. Arab. ضَمَح the dawn and ضَبْخَة blackness. — 3. (from שָׁחַר = Arab. سَحَر to enchant, connected with שָׁחַר II.) *a charming away*, Is. 47, 11 *thou dost not know how to charm it away*, comp. בָּקַר ibid. and הִבְדִּירִים, בְּשָׁחַר 47, 9. But שָׁחַר may be also taken here with the meaning of 1. *the dawn, prosperity recommencing*. — 4. (from שָׁחַר II.) same as שָׁחַר *a searching out, examination*, Is. 8, 20 "To the doctrine and to the law"! Behold they speak truly such an utterance, like one that is incomprehensible, i. e. that cannot be attained to (comp. עָנָק). — 5. only in שָׁחַר אֶלְהוּת הַשָּׁחַר *hind of the dawn*, i. e. the quick, early light, poet. for שָׁחַר simply (see אֶלְהוּת); and so in Ps. 22, 1 the name of a lost poem, which began with אֶלְהוּת הַשָּׁחַר (*Ibn Ezra*). More correctly and analogous with the other inscriptions, perhaps the name of a city, identical with שָׁחַר (which see), because having nearly the same meaning; in which a musical choir may have been stationed. Ar. شَحْرَة the dawn, شَحْرَة the same, سَحَر to enchant.

שָׁחַר see שָׁחַר.

שָׁחַר see שָׁחַר.

שָׁחַר and שָׁחַר (*pl.* שָׁחַרִּים) *adj. m.*, שָׁחַר (*pl.* שָׁחַרִּים) *fem. black*, of hair LEV. 13, 31 37; of horses ZECH. 6, 2, which point to a famine (REVEL. 6, 5); of a raven, SONG OF SOL. 5, 11; *swarthy, of the skin* 1, 5.

שָׁחַר *fem. the dawn*, figur. youth ECCLES. 11, 10 = בְּלָדִית; comp. מְשַׁחַר, Talmudic שָׁחַר. According to Jos. Kimchi מְשַׁחַר LAMENT. 4, 8 is a noun = splendour.

שָׁחַר (after the form שָׁחַר) *adj. m.*, שָׁחַר *fem. dark, swarthy* SONG OF SOL. 1, 6. The reduplication expresses resemblance to the colour in question; comp. אֶדְמָם, אֶדְמָם.

שָׁחַר (from שָׁחַר יָהּ; *Jah is the Shining one*) *n. p. m.* 1 CHR. 8, 26.

שַׁחֲרִים (*morning and evening dawn*; comp. **שַׁחֲרִים**, **שַׁחֲרִים**) *n. p. m.* 1 CHR. 8, 8; comp. the Latin *Lucius*, *Λούκιος*, *Λουκάς*, *Manius* (from *mane*); comp. **אֶחָדָם**, **שַׁחֲרִים**, **שַׁחֲרִים** = **יום** in **אֶחָדָם**.

שָׁחַת (Kal unused) *tr. prop. to crush, to reduce to ruins, to injure, hence to destroy, to ruin, to corrupt*, Arab. **سَحَت** the same, Aram. **ܫܚܬ** and **ܫܚܬ** in Pa. *to corrupt, to violate*, in Peal *to be rusty*, **ܫܚܬ** *rust*; Ethiop. *to disfigure, to violate*, Maltese *to overthrow*. The organic root **שָׁחַת** is identical with that in **חָח** L, **חָח** (which see) = **שָׁחַר**, and cannot therefore be compared with **שָׁחַר**, **שָׁחַר**. Derivat. **מְשָׁחָת**, **שָׁחָה** 2.

Nif. **נִשְׁחָח** (*fut.* **יִשְׁחָח**) *to be marred, of* **אָזוֹר** JER. 13, 7, **בָּקִי** 18, 4; *to be corrupted, of* **עֲלִילוֹת** Ez. 20, 44; = *to sin, to commit iniquity* GEN. 6, 11; *to be desolated* Ex. 8, 20.

Pih. **שָׁחַת** (with *suff.* **שָׁחָתָה**, 2 *pers.* **שָׁחָתָה**, 2 *p. plur.* **שָׁחָתוּ**; *inf. constr.* **שָׁחָתוּ**) *to act corruptly i. e. wickedly* Ex. 32, 7, Hos. 9, 9, elsewhere the Hif.; *to destroy*, GEN. 6, 17; 13, 10; **מִבְּאֵר** LAMENT. 2, 5 (coupled with **בְּצֵל**), **מִבְּאֵר**, i. e. **מִבְּאֵר** **אֵל**, *the temple* 2, 6, and so **אֶרֶץ**, **קָרִים**, **חֹמֶה**, sometimes with **ל** of the object 1 SAM. 23, 10; **אֶרֶץ** (**זֶרַע**) **שָׁחַת** *to destroy to the ground* GEN. 38, 9, i. e. *to cause to fall to ground, the seed*; **שָׁחַת** **רָחִים** AM. 1, 11 *to quench feeling*; **שָׁחַת** **חֲכָמָה** Ez. 28, 17; Hos. 13, 9 *it has destroyed thee to the ground*; **שָׁחַת** **דְּבָרִים** *to lose words* PROV. 23, 8; **שָׁחַת** **בְּרִית** *to break a covenant*, MAL. 2, 8; **שָׁחַת** **מוֹמָה** *to violate an oath* DEUT. 32, 5.

Hif. **הִשְׁחָח** (*part. מְשָׁחָח*; *inf. absol.* **הִשְׁחָח**, *constr.* **הִשְׁחָחָה**; *fut.* **יִשְׁחָחָה**, *apoc.* **יִשְׁחָחָה**) *to destroy, a wall* LAMENT. 2, 8, a house JER. 6, 5, a city GEN. 19, 13; *to remove, a kingdom* JER. 51, 11; *to fell, a tree* DEUT. 20, 19; *to kill* GEN. 6, 13; *to lay low*, **אֶרֶץ** JUDGES 20, 21, enemies 2 SAM. 11, 1; *to injure*, PROV. 11, 9; *to cut off*, **זָקָן** **פָּאָר** LEV. 19, 27;

to endanger, of **אֶרֶץ** JER. 2, 30; **יְמִלְאָה** *of a destroying angel* 2 SAM. 24, 16; also **יְמִלְאָה** alone Ex. 12, 23, or **יְמִלְאָה** **יְמִלְאָה** JER. 51, 1; **יְמִלְאָה** *to destroy his life* PROV. 6, 32; **יְמִלְאָה** **יְמִלְאָה** GEN. 6, 12 or **יְמִלְאָה** **יְמִלְאָה** ZEPH. 3, 7 *to walk perversely, also* **יְמִלְאָה** alone DEUT. 4, 16; with **יְמִלְאָה** *to walk more perversely than* Ez. 16, 47. In the Sam. cod. (GEN. 6, 17; 9, 15; 19, 13 19) Hif. stands for Pihel. — **אֶל-הַשָּׁחָת** in Psalm-inscriptions Ps. 57. 58. 59. 75 is the commencing phrase of a lost poem, put here by way of air. Derivat. **מְשָׁחָת** 1, **מְשָׁחָת**.

Hof. **הִשְׁחָח** (*part. מְשָׁחָח*) *to be corrupted, troubled, of* **מִקְדֹּשׁ** PROV. 25, 26; *part. fem.* **מְשָׁחָת** *out of* **מְשָׁחָת** (comp. **מְשָׁחָת** = **מְשָׁחָת**) MAL. 1, 14 *a bad thing, i. e. a bad sacrificial animal*. Derivat. **מְשָׁחָת** (a defect).

שָׁחָת (only *part. pass. fem.* **שָׁחָתָה**) *Aram. same as the Hebrew שָׁחָת to be corrupt or lying, of* **מֵלֶא** DAN. 2, 9. Derivat. the noun **שָׁחָת**.

שָׁחָת 1. (from **שָׁחַת**, like **נָחַת** from **נָחַת**, with *suff.* **שָׁחָתָה** Ez. 19, 4 8) *fem. prop. a sinking*; hence *a pit, for catching animals in*; figurat. *ambush*, Ez. 19, 4 8; PROV. 26, 27; Ps. 7, 16; **שָׁחָת** **רֶשֶׁת** *a pit provided with a net* 35, 7; *a slimy pit* JOB 9, 31, comp. Ps. 40, 3; **שָׁחָת** **בָּקִי** Is. 38, 17 *pit of destruction, i. e. the grave, also* **שָׁחָת** alone in **יְרֵד** **שָׁחָת** JOB 33, 24; Ps. 30, 10; Ez. 28, 8, comp. **בּוֹר** (which see); **שָׁחָת** *to die (and come) to the grave* Is. 51, 14; death JOB 17, 14, especially in the phrase **שָׁחָת** **רָאָה** Ps. 16, 10 and 49, 10 = **רָאָה** 89, 49; but **שָׁחָת** may come here from **שָׁחָת** and mean *destruction, corruption*. — 2. *m.* (from **שָׁחַת**) *destruction, ruin* JOB 33, 18 22 (parallel **מִמְחָתִים** avenging angel) = angel of destruction (1 CHR. 21, 15); 33, 30; **שָׁחָת** **יְבֵר** *to go to destruction* 33, 28; hence **שָׁחָת** Ps. 55, 24 *pit of destruction, i. e. the grave*, LXX *εἰς ὁράαν διαφθοράς*; compare ACTS 2, 27 and 13, 35 where we have a translation of **שָׁחָת**.

שח (only plur. שְׂחִים; *sing.* perhaps שְׂחִי; see **שח**) *m.* an apostate (from the right path), one who has turned aside; hence an unjust judge Hos. 5, 2, elsewhere שְׂחִים Ps. 101, 3. Since שח occurs as a verb Ps. 40, 5, שח is to be referred to שח.

שח (*fut.* יִשְׁחֶה, *ap.* יִשְׁחֶה) *intr.* to turn aside, to deviate, from a person or thing, with כן Prov. 4, 15; with אל to turn to 7, 25; of a woman, to be or become faithless, with הָיָאִישׁ NUM. 5, 12 19 20 29, comp. יָנָה תָּחֹר; Aram. שְׂחָא, Arab. سَطَا; comp. besides שח, שח; in Targ. שְׂחָא, שְׂחָא, אֲשִׁיחָא, אֲשִׁיחָא.

שח see שח.

שח (*pl.* שְׂחִים; from שח) *f.* prop. a point; hence 1. the (thorny) acacia, Egyptian thorny acacia, Is. 41, 19; *ἀκανθός*, Lat. spina and acacia, spina Aegyptia. The wood of it was used in the tabernacle, the ark of the covenant &c. Ex. 25, 5 10 13; 26, 26; 27, 1 6, because it is durable, incorruptible in water, and afterwards becomes black like ebony (Plin. 18, 9; Jerome on Is. 41, 19); hence in the pl. acacia-wood; Ar. سَنْط, صَنْط the same. — 2. only in the plur. שְׂחִים (*acacias*) *n. p.* of a place in the plains of Moab, east of the Dead Sea NUM. 25, 1; 33, 49; Mic. 6, 5, whence Joshua sent forth spies and reached the Jordan Josh. 2, 1; 3, 1. שְׂחִים הַיַּרְדֵּי Jo. 4, 18 is a valley near Jerusalem; in Josephus *ἀκανθών αὐλόν* is the supposed Terebinth-valley, now Wady es-Sent (Robins. Pal. II. 605. 607). For שְׂחִים NUM. 33, 49 see שח 2. שְׂחִים הַיַּרְדֵּי JUDGES 7, 22 see under שח. The etymology see under שח.

שח (*part.* שָׁח; *inf. absol.* יִשְׁחֶה; *fut.* יִשְׁחֶה) *tr.* to spread out, to expand, in space, with ל of a person (= לְהַרְחִיב) to make ample room for JOB 12, 23, i. e. to extend dominion; with על to spread upon a thing, e. g. רָחוּ 2 SAM. 17, 19; dead bones JER. 8, 2, i. e. not to inter;

elsewhere applied to a net. Derivat. מִשְׁחָה, מִשְׁחָה.

Pih. שח to stretch out, the hands in prayer Ps. 88, 10.

The stem שח is in Aram. שח, Arab. سَطَح (to spread or stretch out), whence سَطَح a plain (mod. Hebr. שח); in Ethiop. the verb שח *sathēcha* is the same. The org. root שח is also in שח I, שח I; Ar. طَاح (to extend), طَاح (to stretch out), طَم the same.

שח (from שח III.) *masc.* same as שח a scourge, thorn, goad, Josh. 23, 13, coupled with צָנִין, as צָנִין stands for it in Num. 33, 55.

שח (*fut.* יִשְׁחֶם) *tr.* to attack, to lie in wait for, to hate, with an accus. GEN. 27, 41; 50, 15; to persecute 49, 23; Job 16, 9; 30, 21 (where mss. have שח). Deriv. מִשְׁחָה.

The fundamental signification is to enclose, to shut up, to fetter, like the Aram. שח (to enclose), سَحَلَ (to fetter, سَحْل foot-iron), Arab. سَطَم (to shut up), whence the signification "to lie in wait, to persecute" has arisen; comp. שח parallel to מִשְׁחָה. The organic root is also in שח, שח, שח, שח, שח.

שח (*part.* שָׁח, *inf. constr.* with suff. שָׁחִי; *fut.* יִשְׁחֶן) *tr.* same as שח to attack, to hate, with the accus. Ps. 38, 21; to persecute, שָׁח 71, 13 = שָׁח שָׁחִי persecutors PSALM 109, 20; to accuse, ZECH. 3, 1, i. e. to appear as an accuser; Aram. שח, Ar. شطن. Deriv. שח and

שח *masc.* same as שח (Ps. 71, 13; 109, 20 29) an adversary, opponent, in war 1 SAM. 29, 4 (Vulg.); an enemy 1 KINGS 5, 18; a rebel 11, 14 23 25; an accuser, before a tribunal Ps. 109, 6; ZECH. 3, 1; generally one who appears against NUM. 22, 22 32; Satan, i. e. an accuser before God ZECH. 3, 1 2 (REVELAT. 12, 10), appearing before God

along with the **הַמַּלְאָכִים** and accusing men Job 1, 6-12; 2, 1-7. The view of an intermediate agent of evil between God and men arose at the time when the Zoroastrian doctrine became known among the Hebrews. In later Judaism and the New Testament **שָׂטָן** appears as a prince of evil spirits, the opponent of the kingdom of God, and consequently as a copy of Ahriman and his Dews, in opposition to Ormuzd. In the Revelation (12, 10) **שָׂטָן** is rendered *ὁ κατήλωτος* (mod. Hebrew קטלור) Aram. **שִׁטְאָן**, **שִׁטְאָנָא**, **שִׁטְאָן**, Ar. **شیطان**.

שִׁטְאָן *f.* 1. accusation, letter of accusation Ezr. 4, 6. — 2. (well of strife) *n. p.* of a well Gen. 26, 21.

שָׁטַף (*part.* שָׁטֵף; *fut.* יִשְׁטֹף) *intr.* to flow, to stream, figur. **צָרָה** meaning to come in as a flood Is. 10, 22; to pour out (abundantly) = to overflow, of **חָלָל** Is. 30, 28, **נָשָׂם** Ez. 13, 11; to flow along, of **מֵיִם בְּיָרִים** Is. 28, 2; *tr.* with accus. of the object to overwhelm 43, 2; Jer. 47, 2; SONG OF SOL. 8, 7; to wash away, **פָּחַר** Is. 28, 17, **כְּסִיִּים** Job 14, 19; to sweep over a thing, of armies Is. 8, 8, coupled with **צָבָר** DAN. 11, 26; of **שָׁרִים** Is. 28, 18; to rinse, to wash, **יָרִים** Lev. 15, 11; 1 KINGS 22, 38. Deriv. **שִׁטְפָה**, **שִׁטְפָה**.

Nif. **שִׁטְפָה** (*fut.* יִשְׁטֹף) to be washed Lev. 15, 12, to be overwhelmed, of a hostile army, with **מְלִיכָה** DAN. 11, 22.

Puh. **שִׁטְפָה** to be rinsed Lev. 6, 21.

The stem **שָׁטַף** (Arab. **شطف** to wash, **شطب** VII. to flow; Targ. **שָׁטַף** for the Hebrew **רָחַץ**) is also in **שָׁטַף** (which see), and has for its organic root **שָׁטַף**, which exists also in **זָב** (to which in Is. 48, 21 **שָׁטַף** is parallel), **זָהָה**, Aram. **זָהָה**, **זָהָה**, Arab. **طاف**, Hebrew **זָהָה**, **זָהָה** I.

שִׁטְפָה *m.* an outpouring, a rain-gush Job 38, 25; an overwhelming flood, of an army NAH. 1, 8; generally war, prop. the overflowing of war, DAN. 11, 22 and the arms (warlike peoples) of a flood; **שִׁטְפָה** Prov. 27, 4 anger is an outpouring; **שִׁטְפָה** DAN. 9, 26 is an adverb, suddenly.

שִׁטְפָה *m.* a flood, **שָׁטַף** = **שָׁטַף** at the time of flood Ps. 32, 6 (figuratively).

שָׁטַר (not used) *tr.* to cut into, to bore in, to engrave; hence 1. to write, prop. in wood-, stone- or metal-tables (cogn. in sense **קָטַב** = **קָטַב**), comp. **γράφειν**, Lat. scribere. — 2. Metaphor. to administer, the art of writing being used in ancient times almost exclusively for legislation and judicial processes; to enrol, in military lists; to enter, i. e. to issue, a punitive decree, comp. **קָטַב**, Arab. **كتاب** a scribe and a judge, a sentence; further metaph. to oversee, inspect, to arrange, to direct, to conduct, of officers, overseers, magistrates; the Ar. **سطر** being so applied metaphor. Deriv. **שָׁטַר**, **מִשְׁטָר**, the proper name **שָׁטַר**.

The fundamental signification of the stem **שָׁטַר** is sufficiently clear from the Arab. **سطر** to cut in pieces, to lacerate (**ساطر**, a butcher = the mod. Hebrew **קָטַב**, **سَاطور** a knife, **سَطَر** an incised line, a row, **مسطرة** a level), **شَرَط** to cut in = Hebrew **שָׁטַר**, **שָׁטַר** to cut asunder, **שָׁטַר** to divide (in halves, hence **שָׁטַר** a half, a part). The transition to the meaning to write, to engrave (hence **مُسَطَّر** scriptus), to govern, to administer (whence **مُسَيْطِر** the office of an overseer) is also there; Aram. **שָׁטַר** the same, whence the noun **שָׁטַר** a writing, a contract, Syr. **سَطَر**, **سَطَر** the same, **שָׁטַר** in the Peshito **سَطَر**. The organic root **שָׁטַר** lies also in **שָׁטַר**.

שָׁטַר (*plur.* **שָׁטָרִים**, *constr.* **שָׁטָרִים**, with *suff.* **שָׁטָרִי**; *prop. part.* of **שָׁטַר**) *m.* one set over a thing, an overseer, an arranger, an administrator, prop. a decider, determiner (comp. **קָטַר**, **קָטַר** Ex. 5, 6 10, coupled with **נָגַשׁ** 5, 14 15 19, but not a scribe, since **קָטַר** stands with it 2 Chr. 34, 13. The **שָׁטָרִים** are mentioned together with the **שָׁטָרִים** DEUT. 31, 28, **שָׁטָרִים** 16, 18, **שָׁטָרִים** and **שָׁטָרִים** Josh. 8, 33, **שָׁטָרִים** 23, 2;

along with קָצִין and מַשְׁלֵל PROV. 6, 7; they were chosen out of the elders NUM. 11, 16. They had to make commands known to the people JOSH. 1, 10, to conduct the levies of soldiers DEUT. 20, 5; they were officers in cities 1 CHR. 23, 4; 26, 29, and sometimes they filled higher dignities 2 CHR. 26, 11. They also regulated affairs in the camp JOSH. 8, 33. In the cod. Samar. DEUT. 21, 2 שְׂטָר stands for שֹׁטֵט. The translation *γαμματαεύς* (LXX, Symm.) or *سُطَر* (Syr.) does not suit שְׂטָר.

שְׂטָר (not used) *Aram. trans.* same as Hebrew שְׂטָר which see. Deriv. שְׂטָר.

שְׂטָר (not used) *Aram. intr.* to turn, to incline, cognate in sense with the Hebr. צָדָר, hence the verb-idea for side, loin, flank, rib; elsewhere שְׂטָר, Zab. in Af. אֶסְטָר to turn to the side. Deriv. the noun שְׂטָר.

שְׂטָר (from the verb שְׂטָר) *Aram. m.* same as the Hebr. מְשָׁטָר *dominion, administration*, DAN. 7, 5 and it set up *dominion*. But 26 mss., several editions and the old interpreters have not this reading, and the context requires

שְׂטָר *Aram. m.* the side (of a thing), and then like the Hebrew צָר (Ps. 91, 7, opposite (יָמִין) the left side, hence רָשָׁע רָשָׁע DAN. 7, 5 and it stood leaning (יָדָה) to the left side, i. e. inclining to fall (comp. Hebrew צָלַע), verging toward destruction.

שְׂטָר (= שְׂטָרִיהַ *Jah is a Decider*) *n. p. m.* 1 CHR. 27, 29 K'tib (the K'ri שְׂטָרִי has the same meaning). §

שְׂטָר (from שָׂה which see, like מָר from מָדָה, שָׂה from דָּה; in pause שְׂה) *m.* what is offered, and so a gift, a present, only in the combination שְׂטָרִי to bring a gift PSALM 68, 30; 76, 12, comp. הוֹבִיל מִנְחָה; pass. הוֹבֵל Is. 18, 7, hence Targ. מְנַחֵה, קָרָבָה. The usual four derivations: 1. from שָׂה = Arab. شَاءَ (whence شاء) to will, put along with נָדָה, 2. from שָׂה = Ar. شَهِل to desire, נָדָה, 3. from שָׂה to equalise, 4. from שָׂה

to flow out freely (Arab. سَفَى flowing milk) — are to be rejected. שְׂטָר in the proper name אֶבְרִשִׁי, אֶבְרִשִׁי is from אֶבְרִשִׁי; on the other hand שְׂטָר is = שְׂטָר in the proper name יוֹשָׁה.

שְׂטָר (either from שְׂטָר = שְׂטָר, or from שְׂטָר) *m.* elevation, greatness JOB 20, 6 = שְׂטָר Ps. 89, 10, and שְׂטָר which see.

שְׂטָר (from שְׂטָר III. or שְׂטָר III.; *heap of ruins*) *n. p.* of a city in Issachar JOSH. 19, 19, north of Tabor (Euseb., Jerome); whose ruins are خَرْبَةُ شَعِين.

שְׂטָר (from שְׂטָר or שְׂטָר; the projecting) *n. p.* of the summit chain of Hermon DEUT. 4, 48, of which it seems to be an older name; perhaps originally only the name of a top, just as in all probability שְׂטָרִי and שְׂטָרִי (which see) were at first the names of parts.

שְׂטָר as a verb see שְׂטָר.

שְׂטָר (from שְׂטָר) *m.* old age 1 KINGS 14, 4.

שְׂטָר (from שְׂטָר; *constr.* שְׂטָרִי, with *suff.* שְׂטָרִי, יָדָה, יָדָה) *fem. prop.* what is gray, gray hair HOS. 7, 9; metaphor. old age Ps. 92, 15; שְׂטָרִי טוֹבָה GEN. 15, 15 a good old age; concrete an old man, שְׂטָרִי my old age i. e. I as an old one GEN. 42, 38; 44, 29 31, fully אִישׁ שְׂטָרִי DEUT. 32, 15.

שְׂטָר *fem.* 1. (from שְׂטָר; with *suff.* שְׂטָרִי) *sitting, abiding, and so dwelling, stay* 2 SAM. 19, 32, if we should not read with many mss. and the old versions שְׂטָרִי. — 2. (*constr.* שְׂטָרִי; from שְׂטָר) *return, return home, concr. those returning* Ps. 126, 1, which the LXX, Vulg., Targ. and Syr. read שְׂטָרִי (from שְׂטָר) = שְׂטָרִי.

שְׂטָר (from שְׂטָר I.) *m.* a withdrawing, a going away (to do his need) 1 KINGS 18, 27.

שְׂטָר as a verb, see שְׂטָר.

שְׂטָר (from שְׂטָר) *m.* lime, plaster, prop. what is burnt to chalk DEUT. 27, 2 4; Is. 33, 12; AM. 2, 1; *Aram.* שְׂטָר, Arab. شَبَد. Derivative

שְׂטָר a *denom.* to plaster DEUT. 27, 2 4; Ar. شَانَ.

שָׁחָה I. (after the form **הָיָה**, **הָיָה**; **פָּשַׁח**, **פָּשַׁח**, **פָּשַׁח**, in pause **פָּשַׁח**) *tr. prop. to leave* (out of the memory), *to dismiss*; hence *to forget*, **שָׁחָה** DEUT. 32, 18, parallel **שָׁחָה** (LXX, Vulg.); Ar. **سَحَا** to forget, to leave behind (**שָׁחָה** and **שָׁחָה** interchange, comp. **שָׁחָה** and **שָׁחָה**), **שָׁחָה** the same. The organic root lies also in **שָׁחָה** III. (Ar. **سَحَى**) II. **שָׁחָה** (along with **שָׁחָה**), here being only an enlargement. — **שָׁחָה** Ps. 55, 16 K'ri see under **שָׁחָה** IV.

שָׁחָה II. (not used) *intrans.* same as **שָׁחָה** to make a tumult, to crash, to rage. Derivat. **שָׁחָה** (Job 30, 22 K'ri).

שָׁחָה III. (not used) *intrans.* same as **שָׁחָה** to be satisfied with self. Derivat. the proper name

שָׁחָה (*Jah is the Self-satisfying one*) *n. p. m.* 2 SAM. 20, 25 K'tib, for which the K'ri has **שָׁחָה**; comp. **שָׁחָה**, **שָׁחָה**, **שָׁחָה**.

שָׁחָה (not used) *intrans.* an enlarged form of **שָׁחָה** (which see) to be born. Derivative

שָׁחָה (only with the suff. **שָׁחָה**) *comm.* same as **שָׁחָה** a young one, of sheep and goats; hence a lamb DEUT. 22, 1; 1 SAM. 14, 34.

שָׁחָה a verb to the proper name **שָׁחָה** see **שָׁחָה**.

שָׁחָה (*splendour*) *n. p. m.* 1 CHRON. 11, 42.

שָׁחָה see **שָׁחָה**.

שָׁחָה a verb to **שָׁחָה** see **שָׁחָה**.

שָׁחָה I. and II. a verb see **שָׁחָה** I. and II.

שָׁחָה (with suff. **שָׁחָה**) *m.* 1. (from **שָׁחָה** I.) a shrub, bush, bushes GEN. 2, 5; 21, 15; **שָׁחָה** at the bushes JOB 30, 4; comp. Aram. **ܫܚܐ** virgultum. — 2. (from **שָׁחָה** II.) meditation, reflection, care PROV. 23, 19; grief 1 SAM. 1, 16, coupled with **שָׁחָה**; earnest contemplation 1 KINGS 18, 27, LXX **ἀπολογία**; speech, discourse 2 KINGS 9, 11; complaint JOB

7, 13; **שָׁחָה** to let complaint be poured forth freely 10, 1; **שָׁחָה** rebellion of complaint, i. e. rebellious complaint 23, 2; prayer, song Ps. 104, 34; **שָׁחָה** to wander about in complaint 55, 3, and generally in the numerous meanings of the verb.

שָׁחָה (from **שָׁחָה**; pl. **שָׁחָה**) *f.* a pit, for catching in Ps. 57, 7; 119, 85; JER. 18, 22 K'tib, = **שָׁחָה**.

שָׁחָה (from **שָׁחָה** II.) *f.* same as **שָׁחָה** 2 prayer, devotion JOB 15, 4; meditation, reflection Ps. 119, 97 99.

שָׁחָה (also **שָׁחָה** Is. 23, 3, **שָׁחָה** JER. 2, 18; if Semitic, it is formed from **שָׁחָה** after the form **שָׁחָה** meaning the turbid, slimy river, comp. **Mélas**, **Melas**, the name of many rivers) *n. p.* of the Nile, hence **שָׁחָה** 1 CHR. 13, 5, or **שָׁחָה** JOSH. 13, 3, described as the southern limit of Palestine, like **שָׁחָה** GEN. 15, 18; though elsewhere only **שָׁחָה** NUM. 34, 5, or **שָׁחָה** alone EZ. 47, 19, i. e. **Wady el-Arish** or **Rhinocorura**, is given as the southern boundary; parallel **שָׁחָה** Is. 23, 3. **שָׁחָה** is also a name of the Nile (Ben-Sira 24, 27) which the LXX put for **שָׁחָה** in JER. 2, 18.

שָׁחָה (*glass-river*; see **שָׁחָה**) *n. p.* of a small slimy brook in the south of Asher, from the sands of which the Phenicians first made glass JOSH. 19, 26; comp. Plin. 36, 26.

שָׁחָה *m.* 1. (from **שָׁחָה** II.) a rudder, prop. the steering Is. 33, 21, same as **שָׁחָה**. — 2. (from **שָׁחָה** III.) same as **שָׁחָה** a scourge Is. 28, 15 K'tib, fig. a hostile army.

שָׁחָה (from **שָׁחָה** II, after the form **שָׁחָה**, **שָׁחָה**; written also **שָׁחָה**, **שָׁחָה**; resting-place) 1. *n. p.* of a city of Ephraim JOSH. 18, 1, north of Bethel, east of the road from Bethel to it, 10 or 12 Roman miles distant from it (Euseb., Jerome), and south of **שָׁחָה** JUDGES 21, 19. Under Joshua, after the camp at Gilgal was removed, it was

a central city (JOSH. 18, 9; 19, 51; 21, 2; 22, 9 12) and also the seat of the tabernacle from Joshua till Samuel JOSH. 18, 1 8; 19, 51; JUDGES 18, 31; 1 SAM. 1, 3 9 24; 2, 14; 3, 21; 4, 3; 14, 3; PS. 78, 60; JER. 7, 12. At a later time Shiloh was still an important city of the kingdom of Israel 1 KINGS 11, 29; 12, 15; 14, 2 4, which suffered much, it is true, at the downfall of the kingdom JER. 7, 12 14; 26, 6 9, but was still in existence during the exile 41, 5. — Jerome (on ZEPH. 1, 15) found merely the foundation-stones of an altar; in the fourteenth century (ap. *Estori ha-Parchi*) there was on the spot a dome called Kuba el-Schechina (arch of God's dwelling), and now there is a decayed hamlet סילון (*Robins*. III. p. 308 seq.). The orthography of the LXX is Σηλώ, Σηλώμ, Σιλώ, Συλώ, that of Joseph. Σιλώ, Σιλων, that of the Ar. سیلون, without the necessity of explaining שִׁלָּה as arising from שִׁלּוֹן. Derivat. *Gentile masc.* שִׁילָנִי (1 KINGS 11, 29; 12, 15) and שִׁלָּנִי NEM. 11, 5, like גִּלָּנִי from גִּלָּה. Another שִׁלָּנִי is from שִׁלָּה = שִׁלָּה (which see). — 2. only in GEN. 49, 10, where the cod. Samar. and also mss. have שִׁלָּה and שִׁלּוֹ, which is explained a) the same as שִׁלּוֹ = שִׁלּוֹ (Ez. 21, 32) in the Targ., Jerus. Targ., Saad., Rashi, Sam., Syr., LXX, Aq., Symm., Theod., and referred to Solomon or the Messiah; b) it is derived by *Ibn Gandach*, *Kimchi*, *Bachya* from שִׁל = the Talm. שִׁלִּי, Ar. سَلِيل fetus, filius, so that שִׁ = שִׁלּוֹ = שִׁלָּה, and so the Messiah, who is called זֶכֶר בְּנֵינִי (Jerus. Targ.); c) it is taken as = שִׁלָּה and cognate in sense with שָׁלוֹם, meaning *peace, rest*, referring, according to some, to David, who governed the nation powerfully, till he brought about a condition of secure peace by the subjugation of the peoples; according to others to Solomon, the מְנוּחָה (1 CHR. 22, 9); and according to others to the שָׁלוֹם שִׁלּוֹ Is. 9, 5, i. e. Messiah. But it is better to abide by the first signific. of שִׁלָּה as the name of a place, and to take the verse to mean,

that Judah took the precedence of all the other tribes at the beginning in leading warlike marches, till the ark came to Shiloh in Ephraim, and the obedience of the Canaanite peoples was effected; after which the old leadership ceased. — 3. same as שִׁלָּה (n. p. m.), only in the *patron*. שִׁלָּנִי; see שִׁלָּה.

שִׁלָּה see שִׁלָּה.

שִׁלָּל (from שִׁלָּל I.) *adj. m. bare-foot*, *bare* MRC. 1, 8 K'tib, for which the K'ri has שִׁלָּל.

שִׁלָּל see שִׁלָּה.

שִׁמּוֹן (from שִׁמּוֹן I., *trier, valuer*) n. p. m. 1 CHR. 4, 20.

שִׁי as a verb, see שִׁי II. and שִׁי.

שִׁי (from שִׁי II., only *pl.* שִׁיִּים, with *suff.* שִׁיִּיהֶם) *urine*, 2 KINGS 18, 27; Is. 36, 12 K'tib, for which the K'ri has שִׁיִּי.

שִׁיִּי Aram. see שִׁיִּי.

שִׁיר a verb to שִׁיר, שִׁירָה, see שִׁיר I.

שִׁיר (from שִׁיר I.; with *suff.* שִׁירִי, שִׁירִי, plur. שִׁירִים, *m. a song, poem*, which is recited (דָּבַר) JUDGES 5, 12; שִׁיר הַבְּנוֹת הַמִּקְדָּשׁ a *song at the dedication of the temple* Ps. 30, 1, which was probably the inscription of another poem; שִׁיר הַחֵדָּשׁ a *new song of praise* 33, 3; שִׁיר יְרֵדָה 45, 1 a *poem of friendship*; applied to religious poems Ps. 40, 4, seldom to profane ones Is. 23, 16; 24, 9; a *joyous song* ECCLES. 7, 5 (opposite קִינָה AM. 8, 3 10); *singing and playing* at feasts 6, 5; *song* generally, e. g. at taking leave GEN. 31, 27, or to cheer a sick heart PROV. 25, 20; *poems* that were only written 1 KINGS 5, 12; שִׁיר הַשִּׁירִים *SONG OF SOL.* 1, 1 *song of songs*, i. e. the most excellent song, *Canticles* (comp. on the form 1 KINGS 8, 27); שִׁיר בָּנוֹת הַשִּׁיר 12, 4 *the daughters of song*, i. e. the singing ones, of צִמְחִים (which is fem.), in modern Hebr. *the muses*; שִׁירֵי-זֶלֶל 1 CHR. 6, 16 [32] *for singing*; concrete a *singer*, Ez. 33, 32 *as a singer of love-*

songs, coupled with מִיָּקֵב נָגַן, *conseq.* = שָׁר; מְשֻׁקֵּר; collect. *singers* 2 Chr. 29, 28; *playing* on musical instruments 29, 27, hence כָּלִי שָׁר 7, 6 *instruments of music*; מְצַלְחִים נֶשֶׁר Neh. 12, 27 *with the playing of cymbals*. — In psalm-inscriptions שָׁר stands alone Ps. 46, 1; מְזֻמֹּר שָׁר 48. 66. 83. 88. 108; מְזֻמֹּר שָׁר 67. 68. 87. 92; both expressions are separated in 65. 75. 76; in Ps. 88 מְשֻׁקֵּל is added. In all these places the precise meaning is difficult.

שִׁירָה (*c.* שִׁירָה; *pl.* שִׁירֹהוּ) *f.* a song, applied to that at the Red Sea Ex. 15, 1; to the well-song and hymn of triumph Num. 21, 17 *seq.*; to the dying song of Moses Deut. 31, 19; 32, 1; to David's Psalm of victory 2 Sam. 22, 1 (Ps. 18); to a rhythmical parable Is. 5, 1; שִׁירָה הַזֹּהֶרָה 23, 15 *the song of an harlot*, of which a fragment follows 23, 16 *seq.* — For שִׁירָה Ps. 42, 9 we should probably read שִׁירָה.

שֵׁשׁ (from שָׁוֵשׁ) *m.* white marble, same as שֵׁשׁ 1, fully שֵׁשׁ אֶבֶן 1 Chr. 29, 2; Aram. شمس the same.

שֵׁשׁ I. and II. see שָׁוֵשׁ I. and II.

שִׁישָׁא (from שָׁוֵשׁ; *distinction, nobility*, viz. *Jah is*) *n. p. m.* 1 Kings 4, 3, for which occur also שִׁישָׁא and שִׁירָה (which see).

שִׁישַׁק (once שִׁישַׁק 2 Kings 14, 25 K'tib) *n. p.* of an Egyptian king who gave refuge to the hunted יִרְדְּעָם 1 Kings 11, 40, and afterwards invaded Judea with an army under רְחַבְעָם, took the עִיר מְצֻדוֹת in Judea (see 2 Chr. 11, 5-11), and even Jerusalem, and plundered the temple as well as the king's palace 1 Kings 14, 25; 2 Chr. 12, 2-9. *Shishak is Sesonchis I.*, the first king of the 22^d Bubastic dynasty, called by Julius Africanus Σασάγγελος, by Euseb. Σασόγγαστος, by Diod. Sic. Σασύγγης. See *Bunsen's Aegypten's Stelle* 3, 133.

שִׁית I. and II. as a verb, see שָׁוֵה I. and II.

שָׁתִּית (with *suff.* שִׁיתָהוּ; from שָׁוֵה II.)

masc. a thornhedge, thorns, coupled with שָׁמִיר Is. 5, 6, covering the fields 7, 23; fig. 27, 4.

שָׁתִּית (from שָׁוֵה I.) *m.* covering, dress; hence שָׁתִּיתָהוּ to cast a garment about Ps. 73, 6; שָׁתִּית זֹנֶה the veil of an harlot Prov. 7, 10; so called from putting on.

שָׁתִּית (prop. *inf.* of שָׁתִּיתָהוּ) *m.* the act of stooping or crouching, of יָקוּשׁ Jer. 5, 26.

שָׁתִּית (only *pl.* שָׁתִּיתָהוּ; from שָׁתִּיתָהוּ I.) *m.* a thorn Num. 33, 55, Ar. شوك; comp. שָׁתִּיתָהוּ I. and שָׁתִּיתָהוּ.

שָׁתִּית (with *suff.* שָׁתִּיתָהוּ; from שָׁתִּיתָהוּ II.) *m.* same as שָׁתִּיתָהוּ a hut, a tent; hence שָׁתִּיתָהוּ לַמִּנְחָה 2, 6 *like the garden of a tent*, i. e. the terraced fore-courts of the temple.

שָׁתִּיתָהוּ I. (2 *p. perf. f.* שָׁתִּיתָהוּ Ruth 3, 4; *part. m.* שָׁתִּיתָהוּ *f.*, *inf. abs.* שָׁתִּיתָהוּ, *c.* שָׁתִּיתָהוּ, with *suff.* שָׁתִּיתָהוּ Gen. 19, 33, and שָׁתִּיתָהוּ with *suff.* שָׁתִּיתָהוּ; *imp.* שָׁתִּיתָהוּ, with *ah* optative שָׁתִּיתָהוּ; *fut.* (שָׁתִּיתָהוּ) *intr.* 1. prop. to bend oneself, to lie down Num. 24, 9, coupled with כָּרַע and = רָבַץ; hence to lie stiff, of one destroyed Judges 5, 27, as the result of כָּרַע to lie, Is. 51, 20; Lament. 2, 21; to rest, to lie, Am. 6, 4; fig. with שָׁתִּיתָהוּ to rest upon 2 Sam. 12, 3; with לְ of a thing to lie in Is. 50, 11, i. e. to dwell with it; with עַל of a person to lie upon one 1 Kings 3, 19; to lay oneself, שָׁתִּיתָהוּ עַל-צִדְּךָ Ez. 4, 4 *lay thyself on thy (left) side*. — Commonly to lie down, to sleep Gen. 19, 4; 28, 11, or to rest 2 Sam. 4, 5; to sleep, with לְ of the place Gen. 28, 13; to sleep quietly Eccles. 2, 23; fig. to rest or find rest Job 30, 17; to sink down = to die Job 3, 13, coupled with שָׁתִּיתָהוּ with יָשָׁן; 20, 11; to lie dead Is. 14, 8; שָׁתִּיתָהוּ Ps. 88, 6 to lie in the grave, i. e. to be buried. Here belongs the expression שָׁתִּיתָהוּ דָם-אֶבֶר Gen. 47, 30 = שָׁתִּיתָהוּ דָם-אֶבֶר (Gen. 15, 15) or שָׁתִּיתָהוּ דָם-אֶבֶר (Judges 2, 10), which cannot mean merely to die, since נָפַת and מָוֶת are frequently added Gen. 25, 8 17, nor to be buried, since קָבַר is put with it 25, 9; but it

denotes the coming into **שָׁכַב**, where those belonging together on earth are found. — 2. to lie with (sexually), commonly spoken of a man lying with a woman, with **עִם** of a person GEN. 30, 15; 39, 7, or with **אִתּוֹ** LEV. 19, 20; 20, 11; also *tr.* with an accus. to lie with DEUT. 28, 30 K'ri, for which occur also **שָׁכַב** (which see), and **רָבַע** applied to animals; also *vice versa* spoken of a woman lying with a man GEN. 19, 32-35, 2 SAM. 13, 11, and of two men LEV. 18, 22; or of a man with a beast EX. 22, 18; DEUT. 27, 21. Deriv. **מִשְׁכָּב**.

Nif. שָׁכַב (*fut. יִשְׁכַּב*) to be lain with, of a woman IS. 13, 16, ZECH. 14, 2, for which euphemistically **נָשָׁב**.

Pu. שָׁכַב the same JER. 3, 2, for which the K'ri has **שָׁכַב**.

Hif. הִשְׁכִּיב (*fut. יִשְׁכִּיב*) to lay down, to place 1 KINGS 17, 19, with **ב** in 3, 20; to prostrate, **אֶרְצָה** 2 SAM. 8, 2.

Hof. הִשְׁכַּב or **הִשְׁכֵּב** (*imp. הִשְׁכֵּב*) to be laid low EZ. 32, 19, 32; **מִשְׁכָּב** laid 2 KINGS 4, 32.

As to the stem **שָׁכַב**, the Aram. **שָׁכַב**, **ܫܚܒ** coincides with it. The fundamental signification is to bend, to bow, to bow down; and the organic root **שָׁכַב** exists also in **רָכַב** I., Ar. **رَكَب** (to bend oneself, to stoop down), **كَبَّ**, Ar. **كَبَّ** (to bend); **κύβω**, **кубо**, **кумбо**, are the same.

שָׁכַב II. (Kal not used) *tr.* to pour out, perhaps transposed from **שָׁכַךְ** = **שָׁפַךְ**; Ar. **سَكَبَ** the same. The signification "to lie with" in **שָׁכַב** I. may perhaps have been originally to moisten, with semen, = **זָוַה**. Deriv. **שָׁכְכָה**, **שָׁכְכָה**.

Hif. הִשְׁכִּיב (*fut. יִשְׁכִּיב*) to pour out, vessels filled with a fluid; figur. **נָבְלָה** JOB 38, 37, i. e. to cause the clouds to rain down (*Ibn Koreish*, *Kimchi*).

שָׁכַב (not used) Aram. same as Hebr. **שָׁכַב** I. Deriv. **מִשְׁכָּב**.

שָׁכְכָה (only c. **שָׁכְכָה**) *f.* a pouring out, effusion, of **טֵל** EX. 16, 13, 14, hence Saad. **سبط الطل** (effusion of dew); ac-

cording to the Targ. a fall, layer, bed, which is less suitable; or an emission of **זָרַע**, conseq. effusio, effluvium LEV. 15, 16, 17, 32; 22, 4 (*Ibn Koreish*); with two accusatives **זָרַע שָׁכְכָה אִתּוֹ** to lie with a woman with the emission of semen LEV. 15, 18; NUM. 5, 13; Aram. **שָׁכְכָה** the same.

שָׁכְכָה (after the form **בָּחַכָה**; with **הוֹכְחָהּ**, **שָׁכְכָהּ**) *sem. effusion*, of semen; hence NUM. 5, 20 to put an efflux of semen into a woman, i. e. to impregnate her; of beasts LEV. 18, 23; with **אֶל** and **לְזָרַע** 18, 20.

שָׁכַה I. (Kal not used) *intrans.* commonly to rove about, to roam, conseq. same as **שָׁנָה**; Maltese **schekk** (**שָׁכַה**), Arab. **سَكع** to go astray; hence to rave, with lust; but see **מִשְׁכָּב**.

Hif. הִשְׁכִּיחַ (only the *part. pl.* **מִשְׁכִּיחִים**) to be mad, with lust, of **סוֹרְקִים** JER. 5, 8; but the Targ., Aqu., Theod. and Jerome read **מִשְׁכִּיחִים**, and so it might either be translated draught-horses, or after the Arab. **مَسَك** (to be strong) powerful. *Kimchi* derives **מִשְׁכִּיחִים** from the n. p. **מִשְׁכִּיחַ**, the land of good horses; but it is better to take it as = **מִשְׁכִּיחִים**, from **מִשְׁכִּיחַ** (which see).

שָׁכַה II. (not used) *trans.* to point out, to accuse, to denounce, to attest, Arab. **شَكَا** the same (Ethiop. **ሰቀሳ**, *sakaja* like **שָׁכַה** I.), prop. to utter sounds, to speak; identical in its organic root **שָׁכַה** with that in **שָׁאָה**, **שָׁאָה**, **שָׁאָה** (which see). Derivat. the proper name **שָׁכַה** or **שָׁכִיחַ**.

שָׁכַה I. (not used) *tr.* same as **שָׁכַה** I.; hence 1. to cut, to cut away or off; identical in its organic root with that in **כָּרַח**, **כָּרַח**. — 2. to pierce, to stick into, connected with **שָׁךְ** I. (**שָׁכַךְ**) II., **שָׁךְ** (which see). Deriv. **שָׁכִין**.

שָׁכְכָה II. (not used) *intrans.* same as **שָׁכַה** II. (to **מִשְׁכָּה** for **מִשְׁכָּה** EZ. 28, 13, and to the proper name **שָׁכַה**) 1. to look

at, to see, to view, Aram. סָבַח for the Hebr. דָּבַח, *to look at closely, to consider, to examine*. The stem in the org. root: סָבַח is connected with that of חָגַח, *to look out, = to hope, figur. to imagine, to think, to have insight, to understand*. Comp. Aram. סָבַח a spy, a looker out, סָבַח, סָבַח a watch, סָבַח, i. e. a looker out, an announcer (of the dawn), Samar. סָבַח (constr. סָבַח), סָבַח, סָבַח the eye. The fundamental signification seems to be, as in נָבַח and חָבַח, *to divide, to separate, cernere, videre* (in dividere), then *to pierce a thing with the eye*; so that סָבַח II. is connected with סָבַח I. Derivat. סָבַח, סָבַח or סָבַח, מְסָבַח, the proper name סָבַח.

סָבַח (from סָבַח I.) *fem. a pointed weapon, a dart*, Job 40, 31; Arab. سَوْكَة; comp. סָבַח.

סָבַח (from סָבַח II., like סָבַח from סָבַח; *watch, watch-place*) *n. p. of a locality near רָמָה שְׁמוּאֵל on a height* 1 SAM. 19, 22; Aram. סָבַח the same; the LXX read שָׁפִי (a hill).

סָבַח (from סָבַח II., by a peculiar formation from סָבַח after the form סָבַח) *m. prop. an abstract, insight, imagination; concrete the mind, animus*, Job 38, 36 or *who has put understanding* (מִיָּדָה) *into the mind?* (Targ., Ibn Esra, Kimchi); Ethiop. the same, where the verb means *to imagine, to think*; parallel סָבַח reins (Targ., Vulg., Kimchi). According to others, *phenomenon, meteor, appearance in the air*, coupled with סָבַח cloud-forms.

סָבַח (from סָבַח I.) *m. childlessness, figur. depopulation* Is. 47, 8 9; coupled with אֶלְמָן *widowhood* Ps. 35, 12.

סָבַח (or סָבַח) *adj. m., שְׁבַח (pl. שְׁבָחוֹת) fem. bereaved, of young* 2 SAM. 17, 8; Hos. 13, 8; *forsaken, childless* Song of Sol. 4, 2 (having an alliteration (שְׁבָחוֹת); 6, 6.

סָבַח see סָבַח.

סָבַח and סָבַח (pl. שְׁבָחוֹת, c. שְׁבָחוֹת)

adj. and subst. m. drunk, intoxicated 1 SAM. 25, 36; *to drink oneself drunk* 1 KINGS 16, 9; 20, 16; *אִישׁ שְׁבַח a drunkard* JER. 23, 9; commonly שְׁבָחוֹ alone 19, 14; applied to debauchery and immorality generally Is. 28, 1 3. See שְׁבָחוֹ.

שָׁבַח I. (once in pause שְׁבָחוֹ Prov. 2, 17, with *suff.* שְׁבָחוֹי, שְׁבָחוֹי &c.; *part. m. שְׁבַח, plur. constr. שְׁבָחוֹ; inf. absol. שְׁבַח; fut. (יִשְׁבַּח) tr. prop. to intermit, to neglect; to leave, to release, to leave behind; cognate in sense שָׁבַח III., שְׁבָחוֹ II. and coupled with שָׁבַח; Arab. سَهَّل. Hence 1. of men, to forsake, to leave unheeded, God DEUT. 6, 12; 8, 11; JUDGES 3, 7; JER. 23, 27 their fathers have forsaken my name for Baal, i. e. for the sake of Baal; to disregard, the law Hos. 4, 6; Ps. 2, 17; not to care, of God Ps. 10, 12; Is. 49, 14; to withdraw favour Ps. 77, 10; שְׁבַח אֵל to be unmindful of God, i. e. ungodly Job 8, 13. — 2. Generally to forget DEUT. 25, 19; Job 39, 15; with an accus. GEN. 27, 45; Ps. 9, 13; without an object 137, 5 if I forget thee, O Jerusalem! let my right hand forget — to do its duty, or play on an instrument (Kimchi), which is better than to assume an intr. meaning to refuse service; שְׁבַח מֶן forgetting to leave off Ps. 102, 5; Prov. 4, 5, coupled with מֶן נָשָׁה. Deriv. שְׁבַח.*

Nif. שְׁבַח (part. m. שְׁבָחוֹ, fem. שְׁבָחוֹת, inf. שְׁבַח; fut. יִשְׁבַּח, in pause שְׁבָחוֹ) to be forsaken Ps. 9, 19; in the language of miners Job 28, 4 *to be forsaken by the foot*, i. e. to let oneself down by ropes into pits, and not to employ the service of the feet; with מֶן DEUT. 31, 21; *not to be known* Is. 23, 16; *to fall into forgetfulness* GEN. 41, 30, of יִבְרָ ECCLES. 9, 5.

Pih. שְׁבַח to cause to be forgotten, festival and sabbath LAMENT. 2, 6.

Hif. שְׁבַח (inf. constr. שְׁבָחוֹ) to cause to forget, with a double accusat. JER. 23, 27.

Hithp. שְׁבַח see שְׁבַח II.

שָׁחַח II. (Kal not used) *tr.* to find, Aram. שָׁחַח; hence

Hithp. הִשְׁחַח to be found, i. e. to exist, ECCLES. 8, 10 and they are found in the city, i. e. their memory is preserved in the city; the LXX and Vulg. have read יִשְׁחַחוּ.

שָׁחָה (only plur. שְׁחָחִים, constr. שְׁחָחִי) *adj. m.* forgetting, renouncing, with accus. of the object Is. 65, 11; Ps. 9, 18.

שָׁחָה (Peal not used) *trans.* same as Hebrew שָׁחַח II., to find, Targ. infin. גִּשְׁחָה, fut. יִשְׁחָה; found, existing; commonly

Ithpe. הִשְׁחַחָה (3 p. fem. הִשְׁחַחְתָּה) to be found, with ב in DAN. 5, 12; 6, 24; with ל 2, 35 or עַל of a person 6, 5.

Ap. הִשְׁחַחְנָה, הִשְׁחַחוּ, הִשְׁחַחְתָּה; *inf. constr.* הִשְׁחַחְתָּה; *fut.* יִהְיֶה to find, גִּבְר. DAN. 2, 25, with ל for the accus. 6, 6 12; with עַל of a person to discover in one 6, 6; to find out, with ב of the place where EZE. 4, 15; to get = Hebrew מָצָא 7, 16.

שָׁחִיָּה (in mss. שְׁחִיָּה, from שָׁחָה II., attestation, announcement) *n. p. m.* 1 CHR. 8, 10.

שְׁחִיָּה or שְׁחִיָּה (only plur. שְׁחִיָּה, from שָׁחָה II.) *fem.* show-work, sculpture, = מְשָׁחִיָּה (costly vessels, idols), generally precious things, introduced by commerce Is. 2, 16 (Vulg.) = בְּגֵדֵי זָהָבָה — Better perhaps things visible afar, i. e. flags, which were formerly highly ornamented (Ez. 27, 7), conseq. = גָּס, as in Samar. כְּכִי stands for גָּס (NUM. 21, 8), which suits the parallel.

שְׁחִיָּן only in cod. Sam. DEUT. 1, 7 for שָׁחִן.

שָׁחִן (from the Pih. of שָׁחָה I.) *m.* a knife PROV. 23, 2, Aram. שְׁחִין, Arab. سِكِّين. The termination יִן is also in מְצָחִין from מָצָח.

שְׁחִירָה (from שָׁחַר; constr. שְׁחִירָה, with suff. שְׁחִירָה; plur. שְׁחִירָה, with suff. שְׁחִירָה) *m.* a day-labourer, a hireling, i. e. who hires himself out for wages

EX. 22, 14; LEV. 19, 13; יָמֵי שָׂ the days of a hireling, i. e. the time of work 25, 50, the figure of a laborious life JOB 7, 1; שְׁנֵי שָׂ the years of a hireling, i. e. exact, measured years Is. 16, 14; a hired soldier JER. 46, 21.

שְׁחִירָה (from שָׁחַר) *femin.* hired or mercenary troops Is. 7, 20, perhaps an *adj. fem.*; see on תָּרַח.

שְׁחִירָה see שְׁחִירָה.

שְׁחִירָה see שְׁחִירָה.

שָׁחַךְ (3 p. fem. in pause שְׁחַכָּה ESTH. 7, 10; *inf. absol.* שָׁחַךְ, *fut.* יִשָּׁחַךְ, *pl.* יִשָּׁחְכוּ) *intr.* same as שָׁחַךְ (שָׁחַךְ) to stoop down, to crouch, to sink down, of a fowler (see שָׁחַךְ); to be allayed, calmed, appeased, of water, i. e. to run off GEN. 8, 1; comp.

Arab. سَكَّ to sink or let down, Rabbin. שָׁחַךְ in Pih. to appease. Identical in its organic root with that in שָׁחַח, שָׁחַח, שָׁחַךְ. Deriv. שָׁחַךְ.

Hif. הִשָּׁחַךְ (1 pers. perf. הִשָּׁחַכְתִּי) to still, to calm, a sedition, with מַעַל against one NUM. 17, 20 [5].

שָׁחַךְ I. (not used) *tr.* same as שָׁחַךְ I. (which see) to cut, to cut into, of a knife; to pierce, to prick, of thorns, pointed weapons, Arab. شَاكَ; identical in its organic root with that in שָׁחַח, שָׁחַח, שָׁחַךְ. Derivat. שָׁחַךְ, שָׁחַךְ, שָׁחַךְ (according to some).

שָׁחַךְ II. (not used) *tr.* same as שָׁחַךְ I. to fence in, to embrace, to enclose, cogn. in sense גָּרַח; to hedge about, cognate in sense גָּנַח; identical in its organic root with שָׁחַךְ. Deriv. שָׁחַךְ, מְשֻׁחָּח, and perhaps שָׁחַךְ.

שָׁחַל I. (only for the fut. יִשָּׁחַל; on the contrary the perf. is שָׁחַל, 1 pers. שָׁחַלְתִּי, in pause שְׁחַלְתִּי) *intr. prop.* to cease, to be annihilated; and so to lose, cogn. GEN. 27, 45; absol. to be childless 43, 14 = שָׁחַל ESTH. 4, 16; part. fem. שְׁחַלָּה Is. 49, 21 childless, forsaken, along with

וְנִלְמוּדָה; generally, to be made solitary or desolate. Deriv. שָׁכַל.

Pih. שָׁכַל (*part. fem.* מְשַׁכֵּלָה, מְשַׁכֵּלָה; *fut.* יִשְׁכַּל) to make childless, with accus. of the person GEN. 42, 36; מְשַׁכֵּלָה Hos. 9, 12 to make one childless, so that there is nobody; 1 SAM. 15, 33; generally, to snatch away, coupled with אָבַד JER. 15, 7; to desolate, coupled with שָׁמַם EZ. 14, 15; to destroy, by חָיָה רָעָה 5, 17, חָרַב LAMENT. 1, 20; different from שָׁקַר EX. 23, 26; to cause to lose young, of יָעִים GEN. 31, 38; to cause frequent abortions, to be injurious to births 2 KINGS 2, 19; to make unwholesome, hence to extirpate, a population, of אֶרֶץ EZ. 36, 12 13 14 15; also metaphor. of the זָקֵן MAL. 3, 11, i. e. to be barren, to become barren (comp. Pliny H. N. 12, 2, 6; 18, 17, 44). Deriv. מְשַׁכֵּלָה (a noun), שָׁכִיל, שָׁכַל.

Hif. הִשְׁכִּיל (only *part.* מְשַׁכֵּיל) to bring into the world dead children, Hos. 9, 14 give them a miscarrying womb; גִּבּוֹר מְשַׁכֵּיל JER. 50, 9 a hero making childless i. e. a victorious one (Vulg.); but the LXX, Symm. and many mss. have מְשַׁכֵּיל with the meaning of מַצְלִיחַ (Syr. مَصْلِح); comp. 2 KINGS 18, 7; PROV. 17, 8.

As to the stem, the Aram. הִכַּל, הִכַּל, Arab. كَلَّ are the same; but the organic root appears also in קָלָה meaning to be destroyed.

שָׁכַל II. (not used) *tr.* to interweave, to tie or twist together, Arab. شَكَلَ to be twisted around, II. to bind, Aram. שָׁכַל; commonly adopted for שָׁשַׁל (which see), especially as the Ar. أَشْكَلَ, Aram. שָׁכַל seem to point to a stem of that kind; but see אֶשְׁשַׁל and אֶשְׁשַׁל.

שָׁכַל see שָׁכַל.

שָׁכַל I. *intr.* prop. to look at, to behold, to view, intuitus est (see Hif.); metaphor. 1. to act prudently, circumspectly, with קָן of a person to be more circumspect than 1 SAM. 18, 30; comp.

הִשְׁכִּיל Ps. 36, 4. — 2. to be intelligent, prosperous, prosperity being regarded as the result of wise conduct. Deriv. שָׁכַל, שָׁכִיל.

Pih. שָׁכַל only in GEN. 48, 14 he laid his hands prudently (i. e. with intelligent purpose), i. e. he laid them with design. But according to the LXX and Vulg. from שָׁכַל II. (which see).

Hif. הִשְׁכִּיל (*part.* מְשַׁכֵּיל, *inf. absol.* הִשְׁכֵּל, *constr.* הִשְׁכִּיל; *fut.* יִשְׁכֵּל, *apoc.* יִשְׁכֵּל) to look at, to behold GEN. 3, 6, LXX κατασέω, elsewhere for רָאָה, הִקִּים, הִקִּין; hence to understand DAN. 9, 25, with an accusat. DEUT. 32, 29, coupled with הָקַם; to comprehend Ps. 64, 10; to attend to, with עַל PROV. 16, 20, נָחַל NEM. 8, 13, לֵי PROV. 21, 12, אֵי of a person Ps. 101, 2; or קִי follows in the next clause Is. 41, 20; to be attentive to one Ps. 41, 2, i. e. to take an interest in him; to have intelligence, to get intelligence Ps. 2, 10, with אֵי of the thing in which DAN. 1, 4 17; to act prudently JER. 20, 11; to understand, שָׁכַל הִשְׁכִּיל JER. 20, 11; to have a good knowledge (of playing and music); to be prosperous, successful JOSE. 1, 7, 1 SAM. 18, 5 = הִצְלִיחַ; to make wise, שָׁכַל הִשְׁכִּיל to speak prudently PROV. 16, 23; with two accusatives DAN. 9, 22; with לֵי of the person PROV. 21, 11; to give success DEUT. 29, 8; to teach 1 CHR. 28, 19; מְשַׁכֵּיל (*plur.* מְשַׁכִּילִים) prop. one intelligent, i. e. having perception, a teacher, a pious man, contrasted with the faithless DAN. 11, 35; 12, 3; fully מְשַׁכִּילֵי יָם 11, 33; 12, 10; but see מְשַׁכִּיל. The infinitives הִשְׁכִּיל JER. 3, 15, הִשְׁכֵּל JOB 34, 35 are nouns, meaning intelligence, wisdom, coupled with דָּעָה. — מְשַׁכִּיל in the inscriptions of psalms 32. 42. 44. 45. 52-55. 74. 78. 88. 89. 142, which is combined in part with שָׁרַר, מְשַׁכִּיל and מְשַׁכִּילָה, is still explained unsatisfactorily, as the interpretations *didactic poem* (Gesenius), *melodious poem* (Ewald) are unsuitable. Perhaps from שָׁכַל to lift up the voice, to sing, Ar. جَلَّ (comp. שָׁחַל), so that מְשַׁכִּיל is originally = שָׁחַל.

מזמור, and thus it means a peculiar kind of poem.

The stem ש is the Aram. שכל (to look), Ithpa. אִשְׁתַּכֵּל, in the Targ. for שִׁיב and שָׁח (to turn to), Syr. سَف, but as to look, to see proceeds from the idea of giving light, burning (see שָׁח), the Arab. شَكَلَ (to be flaming or red), whence أَشْكَל (brown, reddish), شَعَلَ (to shine clearly), of colour, (to kindle), may be compared with it.

שכל II. (Kal not used) tr. to interweave, to knot together, to intertwine, Ar. شَكَلَ; comp. שכל II. (belonging to אִשְׁתַּכֵּל).

Pih. שכל to twist, to lay cross-wise, אִשְׁתַּכֵּל GEN. 48, 14 (LXX, Vulg.). See שכל I.

שכל (Peal not used) Aram. tr. same as the Hebr. שכל I. Deriv. שכללני.

Ithpa. אִשְׁתַּכֵּל to consider, with שָׁח DAN. 7, 8.

שכל (from שכל I.; with suff. שכלי) m. appearance, respect; hence שכל טוב PROV. 3, 4 good respect or repute (= שָׁח); 13, 15; metaphor. intelligence, coupled with שָׁח 1 CHR. 22, 12, hence prudence PROV. 19, 11; instruction 23, 9; cunning DAN. 8, 25, for which is also used מְרָמָה; Aram. שכל (def. שכלא) שכל, שכל, שכל.

שכל (also in pause) m. same as שכל appearance, hence שכל טוב 1 SAM. 25, 3 = טוב מְרָמָה; metaphor. intelligence JOB 17, 4; the sense, שָׁח to give the sense NEH. 8, 8; יוֹדֵעַ בְּשֵׁי 1 CHR. 26, 14 a counsellor with circumspectness; אִישׁ שָׁח a man of knowledge EZR. 8, 18. רִשְׁכֵּל ECCLES. 10, 6 belongs to שכל.

שכל see שכלי.

שכל see שכלי.

שכלות f. a collateral form of שכלות folly ECCLES. 1, 17; conseq. from שכל שכל.

שכלים plur. (as in זְקוּקִים, נְעוּרִים, אֲלֻמְנוּתִים; from שכל I.) m. pl. childlessness; fig. depopulation IS. 49, 20.

שכלל Aram. Shaf. of שכל, Ishtaf. אִשְׁתַּכֵּל; see שכל.

שכלתני (from שכל; def. שכלתניא) Aram. fem. intelligence DAN. 5, 11 12, coupled with מְרָמָה, נְהִירָה, מְנַדֵּשׁ.

שכם (Kal not used) intr. to bend, to incline oneself, in the neck and back; to be bent, bowed, of a shoulder bearing a burden; containing the verb-idea for the nouns שָׁכָם, שָׁכְמָה, and so like שָׁכָה (neck, back) from שָׁח III. (which see) to bend, to incline oneself, to bow, Aram. שכל (the neck), from the organic root שכל (which see) to incline, to bow, Ar. שכל the shoulder, from شَكَب to bend oneself, رَقَب the neck, from رَقَب = Hebrew רָבַב in its fundamental signification.

The stem שכל is connected with שכלן (to bow down), Ar. سَكَم (to go along bowed), شَكَم to settle down; the organic root is שכל, שכל, also existing in שכל I. (which see). Derivat. שכל, שכל, שכל, and the proper names שכל, שכל.

Hif. שכל see שכל a denom. from שכל.

שכל (with suff. שכלי, שכלי, שכלי; from שכל) m. properly what is bent or bowed (comp. שכל) 1. the back, which is inclined (שכל) for carrying a burden (שכל) GEN. 49, 15, including neck and shoulder, where a burden (שכל, שכל, שכל) lies on men and beasts JOB 31, 36; IS. 10, 27; 14, 25; PS. 81, 7; JOSH. 4, 5; שכל to lay on the neck, to load JUDGES 9, 48; GEN. 9, 23; 21, 14. Fig. of the duties of ruling considered as a burden, of מְרָמָה IS. 9, 5; מְרָמָה בִּית 22, 22; Arab. الرزى prop. onustus. Here also belongs שכל שכל ZEPH. 3, 9 with one back, i. e. bearing an equal yoke (of God), of one mind, Targ. בְּתָה שכל, Syr. سَكَم; comp. שכל שכל (1 KINGS 22, 13). — 2. Figur. as the part of the body which is struck, in שכל the stick that strikes the back, i. e. a hard,

14, 13, of animals JOB 37, 8; sometimes the part. pass. expresses an intransitive idea JUDGES 8, 11; *to inhabit*, with the accus. מְרוֹמִים Is. 33, 16, אָרֶץ, to live securely and quietly in it Ps. 37, 3; Prov. 2, 21; 10, 30, also without אָרֶץ Ps. 102, 29, or with לְעוֹלָם 37, 27, לָעַד 37, 29, or בְּטוֹחַ or לְבֶטַח 16, 9; Prov. 1, 33. Of God, it is said in this sense, that he שָׁן מְרוֹם שֶׁן הָרָרִי קָרָה Is. 57, 15 = שֶׁן הָרָרִי קָרָה 33, 5; 57, 15; שֶׁן קָרָה DEUT. 33, 16; שֶׁן יְרוּשָׁלַם Ps. 135, 21; also with בָּ of place NUM. 5, 3. פָּחוּחַ שֶׁן 2 SAM. 7, 10 *to dwell quietly in a place*, as a sign of abiding prosperity. Besides: *to abide*, *to stay*, *to be found* (continuously), of אֹרֶז JOB 38, 19; *to be set up*, of מִשְׁכָּן Josh. 22, 19; *to repair industriously to*, the sanctuary Ps. 65, 5, Ar. عَمَرَ the same; *to be or become inhabited* JER. 33, 16 = יָצָב Is. 13, 20; *to begin to bloom*, by being peopled JER. 46, 26; fig. עֲרֻמָּה שֶׁן PROV. 8, 12 *I inhabit prudence*, i. e. it belongs to me as a possession, parallel מִצָּחָה; according to Ibn 'Esra equivalent to שָׁן *to carry on*, *to make*, or like the Ar. سَكَن to be friendly, familiar, which, however, are unsuitable. Part. pass. שָׁכֵן JUDGES 8, 11 has an *intrans.* meaning, and not a passive one, *dwelling*, with בָּ, so that the French *logé* should not be compared with it. Deriv. שָׁכֵן (cod. Sam. שָׁכֵן), שָׁכֵן, and the proper names שָׁכְנִיָּה, שָׁכְנִיָּה.

Pih. שָׁכֵן (inf. constr. שָׁכֵן; fut. יִשְׁכֵן) *to cause to dwell*, with an accusat. of person, and בָּ of place JER. 7, 3 7; *to set up*, אָהֵל Ps. 78, 60, in Hif. JOSH. 18, 1; fig. of God שָׁמָּה שֶׁן *to cause His name to dwell* (in a place) DEUT. 12, 11, NEH. 1, 9, JER. 7, 12, i. e. *to have a special regard for*; comp. שָׁמָּה.

Hif. שָׁכֵן (fut. יִשְׁכֵן, ap. יִשְׁכֵן) *to cause to dwell* GEN. 3, 24; fig. *to cause to set up a habitation* JOB 11, 14; with לְעִפְרָה Ps. 7, 6 *to lay in the dust* i. e. the grave, or *to press into the dust*, *to cause to dwell there*.

The organic root שָׁכֵן lies also in חָכְנָה, חָכְנָה (which see); Aram. שָׁכֵן,

محج, Ar. سَكَن the same; in mod. Hebrew שָׁכְנִיָּה the presence of God, and מִשְׁכָּן depositum, belong here.

שָׁכֵן (constr. שָׁכֵן, with suff. שָׁכְנִי; pl. שָׁכְנִים, with suff. שָׁכְנֵי) *adj. m.*, שָׁכְנִיָּה (with suff. שָׁכְנִיָּה, as if from שָׁכְנָה; pl. שָׁכְנִיָּה) *fem. only a subst. a dweller*, Is. 33, 24; with the genitive of a place Hos. 10, 5; *one dwelling near*, a neighbour, שָׁכְנִיָּה מְרוֹב שֶׁן a near i. e. help-bringing neighbour PROV. 27, 10, coupled with רֵעַ JER. 6, 21; *a neighbouring city or state* 50, 40; 49, 18; Ps. 44, 14. Targ. שָׁכֵן, Ar. سَاكِن the same.

שָׁכֵן (with suff. שָׁכְנִי) *m. a dwelling* DEUT. 12, 5 (Syr.). Perhaps merely an infin.

שָׁכֵן (fut. יִשְׁכֵן, 3 p. pl. f. יִשְׁכְּנָה) Aram. *to dwell*, *to abide* DAN. 4, 18, = Hebr. שָׁכֵן. Deriv. מִשְׁכָּן.

Pa. שָׁכֵן *to cause to dwell*, שָׁכְנָה EZE. 6, 12, = Hebrew שָׁכֵן.

שָׁכְנִיָּה see שָׁכֵן.

שָׁכְנִיָּה (Jah is a Familiar or Present one) *n. p. m.* 1 CHR. 3, 21; NEH. 3, 29; 6, 18; 12, 3; EZE. 10, 2; 8, 3 5. See שָׁכְנִיָּה.

שָׁכְנִיָּה (the same) *n. p. m.* 2 CHR. 31, 15.

שָׁכְנִיָּה see שָׁכֵן.

שָׁכַר I. (part. pass. f. constr. שָׁכְרָה; inf. constr. שָׁכְרָה; fut. יִשְׁכֵר) *intr. prop. to drink one's fill*, *to drink to satisfaction*, *to drink abundantly, deeply*, an intensive of שָׁחַח שָׁכַר is an intens. of אָכַל HAG. 1, 6 (conseq. = רָחַק) GEN. 43, 34, SONG OF SOL. 5, 1, and therefore applied in the first instance to wine that excites cheerfulness; *to be drunk or intoxicated*, with יָין GEN. 9, 21; *to be drunk*, with the accusat. of the material, יָין Is. 29, 9, עֲקִיס 49, 26, seldom with מֶן 51, 21. Fig. *to be obscured, darkened*, of the mind; *to be giddy* Is. 29, 9, along with מֶן; *to be full*, of the divine anger 51, 21; JER. 25, 27; then as a result *to be exposed to mockery* NAH. 3, 11 (comp. HAB. 2, 16), and *to be bared* LAMENT. 4,

21. שכר *drunken* Is. 51, 21, with God's wrath. Ar. سكر (to be drunk, to reel, to be senseless), Aram. שְכַר, Malt. syker the same. Derivat. שְכַר, אֶשְכַּר 2.

Pih. שְכַר (part. fem. מְשַכֶּרֶת; inf. abs. שְכַר HAB. 2, 15, which, however, may be the part. = מְשַכֵּר, מְשַכֵּר; fut. יִשְכַּר) 1. to make drunk, to intoxicate 2 SAM. 11, 13; fig. to make drunk, a people (to give them up to scorn and destruction) Is. 63, 6; JER. 51, 7; HAB. 2, 15 (see the noun שְכַר). — 2. (not used) to be rich, fruitful, of a place. Deriv. שְכַר, שְכַר, שְכַר, the proper name שְכַר.

Hif. הִשְכִּיר (fut. יִשְכִּיר) same as שְכַר to make drunk or intoxicate; figurat. JER. 48, 26; 51, 39 57; to satiate, with the accus. הָיִים and מֶן DEUT. 32, 42; comp. רָהַה.

Hithpa. הִשְכִּיר to shew oneself drunken 1 SAM. 1, 14.

The fundamental signification of the stem seems to be, as in רָהַה, שָׂסַע, to overflow, to moisten plentifully, and the Ar. سكر or tr. سكر may have likewise proceeded from it; the idea of drinking deeply being a mere extension of the same. The organic root שְכַר is also perhaps in כַּר (כָּרַר) I, 3. But see שְכַר.

שְכַר II. (not used) tr. same as שְכַר (which see) to hire, to purchase, Arab. شکر; ident. in its organic root שְכַר with that in כַּר (which see). Deriv. אֶשְכַּר 1.

שְכַר (part. שכר, once שכר Ezr. 4, 5; inf. abs. שְכַר, constr. שְכַר; fut. יִשְכַּר) trans. same as שְכַר II. to hire, with the accus. צוּרָה Is. 46, 6, troops 2 SAM. 10, 6, 2 KINGS 7, 6, בָּהֶן JUDGES 18, 4; to buy GEN. 30, 16; 1 CHR. 19, 7; to bribe PROV. 26, 10, הָקִים JUDGES 9, 4, בָּלָעֵם DEUT. 23, 5, with עַל against one. Deriv. שְכַר, שְכַר, שְכַר, שְכַר, and the proper names יִשְכַּר, שְכַר.

Nif. נִשְכַּר to hire oneself out, to be hired, כַּר for 1 SAM. 2, 5.

Hithp. הִשְכִּיר (part. מְשַכֶּרֶת) to hire oneself out, for wages HAG. 1, 6.

The stem שְכַר is the Ar. شَكَر (to reward, to thank); the organic root שְכַר is also found in כַּר II. (= כָּרַה II.), Aram. אֶ-כַּר, Sanskrit kri = kar.

שְכַר (c. שְכַר, with suff. שְכַר, שְכַר, שְכַר) m. 1. hire, for service GEN. 30, 28; payment EX. 2, 9; recompense GEN. 30, 28 32; blessing, prosperity 15, 1; fare JON. 1, 3; support NUM. 18, 31; reward EZ. 29, 18 19. — 2. (one working for pay) n. p. m. 1 CHR. 11, 35, for which 2 SAM. 23, 33 has שְכַר; 1 CHR. 26, 4.

שְכַר (from שְכַר I.) m. commonly an intoxicating drink, temetum (Targ. מְרָרִי LEV. 10, 9), forbidden along with יֵין to the priests during their time of service in the sanctuary LEV. 10, 9 (EX. 29, 40 יֵין alone). The Magi (Clem. Al. Strom. III. p. 446), the Egyptian priests (Plut. Isid. 6), and the Pythagoreans (Jambl. vit. Pyth. ep. 16. 24) were also obliged to abstain from wine. Coupled with יֵין NUM. 6, 3, DEUT. 29, 5, JUDGES 13, 4 7 14, 1 SAM. 1, 15, and parallel to it MIC. 2, 11. שְכַר was a drink of toppers and debauchees Is. 5, 11; merry songs were sung under its influence 24, 9, Ps. 69, 13, and it caused a reeling motion Is. 28, 7; 29, 9. It is used for יֵין NUM. 28, 7 (Targ. Vulg.). שְכַר to drink to full intoxication Is. 56, 12; מְרָרִי 5, 22 to mix strong drink (with spices), to make it fiery (Pliny H. N. 14, 19), by which means it becomes מְרָרִי. — According to Jerome it was prepared from grain, grapes or honey; according to Kimchi from fruits; according to Ibn Esra from wheat, honey or palms (the Ar. سكر is chiefly palm-wine). In any case it was different from יֵין, as מְרָרִי is from سَمْنًا. Whether a peculiar stem שְכַר to boil, to brew (connected with כַּר) should be assumed for it is questionable.

שְכַר m. hire, wages, for work, עֲשֵׂה שְכַר to work for wages, עֲשֵׂה שְכַר a hired la-

bourer Is. 19, 10 (where the LXX and Syr. read שָׁכַר); Prov. 11, 18.

שָׁכַר see שָׁכַר.

שָׁכַר (from the Pih. of שָׁכַר I.) *m.* the act of making drunk, intoxication, HAB. 2, 15 *filling thy bottle full, and also making drunk.*

שָׁכַרָה *f.* a drunken woman 1 SAM. 1, 13.

שָׁכָרוֹן *m.* 1. drunkenness Ez. 23, 33, coupled with יָגוֹן, where we should perhaps read שָׁכָרוֹן; 39, 19. — 2. (fruitfulness) *n. p.* of a city on the northern border of Judah, with a of motion שָׁכָרוֹה, for which *mas.* and the Targ. read שָׁכָרוֹן Josh. 15, 11.

שָׁח (from שָׁחָה III. after the form שָׁח, יָח, (from שָׁחָה, יָחָה) *m.* prop. the act of wandering, wavering; hence a fault, sin, 2 SAM. 6, 7 for the crime (LXX, Vulg. Targ.), which 1 CHR. 13, 10 explains by עַל אֲשֶׁר-שָׁחָה יְהוָה עֵל-הָאָדָם on account of the strangeness of the expression.

שָׁח (from שָׁחָה and ל, conseq. = שָׁחָה; a late word) a particle, denoting the relation, either of two nouns to one another and so marking the genitive, or two statements; but without a preposition it is used only in modern Hebrew and Phœnician. In Hebrew we have only שָׁחָה לְ = שָׁחָה לְ, e. g. בְּאֲשֶׁר לְ because of whom, or on account of whose guilt Jon. 1, 7, conseq. = בְּעֵינֵי מִי, and in 1, 8 explained by בְּאֲשֶׁר לְ מִי; 1, 12 on my account (Aram. בְּדִל, דְּלִל). The expression בְּאֲשֶׁר לְ Eccl. 8, 17 is difficult, where the LXX, Vulg. and Syr. read בְּכָל-אֲשֶׁר; but one may take it as = the Aram. בְּדִל because that, whilst that, eo quod.

שָׁחָה *Aram.* see שָׁחָה II.

שָׁחָה *adj. m.* same as שָׁחָה tranquil, undisturbed, prosperous Job 21, 23. The ל has arisen either from the neighbouring שָׁחָה, or by union with it; but it is better to consider it a simple ל-insertion.

שָׁחָה (Kal not used) *tr.* to attach or

bind together, to pin into one another; Aram. שָׁחָה in Pa. to bind, whence שָׁחָה and שָׁחָה the steps (of a ladder); Ar. سَلَب (Arabs Exp.), hence سَلَبَة (step, clasp, rope-ladder), صَلَب (to fasten). The organic root שָׁחָה is also in שָׁחָה II (which see), Arab. حَلَف, كَلَف I (which see), لَوِي, لَوِي (which see), Deriv. שָׁחָה. — A reference to لَسِبَ adhæsit, gives the same meaning.

שָׁחָה (*part. f. pl.* מְשָׁחָה) to be united, to be fitted to one another, by a ledge, spoken of tenons (יָדָה) Ex. 26, 17; 36, 22; comp. שָׁחָה ledges. The explanation to be opposite to (Targ. LXX) is unsuitable.

שָׁחָה (only *pl.* שָׁחָה) *m.* joint-ledges, so called from fastening together (not from piercing into) 1 KINGS 7, 28 29; Targ. שָׁחָה, Vulg. *junctura*, comp. Ar. سَلَب step, rope; see שָׁחָה.

שָׁחָה (Kal not used) *intr.* to shine, to glitter, to be white, of snow; Ar. تَلَمَج to shine, of a blade, Syr. نَجَج to make white or shining. The organic root שָׁחָה lies also in שָׁחָה, שָׁחָה, שָׁחָה; the signification to break through seems connected with it, as appears from שָׁחָה (which see). It is not related to the Arab. تَلَمَج (to break). Deriv. שָׁחָה.

שָׁחָה (*fut. ap.* יִשָּׁחָה) to make white, to cause to bleach, the bones of the fallen, Ps. 68, 15 whilst thou, the Almighty, scatterest kings in it, thou makest them bleach on Zalmon (LXX, Vulg.). The allusion is to a victory gained by Israel at צִלְמוֹן (JUDGES 9, 48), not far from שָׁחָה, where the leaders of the vanquished (מְלָכִים, see מְלָכִים) were scattered, and the bones of the fallen lay bleaching; though it has not been ascertained to what event the reference is. See צִלְמוֹן.

שָׁחָה *m.* snow, so called from its whiteness Ex. 4, 6 and shining LAMENT. 4, 7; an image of purity of soul Ps. 51, 9; prop. Job 6, 16, together with קָרָה for

winter generally PROV. 31, 21, fully יום השלג 2 SAM. 23, 20; צנה ש' PROV. 25, 13 cooling by snow, refreshing JER. 18, 14; Aram. חלג, חלג, חלג, Ar. حَلَج, Malt. sylg the same.

שָׁלַח I. (fut. ap. יִשְׁלַח, abridged from יִשְׁלַח, as יִרְאֶה, יִרְאֶה are from יִרְאֶה, יִרְאֶה) tr. to tear from, to draw from, to draw away, to draw forth, with the accus. שָׁלַח, JOB 27, 9 when God draws out (of the body as the sheath DAN. 7, 15 or vessel of the soul Is. 53, 12) his soul; rightly given by the Targ. יִשְׁלַח, Syr. صَف. The acceptance of שָׁלַח as = שָׁלַח from שָׁלַח or as a contraction of שָׁלַח is unnecessary.

The organic root שָׁלַח is also in שָׁלַח, Aram. שָׁלַח, whence the part. שָׁלַח in שָׁלַח a cormorant, prop. drawing forth fishes, שָׁלַח a flesh-hook, Syr. ܠܐ to draw forth.

שָׁלַח II. (3 perf. pl. שָׁלַח; fut. pl. with a slight pause for the sake of emphasis שָׁלַח, poet. for שָׁלַח, with Yod as the third radical, as in שָׁלַח) intr. to be tranquil, at peace, secure, of אֱהִיָּה JOB 12, 6, אֱהִיָּה Ps. 122, 6, where one ms. has אֱהִיָּה; to be cheerful, to enjoy secure rest, of אֱהִיָּה LAMENT. 1, 5; JER. 12, 1; cognate in sense שָׁקַט, שָׁקַט, in other places שָׁלַח and שָׁלַח occur instead. Derivat. שָׁלַח, the proper names שָׁלַח, שָׁלַח 2, שָׁלַח (together with שָׁלַח, שָׁלַח, שָׁלַח).

The stem is the Aram. שָׁלַח, שָׁלַח, חַכ, Ar. سَلَا (to be tranquil). The fundamental signification seems to be either to stretch, to extend (cognate in sense שָׁנַח and שָׁנַח 1) which is transferred to that of being secure or tranquil, or as in שָׁנַח and שָׁנַח (שָׁנַח) to lean, to lie at rest. In the latter case, the organic root שָׁלַח would coincide with that in שָׁלַח (which see).

שָׁלַח III. (not used) intr. to waver, hence to stumble, to err, to commit a fault; Aram. שָׁלַח, שָׁלַח, שָׁלַח, Targ. for

שָׁלַח and שָׁלַח; Syr. سَلَا, Ar. سَلَا. The organic root שָׁלַח is connected with that in שָׁלַח 2, שָׁלַח. Deriv. שָׁלַח 2, שָׁלַח 2 (from שָׁלַח = שָׁלַח III.).

Nif. שָׁלַח (fut. שָׁלַח) to go astray 2 CHR. 29, 11.

Hif. שָׁלַח (fut. שָׁלַח) to lead astray 2 KINGS 4, 28 = בָּזַב 4, 16.

שָׁלַח IV. (not used) intr. to draw after, of the after-birth; the organic root שָׁלַח is = that in שָׁלַח (שָׁלַח), Aram. שָׁלַח, שָׁלַח; Ar. سَلَا. Deriv. שָׁלַח.

שָׁלַח (from the Aram. שָׁלַח II.) Aram. f. error, sin DAN. 3, 29 K'tib for שָׁלַח; better perhaps to read שָׁלַח (= שָׁלַח = שָׁלַח).

שָׁלַח (not used) intr. to be thick, fat, cogn. in sense with שָׁמַן, of birds; ident. in its organic root שָׁלַח with that in שָׁלַח (to be thick, fleshy, fat); Ar. سَلِي, Aram. שָׁלַח, שָׁלַח the same. Deriv. שָׁלַח, שָׁלַח.

שָׁלַח 1. (contracted from שָׁלַח) f. a petition 1 SAM. 1, 17. Many adopt this reading in DAN. 3, 29 K'tib also. — 2. (from שָׁלַח II.; peace, rest, prosperity) n. p. m. GEN. 38, 5, whence patr. m. (irregular) שָׁלַח NUM. 26, 20, as if the ground-form were שָׁלַח; in 1 CHR. 9, 5 we have even שָׁלַח from שָׁלַח.

שָׁלַח (peace, rest; from שָׁלַח II.) 1. n. p. m. same as שָׁלַח 2; hence patr. m. שָׁלַח 1 CHR. 9, 5. — 2. n. p. of a place, commonly שָׁלַח which see.

שָׁלַח I. (= שָׁלַח) Aram. intr. same as the Hebrew שָׁלַח II. to be peaceful, at rest, fortunate; part. pass. שָׁלַח = שָׁלַח DAN. 4, 1 prosperous, coupled with שָׁלַח.

שָׁלַח II. or שָׁלַח (not used) Aram. intr. same as the Hebrew שָׁלַח III. Deriv. שָׁלַח, שָׁלַח.

שָׁלַח (from Hif. שָׁלַח = שָׁלַח of the stem שָׁלַח which see) f. a flame, brightness JOB 15, 30; EZ. 21, 3; שָׁלַח (one word according to Ben-Asher) SONG OF SOL. 8, 6 the flame of Jah, i. e. kindled

by God. The LXX seem to have read *שְׁלֹוּבְחָהּ*.

שְׁלֹוּב and *שְׁלֹו* (1 *p. perf.* *שְׁלֹוּבְחָהּ*) *intr.*

1. same as *שְׁלֹוּב* II. *to be at rest, without care, contented, prosperous* JOB 3, 26; parallel to *שָׁקֵט* and *נָחָה*. The final letter of the stem *ו* for *ה* must have been in the dialects also, as is clear from derivatives, and is to be explained as in the Hithpael of *שָׁחָה*. Deriv. the adj. *שְׁלֹוּב* (*שְׁלֹוּבִי*), the nouns *שְׁלֹוּב* and *שְׁלֹוּבִי*, *שְׁלֹוּבָה*, *שְׁלֹוּבָהּ*. — 2. same as *שְׁלֹוּב* III. Deriv. *שְׁלֹוּב* 2, *שְׁלֹוּבָה* 2.

שְׁלֹוּב see *שְׁלֹו*.

שְׁלֹו (after the form *שָׁקֵט*, once *שְׁלֹוּבִי* JOB 21, 23; *pl. c.* *שְׁלֹוּבִי* *adj. m.*, *שְׁלֹוּבָהּ* *f.*, 1. *prosperous, happy* JOB 16, 12; *free from care, peaceful* 21, 23, coupled with *שְׁלֹוּבָהּ*; *secure, untouched*, of cities ZECH. 7, 7 and a land 1 CHR. 4, 40, coupled with *שָׁקֵטָה*; *שְׁלֹוּבִי עוֹלָם* Ps. 73, 12 *who live always secure*. — 2. (from *שְׁלֹו* 2) *godless, wicked* EZ. 23, 42; but the LXX have read *שָׁרָו* (*they celebrated*), which suits the context better.

שְׁלֹו *m.* same as *שְׁלֹוּבָהּ* *rest, peace, prosperity* JOB 20, 20.

שְׁלֹו (with *suff.* *שְׁלֹוּבִי*) *m. rest, prosperity, ease* Ps. 30, 7.

שְׁלֹו (from *שְׁלֹוּבָהּ*, after the form *שָׁחָה* from *שָׁחָה*, also *שְׁלֹוּבִי* K'ri; *pl.* *שְׁלֹוּבִים*) *comm.* a quail or collect. quails EX. 16, 13; NUM. 11, 32; Ps. 105, 40; *pl.* *שְׁלֹוּבִים* NUM. 11, 31, perhaps from *שְׁלֹוּבָהּ* = Arab. *سَلْوَى*. As this bird is also in Arab. *سَلْوَى* (the fat one), *שְׁלֹוּבָהּ*, *שְׁלֹוּבִי*, *שְׁלֹוּבָהּ* and the Sam. *שְׁלֹוּבִי* have certainly this fundamental signification only (*Rashi*). LXX *ὄρνις* and *ὄρνις κομύττα*, Vulg. *coturnix*.

שְׁלֹו (from *שְׁלֹוּבָהּ* II., def. *שְׁלֹוּבָהּ* in Targ.) *Aram. fem. error, mistake, transgression*, coupled with *שְׁלֹוּבָהּ* DAN. 6, 5; *שְׁלֹוּבָהּ* 3, 29 K'ri; *שְׁלֹוּבָהּ* EZ. 4, 22. See *שְׁלֹוּבָהּ*.

שְׁלֹוּבָהּ see *שְׁלֹוּבָהּ*.

שְׁלֹו (not used) *Aram. intr.* same as the Hebrew *שְׁלֹו*. Deriv. *שְׁלֹוּבָהּ*.

שְׁלֹוּבָהּ (with *suff.* *שְׁלֹוּבָהּ*) *Aram. f. rest, security* DAN. 4, 24.

שְׁלֹוּבָהּ see *שְׁלֹו*.

שְׁלֹוּבָהּ (*c.* *שְׁלֹוּבָהּ*, *pl.* with *suff.* *שְׁלֹוּבָהּ*)

f. 1. (from *שְׁלֹו*) *f. peace, rest* PROV. 17, 1; Ps. 122, 7; *lazy rest, carelessness* PROV. 1, 32, intensified *שְׁלֹוּבָהּ* EZ. 16, 49 = *pride* (comp. Ps. 30, 7); *שְׁלֹוּבָהּ* in the *careless security* (of people), i. e. suddenly DAN. 8, 25 = *שְׁלֹוּבָהּ* JOB 15, 21 (comp. Targ. *שְׁלֹוּבָהּ*, *שְׁלֹוּבָהּ* for Hebr. *שְׁלֹוּבָהּ*); *with confidence* = *שְׁלֹוּבָהּ* DAN. 11, 21. — 2. (from *שְׁלֹו* - *שְׁלֹוּבָהּ* III.) *crimes, errors* JER. 22, 21; but it may also be taken here in the same sense as in PROV. 1, 32.

שְׁלֹוּבָהּ (prop. part. pass.) *m. one sent* 1 KINGS 14, 6; Targ. *שְׁלֹוּבָהּ*, comp. modern Hebrew *שְׁלֹוּבָהּ*.

שְׁלֹוּבָהּ (only *pl.* *שְׁלֹוּבָהּ* and *שְׁלֹוּבָהּ*) *m. pl. a sending away or home of a wife* EX. 18, 2; *a dismissal, from union with the state, a renunciation*, in *שְׁלֹוּבָהּ* MIC. 1, 14, *to give a divorce-bill* being expressed by *שְׁלֹוּבָהּ* *בְּרִיחָהּ*. Metaphor. *a dowry*, with which a daughter is sent away 1 KINGS 9, 16; comp. *שְׁלֹוּבָהּ* JUDGES 12, 9.

שְׁלֹוּבָהּ (from *שְׁלֹוּבָהּ* after the form *שָׁחָה*, *plur.* *שְׁלֹוּבָהּ*) 1. *adj. m. well, in good health, integer*, in formulas of salutation or other cases GEN. 43, 27; *sound, safe* 1 SAM. 25, 6; 2 SAM. 17, 3; 20, 9; *unhurt* JOB 5, 24; *spared* 2 SAM. 17, 3; *in good condition* IS. 41, 3; *secure, tranquil* JOB 21, 9; *plur.* *שְׁלֹוּבָהּ* as a subst. *friends, persons seeking peace, pious ones* Ps. 55, 21, *secure ones* 69, 23; as an adv. *fully* (parallel *שְׁלֹוּבָהּ*, see AM. 1, 6 9) JER. 13, 19; comp. *שְׁלֹוּבָהּ*. — 2. *a substant.* a) *wholeness, health* Ps. 38, 4, parallel *שְׁלֹוּבָהּ*; b) *welfare, good* DEUT. 29, 18; *success, prosperity* 1 KINGS 2, 33; *שְׁלֹוּבָהּ* 2, 13 *is thy coming for good?* i. e. *bringest thou good?* also *שְׁלֹוּבָהּ* alone 2 KINGS 5, 21; *שְׁלֹוּבָהּ* *is he well?* a

formula of asking after another GEN. 29, 6, to which the answer is שָׁלוֹם 2 KINGS 4, 26, but לְ שָׁלוֹם also stands for it 2 SAM. 18, 29; also *progress* 11, 7; *security, rest* Is. 32, 17 = וְשָׁקֵט and בְּרָחָה; *comfort* 39, 8, coupled with נַחֲמָה (security), opposite רָע (misfortune) 45, 7; = כּוֹב 52, 7, צָרָה Ps. 85, 11. Here belong the phrases: שָׁאַל לְ שָׁלוֹם to ask one after his welfare GEN. 43, 27 = to salute, or שָׁאַל לְ שָׁלוֹם לְכָה JER. 15, 5, without לְכָה 2 SAM. 11, 7, or with an accus. after, Ps. 122, 6; שָׁאַל אַחֲרֵי שָׁלוֹם to see after the welfare of one GEN. 37, 14, for which are also used לְ שָׁלוֹם שָׁ פָקַד 1 SAM. 17, 18, שָׁאַל אַחֲרֵי שָׁלוֹם שָׁ ESTH. 2, 11, ellipt. שָׁ לְ שָׁלוֹם 2 KINGS 10, 13. Forms of wishing well to one departing are: שָׁ לְ שָׁלוֹם 1 SAM. 1, 17, שָׁ לְךָ 20, 42, שָׁ לְךָ 2 SAM. 15, 9, comp. *εὐχαριστῶ* eis εὐχάριστον (MARK 5, 34). Forms of address: שָׁ JUDGES 6, 23, שָׁ 19, 20, שָׁ GEN. 43, 23, along with אֶל-חֵירָא; exclamations, שָׁ 2 SAM. 18, 28, שָׁ 1 CHR. 12, 18, comp. *χαίρει* (MATTH. 26, 49). In a spiritual sense, *salvation, oracle of salvation* Ps. 85, 9. — 3. *peace*, as a state of rest LEV. 26, 6; JUDGES 4, 17, opposite מִלְחָמָה DEUT. 20, 11; Ps. 120, 7; hence the expressions לְ שָׁ to invite to peace, to offer peace JUDGES 21, 13; שָׁ אַחֲרָיִם to accept peace from one DEUT. 20, 11; לְ שָׁ to grant peace to JOSH. 9, 15. שָׁרֵף Is. 9, 5 *prince of peace* means the great descendant of David, the Messiah, when he shall restore peace by overcoming his enemies; also שָׁלוֹם alone MIC. 5, 4. שָׁ מַלְאָכָי Is. 33, 7 *messengers of peace* (sent by Hezekiah). Metaphor. *love of peace*, same as *piety, virtue*, hence שָׁ אִישׁ Ps. 37, 37 = רֵשֶׁת, *things friendly or peaceful* 35, 20; *friendship*, שָׁ אִישׁ a friend 41, 10; שָׁ אִנְשֵׁי JER. 20, 10 = שָׁ אִנְשֵׁי 38, 22.

שָׁלַח (from שָׁלַח; a recompenser or retribution, written also שָׁלַח n. p. m. 2 KINGS 15, 10-15; 22, 14; JER. 22, 11; EZR. 7, 2; NEH. 3, 12; 1 CHR. 2, 40;

7, 13, for which שָׁלַח stands in GEN. 46, 24.

שָׁלַח (also שָׁלַח; plur. שָׁלֻחִים m. requital, Hos. 9, 7, in the plur. Is. 34, 8; reciprocal service MIC. 7, 3, different from שָׁלַחֲנִים.

שָׁלַח (from שָׁלַח; deliverance, prop. a drawing forth) n. p. m. NEH. 3, 15.

שָׁלַח see שָׁלַח.

שָׁלַח see שָׁלַח.

שָׁלַח (part. act. m. שָׁלַח, pass. שָׁלֻחַ; inf. absol. שָׁלַח, constr. שָׁלַח, once שָׁלַח Is. 58, 9 like a noun; imper. plur. שָׁלַחוּ, in pause שָׁלַחוּ, with suff. שָׁלַחְךָ; fut. (שָׁלַח) tr. prop. to stretch or extend far off; hence 1. to send, with an accus. GEN. 42, 4; 43, 8, מִלְאָךְ 32, 4, with a dat. commodi NUM. 13, 2; with לְ instead of the accus. 2 CHR. 17, 7; JER. 16, 16; with the accusative of place whither 1 SAM. 4, 4; 1 KINGS 5, 28; seldom with דָּר 2 KINGS 2, 2; with an accus. of the person and לְ of the thing JER. 14, 3, or followed by an infin. with לְ NUM. 13, 16; 14, 36; 16, 28; with an accusat. of the person and לְ to whom GEN. 37, 13; 46, 28, sometimes לְ JER. 26, 15; NEH. 6, 3; with לְ of the person to whom, and לְ of the thing on account of which 1 KINGS 20, 7, or with an infin. and לְ NUM. 22, 37; שָׁלַח אַחֲרָיִם to send after one, with an accus. of the person 2 SAM. 3, 26; 2 KINGS 7, 14; to send generally, with accus. of the thing GEN. 38, 23; 45, 27, especially שָׁלַחֲנִים ESTH. 1, 22, אֲנָחְרָה NEH. 6, 5, מִנְחָה 2 KINGS 20, 12; with לְ JER. 29, 1, or לְ of the person GEN. 45, 23; with דָּר of the person 1 SAM. 16, 20, 1 KINGS 2, 25, i. e. to execute a commission by one EX. 4, 13; with נָ. of place to send for out of 2 SAM. 15, 12; absol. to send GEN. 38, 17; Ps. 59, 1; supplemented by another verb 1 KINGS 18, 19; 2 KINGS 11, 4. To this general signification belong: שָׁלַח דְּבָרִים to execute things, prop. to send words PROV. 26, 6; to cause to be sent or said JUDGES 11, 28, also שָׁלַח alone

[illegible]

Nif. נִשְׁלַח (only *inf. absol.* נִשְׁלָח)
to be sent **ESTH. 3, 13.**

Pih. שָׁלַח (3 *p. perf.* in pause שָׁלַחוּ; *part.* מְשַׁלֵּחַ; *inf. absol.* and *constr.* שִׁלַּח and שִׁלַּח; *fut.* יִשְׁלַח, in pause יִשְׁלַחוּ)
1. like Kal, but more common, to send away, without an object Is. 48, 14; with

accus. of the person GEN. 19, 13; 28, 5, or thing 38, 17, with שָׁלַח 2 CHR. 32, 31, אָחַז JER. 27, 3, or שָׁלַח 2 CHR. 24, 23, sometimes with שָׁלַח in addition, by one, JER. 27, 3; to send forth, of God, e. g. wrath EX. 15, 7, punishments, with שָׁלַח DEUT. 7, 20, JO. 2, 25, אָחַז EZ. 14, 19, שָׁלַח 5, 17, שָׁלַח of a person JER. 48, 12; with שָׁלַח to send after JER. 9, 15; שָׁלַח מִדָּוִד PROV. 6, 14 to send strife, i. e. to excite contention, שָׁלַח מִדָּוִד — 2. to send away, opposite to withhold GEN. 24, 54; 30, 25; to send home, the sacred ark 1 SAM. 6, 2; to send out, to move freely about, to let go free IS. 32, 20; JOB 21, 11; to send forth, שָׁלַח, i. e. to pasture EX. 22, 4; to set free, captives ZECH. 9, 11, a slave JER. 34, 9, followed by שָׁלַח; to let loose, שָׁלַח JUDGES 15, 5; to give up, send away LEV. 16, 10; to let fly 14, 7; to let flow EZ. 31, 4; שָׁלַח רִיקָם to send forth empty GEN. 31, 42; שָׁלַח to set out, שָׁלַח, i. e. to give in marriage JUDGES 12, 9 (comp. שָׁלַח); to accompany GEN. 18, 16; 31, 27; to go with 2 SAM. 19, 32, where the reading should be שָׁלַח אֹחִי בִּירְדֵּן to conduct him over the Jordan (LXX, Vulg., Targ.); שָׁלַח to let be carried off by the hand JOB 8, 4, comp. LEVIT. 16, 21; to let down, into בֹּר, by ropes JER. 38, 6; to let grow long, שָׁלַח EZ. 44, 20, comp. Arab. رَسَلَ the same (proceeding from the idea of sending forth). — 3. in a stronger sense, to cast, to shoot, שָׁלַח, with שָׁלַח 1 SAM. 20, 20; שָׁלַח (to throw fire) to put into the fire AM. 1, 4, also שָׁלַח Ps. 74, 7; to cast forth, שָׁלַח ECCLES. 11, 1; to cast down, שָׁלַח, with שָׁלַח JOB 30, 11; to push away, שָׁלַח רִגְלֵימָיו 30, 12, i. e. to allow them no rest; שָׁלַח to cast away the pains, i. e. to work off the after-pains in birth 39, 3; to reject 1 KINGS 9, 7, for which 2 CHR. 7, 20 has שָׁלַח; to drive away, cast out, — שָׁלַח (EX. 11, 1) GEN. 3, 23, LEV. 18, 24, utterly JER. 28, 16; especially a woman, to separate from her, to put her away, repudiare feminam GEN. 21, 14; DEUT. 21, 14 (comp. MAL. 2, 16)

See **שלח**. — 4. Like **שלח** to stretch out, **שלח** Prov. 31, 19 20; to spread out, branches Is. 17, 8; Ez. 17, 6, comp. **שלח**; to extend or spread, a people by enlarging their territory Ps. 44, 3; to pour out, to make spring forth (see **שלח**) Ps. 104, 10. Deriv. **שלח**, **שלח**, the proper name **שלח** (**שלח**).

שלח (**שלח** part. **שלח**, fut. **שלח**) to be sent, **שלח** Ob. 1, for which **שלח** 49, 14 has **שלח**; to be let go GEN. 44, 8; to be dismissed, figur. Is. 50, 1; to be free, unrestrained, of a **שלח** Prov. 29, 15; to be hunted, scared away, of **שלח** Is. 16, 2; to be **שלח**, 27, 10 a habitation forsaken by its inhabitants = **שלח**; to be led or precipitated into JOB 18, 8; to be driven down JUDGES 5, 15.

שלח (**שלח** part. **שלח**, inf. constr. **שלח**) to send, punishments, misfortune, with **שלח** of a person or object Lev. 26, 22; Ezek. 14, 13; an enemy 2 Kings 15, 37.

The stem **שלח** is the Aram. **שלח** (for which **שלח** was used later), **שלח** (commonly **שלח**), especially in **שלח** (a messenger, apostle), Ar. **سَلَح** (also **سَلَح** meaning to put off, skin, garment), especially in the noun **سَلَح** (see **שלח**), commonly **سَلَح**. The organic root is **שלח**, lying also in **שלח**.

שלח (3 plur. **שלחו**; 2 plur. **שלח**; 1 plur. **שלח**; part. pass. **שלח**; fut. **שלח**) Aram. tr. same as Hebrew **שלח** to send, followed by a verb finite or an infn. Ezr. 4, 14; DAN. 3, 2; with the accusat. **שלח** 3, 28; 6, 23; with the accusat. of the thing, and **שלח** of the person to Ezr. 4, 11; 5, 6; to issue, **שלח** 4, 17; to stretch out, **שלח** or **שלח** DAN. 5, 24, with **שלח** towards a thing, i. e. to attempt a thing Ezr. 6, 12, Targ. **שלח**.

שלח (prop. inf. Kal) m. the stretching out (of the fingers), a gesture of contempt Is. 58, 9.

שלח (prop. inf. Pih.) m. the putting away, of a wife MAL. 2, 16, which God does not look upon with satisfaction (MATTH. 5, 22; MARK 10, 11), though it was permitted (DEUT. 24, 1).

שלח (in pause **שלח**, with suff. **שלח**; plur. with suff. **שלח**) m. 1. a weapon, missile (consequently from the significat. to throw) 2 CHR. 23, 10; 32, 5 (LXX, Vulg.), Syr. **سَلَح**; NEH. 4, 11 **שלח**; a figure of imminent danger is **שלח** JOB 33, 18 and 36, 12 to run upon the weapon, = **שלח** 33, 28; compare Jo. 2, 8. In NEH. 4, 17 we should read **שלח** **שלח** for **שלח** Compare Arab. **سَلَح** and

سَلَح weapon. — 2. a sprout, shoot (comp. **שלח** GEN. 49, 21 according to some; **שלח** Ps. 80, 12) properly what stretches forth of itself Song of Sol. 4, 13, and perhaps also Ez. 31, 5, where the reading should be **שלח**, a gloss upon **שלח**; comp. **שלח**, Coptic **ሠላጂ**, **ሠላጂ**, **ሠላጂ**. — 3. same as **שלח**, the name of a pool (**שלח**) at the king's garden, and conseq. on the south side of the city of Jerusalem NEH. 3, 15; Vulg. *Siloe*. — 4. (sprout, child, or missile; perhaps a sending away, a wandering, colony) n. p. m. GEN. 10, 24, and of a tribe of the Chaldeans in the extreme north-eastern part of Mesopotamia 11, 12, where we also meet with a place **שלח** (*Assemani* Bibl. Orient. I, 495; II, 115. 351).

שלח (with the art. **שלח**, formed from Pih. with the omission of Dagesh; also in mss. **שלח**, after the form **שלח**; a bursting forth, comp. **שלח** Ps. 104, 10 and **שלח** in the Mishna; Coptic **ሠላጂ** water, which is conducted in little rivulets) n. p. of a fountain rising in the southern part of the valley of the Tyropoeum between the upper and lower city of Jerusalem, from which a little brook flowed past Zion and Moriah Is. 8, 6; comp. *Josephus* B. J. 5, 4, 1; *Robinson*, Pal. I, 493; *New Bibl. Res. p.*

320. The little brook flowing southward out of the fountain is lost in the gardens south of לָפֶל; comp. Is. 32, 14; *Robinson* l. c. — מַרְכָּח הַשִּׁלַּח Neh. 3, 15 is the pool of Siloah (Shelach) at the king's garden where was the spring Rogel (Josh. 15, 7; 18, 16); comp. *Joseph*. Ant. 7, 14, 4. There is also a hamlet שְׁלִיחַ, besides a pool and spring *Joseph*. B. J. 6, 7, 2; 8, 5; Luke 13, 4; John 9, 7 11. The spring גִּיחוֹן (which see) on the west side of mount Zion 1 Kings 1, 33 is different from שְׁלִיחַ. The Targ. and Syr. have interchanged them. Comp. also *Tobler*, die Siloah-Quelle &c. (St. Gallen 1852).

שְׁלִיחַ see שְׁלִיחַ.

שְׁלִיחַ see שְׁלִיחַ.

שְׁלִיחַ (only plur. שְׁלִיחוֹת) fem. a shoot, sprout, twig Is. 16, 8.

שְׁלִיחַ (one furnished with missiles, a warrior, or = שְׁלִיחַ) n. p. m. 1 Kings 22, 42.

שְׁלִיחוֹת (fountains, from שָׁלַח 3) n. p. of a city in Judah Josh. 15, 32.

שְׁלִיחַ (constr. שְׁלִיחוֹת, with suff. שְׁלִיחוֹתִי; plur. שְׁלִיחוֹת) m. prop. what is spread out, a mat (see שָׁלַח and שְׁלִיחַ), to put food upon, comp. *ταρβέον τραπεζᾶς* (Od. 10, 370); generally, a table, then a meal 1 Sam. 20, 29 34; 1 Kings 5, 7; 10, 5. Conquered enemies and dogs had to gather their food under the table JUDGES 1, 27; comp. MATTH. 15, 27. שָׁרַף הַשִּׁי to set forth or prepare a table, = to feed or nourish Ps. 23, 5; 78, 19; אָבֵל-הַשִּׁיב to sit at table 1 Kings 13, 20 (comp. אָבֵל-הַשִּׁיב); אָבֵל-הַשִּׁיב to eat at one's table, i. e. to be one's guest 2 Sam. 9, 11 13; אֲדָבָר שֶׁ שֶׁ אֲדָבָר to be the guests i. e. friends of a person 2 Sam. 19, 29, comp. אָבֵל לֶחֶם Ps. 41, 10. הַשִּׁיב or הַשִּׁיב הַשִּׁיב NUM. 4, 7 table of the shew-bread, also הַשִּׁיב הַשִּׁיב 2 Chr. 29, 18, or שְׁלִיחוֹת הַשִּׁיב 1 Chr. 28, 16, or הַשִּׁיב הַשִּׁיב Lev. 24, 6, or merely שְׁלִיחַ Ex. 30, 27, symbolising the daily bread. It was a necessary article in the

sanctuary Ex. 25, 23; 26, 35, as well as in the temple of Belus (Herod. 1, 181. 183; Diod. 2, 9); and before Aesculapius in Syracuse there stood a consecrated table (Athen. 15, 48). מַלְא' מַל' 1, 7 12 and Ez. 41, 22 is the altar, and לְ שֶׁרָף Is. 65, 11 means to sacrifice. Figur. a luxurious meal Ps. 69, 23, which the Psalmist by way of imprecation wishes to see converted into a פָּח.

שָׁלַח I. (inf. constr. שְׁלִיחַ; fut. שְׁלִיחַ) intr. prop. to lead, to conduct, to guide; commonly to administer, to rule, to have dominion, with שֶׁ of a thing ECCLES. 2, 19; 8, 9; with שֶׁ Neh. 5, 15 or שֶׁ of a person ESTH. 9, 1. Deriv. שְׁלִיחוֹת.

Pih. שְׁלִיחַ (not used) an intensive of Kal. Deriv. שְׁלִיחַ, שְׁלִיחַ.

Hif. שְׁלִיחַ (fut. שְׁלִיחַ) = הִנְחִיל to permit, to give power ECCLES. 5, 18; to put into a position, for doing 6, 2; to let rule, with שֶׁ Ps. 119, 133.

The organic root שָׁלַח appears to be ident. with that in שָׁלַח, שָׁלַח (to glide forth); if we do not assume after the Arab. سَلَط for the fundamental significat. to divide, separate, split, and therefore to decide, to be powerful, to rule. The Ar. name سُلْطَان is derived from this verb.

שָׁלַח II. (not used) tr. to protect, to cover round; ident. in its organic root שָׁלַח and in fundamental signification with that in שָׁלַח I., לָחַץ I., שָׁלַח, שָׁלַח I., לָחַץ II.; Talm. שָׁלַח, Aram. שָׁלַח the same; comp. Talm. שְׁלִיחוֹת a veiling (of the head). Derivative

שָׁלַח (only pl. שְׁלִיחוֹת, constr. שְׁלִיחוֹתִי, with suff. שְׁלִיחוֹתִי; from שָׁלַח II.) masc. prop. what protects round about; hence armour, including the מָגֵן; also an ornament for the neck SONG OF SOLO. 4, 4, Vulg. armatura (equipment); Ez. 27, 11 they hung their accoutrements on thy walls round about, generalising מָגֵן and קַוֵּץ 27, 10, where the LXX read badly שְׁלִיחַ; espec. a shield, 2 Kings 11, 10, along with מָגֵן, as protective, and so

= מָנָן (1 KINGS 14, 26) 1 CHRON. 18, 7, but also different from מָנָן 2 CHR. 23, 9. מְלִאֲיוֹ הַשָּׁלְטָיִם JER. 51, 11 *fill* (the hands) *with the shields*, i. e. lay hold of them; comp. ZECH. 9, 13 with 2 KINGS 9, 24. Aram. מְלִיָּתָא *a shield-shaped spot* (Targ. on JER. 13, 23), מְלִיָּתָא = the Hebrew שָׁלְטָיִם.

שָׁלַט (3 p. pl. מְשַׁלְטִים, fut. יִשְׁלַט) Aram. intr. same as Hebrew שָׁלַט I. *to rule*, with אָ over DAN. 2, 39; 5, 7; *to have power over* DAN. 3, 27, comp. Hebr. מְשַׁלְטָן *to be competent* EXOD. 21, 8; *to fall upon* DAN. 6, 25, Targ. for שָׁלַט; Syr. سَلَط. Deriv. מְשַׁלְטָן, מְשַׁלְטָן.

Pa. שָׁלַט (not used) same as Hebr. שָׁלַט. Deriv. מְשַׁלְטָן.

Af. מְשַׁלְטָן (with suff. מְשַׁלְטָנִי, מְשַׁלְטָנִיָּה) *to make ruler, to let bear rule*, with the accusat. of a person, and אָ of a thing DAN. 2, 38 48.

מְשַׁלְטָן *m. power*, of מְשַׁלְטָן ECCLES. 8, 4; with אָ *to have power over* 8, 8; comp. Ar. سُلْطَان *dominion*, concrete a ruler.

מְשַׁלְטָנִי (only plur. constr. מְשַׁלְטָנִי) Aram. *m. the same*. Concrete a ruler DAN. 3, 2.

מְשַׁלְטָנִי (constr. מְשַׁלְטָנִי, def. מְשַׁלְטָנִי, with suff. מְשַׁלְטָנִי, מְשַׁלְטָנִיָּה; pl. def. מְשַׁלְטָנִיָּה) Aram. *m. dominion, power*, 'שָׁלַט *to give power* DAN. 7, 6 14; empire 3, 33; 4, 19; 6, 27; 7, 14; מְשַׁלְטָנִי 6, 27 *dominion of a kingdom*, different from מְשַׁלְטָן 7, 27; concrete dominions 7, 27.

מְשַׁלְטָנִי (from שָׁלַט, after the form מְשַׁלְטָנִי) *f. prop. rule, licentiousness*, hence an apposition to זִמְרָה Ex. 16, 30, concrete an imperious mistress, a licentious, impudent woman, Vulg. *impudens*; Ar. سَلِيطَة *a woman without shame*.

שָׁלֵט (from שָׁלַט II; in pause שָׁלֵט) *m. rest, quiet*, שָׁלֵט *in quiet, undisturbed* 2 SAM. 3, 27, Syr. سَلَاةٌ; the LXX and Vulg. take it in the sense of שָׁלַט, conseq. as an adv. cum dolo, which is unnecessary.

שָׁלֵט (with a suffix שָׁלֵטָה; from שָׁלַט IV.) *fem. prop. what hangs down, what draws itself after*, and so the after-birth, secundae DEUT. 28, 57, perhaps also generally abortus, hence parallel בָּן; Aram. שָׁלֵטָה, שָׁלֵטָה, حَمْلٌ the same, Ar. سَلَا (Ibn Koraish).

שָׁלֵט JOB 21, 23 see שָׁלֵט.

שָׁלֵט *m. same as שָׁלֵט* JER. 49, 30.

שָׁלֵט K'ri see שָׁלֵט.

שָׁלֵט (pl. מְשַׁלְטִים; from שָׁלַט) *m. one having power, a ruler*, ECCLES. 10, 5; a hero 7, 19; שָׁלֵט בְּרוּחַ *one who has power over the wind* 8, 8, i. e. able to control it; comp. מְשַׁלְטָן בְּרוּחַ רִיחַ Prov. 30, 4.

שָׁלֵט (def. מְשַׁלְטָן, pl. מְשַׁלְטָנִי) Aram. *adj. m. mighty*, of a king, coupled with רַב DAN. 2, 10; of God 4, 14; 5, 21; subst. a ruler 5, 29; a magistrate, with the genitive 2, 15; a satrap EZR. 4, 20.

שָׁלֵט and שָׁלֵט (with suff. שָׁלֵטָה; pl. מְשַׁלְטָנִי, with suff. מְשַׁלְטָנִי) *m. 1.* (from שָׁלַט) the name of a measure for dry goods, either the third of a whole, perhaps of an אֶקְדָּה, μέτρον (LXX), or a measure consisting of three parts; a measure generally Is. 40, 12, Targ. מְשַׁלְטָנִי, Saad. مكيال (mod. Hebrew שָׁלֵט a third part, like ثَلَاث, also umpire, third man). In the accusat. as a determinative Ps. 80, 6 *by measure*, i. e. abundantly (LXX, Vulg.). — 2. (from שָׁלַט) the name of a musical instrument, mentioned along with חֲפִצִּים and שְׁמִינִי (3) 1 SAM. 18, 6, as again שְׁמִינִי is coupled with קִנּוֹר, חֶף, קוֹל שׁוֹפָר, שִׁיר (GEN. 31, 27; 2 CHR. 23, 18; 2 SAM. 6, 12). It has been understood to mean a sort of triangle or trichord, as קִנּוֹר (which see) means a ten-stringed instrument; the ancient interpreters render it sistrum or cymbalum. — 3. (from the verb שָׁלַט) properly a warrior, hero, coupled with גְּבוּרָה, hence the head of the warriors and chariot-fighters Ex. 14, 7. In the time of David and Solomon as well as later, it meant a distinguished class

of warriors, a superior division of the גְּבוּרִים, a sort of elite guard of the prince 2 SAM. 23, 8, 2 KINGS 10, 25, from which kings chose their adjutants and the higher military officers 7, 2 17 19; 9, 25; 15, 25; the gradations generally being the following: first אֲנָשֵׁי הַמִּלְחָמָה (common men), then עֲבָדִים (military officials), שָׂרִים and lastly שְׁלִישִׁים (1 KINGS 9, 22). They also appear with the רָצִים 2 KINGS 10, 25. Generally knights EZ. 23, 15, mentioned with פָּחוּת and קְרִיאָם 23, 23. For שְׁלִישִׁי plur. שְׁלִישִׁים, occurs frequently שְׁלִישִׁי, whence it is probable that שְׁלִישִׁי is not at all connected with שָׁלַח. See שְׁלִישִׁי 2, שְׁלִישִׁים 2, שְׁלִישִׁי, the proper names שָׁלַח and שְׁלִישִׁי. The usual assumption that שָׁלַח 3. has the signification *tristatus*, i. e. a chariot-warrior, so called because each chariot had but three persons, one of whom fought, with a reference to EX. 14, 7 and 15, 4, and because it is united with רֶכֶב 1 KINGS 9, 22, must be renounced because of the usage elsewhere. — For שְׁלִישִׁים PROV. 22, 20 see שְׁלִישִׁים.

שְׁלִישִׁי (שְׁלִישִׁי) *m.* one who belongs to the association of the שְׁלִישִׁים, a member of the Shalish-class, hence ראש השלשית 2 SAM. 23, 8 head of the Shalish-class, applied to the hero יִשָּׁב בְּשִׁבְחָה of יְהוֹקִנָּן. In another division אֲנָשֵׁי was the head (ראש) 23, 18. In 1 CHR. 11, 11 and 12, 18 ראש השלשית K'ri, ראש השלשית K'tib and in 11, 20 ראש השלשית are used for it, which amount in substance to the same thing, because שְׁלִישִׁי may also mean the Shalish-corps. See שְׁלִישִׁי 2, שְׁלִישִׁים 2.

שְׁלִישִׁי or שְׁלִישִׁי (*pl.* שְׁלִישִׁים; from שָׁלַח) *num. ord. m.* שְׁלִישִׁי, שְׁלִישִׁי (שְׁלִישִׁי) and שְׁלִישִׁי (also שְׁלִישִׁי, with *suff.* (שְׁלִישִׁי) *f.* the third, of יוֹם GEN. 1, 13, הָרֵץ DEUT. 23, 9, הָרֵץ GEN. 2, 14, הָרֵץ EX. 19, 1, הָרֵץ 28, 19, הָרֵץ 1 KINGS 18, 1, הָרֵץ ZECH. 6, 3, הָרֵץ 1 SAM. 20, 5, הָרֵץ 20, 12 (the day after to-morrow); שְׁלִישִׁי = הָרֵץ EX. 31, 1; שְׁלִישִׁים 1 SAM. 19, 21 the third messengers (מְלָאָכִים); also

as the third (rank) NUM. 2, 24. An architectural expression is שְׁלִישִׁים Ez. 42, 3 with the third (story-chambers), i. e. put over one another threefold, after the manner in GEN. 6, 16, where it refers to קָנִים. In 2 KINGS 1, 13 we should read with the LXX and Vulg. שְׁלִישִׁי. — Fem. שְׁלִישִׁיהָ Is. 19, 24 a third part, i. e. the third people in the league; the third part, EZEK. 5, 2 12; ZECH. 13, 8; third, as a measure or weight, of שָׁקָל NEH. 10, 33, הָרֵץ NUM. 15, 6. For שְׁלִישִׁי see שְׁלִישִׁי. With the termination הָרֵץ שְׁלִישִׁיהָ Ez. 21, 19 an *adv.*, for the third time.

שְׁלִישִׁי see שְׁלִישִׁי.

שְׁלִישִׁי see שְׁלִישִׁי.

שָׁלַח (Kal not used) *tr. prop.* same as שָׁלַח to send away, to cast, Arab. سَلَقَ and سَلَقَى to throw, to stretch forth; also *intrans.* to plunge, of the pelican. The organic root שָׁלַח lies also in שָׁלַח (which see). Deriv. שָׁלַח.

Pih. שָׁלַח (not used) to overthrow, to fell, trees; to cast off, leaves; to cast out, rubbish. Deriv. שָׁלַח, the proper name שָׁלַח.

Hif. הִשְׁלִיךְ (*part.* מִשְׁלִיךְ; *inf. absol.* as a noun הִשְׁלִיךְ JER. 22, 19 and 36, 23, *inf. constr.* הִשְׁלִיךְ; *fut.* יִשְׁלִיךְ, *ap.* יִשְׁלֹךְ) 1. to cast, to throw, with the accus. of the person or thing GEN. 21, 15; EX. 7, 10; to cast off, נִצָּה, of the olive-tree JOB 15, 33; to cast away, אֲרָבִים 2 KINGS 7, 15, opposite שָׁמַר (to keep) ECCLES. 3, 6, or פָּנָס 3, 5; to cast into, with accusat. of the place, as אֲרָבִים EX. 4, 3, הִשְׁלִיךְ GEN. 37, 24, הִשְׁלִיךְ EX. 1, 22; seldom with אֶל GEN. 37, 22 or אֶל of a place 37, 20, but the latter occurs oftener EXOD. 32, 24; 2 KINGS 2, 16; IS. 19, 8; with לְ 2 CHR. 24, 10; with כֵּן to cast out DEUT. 29, 27, הִשְׁלִיךְ מִיָּד to cast out of the hand JUDGES 15, 17; הִשְׁלִיךְ מִן הָרֵץ to throw down from the point of a rock 2 CHR. 25, 12; הִשְׁלִיךְ מִן הָרֵץ to tear out of the teeth JOB 29, 17; with אֶל of a person to throw to 1 KINGS 19, 19; with עַל of a person to cast upon NUM. 35, 20;

to shoot at one JOB 27, 22; with על of the thing to pour or scatter upon Ez. 43, 24; 2 KINGS 23, 6; to throw over 2 SAM. 20, 12; לְהַשְׁלִיךְ to throw to Ez. 22, 30; with מִן or עַל of a person to cast from DEUT. 29, 27; Ez. 18, 31; Ps. 2, 3. Here belong the phrases הָשָׁךְ הַשֶּׁהָבֵה to cast the lot JOSH. 18, 8 10 = הָשָׁךְ הַשֶּׁהָבֵה MIC. 2, 5; הָשָׁךְ מִשְׁכָּן to destroy a habitation JER. 9, 18; הָשָׁךְ גֶּפֶן to cast away the vine, i. e. to look upon it as unfit for use JO. 1, 7. Fig. הָשָׁךְ פִּי עֲצָתוֹ his own counsel casts him down JOB 18, 7. — 2. Metaph. in the formulas הָשָׁךְ מִנְּךָ to cast away his life direct, i. e. to expose it to the greatest danger JUDGES 9, 17, where מִנְּךָ is the accus. of direction straight before; comp. the Greek παραβάλλεσθαι τὴν ψυχὴν (II. 9, 322). הָשָׁךְ דְּבַר אַחֲרָיו Ps. 50, 17 to cast a word behind one, i. e. to despise, condemn, for which is also used אַחֲרָיו 1 KINGS 14, 9; NEH. 9, 26; of God, to cast sins behind His back, i. e. not to regard or punish them Is. 38, 17. הָשָׁךְ עֲלֵי-יְהוָה to cast one's burden on God, i. e. to commit it to Him Ps. 55, 23, comp. הָשָׁךְ עֲלֵי-יְהוָה 37, 5. הָשָׁךְ מִפְּנֵי הָרָד to drive or reject from his presence 2 KINGS 13, 23; 17, 20, and also simply הָשָׁךְ Ps. 71, 9. — הָשָׁךְ לְכַתְּמָהּ in AMOS 4, 3 should be read הָשָׁךְ (to be cast) after the LXX, Symm., Hieron., Syr. and mss.; but see הָשָׁךְ מִן.

Hof. הָשָׁךְ and הָשָׁךְ (part. מִשְׁלָךְ; fut. יִשְׁלָךְ) to be thrown JER. 22, 28, to be cast out, with מִן of a place Is. 14, 19; with אֶל or לְ of place whither 2 SAM. 20, 21; 1 KINGS 13, 25; with לְהַשְׁלִיךְ to be thrown down Ez. 19, 12; with לְ to JER. 36, 30; fig. to be destroyed DAN. 8, 11; metaph. עַל הָשָׁךְ Ps. 22, 11 to be cast upon one, i. e. to be committed to the care of.

שָׁלַךְ m. a species of pelican, which, lying in wait upon high crags, precipitates itself into the water after fish LEV. 11, 17; DEUT. 14, 17; LXX καταράνης, Vulg. mergulus, Targ. שְׁלִיכָנָא (fish-catcher). See Rosenmüller, biblische Alterthumskunde IV, 2. p. 308 seq.

שָׁלַךְ (prop. inf. Pih.) f. 1. the falling (of trees) Is. 6, 13, perhaps the casting off (of leaves). — 2. (the casting out, of rubbish) with שָׁעַר n. p. of a gate which led upwards to the temple 1 CHR. 26, 16, the way being designated הַמִּסְלָה הַזֶּה. See Robinson's New Bibl. Researches.

שָׁלַךְ I (3 p. pl. שָׁלְכֻם, part. שָׁלֵךְ, inf. constr. שָׁלַךְ, the contracted form in שָׁלְכֻם; inf. abs. שָׁל, fut. הִשְׁלִיךְ, יִשְׁלִיךְ) tr. to draw out, stalks of grain, with מִן RUTH 2, 16; comp. Ar. سَلَّ to draw out (a sword from the sheath), Aram. שָׁלַךְ and Hebr. שָׁלַךְ. Commonly to plunder, to rob, with the accus. הָרָד Ez. 26, 12; with accusat. of the person 39, 10; ZECH. 2, 12; to seize, the שָׁלַךְ Is. 10, 6; EZEK. 38, 13. Also in derivatives to bare, to make naked; to draw forth = to deliver. Deriv. שָׁלַךְ 1, שָׁלֵךְ, שָׁלְכֻם, the proper name שָׁלֵךְ.

Nif. נִשְׁלַךְ (only fut. יִנָּשֵׁל) to fall off, of יְרִיחַ DEUT. 28, 40, which may be referred, however, to נָשַׁל (Kal).

Hithp. הִשְׁתַּחֲלַל (part. מִשְׁתַּחֲלָל) to be plundered Is. 59, 15 (Vulg. Saad.), parallel נִשְׁתַּחֲלַל; Ps. 76, 6 אֶשְׁתַּחֲלַל (an Aramaean form for הִשְׁתַּחֲלַל) to be spoiled (of armour) or to become booty. See שָׁלַךְ II.

שָׁלַל II (not used) intrans. same as שָׁלַל II. (see ש) prop. to wander to and fro; hence 1. to rave, to rove, to be mad. 2. to waver, to be unsteady. הוֹשִׁילָךְ Job 12, 17, parallel הוֹשִׁילָךְ; comp. Is. 44, 25, parallel הוֹשִׁילָךְ II. (which see) is the same. Deriv. (according to some) שָׁלֵל, שָׁלְלָה.

Hithp. הִשְׁתַּחֲלַל (part. מִשְׁתַּחֲלָל) to be considered mad Is. 59, 15 (Rashi); to waver, to wander to and fro Ps. 76, 6.

שָׁלַל III. (not used) intrans. same as שָׁלַל II. (which see) to intertwine, to interweave, hence to weave, to spin, to bind together, of a web, texture; modern Hebrew שָׁלַל the same, hence שָׁלֵל embryo (properly lump), Arab.

סֵלִיל, Talm. שֵׁלִי ovary. Derivat.
שֵׁלִי 2.

שָׁלַץ (c. שָׁלַץ, with suff. שָׁלַץ, שָׁלַץ) m. 1. (from שָׁלַץ I.) prop. *what is drawn from, torn from* (an enemy); hence *booty, spoliolum, exuviae* GEN. 49, 27, parallel שָׁר (see שָׁר 4, from שָׁר II.), coupled with מִלְחָמָה NUM. 31, 11, or שָׁר 31, 12; *the driving away* (of cattle), *what is driven off* 1 SAM. 15, 19 21; 30, 20; אֶבֶר שָׁלַץ *booty taken from the enemy* DEUT. 20, 14; שָׁלַץ שָׁלַץ *to take the spoil* IS. 10, 6; שָׁר הַיָּמִינִי 2 SAM. 3, 22, שָׁר בְּזֵן DEUT. 3, 7, שָׁר 2 CHR. 14, 12 the same; שָׁר חֶסֶק *to divide the spoil* GEN. 49, 27; fig. חַיִּי שָׁר לִי JER. 21, 9 *his life is unto one for a booty*, i. e. he escapes with his life. In שָׁר לִי JUDGES 5, 30 we may conjecture that שָׁר should be read for שָׁר, which suits the context still better than the reading of the LXX שָׁר לִי or the acceptance in the Peshito = שָׁר לִי. — 2. *gain by labour, profit* PROV. 31, 11. Arab. غَنَمٌ *booty and gain*. Better still from שָׁר III. *texture, weaving, web*.

שָׁלֵם I. or שָׁלַם (*part. pres.*, *part. pass.*)
 שָׁלֵם; fut. יְשַׁלֵּם (*intr.* to be whole, un-
 touched, entire (opposite וְהָסַר); hence to be
 completed, הִחְזִיקוּהָ 1 KINGS 7, 51, הָיוּ
 נְמֶה. 6, 15; to be at an end, מָקַדְכָּךְ Is.
 60, 20; to remain uninjured, i. e. un-
 punished JOB 9, 4; to remain in peace
 22, 21; to be well-disposed, friendly,
 peaceful, hence שָׁלֵם Ps. 7, 5 a friend,
 = אָיִשׁ שָׁלֵם 41, 10, if שָׁלֵם be not =
 שָׁמֵץ, as שָׂרֵף is מְדַבֵּר, in which case
 the genit. suff. supplies the place of an
 accusat. of person; שָׁלֵם, c. pl. שָׁלְמִי,
 2 SAM. 20, 19 the faithful, the friends of
 Israel, if it be not better to derive it
 from שָׁלוֹם, or to take it in the sense of
 complete (see שָׁלַם). Deriv. שָׁלֵם (שָׁלְמוֹ),
 שָׁלֵם (שָׁלְמִים), שָׁלוֹם (שָׁלָם), שָׁלָם, שָׁלְמָן,
 the proper names שָׁלֻשׁ (also in שָׁלְשִׁים),
 שָׁלְמוֹה, שָׁלְמִי, שָׁלְמִי, שָׁלְמוֹת, שָׁלְמוֹת,
 שָׁלְמוֹת, שָׁלְמוֹת, שָׁלְמוֹת, שָׁלְמוֹת.

Pih. חָפֵץ (חָפֵץ; *part.* חֹפֵץ; *inf.* חָפֵץ;

fut. (יִשְׁלֹם) to keep untouched or unhurt, with the accus. נָדָה JOB 8, 6, comp. in this sense שְׁלֹם of אֱהִי 5, 24; to complete, הִבִּיחַ 1 KINGS 9, 25; but commonly to make full or entire, = to restore, to give back, to make good, שָׁרִים JO. 2, 25; EX. 21, 36; to repay, נָשָׂא 2 KINGS 4, 7; metaphor. to pay, vows 2 SAM. 15, 7, expressions of praise HOS. 14, 3 [2]; to console IS. 57, 18; to requite, by goodness 1 SAM. 24, 20, RUTH 2, 12, or punishment GEN. 44, 4, with לְ of the person DEUT. 7, 10 and accus. of the thing IS. 65, 6; in other places we usually find לְ גְמוּלוֹ שׁ IS. 59, 18, or with עַל of a person JO. 4, 4; לְ שׁ פָּעֵל לְ JOB 34, 11; לְ שׁ בְּמַעֲשָׁיו or לְ שׁ בְּמַעֲשָׁיו to reward one according to his works 2 SAM. 3, 39; JER. 25, 14; PS. 62, 13; with a double accus. (of a person and a thing) 35, 12; PROV. 13, 21. Deriv. שְׁלָם, שְׁלֹם, (שְׁלָם), שְׁלָמָה, and the proper names שְׁלָם, שְׁלֹם, (שְׁלָם); מִיחָ, מִשְׁלָמוֹחַ, יְהוֹיָחָז, מִשְׁלָמָה.

Pu. שָׁלַם (*part.* מְשַׁלֵּם, *fut.* יִשְׁלַם) to be repaid, rewarded Prov. 11, 31; 13, 13; to be performed, of מִצְוָה Ps. 65, 2; to be recompensed JER. 18, 20; also, according to the usual assumption, like Hof., to be brought into a state of friendship, hence מְשַׁלֵּם Is. 52, 19 a friend; better after the Ar. سلم IV. to submit, to render obedience or subjection, hence מְשַׁלֵּם is parallel to עַבְדֵּךְ *servant of Jehovah*. Deriv. the proper names מְשַׁלֵּם, מְשַׁלְמָה.

Hif. הִשְׁקִים (*ful.* הִשְׁקִים, *ap.* הִשְׁקִים) to complete, to execute, carry out **Is.** 44, 28, a plan (צִדָּה) 44, 26, the will **JOB** 23, 14; to make an end of, to carry off **Is.** 38, 12; to conciliate, with accus. of the person and מִתָּן (*with*) **PROV.** 16, 7; to make peace, with מִתָּן (*with*) **JOSE.** 10, 1, דָּם **DEUT.** 20, 12; to submit or subject oneself, with אֶל **JOSE.** 11, 19; comp. **سلم** IV., hence **إِسْلَام** devotion to God, religion, **مُسْلِم** a believer.

Hof. חֹפִי to be united to, a friend of,
JOB 5, 23.

The stem שׁ is the Aram. שׁלם, שׁלם, שׁלם, Ar. سَلِمَ; and the organic root

is commonly found in שָׁלֵם, שָׁלַח; but it is more probably in שָׁלַם, and also in לָאֵם, לָאֵם I., so that the fundamental signification is *to be united or bound together in self*, i. e. *to be entire*, oppos. חָסֵר.

שָׁלַם II. (not used) *intr. to be high, rough*, of a camel's hump or a district; Arab. سَلَم = سَلَم the same. Derivat. the proper names שָׁלַם (= שְׁוֹנָם), שָׁלַם, שְׁוֹנִיָּה.

שָׁלַם (not used) *tr. 1. to cover about, to bind about, to tie around, to clothe*, of a garment. — 2. Metaphor. *to be intertwined, firm, strong*. The organic root שָׁלַם exists also in אָלַם, בָּלַם, גָּלַם. Deriv. שְׁלָמָה, the proper names שְׁלָמָה, שְׁלָמִי, שְׁלָמִי.

שָׁלַם (*pl. (שְׁלָמִים) adj. m., שְׁלָמָה (pl. (שְׁלָמָה) f. complete, whole, full*, of אָבֶן (a weight) or אִיפֶסָה DEUT. 25, 15; *untouched, unprepared, unheun*, of stones for building DEUT. 27, 6, JOSH. 8, 31, comp. EX. 20, 25; but in 1 KINGS 6, 7 *completed, ready*, i. e. *entirely dressed* (LXX); *whole in number*, of גְּלוּרִים AM. 1, 6, comp. הִגְלֹת שְׁלוּמִים (JER. 13, 19); *full*, spoken of the measure of one's sin GEN. 15, 16, comp. דָּם (DAN. 8, 23); *peaceful, friendly*, with אִיפֶסָה of a person GEN. 34, 21; *devoted to*, with דָּם 1 KINGS 15, 14; *in full forces, unweakened*, of an army NAH. 1, 12; *whole, unharmed* GEN. 33, 18 = בְּשָׁלֵם 28, 21 (cod. Sam. שְׁלֹם), see שְׁלֹם 3 a proper name. Most frequently an *adj.* to לָב or לָבָב, *devoted to God, pious*, sometimes with אֵל 1 KINGS 15, 3 and 8, 61, sometimes without it 2 KINGS 20, 3.

שָׁלַם (*hill-place, summit*, from שָׁלַם II.; comp. שְׁוֹנָם) 1. *n. p. f.* of the city Jerusalem (Josephus, Targ., *Ibn Esra* and *Kimchi*), conseq. in the south of Palestine, designated as a royal residence, and a place where monotheistic worship was established GEN. 14, 18; PS. 76, 3. To this very ancient name succeeded the later one יְרוּשָׁלַם (which see) JUDGES

19, 10, hence יְרוּשָׁלַם 19, 11 or יְרוּשָׁלַם alone ZECH. 9, 7, and then as a name for the metropolis of the Davidic kingdom יְרוּשָׁלַם (which see), out of which arose יְרוּשָׁלַם, יְרוּשָׁלַם (which see) from the idea of a double city. Originally שָׁלַם was merely a topographical designation of a high situation; afterwards שָׁלַם seems to have been taken in the meaning of שְׁלֹם, since Josephus writes Σόλυμα, and Latin writers *Solyma*, Ar. سَلَام. — 2. *n. p.* of a supposed city *Salsim*, 8 Roman miles south of Scythopolis (Jerome ep. 73, 7) GEN. 14, 18, ident. with Σαλειμ Jo. 3, 23; but this would have been שְׁלֹם in Hebrew, and moreover it is not specified as a cultus-city or a priestly abode. — 3. *n. p.* of a place near שְׁכֶם GEN. 33, 18 (LXX, Syr., Vulg.), preserved in the modern village سَالِم, east of Nablus (Robinson, Pal. III, 102). But it is better to take 'ש here as an *adj.* or *adverb*.

שָׁלַם see שְׁלֹם.

שָׁלַם (*c. pl. (שְׁלָמִי; prop. part. pass.) m. commonly a faithful one, a friend*, 2 SAM. 20, 19 *I am of the faithful and friends of Israel*; שְׁלָמִי = אֱמֻנָי. Perhaps the reading may be 'אֲשֶׁר יִשְׁלָמוּ רַכְו' and so the translation arises: *what the faithful of Israel have preserved intact*.

שָׁלַם (commonly *pl. (שְׁלָמִים) c. (שְׁלָמִי)*, with *suff.* שְׁלָמִינִי, מִי, מִי, שְׁלָמִינִי, שְׁלָמִינִי; from שָׁלַם I.) *m. prop. requital, thanks*, to God, hence in the *pl.* as a genitive to זָבַח or זָבָח *a thank-offering* LEV. 3, 1 3 6 9; 4, 10 26 31 35; 7, 11; or זָבָח stands in apposition to שְׁלָמִים EX. 24, 5, for which also שְׁלָמִים alone is used EX. 20, 24; 32, 6; DEUT. 27, 7; JOSH. 8, 31; rarely the *sing.* שְׁלָם AM. 5, 22. In this fundamental signification (Josephus, Antt. 3, 9, 2 *θυσία χαριστηρία*), as a thank-offering to God or as a supplicatory offering of those who expect to be heard (JUDGES 20, 26; 21, 4; 1 SAM. 13, 5; 2 SAM. 24, 25), it is to be taken as the same kind of sacrifice with זָבַח חֹדֶה (LEV. 22, 29; PS. 107, 22; 116, 17)

or חֹדֶה alone (JER. 17, 26; 33, 11; AM. 4, 5; Ps. 56, 13), or fully חֹדֶה חֹדֶה שְׁלָמִים Lev. 7, 13 15; but not as a *safety* (*Philo*, LXX σωτηριον) or *peace-offering* (Aq., Symm., Theod., Vulg., sometimes the LXX). The *Shelamim* were not esteemed so highly as other sacrifices; the priests' portions were merely holy (not most holy), they might be consumed by those belonging to the priests, and were not connected inseparately with holy places Lev. 7, 31; 10, 14; 23, 20. They were prescribed for the feast of weeks and the end of the Nazirate Lev. 23, 19, NUM. 6, 14, at the induction of Aaron and his sons Lev. 8, 23, Ex. 29, 19, at the dedication of the tabernacle Lev. 9, 4 18, NUM. 7, 17, of the temple 1 KINGS 8, 64, often attached to the לְלוֹחַ Ez. 43, 27, at the conclusion of a covenant Ex. 24, 5, at the setting up of the ark 2 SAM. 6, 17, at festivals NUM. 10, 10, or after prosperous undertakings DEUT. 27, 7; JOSH. 8, 31. Phenice. שְׁלָם the same. See the proper name שְׁלָמִי.

שְׁלָם (after the form קָשָׁר דָּבָר JER. 5, 13, from the Pih. of שְׁלָם I.) *m.* 1. *requital*, coupled with נָקָם DEUT. 32, 35. — 2. (*Recompense*, viz. *Jah is*, i. e. he is a Recompenser; comp. מְשַׁלֵּם, מִיָּה, מִשְׁלָמָה) *n. p. m.* GEN. 46, 24, for which 1 CHR. 7, 13 has שְׁלָם; *patr.* שְׁלָמִי NUM. 26, 49.

שְׁלָם see שְׁלָם.

שְׁלָם see שְׁלָם.

שְׁלָם (*def.* שְׁלָמָה, with *suff.* שְׁלָמָה; from שְׁלָם) *Aram. m.* same as Hebr. שְׁלָם *peace, prosperity* DAN. 3, 31; 6, 26; EZR. 5, 7.

שְׁלָם (only *part. pass.* שְׁלָם) *Aram. tr.* same as Hebrew שְׁלָם I, *to complete*, שְׁלָם *complete* EZR. 5, 16; elsewhere *to be at rest or peace*; Targ. for רָקָם. Deriv. שְׁלָם, and שְׁלָם in a proper name.

Af. אֶשְׁלָם ('שָׁל, with *suff.* וְשָׁלָה) *to complete, to make ready, to look upon as complete, to give back* DAN. 5, 26; *to give back, restore* EZR. 7, 19; Syr. اَمَكَمَر.

שְׁלָם see שְׁלָם.

שְׁלָם (from שְׁלָם) see שְׁלָמָה.

שְׁלָמָה (*strength, firmness*; from שְׁלָם) *n. p. m.* 1 CHR. 2, 51 54; another 2, 11.

שְׁלָמָה (from שְׁלָם, *c.* שְׁלָמָה, with *suff.* שְׁלָמָה; *pl.* שְׁלָמָה, with *suff.* שְׁלָמָה) *f.* 1. *a garment, dress*, to which צָמָה Ps. 104, 2 or הַחֲפָטָה 1 KINGS 11, 29 are applied; especially *an upper garment* Ex. 22, 25, DEUT. 24, 13; *a splendid garment* MIC. 2, 8; coupled with נָשָׂא 1 KINGS 10, 25, כְּלִי צָמָה 2 CHR. 9, 24. The form שְׁלָמָה comes from שְׁלָם with the same meaning. — 2. (*strength*) *n. p. m.* RUTH 4, 20, for which 4, 21 has שְׁלָמָה, and 1 CHR. 2, 11 שְׁלָמָה.

שְׁלָמָה (from שְׁלָם I.) *f.* *requital, punishment* Ps. 91, 8.

שְׁלָמָה (from שְׁלָם 1 CHR. 22, 9, and הִי = הוּא, hence too אִישׁ מְנוּחָה 1 CHR. 1. c., comp. Irenaeus, Pacificus, Friedrich; but originally it is only an epithet of the supreme God, to be taken like שְׁלָם in אֲבִי שְׁלָם) *n. p. m.* 2 SAM. 3, 5 and 1 CHR. 3, 5, the third Hebrew king, celebrated for his magnificence, riches and wisdom, throughout the East 1 KINGS ch. 2-11; 1 CHR. ch. 23. 28. 29; 2 CHR. ch. 1-9; SONG OF SOL. 1, 1; ECCL. 1, 1. LXX Σαλωμών, New Test. Σολομών, Greek Venet. Σαλωμών, Arab. Suleimán, Syr. Schlemán.

שְׁלָמָה (*a strong, mighty one*) see שְׁלָמָה 2.

שְׁלָמָה (*peacefulness, welfare*) see שְׁלָמָה.

שְׁלָמָה (the same) see שְׁלָמָה.

שְׁלָמָה (from שְׁלָמָה; *Jah is Recompense*) *n. p. m.* EZR. 2, 46 K'ri, for which NEH. 7, 48 has שְׁלָמָה (which see); the K'tib is שְׁלָמָה, which see.

שְׁלָמָה (out of שְׁלָמָה *Jah is Might*) *n. p. m.* NEH. 7, 48, for which EZR. 2, 46 has שְׁלָמָה.

שְׁלָמָה (out of שְׁלָמָה *Jah is Peace*) *n. p. m.* NUM. 34, 27; comp. שְׁלָמָה.

שְׁלָמִיָּאֵל (*El is Peace*) *n. p. m.* NUM. 1, 6.

שְׁלָמִיָּהוּ (*Jah is Recompense*, i. e. a recompenser) *n. p. m.* 1 CHR. 26, 14, for which 9, 21 has **מְשַׁלְּמִיָּהוּ** (= **מְשַׁלְּמִיָּהוּ**), 26, 1 **מְשַׁלְּמִיָּהוּ** (the same).

שְׁלָמִיּוּת (*peacefulness, welfare*) 1. *n.* *p. f.* LEV. 26, 11; 1 CHR. 3, 19. — 2. *n. p. m.* EZR. 8, 10; 1 CHR. 23, 9 K'ri, for which the K'tib has **שְׁלָמִיּוּת**; 23, 18, for which 24, 22 has **שְׁלָמִיּוּת**; 26, 26 K'ri, where the K'tib has **שְׁלָמִיּוּת**; 2 CHR. 11, 20.

שְׁלִמָן (Assyrian) *n. p.* of an Assyrian king, who laid waste **בְּיַרְדֵּן**, i. e. *Ἀρβηλα* in the vicinity of Gaugamela; a destruction that acquired historical importance Hos. 10, 14. As *Shalmaneser* never appears elsewhere in an abridged state *Shalman*; as the Assyrians never carried on a proper war of extermination with Israel; and as Shalmaneser did not destroy Samaria till 40 years after (this mention in Hosea): an old Assyrian king before **יְהוֹשָׁפָט** can only be meant, and not **אַרְבַּאֵל** in upper Galilee.

The signification of the name has been looked for either in the Persian **شهرمان** *having reverence*, viz. of a deity (*von Bohlen*); or in the Sanskrit *çarman prosperity, fame* (*Philox. Luzzatto*). Rawlinson gives another explanation, viz. from *Sallam anu* i. e. like the deity Anu. All are conjectures.

שְׁלָמָן (only *plur.* **שְׁלָמָנִים**; from **שְׁלָמָן** I.) *m.* *reward, bribe* Is. 1, 23.

שְׁלִמְנָאֵסֶר (Assyrian) *n. p.* of an Assyrian king who reigned after **הִזְקִיָּאֵל** (730-716 before Christ), and carried away the Israelite king **הִזְקִיָּאֵל** with the ten tribes (721-27 before Christ) into exile 2 KINGS 17, 3; 18, 8. The first part of the name also occurs by itself (see **שְׁלָמָן**), the other **אַסְרֵסֶר** in **פְּלִאֲסֵר** (which see) having also the form **אַסְרֵסֶר** in **אַסְרֵסֶר־חִזְקִיָּאֵל** (which see).

שְׁלַח (*part.* **שְׁלַחָה**, *fut.* **שְׁלַחָה**) *tr.* to

draw out, to pluck out, **הָרָב**, with **זֶן** JUDGES 8, 20; 9, 54; **מִתְּצֵר** 1 SAM. 17, 51; **שְׁלַחָה** prop. *a sword-drawer*, i. e. *an armed man, one ready for war*, JUDGES 8, 10; 20, 2, *plur.* **שְׁלַחָה** 20, 25; next, *to draw off*, **נָצַל** RUTH 4, 7 8; *to draw out, of an arrow sticking in the body* JOB 20, 25, coupled with **רָצַץ**; *to pull, pluck up, grass*, Ps. 129, 6 *before one plucks it* (LXX, Vulg. *Rashu*); according to others (Aq. Symm.) with the meaning of **הָרָב** *to sprout, to grow, to be ripe*.

The stem 'ש' also lies in the Aram. **שָׁלַח** (Sam.), **سَلَبَ** (to draw or tear out), Arab. **سَلَبَ**; and the fundamental signification appears to be *to draw off, to draw away*, whence the Arab. **سَلَفَ** *to draw off*, **سَلَفَ** the skin, as **מִשְׁחָה** Rabbin. skin, from **מָשַׁח** *to draw off*. In its organic root **שָׁלַח** it is closely connected with that in **הָרָב**, since the meaning to hasten forward, to pass by, to proceed (see **הָרָב** I.) is only an ulterior development of the signification; Arab. **سَلَفَ** *to remove*.

שְׁלִיָּהוּ *n. p.* of a son of Joktan, then of a Joktanite tribe GEN. 10, 26; 1 CHR. 1, 20. The tribe of the *Σαλαπηνοί* (Ptol. 6, 7, 8 23), and the place **חַלְבִּיּוֹן** (Chalabûn) on the west border of **הַיַּרְדֵּן**, have been compared with it.

שָׁלַח (not used) *intrans.* *to be stout, firm, strong*, of warriors and heroes; abridged from the redupl. **שְׁלַחָה**, the organic root of which is **שָׁלַח** = **שָׁרַח**, existing also in **שָׁלַח**, **שָׁלַח** (which see), **שָׁלַח** (to **שָׁלַח** 3 a hero); comp. the organic root in **שָׁלַח** I. Derivat. **שָׁלַח** 3, **שָׁלַחָה**, 2, **שָׁלַחָה**, 2, and the proper names **שָׁלַח**, **שָׁלַחָה**.

שָׁלַחָה (*plur.* **שָׁלַחָה**) see **שָׁלַחָה**.

שָׁלַח (more rarely **שָׁלַחָה**, *constr.* **שָׁלַחָה**, before Makkeph **שָׁלַחָה** *num. card. fem.*, **שָׁלַחָה** (more rarely **שָׁלַחָה**, *constr.* **שָׁלַחָה**, with *suff.* **שָׁלַחָה**, **שָׁלַחָה**) *m.*

three; sometimes prefixed to nouns, as שְׁלֹשׁ גֵּנִים GEN. 11, 13, שְׁלֹשׁ בָּנִים Ex. 23, 14, שְׁלֹשָׁה בָּנִים GEN. 6, 10, שְׁלֹשָׁה אֲנָשִׁים 18, 2; sometimes put after nouns like adjectives, though less frequently, as שְׁלֹשִׁים עָרִים Josh. 21, 32, בְּנֵי שְׁלֹשׁ 1 Chr. 25, 5, שְׁלֹשָׁה פָּרִים 1 Sam. 1, 24, שְׁלֹשָׁה יָמִים 1 Chr. 30, 12. Sometimes the numeral is looked upon as a substantive and connected with nouns in the construct state, as שְׁלֹשׁ סֵאִים GEN. 18, 6, שְׁלֹשִׁים יָמִים 1 Sam. 2, 13, שְׁלֹשָׁה יָמִים 18, 21, שְׁלֹשָׁה יָמִים Lev. 25, 21, שְׁלֹשָׁה יָמִים GEN. 30, 36, שְׁלֹשָׁה יָמִים Lev. 27, 6, oftener with the masc. than the fem. The latter is constantly done before מֵאוֹת (GEN. 5, 22; 6, 15) and עֶשְׂרֵה (17, 25), the former before אֲלָפִים NUM. 4, 44, JUDGES 15, 11, once before בָּעֵינִי DAN. 10, 8. It also stands for a neuter, *three*, three things, three days &c., in the fem. form, either in the constr. state, e. g. to אֵלֶּה Ex. 21, 11, or absol. also in the masculine form Prov. 30, 18; in which sense we are to understand שְׁלֹשׁ 2 Sam. 24, 12, 1 Chr. 21, 10, Prov. 30, 15 21, שְׁלֹשָׁה DEUT. 19, 9, שְׁלֹשָׁה Prov. 30, 29, 1 Sam. 30, 13. After בְּשָׁנָה or in other cases, שְׁלֹשׁ appears also as an ordinal, *the third* 1 Kings 15, 28, 2 Kings 18, 1, as upon Maccabean coins. As an adjective to nouns, in the case of שְׁלֹשׁ and שְׁלֹשָׁה as well as in the numbers 3-10 generally, the reverse takes place with respect to the gender-form, i. e. the feminine form is coupled with a masculine noun, and the masculine with a feminine, without the ground of this fact being clear. Exceptions are: שְׁלֹשָׁה יָמִים GEN. 7, 13, שְׁלֹשָׁה יָמִים Job 1, 3, comp. שְׁלֹשָׁה יָמִים Zech. 3, 9, אֲרֵבָה יָמִים Ex. 7, 2 K'tib. — שְׁלֹשׁ פְּעָמִים *three times* Ex. 23, 17, but also שְׁלֹשׁ alone after פְּעָמִים Job 33, 29, like אֶחָד, אֶחָד 40, 5. — The combination with the number 10, which is formed into an almost inseparable word (and so without copulative Vau) runs thus שְׁלֹשָׁה עָשָׂר *thirteen*, coupled with feminine nouns Josh. 21, 19, and שְׁלֹשָׁה עָשָׂר with

masculine nouns NUM. 29, 14 (see עָשָׂר, עֶשְׂרֵה); and it is sometimes put either before or after the noun, as an ordinal, *the thirteenth* ESTH. 3, 12; 9, 1 17. — The increase of 'ש' by tens, *thirty*, is given by the plur. שְׁלֹשִׁים without distinction of gender, which is set before the noun GEN. 11, 17, Ex. 21, 32, or put after it JUDGES 10, 4; 12, 9; 14, 19. It is also sometimes an ordinal 1 Kings 16, 23 29. Deriv. the denom. שְׁלֹשׁ, שְׁלֹשָׁה; שְׁלֹשָׁה (שְׁלֹשִׁים), שְׁלֹשָׁה, שְׁלֹשָׁה (שְׁלֹשָׁה), שְׁלֹשָׁה (שְׁלֹשָׁה), שְׁלֹשָׁה, the proper names שְׁלֹשָׁה, שְׁלֹשָׁה, שְׁלֹשָׁה.

As to the origin of this numeral, we may look upon slo-s as a reduplication of slo, and the latter to be of similar origin with the Sanskrit tri, Greek τρεῖς, Lat. tres; since the other numbers 1-7 too seem to have such a connection. Yet a derivation from a verbal stem may be also adopted, as was tried in the case of אֲרֵבָה (see אֲרֵבָה, שְׁבַע, שְׁמֹנֶה (which see), considering it as an abbreviated reduplication from שְׁלֹשׁ to bind in three members, or שְׁלֹשָׁה to heap, though this is precarious. Arab. ثَلَاث, Aram. תְּלָה, מַלְכָּה, Pehl. ત્રીજા, Maltese tlyta the same.

Pih. שְׁלֹשׁ (a denom. from שְׁלֹשׁ; fut. שְׁלֹשָׁה) *to divide* (a land) *into three parts*, *to separate in three* DEUT. 19, 3; *to do for the third time*, 1 Kings 18, 34; *to do on the third day*, as an adverb to another verb 1 Sam. 20, 19, where the original reading appears to have been שְׁלֹשָׁה יָמִים; in verse 20 the LXX read שְׁלֹשָׁה יָמִים for שְׁלֹשָׁה יָמִים. שְׁלֹשׁ is lastly = Targ. תְּלָה, Ar. ثَلَاث, Maltese tletet.

Puh. שְׁלֹשׁ (part. masc. שְׁלֹשָׁה, fem. שְׁלֹשָׁה, plur. שְׁלֹשָׁה) *to be three years old* GEN. 15, 9; *to be spun threefold* (i. e. of three threads), of עֵרָב ECOLES. 4, 12, comp. Ar. مَسْبُوع; *to consist of three stories* Ez. 42, 6.

שְׁלֹשָׁה (only plur. שְׁלֹשָׁה, after the form שְׁלֹשָׁה) *m. a descendant in the third generation*, i. e. *a grand-child*, with רַבֵּה *a great grand-child* Ex. 20, 5, an ap-

position to כְּנִי 34, 7; proverbially NUM. 14, 18; DEUT. 5, 9; comp. HOM. II. 20, 308. כְּנִי גִּמְלָה GEN. 50, 23 = great grand-children. In EX. 34, 7 the cod. Sam. reads כְּנִי for כְּנִי.

כְּנִי (from כָּנָה; *might, heroism*) *n.* *p. m.* 1 CHR. 7, 35. See כְּנִי.

כְּנִי (same as כְּנִי) *n. p. m.* 1 CHR. 7, 37.

כְּנִי (sometimes כְּנִי) 1. *a cardinal numb. m.* formed from כָּנָה (which see). Also meaning *three days* 1 SAM. 30, 13; *the three mentioned* 1 CHR. 2, 3; *three things* PROV. 30, 18. Comp. כָּנָה. — 2. (from כָּנָה) *prop. heroism, then an association of distinguished warriors and heroes, forming the uppermost division of the כְּנִי equestrian order.* Hence 1 CHR. 11, 20 and 2 SAM. 23, 18 K'ri (K'tib כְּנִי or כְּנִי) *a head of the כְּנִי (כְּנִי) and had renown (כְּנִי) in the Shelosha-company; 2 SAM. 23, 19 23 he (כְּנִי should be the reading for כְּנִי after the Targ. and Syr.) was highly esteemed among the Shelosha, and was like a כְּנִי to them.* But neither Abishai nor Benaiah was inferior to the above-mentioned heroes 23, 8-17; 1 CHR. 11, 11-18. 'ח in 2 SAM. 23, 9 22 and 1 CHR. 11, 12 23 is interchanged with כְּנִי and put beside it, instead of כְּנִי or כְּנִי only.

כְּנִי (*third-ground, third-land*) *n.* *p.* of a district near the mountains of Ephraim 1 SAM. 9, 4, where was also a city כְּנִי, not far from כְּנִי 2 KINGS 4, 42, and probably ident. with כְּנִי, 15 Roman miles north of Diospolis (Lydda), as Eusebius and Jerome fix it.

כְּנִי see כְּנִי.

כְּנִי see כְּנִי.

כְּנִי (*plur.* כְּנִי) see כְּנִי.

כְּנִי see כְּנִי.

כְּנִי (or כְּנִי) only in PROV. 22, 20 K'ri: sometimes translated *three*

times, threefold, i. e. often; sometimes of three kinds, i. e. the law, prophets, and hagiographa. But we might derive 'ח from כָּנָה, and render important, weighty = כְּנִי 8, 6. See כְּנִי.

כְּנִי *m. plur.* 1. *thirty, plur. of כָּנָה (which see).* — 2. same as כְּנִי *an association of heroes, same as כְּנִי* (2) 2 SAM. 23, 13 23; 1 CHR. 11, 11 K'tib (interchanged with כְּנִי 2 SAM. 23, 8); 11, 15 25 42; 12, 4 18 K'tib.

כְּנִי see כְּנִי.

כְּנִי and כְּנִי (from כָּנָה with an adverbial termination ם-) *adverb, the day before yesterday, coupled with חָמָל GEN. 31, 2, DEUT. 19, 6, or חָמָל 1 SAM. 19, 7; before, formerly* 2 KINGS 13, 5; *long ago* 2 SAM. 5, 2. The K'tib in PROV. 22, 20 has also כְּנִי (opposite חָמָל), for which the K'ri reads כְּנִי, and as appears, in another sense.

כְּנִי (from כָּנָה = כְּנִי and כְּנִי) see כְּנִי.

כְּנִי (with חָ of rest, the remnant of an old case, חָ) *adv.* 1. of place, *there, ibi, tum; there where, in that place, eo loco* GEN. 2, 8 12; 11, 2 31, opposite חָ; with the relative חָ... כְּנִי (separated by one or more words), *where* GEN. 13, 3, 2 SAM. 15, 21, seldom without intervening words EX. 20, 18; כְּנִי... כְּנִי *here... there, hic... illic* IS. 28, 10; after verbs of motion *thither* 1 SAM. 2, 14, and therefore כְּנִי... כְּנִי *whither* 1 KINGS 18, 10. Somewhat stronger is כְּנִי *in that same place* JER. 18, 2; PS. 122, 5; also *thither* GEN. 19, 20. Both also with חָ *where* 20, 13, and *whither* EX. 29, 42. — 2. of time, *then, at that time, eo tempore, tum* PS. 14, 5; JUDGES 5, 11. — 3. of a thing, *therein, ea in re* HOS. 6, 7. — כְּנִי also occurs in the same three uses, a) of a place, *thence, from the place* GEN. 2, 10; 11, 8; כְּנִי... כְּנִי *whence, unde* DEUT. 9, 28; b) of time, *since* HOS. 2, 17; c) of a thing, *thence* 1 KINGS 17, 13; GEN. 3, 23; hence in LEV. 2, 2 for כְּנִי.

11, 10-26; besides 1 CHR. 1, 17-23. On the Semite peoples and territory see *Sam. Bochart*, *Geographia sacra s. Phaleg* etc. I. Francf. 1674. 8; *J. D. Michaelis*, *spicilegium geographiae Hebraeorum* etc. 2 partt. Gtitt. 1769. 4; *A. Feldhoff*, *die Völkertafel der Genesis* etc. Elberf. 1837. 8; *W. Krücke*, *Erklärung der Völkertafel im 1. Buch Moses*, Bonn 1837. 8; *Aug. Knobel*, *die Völkertafel der Genesis*, Giessen 1850. 8. — As to the derivation of the name, it may be taken as an appellative a) meaning *name, renown*, which suits the age and fame of the Semites, as the name *Aryans* denotes prop. the distinguished or honourable, comp. *Franks* i. e. the free, *Slaves*, from *slava* fame; b) from שָׁמָּה II. meaning *highlands*, i. e. either *hither* and *central Asia* (like חֹם hot land = Africa, יָסָה broad land applied to Northern Asia and Europe), or = אֶרֶם as the centre of the family territory; comp. Greek *σάμος height*, after which the islands *Samos* and *Samothrace* may have been named (*Bochart*). *Strabo* says *ἡνευδὰρ σάμους ἐνάλιον τὰ ὑψηλὰ*; *Eustathius* *Σάμος φασὶ τὰ ὑψηλὰ*.

שָׁם (used along with שָׁמָּה in the Targ., with *suff.* שָׁמָּה from שָׁם; *pl.* שָׁמָּה, *c.* שָׁמָּה or שָׁמָּה, with *suff.* שָׁמָּה as if from שָׁמָּה; שָׁמָּה; from שָׁמָּה) *Aram.* *m.* a name DAN. 2, 20 26; 4, 5; 5, 12; *Exr.* 5, 1 4 10 14 and they were delivered to *Sheshbazzar*, whose name was so.

שָׁמָּה (not used) *intr.* to be bright, to shine, to glitter, *Ar.* شَمِعَ, with which has been compared the verb שָׁמָּה II. to the proper name שָׁם (perhaps) or שָׁמָּה (which see). The organic root שָׁמ- is also in the redupl. שָׁמָּה (from שָׁם) belonging to שָׁמָּה, *Himyaritic* شَام whence שֹׁמ the sun. *Deriv.* the proper names שָׁמָּה, שָׁמָּה, שָׁמָּה in שָׁמָּה.

שָׁמָּה or שָׁמָּה (not used) *intr.* same as שָׁם II. (שָׁם) to be veiled, dark, of a district, cognate in sense with צָפֹן to צָפֹן (which see), and so applied to the north veiled in obscurity, to the winter-

region, opposed to the זָמִן (which see), the bright south; metaphor. to be on the left, the face being directed to the east, then a figure of misfortune; *Arab.* شَم the same. *Deriv.* שָׁמָּה, שָׁמָּה, שָׁמָּה, the denom. הַשָּׁמָּה, הַשָּׁמָּה. See the comparisons under שָׁם II.

שָׁמָּה I. (not used) *Aram.* *tr.* same as the Hebrew שָׁמָּה I. *Deriv.* שָׁם and שָׁם (שָׁמָּה, שָׁמָּה).

שָׁמָּה II. (not used) *Aram.* *intr.* same as Hebrew שָׁמָּה II. *Deriv.* שָׁמָּה.

שָׁמָּה (contracted from שָׁמָּה, comp. the proper names שָׁמָּה, שָׁמָּה, שָׁמָּה, שָׁמָּה etc.; fame, renown) *n. p. m.* 1 CHR. 7, 37.

שָׁמָּה see שָׁמָּה.

שָׁמָּה see שָׁמָּה.

שָׁמָּה (from שָׁמָּה from שָׁמָּה and שָׁמָּה = אֶרֶם from אֶרֶם I; splendour of heroism) *n. p. m.* GEN. 14, 2.

שָׁמָּה (from שָׁמָּה; splendour) *n. p. m.* 1 CHR. 8, 32, for which 9, 38 has שָׁמָּה.

שָׁמָּה see שָׁמָּה.

שָׁמָּה (from שָׁמָּה, from שָׁמָּה and the termination שָׁ-; frequently שָׁמָּה from שָׁמָּה, *Arab.* شَمَال; with *suff.* שָׁמָּה, שָׁמָּה, שָׁמָּה) *f.* (like שָׁמָּה, שָׁמָּה) prop. 1. the veiled, dark region, the north, JOB 23, 9 when He creates in the north, coupled with זָמִן (south), קָדֶם (east), אַחֲרֵי (west); שָׁמָּה to spread to the north *Is.* 54, 3 (see שָׁמָּה and זָמִן); שָׁמָּה from the north *Ez.* 1, 10; שָׁמָּה north of GEN. 14, 15; שָׁמָּה from its (the temple) north side 1 KINGS 7, 39 (*Josephus*). — 2. what is turned to the north, the left side *Ez.* 16, 46, opposite זָמִן 2 CHR. 18, 18, after נָחָה *NUM.* 20, 17, קִיר *DEUT.* 5, 29 to the left; also שָׁמָּה left side *Ez.* 39, 3. — 3. the left hand *GEN.* 48, 14; *JUDGES* 16, 29; *SONG OF SOL.* 2, 6. Hence the denomination

Hif. הַשָּׁמָּה (part. שָׁמָּה, *infin.* הַשָּׁמָּה, *imp.* הַשָּׁמָּה, *fut.* הַשָּׁמָּה, hence sometimes with the elimination of

to turn to the left GEN. 13, 9; 2 SAM. 14, 19; to use the left hand 1 CHR. 12, 2; explaining שׂים II. Ez. 21, 21; the Ar. شمال is also a denominative.

Corresponding to שׂ is the Ar. שִׁמָּל (left, north, north-side) and the numerous forms derived from it; ל is also a termination in عَسَل a strong camel, from عَس to be strong. שָׁם north-land (Syria), שָׁם to be left, forms the groundform.

שְׂמָלָה (from שְׂמָל) *adj. m.*, שְׂמָלָה *f. left, left side, on the left* LEV. 14, 15 16 26 27; 1 KINGS 7, 21; Ez. 4, 4.

שְׂמָלָה (from שְׂמָל with the termination סִי) *n. p. m.* 1 CHRON. 9, 38 (see שְׂמָלָה).

שְׂמָרָה *n. p.* of a judge and hero JUDGES 3, 31, of whom a traditional story continued to the time of Deborah 5, 6. Whether the name be ident. with שְׂמָרָה in שְׂמָרָה (which see), or whether it be derived from the Ar. شَجَرَ to flee, سَجَرَ to dilute (milk), is uncertain.

שָׂמַד (Kal not used) *tr.* to destroy, to annihilate, to extirpate, connected with שָׂמַד (which see); Aram. שְׂמַד; on the contrary the Arab. سَمَد to support, to stand still (from astonishment) should be associated with שְׂמַד.

Nif. נִשְׂמַד (*fut.* נִשְׂמַד; *inf.* הִשְׂמַד) to be laid waste, desolated, of men Hos. 10, 8, מִיִּשְׂרָאֵל JER. 48, 8; to be destroyed, of men and peoples GEN. 34, 30; DEUT. 4, 26.

Hif. הִשְׂמַד (*inf. c.* הִשְׂמַד, also with לְ, with *suff.* הִשְׂמַדָּה; *fut.* לְשַׂמַּד, *ap.* (נִשְׂמַד) to destroy, to waste, מִיִּשְׂרָאֵל LEV. 26, 30, מִיִּשְׂרָאֵל Is. 23, 11, מִיִּשְׂרָאֵל Mic. 5, 13, מִיִּשְׂרָאֵל AM. 9, 8; commonly to destroy, to extirpate, men or peoples DEUT. 1, 27; 2, 12; 4, 3, בְּצֵל 2 KINGS 10, 28; to destroy one's name, e. to consign it to oblivion 1 SAM. 24, 1. To this belongs the noun הִשְׂמַד (*prop. an infin.*) Is. 14, 23 destruction.

שְׂמַד (Pe. not used) *Aram. tr.* = Hebr. שְׂמַד.

Af. הִשְׂמַד (*inf. constr.* הִשְׂמַדָּה) to destroy, annihilate DAN. 7, 26, coupled with הִדְבָּרָה.

שְׂמָה I. (not used) *tr.* to engrave, to inscribe, of a memorial-sign or mark, Ar. سَم; ident. in its organic root שָׂמָה with that in שָׂם (שָׂם), שָׂמָה (which see), רָ-שָׂם, שָׂם-שָׂם. Derivat. שָׂם and perhaps the proper name שָׂם.

שְׂמָה II. (not used) *intr.* to be high, to project, of mountains; metaphor. to be elevated, to be visible afar, to shine afar; Arab. سَمَا, seldom سَمَا the same. The org. root שָׂמָה lies also in שָׂם (שָׂם), reduplicated שָׂמָשׁ (which see), Arab. سَمَّ to be elevated, سَمَا to be visible. Derivat. שָׂמָה (שָׂמָה), perhaps the proper names שָׂם and שָׂמָה.

שְׂמָה (from שָׂם) see שָׂם.

שְׂמָה (*valuation, judgment; from שָׂם I.*) *n. p. m.* Derivat. the patr. שְׂמָה 1 CHR. 2, 53.

שְׂמָה 1. (from שָׂם I.) *f.* desolation, wasting, ruin, of countries and cities Is. 5, 9; coupled with שְׂמָה 24, 12; hence שָׂם or שָׂרָה to lay desolate 13, 9; JER. 2, 15; שְׂמָה to be desolated 25, 38; of men, astonishment, horror, stupor, coupled with שְׂמָה JER. 5, 30; שְׂמָה שְׂמָה שְׂמָה horror seizes one 8, 21; an object at which one is astonished 19, 8, coupled with שְׂמָה 25, 9, שְׂמָה Ez. 23, 35, קָלָה 2 KINGS 22, 19, מָשַׁל DEUT. 28, 37, אָלָה JER. 44, 12, הִרְפָּה 49, 13; stripping of leaves, of גֶּשֶׁן Jo. 1, 7; *pl.* שְׂמָה figur. same as שְׂמָה a thing exciting astonishment, or wonderful Ps. 46, 9. In שְׂמָה וְשָׂמָה Ez. 36, 3 שְׂמָה is the infin. Kal of שָׂם II. = שָׂם to pant after, = שָׂמָה and connected like Is. 42, 14. — 2. שְׂמָה (from שָׂם, conseq. for שְׂמָה; fame, renown) *n. p. m.* GEN. 36, 13; 1 SAM. 16, 9, for

which 2 SAM. 13, 3 has שְׂמֵחָה, and 2 CHR. 2, 13 שְׂמֵחָה; 2 SAM. 23, 11; 23, 33; 23, 25, for which 1 CHR. 11, 27 has שְׂמֵחָה (= שְׂמֵחָה), and 27, 18 שְׂמֵחָה (= שְׂמֵחָה) (the same).

שְׂמֵחָה I. see שְׂמֵחָה I.

שְׂמֵחָה II. see שְׂמֵחָה and שְׂמֵחָה II.

שְׂמֵחָה see שְׂמֵחָה.

שְׂמֵחָה see שְׂמֵחָה.

שְׂמֵחָה see שְׂמֵחָה.

שְׂמֵחָה (according to 1 SAM. 1, 20 from שְׂמֵחָה heard by El, originally perhaps El is the Renowned, comp. שְׂמֵחָה; Kimchi's explanation from שְׂמֵחָה is artificial; the derivation from שְׂמֵחָה is also possible) n. p. m. of the famous judge and prophet of the Hebrews belonging to שְׂמֵחָה, whose history is related in 1 SAM. ch. 1-25, and of whom two very copious family registers are found in 1 CHR. 6, 7-13 and 19-23; NUM. 34, 20; 1 CHR. 7, 2. See Fürst, Concordance p. 1174.

שְׂמֵחָה see שְׂמֵחָה.

שְׂמֵחָה (Renowned, viz. El is) n. p. m. 2 SAM. 5, 14, for which שְׂמֵחָה (fame) occurs in 1 CHR. 3, 5.

שְׂמֵחָה (seldom שְׂמֵחָה; constr. שְׂמֵחָה, with suff. שְׂמֵחָה; pl. שְׂמֵחָה) f. report, rumour, rumor 1 SAM. 2, 24; 1 KINGS 10, 7; news, with שְׂמֵחָה PROV. 15, 30, or שְׂמֵחָה Ps. 112, 7; a promise Is. 28, 9, or a divine announcement of punishment 28, 19; an account 37, 7; a message of salvation 53, 1; a disquieting report DAN. 11, 44. See שְׂמֵחָה.

שְׂמֵחָה (approved, from שְׂמֵחָה) n. p. m. 1 CHR. 24, 24 K'tib, for which K'ri שְׂמֵחָה.

שְׂמֵחָה see שְׂמֵחָה.

שְׂמֵחָה (in pause שְׂמֵחָה; inf. c. שְׂמֵחָה, שְׂמֵחָה; imp. שְׂמֵחָה; fut. שְׂמֵחָה) intr. to shine, to glitter, to lighten, to be clear, of שְׂמֵחָה PROV. 13, 9, opposite שְׂמֵחָה; fig. to be cheerful or joyful, the same metaphor taking place in שְׂמֵחָה (which see), שְׂמֵחָה (to Is. 60, 5), and שְׂמֵחָה. Hence it is ap-

plied not only to calm joy JUDGES 9, 19, ECCLES. 3, 22, but to loud mirth at feasts 1 KINGS 4, 20; ECCLES. 8, 15. שְׂמֵחָה לִפְנֵי יְיָ to rejoice before God, by partaking of sacrificial meals LEV. 23, 40; DEUT. 12, 7; to rejoice, at the celebration of harvest Is. 9, 2 (comp. Ps. 4, 8); with songs JOB 21, 12. שְׂמֵחָה בְּלִבּוֹ Ex. 4, 14 to rejoice in his heart, i. e. heartily, and as joy is ascribed to the heart Ps. 16, 9, so it is poetically to the heavens also 96, 11, and to mount Zion 48, 12. With שְׂמֵחָה to have joy in or at 1 SAM. 2, 1; with שְׂמֵחָה to rejoice over Is. 9, 16; with שְׂמֵחָה to get joy from PROV. 5, 18; ECCLES. 2, 10 out of all my labour; also followed by an infin. constr. and ל 1 SAM. 6, 13, or כִּי in the apodosis Ps. 58, 11; ל שְׂמֵחָה to have mischievous joy against one 35, 19; 38, 17; more rarely with שְׂמֵחָה in this sense PROV. 24, 17; שְׂמֵחָה בְּיָדֵינוּ to enjoy the divine help Ps. 9, 3; שְׂמֵחָה לִקְרֹאָהּ to meet joyfully JUDGES 19, 3. Deriv. שְׂמֵחָה, שְׂמֵחָה.

Pih. שְׂמֵחָה (part. שְׂמֵחָה; inf. constr. שְׂמֵחָה; fut. שְׂמֵחָה) to make rejoice, to gladden, with the accus. DEUT. 16, 15, PROV. 10, 1, especially לֵב Ps. 19, 9, שְׂמֵחָה 86, 4; to let rejoice (with mischievous delight), with שְׂמֵחָה over LAMENT. 2, 17; also with שְׂמֵחָה of a person Ps. 30, 2; with שְׂמֵחָה of a person to make to feel a mischievous joy over 2 CHR. 20, 27.

Hif. שְׂמֵחָה same as the Pih. to gladden Ps. 89, 43.

The fundamental signification of the stem שְׂמֵחָה is that of the Ar. سَمِعَ (prop. to be shining, clear, serene), as is apparent from PROV. 13, 9; and the organic root שְׂמֵחָה is also in שְׂמֵחָה, Aram. שְׂמֵחָה (to shine), Hebrew שְׂמֵחָה.

שְׂמֵחָה (pl. שְׂמֵחָה, constr. שְׂמֵחָה, used along with שְׂמֵחָה) adj. masc., שְׂמֵחָה (in pause שְׂמֵחָה) fem. cheerful, glad, of the לֵב PROV. 15, 13; 17, 22, coupled with לֵב PROV. 15, 13; 17, 22, coupled with שְׂמֵחָה ESTH. 5, 9; rejoicing DEUT. 16, 15, at a feast ESTH. 5, 14, 1 KINGS 4, 20, coupled with שְׂמֵחָה ESTH. 8, 15; rejoicing mischievously, with שְׂמֵחָה PROV. 17, 5, לֵב לֵבֵנוּ AM. 6, 13 in a thing of nought,

i. e. *דָּבַר שְׂמֵחַ*; also with an accus. Ps. 35, 26.

שְׂמֵחָה (c. *שְׂמֵחָה*, with *suff.* *שְׂמֵחָה*; *pl.* *שְׂמֵחוֹת*) *f.* 1. *joy, gladness* Ps. 4, 8, coupled with *שִׂשׁוֹן* ESTH. 8, 17, גִּיל JER. 48, 33, כּוֹב לָבָב DEUT. 28, 47, אֹרְחָה ESTH. 8, 16, שְׂלֹמֹם Is. 55, 12; *שְׂמֵחָה שְׂמֵחָה* 1 CHR. 29, 9 *to rejoice exceedingly*; *רֹאשׁ שְׂ* *head or summit of joy* Ps. 137, 6; also *shouts of rejoicing, songs*, at a festival dismissal GEN. 31, 27, or on other occasions; coupled with *שִׁיר* 2 CHR. 23, 18, חֲרוּצָה EZR. 3, 12, *הַגִּל עַד לֵשׁ* *to praise aloud with joy*, i. e. with heightened joy 2 CHR. 29, 30 (comp. 1 CHR. 15, 16); *קוֹל שְׂ* *the voice of joy* JER. 7, 34, intensified גִּיל שְׂמֵחָה Ps. 43, 4. *Plur.* *שְׂמֵחוֹת* the same 16, 11, opposite *חֲרוּצָה* PROV. 14, 13, רִנּוֹן ESTH. 9, 22; of harvest-joy Is. 9, 2. — 2. *festivity, festive banquet*, JUDGES 16, 23, hence *שְׂמֵחָה שְׂ* NEH. 8, 12 and *שְׂ בֵירוֹ* ECCLES. 7, 4; *mischievous joy* Is. 66, 5; Ez. 35, 15. — 3. the name of a musical instrument, so called from its clear tone 1 SAM. 18, 6.

שָׁמַט (*inf. abs.* *שָׁמוּט*; *fut.* *שָׁמֵט*) *tr.* 1. *to cast, to hurl*; hence with the accus. *to hurl down, to fling down* (from a window) 2 KINGS 9, 33; omitting the accus. 2 SAM. 6, 6; 1 CHR. 13, 9 *for the oven cast it (the ark) down* (so the LXX, Vulg., Targ.), if we should not read *שָׁמֵטוֹ*, see Nif.; in Targ. sometimes *מָגַר*, sometimes *מָרַג* to cast. — 2. *Fig. to let lie, to leave, to leave* (arable land) EX. 23, 11, i. e. to let it lie untilled; with *קָן* *to desist from*, JER. 17, 4 *and thou shalt discontinue, even by thyself, thine heritage*, i. e. while thou shalt be carried away, thine heritage will keep a year of remission of itself; *to remit, a debt* DEUT. 15, 2.

Nif. *שָׁמַט to be cast down, to be hurled*, with *פַּ* of the place, as *בְּיָדֵי סֹלֵעַ* (see יד 4) Ps. 141, 6 *their rulers have been hurled forward on pointed rocks*.

Hif. *שָׁמַט (fut. ap. שָׁמֵט) to release*, יָד, i. e. to release the hand from a debtor, and conseq. to remit the debt DEUT. 15, 3.

The stem *שָׁ* is the Arab. *شَبَّ* to push or drive on, *شَبَّط* to release, to draw out, the sword, Aram. *שָׁמַט* to leave, to leave off, to hurry away; in no case is the Ar. *سَمَط* "to polish" to be compared with it. The organic root is *שָׁ-מַט*, which is also in *מַט II*, *מָצַט* (to split off, to separate).

שְׂמֵחָה (from *שָׁמַט*) *f.* *remission*, of a debt DEUT. 15, 1, *suspension*, of agriculture, which took place every seventh year (*שָׁנַת הַשְּׁבִיעִי*) 15, 9; 31, 10, which year was termed *שְׁמֵחָה* and *שְׁמֵחוֹן*; Targ. *שְׂמֵחָה*.

שְׂמֵחָה see *שְׂמֵחָה*.

שְׂמֵחָה (contracted from *שְׂמֵחָה*; a celebrated one) *n. p. m.* 1 CHR. 2, 28; 4, 17; comp. *שְׂמֵחָה* 2, *שְׂמֵחָה*, *שְׂמֵחָה*; Rabbin. *שְׂמֵחָה*.

שְׂמֵיָה (from *שָׁמַט II*; only *def. pl.*) Aram. *m. heaven* DAN. 2, 38; JER. 10, 11; *the heavenly inhabitants* DAN. 4, 23; God is called *שְׂמֵיָה* 2, 18.

שְׂמֵיָה (from *יָדַע* and *שְׂמֵיָה* *fame of the knowing or wise one*; *יָדַע* is an epithet of God in the proper names *יָדַע*, *יָדַע*, *יָדַע*, *יָדַע*) *n. p. m.* NUM. 26, 32; *patr.* *שְׂמֵיָה* ib.

שְׂמֵיָה (from *שָׁמַט*) *f.* *a carpet, covering* JUDGES 4, 18. See *Fürst*, Conc. s. v. Comp. Syr. *سَمَكَا* couch, bed.

שְׂמֵיָה (from the *sing.* *שְׂמֵיָה*, with a of motion *שְׂמֵיָה* GEN. 15, 5, for which occurs also *שְׂמֵיָה* 1 SAM. 5, 12; *constr.* *שְׂמֵיָה*, with *suff.* *שְׂמֵיָה*, *שְׂמֵיָה* *m. plur.* properly *height, high district* (from *שָׁמַט II*) same as *מָרוֹם* (which see), or *the shining one, the light-producer, what is visible afar* (from *שָׁמַט II*, see *מִישְׁעָה*), comp. *ὀρατός* from *ὅρα* (to be prominent), and so the circular *heaven* which is spread out (*נִפְחָה*) like a thin covering (*לֵק*) or like *יָדַע* JOB 9, 8; 22, 14; Ps. 40, 22; 104, 2, stretching to the four quarters of the world JER. 49, 36, resting on pillars 2 SAM. 22, 8 (see *רָקִיעַ*), and from which rain, frost, dew and manna drop down Ps. 78, 23; hence

שָׁמַיִם DEUT. 11, 11, שָׁמַיִם GEN. 27, 8, שָׁמַיִם JOB 38, 29, שָׁמַיִם Ps. 78, 24; 105, 40. It is also used as a figure of height GEN. 11, 4, and of pride JOB 20, 6. The שָׁמַיִם have שָׁמַיִם GEN. 28, 17 and אֲרָבָה 7, 11, they are the seat of God and the angels Ps. 2, 4; GEN. 22, 11; שָׁמַיִם also stands for *angels* JOB 15, 15, parallel אֲנֹכִי, and God is termed אֱלֹהֵי הַשָּׁמַיִם GEN. 24, 7, especially in writers after the exile NEH. 1, 5; 2, 4; EZR. 1, 2, comp. *ó theós tou ouranou* TOB. 10, 12; at a later period it occurs for *God Himself* (see שָׁמַיִם, שָׁמַיִם Pirke Abot 4, 12; MATTH. 4, 17), as even *Zeús* and *deus* are prop. the Sanskrit *djáus* = *heaven*. שָׁמַיִם Ex. 9, 23 *heavenward*; שָׁמַיִם ECCLES. 1, 13 *under heaven*, i. e. *upon earth*; שָׁמַיִם JOB 28, 24 *on the whole earth*; שָׁמַיִם 1 KINGS 8, 27 *heaven in its greatest extent*; also שָׁמַיִם 2 CHR. 6, 18; שָׁמַיִם GEN. 1, 1 *the universe*.

Comp. Arab. سَمَاء *pl. سَمَوَات*, Ethiop. *samdi*, Aram. שָׁמַיִם, Phenic. שָׁמַיִם and שָׁמַיִם in שָׁמַיִם.

שָׁמַיִם (from שָׁמַיִם) *adj. m., שָׁמַיִם fem. the eighth*, of יוֹם Ex. 22, 29, שָׁמַיִם 1 KINGS 6, 38, שָׁמַיִם LEV. 25, 22; שָׁמַיִם 1 CHR. 15, 21 *over the eighth division to lead* (comp. 1 CHR. 23, 6; EZR. 6, 13), in which sense שָׁמַיִם is also to be taken Ps. 12, 1; shorter 6, 1. To שָׁמַיִם may be supplied מְחַלְלָה, חֹדֶה, חֹדֶה.

שָׁמַיִם = שָׁמַיִם see שָׁמַיִם. שָׁמַיִם (with *suff.* שָׁמַיִם, from שָׁמַיִם I.)

masc. 1. *a thorn, thistle*, so called from pricking; coll. *a thorn-bush*, along with שָׁמַיִם Is. 5, 6; 7, 23; 10, 17, or קִיץ 32, 13; fig. *a useless army* Is. 10, 17, *enemies* 27, 4. For this signif. comp. the Ar. *juncus spinosus*, *mimosa unguis cati*, *سمر* *arbor spinosa*, *سمر* lance. — 2. *a prick, a nail*; hence *a diamond-point*, for engraving, fully שָׁמַיִם JER. 17, 1, a stronger expression than an iron stylus; a figure of hardness EZ. 3, 9; ZECH. 7, 12; Arab.

سَمُر, Aram. שָׁמַיִם, also for the Hebrew שָׁמַיִם. — 3. (*thorn-hedge, thorn-bush*) *n. p.* of a city in Judah JOSH. 15, 48, and of another in Ephraim JUDGES 10, 1. — 4. (*an approved one*) *n. p. m.* 1 CHR. 24, 24 K'i, for which the K'tib has שָׁמַיִם (which see).

שָׁמַיִם (from שָׁמַיִם *fame of the height*, i. e. of God; comp. שָׁמַיִם) *n. p. m.* 1 CHR. 15, 18. The name *Semiramis*, written in the Talmud שָׁמַיִם, may be the same, since tradition traces her birth to Phenicia.

שָׁמַיִם (not used) *tr.* same as שָׁמַיִם, שָׁמַיִם (Aram. שָׁמַיִם, שָׁמַיִם) *to support, lean, put or lay upon*, whence has been derived שָׁמַיִם *bolster, quilt, mattress*; but that suits the fundamental signification badly. Better, *to stretch, spread out*, cognate in sense with שָׁמַיִם; Aram. שָׁמַיִם and שָׁמַיִם = Hebr. שָׁמַיִם. Deriv. שָׁמַיִם.

שָׁמַיִם (not used) *tr.* transposed from שָׁמַיִם (which see) *to requite, to pay*. Derivat. the proper name שָׁמַיִם.

שָׁמַיִם (not used) *trans. to veil, cover, clothe*, Arab. شمل; *to conceal, hide*, assumed as the ground-form of שָׁמַיִם, but incorrectly. The stem is connected with שָׁמַיִם, which means sometimes *to tie or knot together*, sometimes *to be strong or powerful* (see שָׁמַיִם, שָׁמַיִם, שָׁמַיִם); and the organic root שָׁמַיִם (שָׁמַיִם) lies also in שָׁמַיִם (which see), and for שָׁמַיִם also in שָׁמַיִם I., שָׁמַיִם, שָׁמַיִם. Derivat. שָׁמַיִם and the proper name שָׁמַיִם.

שָׁמַיִם (*c.* שָׁמַיִם, with *suff.* שָׁמַיִם, שָׁמַיִם) *pl.* שָׁמַיִם, with *suff.* שָׁמַיִם) *fem.* same as שָׁמַיִם *a garment, mantle*, especially *a wide, outer garment* (GEN. 9, 23; JUDGES 8, 25) of men and women DEUT. 22, 5, in which persons wrapped themselves at night DEUT. 22, 17; *a military cloak* Is. 9, 4; generally, in שָׁמַיִם 3, 7; Ar. شِمْلَة the same.

שָׁמַיִם (*garment*) *n. p. m.* GEN. 36, 36. שָׁמַיִם (= שָׁמַיִם; *Jah is Recompenser*)

n. p. m. EZR. 2, 46 K'tib, for which the K'ri is שְׁלֵמִי; in NEH. 7, 48 שְׁלֵמִי stands for it, which may be written by mistake for שְׁמֵלִי.

שָׁמַח I. (also שָׁמַח, 3 *p. f.* in pause שָׁמַח, 3 *pl.* שָׁמְחוּ, in pause שָׁמְחוּ; *part.* שָׁמֵחַ, שָׁמְחִים, *pl.* שְׁמֵחִים, *f.* שְׁמֵחָה, *pl.* שְׁמֵחוֹת, *constr.* שְׁמֵחוֹת, *imp.* שָׁמְ; *fut.* יִשְׁמַח [יִשְׁמַח belongs to Nif.] and intr. שָׁמַח after the form יִצְחַק, יִרְעַע, extended שָׁמַח Ez. 6, 6 or יִשְׁמַח, but see יִשְׁמַח, *intr.* 1. *to be astonished*, with עַל at LEV. 26, 32; Is. 52, 14; Ez. 27, 35; *figur.* of the שְׁמֵחִים JER. 2, 12, coupled with שָׁעַר and חָרַב; also with הִזְעִיזוּרָה (to effervesce, to rebel) JOB 17, 9; Ps. 40, 16 *let them be astonished for their shame*. — 2. *to be laid waste or made desolate*, of נְחֻלָּה Ez. 35, 15, Is. 49, 8, חֲרָבוֹת 33, 28, שָׁמַח LAMENT. 1, 4, חֲרָבוֹת Ez. 36, 4, coupled with נָעַב; in the intrans. form of שְׁמֵחָה GEN. 47, 19, אֶרֶץ Ez. 12, 19, בְּמִדְבָּר 6, 6; metaphor. *to be depopulated* LAMENT. 1, 4, *forsaken* Is. 54, 1, *solitary* 2 SAM. 13, 20. Derivat. שְׁמֵחָה (Is. 49, 19; 61, 4; DAN. 9, 18 26), שָׁמֵחַ (שְׁמֵחַ, = מְשֻׁמֵּחַ), שָׁמֵחַ (adj.), מְשֻׁמֵּחַ, 1 שְׁמֵחָה, שְׁמֵחָה, שְׁמֵחָה.

Nif. שָׁמַח (*perf.* שָׁמַח, *part. f.* שָׁמְחָה, *pl.* שְׁמֵחוֹת; *fut.* יִשְׁמַח) like Kal: 1. *to be astonished*, with or without עַל at 1 KINGS 9, 8, JER. 19, 8, coupled with שָׁרַק and אֲחֵרִימִים *posterity are astonished* JOB 18, 20; along with נִדָּר שָׁמַח JER. 18, 16. — 2. *to be laid waste*, of אֶרֶץ JER. 12, 11, מְסֻלּוֹת Is. 33, 8, מִדְבָּר Jo. 1, 17, מְדִינָה ZEPH. 3, 6, אֶרֶץ Ps. 69, 26, יָרֵד Is. 54, 3; *the part. f. sing.* שְׁמֵחָה and *plur.* שְׁמֵחוֹת is a noun *waste places* EZEK. 36, 35 36; of persons, *to languish* LAMENT. 4, 5.

Pih. I. שָׁמַח (not used) *to be greatly astonished*. Deriv. שְׁמֵחוֹן.

Pih. II. שָׁמַח (only *part.* שְׁמֵחִים) *to be benumbed, stunned* EZR. 9, 3 4; also in deriv. *to excite astonishment*. Deriv. מְשֻׁמֵּחַ, מְשֻׁמֵּחַ.

Hif. I. שָׁמַח (*perf.* שָׁמַח, *part. f.* שְׁמֵחָה, *pl.* שְׁמֵחוֹת, on the contrary *part.* מְשֻׁמֵּחַ,

inf. abs. שָׁמַח from שָׁמַח; *fut.* יִשְׁמַח, with *suff.* יִשְׁמַח, אֲשָׁמַח; JER. 49, 20 is to be referred to the Hif. of יִשְׁמַח after the form הִזְעִיז, הִזְעִיזָה with a similar fundamental signification, as also the fut. Kal יִשְׁמַח, יִשְׁמַח may be referred thereto; שָׁמַח NUM. 21, 30 is a *fut. Hif.* of שָׁמַח = שָׁמַח and stands for שָׁמַח *we destroy them*) 1. same as Kal: *to be astonished*, with עַל at JER. 49, 20, to which perhaps belongs also Ps. 55, 16, written יִשְׁמַח (see יִשְׁמַח); Mic. 6, 13; *to be stunned, benumbed* EZEK. 3, 15. — 2. commonly *to make astonished*, with עַל Ez. 32, 10; 20, 26. — 3. *to lay waste, reduce to orphanage*, שָׁמַח (a household) JOB 16, 7; *to let grow wild*, שָׁמַח, הָשָׁמַח Hos. 2, 14; *to destroy* 1 SAM. 5, 6, which the LXX incorrectly read יִשְׁמַח.

Hif. II. שָׁמַח see Hif. I.

Hof. שָׁמַח (in many mss. שָׁמַח; *inf.* with *suff.* שָׁמַח without Mappik, like Ez. 2, 3; שָׁמַח LEV. 26, 43 for שָׁמַח; *plur.* שְׁמֵחוֹת *to be waste, to lie desolate*, LEV. 26, 34 35; *to become waste* 26, 43; *to be astonished* JOB 21, 5 (*Ibn Gaiadch*; others, e. g. *Kimchi*, take שָׁמַח = שָׁמַח, *imp. Hif.*).

Hithp. שָׁמַח (also שָׁמַח; *inf.* שָׁמַח) *to be surprised*, with קִי following Is. 59, 16; *to look about in astonishment* 63, 5; *to be amazed*, with עַל at DAN. 8, 27; *to be dispirited* Ps. 143, 4; *to ruin or destroy oneself* ECOL. 7, 16.

The organic root שָׁמַח lies also in שָׁמַח, שָׁמַח Arab. شَمَّ, שָׁמַח Aram. שָׁמַח, שָׁמַח; and the fundamental signification appears *to be motionless, filled with dread*, i. e. restrained in speech and motion, to stand still (= שָׁמַח).

שָׁמַח II. (*inf.* שָׁמַח as a noun, and formed like שָׁמַח, שָׁמַח, שָׁמַח according to לָהּ) *intr.* same as שָׁמַח *to snort*, coupled with שָׁאָף *to gasp for* Ez. 36, 3, like Is. 42, 14, where שָׁמַח is the stem.

שָׁמַח (not used) *intr.* *to be poisonous*,

hurtful, Ar. سُمّ trans. to poison, سُمّ
a poisonous wind. Deriv. שִׁמְמִית.

שָׁמָּה *adj. m., שְׁמָמָה fem. waste, desolate*, of מִקְדָּשׁ DAN. 9, 17, לֵי לAMENT. 5, 18; *fem. the waste land* JER. 12, 11, where it is unnecessary to read שְׁמָמָה (*Ben Israel*) or שְׁמָמָה (*Targ.*).

שֹׂמֶם (once שׁוֹמֶם, from שָׂמַם I. after the form עוֹלֵל *m. an object of astonishment* (like מִחְצֵב Is. 49, 7 *an object of aversion*), i. e. *an idol-image*, or a heathen altar, as an apposition to הַפֶּסֶחַ Dan. 8, 13, and שִׁקְרָא 12, 11 (comp. עֲנִיָּה־צָרָה Ps. 45, 5), but also alone 9, 27; commonly applied to the θεῖον (1 Macc. 6, 7) or θεῖον εἶδωσιν (ibid. 1, 54) or βωμός (ibid. 1, 59), i. e. a small heathen altar. In general, *heathen worship*, which was to an Israelite an object of horror (1 Macc. 2, 24). For שָׂמַם, 9, 27 and 11, 31 have מִשְׁמָם with a like meaning, as מִעֹלֵל occurs together with עוֹלֵל.

פֶּשֶׁת (Pe. not used) *Aram. intr.* same
as Hebrew פֶּשֶׁת I.

Ithpa. אֲשׁוּרִים to be astonished, be-
numbed DAN. 4, 16.

שָׁמָּה (a form without analogy)
fem. desolation Ez. 35, 7; which, how-
 ever, may be read שָׁמָּה, as 35, 3; 33,
 28 29.

שָׁמְמָה (*plur. constr.* שְׁמָמוֹת and שְׁמָמוֹת) *fem. astonishment, horror* Ez. 7, 27; commonly *wasteness, desolation*, of אֶרֶץ Is. 1, 7, אֲדָמָה 6, 11, עִירִים Jer. 9, 10; in a stronger form מְדַבֵּר שְׁמָמָה 12, 10, חָל עוֹלָם שׁ Josh. 8, 28, וְיִשְׁמָדוּ שׁ Ez. 6, 14, שְׁמָדָה וְשׁ 23, 33; שָׁם, נִתָּן שׁ to lay waste Jer. 6, 8; 9, 10; a waste heap, of עֲצָבִים Mic. 1, 7.

פִּיחַ (from *Pih.*) *m.* *astonishment, benumbing pain* Ez. 4, 16; 12, 19.

שָׁמָּה *fem. plur. destroyed or waste-
lyng places* Is. 49, 19; 61, 4; *ruins* DAN.
9, 18; of Jerusalem, = **הָרְבוּה** 9, 2;
נִחְרָצָה שָׁמָּה 9, 26 *a decree producing
desolate places.*

שְׂמִמִּית (from שָׂמַם) *fem.* a species

of *poisonous lizard*, with leper-like spots Prov. 30, 28; LXX *καλαβώτης*, Vulg. *stellio*, Arab. *سَام*; in the Targ. for *חֲסִידִי*, Sam. for *חֲסִידִי*. Many mss. read *חֲסִידִי* with a like meaning.

שָׁמַן (*perf.* שָׁמַנְתָּ, שָׁמַנְתָּ; *fut.* יִשְׁמַן)
intr. to be thick, fat, corpulent, coupled
 with עָבָה and קָטָה; figur. to be rich,
 DEUT. 32, 15; coupled with צָוָה (which
 see) to shine, with fatness JER. 5, 28,
 i. e. to pamper themselves, in consequence
 of which the skin becomes stretched
 and shining (Phaedr. fab. 3, 7); Arab.
 سَمِنَ, Aram. שָׁמַן, מַשָּׁן, Maltese sy-
 men the same The org. root is שָׁמַן-
 which lies also in שָׁמַן-תָּ (which see), so
 that the fundamental signification is to
 be shining, glittering, bright. Deriv. שָׁמַן
 שָׁמַן, שָׁמַן (*plur.* שָׁמַנִּים) מַשָּׁן, מַשָּׁן,
 מַשָּׁן (according to some), the proper
 name מַשָּׁן.

Hif. הִשְׁמִין (*inf. absol.* הִשְׁמָן; *fut.* יִשְׁמִין) *to pamper oneself, to become fat* Neh. 9, 25; coupled with הִחֲצִיךְ, *prop.* to make fat = עָשָׂה שִׁמְרָה; *figur.* to make unfeeling, callous, of לֵב Is. 6, 10, comp. Ps. 119, 70, and πᾶχυς, pinguis; Arab. أَشْمَرٌ *trans. and intrans.*

שֶׁמֶן (only plur. שְׁמֵינִים) *m. fat, fat part, of the אָרֶץ, i. e. fruitful soil, GEN. 27, 28 מִשְׁמֵי הָאָרֶץ of the fat parts of the earth. מִן is here decidedly from מִן (Dagesh in Shin is omitted), since מִשְׁל is the parallel word, and מִן stands partitively; but מִן is also used of distance in the meaning *remote from* 27, 39.*

שָׁמֵן *adj. m.*, **שֶׁמֶן** *fem.* *juicy, nourishing*, of **לֶחֶם** Is. 30, 23, along with **רֶשֶׁן** *luxurious, excellent* GEN. 49, 20; *fruitful*, of the **אֲרֶץ** NEH. 9, 35, **אֶרְמֵה** 9, 25, **מֶרְעָה** Ez. 34, 14; *fat, well-fed*, of **צֶאֱן** 34, 16; *rich in spoil* HAB. 1, 16; of persons, *powerful*, along with **אִישׁ חַיִּל** JUDGES 3, 29 *a powerful warrior*, comp. **מִשְׁמַחִים** warriors Is. 10, 16; *Ar.* **سَمِين** *Aram.* **שָׁמִין**, **مُضَن** the same.

שֶׁמֶן (with suff. שְׁמֵנִי, שְׁמֵנָה; plur. שְׁמֵנִים, with suff. שְׁמֵנֶיהָ, שְׁמֵנֶיהָ) *masc.*

1. *fatness*, concr. *fat meat*, מִשְׁתָּה שְׁמֵנִים *a banquet of fat food* Is. 25, 6, i. e. *sumptuous*, elsewhere רֶשֶׁן (55, 2), מִשְׁמֵנִים (NEH. 8, 10), קֶלֶב (Ps. 63, 6); also *fruitfulness*, of זֵינָה Is. 28, 1; קֶרֶן בְּזֶשֶׁמֶן 5, 1 *a horn*, i. e. *a high projecting mountain, son of luxurious fertility*, i. e. *a fertile mountain*; of an ox, *fatness, strength*, 10, 27 and *the yoke is shaken off the face*

(head) of the strong ox. Ar. سَمْن, Aram. שְׁמֵנָה, Maltese *semen*, *semel* the same. — 2. Prop. the juice, fat of pressed fruit, or like הִנֵּה the shining, i. e. oil, for burning (לְמִזְבֵּחַ) Ex. 25, 6; 85, 14; זֵיט olive-oil 27, 20, also בָּהִירָה שֶׁמֶץ oil of pounded olives 29, 40; מִשְׁחָה שֶׁמֶץ oil of anointing, spiced oil Ex. 25, 6, for dedicating and consecrating monuments GEN. 28, 18, the tabernacle Ex. 30, 26 and its furniture 40, 9, for anointing a ruler 1 SAM. 16, 1, as well as parts of the body at entertainments and nuptials Ps. 23, 5, Am. 6, 6, Ez. 16, 9; or when persons of distinction were either visited RUTH 3, 3 or received. Ointment was reckoned among the needful things 2 CHR. 28, 15, among the valuable possessions PROV. 27, 9, Ps. 92, 11; and the custom of using it was intermitted only during times of mourning 2 SAM. 14, 2. Oil for anointing priests Ex. 40, 15 and prophets 1 KINGS 19, 16 was a symbol of the יָדָה communicated 1 SAM. 10, 1; Is. 61, 1. פֶּלֶיךָ שֶׁמֶץ JOB 29, 6 is a figure of overflowing fulness, as is שֶׁמֶץ alone DEUT. 32, 13; an image of gentle flowing Ez. 32, 14 and of smoothness PROV. 5, 3; Ps. 55, 22. רִיחַ שֶׁמֶץ the fragrance of ointment SONG OF SOL. 1, 3. For הִירָק שֶׁמֶץ see הִירָק שֶׁמֶץ. הִירָק שֶׁמֶץ is the wild olive-tree, oleaster NEH. 8, 15, while זֵיט is the noble one. עֵצֵי שֶׁמֶץ 1 KINGS 6, 23 is wood of the wild olive. שֶׁמֶץ as a medicinal thing Is. 1, 6.

שֶׁמֶן a ground-form to the following שְׁמֵנָה, שְׁמֵנִים, שְׁמֵנֶיהָ. It is difficult to

find a verb-stem for it, or any probable etymology.

שְׁמֵנָה and שְׁמֵנִים (from a ground-form שֶׁמֶן; constr. prop. שְׁמֵנָה, but always שְׁמֵנָה) *num. card. fem.*, שְׁמֵנָה and שְׁמֵנִים (constr. שְׁמֵנִים) *m. eight*; of שְׁמֵנִים JUDGES 3, 8, מִשְׁכָּלוֹ Ez. 40, 34, 2 CHR. 29, 17, put before or after the noun NUM. 29, 29. שְׁמֵנָה frequently stands before nouns, in the construct state GEN. 17, 12; NUM. 7, 8; as an ordinal, when the noun in the construct state precedes 2 KINGS 24, 12; 2 CHR. 29, 17. In combination with tens, שְׁמֵנָה is eighteen *fem.*, שְׁמֵנָה *masculine* JUDGES 3, 14, 2 SAM. 8, 13, also sometimes שְׁמֵנָה עָשָׂר Ezr. 8, 18; as an ordinal 2 KINGS 3, 1; 2 CHR. 35, 19. The plur. שְׁמֵנִים is eighty, joined to a *fem.* JER. 41, 5 or a *masculine* 2 KINGS 10, 24. Aram. שְׁמֵנִי, שְׁמֵנִי, Maltese *tmynja*, Arab. ثَمَانِيَة, Pehl. *tmynja*, Coptic *tmyn*, *tmyn* the same. Deriv. שְׁמֵנִי.

שְׁמֵנִים see שְׁמֵנִים.

שָׁמַע I. (in pause שָׁמַע; 2 *perf. fem.* once שָׁמַעְתִּי JER. 4, 19; *part. m.* שָׁמַע, *fem.* שְׁמָעָה; *inf. absol.* שָׁמַע, *constr.* שָׁמַע and שָׁמַע, also שְׁמָעָה Is. 30, 19; *imper.* שָׁמַע and שָׁמַע; *fut. (שָׁמַע)* *intr.* 1. to give ear to, to hear, *absol.* GEN. 18, 10; שָׁמַע to hear continually Is. 6, 9; with an *accus.* קוֹל GEN. 3, 10, רִבְרִים 24, 52, חֲלֹנָה Ez. 16, 9; generally with an *accus.* of the thing JOB 13, 1, or of the person speaking GEN. 27, 6; 37, 17; with כִּי in the clause following 14, 14; 29, 33; with עַל of a person respecting one 41, 15; to hear *absol.* 1 SAM. 3, 9, JOB 15, 8, with *accus.* of the person GEN. 23, 8, with אֵל 49, 2, לְ Ps. 81, 12, בְּ of a person 2 SAM. 12, 18; but בְּ שָׁמַע commonly means to be an ear-witness GEN. 27, 5, 1 SAM. 17, 28, or to hear with pleasure 2 SAM. 19, 36; to hear, of God, with *accus.* of the person GEN. 17, 20, with אֵל of the thing 16, 11, commonly with the *accus.* קוֹל DEUT. 33, 7, אֵל-קוֹל GEN. 21, 17,

13, for which 2 SAM. 13, 3 has שְׁמֵרָה and 1 SAM. 16, 9 שְׁמֵרָה; 1 CHR. 3, 5, for which 2 SAM. 5, 14 has שְׁמֵרָה; 1 CHR. 6, 15 24.

שְׁמֵרָה (same as שְׁמֵרָה) 1. *n. p. m.* 2 SAM. 13, 3, elsewhere שְׁמֵרָה. — 2. (*a high-lying place*, from שָׁמַר II.) *n. p.* of a locality in Judah, coupled with שִׁיכָרָה and תִּרְצֵהָ; hence *patr. m. plur.* שְׁמֵרָהִים 1 CHR. 2, 55, along with תִּרְצֵהִים and שִׁיכָרָהִים, which formed the מְשִׁפְחוֹת קוֹפְרִים.

שְׁמֵרָה (*fame; with the article*) *n. p. m.* 1 CHR. 12, 3.

שְׁמֵרֹן (*hearing, or a famous one*) *n. p. m.* 1. GEN. 29, 33, the founder of a tribe 46, 10, and also the name of a district in Palestine Josh. 19, 1-9; Greek Σίμων and Συμεών; *patr. m. plur.* שְׁמֵרֹנִי NUM. 25, 14. — 2. EZR. 10, 31.

שְׁמֵרִי (from שְׁמֵרָה; *Jah is Fame*) *n. p. m.* Ex. 6, 17; 2 SAM. 16, 5; 1 KINGS 1, 8; EST. 2, 5; *patr. m. plur.* שְׁמֵרִי (= שְׁמֵרִי) NUM. 3, 21.

שְׁמֵרִיָּה (*Jah is Fame*) *n. p. m.* 1 KINGS 12, 22; JER. 29, 31.

שְׁמֵרִיָּה (the same) *n. p. m.* JER. 26, 20.

שְׁמֵרָה (*fame*) *n. p. f.* 2 KINGS 12, 22.

שָׁמַר (not used) *tr. prop. to thrust, to thrust forth, to hurl*, hasty sayings, and so *to whisper, to mutter, to hum*, a gesture of scorn; *to press, to drive, to drive on; intr. to hasten, to press on*, in speaking; Arab. شَمَص the same; probably connected in its organic root שָׁמַר with that in מָרַץ (מָרַץ, to thrust). Deriv. שְׁמֵרָה, שְׁמֵרָה.

שְׁמֵרָה (in many mss. שְׁמֵרָה) *m. quick-ness, rapidity*, of דְּבַר, Job 26, 14 and *how fleeting a word is heard of him?* i. e. small and insignificant is the transient word which we hear of the wonders of God, in comparison with the duration of his power! hence *a small, little thing*, as Saadia, Ibn Gendeh, Kimchi take the word; Talm. שְׁמֵרָה the same; also without דְּבַר 4, 12.

שְׁמֵרָה *f. a whispering*, such as scornful or malicious remarks, with בְּ among Ex. 32, 25.

שָׁמַר I. (*part. m.* שָׁמַר, שָׁמַר, *pass.* שָׁמַר, שָׁמַר; *inf. abs.* שָׁמַר, *c.* שָׁמַר, שָׁמַר, with *suff.* שָׁמַר, שָׁמַר; *imp.* שָׁמַר, שָׁמַר and שָׁמַר; *fut.* (שָׁמַר) *tr.* 1. (not used) *to pierce*, infigere, of sharp thorns or diamond points, Arab. سَم (to pierce or put out, the eye). Derivat. שָׁמַר 1 and 2. — 2. (not used) metaphor. *to press into*; hence *to have a penetrating, sharp, biting, harsh smell or a pungent taste*, of spices (see שָׁמַר II., (הָרָם), Syr. حَفَضَ, Arab. سَمَّ the same, whence عَمَضَ, Arab. شَمَّ fennel; comp. also for the signific. 1. اسم a lance, Syr. حَفَضَ an incisor. —

3. Metaphor. *to be nimble or active*, and so *to act quickly, nimbly or wakefully, to be awake*; compare Arab. سَمَّ quick, expert, سَمَّ nightly watch, Syr. حَفَضَ a lizard, so called from its nimbleness, Latin *vigere* and *vigilare*. This meaning is related to the idea of sharpness and penetration, and therefore to signific. 2. (comp. חָרַק, חָרַק and חָרַק; חָרַד). — Hence 4. *to keep, to watch*, a garden GEN. 2, 15, a city 2 KINGS 9, 14, a house ECCLES. 11, 3 (fig.), a flock GEN. 30, 31; absol. Hos. 12, 13, and with בְּ *to watch for*. שָׁמַר a watchman, keeper, vigil GEN. 4, 9; a city-watch, explained by כָּבֵד בְּעִיר Song of Sol. 3, 3; שָׁמַר 1 SAM. 17, 22 a shepherd; שָׁמַר a field-keeper JER. 4, 17, and so שָׁמַר EST. 2, 3, שָׁמַר 1 SAM. 17, 22, שָׁמַר 2 KINGS 22, 14, שָׁמַר 12, 10. A watcher at night, used fig. of the prophets Is. 21, 11, for which שָׁמַר (spy) are also employed. — Still farther metaphor. 5. *to keep, to protect*, with the accus. 1 SAM. 25, 21; 1 KINGS 20, 39; PROV. 13, 3; also with עַל PROV. 6, 22, בְּ 2 SAM. 18, 12, and אֵל of the person 1 SAM. 26, 15; fig. שָׁמַר שָׁמַר *to keep the tongue or the mouth* 21, 23, i. e. *to be careful about one's speech*;

Nif. וְשָׁמַר (imp. וְשָׁמַר, once וְשָׁמַר, Is. 7, 4 according to some a denomin. from the noun שָׁמַר; fut. וְשָׁמַר) pass. of Kal, to be kept Ps. 37, 28, where לְמַי כּוֹב is to be supplied; to be guarded, fed Hos. 12, 14; to be on one's guard, to take care of 2 KINGS 6, 10 (by setting a troop to watch), with מִן of the person or thing DEUT. 23, 10, JUDGES 13, 13, also with מִפְּנֵי Ex. 23, 21, or בְּ 2 SAM. 20, 10; followed by an infin. Ex.

שֶׁמֶר (*watch*; from שָׁמַר I.) *n. p. m.*
1 KINGS 16, 24, whence the mountain and
city שֶׁמֶרֶן are said to get their name;

1 CHR. 6, 31; 7, 34, for which 7, 32 has שָׁמַר; 8, 12.

שָׁמַר and שְׁמָרָה (prop. a part. of שָׁמַר I. *m.* 1. a watch, a keeper, see שָׁמַר I. — 2. (same as שָׁמַר watch) a) *n. p. m.* 1 CHR. 7, 32, for which 7, 34 has שָׁמַר. b) *n. p. f.* 2 KINGS 12, 22, for which שְׁמָרִית stands in 2 CHR. 24, 26.

שְׁמָרָה a ground-form to שָׁמַר which see.

שָׁמַר (only *pl.* שְׁמָרִים; from שָׁמַר I. Pih.) *masc. celebration, observance of a festival* Ex. 12, 42, comp. מְשַׁמְּרֵת and שָׁמַר הַשַּׁבָּת (to keep the sabbath).

שְׁמָרָה (only *pl.* שְׁמָרוֹת) *fem. eye-lid* (commonly from שָׁמַר I., Aram. שָׁמַר to watch, LXX φυλάσσει; but perhaps from שָׁמַר I. meaning to move quickly, to flutter, conseq. = פָּצַעַת in fundamental signification), Ps. 77, 5 thou holdest the lids of mine eyes, i. e. thou keepest me awake; according to some in this meaning also שְׁמָרָה 119, 148. Targ. תִּימְרִין, תִּימְרִין, פָּצַעַת, also for פָּצַעַת.

שְׁמָרָה (from the *masc.* שָׁמַר) *fem. watch, guard* Ps. 141, 3.

שְׁמָרוֹן (formed from שָׁמַר; watch) 1. *n. p. m.* GEN. 46, 13; *patr.* שְׁמָרָה NUM. 26, 24. — 2. *n. p.* of the chief place in a small Canaanite district Josh. 11, 1, afterwards belonging to Zebulun 19, 15; also combined with מְרִיזֹן which see) 12, 20.

שְׁמָרוֹן (from שָׁמַר with the termination -וֹן; watch-place, watch) 1. *n. p. f.* of a considerable mountain in central Palestine, called הַר שְׁמָרוֹן, having received its name, as is alleged, from an earlier possessor שָׁמַר 1 KINGS 16, 24. On this hill or mountain the Israelite king Omri build a residence, which was at different times a seat of the Ephraimite Baal-worship 16, 32, comp. 2 KINGS 10, 17 and Jer. 23, 13, and the metropolis of the kingdom consisting of the ten tribes or Ephraim Ez. 16, 46; Hos. 7, 1; 8, 5; Mic. 1, 1 5. Because of its situation הַר שָׁמַר was also applied to the

city Am. 6, 1; Mic. 1, 6. The history of this city till the time of its being colonised by foreign peoples is narrated in 2 KINGS 6, 24; 17, 5 24; 18, 9; Jer. 16, 9; Ezr. 4, 10. After the exile, Samaria was still a fortified city, and fell into the hands of John Hyrcanus after the siege of a year (Joseph. Antt. 13, 10, 2; B. J. 1, 2, 7). Pompey assigned it to the province of Syria (Antt. 14, 4, 4); Herod the great embellished it, and gave it the name *Sebaste* (Σεβαστή i. e. Augusta; Antt. 15, 8, 5), in honour of the emperor Caesar Augustus; by which name Pliny (5, 14) and Ptolemy (5, 16, 6) quote it. The neighbouring שְׁכֶם afterwards reduced it; and a small village Sebus-tieh with some ruins now marks the site (Robins. III, 365 seq.) — 2. *n. p.* of the metropolis, and then also of the whole territory of central Palestine. Hence mention is made of שְׁכֶם 2 KINGS 17, 24 and הָרִי שָׁם Jer. 31, 5, to which belong also the passages 1 KINGS 13, 32 and Am. 3, 9; once the district is called שְׁכֶם Obad. 19. Afterwards it became the name of the province of central Palestine 1 Macc. 10, 30; 11, 28; Joseph. Antt. 3, 3, 4; 13, 2, 3; B. J. 3, 3, 1; Luke 17, 11; JOHN 4, 4 5 7. The Greek name for mountain and city is Σαμάρεια, for the province Σαμαρείτις, Σαμαρίς and Σαμαρεία, Aram. שְׁמָרִין, שְׁמָרָה. Deriv. *Gent. m. plur.* שְׁמָרוֹתִים the Samaritans, i. e. the inhabitants of Samaria 2 KINGS 17, 29, Σαμαρείται, Σαμαρείς (Josephus, Euseb.), Samaritae (Curt. 44, 9, 9), Talm. כּוּרִים (see Curo).

שְׁמָרִי (from שְׁמָרָה, Jah is Watch) *n. p. m.* 1 CHR. 4, 37; 11, 45; 26, 10; 2 CHR. 29, 13.

שְׁמָרִיהָ (Jah is Watcher) *n. p. m.* 2 CHR. 11, 19; Ezr. 10, 32; 10, 41.

שְׁמָרִיהָ (the same) *n. p. m.* 1 CHR. 12, 5.

שְׁמָרִין Aram. *f.* the name of the city Samaria (שְׁמָרוֹן) Ezr. 4, 10 17, Syr. שְׁמָרִין, Σαμαρεία. The dual form is common in the names of cities.

שְׁמָרִית (guard, watch) *n. p. f.* 2 CHR.

24, 26, for which 2 KINGS 12, 22 has שֶׁמֶר.

שֶׁמֶר (the same) *n. p. m.* 1 CHR. 8, 21.

שֶׁמֶשׁ (not used) *intrans.* 1. to be bright, to lighten, to shine, of the light or sun; a collateral form is שֶׁבֶם (which see), Ar. شمس. Deriv. שֶׁמֶשׁ, the proper names שֶׁמֶשִׁי, שֶׁמֶשֶׁר, שֶׁמֶשֶׁר. — 2. Metaphor. to be shining, distinguished, noble (comp. חֵזֶק, חֵזֶק, חֵזֶק; to be strong, powerful. Deriv. the proper name שֶׁמֶשֶׁן. The verb שֶׁמֶשׁ, like all others with a similar commencing and concluding letter, is abridged from a doubled form of שֶׁם, conseq. from שֶׁמֶשֶׁם, like שֶׁרֶשׁ from שֶׁרֶשֶׁם; and the simple organic root שֶׁם is also in שֶׁ-שֶׁם (which see), Aram. שֶׁ-שֶׁם. Himyar. شام (whence شُور the sun), in שֶׁ-שֶׁן, Ar. حَسَن and in שֶׁ-שֶׁם. — This root is enlarged in שֶׁמֶה (to שֶׁמֶה), Ar. ساء, ساء, hence ساءة the visible form of a thing, سماء heaven, prop. light-ether; شمع to be clear.

שֶׁמֶשׁ (with suff. שֶׁמֶשֶׁךְ, *pl.* with suff. שֶׁמֶשֶׁיךְ, from the *pl.* שֶׁמֶשֶׁיךְ; from שֶׁמֶשׁ) *comm.* (in JER. 15, 9 the K'tib looks upon it as *fem.*, the K'ri as *masc.*, elsewhere *masc.* Ps. 104, 19, *fem.* GEN. 15, 17) prop. the light-giving or shining; hence 1. the sun, coupled with יָרֵךְ JER. 8, 2, DEUT. 17, 3, and מִזְלֹחַ 2 KINGS 23, 5, being a luminous body by day JER. 31, 35, Is. 60, 19, and diffusing heat Ex. 16, 21, NER. 7, 3, hence the sun's heat Is. 49, 10; a figure of grace (along with מִנֵּן) Ps. 84, 12 comp. Is. 60, 2, of righteousness MAL. 3, 20. Thus in the Test. Jud. ch. 24 the Messiah is termed *ὁ ἥλιος δικαιοσύνης*. Heaven is the tent of the sun, and its course is described Ps. 19, 5. The rising of the sun is represented by זָרַח NAH. 3, 17, 2 SAM. 23, 4, GEN. 32, 32, or יָצָא 19, 23; its setting by בָּיָא 28, 11, also נִאֲסָף, whence the nouns מִזְרָח and מָבֹאֵל Ps. 113, 3, and for the latter also מִצְרֵב Is. 45, 6; and מִזְרָח the east DEUT. 4, 47,

מָבֹאֵל ZECH. 8, 7 the west; מָבֹאֵל on the earth ECCLES. 1, 9 (only in that book); לִפְנֵי שֶׁ in the face of the sun, i. e. in the sun's glow JOB 8, 16, or also under the eyes of the sun Ps. 72, 17, i. e. as long as the sun appears (comp. עֵם-שֶׁמֶשׁ 72, 5), for which is also used לִבְלֹלֶם 89, 37 = לִבְלֹלֶם שֶׁ. לִבְלֹלֶם שֶׁ to see the sun i. e. to live ECCLES. 6, 5; 7, 11; 11, 7, Greek *ὁπάρ φάος*; also חֲזָה Ps. 58, 9. חֲזָה is applied to the darkening of the sun Jo. 2, 10; 3, 4. It was divinely adored in many ways, even by the Israelites DEUT. 4, 19; 17, 3; 2 KINGS 23, 5 11; Ez. 8, 16; and the names of places שֶׁמֶשׁ בֵּירָה JOSH. 15, 10, צִיר שֶׁמֶשׁ 19, 41, Arab. مَرْفُورُ الشَّمْسِ, as well as عَيْنِ شَمْسِ 2 KINGS 23, 11 refer to sun-worship. — 2. Metaphor. in the *pl.* the sun's rays, and fig. battlements, notches of walls Is. 54, 12. — In Aramaean it is שֶׁמֶשֶׁא, Ar. شمس, Malt. schemsch; in Sanskrit sârja (sun) is the shining one; the German Sonne comes from the Gothic skainan, scheinen, prop. to burn.

שֶׁמֶשׁ (Pe. not used) *Aram. intr.* to serve, to do service, prop. to regulate, to administer, to do diligently, like the Hebrew שֶׁרַר of the same meaning; then to be busy, diligent, hence the Aram. שֶׁמֶשֶׁמֶן an ant, prop. the busy one. The stem is reduplicated for שֶׁמֶשֶׁשׁ.

Pa. שֶׁמֶשׁ (fut. שֶׁמֶשֶׁךְ) to do service, to serve, with accus. of the person DAN. 7, 10, in Targ. for the Hebrew שֶׁרַר בְּנֵן, שֶׁמֶשׁ, more rarely שֶׁמֶשֶׁן לִפְנֵי, is a servant of the temple, שֶׁמֶשֶׁן service. Syr. مَسْحَ ministrare.

שֶׁמֶשֶׁן (the distinguished, the hero; from שֶׁמֶשׁ 2, comp. Sanskrit svar light-ether, heaven, whence çura = xúrios, heroes, and the Persian خور sun, in خورشید) *n. p. m.* JUDGES 13, 24 seq. The explanation *ἀσχυρός* in Josephus (Antt. 5, 8, 4) is therefore correct.

שֶׁמֶשֶׁי (from שֶׁמֶשֶׁה; *Jah is Splendour*) *n. p. m.* EZR. 4, 8 17.

שִׁמְשִׁרִי (from שִׁמְשִׁר with the termination שִׁר, like שִׁמְשִׁר with the ending שִׁר, like שִׁמְשִׁר a seaman from שִׁמְשִׁר a ship, reddish, from שִׁמְשִׁר, see שִׁר; the heroic) n. p. m. 1 Chr. 8, 26.

שִׁמְשִׁר see שִׁמְשִׁר.

שִׁנְיָן abridged from שִׁנְיָן (which see) in שִׁנְיָן 1 SAM. 31, 10 12.

שִׁנְיָן abridged from שִׁנְיָן in שִׁנְיָן 2 SAM. 21, 12.

שִׁנְיָן (from שִׁנְיָן; constr. שִׁנְיָן, before Makkeph and שִׁנְיָן, with suff. שִׁנְיָן; du. שִׁנְיָן, constr. שִׁנְיָן, with suff. שִׁנְיָן, m. (also in Prov. 25, 19, where שִׁנְיָן is a part. m. שִׁנְיָן with accentless שִׁנְיָן, from שִׁנְיָן, and 1 SAM. 14, 5, where it is to be connected with שִׁנְיָן; but in the dialects as well as Jer. 31, 29 and Ez. 18, 2 it is fem.) prop. the pointed; hence 1. a tooth, of men Exod. 21, 24, or beasts Deut. 32, 24, an instrument with which they destroy Jo. 1, 6, Job 4, 10, united to שִׁנְיָן (to bite) Mic. 3, 5, similarly in שִׁנְיָן זֶבֶח Zech. 9, 7; Num. 11, 33. שִׁנְיָן חֶרֶק עַל-אֶף to gnash one's teeth against a person, as a mark of rage Ps. 37, 12, or of scorn 35, 16, of attack Job 16, 9, borrowed from beasts of prey. In Job 41, 6 [14] the circles of his (the crocodile's) teeth are terrors, i. e. his rows of teeth are terrible; compared to שִׁנְיָן Prov. 30, 14, שִׁנְיָן, Ps. 57, 5. שִׁנְיָן הַחֲמִלֵט בְּעוֹר שִׁנְיָן to escape with the skin of the teeth Job 19, 20, i. e. the gums being almost taken away. שִׁנְיָן בָּשָׂרָא בְּשָׁרָא to carry his flesh in his teeth, i. e. to save his life Job 13, 14. שִׁנְיָן נֶקֶד bareness of the teeth, a figure of hunger Am. 4, 6. שִׁנְיָן לָבָן white in the teeth, i. e. a superfluity of milk. — 2. Metaphor. a) a sharp rock, the point of a rock 1 SAM. 14, 5, fully שִׁנְיָן הַסֵּלֶע, שִׁנְיָן 14, 4; Job 39, 28; Syr. سِنَان, Ar. سِنَان and سِنَان. b) tooth of the elephant, ivory, ebur; hence שִׁנְיָן a seat covered with ivory, 1 KINGS 10, 18; שִׁנְיָן מְשֹׁרֵת Am. 6, 4, שִׁנְיָן יִדְבָּלִי

Ps. 45, 9, שִׁנְיָן-שִׁנְיָן Am. 3, 15, i. e. furnished with ivory; Aram. שִׁנְיָן-שִׁנְיָן, Ar. سِنَان الفيل the same; comp. שִׁנְיָן-שִׁנְיָן (which see), Sanskrit hastidanta, nāgadanta and gāgadanta i. e. elephant's tooth, also in Syr. سِنَان (os eleph.). c) point, of a fork 1 SAM. 2, 13, Ar. سِنَان tooth of a comb, point of a feather. — 3. (peak) n. p. of a place situated on a rock, near שִׁנְיָן 1 SAM. 7, 12, where the LXX read שִׁנְיָן (Syr., Ar.), i. e. old Mispah. Comp. also שִׁנְיָן-שִׁנְיָן, שִׁנְיָן-שִׁנְיָן.

שִׁנְיָן (with suff. שִׁנְיָן, dual שִׁנְיָן, with suff. שִׁנְיָן) Aram. comm. same as the Hebrew שִׁנְיָן DAN. 7, 5 7.

שִׁנְיָן I. (fut. שִׁנְיָן) intrans. same as שִׁנְיָן I. (which see) 1. to change; of gold, to become black, i. e. to alter for the worse, parallel שִׁנְיָן LAMENT. 4, 1. 2. (not used) to repeat, to be many times doubled. Derivat. שִׁנְיָן (according to some).

Pih. שִׁנְיָן to change, to alter, clothes 2 KINGS 25, 29.

Pu. שִׁנְיָן to be disfigured, of שִׁנְיָן Eccl. 8, 1; comp. שִׁנְיָן Job 14, 20.

שִׁנְיָן II. (not used) intrans. same as שִׁנְיָן II. (which see) to shine, to glitter, to lighten; metaphor. (as in שִׁנְיָן to distinguish, noble, excellent; hence of angels (comp. Ps. 104, 4), like שִׁנְיָן from שִׁנְיָן = Ar. شرف to be high, to be prominent, excellent, and according to tradition שִׁנְיָן an angel. Deriv. שִׁנְיָן (according to some); perhaps too שִׁנְיָן, שִׁנְיָן in the proper names שִׁנְיָן, שִׁנְיָן.

שִׁנְיָן (perf. with suff. שִׁנְיָן, שִׁנְיָן; part. שִׁנְיָן, שִׁנְיָן, part. pass. שִׁנְיָן, pl. שִׁנְיָן; inf. abs. שִׁנְיָן, constr. שִׁנְיָן and שִׁנְיָן; once שִׁנְיָן Ez. 35, 11; fut. שִׁנְיָן) tr. to hate, opposite שִׁנְיָן, with the accus. of the person Deut. 22, 13, JUDGES 14, 16, MAL. 1, 3, or of the thing, as שִׁנְיָן Ps. 50, 17, שִׁנְיָן 119, 104, שִׁנְיָן Prov. 28, 16, שִׁנְיָן Job 34, 17; angrily to persist in a thing, to thirst after Ez. 35, 6; seldom with שִׁנְיָן of a per-

son DEUT. 19, 4 6 11; JOSH. 20, 5; with נָשָׂא to denote *self*, as נִשְׂאִי *I myself* Is. 1, 14, or as meaning *life* 2 CHR. 1, 11; שנא *a hater*, i. e. *an enemy*, with the accusat. PROV. 13, 24 or ל of a person DEUT. 19, 11. Deriv. שְׂנֵא, שְׂנֵאָה.

Nif. נִשְׂנָא (fut. יִשְׂנָא) to be hated, PROV. 14, 17 20.

Pih. נִשְׂנָא (poet., only part. מְשֻׁנָּא) to hate much or constantly, of enemies Ps. 44, 8; 55, 13; 83, 3.

The stem שָׂ (Aram. שְׂנָא, שְׂנָאָה; סָנָא; Ar. سَنَّ) may have meant originally to be hateful, repulsive (intr.), = Ar. سَنَّ, سَنَّ, as Germ. *hässlich* comes from *hassen*.

I have regarded the tr. to pierce, hence to hurt, intr. to be injurious, hated (Fürst, Conc. s. v.) as its fundamental signification, and combined it in its organic root with סָנָא II, סָנָא, סָנָא. Others have adopted as its fund. signif. the idea of separating from, stopping against a thing.

שְׂנֵאָה (3 p. plur. שְׂנֵאָה, with suff. שְׂנֵאָה; part. m. pl. שְׂנֵאָה, f. שְׂנֵאָה, pl. שְׂנֵאָה; fut. יִשְׂנָא) Aram. intr. same as Hebrew שְׂנָא I. to alter, to darken, of bright-coloured garments DAN. 3, 27; to change colour, of יָרֵךְ (a fair human face) 5, 6; with עַל of a person 5, 9; comp. דָּוִד נִדְּבָרָה עַל 10, 8, Ar. حَالَ; שְׂנֵאָה to be different from 7, 3 19 24, to be otherwise than 7, 23; to be frustrated 6, 18. Derivat. שְׂנֵאָה, שְׂנֵאָה a year.

Pa. שְׂנֵאָה (3 p. plur. שְׂנֵאָה; part. f. מְשֻׁנָּה; 3 p. pl. fut. יִשְׂנָא) to transgress, מִלָּח מִלָּח DAN. 3, 28, Ar. حَالَ with عَنِ; to change, 4, 13 to make his consciousness different from a human one; with מִן 7, 7 to be different from.

Ithpa. אִשְׁתַּנָּה (fut. יִשְׁתַּנָּה, pl. יִשְׁתַּנָּה) to be altered in colour, of יָרֵךְ DAN. 7, 28, אֲנִשְׁתַּנָּה 3, 19; to be altered, of עֲדָנָה 2, 9.

As. אִשְׁתַּנָּה (part. מְשֻׁנָּה, inf. constr. יִשְׁתַּנָּה, fut. יִשְׁתַּנָּה) to change, to alter, times DAN. 2, 21, a festival-time and a law 7, 25; to recall, a royal mandate 6, 9 16.

שְׂנֵאָה a year, see שְׂנֵאָה.

שְׂנָא f. same as שְׂנָה (from יָשָׁן) sleep Ps. 127, 2.

שְׂנָא Aram. see שְׂנָה.

שְׂנָא (part. שְׂנָא, pl. with suff. שְׂנֵאָה) Aram. tr. same as Hebrew שְׂנָא DAN. 4, 16; Targ. also שְׂנָא to hate.

שְׂנֵאָה n. p. m. of a Canaanite king GEN. 14, 2. אֶבֶן has been compared either with the Arab. هَاب a serpent (Hitzig), or with אֶבֶן (which see), Sanskrit *ibha* (elephant), so that שְׂ is = שְׂנֵאָה. But it is better to take אֶבֶן, as is usual in proper names, for an epithet of God, and to derive שְׂנָא from שְׂנָא (splendour, fame, majesty), root שְׂנָא II, so that שְׂ is = מִשְׁנָא, מִשְׁנָא (which see).

שְׂנֵאָה (constr. שְׂנֵאָה, with suff. שְׂנֵאָה) fem. 1. inf. c. as a subst. the (act of) hating DEUT. 1, 27; 9, 28; מְשֻׁנָּה עֲדָנָה Ez. 35, 11 from thy hating them (for עֲדָנָה should be read אֶתָּה, and the Yod in עֲדָנָה should be regarded as a mere sign of the extension of עֲ, comp. עֲדָנָה Ps. 9, 15). — 2. hatred 2 SAM. 13, 15; Ps. 109, 5; ECCLES. 9, 1, opposite אֶתָּה; adverb. שְׂנֵאָה NUM. 35, 20; Ez. 23, 29.

שְׂנֵאָה (mod. Hebrew pl. שְׂנֵאָה) m. commonly (from שְׂנָא I.) repetition; hence שְׂנֵאָה Ps. 68, 18 thousands of repetition, i. e. many thousands (Jerome, *Ibn Ezra*). The LXX take it as שְׂנֵאָה, Symm. = שְׂנֵאָה, which merely proves the insecurity of the meaning. Tradition interpreted it *angels*, which the word actually denotes in the Midrasch, Talmud and mod. Hebrew (conseq. from שְׂנָא II, which see).

שְׂנֵאָה n. p. m. 1 CHR. 3, 18. אֶצֶר (also אֶצֶר, אֶצֶר) may be the Sanskrit *tshara*, guide, leader, or = אֶצֶר (which see); שְׂנֵאָה proceeds from שְׂנָא (from שְׂנָא II.) splendour.

שְׂנָב (not used) tr. same as שְׂנָב to knot or bind together, to pin together, to lattice, whence אֶשְׂנָב, which the Targ. represents by שְׂנָב, Tanchum by سَبَاك,

i. e. a latticed window. The Ar. شَبَّ (to be cool) seems to be transposed from شَبَّ (نَشَب), and cannot be compared here.

שָׁנָה I. (part. שָׁנָה, pl. שָׁנִים, pl. f. שָׁנוֹת; fut. יִשְׁנֶה) 1. tr. same as שָׁנָה I. properly to fold together two things, to double (comp. מְשַׁנֵּה, Arab. ثَنَى, which has numerous derivatives); hence to repeat, to do again, iterare NEH. 13, 21; 'אֲחֵרִי דִבֶּר פֶּה' to take up the word after another's speech JOB 29, 22, i. e. not to keep a modest silence; with לְ of a person to do a second time 1 SAM. 26, 8; 2 SAM. 20, 10; 'שָׁנָה בְּדָבָר' to return with words PROV. 17, 9; 'שָׁנָה בְּאִמְרָתָהּ' to come again with folly, i. e. to repeat it 26, 11. — 2. intr. to be changeable, to change, of God MAL. 3, 6; to be fickle, i. e. fond of novelty, unreliable PROV. 24, 21 (comp. the Rabbin. שָׁנָה to have another opinion); hence the Targ. renders it by שָׁנָה (to be foolish); to be otherwise, different, with מִן ESTH. 1, 7; 3, 8; in derivatives, to return, to be repeated; to copy: of time, to run a circuit. Deriv. מְשַׁנֵּה, שָׁנָה, שָׁנִים, and according to some נִשְׁנָה.

Nif. נִשְׁנָה (inf. constr. נִשְׁנֶה) to be repeated, of a חֶלֶם GEN. 41, 32.

Pih. מְשַׁנֵּה (part. מְשַׁנֵּה, inf. constr. שִׁנֵּה; fut. יִשְׁנֶה) to change, to alter, garments JER. 52, 33, דָּרָךְ 2, 36 i. e. the political direction; to pervert, דָּיֵן, i. e. to overstep PROV. 31, 5; to disfigure, פָּגַם JOB 14, 20; to transfer, to another place, with לְ of the place ESTH. 2, 9; comp. the Syr. חָלַף to change, to alter, the place, חָלַף transfer (locally). שָׁנָה to change the understanding, i. e. = to be mad 1 SAM. 21, 14; Ps. 34, 1; comp. Syr. חָלַף to be mad, commonly Pa. with اَلْحَضَ.

Hithpa. הִשְׁתַּנֶּה (2 perf. f. הִשְׁתַּנָּה) prop. to change one's garments, and so to disguise oneself 1 KINGS 14, 2; Syr. اَلْحَضَ, Talm. הִשְׁתַּנֶּה the same.

שָׁנָה II. (not used) intrans. same as שָׁנָה II. to shine, to glitter, to lighten,

especially of a fiery red colour; Arab. سَنَا the same, metaphor. to be beautiful, distinguished, excellent. Deriv. שָׁנָה.

שָׁנָה (constr. שָׁנָה; du. שָׁנָה; 1 pl. שָׁנִים, constr. שָׁנִי, with suff. שָׁנִי, 2 pl. שָׁנוֹת, constr. שָׁנוֹת, with suff. שָׁנוֹתִי; from שָׁנָה I.) f. prop. a repetition, a return, of the sun's circuit, or of similar natural phenomena; hence a year, EXOD. 23, 16, and so 'אֲחֵרִי דִבֶּר פֶּה' DEUT. 11, 12, 'אֲחֵרִי דִבֶּר פֶּה' EX. 23, 16, 'אֲחֵרִי דִבֶּר פֶּה' 1 KINGS 20, 26, 'אֲחֵרִי דִבֶּר פֶּה' DEUT. 11, 12; EX. 40, 1. שָׁנָה בְּשָׁנָה DEUT. 15, 20, yearly LEV. 25, 53; שָׁנָה בְּשָׁנָה every year ESTH. 9, 21; מִדֵּי שָׁנָה בְּשָׁנָה from year to year 1 SAM. 7, 16; בְּשָׁנָה EX. 23, 14 yearly; 'אֲחֵרִי דִבֶּר פֶּה' once in a year 30, 10; 'אֲחֵרִי דִבֶּר פֶּה' year after year, successively 2 SAM. 21, 1; 'אֲחֵרִי דִבֶּר פֶּה' ... in another year JER. 51, 46. With numbers, שָׁנָה stands in the construct state with the cardinal number, which is taken as an ordinal, e. g. בְּשָׁנָה שְׁתִּיתָ 1 KINGS 15, 25, בְּשָׁנָה שְׁלִישִׁיתָ 2 KINGS 24, 12; and שָׁנָה is sometimes repeated in the absol. state after the numeral GEN. 7, 16. Metaph. in the pl. the years of life IS. 38, 10 15; Ps. 31, 11; also שָׁנִים שְׁתִּים ECCLES. 6, 3, or יָמֵי שָׁנוֹת Ps. 90, 10. שָׁנִים is some years 2 CHR. 18, 2, as יָמִים is some days; also produce of the year JO. 2, 25; after שָׁנִים is sometimes put יָמִים (time) pleonastically 2 SAM. 13, 23; JER. 28, 3. — On this noun comp. the Aram. שָׁנָה (def. שָׁנָה; plur. שָׁנִין, constr. שָׁנָה), on coins and in Phœnician שָׁנָה, Ar. سَنَة; Assyrian schanaath.

שָׁנָה and שָׁנָה (constr. שָׁנָה; plur. שָׁנִין, Targ. שָׁנִין) Aram. fem. same as the Hebrew שָׁנָה DAN. 6, 1; 7, 1; ESTH. 4, 25.

שָׁנָה (for יָשָׁן, from יָשָׁן, once שָׁנָה which see; constr. שָׁנָה, with suff. שָׁנִי, 2 pl. שָׁנוֹת, constr. שָׁנוֹת, with suff. שָׁנוֹתִי) fem. sleep, a figure of laziness PROV. 6, 4; 20, 13, and of rest ECCLES. 8, 16, of refreshing after labour 5, 11, or as a pleasant thing JER. 31, 26; שָׁנָה עוֹלָם 51, 39 a long-enduring sleep;

נִישְׁנוּ DAN. 2, 1 *his sleep was gone*. Also *sleep of death*, Ps. 76, 6 *they extend their death-sleep* (see נִמְנוּ). Figurat. a *dreamy, torpid thing* Ps. 90, 5. Plur. נִישְׁנוֹת Prov. 6, 10 and 24, 33 = נִישְׁנוּ, perhaps a collateral form of נִישְׁנוּ.

נִישְׁנוּ or נִישְׁנָא (from נִישְׁן; with *suff.* נִישְׁנָא) Aram. fem. same as the Hebrew נִישְׁנוּ *sleep* DAN. 6, 19.

נִישְׁנוֹת *m. plur.* only in 1 KINGS 10, 22 and 2 CHR. 9, 21, commonly translated *ivory*, LXX *odóntes elephántoi*, Targ. נִישְׁנוֹת, Vulg. *dentes elephantorum*, *ebur*; so that נִישְׁנוּ would be = נִישְׁן and נִישְׁנוֹת (see נִישְׁנוּ) a name for the elephant. Many take נִישְׁנוֹת as originating from נִישְׁנוּ (see נִישְׁנוּ), as the Jer. Targ. has (GEN. 50, 1) נִישְׁנוֹת = נִישְׁנוּ; or abridged from נִישְׁנוֹת from the Sanskrit *kalabha* an elephant; or from נִישְׁנוֹת (Lybians). But the best view is, that it has been put together from נִישְׁנוֹת (נִישְׁנוּ), since this combination also occurs in EZEK. 27, 15 (*Roe-tiger*).

נִישְׁנוּ see נִישְׁנוּ.

נִישְׁנוּ (not used) *intr. to be prickly*, *pointed*, of the acacia; Ar. سَنَط, سَنَط the same; perhaps in the Greek *áxar-thos*; deriv. נִישְׁנוּ (from נִישְׁנוּ, *pl.* נִישְׁנוֹת). The Egyptian *mon-te* (thorn), *mon-t* and *mon-t* the same, may come from the Semitic. See נִישְׁנוּ.

נִישְׁנוּ (after the form נִישְׁנוּ for נִישְׁנוּ, from נִישְׁנוּ I.; *dual* נִישְׁנוֹת, in pause נִישְׁנוֹת, *constr. state* נִישְׁנוֹת only in combination with נִישְׁנוּ to denote the number *twelve* in the masc., which perhaps was an old Aramaean form for the absol. = נִישְׁנוּ, only in Ex. 28, 21; Num. 7, 3; Josh. 3, 12; 1 KINGS 7, 25; Ez. 32, 1; elsewhere נִישְׁנוּ occurs 47, 13; in 2 KINGS 17, 16 the reading fluctuates between נִישְׁנוֹת and נִישְׁנוּ; usually the *constr. state* נִישְׁנוֹת is employed, with *suff.* נִישְׁנוֹת, נִישְׁנוֹת *m. prop.* a thing folded, doubled, repeated, and so the *dual* (as in נִישְׁנוֹת) means *the doubled*, as a number *two*,

duo GEN. 44, 27; 1 SAM. 11, 11; opposite נִישְׁנוּ ECCLES. 4, 9, or נִישְׁנוּ 4, 12. נִישְׁנוּ is also used as a *subst.* 1. the *two* ECCLES. I c., נִישְׁנוֹת by *two* NUM. 13, 23, נִישְׁנוֹת among *two* 1 CHR. 11, 21, נִישְׁנוֹת in *two parts*, in *two* 1 KINGS 3, 25; JER. 34, 18. It is used a) in the absol. state before plural nouns, as נִישְׁנוֹת נִישְׁנוֹת 1 KINGS 5, 28, נִישְׁנוֹת נִישְׁנוֹת 21, 10. b) after them, as נִישְׁנוֹת נִישְׁנוֹת 2 CHR. 4, 12. c) after collectives in the sing., as נִישְׁנוֹת נִישְׁנוֹת GEN. 46, 27, נִישְׁנוֹת NUM. 7, 17. d) in the *constr. state* before a noun in the plur., as נִישְׁנוֹת נִישְׁנוֹת GEN. 10, 25, נִישְׁנוֹת נִישְׁנוֹת Ex. 2, 13; before the dual, as נִישְׁנוֹת נִישְׁנוֹת SONG OF SOL. 4, 5, or before a collective, as נִישְׁנוֹת נִישְׁנוֹת 2 KINGS 7, 19. e) in the form נִישְׁנוֹת before נִישְׁנוּ GEN. 17, 20; NUM. 1, 44. f) Combined with other numbers נִישְׁנוֹת stands sometimes before them, as נִישְׁנוֹת נִישְׁנוֹת NUM. 3, 39, sometimes after, as נִישְׁנוֹת נִישְׁנוֹת 2 SAM. 8, 5. — 2. a *pair*, GEN. 6, 19 20; 7, 2; נִישְׁנוֹת נִישְׁנוֹת *two and two*, i. e. *by pairs* 7, 9 15; *the double* Ex. 22, 3 [4], hence נִישְׁנוֹת *prop.* a *part of two* 2 KINGS 2, 9 (see נִישְׁנוּ 6); *two thirds* ZECH. 13, 8; *both*, hence נִישְׁנוֹת *both of us* 1 SAM. 20, 42, נִישְׁנוֹת *both of them* GEN. 2, 25; *a few*, as נִישְׁנוֹת נִישְׁנוֹת 1 KINGS 17, 12; also נִישְׁנוֹת נִישְׁנוֹת 2 KINGS 9, 32; Is. 17, 6. For the fem. נִישְׁנוֹת (from נִישְׁנוֹת), *constr.* נִישְׁנוֹת and נִישְׁנוֹת see under נִישְׁנוּ.

We may with confidence assume for the ground-form of נִישְׁנוֹת (Arab. اثنان vulgar etnein, tnein, Maltese tnejn, Phenic. נִישְׁנוּ, Aram. נִישְׁנוּ, from נִישְׁנוּ I, Arab. ثنى. — *Shnai, tnai, trai* are not connected with duo, Sanskrit *dvā*, two.

נִישְׁנוּ (from נִישְׁנוּ II.; *constr.* נִישְׁנוּ; *plur.* נִישְׁנוֹת) *m. prop.* the shining, light-giving thing, spoken of a colour (Aram. נִישְׁנוּ, Syr. نَشْنَاء, coccus, from נִישְׁנוּ); hence *crimson*, obtained from the coccus-insect (דוד, Arab. قَرَمَز or اصباغين or قَرَمَز, coccus ilicis; see נִישְׁנוּ). In the *geni-*

tive to הוּם SONG OF SOL. 4, 3, הַקָּתָה הוּם JOSH. 2, 18, הַקָּתָה 2, 21, i. e. threads and cords coloured with crimson, for which שָׁנִי also stands alone GEN. 38, 28 30. The full expression for שָׁנִי is שָׁנִי חוֹלְצֵת Ex. ch. 25. 26. 28. 38. 39; when coupled with שָׁשׁ and אֶרְגָּמָן, denoting a crimson stuff, as שָׁנִי by itself does 2 SAM. 1, 24; JER. 4, 30. It is but seldom used in the genitive בְּנֵי שָׁנִי NUM. 4, 8; also vice versa שָׁנִי חוֹלְצֵת Lev. 14, 4 6 signifies a crimson piece of cloth, to enfold אֲזוּב and cedar-wood. The plur. שָׁנִים denotes figur. *splendid garments* PROV. 31, 21. Besides, שָׁנִים because of its red colour symbolises occasionally mortal sins Is. 1, 18. Comp. for שָׁנִי *χλαμύς κοκκίνη* (MATTH. 27, 28) = *ἐσθῆς λαμπρά* (LUKE 23, 11) *coccinitor* (Plin.), *cocco fulget* (Mart.).

שָׁנִי (plur. שָׁנִים; from שָׁנִי) num. ord. m., שְׁנִית fem. 1. the second, the other, e. g. יוֹם GEN. 1, 8, בֶּן 30, 7, opposite אָחֵר ECCLES. 4, 8; שְׁנִית with שָׁנָה GEN. 47, 18. שְׁנִית is also an adv. for the second, = *deinde autem* 2 SAM. 16, 19, or *again*, *iterum*, *altera vice* GEN. 22, 15; וְזֶאת שְׁנִיתָּהּ and this again MAL. 2, 13. שְׁנִי second, viz. קִנְיָם, i. e. middle GEN. 6, 16, between תְּהוֹמֵת and שְׁלֵשִׁים; as the second NUM. 2, 16, along with שְׁלֵשִׁים 2, 24 31; Pehl. *תני* alter. — 2. Only הַשְּׁנִי JUDGES 6, 25 of the second rank, of the second birth (regarded as excellent), of פֶּרֶךְ, like מְשֻׁנֵּים 1 SAM. 15, 9 (*Tanchum*, *Kimchi*). The derivation from שָׁנָה II. meaning *splendens*, *pinguis* is improbable.

שְׂנִיָּה adj. m., שְׂנִיָּהּ fem. the hated, DEUT. 21, 15 elsewhere usually שְׂנִיָּהּ.

שָׁנִי see שָׁנִים, שְׁנִים.

שְׁנִי see שָׁנִים.

שְׁנִיָּה (from שָׁנִי) fem. a pointed saying, mockery, coupled with קָלִילָה JER. 24, 9, and מְשַׁל DEUT. 28, 37; according to the ancient interpreters (*Targ.*, *Kimchi*, *Ibn Esra*) a subject of talk, like שָׁנִי DEUT. 6, 7, hence *Targ.* שְׁנִיָּה.

שָׁנִי or שְׁנִי (either a projecting mountain-peak or a snow mountain) n. p. of הַר שָׁנִי among the Amorites, also called שְׁנִי DEUT. 3, 9; 4, 48. The Sidonians named it שְׁנִי or שְׁנִי coat of mail (a coat of snow as it were) 3, 9, comp. *Θώραξ*; Arab. سَنْوَر *lorica*. When coupled with לְבָנוֹן Ez. 27, 5, or with לְבָנוֹן, אֶמְנָה and הַר שָׁנִי SONG OF SOL. 4, 8, or הַר-הַשְּׁנִי 1 CHR. 5, 23, we must assume that הַר שָׁנִי is the western ridge of Lebanon, which branches off from G'ibl el-Sheich (*Robinson*, *Palest.* III. page 610); that אֶמְנָה is the eastern line, which bears the highest points of Antilibanus opposite to *Zebedani*; and that הַר שָׁנִי lies between אֶמְנָה and הַר שָׁנִי, conseq. north-east of Jordan (*Ibn Esra*). שָׁנִי may have been the northern part, which was still known in the time of Abulfeda (p. 68) by the name of G'ibl Sunir (جبل سنير). When tradition and the *Targ.* call it the snow-mountain, the Arabs *aged mountain* because its head is encircled with snow, the idea may have proceeded from a derivation from שָׁנִי to be white (which see).

שָׁנִי (not used) intr. to be high, uneven, of a district; Arab. سَنَم the same, identical with שָׁנִי II. Deriv. the proper name שְׁנִיָּה and שְׁנִיָּה.

שָׁנִי (3 p. pl. שְׁנִיָּה; part. pass. שְׁנִי; the contracted form in שְׁנִיָּה trans. to sharpen, to point, with an accus., e. g. בָּרַק DEUT. 32, 41, הָאֵשׁ Ps. 45, 6; 120, 4; figur. of לָשׁוֹן, in order to calumniate 140, 4; compared to הָרֶבֶב 64, 4. Deriv. שְׁנִיָּה, the proper name שְׁנִיָּה, and שְׁנִיָּה.

Pih. שְׁנִי to inculcate, impress, teach DEUT. 6, 7; hence in Talmudic to teach repeatedly, to repeat; Arab. سَنَّ to prescribe in teaching; comp. سَنَّ and the Aram. שְׁנִי for שָׁנִי.

Hithp. הִשְׁתַּחֲוּ to be pierced, wounded, parallel הִתְחַחֵץ Ps. 73, 21 (*Rashi*, *Ibn Esra*), or to be vexed (from pain).

The organic root of the stem שן is also in שן I. (intr.), שן, שן; Targ. שן, Arab. سَن the same; comp. too שן-שן I. שן, שן-שן.

שן (Kal not used) to press, to force, to press together, whose organic root is = that in שן-שן; Aram. שן the same, whence שן shoe-strap.

Pih. שן (fut. שן) to gird, to compress, the loins 1 KINGS 18, 46.

שן n. p. of a land (שן), where Nimrod first set up his rule, and in which lay שן, שן, שן and שן (which see) GEN. 10, 10; conseq. instead of שן, שן Mic. 5, 5 were also used. It is different from Assyria (שן) Mic. 1. c. and Is. 11, 11, as also from שן GEN. 14, 1; und it belongs neither to Susiana nor to Assyria. Besides, it is enumerated by Barhebraeus (Chron. syr. page 93. 256. 529. 565) along with Syria and Mesopotamia. For these reasons we have no resource left but to understand it of the Babylonia of classical writers, Babyl. in its widest extent, which agrees with GEN. 11, 2; 14, 1; Is. 11, 11; ZECH. 5, 11; DAN. 6, 2; where the LXX, Onk., the Jer. Targ. I. and II, the Syr. and Arab. versions so take it. At a later time it was translated Irak (the Arab. on DAN. 1, 2) or Bagdad (Arabs Exp. on GEN. 11, 2; 14, 1); and perhaps it may have reached beyond southern Mesopotamia, since Tagrit, between Bagdad and Mosul, was reckoned to it (Barhebraeus). Josephus and Eusebius put Σεραά (LXX) into the territory of the Babylonians; and its limitation to Singara (Σίγγαρα, سنجار) in Mesopotamia (Bar Ali) should be rejected.

שן or שן (not used) intr. to project, to be prominent, to be rugged, of a mountain-peak; cognate in sense with שן III. belonging to שן, שן or שן; and so identical with שן, שן, שן (to שן), interchanging ש and ש. After another explanation ש might be = שן (Aram. שן, Arab. قمر) to be

white, which suits שן well as a snowy mountain (שן), or as an aged mountain (G'ibl el-Scheich). Deriv. שן.

שן (after the form שן; שן; from שן) fem. same as שן sleep Ps. 132, 4.

שן (part. m. שן, plur. שן, constr. שן; part. pass. שן; fut. שן) tr. same as שן, שן to rob, to plunder, to spoil, with an accusat. שן 1 SAM. 21, 9, שן Hos. 13, 15; part. a robber JUDGES 2, 14; 2 KINGS 17, 20; of a plundering army Is. 17, 14, coupled with שן 42, 22; without an accus. only with the dat. commodi to plunder Ps. 44, 11.

Pih. שן (in mass. שן, arising from the Pih. שן, like שן Job 20, 10 from שן, שן Jer. 11, 20 from שן) to plunder, שן Is. 10, 13; it is possible, however, that שן, שן = שן should be taken here as meaning to carry off; comp. שן.

שן (3 p. pl. with suff. שן, part. שן = שן; fut. שן, plur. שן) trans. same as שן, to plunder, to rob, with the accus. of the thing שן 1 SAM. 17, 53, or of the person Ps. 89, 42; Jer. 30, 16 K'tib, where the K'ri is שן. Deriv. שן.

Nif. שן (3 p. pl. שן; fut. שן, pl. שן) to be plundered, of שן Is. 13, 16; ZECH. 14, 2.

שן (part. m. שן, שן, fem. שן; part. pass. שן, fem. שן) trans. to cut into, to split, to tear asunder, to divide, with an accus. שן LEV. 11, 7 or שן 11, 3 the hoofs, i. e. to have a cloven hoof; strengthened by שן (cleft) DEUT. 14, 6; שן שן 14, 7 a cloven hoof, comp. שן שן under שן; Arab. redupl. شعث شعث divisus, disgregatus; it is also cognate with שן. Derivat. שן.

Pih. שן (inf. constr. שן; fut. שן) to make a cleft, i. e. to split, with שן LEV. 1, 17; different from to separate (שן);

to *tear in pieces*, נָרַד, נָרַד JUDGES 14, 6. Figurat. to *chide or upbraid* (Vulg.), 1 SAM. 24, 8; yet we should perhaps read here נִשְׁמַע (as 15, 4).

נִשְׁמַע *m. cleft, fissure* LEV. 11, 3 7; DEUT. 14, 6.

נִשְׁפָּךְ (Kal not used) *trans. prop. to cut in pieces* (comp. נָרַד, נָרַד II., Arab. شَدَف to divide asunder), commonly only in *Pihel* נִשְׁפָּךְ to *slaughter* (LXX), and therefore to *sacrifice* 1 SAM. 15, 33, coupled with יָצַק (i. e. at Gilgal); Targ. נִשְׁפָּךְ, Syr. مَلَع.

נִשְׁפָּךְ (prop. part. of נִשְׁפָּךְ II.) *m. a fortunate one or deliverer*, only in the proper name נִשְׁפָּךְ.

נִשְׁפָּךְ (from נִשְׁפָּךְ II.) *masc. deliverance, good fortune*, only in the proper name נִשְׁפָּךְ.

נִשְׁפָּךְ (from נִשְׁפָּךְ II.) *m. same as נִשְׁפָּךְ 2. good fortune, safety*, only in the proper name נִשְׁפָּךְ.

נִשְׁפָּךְ (not used) *Aram. intr. same as Hebrew נִשְׁפָּךְ I., נִשְׁפָּךְ III. to see, to look, to look around, to behold*; Ar. سَعَى prop. to *look about*, in order to calumniate or obtain. Derivative

נִשְׁפָּךְ and נִשְׁפָּךְ, נִשְׁפָּךְ (defn. נִשְׁפָּךְ, נִשְׁפָּךְ; *pl. in Targ. נִשְׁפָּךְ and נִשְׁפָּךְ*) *Aram. f. prop. a look; hence a moment, a glance*, Targ. for the Hebrew רָגַע, obtutus oculorum; metaphor. *a definite, short time*, נִשְׁפָּךְ or נִשְׁפָּךְ DAN. 3, 6 15 *immediately*; 4, 30; 5, 5; נִשְׁפָּךְ in a *short time, a moment* 4, 16, Targ. for רָגַע or רָגַע as an *adv.*; comp. Targ. נִשְׁפָּךְ *now*, contracted from נִשְׁפָּךְ, Syr. حَالًا, def. حَالًا an hour, حَالًا and حَالًا *now*; Ar. سَاعَةً, سَاعَةً, Malt. *šya, yssa* the same. At a later time the word took the meaning of *hour*.

נִשְׁפָּךְ I. (*imp. נִשְׁפָּךְ, fut. נִשְׁפָּךְ*, with a *optat. נִשְׁפָּךְ* Ps. 119, 117 for נִשְׁפָּךְ, *ap. נִשְׁפָּךְ*) *intr. same as נִשְׁפָּךְ III., נִשְׁפָּךְ II., נִשְׁפָּךְ II. (Aram. נִשְׁפָּךְ) to see, to look, to look about, absol. 2 SAM.*

22, 42, where נִשְׁפָּךְ in the second hemistich belongs to it, and נִשְׁפָּךְ should be read as in Ps. 18, 42; with נִשְׁפָּךְ to *look upon*, i. e. to *have respect to* GEN. 4, 4 5; with נִשְׁפָּךְ to *look* (perseveringly) to a thing, to *observe*, e. g. נִשְׁפָּךְ, i. e. to search diligently Ps. 119, 117; to *regard* EXOD. 5, 9; with נִשְׁפָּךְ or נִשְׁפָּךְ to *look to a person or thing as if for help* Is. 17, 7 8; 31, 1; with נִשְׁפָּךְ or נִשְׁפָּךְ to *look away from*, i. e. to *let alone* 22, 4; JOB 7, 19; 14, 6.

Hif. נִשְׁפָּךְ (only imp. ap. נִשְׁפָּךְ, prop. נִשְׁפָּךְ, for נִשְׁפָּךְ after the form נִשְׁפָּךְ, as if from נִשְׁפָּךְ) to look away from, with נִשְׁפָּךְ, i. e. to turn a threatening look away from Ps. 39, 14.

Hithp. נִשְׁפָּךְ (1 fut. pl. נִשְׁפָּךְ, ap. נִשְׁפָּךְ) to look round (anxious and timid), coupled with נִשְׁפָּךְ Is. 41, 10; to *look upon one another* 41, 23, coupled with נִשְׁפָּךְ, comp. נִשְׁפָּךְ (from נִשְׁפָּךְ III.) with a similar meaning.

נִשְׁפָּךְ II. (*fut. נִשְׁפָּךְ*) *intr. same as נִשְׁפָּךְ I. to be smeared; of the eyes, to be closed* i. e. blinded Is. 32, 3; Targ. נִשְׁפָּךְ to shut; Aram. נִשְׁפָּךְ, حَا, *trans. to besmear, to stroke, to smooth*; Targ. נִשְׁפָּךְ for the Hebrew נִשְׁפָּךְ, pass. נִשְׁפָּךְ (whence נִשְׁפָּךְ whitewash, נִשְׁפָּךְ wax); Ar. سَعَا. Derivat. perhaps נִשְׁפָּךְ (which see).

נִשְׁפָּךְ a noun Aram. see נִשְׁפָּךְ.

נִשְׁפָּךְ (not used) *intr. either to tread, to stamp, to push, with the feet* (comp. נִשְׁפָּךְ tr. and נִשְׁפָּךְ I. to tread away, to push away, to despise), so that נִשְׁפָּךְ the derivative prop. means *a stamping*, after the Ar. نَعَط to push, to stamp; or with the meaning of נִשְׁפָּךְ II. to run, Syr. مَحَب (to run, creep, swim, fly along, Syr. مَحَب for نَحَب), Ar. شَاط to run, to gallop. Derivative

נִשְׁפָּךְ (*constr. נִשְׁפָּךְ*) *f. the stamping, of פְּרָסוֹת אֲבִירִים* JER. 47, 3, or the *race*, Syr. كَمْحِي; Kimchi explains it by נִשְׁפָּךְ.

שַׁעְמָנוּ (Samar. שַׁמְנָו) *m. a cloth made of two kinds, a garment woven from woollen and linen threads, an apposition to be supplied, and explained by שַׁמְנָו* Lev. 19, 19, or שַׁמְנָו is to be supplied, and explained by שַׁמְנָו DEUT. 22, 11 (see שַׁמְנָו 2. to שַׁמְנָו); the LXX translate *κίβδηλος*, i. e. adulterated, spurious, Aquila *ἀντιδιακείμενον*, i. e. of different sorts; and the other versions explain the word as a *heterogeneous, different-coloured thing*. Since the Hebrews got their knowledge of weaving from Egypt, the home of that craft, it may be explained by the Coptic *κατα* a web and *שַׁמְנָו* (זו) false, not genuine; or by *שַׁמְנָו* = *κίβδηλος* (not genuine, bad); in any case it is of Egyptian origin, because the Semitic presents no etymology.

שַׁעִיר and **שַׁעִיר** (*constr.* שַׁעִיר; *plur.* שַׁעִירִים, *constr.* שַׁעִירִים) 1. (from שַׁעִיר I. or IV.) *adj. m.*, שַׁעִירָה (*constr.* שַׁעִירָה, *plur.* שַׁעִירָה) *f. rough, hairy, hirsutus, pilosus* GEN. 27, 11, of the יִדְדִים 27, 23; on the other hand שַׁעִיר in DAN. 8, 21 is only an apposition to the more Aram. שַׁעִיר, Arab. *أشعر*, Aram. *שַׁעִיר*, the same. — 2. (from שַׁעִיר I. or IV.) *a subst.* the shaggy, hairy one (like שַׁעִיר from שַׁעִיר II.); hence a *buck* (as *hircus* is connected with *hirtus* and *hirsutus*), specially a *he-goat*, LEV. 4, 24; 16, 9, fully שַׁעִיר עִזִּים GEN. 37, 31; LEV. 4, 23. It is usually understood to mean the somewhat older he-goat which was used as a sin-offering for the prince (NUM. 7, 16), for the people on high festival seasons (LEV. 16, 9; 23, 19), at the dedication of the tabernacle (9, 3; 10, 16), or on occasion of transgressions against the divine commands NUM. 15, 24; while שַׁעִיר denotes the young he-goat, which was applied for a burnt- and thank-offering. — 3. a goat-shaped deity, which was idolatrously worshipped beside the בְּקָרִים and עֲגֻלִּים, a thing which was strictly forbidden the Israelites LEV. 17, 7; 2 CHR. 11, 15. It was believed that such hostile beings inhabited the deserts and woods (Is. 13, 21; 34, 14), and that they must

be appeased by divine worship. Hence the LXX have *δαίμονια*, the Targ. and Pesh. שַׁעִירִין, and Jerome describes them "vel incubones vel satyros vel silvestres quosdam homines &c." This superstition was probably derived from Egypt, where a goat (*Josephus contra Ap. 2, 7*) or Pan who was depicted with a goat's head and feet (Herod. 2, 46. 145; Strabo 17. page 802), was worshipped. The latter symbolised the procreative and male power (Steph. Byz. s. v. *Πανὸς πόλις*; Horap. 1, 48). — 4. (from שַׁעִיר II.; only *pl.* שַׁעִירִים) *m. pl. showers of rain*, parallel רִבְרִים DEUT. 32, 2.

שַׁעִיר (*prop.* same as שַׁעִיר the rough, of a rough forest-mountain; *comp.* שַׁעִיר) 1. *n. p.* of the thickly-wooded, rough, mountainous district stretching from the Dead Sea to the Elanitic gulf; fully שַׁעִירִי GEN. 14, 6; DEUT. 1, 2; 2, 1. At first the Horites inhabited this territory DEUT. 2, 12, then the Esauites (שַׁעִירִי GEN. 32, 4; 33, 14 16; 36, 8), and lastly the Edomites (NUM. 24, 8; DEUT. 2, 4; Is. 24, 4); hence שַׁעִיר is parallel to שַׁעִירִי JUDGES 5, 4. The inhabitants were also called שַׁעִירִי 2 CHR. 25, 11, and for that reason a progenitor שַׁעִיר was assumed GEN. 36, 20-30; 1 CHR. 1, 38. — 2. *n. p.* of a mountain in Judah JOSH. 15, 10 (properly wooded territory, like the Ar. *شعرا* arboretum, *comp.* שַׁעִירִי 1).

שַׁעִירָה 1. (with *a* of motion שַׁעִירָה; wooded country) *n. p.* of a district in mount Ephraim JUDGES 3, 26. — 2. *f.* of the *masc.* שַׁעִיר a *she-goat* LEV. 4, 23; 5, 6. — In GEN. 27, 23 שַׁעִירָה is an *adj. fem.* from שַׁעִיר.

שַׁעִל (not used) *intr. to bend, to sink*, of an inlet, cleft, narrow pass; *to be deep, bent, hollow*, of the mouth, throat, hollow hand; Ar. *ثغر* the same, whence שַׁעִל an inlet, a narrow pass, the mouth, שַׁעִל a bending, a sinking, a cleft, Aram. שַׁעִל, שַׁעִל the same, and therefore שַׁעִל שַׁעִל = the Hebrew שַׁעִל; *comp.* שַׁעִל

(to שְׂעֹל). Derivat. שְׂעַל, שְׂעַל 1. and מְשַׁעֵל.

שְׂעַל II. (not used) *intr.* to be red, reddish yellow, fiery-coloured, of jackals, comp. the German *Fuchs*, prop. the red one; Ar. شَعَلَ *tr.* to kindle, to set fire to; شَكَلَ *to be* brown, reddish; Aram. שְׂעַל, Ar. ثَعَلَ the same. Deriv. שְׂעֹל, the proper names שְׂעֹל (אֶרֶץ), שְׂעֹלִים (אֶרֶץ), שְׂעֹלִים, שְׂעֹלִים, שְׂעֹלִים in the Gent. שְׂעֹלִים.

שְׂעַל *m.* 1. (*pl.* שְׂעֹלִים, *constr.* שְׂעֹלִי, from שְׂעַל I.) same as שְׂעַל the hollow of the hand; metaphor. a handful 1 KINGS 20, 10; as a measure for שְׂעֹרִים Ez. 13, 19, where perhaps שְׂעֹלִי is the *st. c. du.*; Syr. سَعْل the same. — 2. (from שְׂעַל II.; a jackal, a fox) *n. p.* of a district on the way from Philistia to Ophrah; fully שְׂעֹלִי שְׂעֹלִי 1 SAM. 9, 4, called in 13, 17 אֶרֶץ שְׂעֹלִי. The meaning deep valley (after שְׂעַל and מְשַׁעֵל) is unsuitable.

שְׂעַל (with *suff.* שְׂעֹלִי; from שְׂעַל I.) *m.* the hollow of the hand, a span Is. 40, 12, according to Rashi the name of a hollow measure.

שְׂעֹלִים *m.* a fox, jackal, in Hebrew only in proper names. It is a form of שְׂעַל 2. enlarged by כֹּב; Arab. ثَعْلَب = שְׂעֹל; comp. زَرَبَ to strangle, from زَكَّ a noose, Aram. פְּרוֹב a locust from פָּרָר.

שְׂעֹלִים (properly שְׂעֹלִים place of jackals) *n. p.* of a city in Dan, mentioned with אֶלְקֹן, on the slope of mount Ephraim JUDGES 1, 35; 1 KINGS 4, 9. Jerome in his Comment. on EZEK. 18, 24 seq. calls it Selebi, now Silbit; Euseb. found a village Salaba on the borders of Sebaste; but the locality cannot now be exactly determined.

שְׂעֹלִים (the same) *n. p.* of a city in Dan JOSEPH. 19, 42, in meaning = שְׂעֹלִים.

שְׂעֹלִים (jackal-place) *n. p.* of a locality otherwise unknown, whence came אֶלְיָהוּ, one of David's heroes. *Gent.*

m. שְׂעֹלִים 2 SAM. 23, 32; 1 CHR. 11, 33. Perhaps = שְׂעֹלִים.

שְׂעֹלִים see שְׂעַל 2.

שְׂעַל (not used) *intr.* to hasten stormily along, to roam, cognate in sense with שְׂעַל; hence to rave, to be mad. Ar. سَعَم to go swiftly, of a camel; to flow rapidly, of a river; Aram. שְׂעַל to rave, Talm. שְׂעַל madness, raving. Deriv. the proper name שְׂעַל.

שְׂעַל (Kal not used) *intrans.* to lean upon, to support, hence to rest comfortably, Arab. سَعَم to support; otherwise connected with שְׂעַל, שְׂעַל. Deriv. מְשַׁעֵל, the proper name מְשַׁעֵל.

Nif. נִשְׁעַן (*inf. constr.* נִשְׁעֹן; *fut.* נִשְׁעֹן) to be supported, to lean, with עַל upon, also fig., on נִשְׁעֹן 2 SAM. 1, 6, יִי Is. 10, 20, מְשַׁעֵל 2 CHR. 16, 7; seldom with אֶל PROV. 3, 5 for עַל; with אֶל Is. 50, 10, or absol. JOB 24, 23; of a country, to adjoin, with אֶל NUM. 21, 15. נִשְׁעַן עַל-אֶת to lean upon one's cooperation, of kings 2 KINGS 5, 18; 7, 2. Without a prepos. to recline (at a meal) GEN. 18, 4.

Hif. הִשְׁעִין only in cod. Sam. GEN. 18, 4, which, however, may be better taken as Nif.; otherwise Hif. may have had the trans. signif. to support. Derivat. מְשַׁעֵל, מְשַׁעֵל.

שְׂעַל I. (i. e. שְׂעַל; *pl. imp.* שְׂעֹל) 1. *tr.* to overspread, to smear, e. g. a wall; fig. to overspread the eyes, i. e. to make blind or blear Is. 29, 9, where עֵינֵי should be supplied (see Hif. and הִשְׁעִין). On the stem comp. שְׂעַל II., Aram. שְׂעַל (שְׂעַל), שְׂעַל to stroke, to smooth, to polish, fig. to flatter, whence שְׂעֹל smooth, שְׂעֹל whitewash, שְׂעֹל wax; שְׂעֹל = שְׂעַל; Ar. سَع the same, whence the reduplicated سَعَس to besmear (hair).

Hif. הִשְׁעִין (*imp.* הִשְׁעִין, a shorter form for הִשְׁעִין) to close, to overspread, עֵינֵי, i. e. to blind Is. 6, 10, like Kal.

Hof. הִשְׁעִין (from the redupl. שְׂעֹל; *fut.* הִשְׁעִין) to be soothed, caressed, of a child, with עַל-בְּרָכִים Is. 66, 12.

Hithp. הִשְׁתַּעֲפַע (imp. pl. הִשְׁתַּעֲפֻּעוּ) to *shew oneself blind*, an intensive of Kal Is. 29, 9. The meaning *to take one's pleasure, to rejoice*, is unsuitable.

שִׁיעַ II. (i. e. שָׁע; Kal not used) intr. prop. *to shine, to glitter*; hence figur. *to be cheerful or joyful*, as שִׂמְחָה, אֵוִיר, נִהָר, proceed from a similar fundamental meaning; it is therefore connected with the organic root in הִשְׁתַּאֲהִי III., הִשְׁתַּאֲהִי I., which mean *to shine, to glitter, then to see, to look*.

Pih. שִׁיעַשִׁיעַ (redupl.; fut. יִשְׁעֲשַׁע) to *amuse oneself, to play* Is. 11, 8; also with the accus. of that in which one rejoices Ps. 119, 70; also trans. *to delight*, with accus. of the pers. 94, 19. Deriv. שִׁיעֻשׁ.

Hithp. הִשְׁתַּעֲשַׁע (fut. יִשְׁתַּעֲשַׁע) to *delight oneself, to rejoice*, with בָּ in Ps. 119, 16 47.

שָׁעַר (not used) tr. *to bind, to knot*, fig. *to imagine, to think*, the organic root being also in הִתְשַׁבֵּב; perhaps too like the latter it means *intrans. to be united, related* (see הִתְשַׁבֵּב); Arab. سَعَف to *bring together, to complete*, ضَعَف to *double*. Deriv. the proper name שָׁעָה. See שָׁעָה.

שָׁעַר (not used) tr. *to bind, to unite*, cognate in sense with הִתְשַׁבֵּב, שָׁעָה, fig. *to meditate, to think*, the same metaphor. transference taking place in הִתְשַׁבֵּב; Ar. سَعَف, comp. شَعِب to *bring together, to collect*. To bring it into connection with שָׁעָה II. is less proper as the analogy of קִיב I. does not agree, since it is not used for *to think*, and שָׁעָה 2. prop. belongs to שָׁעָה II. Derivat. שָׁעָה (pl. שָׁעָה).

Pih. שָׁעָה (with Resh inserted; not used) *to think, to meditate*, while שָׁעָה means only *to sprout*. Deriv. שָׁעָה.

שָׁעָה (union, friendship) n. p. m. 1 Chr. 2, 47 49.

שָׁעָה (from שָׁעָה; only pl. שָׁעָה) m. *a thought*, Job 20, 2; 4, 13 *in thoughts from nocturnal visions*.

שָׁעַר I. (only 3 p. perf.) tr. 1. (not

used) *to split, to divide, to tear asunder*, same as שָׁעַר (which see), Ar. تَفَرَ (to cut or break in pieces), hence تَفَرُّ (division, interval); Aram. שָׁעַר, ܫܥܪ = Hebrew שָׁעַר, whence תִּשְׁעַר = Hebrew תִּשְׁעַר. Deriv. שָׁעַר 1, the denom. שָׁעַר (שָׁעַר), the proper name שָׁעַרִים — 2. Metaph. (as in שָׁעַר, שָׁעַר) *to decide, to determine, to fix, the price, value; to estimate, to appraise*, Prov. 23, 7 *for as he estimates (שָׁעַר) in his heart, so is he*, i. e. otherwise than he speaks (Gr. Ven., Symm.); comp. Ar. سَعَّر to determine the value, سَعَّرَ the same, سَعَّر fixed price; شَعَّر to judge, to perceive, شَعَّر knowledge; Aram. שָׁעַר the same, Talm. שָׁעַר a tax, שָׁעַר a definite measure, pensum; Aram. שָׁעַר price. Deriv. שָׁעַר 2, the proper name שָׁעַרִים.

שָׁעַר II. (not used) intr., commonly = שָׁעַר to *shudder, to be amazed, or to excite a shuddering or horror*, Ar. شَعَرَ the same, hence شَعَرَ painful, dolorous; metaphor. *to be rough, harsh, of figs; to be repulsive, horrible*. Derivat. שָׁעַר (adj.) perhaps from Pih., שָׁעַרִי, שָׁעַרִי, שָׁעַרִי.

שָׁעַר I. (not used) tr. same as שָׁעַר I. *to split, divide, cut, separate*, of the hair, comp. שָׁעַר I, 3 belonging to שָׁעַר 1, Aram. שָׁעַר the hair, from שָׁעַר to divide, Ar. شَعَرَ the same, whence שָׁעַר hair. Deriv. שָׁעַר, שָׁעַר, שָׁעַר 1, שָׁעַר.

שָׁעַר II. (fut. יִשְׁעַר) intr. same as שָׁעַר *to be stormy, to rage, to be quickly moved*, commonly tr. *to tear or snatch away*, with accusat. of the object Ps. 58, 10. Deriv. שָׁעַר 2, שָׁעַר, שָׁעַר 4.

Nif. שָׁעַר to *storm, to rage* Ps. 50, 3, of רִיחַ 104, 4 or רִיחַ 148, 8 as servants of God.

Pih. שָׁעַר (fut. יִשְׁעַר or יִשְׁעַר) *to sweep away*, with מִן of place Job 27, 21.

Hithp. הִשְׁתַּעַר (fut. יִשְׁתַּעַר) *to rush on*, with עַל of a person against DAN. 11, 40.

שַׁעַר III. (3 *perf. pl.* שַׁעְרוּ, with *suff.* שַׁעְרוֹם; *imp. pl.* שַׁעְרוּ; *ful.* יִשְׁעַר) *intr.* to shudder, to be astonished, strengthened by the addition of the noun שַׁעַר Ez. 27, 35, coupled with רָעַם, שָׁמַם, with עַל of a person at one 32, 10, like שָׁמַם עַל; absol. to condense, of a clouded sky, coupled with דָּרַב to dry, i. e. to be immovable (fluid is movable) JER. 2, 12; hence generally, to fear, to worship, gods DEUT. 32, 17. Deriv. שַׁעַר 3.

שַׁעַר IV. (not used) *intr.* to be bristly, rough, to stand stiff, of the hair, of points. Derivat. שַׁעֲרִי (fem. שַׁעֲרָה) adj., שַׁעֲרִי (a noun), שַׁעֲרָה, the proper names שַׁעֲרִי, שַׁעֲרָה, perhaps שַׁעֲרָה 1.

שַׁעַר (in pause שַׁעַר, with a of motion שַׁעֲרָה; *pl.* שַׁעֲרִים, *constr.* שַׁעֲרֵי, with *suff.* שַׁעֲרִיהָ, שַׁעֲרֵיהָ) *m.* (fem. only Is. 14, 31, in the cod. Samar. DEUT. 15, 7; 16, 5; 17, 2; 18, 6; 23, 16) 1. (from שַׁעַר I.) prop. cleft, aperture, and so a gate, of a city GEN. 23, 10, of a camp Ex. 32, 26, of the temple JER. 7, 2, of the sacred fore-court Ex. 35, 16, of a palace ESTH. 2, 19, and for the palace itself 3, 2; of the gate uniting the citadel with the lower city 2 KINGS 23, 8; the door, of a small tent PROV. 14, 19. The gate was often a gate-building, with a גֶּזַי 2 SAM. 18, 24 and שַׁעֲרֵי 19, 1, with opening (שַׁעֲרָה) JOSH. 8, 29, דִּלְחֹת JUDGES 16, 3, and an open place (רְחֹב) 2 CHRON. 32, 6; it was the place of justice PROV. 22, 22, conseq. forum, where strangers or guests were expected GEN. 19, 1, the place of meetings, where trials were held and matters of business transacted RUTH 3, 11; 4, 1 11. It was generally a place of public resort PROV. 31, 23 31, and accordingly people met there in social converse LAMENT. 5, 14, Ps. 69, 13, for which reason בְּשַׁעֲרֵיהָ DEUT. 12, 12, שַׁעֲרֵיהָ stand for the city itself, and instead of בְּאֶרֶץ שַׁעֲרֵיהָ 1 KINGS 8, 37 we should probably read with the Vulg. בְּאֶחָד מִשַּׁעֲרֵיהָ in one of his cities. שַׁעֲרֵי אֶרֶץ the passes leading to the coun-

try, entrances, at the border JER. 15, 7; NAH. 3, 13. Fig. שַׁעֲרֵי הַיָּמִים GEN. 28, 17, שַׁעֲרֵי שְׁאוֹל Is. 38, 10, מְנַחָה Job 38, 17; שַׁעֲרֵי הַנְּהָרוֹת NAH. 2, 7 the gate of rivers, i. e. the sluices, like נֶגַע. Of the gates in Jerusalem are mentioned: שַׁעֲרֵי הַדִּקְיָן NEH. 2, 14, so called from the fountain שְׁלֵחַ הַמַּיִם; שַׁעֲרֵי הַיְּזָבוֹת NEH. 2, 13, שַׁעֲרֵי הַדְּשָׁפָה NEH. 2, 13, שַׁעֲרֵי הַדְּשָׁפָה 2 KINGS 14, 13 or שַׁעֲרֵי הַדְּשָׁפָה ZECH. 14, 10 or שַׁעֲרֵי הַדְּשָׁפָה 2 CHR. 25, 23, בְּנִימִין JER. 37, 13, שַׁעֲרֵי הַיְּזָבוֹת NEH. 3, 3, שַׁעֲרֵי הַיְּזָבוֹת NEH. 3, 3, שַׁעֲרֵי הַיְּזָבוֹת ZECH. 14, 10, שַׁעֲרֵי הַיְּזָבוֹת NEH. 3, 1 etc. See too מִשְׁעָרָה, מִשְׁעָרָה and שַׁעֲרָה 4. On the gates comp. Robins. Palest. I, p. 471 seq.; Thenius, Bücher der Könige, app. p. 6 seq.; Tobler, Topogr. von Jerusalem I, 162-179; on the present gates the same p. 144 seq. — 2. (from שַׁעַר I, 2) a measure, GEN. 26, 12 a hundred measures, i. e. hundredfold (Targ. Sam.); the LXX and Syr. incorrectly read שַׁעֲרִים. Derivat. the denominative

שַׁעֲרִי (only part. שַׁעֲרִי or שַׁעֲרִי, plur. שַׁעֲרִים, c. שַׁעֲרִי) to keep the gate, to keep watch at the gate; part. a city-watch, a gate-watch 2 KINGS 7, 10; 7, 11, applied particularly to the gate-keepers of the temple, a very old institution 1 CHR. 9, 17 18 24 26; NEH. 7, 45 73; 11, 19; 12, 45 47.

שַׁעֲרִי *m.* 1. (from שַׁעַר I.) same as שַׁעֲרִי the hair, with רִנְלִים the hair of the pudenda Is. 7, 20, i. e. all males, also שַׁעֲרִי alone Ez. 16, 7, Ar. شَعْرَة, شَعْرَة. — 2. (from שַׁעַר II.) a storm, a stormy wind Is. 28, 2, also שַׁעֲרִי, שַׁעֲרִי. — 3. (from שַׁעַר III.) shuddering, amazement Ez. 27, 35; 32, 10; Job 18, 20.

שַׁעֲרִי see שַׁעֲרִי.

שַׁעֲרִי (c. שַׁעֲרִי, with *suff.* שַׁעֲרִיהָ, שַׁעֲרֵיהָ) *m.* hair, prop. what is divided off, especially of the hair of the head, with ראש JUDGES 16, 22, 2 SAM. 14, 26, seldom without it SONG OF SOL. 4, 2, mostly collect.; of hair on the body

LEV. 13, 3; אֶמְרָתוֹ *a hair-mantle*, i. e. of fur or skin GEN. 25, 25, ZECH. 13, 4, hence מְעַל טֶעֶר *one clad in a hairy mantle* 2 KINGS 1, 8.

טֶעֶר (probably from טֶעֶר; *pl.* טֶעֶרִים; from טֶעֶר II.) *m. harsh, rough*, of חֲאֲנִים JER. 29, 17, elsewhere רִעוּת 24, 8, Targ. בִּישׁ, prop. exciting aversion. But the Arab. has rendered it by شَرِبِي which means *malus, improbus, durus*, so that טֶעֶר may be = טֶעֶר (see מָאָס = מָאָס).

טֶעֶר (not used) Aram. = Hebr. טֶעֶר I. Derivative

טֶעֶר (c. טֶעֶר) Aram. *m. the hair*, 'טֶעֶר hair of the head DAN. 3, 27; 7, 9.

טֶעֶרָה (c. טֶעֶרָה, with suff. טֶעֶרָהּ; *pl.* טֶעֶרָה; from טֶעֶר I.) *f. a hair*, a single one as the aim of good shooters, hence 'טֶעֶרָה to a hair i. e. closely JUDGES 20, 16; also collect. and *pl.* Ps. 40, 13; *the hair of the head*, with ראש, as something small 1 SAM. 14, 45, 2 SAM. 14, 11; also applied to the hair on other parts of the body JOB 4, 15.

טֶעֶרָה (from טֶעֶר II.) *fem.* same as טֶעֶרָה *a storm* JOB 9, 17; NAH. 1, 3.

טֶעֶרָה (*pl.* טֶעֶרִים; from טֶעֶר III. or IV.) *f.* prop. what is rough, bristly or projecting upwards; hence *barley*, used in the *sing.* of what is in the stalk EX. 9, 31, DEUT. 8, 8, JOB 31, 40; in the *pl.* of the grain (comp. חֲפָה and חֲפָה); hence as a genitive to חֲפָה LEV. 27, 16, עֲנָה NUM. 5, 15, לָחֵם JUDGES 7, 13, עֲנָה Ez. 4, 12; seldom alone 2 SAM. 17, 28. טֶעֶרָה קִצִּיר *barley-harvest* RUTH 1, 22, 2, 23 (forming the beginning of harvest, because barley ripens first). In טֶעֶר RUTH 3, 15, טֶעֶרָה or טֶעֶרָה is wanting, if טֶעֶר be not the *pl.* of טֶעֶר = טֶעֶר 2. *a measure.*

טֶעֶרָה (prop. *fem.* of טֶעֶרָה, from טֶעֶר III.; but a *subst.*) *f. something horrible*, coupled with טֶעֶרָה JER. 5, 30; *something repulsive* 23, 14, LXX φριχτός.

טֶעֶרָה (from טֶעֶרָה) *f.* the same

Hos. 6, 10 K'ri, for which the K'tib has טֶעֶרָה.

טֶעֶרָה (from טֶעֶר and יָה, *Jah is Decider*; from טֶעֶר I.) *n. p. m.* 1 CHR. 8, 38.

טֶעֶרִים (*double cleft*; from טֶעֶר I.) *n. p.* of a city in Judah JOSH. 15, 36, where Simeonites also settled 1 CHR. 4, 31. In 1 SAM. 17, 52 the LXX read טֶעֶרִים, understanding by the word the inner and outer city-gates of Gath.

טֶעֶרִים (from טֶעֶר III.; *fear, distress*, hence *worship*) *n. p. m.* 1 CHR. 24, 8.

טֶעֶרִיָּה see טֶעֶרִיָּה.

טֶעֶרָת *f. something horrible or abominable* JER. 18, 13.

טֶעֶרָת see טֶעֶרָת.

טֶעֶרָת (Persian) *n. p.* of a Persian eunuch and keeper of the harem ESTH. 2, 14. The etymology is obscure.

טֶעֶרָת (only *pl.* טֶעֶרִים, with suff. טֶעֶרִי, טֶעֶר; from טֶעֶרָת II.) *m. pleasant play*, of יָלֵד, then *delight, enjoyment* JER. 31, 20; in חֲכָמָה Prov. 8, 30 31, coupled with שִׂמְחָה; *the pleasure*, which the תּוֹרָה and עֲדוּת Ps. 119, 24 77 143 or נָטַע give Is. 5, 7.

טֶעֶרָה I. (not used) *tr.* to take, to receive, to contain (in self), capere, recipere, of vessels and reservoirs; ident. in its organic root טֶעֶרָה with טֶעֶרָה I., טֶעֶרָה; cognate in sense with יָכַל (to (כִּיל) כָּל, הָכַל, a reservoir). Deriv. טֶעֶרָה 1. The stem of יִשְׁפָּה, יִשְׁפָּה, יִשְׁפָּה which see.

טֶעֶרָה II. (not used) *tr.* 1. to mix, mingle; to heap together, to collect, coacervare, especially applied to dung-heaps, rubbish etc.; connected in its org. root טֶעֶרָה with that in טֶעֶרָה (Hif.), טֶעֶרָה, Deriv. טֶעֶרָה 2 (only *pl.* טֶעֶרָה), טֶעֶרָה (= טֶעֶרָה; *pl.* טֶעֶרָה). — 2. Metaphor. to curdle, to thicken, of milk; hence to turn into cheese, same as טֶעֶרָה 2. Deriv. the noun טֶעֶרָה.

טֶעֶרָה III. (Kal unused) *intr.* 1. to be 90*

bare, bald, of mountains; *to be smooth, level*, of an unfruitful plain; metaphor. *to be bared, stripped*, of bones. — 2. Fig. *to be even, equable*, of the mind, comp. שָׁמֵחַ used of נָפֶשׁ, Aram. and modern Hebrew *to be quiet, gentle*. The fundamental signification seems to be, *to be abraded, smoothed*, a similar transference taking place in tr. מָרַח, מָרַח. Ident. in its organic root with שָׁחַ, שָׁחַ, Aram. שָׁחַ; cf. Ar. صَفَى to be naked, of rocks. Deriv. שָׁחַ, the proper names שָׁחַ and perhaps שָׁחַ.

Nif. שָׁחַ (part. m. נִשְׁחַח) *to be bald, bare*, of הָרָה Is. 13, 2, see שָׁחַ.

Puh. שָׁחַ (3 p. plur. שָׁחַ) *to be bared, loosened*, of עֲצָמוֹת, i. e. *to be without flesh and skin* JOB 33, 21 K'ri (*Ibn 'Eser*), where the K'tib reads שָׁחַ giving a similar meaning. Targ. (בָּחַח), *Ibn Gāndāh*, *Saadia*, *Kimchi* explain it after the Aram. שָׁחַ to rub in pieces, to crush.

שָׁחַ (not used) tr. same as שָׁחַ I. *to hold, receive, contain*, of a receptive organ, as the mouth, lip, like שָׁחַ of a quiver, קַח of bowls, cups etc.; also of an entrance-space which serves to receive those who come in; Aram. שָׁחַ, Ar. سَفَى the same. Deriv. שָׁחַ.

שָׁחַ (from שָׁחַ II; pl. c. שָׁחַ) f. *cheese* 2 SAM. 17, 29, Targ. גִּיבְנִין, Peshito ܡܢܬܐ.

שָׁחַ (after the form שָׁחַ, from שָׁחַ; c. שָׁחַ, with suff. שָׁחַ; du. שָׁחַ, c. שָׁחַ, with suff. שָׁחַ; but the pl. c. שָׁחַ, with suff. שָׁחַ, from שָׁחַ = שָׁחַ) f. prop. *what takes or receives*, comp. מִלְּקוֹחַ; hence 1. *lip, mouth, throat*, of men and beasts Is. 37, 29; SONG OF SOL. 4, 3 11; 5, 13; as the organ of speech in הִשְׁתַּחֲוֶה Ps. 22, 8 (see פָּתַח); du. *of the upper and under lip*. פָּתַח to speak JOB 11, 5, פָּתַח פִּי Ps. 51, 17 *to cause one to speak*; פָּתַח 40, 10 *not to speak*, prop. *to shut the lips*; speech is עֲלִי 16, 4, seldom תִּחַח עֲלִי 140, 4. Also *talk* in עֲלִי-שָׁחַ

שָׁחַ Ez. 36, 3 *to come up into the talk of the tongue*, parall. דִּבֶּר. It is the organ of sinful speech JOB 2, 10, of loud thanks Ps. 45, 3; עֲלִי one of uncircumcised i. e. *obscure speech* Ex. 6, 12; עֲלִי Is. 33, 19 *those of unfathomable speech* = בָּבֶר לְשׁוֹן. To שָׁחַ as meaning *speech* are applied אִמְרָה Prov. 12, 19, שָׁחַ 10, 18, אִמְרָה 17, 4, מִחַח 16, 22, בְּרוּרָה Zeph. 3, 9, מִחַח Is. 6, 5. It is also meant to express *inconsiderate, light-minded speech* Is. 29, 13; 36, 5; Prov. 14, 23; hence שָׁחַח אִישׁ שָׁחַח a babbler JOB 11, 2; שָׁחַח אִישׁ אִישׁ a prating fool Prov. 10, 8. Generally *the language of a people* Is. 19, 18. — 2. Metaphor. *the edge*, of a בֹּסֶם 1 KINGS 7, 26, *the border*, of מִצֵּל Ex. 28, 32, הִרְיָה 26, 4; *the shore* GEN. 22, 27; 41, 3; *a boundary* JUDGES 7, 22. On the word comp. the Aram. שָׁחַ, שָׁחַ, Ar. شَفَا.

שָׁחַ (same as שָׁחַ 2) n. p. m. GEN. 36, 23; otherwise שָׁחַ.

שָׁחַ (plur. שָׁחַ; from שָׁחַ) m. *judgment, punitive judgment*, coupled with הָרַב and = שָׁחַ 2 CHR. 20, 9; LXX κρίσις, Syr. ܡܢܬܐ; pl. *punishments*, EZEK. 23, 10 *and inflicted punishment upon her*.

שָׁחַ (from שָׁחַ; serpent) n. p. m. NUM. 26, 39; also שָׁחַ (which see), whence the patr. שָׁחַ 26, 39; comp. שָׁחַ מִשִּׁים GEN. 46, 21 may be read perhaps שָׁחַ.

שָׁחַ (the same) n. p. m. 1 CHR. 8, 5.

שָׁחַ (not used) intr. *to be attached to, to associate*, of the members of a family and of domestics; *to be related*, same as שָׁחַ I, where לָהּ is parallel (*Jeh. Karpentari*). The organic root שָׁחַ is also in the Sanskrit पञ्च, Latin pang, Greek παύω. The Ethiop. safacha *to spread out* is to be put with שָׁחַ. Deriv. מִשְׁפָּחָה and שָׁחַ.

שָׁחַ (Kal not used) trans. same as שָׁחַ III. (which see) *to pour out, to*

shed, blood; figurat. *to break out*, of pustules, leprosy. Deriv. **תִּפְּצֵץ**.

Pih. פִּיחַ *to make break out*, קָדַח, i. e. *to cover with leprosy* Is. 3, 17; perhaps *to make empty*, since פָּחַ and פִּיחַ may also have this meaning.

שְׂפָחוֹת (*constr.* שְׂפָחוֹתָ, with *suff.* שְׂפָחוֹתָי; plur. שְׂפָחוֹתָיו, with *suff.* שְׂפָחוֹתָיו); *fem.* שְׂפָחוֹתָ (*prop.* she that belongs to, she that is attached to a house or family; hence a maid, a female servant, *famula*, *serva*, especially of a גְּבִירָה GEN. 16, 1 8; 29, 23, עֶבֶד being attached to the master; both together 20, 14; 32, 6; a concubine 16, 2; a maid servant, who does the lowest work Ex. 11, 5 (see טָחוֹן), and therefore a figure of meanness; used in the addresses of women to their superiors, as עֶבֶד is in the case of men 1 SAM. 1, 18; 25, 27; elsewhere אֲמָרָה 25, 28, which, however, is looked upon as an honourable title 1 SAM. 25, 41.

שָׁפַט (*part.* שֹׁפֵט, שֹׁפֵט; *inf. absol.* שֹׁפֵט, *constr.* שֹׁפֵט, with *suff.* שֹׁפֵט; *imp.* שֹׁפֵט, שֹׁפֵט, with הָ opt. שֹׁפֵט, *plur.* שֹׁפְטִים; *fut.* שֹׁפֵט) *trans. prop.* to *separate, divide, split off*, and like other verbs of dividing (see פָּנָה, חָתַךְ, פָּלַל I.) transferred to *deciding or judging*; hence 1. to *judge*, *absol.* to *act the part of judge* GEN. 19, 9; to *pronounce sentence* IS. 11, 3, fully מִשְׁפָּט שֵׁ 1 KINGS 3, 28, and with it the *genit.* מִשְׁפָּט זֶכֶךְ ZECH. 7, 9, שֵׁ 8, 16, מִשְׁפָּטוֹ Ez. 16, 38, but commonly with the *accusat.* of the person upon whom one pronounces sentence Ez. 18, 22 26, DEUT. 16, 18, or for whom one is judge 1 SAM. 7, 16 17 or acts judicially PS. 67, 5; with *accus.* of the thing which one judges Ex. 18, 26; with *adverbs*, צָדִיק PROV. 31, 9, מִשְׁפָּטִים PS. 75, 3, עָנַל 82, 2. שֵׁ בֵין וּבֵין GEN. 16, 5, שֵׁ בֵין ... לְ 31, 53, or מִשְׁפָּטֵנִי to *judge between*. *Part.* שֹׁפֵט a *judge* in the widest sense of the word Ex. 2, 14; DEUT. 16, 18; used especially of God who judges individuals and all mankind GEN. 18, 25; IS. 33, 22; PS. 7, 12. — 2. to *procure right, to defend right,*

with accus. of the person, as יָדוּם Is. 1,
17; Ps. 10, 18; 26, 1; with מַשְׁפֵּט
JER. 5, 28; with מִיָּמֶה or בְּן *to deliver*
by right from 1 SAM. 24, 16; 2 SAM. 18,
19; Ps. 43, 1 (*see* דָּן). — 3. *to condemn,*
to punish, Arab. قَضَى, 1 SAM. 3, 13; Ez.
7, 3; שָׁפוֹט being also applied to punish-
ment. — 4. Generally *to govern, to rule*
JUDGES 16, 31, 1 SAM. 8, 5, of אֲנֻכָא or
שָׂעֳרָא = נֶחֱלָא. The part. שָׁפֹט is therefore
applied to the princes of the people in
the period between Joshua and Samuel
JUDGES 3, 10; 4, 4; 10, 2, and is also else-
where Am. 2, 3 = לָקַךְ 1, 15; Is. 16, 5;
40, 23; Ps. 2, 10. In Phenician the
head of the state is termed שָגפֹס (Latin
sufes, pl. sufetes Liv. 28, 37; 30, 7),
which word appears also in proper names,
as שָׁפֹס־בַּצַּל (comp. שָׁפֹס־תֵּירָה). Deriv. שָׁפֹס
(only the plur. שָׁפֹסִים), מַשְׁפָּט, מַשְׁפָּטָה,
the proper names שָׁפֹט (also in שָׁפֹט־אַגֶּלֶל,
שָׁפֹט־רוּחַ, וְשָׁפֹט־יָדוּם, תֵּירָה־שָׁפֹט, רֹחוֹ־שָׁפֹט), שָׁפֹטָה.

Nif. נִשְׁפָּט (*inf. constr.* נִשְׁפָּטָה) *to be judged* Ps. 9, 20; 37, 33; *to be condemned* 109, 7; *to go to law or plead* Prov. 29, 9, with עַם Jo. 4, 2, -נָא Ez. 17, 20 or לְ of a person Jer. 25, 31; also with the accusat. of a thing about which 1 Sam. 12, 7, or with accus. of the person and לְ of the thing Jer. 2, 35, where נָא may stand for -נָא; of God, *to take into judgment, to punish one* Is. 66, 16; Ez. 38, 22.

Pih. שִׁפּוּט (after the form לִזְכֶּן; *part.* מְשִׁפֹּט) to pronounce judgment, *part.* right-pronouncer = judge JOB 9, 15, conseq. = שִׁפָּט; Arab. قَاضٍ (conj. III.) to accuse before a judge.

The stem שָׁפַט is in Aram. שָׁפַט (which see), whence שָׁפַט; and the organic root is שָׁפַט, Arab. قَتَلَ (to decide, judge).

שֹׁפֵט (*a Judge, viz. Jah is*) *n. p. m.*
NUM. 13, 5; **1 KINGS** 19, 16; **1 CHR.** 3,
 22; 5, 12.

טפֿט (only *part. m. plur.* טיפֿטן, from טפֿן) *Aram. trans.* same as Hebr. טפט *EZR.* 7, 25.

בַּחֲמֵשׁ (only plur. חֲמֵשׁ, with suff.

שָׁפַט *m. a judgment, a stroke* Ex. 6, 6; 7, 4; *punishment* Prov. 19, 29; *the divine will*, with **רָע**, to which belong war, famine &c. Ez. 14, 21; commonly **בְּשִׁפְטֵי** *to do judgment upon or to inflict punishment* Ex. 12, 12; Num. 33, 4; Ez. 5, 10.

שִׁפְטָהּ (*Jah is Judge*; שִׁפְט constr. state of שִׁפְט) *n. p. m.* 2 SAM. 3, 4; Jer. 38, 1; Ezr. 2, 4; 8, 8; Neh. 7, 9; 11, 4.

שִׁפְטִיהָ (the same) *n. p. m.* 1 Chr. 12, 5; 27, 16; 2 Chr. 21, 2.

שִׁפְטָן (*a Judge, viz. Jah is*) *n. p. m.* Num. 34, 24.

שָׁפִי (in pause שָׁפִי; plur. שָׁפִים, שָׁפִים, also שָׁפִים, like שָׁפִים from שָׁפִי; from שָׁפִי III.) 1. *m. prop. bareness*; hence a *steppe, a bare plain* Is. 49, 9; Jer. 12, 12; a *bare hill* Is. 41, 18, opposite בָּקָה; 3, 2 21; 4, 11; comp. Syr. مَعْلَا a bare plain, Ar. صَفَا a naked rock. — 2. *dissolution, separation, as an adv.* (in the accusat.) to הִלֵּךְ, alone Num. 23, 3. — 3. (*unconcernedness*) *n. p. m.* 1 Chr. 1, 40, elsewhere שָׁפִי.

שָׁפִי see שָׁפִי.

שָׁפִי (from the sing. שָׁפִי a serpent, stem שָׁפִי; comp. שָׁפִי) *n. p. m.* 1 Chr. 7, 12 15; 26, 16; see שָׁפִים, שָׁפִים, שָׁפִים; comp. the proper names Draco, Basiliscus, old German Hotterus, Otterus, from Otter; among the Orientals Osman, Alnachas.

שָׁפִי (from שָׁפִי) *m. a horned serpent, the cerastes* (Jewish tradition, Jerome, Saadia) Gen. 49, 17, described as cunning, lying in ruts and dangerous to passers by (comp. *Oken*, Naturgeschichte VI. p. 544). The tribe of Dan is compared to it, comp. Judges 18, 27. Ar. سَفَّ, سَفَّ a speckled serpent with black and white spots. The explanation (Targ., Syr.) basilisk (דִּימָקִין) is merely conjectural.

שָׁפִיר (שָׁפִיר I; beautiful town, if it be not = שָׁפִיר, thorn-hedge) *n. p.* of a place in the kingdom of the ten tribes,

as the context requires Mic. 1, 11; certainly the שָׁפִיר on mount Ephraim Judges 10, 1, Josh. 15, 48, which the LXX and Euseb. render by Σαφείρ. Jerome understands a locality in Judah, now *el-Savafr* (السوافير, Robinson, Palest. II. p. 370), which does not suit.

שָׁפִיר (from the Pa. of שָׁפִיר) *Aram. adj. m. beautiful, lovely, fair* DAN. 4, 9 18.

שָׁפַךְ (*inf. constr. שָׁפַךְ, שָׁפַךְ, with suff. שָׁפַךְ; fut. (שָׁפַךְ) trans. 1. to pour, to pour out, as מָרַם* Ex. 4, 9, מָרַם Judges 6, 20, נָפַךְ (libamen) Is. 57, 6; שָׁפַךְ לְפָנַי יי to make a libation before God 1 Sam. 7, 6 (where מָרַם is left out), symbolising lowly subjection (comp. Ps. 22, 15; Lament. 2, 19); to shed, דָּם, of slaughtered animals Deut. 12, 16 24, of sacrificial victims Ex. 29, 12; especially of men and therefore = to murder Gen. 9, 6; 37, 22; Lev. 17, 4. Figurat. נָפַךְ שָׁפַךְ to pour out the soul Ps. 42, 5, i. e. to give free vent to the feelings; לֵב שָׁפַךְ Lament. 2, 19 to pour out one's soul in complaints, with לְפָנַי 1 Sam. 1, 15; שָׁפַךְ הַיָּהוּ the same Ps. 102, 1; שָׁפַךְ בְּרוּי עַל-פִּי to pour contempt upon one Job 21, 21; with a like figure שָׁפַךְ רוּחַ עַל Jo. 3, 1, שָׁפַךְ חֲמָה עַל Is. 42, 25 and אֵל עַל Ps. 79, 6, שָׁפַךְ 69, 25, שָׁפַךְ בְּרִיחַ Hos. 5, 10; to empty, שָׁפַךְ מַרְרָה (gall) i. e. to give a fatal wound to Job 16, 13, שָׁפַךְ מַעֲיִם 2 Sam. 20, 10, by slitting up the belly; שָׁפַךְ of blood Ps. 79, 10, fig. of wrath Ez. 20, 33. — 2. of things dry, as שָׁפַךְ Lev. 14, 41, רָשָׁן, see שָׁפַךְ; שָׁפַךְ לְכִלְיָהּ to cast up a mound, with עַל 2 Kings 19, 32 or אֵל 2 Sam. 20, 15. Deriv. שָׁפַךְ, שָׁפַךְ.

Nif. שָׁפַךְ (inf. constr. שָׁפַךְ, fut. שָׁפַךְ) to be shed, of blood Gen. 9, 6; to be poured out, of ashes 1 Kings 13, 3; to be poured out like water, a figure of despondency Ps. 22, 15. Fig. to lavish, נָחַשׁ (the shame), i. e. to practise great whoredom Ez. 16, 36 = שָׁפַךְ תְּהוֹנוֹת 16, 15, comp. ἐκέλευ Tob. 4, 18.

Puh. שָׁפַךְ (3 p. pl. שָׁפַכו) to be poured out, of blood Num. 35, 33; to slip, of שָׁפַרִים Ps. 73, 2, comp. Latin *fundi for prosterni*.

Hithpa. הִשְׁתַּפַּךְ (*inf. constr.* הִשְׁתַּפֵּךְ; *fut.* יִשְׁתַּף) *to be poured out round about* LAMENT. 4, 1, especially of the נַפֵּשׁ *to expire, to die* 2, 12; *to pour oneself out in complaints* JOB 30, 16.

The stem שָׁפ (Aram. שָׁפַךְ, مَعَر, commonly אֶשַׁר, Ar. سَفَكَ, سَفَكَ) is closely connected with שָׁפַח II, שָׁפַח III.; and the organic root שָׁפ-שָׁפ lies also in שָׁפָה (which see), שָׁפָה, שָׁפָה (to שָׁפָה), Aram. שָׁפָה.

שָׁפָה *m.* the pouring out, of ashes, place of pouring out LEV. 4, 12.

שָׁפָה *fem.* urethra, through which the urine is poured off DEUT. 23, 2, conseq. not testicle (שָׁפָה); comp. mod. Hebrew שָׁפָה canal, שָׁפָה pail, מִשְׁפָּךְ funnel.

שָׁפַל (*fut.* יִשְׁפַּל, *inf. constr.* שָׁפַל after the form שָׁפַח) *intr.* to sink, of הָר or גִּבְעָה Is. 40, 4; *to be felled*, of high trees 10, 33, elsewhere הָרַד (32, 18); figurat. *to be made low*, of עֵיר 32, 19; *to be humbled, bowed down*, of proud, haughty men 2, 9 11 12 17; 5, 15, coupled with שָׁחַח *to be suffocated*, of speech 29, 4, of the clapper of a mill ECCLES. 12, 4. In derivatives and the dialects, *to be sunk, deep*, of the ground; *to settle, to lie*, of dregs; *to be under*, figurat. *to be low, deep, humble, mean, ignominious*. Derivat. שָׁפַל (שָׁפָה), שָׁפַל, שָׁפַל, שָׁפָה, שָׁפָה, and the proper names שָׁפָה, שָׁפָה.

Hif. הִשְׁפִּיל (*part.* מִשְׁפִּיל, *inf. constr.* יִשְׁפִּיל; *fut.* יִשְׁפִּיל) *to make low*, the high (גָּאֹה) JOB 40, 11, coupled with הִכְרִיז 40, 12; *to overthrow*, עָץ Ez. 17, 24, opposite הִגְבִּיחַ; *to cast down = to destroy*, קָרַח Is. 26, 5; *to humble*, גָּאֹה 13, 11; 25, 11; *to bring down*, opposite רוּחַ 1 SAM. 2, 6, הָרִים Ps. 75, 8, or צִיָּים רָמוּחַ Ez. 21, 31; *to let sink*, מִשְׁפָּח Ps. 18, 28, which is paraphrased in 2 SAM. 22, 28 thou lettest thy looks sink upon the haughty; 'הָשׁ לִפְנֵי' *to make low before one* PROV. 25, 7, i. e. to put low, opposite עָלָה; JOB 22, 29

when they humble and bow (an indefin. subject expressed by the 3 p. plur.); *to make low or deep*, the seat (שֵׁבַע left out) Is. 57, 9; combined with יָשַׁב the adverb low is denoted JER. 13, 18.

On the stem comp. the Arab. سَفَلَ, سَفَلَ (to be low or bad), تَفَلَّ (to rest, to settle), Aram. שָׁפַל, مَعَر; the organic root is שָׁפ-שָׁפ, which is also in אֶשַׁל, אֶשַׁל II, שָׁל (שָׁל) II.

שָׁפַל (*constr.* שָׁפַל, with the final letter ה־, שָׁפָה Ez. 21, 32, as a neuter; plur. שָׁפָלִים) *adj. m.* שָׁפָה (*constr.* שָׁפָה) *fem.* low, of the קִמָּה of the נֶפֶשׁ Ez. 17, 6, of עָץ 17, 24; *sunk*, of a leprous spot LEV. 13, 20; fig. insignificant 2 SAM. 6, 22, subst. something low JOB 5, 11; of מְמַלְכָה Ez. 17, 14, coupled with נְבוּזָה MAL. 2, 9; often with רִיחַ of humble spirit, lowly PROV. 29, 23, coupled with דָּבָא Is. 57, 15; *pressed down, bowed*, ibid. and PROV. 16, 19, where רִיחַ שָׁפַל is not an infin.

שָׁפַל *adj. m.* same as שָׁפַל Ez. 17, 24, according to old mss.

שָׁפַל (with suff. שָׁפָלִי) *m.* lowness, a low condition Ps. 136, 23; ECCLES. 10, 6.

שָׁפַל (Pe. not used) Aram. *intr.* same as the Hebrew שָׁפַל in the senses *to be low, weary, weak, tired*; especially so in Syriac. Deriv. שָׁפַל.

Af. הִשְׁפִּיל (*part.* מִשְׁפִּיל; *inf. constr.* יִשְׁפִּיל; *fut.* יִשְׁפִּיל) *to make low*, *to cast down* DAN. 4, 34; 5, 19; 7, 24; *to humble*, לָבַב 5, 22.

שָׁפַל (from the verb שָׁפַל) Aram. *m.* a low one, in rank or esteem DAN. 4, 14; combined with אֲנָשִׁים = אֲנָשׁ 7, 13.

שָׁפָה *fem.* lowness, humiliation Is. 32, 19.

שָׁפָה (with suff. שָׁפָה) *fem.* depression, plain or sunk country, coupled with הָר JOSH. 11, 16; slope or flat, Aram. שָׁפָה, مَعَر; but commonly the particular plain stretching from יָפוֹ as far

as צָהָה, or even to Egypt 9, 1; 12, 8, in which many cities were situated 15, 33 seq., mentioned along with הָרָר and נֶגֶב 10, 40; always with the article 1 KINGS 10, 27; OB. 9. The tract of the tribe of Judah was divided into הָרָר, נֶגֶב, and שְׁפִילָה JUDGES 1, 9, to which last belong the Philistine cities of the coast. This tract was called by the LXX Σεφφιλά, which subsequently became a proper name (LXX on JER. and OB.; 1 MACC. 12, 38; Euseb. in Onom. s. v.). The city *Mespila*, now Kuyyundshick, was called מִשְׁפִּילָה = שְׁפִילָה.

שְׁפִילָה *fem.* a sinking, with יָרַם a figure of remissness ECCLES. 10, 18.

שָׁפַם (not used) *intr.* same as שָׁבַן to sprout, to grow; fig. to be young, to be strong, of persons; to be fertile, of districts; comp. שָׁפַם. Deriv. the proper names שָׁפַם, שָׁפַם, שָׁפַמֹּר; on the contrary שִׁיפַם (which see) belongs to שָׁף (שִׁיף) = שָׁף (שָׁפָה).

שָׁפַם (not used) *intr.* to sprout, to grow, of the hair, cognate in sense with זָקַן (which see); applied especially to the beard; Ar. شَبَنَ (to sprout forth, of plants; to grow, of men, i. e. to be young, strong); comp. שָׁבַן. Derivat. שָׁפַם.

שָׁפַם (a youthful, vigorous one, from שָׁפַם) *n. p. m.* 1 CHR. 5, 12.

שָׁפַם (from שָׁפַם, with suff. שָׁפַמֹּר) *m.* the beard, a sign of mourning, also of a leper LEV. 13, 45; MIC. 3, 7; EZ. 24, 17 22; שָׁפַם הָשָׁף to trim the beard 2 SAM. 19, 25. From sprouting are also derived זָקַן, Greek γένειον, γένος, κόννος, Latin gena, German Kinn.

שָׁפַם (with a of motion שָׁפַמֹּר; fruitful place) *n. p.* of a locality in the east of Palestine at the north point between יָמִין and הָרָר, east of יָמִין נֶגֶב NUM. 34, 10 11.

שָׁפַם (= שָׁפַם) *n. p.* of a locality in Judah, = שָׁפַמֹּר; deriv. the *Gent. m.* שָׁפַמֹּר 1 CHR. 27, 27.

שָׁפַמֹּר (fruitful place) *n. p.* of a city in Judah 1 SAM. 30, 28, = שָׁפַם.

שָׁפַם see שָׁפַם.

שָׁפַן (not used) *tr.* 1. to gnaw, of rodentia, cognate in sense עָכַב II. (to עָכַב). — 2. to rub off, to polish; figur. to act slyly, prudently, cunningly, the idea of slyness or prudence being connected in other words with that of polish and fineness (comp. עָרַם I, with עָרַם II, 2); Ar. سَقَنَ to gnaw, to rub off, سَفِين polished or fine, figuratively sly, prudent; شَقَنَ the same, whence شَفِن callidus. The organic root is שָׁפַן. Derivat. שָׁפַן, the proper names שָׁפַן, שִׁיפָן, שָׁפַן and perhaps יִשָּׁפַן.

שָׁפַן (part. pass. *m. pl. c.* שָׁפָנִים) *tr.* same as שָׁפַן I. to cover, to hide DEUT. 33, 7, if שָׁפָנִים be not a subst. meaning treasures, prop. a thing kept, = שָׁמָנִים, to which it stands in apposition.

שָׁפָן (plur. שָׁפָנִים, like קִטָּנִים out of קָטָן; from שָׁפַן) *m.* 1. prop. a general term, one of the rodentia-genus, which chews the cud LEV. 11, 6, has its dwelling among rocks and in fissures PS. 104, 18, living in flocks and cunning PROV. 30, 26 (comp. 30, 24). The LXX at LEV. 11, 6 interpret it specially of the hare (δασύπους, rough-foot), Αγλαγώς, but it is distinguished from אֶרֶב נֶגֶב in DEUT. 14, 7. Saadia, Ar. and Sam. translate it وَبَر (Vabr) i. e. hyrax Syriacus, smaller than the hare, of the size of a rabbit, found on mount Lebanon and in the Jordan territory, so called from its rough skin and bristles (وَبر pilosus fuit), comp. سَقَنَ pellis aspera. Hence the LXX translate in DEUT. 14, 7 χοιρογούλλιος bristly animal, Himyaritic شَفِن the same. The Targ. points to the same animal when it translates שָׁפָן, שָׁפָן, שָׁפָן (leaper), since the Vabr goes by leaps (Oken, Naturgesch. VII, 2. p. 887 seq.). The Vulg. on the Ps., and the Greek Venet. on LEV. understand hedgehog. Jewish tra-

dition supposes the *rabbit*, probably an animal like the *Vabr* (*Ibn Gándach*), which is also the view of the Peshito (ܡܠܐ) and the Targ. on Prov. 30, 26 (חגב). This interpretation is suitable, because in Phenician שפן must have had the same meaning, *Spain* being named by the Phenicians from the multitude of its rabbits. — 2. (*sly or prudent one*) *n. p. m.* 2 KINGS 22, 3; JER. 36, 24.

שפן (more correctly שפון; *nakedness, bareness*) *n. p.* of a locality in Gad, which occurs only as a genitive to עברות NUM. 32, 35. See עברות.

שפנים see שפן and שפן.

שפע (not used) *intr.* to flood, to overflow; to be abundant, in fulness or multitude; to be unrestrained, Aram. שפע, the same, Ar. شفع (to supplement, to stand security, to club money); the org. root ש-פ-ע lies also in ש-ב-ע, ש-ב-ע, Aram. ש-ב-ע. Deriv. שפע, שפע, שפע, the proper name שפני.

שפע *m.* abundance, riches, fulness, DEUT. 33, 19.

שפעה (c. שפעה) *f.* multitude, of מים JOB 22, 11, זמלים Is. 60, 6, סוסים Ez. 26, 10; a great array, a multitude of people 2 KINGS 9, 17, which שפעה also means there in all probability, with the supplementing יהודה.

שפעה (from שפעה, *Jah is Fulness*) *n. p. m.* 1 CHR. 4, 37.

שפעה 2 KINGS 9, 17 see שפעה.

שפן (not used) *tr.* 1. same as שפן I. to pierce, to wound, to bite, of serpents, Aram. שפן to sting, שפיהא a sting, Arab. شق to pierce, whence شق piercing, cold. Deriv. שפין, the proper names שפוסם, שפוסן, שפוס (from שפ), see שפוס. — 2. to rub in pieces, to rub off, to make lean, thin, fine, the same transference existing in שפן I., Ar. شق the same, of a thin dress, of leanness.

שפן I. (fut. ישפן) *tr.* same as שפן I.

(which see) to strike together, שפן, with על of a person at, a gesture of dislike or malicious joy JOB 27, 23.

Hif. ישפן (fut. ישפן) to strike the hands together, in concluding bargains; hence to enter into a covenant, to have intercourse with, with א of a person Is. 2, 6.

שפן II. (fut. ישפן) *intr.* same as שפן II. to overflow, to flood, to be abundant; hence to suffice, to be enough, with ל for 1 KINGS 20, 10. Deriv.

שפן (with suff. שפן; from שפן II.) *m.* riches, fulness, JOB 20, 22 when his riches are gone (see מלך), he shall be in straits (Targ. מלך). See שפן.

שפן (from שפן II.) *m.* same as שפן JOB 36, 18; see שפן.

שפר I. (not used) *tr.* same as שפר I. and שפר I. (which see), prop. to pierce into, then to deepen, to hollow, in order to insert a thing; also to arch. A farther development of this meaning may be found under שפר I. Deriv. שפר, שפר, שפר.

Pih. I. שפר to make hollow, i. e. arched, of a tent, the heaven, JOB 26, 13 by his spirit his hand (ידו is to be supplied from the preceding hemistich) has arched the heavens. שפר stands for שפר, the Targ. having also taken it as Pih., though from שפר II.

Pih. II. שפר (not used) to arch. Deriv. שפר, שפר.

שפר II. (3 p. perf. fem. שפרה) *intr.* same as שפר II. (which see) to shine, to glitter, to lighten; metaphor. to be beautiful, lovely, pleasant, agreeable, with על of a person Ps. 16, 6, like the Aram. שפר DAN. 4, 24. For comparison see שפר II. Deriv. שפר, שפר (according to some), the proper names שפר, שפר, שפר.

שפר (from שפר II.) *m.* 1. beauty, אמר GEN. 49, 21 beautiful, bright words, i. e. a song of victory JUDGES ch. 5. See אמר. — 2. (beautiful mountain) *n. p.*

of a mountain in the Arabian desert NUM. 33, 23 24.

שָׁפָר (*fut.* יִשְׁפָּר) *Aram. intr.* same as Hebr. שָׁפָר *to be beautiful, shining*; metaphor. *to be acceptable*, placere, with קָרָם DAN. 3, 32 and 6, 2, or עַל of a pers. 4, 24; in Targ. are derived from it שָׁפָר, שְׁפִיר, שְׁפִירָה. Deriv. שְׁפָרָה.

שְׁפָרָה (from שָׁפָר II) *fem.* 1. *beauty, brightness*, JOB 26, 13 *the heaven is bright*. Better to take it as the Pih. of שָׁפָר I. — 2. (*beauty*) *n. p. f.* EX. 1, 15.

שְׁפָרָה JER. 43, 10 K'tib see שְׁפָרָה.

שְׁפָרִיר (with *suff.* יָרִי, from שָׁפָר I. i. e. Pih. II. שְׁפָרָה) *m. prop. arching, an arched roof, a canopy*, stretched over (נִתְּנָה עַל) the throne of a king JER. 43, 10 K'tib (the K'tib has שְׁפָרִיר — *Rashi, Kimchi*); the throne itself (בִּפְאֵה) stood upon a flooring. The meaning *leather covering, tapestry* lacks probability.

שְׁפָרָה (*def.* פָּרָה; from שָׁפָר) *Aram. m. the dawn*; hence בִּשְׁפָרָה *early* DAN. 6, 20; Targ. for נִהְרָה, נִהְרָה for the Hebrew שָׁהָר; comp. צִפְרָה, צִפְרָה.

שָׁפַח (*imp.* שִׁפְחָה, *fut.* יִשְׁפֹּחַ) *tr.* *to set, lay, put*; hence *to put to*, as קָרַח to the fire 2 KINGS 4, 38, Talm. קָרַח; *to lay, to place* Ps. 22, 16, i. e. *to bring to the grave*, conseq. not = לָ, *קָרַח*, but *to set* (88, 7); fig. שָׁפַח לִי Is. 26, 12 *to set salvation*, i. e. *to ordain it, to give it permanently*; in derivatives perhaps also *to place*, a fold or summer-stall (like stabula from stare), *to stick fast*, of the hooks of butchers, of border stakes. Deriv. שְׁפָחָה (du. שְׁפָחִים), מִשְׁפָּחָה (du. מִשְׁפָּחִים); on the contrary אֲשַׁפֵּחַ (to אֲשַׁפֵּחֻהוּ) and שָׁפַח (to the pl. c. שְׁפָחוּ) come from שָׁפַח I and II; but the latter is like the noun שָׁפַח (which see).

The organic root is manifestly שָׁפַח, which is perhaps also in שָׁפַח, שָׁפַח.

שָׁפַח (after the form קָטַן, from שָׁפַח; only du. שְׁפָחִים) *m.* 1. *hooks*, in walls, for hanging up slaughtered animals

on them EZEK. 40, 43. The dual may be explained by their two-pronged fork-form. שָׁפַח is the measure of what projects, and מִשְׁפָּחִים קָרִיב קָרִיב suits the sense; comp. Targ. יִשְׁפָּחִין and Kimchi הִשְׁפָּחוּ בָּהֶם הַקָּרִיבִים. Aquila has the derivation also from שָׁפַח in ἐπιστάσεις. The LXX, Symm., Theod., Syr. and Vulg. incorrectly read שְׁפָחִים.

— 2. שְׁפָחִים same as מִשְׁפָּחִים a fold Ps. 68, 14, where the labouring ass lies down comfortably GEN. 49, 14, the spoil was divided among the victors Ps. 68, 14, and people yielded themselves up to rest, לְשִׁמְעַת שְׁרָקוֹת עֲרָרִים JUDGES 5, 16.

שָׁפַח see שָׁפַח.

שָׁפַח see above שָׁפַח as a noun.

שָׁפַח (Pe. not used) *Aram. tr.* *to put an end to, to destroy*; connected in fundamental signification and derivation with שָׁפַח (which see), in form with = שָׁפַח, interchanging Yod and Shin (comp. ש).

Pa. שָׁפַח or שִׁפְחָה (from שָׁפַח to keep the two sibilants apart; see שִׁפְחָה) *to destroy, annihilate* EZR. 6, 15. Deriv. Targ. שִׁפְחָה, שִׁפְחָה, שִׁפְחָה and the Ithpa. אֲשַׁפְחָה.

שָׁפַח (not used) *intrans.* only a collateral form of שָׁפַח *to overflow*; fig. of wrath. Deriv.

שָׁפַח *m.* an outpouring, of קָצַח Is. 54, 8, like שָׁפַח PROV. 27, 4; comp. שָׁפַח Hos. 5, 11. According to Ibn Sarák from שָׁפַח = Arab. شَطَفَ to be hard, rough, so that שָׁפַח denotes violence; according to Ibn Labrath, Ibn Esra, Parchon, Kimchi = שָׁפַח (Aram. and Talm.) *to hasten*, whence שָׁפַח hastily, in a short time, conseq. = קָצַח. Both unsatisfactory.

שָׁק (from שָׁק = Hebr. שָׁק II, plur. with *suff.* שְׁקָרִי) *Aram. f. the leg*, DAN. 2, 33; = Hebr. שָׁק.

שָׁק (with *suff.* שְׁקִי, pl. שְׁקִים, with *suff.* שְׁקִירָה; from שָׁקָה) *m. prop. what*

is knotted together, net-shaped, what is coarsely woven (comp. זקק I.); hence a coarse upper garment, a hairy mantle (אַדְרָר שֶׁקֶר), a penitential and mourning garment 2 KINGS 6, 30, JOB 16, 15, put on the bare body 1 KINGS 21, 17, JOB 16, 15; probably a prophetic dress also 20, 2 (comp. REVEL. 11, 3), which was at a later period the costume of pilgrims and ascetics (Ethiop.); united to אֶסָר a sign of complete mourning ESTH. 4, 1. Commonly a sack, for grain GEN. 42, 25 27 35, JOSH. 9, 4, used also for a covering by night 1 KINGS 21, 22; JO. 1, 13; Ethiop. sak, a hair-dress, sak-sak, lattice-work, Greek σάκκος, Latin saccus, Aram. סַק, Coptic סַק, סַק the same. Besides, σάγ-ινη a large fish-net, σάγ-ος, sag-um a coarse mantle, σάγ-μα a covering, a coarse overcoat, are said to be connected with שֶׁקֶר.

שֶׁקֶר (part. שֶׁקֶר; inf. c. שֶׁקֶד; fut. יִשְׁקֹר) intr. prop. to be awake, active, nimble; cognate in sense שָׁר III., like שֶׁקֶד JER. 31, 28 = שֶׁקֶד JOB 8, 6. Hence to watch, to keep watch, שֶׁקֶד, coupled with שֶׁקֶד שֶׁקֶד Ps. 127, 1, commonly with שֶׁקֶד to stand watching or keeping at, דִּלְתוּרָה Prov. 8, 34; comp. in the Mishna שֶׁקֶד עַל-דִּלְתֵי הוֹרָה. Without an object and united with שֶׁקֶד Ezr. 8, 29. Also to be watchful, active, wakeful Ps. 102, 8; שֶׁקֶד עַל-הַקֶּבֶר to watch at the tomb (see שֶׁקֶד). Figur. שֶׁקֶד עַל-דִּבְרָר to keep watch over a word JER. 1, 12; to lie in wait for, of נָמֵר 5, 6; to be watchful for, which may either be לְרֵעֵה or לְשׂוֹקֶה 44, 27; to watch over 31, 28. שֶׁקֶדִּי אֲנִי Is. 29, 20 watchers of iniquity, i. e. persons who carefully and sedulously promote what is bad. — For the stem comp. the Targ. שֶׁקֶד to watch, to be awake, elsewhere also שֶׁקֶד, Zab. חָלָא a watcher; Ar. شَقَدَ to direct the eye to, شَقْدَان a wolf, prop. lurking and watching, سَهَدَ to watch; modern Hebr. שֶׁקֶד to be nimble, zealous. The organic root שֶׁקֶד-שֶׁקֶד lies perhaps in שֶׁקֶד to hasten, to run; but not in שֶׁקֶד.

Nif. שֶׁקֶד in many mss. LAMENT. 1, 14, see שֶׁקֶד.

Puh. שֶׁקֶד see the noun שֶׁקֶד, of which it is a denominative.

שֶׁקֶד (Kal not used) tr. same as שֶׁקֶד (interchanging ש and ש, comp. שֶׁקֶד II. and שֶׁקֶד II. Ps. 139, 11) to bind, to twist together (Kimchi); ident. in its organic root שֶׁקֶד-שֶׁקֶד with that in שֶׁקֶד, שֶׁקֶד.

Nif. שֶׁקֶד to be twisted together, of a yoke by thongs, LAMENT. 1, 14 (Kimchi). Others compare the Talmudic שֶׁקֶד to pierce (Rashi, Ibn Ezra, Hâja), whence שֶׁקֶד, stimulus, which is less appropriate.

שֶׁקֶד (pl. שֶׁקֶדִּים; from שֶׁקֶד) m. prop. the watchful; hence 1. the almond-tree, because it blooms already in January, while vegetation still lies in the sleep of winter (Plin. H. N. 66, 25; Kimchi in Lex.), to which meaning there is an allusion in JER. 1, 12. — 2. the almond-nut, coupled with שֶׁקֶדִּים GEN. 43, 11; NUM. 17, 23. — 3. Metaphorically the glans, glans virilis (the male organ of generation), taken in a double sense like שֶׁקֶד and שֶׁקֶד ECCLES. 12, 5. The verb standing with it is written purposely שֶׁקֶד, which may apply partly as שֶׁקֶד (to the almond-tree), partly as שֶׁקֶד (to the glans virilis), as שֶׁקֶד = שֶׁקֶד is also said of שֶׁקֶד, so that impotent sexual life is presented in the figurative language of plants under a veiled form. — For the word comp. the Aram. שֶׁקֶד, pl. שֶׁקֶדִּין, Syr. شَقْد. Deriv. the denominative

Puh. שֶׁקֶד (part. plur. שֶׁקֶדִּים, from שֶׁקֶד) to be almond-shaped, almond-blossom-formed (Kimchi), or almond-nut-formed (LXX, Saad.), spoken of שֶׁקֶדִּים Ex. 25, 33 34; 37, 19 20. According to others it comes directly from שֶׁקֶד meaning to be opened, i. e. awake, since a bud is called οφθαλμός.

שֶׁקֶד (Kal not used) intr. to drink, of men and beasts; to be watered, of a field or garden; fig. to be juicy, fresh, marrowy; Ar. سَقَى is trans. to give to

drink, like the Hebrew Hif.; Aram. שָׁקַי the same. שָׁקַי is commonly taken to be = שָׁחַי (like שָׁחַי = שָׁחַי), by interchanging ק and ח; but a comparison with שָׁחַי is better. Derivat. שָׁחַי, שָׁחַי, שָׁחַי.

Nif. שָׁחַי Am. 8, 8 is only a softened mode of uttering שָׁחַי (see שָׁחַי).

Pih. שָׁחַי (not used) an intensive of Kal, to be very juicy, freshened, quickened. Deriv. שָׁחַי, שָׁחַי.

Puh. שָׁחַי (fut. שָׁחַי) to be freshened, strengthened, of the marrow of the bones Job 21, 24; comp. שָׁחַי Prov. 3, 8 and רָשָׁן 17, 22.

Hif. הִשְׁחַי (inf. constr. הִשְׁחַי, part. מִשְׁחַי; fut. הִשְׁחַי, ap. הִשְׁחַי) 1. to water, with the accus. GEN. 2, 6 10; Jo. 4, 18; to make fruitful, by moistening Is. 27, 3; הִשְׁחַי בְּרִגְלָא to water by treading (the water-machine) DEUT. 11, 10. — 2. to give to drink, to let drink, cattle GEN. 29, 2 3 7; men, with accus. of the pers. GEN. 21, 19; 24, 14; to set the cup before, with accus. of a person and thing 19, 32; 24, 43, or also with מִן SONG OF SOL. 8, 2 or בָּ of a thing (in a poetical sense) Ps. 80, 6; also with בָּ of the vessel GEN. 24, 43; ESTH. 1, 7. Deriv. מִשְׁחַי (a noun).

שָׁחַי (only pl. with suff. שָׁחַי; from שָׁחַי = שָׁחַי) m. drink, Ps. 102, 10.

שָׁחַי (pl. שָׁחַי) m. drink, delicate Hos. 2, 7, coupled with מִן; juice, marrow, hence refreshment Prov. 3, 8.

שָׁחַי (also שָׁחַי; pl. שָׁחַי, constr. שָׁחַי, also defect; from שָׁחַי Pih.) masc. prop. an abomination, disgust, aversion, i. e. what excites this feeling; hence applied to unclean, nauseous food ZECH. 9, 7, i. e. to flesh offered to idols; a disgust, of men, Hos. 9, 10 and they were a disgust like their favourite; then, dirt, carrion, as an object of disgust NAH. 3, 6; used specially as a designation of idols, e. g. בְּמוֹשֵׁ 1 KINGS 11, 7, מִלְכָּם 11, 5, עֲשֻׁתֵּי 2 KINGS 23, 13, and of idolatrous altars with heathen worship DAN. 9, 27; 11, 31; 12, 11. Commonly idols in the widest sense, coupled with גִּלְיָקִים

2 KINGS 23, 24, תּוֹעֲבֹת Ez. 11, 21. See שָׁחַי.

שָׁחַי f. in the cod. Samar. GEN. 24, 20 and 30, 38 for שָׁחַי (which see).

שָׁחַי (part. שָׁחַי; fut. שָׁחַי) intrans.

prop. same as שָׁחַי to rest, to be quiet or still, and so coupled with הִשְׁחַי Is. 62, 1, דָּמָם JER. 47, 6; generally to be undisturbed, מְנוּחָה JOSH. 11, 23; 14, 15; to be unmolested, not disquieted or excited JUDGES 18, 7 27; Ez. 16, 42; to rest, to be inactive, of God, i. e. not to help Ps. 83, 2; to lie at rest or comfortably, coupled with שָׁחַי Job 3, 26, בָּנָה JUDGES 18, 7; an intensive of שָׁחַי Job 3, 13; to settle, on the lees, of wine JER. 48, 11; a supplement to הִשְׁחַי to look on calmly Is. 18, 4. Deriv. שָׁחַי.

Hif. הִשְׁחַי (inf. constr. הִשְׁחַי, on the contrary הִשְׁחַי is a noun; fut. הִשְׁחַי) to quiet, opposite הִרְשִׁיעַ (to terrify) Job 34, 29, as הִשְׁחַי לֹא יוֹכֵל is said of רָשָׁע Is. 57, 20 (see רָשָׁע); to calm, רִיב Prov. 15, 18; to keep quiet, with הִשְׁחַי (to be awake) Is. 7, 4; of the air, to be sultry, when no cooling wind blows Job 37, 17; to render tranquil, with מִן from Ps. 94, 13. The infin. הִשְׁחַי is a noun meaning the keeping quiet, with שָׁחַי Is. 32, 17; rest 57, 20; with בְּשָׁחַי 30, 15; in a stronger form הִשְׁחַי שָׁחַי unconcerned rest Ez. 16, 49.

The fundamental signification of the stem may be also connected with שָׁחַי (ש = צ = ט) meaning to settle, to lay down, whence the Arab. سَقَطَ to fall down; Aram. שָׁחַי, שָׁחַי the same, also to lay down, מְנוּחָה lees. The organic root is not connected with שָׁחַי or with שָׁחַי, שָׁחַי.

שָׁחַי m. rest 1 CHR. 22, 9.

שָׁחַי (part. שָׁחַי; infin. absol. שָׁחַי, constr. שָׁחַי; fut. שָׁחַי) 1 person שָׁחַי from שָׁחַי JER. 32, 9, שָׁחַי Ezr. 8, 25 K'ti, שָׁחַי K'tib) prop. intrans. to be heavy, weighty (like שָׁחַי, see First, Conc. s. v.); but commonly tr. to heave, to lift up (a burden, load), to weigh, with

שָׁקַל Is. 40, 12; *to weigh after*, tribute 33, 18; *to pay*, tribute 55, 2; *to weigh to*, the idol-maker 46, 6, money for a sale Ex. 22, 16. Fig. כָּעֵשׂ and הָיָה (וְהָיָה) Job 6, 2 = *to try* 31, 6. Deriv. מִשְׁקָל, מִשְׁקָלִים, מִשְׁקָלָה, מִשְׁקָלָהּ, the proper name מִשְׁקָלָהּ from a ground-form שָׁקַל (and may mean, if founded by Semites, *projecting place, high town*), in which case שָׁקַל is to be taken in the same sense as סָקַל, סָקָה; Ethiop. שָׁקַל *sakala* to raise up, on a balance, hence *to weigh*.

Nif. נִשְׁקַל *to be weighed* Job 6, 2; Ezr. 8, 23.

שָׁקַל (*pl.* שָׁקָלִים, *constr.* שָׁקָלִי) *masc.* properly *a weight, burden, heavy thing*, mostly a definite weight, of bread Ez. 4, 10, hair 2 SAM. 14, 26, of unstamped gold, silver, brass, iron Exod. 38, 24; Num. 7, 13; 1 SAM. 17, 5; sometimes omitted Gen. 24, 22; Num. 7, 13. Most frequently it denotes definite pieces of silver passing current, perhaps with the weight marked; and so with כֶּסֶף Gen. 23, 16, Ex. 21, 32, but also without כֶּסֶף 2 Kings 7, 16 18, Am. 8, 5, and vice versa כֶּסֶף alone Gen. 20, 16; 37, 28; Deut. 22, 19. Representing the smaller coins we find מִנְחֵי הָאֵשׁ Ex. 30, 13, מִנְחֵי הָאֵשׁ Neh. 10, 33, רֶבַע שֶׁ 1 SAM. 9, 8. According to Scripture the שֶׁ has twenty גֵּרָה Ex. 30, 13; Lev. 27, 25; but the הֶקֶלֶט and the הֶמֶלֶךְ were of different values 2 SAM. 14, 26; Ex. 30, 13 24; Lev. 5, 15. In the Macabean times the שֶׁ was already marked with the impression יִשְׂרָאֵל in old Hebrew characters as a silver-coin whose weight was about 270-274 Paris grains, i. e. nearly the same as the δίδραχμα of Aegina (in the LXX), or nearly corresponding to two thirds of a Prussian Thaler (2 Shillings). In the LXX, therefore, σίκλος is interchanged with δίδραχμα. See Cavedoni, Biblische Numismatik.

שָׁקַם (not used) *intr.* perhaps *to be firm, durable*, of a species of wood, like אֲזִי, תַּאֲשִׁירִי II. אֲשִׁר, תַּרְהִירִי to דָּרִי, and so perhaps connected in its stem with שָׁקַל. Derivative

שָׁקָמָה (so the sing. is in the Mishna; in Hebrew only the *pl.* שָׁקָמִים occurs, once שָׁקָמָה, c. שָׁקָמָה Ps. 78, 47) *f. a sycamore tree*, large numbers of which grew in the valley from Joppa to Egypt 1 Kings 10, 27. Its fruit, which is indigestible and unwholesome (Diosc. 1, 182), must be nipped or scratched to bring it to maturity (see בָּלַס and Theophr. Plant. 4, 2). The fruit is food for poor shepherds Am. 7, 14; and houses were built of the wood 1 Kings 10, 27; Is. 9, 9. *Wild fig-trees* or *fig-like mulberry trees*, which are frequent in Egypt, were also called שָׁקָמָה Ps. 78, 47 (*Alpinus*, de plant. Aeg. p. 23). From the Semites the name came through the Phenicians to the Greeks, συκόμορος, συκομορέα, συκάμυρος. Aram. שָׁקָמִי, Ar. سَوْقَم.

שָׁקַע (*fut.* יִשְׁקַע) *intrans.* *to sink, to sink down, to subside*, of בָּבֶל (by the Euphrates) Jer. 51, 64, which was symbolised by the sinking of the threatening book; *to be overflowed* Am. 9, 5; *to burn down*, of fire Num. 11, 2, i. e. to stop, like רָסָה Is. 5, 24; Talm. to go down, of the sun; ident. in organic root with that in שָׁחָה, שָׁחָה. Deriv. מִשְׁקָע.

Nif. נִשְׁקַע (3 p. fem. נִשְׁקַעָה K'ri, for which the K'tib is נִשְׁקַעָה) *to subside*, Am. 8, 8, comp. שָׁקַעָה 9, 5. On the disappearance of ע see בָּל.

Hif. הִשְׁקַעַר (*fut.* יִשְׁקַעֵר) *to cause to subside*, water, i. e. make it be taken away Ez. 32, 14; *to sink into*, the tongue into a hook, so that the animal bites it Job 40, 25.

שָׁקַעְרִיהָ (only *pl.* -וֹת) *f. a hollow, a depression, a sunken place* Lev. 14, 37, explained by שָׁפַל מֶן; formed from an old Shafel-form of שָׁקַר, by reduplicating the third letter; Targumic שָׁפַחָה.

שָׁקַף I. (not used) *tr.* *to cover, to put beams or an arch over*; Ar. سَقَف *to cover with a roof*, سَكَف *to lay beams over*, سَقَف *a roof*, سَكِيف *upper beams, lintel*; Aram. סָקָה the same, whence

מִשְׁקָפָא beam, מִשְׁקָפָא moulding. The fundamental signification proceeds from the idea *to be bent*. The organic root שקף is also in קָפָא I., קָפָא, קָפָא (קָפָא) which see. Deriv. מִשְׁקָפָא, מִשְׁקָפָא, מִשְׁקָפָא.

שָׁקַף II. (Kal unused) *intr.* to see, to look, to behold, Aram. שָׁקַף the same; cognate in its organic root שקף with that in שָׁפָא I., שָׁפָא, where the fundamental signification may also be looked for; the Latin *spic-io*, *spec-io*, *spec-to*, Greek *σπέν-τομαι* may belong to it.

Nif. נִשְׁקָף (part. נִשְׁקָף) to be visible, to be seen (afar) SONG OF SOL. 6, 10; to see, שָׁקַף בְּצֵד הַחַיִּיטִין JUDGES 5, 28, i. e. to look out through the window; with מָן of a place to look down from Ps. 85, 12; fig. to be visible, of רָעָה JER. 6, 1, to be seen, with עַל NUM. 21, 20.

Hif. הִשְׁקָף (fut. הִשְׁקָף, apoc. הִשְׁקָף) to look down, with מָן of place DEUT. 26, 15; Ps. 14, 2; absol. coupled with רָאָה LAMENT. 3, 50; with בְּצֵד to look through 2 KINGS 9, 30; with עַל-פָּנָי to look towards the visible side (of a district) GEN. 18, 16; 19, 28; with אֵל of a person to look at 2 KINGS 9, 32; EXOD. 14, 24.

שִׁקְף (from שקף I.) *masc.* a layer of beams, as a covering of the פְּתוּחִים and מְחוֹזֹת (as we should read with the LXX for מְחוֹזֹת) 1 KINGS 7, 5, here *adverbially*, beamed over, opposite to arched; comp. מִשְׁקָף.

שִׁקְף (only *pl.* שִׁקְפִים) *m.* same as שקף *frame-work*, of cross pieces of wood, or small firm beams with which the windows of the temple were furnished, and so closed (מִשְׁתָּמִים), without obstructing the light or air 1 KINGS 6, 4. The מִשְׁתָּמִים שִׁקְפִים were different from מְחוֹזֹת and מְחִרְקִים. Applied also to the *framework coverings* of the three galleries running over each other 7, 4. Syr. *šēḡḡā*, *šēḡḡā*.

שָׁקַף (Kal not used) *intr.* to feel disgust, to have a horror or aversion to;

ident. in its organic root שקף with that in שקף I., שקף, שקף; Arab. سَقَطَ *intr.* to be disgusting, repugnant, loathsome, of dirt, refuse; *tr.* to abominate. Deriv. שָׁקַף.

Pih. שִׁקְף (inf. absol. שִׁקְף, fut. יִשְׁקָף) to defile, to make unclean, שִׁקְף-נֶפֶשׁ (one-self), with בָּ by Lev. 11, 43; 20, 25; to reject, to abhor, שִׁקְף-בְּרִיתָא Lev. 11, 11, unclean animals 4, 13, idols DEUT. 7, 26; figur. to despise Ps. 22, 25, coupled with בְּרִיתָא. Deriv. שִׁקְפָא, שִׁקְפָא.

שִׁקְפָא *m.* prop. abomination, detestation, and so of unclean fishes Lev. 11, 10 12, birds 11, 13 20 23 and other animals 11, 41; also of dogs, cats, which were sacred in Egypt Ez. 8, 10, an apposition to בְּרִיתָא; sometimes united to שִׁקְפָא Lev. 7, 21.

שִׁקְפָא see שִׁקְפָא.

שָׁקַף (part. שָׁקַף, fut. יִשְׁקָף, *pl.* יִשְׁקָפוּ) *intr.* same as שקף II. (see שקף) to run, to run along, of גְּבִיִּים (locusts) or enemies thirsting for booty Jo. 2, 9; Is. 33, 4; to range, of רֶב פְּרוֹב. 28, 15; on the contrary שָׁקַף in Is. 29, 8 belongs to the Pih. שָׁקַף of שקף I. The fundamental signification may be to flow, metaphor. applied as in שָׁקַף, שָׁקַף, and so the organic root is also in שקף-ה. Deriv. מִשְׁשָׁק, on the contrary מִשְׁשָׁק and מִשְׁשָׁק belong to שָׁקַף.

Hithpa. הִשְׁתַּשְׁקַף (from the reduplicated שָׁקַף) to run along, to run about, of chariots NAH. 2, 5, see שקף II.; comp. the proper name שָׁשָׁק.

שָׁקַף (not used) *trans.* same as שקף I. (which see) to tie, to bind, to interweave, of latticed or net-work; Aram. שָׁקַף; Coptic *cor*, *cwr* the same. Deriv. שָׁקַף.

שָׁקַף (fut. יִשְׁקָף) 1. *trans.* to paint, to colour; Aram. שָׁקַף, Arab. شَقَر. to be red, whence شَقَرَة paint and a lie. — 2. *intrans.* to lie, with לְ of a person GEN. 21, 23; Aram. שָׁקַף, Arab. شَقَر. Deriv. שָׁקַף, شَقَر.

Pih. שִׁקְף (fut. יִשְׁקָף) to deceive, to

lie, to act faithlessly or falsely 1 SAM. 15, 29; Is. 63, 8; coupled with כָּחַשׁ LXX. 19, 11; with אֵל of a thing to *act as a liar in a thing*, e. g. כָּחַשׁ Ps. 44, 18, כָּחַשׁ 89, 34, i. e. to break a covenant, to be false to one's faith.

שָׁקַר (Kal not used) *intrans.* to blink, to wink, with the eyes, prop. to look, to look about (Targ., Ibn Sarāḳ), like the Aram. **ܫܩܪ**, **ܫܡܪ** (to squint), Arab. **زَقَرَ** the same.

Pih. שִׁקַּר (part. fem. plur. מְשַׁקְרֹת) to let the eyes look about, to ogle, יִיבְּנוּ Is. 3, 16, of the impudent looks of impure women.

The fundamental signification may also be to *shine*, to *lighten*, as *Saadia*, *Ibn G'anāch* have taken it; in which case שָׁקַר would be = שִׁתָּר I.; in the other = שִׁתָּר II. See שָׁקַר.

שָׁקֵר (in pause שׁ, plur. שָׁקִירִים, with suff. שָׁקִירָהּ) *m. a lie*, opposite אֱמֶת, and so דָּבָר שֵׁ' Ex. 23, 7, דָּבָר שֵׁ' 5, 9; דָּבָר שֵׁ' Mic. 7, 12; דָּבָר שָׁקֵרִים Ps. 101, 7; *falsehood*, of לָשׁוֹן Prov. 6, 17, שָׁפָה Ps. 31, 19, שָׁבַע Zech. 8, 17, עַד Deut. 19, 18; combined with verbs (*to lie*, *to be false*, *to act falsely*) in כָּפַל שֵׁ' (see כָּפַל), שָׁ' Deut. 19, 18, שָׁבַע לֹשֶׁן Lev. 5, 24 or עַל-שֵׁ' 5, 22, נָבֵא שֵׁ' Jer. 29, 21 or לֹשֶׁן 27, 15 or בָּשָׁקֵר 5, 31. אֱרִיחַ שֵׁ' *a lying spirit* 1 Kings 22, 22, oppos. רִיחַ; *something false* 2 Kings 9, 12; Jer. 37, 14; *deceit, deception*, Jer. 6, 13, and so עַל שֵׁ' 8, 10; Hos. 7, 1; שֵׁ' *bread acquired deceitfully* Prov. 20, 17; עָשָׂה שֵׁ' 2 Sam. 18, 13 *to act deceitfully against one's life*, i. e. *to lie in wait for the life; an unreliable, vain thing*, almost an adv. Ps. 33, 17; 119, 118; Prov. 31, 30; לֹשֶׁן 1 Sam. 25, 21, or שָׁקֵר Ps. 119, 78 *in vain, without cause* = הָקֵם 38, 20; concrete *a liar* Prov. 17, 4 = אִישׁ שֵׁ'.

שֶׁקֶט see שָׁקֵט.

שֶׁקֶת (from שָׁקַט, like כֶּסֶת from כָּסָה, plur. constr. שִׁקְתָּי, from a singular form שֶׁקֶת) fem. a watering-trough, a water-tank, put around fountains for wa-

tering cattle GEN. 24, 20; 30, 38; Targ.
מִסְקָא, Saadia مِسْقَا.

ש only in שְׂרָאִיָּר which see.

שָׂרָה (from שָׂרָה; with *suff.* שָׂרָהָם, *pl.* שָׂרָהִים, *c.* שָׂרָהִי, which is also to be read in JUDGES 5, 15 for שָׂרָה, with *suff.* שָׂרָהִי. שָׂרָהָ, *m.* a ruler, prefect, master, chief, like רַב in later Hebrew; hence coupled with שָׂרָהָ Ex. 2, 14, נָדָוֶה 2 SAM. 3, 38, מְלָךְ Hos. 3, 4, רֹאשׁ 1 CHR. 11, 6, שָׂרָהָ EZR. 9, 2, זָקֵן 10, 8, יָדָיִךְ 8, 25; the principal or most distinguished person in a country JOB 29, 8, a little king as it were Is. 19, 11; 23, 8; also followed by a genitive, as שָׂרָהָ צָבָה (leader of an army, general) GEN. 21, 22, הַשְׂבָּחִים שָׂרָהָ 37, 36, בֵּית־הַסֹּדֶר שָׂרָהָ 39, 21, הַמִּשְׁתִּים שָׂרָהָ 40, 2, הַאֲסִים שָׂרָהָ 40, 16, הַדִּיר שָׂרָהָ JUDGES 9, 30 (præfectus urbis), הַחֹלִי שָׂרָהָ 2 SAM. 24, 2, נָדָוֶה שָׂרָהָ 1 KINGS 11, 24, מַחֲצִית הָרֶכֶב שָׂרָהָ (captain of half the chariots) 16, 9, הָצִי שָׂרָהָ NEH. 3, 14, or הָצִי שָׂרָהָ 3, 16; *plur.* generally courtiers GEN. 12, 15. שָׂרָהִים Is. 1, 23 is a paronomasia to שָׂרָה, comp. Hos. 9, 15. God is termed שָׂרָה, DAN. 8, 11 after אֱלֹהֵי צְבָאוֹת שָׂרָה, sometimes also שָׂרָהִים 8, 25. In Daniel especially we meet with שָׂרָה guardian-angel, e.g. of Persia 10, 13 20, Greece 10, 20, Israel 10, 21 (מִיכָאֵל), and the latter also named הַשָּׂרָהִים 12, 1, אֲחֵי הַשָּׂרָהִים 10, 13, because there were classes of guardian-angels; comp. for this Is. 24, 21, ἡγούμενος (= שָׂרָה) Ben-Sirach 17, 17, and LXX in DEUT. 32, 8, where they translate: *he appointed the territories of the nations according to the number of the angels of God.* שָׂרָהִים קָדָשׁ Is. 43, 28 are distinguished priests, as 1 CHR. 24, 5 = שָׂרָהִים הַכֹּהֲנִים 2 CHR. 36, 14; seldom שָׂרָהִים אֱלֹהִים 1 CHR. 24, 5. שָׂרָהִים הַמְּשִׁיחַ 1 CHR. 15, 27, comp. 15, 22 (LXX). Phenician שָׂרָה the same in the proper names שָׂרָהִים, שָׂרָהִים &c.; on the contrary the Assyrian words אֲסָרָה, אֲסָרָה, אֲסָרָה do not belong here.

שָׁר = יֵשָׁר in אֶחָיִשָׁר which see.

שָׂר (from שָׂרָה I; with *suff.* שָׂרָה, שָׂרָה with Dagesh in Resh, in a resolved form שָׂרָה, without coming from שָׂרָה on that account; comp. גֵּל, נֶר, מ. *a nerve, sinew*; hence *the navel-cord* Ez. 16, 4, *the navel*; Arab. سَر, سَر, Syr. حَم. Being a physiologically important part of the body, it stands for the *whole body*, coupled with עֲצָמוֹת Prov. 3, 8 (*Ibn Esra*; the LXX and Syr. read here שָׂרָה and understand it as similar to שָׂרָה *thy flesh*, comp. Mic. 3, 2; which is unnecessary); Song of Sol. 7, 3 שָׂר is likewise *the navel*, compared to אֶגֶן הַסָּרָה. Maltese sarra. Comparison with the Arab. سَر (bosom, pudenda) is without analogy.

שָׂרָה I. (*part. pass.* שָׂרָה, *pl.* שָׂרָה; *inf.* מְשָׂרָה) *Aram. trans. to loose, knots, bands*, Targ. for פָּתַח; hence *to make loose, vacant, free*; שָׂרָה *part. pass. plur. loosed, unbound, free* DAN. 3, 25. Figur. *to unravel*, 5, 16.

Pael שָׂרָה and שָׂרָה (3 *p. pl.* שָׂרָה; *part.* מְשָׂרָה) 1. *to loose, knots*; figurat. *to unravel* DAN. 5, 12. — 2. *to begin, prop. to open*, Ezr. 5, 2, like חָלַל I. (Hif.) and the Arab. فتح; comp. حَم to begin, שָׂרָה, שָׂרָה, a beginning.

Ithpa. אֲשַׁתָּרָה (*part. plur.* מְשַׁתָּרָה) *to be loosed, הֲרָצָה הַקָּבִים the joints of his loins* DAN. 5, 6.

שָׂרָה II. and שָׂרָה (*part.* שָׂרָה) *Aram. intrans. to settle, to dwell, to abide* DAN. 2, 23 is perhaps a form originating in שָׂרָה and שָׂרָה, in Targ. for שָׂרָה and נִיחָה; Syr. حَم to dwell, to encamp, מְשַׁרָּה, מְשַׁרָּה a couch. According to the analogy of דָּוַר (to turn in a circle, to move, se convertere, divertere, versari) the fundamental signification has been assumed to be, *to turn*; others have compared it with

שָׂרָה I, since καταλύειν, حَل signify to loose and to settle, καταλύμα a lodging.

שָׂרָה (Assyrian) *n. p.* of the son of Sennacherib Is. 37, 38, 2 Kings 19, 37, and also of an Israelite Zech. 7, 2; it also forms part of the name (see שָׂרָה) of a head magician and high cup-bearer at the Babylonian court Jer. 39, 3 13. שָׂרָה = שָׂרָה in נְבוּכַדְנֶצַּר, שָׂרָה, and is either = to the Sanskrit tschara leader or = שָׂרָה in Assyrian names; שָׂרָה may perhaps be identical with the Zend çara prince; and then the entire name would be *leader of a prince or the prince is leader*.

שָׂרָה I. (not used) *intr. to glow, to burn*, identical with שָׂרָה, שָׂרָה, שָׂרָה; *Aram.* שָׂרָה, whence שָׂרָה (*glow, heat*) for the Hebrew שָׂרָה; Syr. حَم to be dried up; the Hebrew שָׂרָה may also belong here. Deriv. שָׂרָה.

שָׂרָה II. (not used) *intrans. same as שָׂרָה II. to sprout, to grow, hence to arise*; Syr. حَم the same. Deriv. שָׂרָה in the proper name שָׂרָה.

שָׂרָה (from שָׂרָה I.) *m. prop. heat*, coupled with צִמְצוּם Is. 35, 7 or שָׂרָה 49, 10, commonly *the mirage*, a peculiar phenomenon in the sandy deserts of the east, in which the horizon assumes the appearance of a waving and trembling expanse of water, in which mountains are mirrored. Hence the passage means: *the mirage shall become a pool*. Arab. سَرَاب, Malt. srab, srôb, Targ. שָׂרָה, Syr. حَم, Coptic ὡφᾶ.

שָׂרָה (from שָׂרָה II.) *m. sprout, origin, only in*

שָׂרָה (*origin is with Jah*) *n. p. m.* Ezr. 8, 18.

שָׂרָה (with 5, as in מְרַבֵּים, by the influence of aspirated ר; from מְרַבֵּים with ר inserted) *m. same as שָׂרָה a sceptre* Esth. 4, 11; 5, 2; 8, 4; Targ. for שָׂרָה; Coptic ὡφᾶ and ὡφᾶ a stick, staff, rod, sceptre.

שָׂרָה (Kal unused) *trans. to twist, to knot*; figurat. *to be strong, firm*; *Aram.*

פִּיג to make net-shaped; mod. Hebrew to bind, to lattice; identical with אָרַג (see ש, ש), comp. שָׂרַד; Arab. شَرَح to bind or mix together; Targ. שָׂרַד twisted or lattice work, פִּיג, פִּיג, a thing which is net-shaped. Deriv. שָׂרַד, and the proper name שָׂרַד.

Pih. שָׂרַד (*fut.* יִשָּׂרַד) to be interwoven, twisted together, i. e. to be strong JOB 40, 17.

Hithpa. הִשָּׂרַד (*fut.* יִשָּׂרַד) to interweave themselves, for firmness LAMENT. 1, 14.

שָׂרַד I. (not used) *trans.* to sew or weave together; hence to net, a coat of mail; to work variegated things, clothes, tapestry, specially used of the garments of the high priest while serving in the sanctuary, made of purple and crimson threads; Arab. سَرَد to weave together, to string or net; Aram. סָרַד to twist, to variegate, to weave, whence סָרַד woven work, סָרַד cloth, tapestry; מְסָרַד netted, of a coat of mail, סָרַד a coat of mail woven of iron wire; Samar. סָרַד a garment of variegated embroidery. The organic root is שָׂרַד; comp. Sanskrit crath, Latin ret in ret-e. Deriv. שָׂרַד.

שָׂרַד II. (not used) *tr.* to pierce, to perforate (Aqu., Rashi), a collateral form of שָׂרַד; hence applied to a pencil, stylus, comp. Arab. سَرَد and سَرَد an awl, a bodkin, سَرَد to cut, سَرَد necare, to kill; deriv. שָׂרַד. According to others (Saadia, Ibn G'anach, Ibn Esra, Kimchi) *intr.* to be red, identical in its organic root with the Sanskrit rudh, Latin rut-ilum esse, Greek ε-ρυσθ-ρός.

שָׂרַד III. (3 *p. plur.* שָׂרַד) *intr. prop.* to separate, then to escape, to disappear, with מִן away from JOB. 10, 20; Arab. سَرَد, Aram. שָׂרַד the same; also to rove about, to separate oneself timidly, comp. שָׂרַד; identical in its organic root with that in שָׂרַד, שָׂרַד, שָׂרַד. Deriv. שָׂרַד, and the proper name שָׂרַד.

שָׂרַד (from שָׂרַד II.) *masc.* a stylus, graver, for sketching Is. 44, 13 (Aqu.); or a cutting instrument for fashioning a block of wood (Rashi); according to others a red-pencil.

שָׂרַד (from שָׂרַד I.) *m.* a species of cloth made like a coat of mail, worked or twisted out of different kinds of threads, for sacred upper garments or other purposes Ex. 31, 10; 35, 19; 39, 1 41. The cod. Samar. and LXX have incorrectly interchanged it with שָׂרַד.

שָׂרַד I. (*fut.* יִשָּׂרַד, with *suffix.* יִשָּׂרַד) *trans. prop.* same as the Aram. שָׂרַד; hence 1. to loose, solvere, metaphor. to let loose, to send forth, קָלַל (thunder) JOB 37, 3, to which נֶאֱדָר (and his lightning) should be supplied (Ibn Esra). Against the acceptance of it as Pih. of יִשָּׂר (Targ., de Bañoles) are the want of Dagesh, and the fact that lightnings do not run in a straight line. — 2. to loosen, i. e. to make fluid or soft; Talm. שָׂרַד the same, whence מְשָׂרַד. — 3. to loose or set free; see Pih. and comp. שָׂרַד. Deriv. מְשָׂרַד, שָׂרַד K'tib, and the proper name שָׂרַד.

Pih. שָׂרַד (1 *person* with *suffix.* שָׂרַד) K'tib to loose, fetters, i. e. to free, to make free; EX. 15, 11 surely I will make thee free (by loosing thy bands) for a good end (Ibn Libráth); and the fulfilment is given in 40, 4 פְּתַחֲךָ בְּיָדָיו מִן־הָאֲזָקִים. Ibn Sarák, Rashi, Kimchi have taken שָׂרַד as = שָׂרַד, and so too the Vulg.; which is not so suitable. According to the K'tib we may read שָׂרַד (deliverance) in this sense.

שָׂרַד II. (not used) *trans.* same as שָׂרַד I., שָׂרַד (which see) to connect, to fit together, to attach to one another firmly, to weave together, a coat of mail; like the Arab. سَرَد (coat of mail) from שָׂרַד suit (to sew). The org. root שָׂרַד lies also in שָׂרַד, שָׂרַד II., שָׂרַד II., שָׂרַד II.; Aram. שָׂרַד or שָׂרַד the same, whence שָׂרַד, שָׂרַד, and the proper name שָׂרַד.

שָׂרָה III. (not used) *intr.* to project upward, to be prominent, to rise up, to stand high up, rigidum esse, of the palm; cognate in sense with שָׂרָה to שָׂרָה; metaphor. of a mast. The organic root שָׂרָה lies also in פָּרֶשֶׁר and dialectically in הָרָר II. Derivat. the noun שָׂרָה (plur. שָׂרוֹת).

שָׂרָה IV. (not used) *intr.* same as the Aram. שָׂרָה II. to encamp, to dwell. Deriv. שָׂרוֹת in the proper name שָׂרוֹתָן.

שָׂרָה I. (2 person שָׂרוֹתָ) *intrans.* to strive, to contend, with עִם GEN. 32, 29 or אֶת of a person Hos. 12, 4; Ar. שָׂרָה the same. The verb שָׂרָה (Hos. 12, 5) is chosen because of שָׂרָה, but it has only the sense of שָׂרָה II. Deriv. the proper name יִשְׂרָאֵל (from יִשְׂרָה אֵל).

שָׂרָה II. (not used) *intr.* to rule, to govern, same as שָׂרָה III. and שָׂרָה, not proceeding from the idea of arranging, setting in a row (see שָׂרָה IV.), but from the fundamental signification to be noble, distinguished, manly, Ar. سَرَى the same. Deriv. מְשָׂרָה, and the proper names יִיְהוּ, שָׂרָה, 2 שָׂרָה, שָׂרָה.

שָׂרָה (from שָׂרָה III.; *pl.* שָׂרוֹת, with *suff.* שָׂרוֹתָיָה, שָׂרוֹתָיָה) *f.* 1. the palm, prop. tree standing up stiff, JER. 5, 10 go up on the palm and destroy (it); hence in the apodosis נְאֻשׁוֹתָיָה. The palm is a symbol of Israel and also a figure of the high and noble. The explanation wall (LXX, Targ.), or the reading שָׂרוֹתָיָה, or a reference of the word to שָׂרָה IV. is unsuitable. — 2. the mast of a ship, Ez. 27, 25 the ships of Tarshish, thy masts, conduct thy commerce. The interpretation caravan (Kimchi) after the Aram. שָׂרָה, or its derivation from שָׂרָה II. (which see) are unsuitable.

שָׂרָה *f.* 1. (prop. *adj.* *f.* of שָׂרָה, conseq. from שָׂרָה) princess, noble lady 1 KINGS 11, 3; Is. 49, 23; JUDGES 5, 29; ESTH. 1, 18; fig. of lands, noble land LAMENT. 1, 1. — 2. (from שָׂרָה II.; princess, noble

woman) *n. p.* of the progenitress Sarah GEN. 18, 6; 20, 2, formerly called שָׂרָה (which see); also another woman NUM. 26, 46.

שָׂרָה (for שָׂרָה, only *pl.* שָׂרוֹת; from שָׂרָה I. or שָׂרָה II.) *f.* prop. a thing fitted together, twisted together; hence a chain, a bracelet Is. 3, 19, Targ. אֲרִמִּילָא ar-millae, also for the Hebr. אֲרִמִּיל (bracelet-buckle), אֲרִמִּילָא (arm-ornament); comp. Ar. سَوَار armilla, Aram. שָׂרָה, from a "ש", which might also be adopted for שָׂרָה. See שָׂרָה, שָׂרָה.

שָׂרָה (strength, firmness, from שָׂרָה) *n. p.* of a Mesopotamian, then of a tribe in the territory and city Serug (Babylonia of the classical writers), a day's journey north of Haran GEN. 11, 20. Cod. Sam. GEN. 14, 23 for שָׂרָה.

שָׂרָה (perhaps from שָׂרוֹת dwelling from שָׂרָה IV. = Aram. שָׂרָה II. and שָׂרָה = שָׂרָה, conseq. habitation of pleasure) *n. p.* of a city in Simeon JOSEPH. 19, 6.

שָׂרָה (from שָׂרָה) *m.* latchet, thong, with which sandals were firmly laced, and the untorn state of which was a mark of vigour Is. 5, 27; proverb. not from a thread to a shoe-latchet, i. e. nothing GEN. 14, 23; Ar. سَرَاك the same.

שָׂרָה (abridged from שָׂרוֹת, from שָׂרָה) *m.* a plain, a flat, described as שָׂרָה Is. 65, 10, or = שָׂרָה (wilderness) 33, 9, contrasted with פְּרִמָּל (fruitful field) 35, 2. Commonly *n. p.* of a plain in Palestine, comprehending the whole level coast-district from Caesarea to Joppa, celebrated for its rich pastures Is. 65, 10, 1 CHR. 27, 29, and vegetation Song of SOL. 2, 1. In the middle of this plain, between the modern Lydda and Arsuf, lay a city שָׂרוֹת (now a hamlet, see Mariti, Reise p. 350, comp. Acts 9, 35), which is said to be meant in Josh. 12, 18. Eusebius refers to a Saronas in north Palestine between Tabor and the sea of Tiberias. Another שָׂרוֹת seems to have been in Gad on the other side of Jordan 1 CHR. 5, 16. Gent. *m.* שָׂרוֹתָ 1 CHR. 27, 29.

שָׂרוֹן see שָׂרוֹן.

שָׂרוֹן to the *pl.* שָׂרוֹן see שָׂרוֹן.

שָׂרוֹן (from שָׂרוֹן *f. pl. hissings*, scorn JER. 18, 16 K'tib, comp. שָׂרוֹן 19, 8; the K'ri has שָׂרוֹן).

שָׂרוֹן see שָׂרוֹן.

שָׂרוֹן (from Pih. of שָׂרוֹן I. *f. freedom, redemption* JER. 15, 11 K'tib, for which the K'ri has שָׂרוֹן (which see); the meaning *beginning* also suits the stem.

שָׂרוֹן (not used) *intr.* same as שָׂרוֹן I. to spread, to extend. Deriv.

שָׂרוֹן (*extension by Jah*) *n. p. m.* GEN. 46, 17.

שָׂרוֹן (not used) *tr.* same as שָׂרוֹן, שָׂרוֹן, prop. to cut into, to engrave; hence to write, to arrange, order, preside over, decide; comp. שָׂרוֹן (which see). Deriv. the proper name שָׂרוֹן.

שָׂרוֹן (*inf. abs.* שָׂרוֹן; *fut.* יִשָּׂרוֹן) *tr.* to cut or tear, into the skin; to make incisions, as a sign of mourning, which was forbidden (LEV. 19, 28) LEV. 21, 5; ZECH. 12, 3; conseq. same as שָׂרוֹן, שָׂרוֹן, Ar. سَرَط and سَرَط, Aram. שָׂרוֹן and שָׂרוֹן, the same. The organic root שָׂרוֹן is also in שָׂרוֹן, שָׂרוֹן. Derivat. שָׂרוֹן.

Nif. נִשְׂרָה (fut. יִשְׂרָה) to lacerate oneself; fig. to hurt oneself, to injure oneself ZECH. 12, 3.

Pih. שָׂרוֹן (not used) intensive; deriv. שָׂרוֹן.

שָׂרוֹן *m.* an incision LEV. 19, 28; Targ. שָׂרוֹן, Talm. שָׂרוֹן, abstr. שָׂרוֹן.

שָׂרוֹן *f.* cod. Sam. LEV. 21, 5.

שָׂרוֹן (שָׂרוֹן *Jah is Decider*) *n. p. m.* 1 CHR. 27, 29 K'ri; see שָׂרוֹן.

שָׂרוֹן (from Pih.) *f.* an incision LEV. 21, 5.

שָׂרוֹן (from שָׂרוֹן I., from שָׂרוֹן *Jah is Deliverer*) *n. p. m.* EZR. 10, 40.

שָׂרוֹן (abridged from שָׂרוֹן; *Jah is*

Ruler; from שָׂרוֹן II.) *n. p.* of the progenitress Sarah GEN. 11, 29 30 31, afterwards named שָׂרוֹן (which see) 17, 15. The orthography שָׂרוֹן in the LXX has its ground in שָׂרוֹן following (see above p. 1267*), and does not prove an original reduplication; for שָׂרוֹן they write שָׂרוֹן. The explanation *contentious or princess* must be rejected because the analogy of name-giving is against both.

שָׂרוֹן (*pl.* שָׂרוֹן) *m.* shoot of a vine, prop. a bundle GEN. 40, 10 12; Jo. 1, 7; Aram. שָׂרוֹן, שָׂרוֹן; Ar. زَرْوَن and سَرْع.

שָׂרוֹן (*pl.* שָׂרוֹן, c. שָׂרוֹן, with suff. שָׂרוֹן, from שָׂרוֹן III.) *m.* 1. prop. the separated; hence remnant, what is left NUM. 21, 35, DEUT. 3, 3, a survivor JOB 18, 19; שָׂרוֹן nothing at all 20, 21; what remains 20, 26; a separated part, שָׂרוֹן the part of the people among the nobles JUDGES 5, 13; one escaped, coupled with שָׂרוֹן JER. 42, 17; LAMENT. 2, 22; שָׂרוֹן שָׂרוֹן the escaped from the sword JER. 31, 2; a fugitive Jo. 3, 5 = שָׂרוֹן JOSH. 8, 22, *pl.* = שָׂרוֹן Is. 45, 20. — 2. (*refuge-place*) *n. p.* of a city in Zebulon JOSH. 19, 10.

שָׂרוֹן (from שָׂרוֹן II.; after the form שָׂרוֹן) *f.* prop. what is fitted together, and so a coat of mail JOB 41, 18, abridged from שָׂרוֹן (שָׂרוֹן is to be supplied from the preceding hemistich).

שָׂרוֹן (*Jah is a Ruler or Noble one*) *n. p. m.* 2 SAM. 8, 17, for which 20, 25 has שָׂרוֹן, 1 KINGS 4, 3 שָׂרוֹן, 1 CHR. 18, 16 שָׂרוֹן; 2 KINGS 25, 18; EZR. 7, 1.

שָׂרוֹן (the same) *n. p. m.* JER. 36, 26.

שָׂרוֹן and שָׂרוֹן, also שָׂרוֹן, which see (*pl.* שָׂרוֹן and שָׂרוֹן; from שָׂרוֹן II.) *f.* 1. a coat of mail 1 SAM. 17, 5 38; NEH. 4, 10; 2 CHR. 26, 14. — 2. *n. p.* of the mountain-chain of Hermon among the Sidonians DEUT. 3, 8, like שָׂרוֹן and שָׂרוֹן (which see); Ps. 29, 6; perhaps only a part of it. So called from the resemblance to a breast-plate, as Θώραξ is

the proper name of a mountain near Magnesia.

שָׂרִיָּן see שָׂרִיָּן.

שָׂרִיָּן (from שָׂרָה II.) *m.* same as שָׂרִיָּן 1 KINGS 22, 34.

שָׂרִיקוֹת (from שָׂרַק) *f. pl.* a hissing, scorn, derision JER. 18, 16 K'ri, the K'tib having שָׂרוֹקוֹת; pipings, on reeds JUDGES 5, 16, where עָרָר = עָרַר denotes a shepherd.

שָׂרִיקוֹת (from שָׂרַק I.) *f. pl.* the heckling, combing, concr. heckled flax, an apposition to פְּשָׁתִּים Is. 19, 9.

שָׂרִיר (from שָׂרָר I.; *pl. c.* שָׂרִירִי *m.* sinew, muscle, so called from its firmness and being knotted JOB 40, 16, comp. שָׂר; Aram. שָׂרִיר, שָׂרִיר firm, שָׂרִיר a muscle.

שָׂרִירוּת and שָׂרִירוּת (from שָׂרָר I.) *f.* hardness, obduracy, coupled with לֵב or לֵב DEUT. 29, 19; Ps. 81, 13; often in JER., as 3, 17 &c.; Aram. שָׂרִירִי firmness, truth, Syr. شَرِيرَة.

שָׂרִירָה *m.* freedom, redemption JER. 15, 11 K'ri, for the K'tib שָׂרִירוּת. The ancients take it as = שָׂרִירָה. See שָׂרָה I.

שָׂרַף (Kal not used) *tr.* same as שָׂרַף to tie together, to interweave, to twist together, of laces; Ar. شَرَف the same, also to join, to take part in, to hang on; Aram. שָׂרַף, שָׂרַף to hang on, to lay crosswise, to act in an intricate, twisted way; comp. שָׂרַף, שָׂרַף above p. 997. Deriv. שָׂרִיר.

Pih. שָׂרַף (part. מְשָׂרֵף) to cross, שָׂרַף, i. e. to take a direction sometimes to the right, sometimes to the left JER. 2, 23, like שָׂרַף (GEN. 48, 14) of the יָרִים.

שָׂרַף (not used) *intr.* to burn, to glow; to be parched, dry; ident. with שָׂרַף I. (Talm. שָׂרַף), שָׂרַף, Ar. شَرَف (to burn). Derivative

שָׂרַף (only plur. שָׂרָה) *f.* the burnt place, i. e. the burnt city of Zion with the temple and royal palace JER. 31, 40

K'tib; the K'ri reads שָׂרַף, which led Aq. and others to translate it unsuitably a field. But in the parallel passage 2 KINGS 23, 4 שָׂרַף stands; and as in Jeremiah too many mss. and editions read שָׂרַף, we may abide by שָׂרַף.

שָׂרַף (from שָׂרָר head and שָׂרָר = שָׂרַף *masc. plur.* chief of the eunuchs, head eunuch JER. 39, 3, for which שָׂרָר usually occurs 39, 13; the proper name was שָׂרַף. See שָׂרַף.

שָׂרַף (not used) *intr.* same as שָׂרַף II. to project, to be prominent, of a district, Arab. صَرَعَ; derivat. the proper name שָׂרַף in the Gentile מְשָׂרֵף.

שָׂרַף (only part. pass. שָׂרֵף) *tr.* to stretch forth or out, to extend, particularly of lengthened limbs in men and beasts; oppos. קָרַם LEV. 21, 18, or קָרַם 22, 23; Aram. שָׂרַף the same, Ar. شَرَعَ to stretch (a spear, the neck), شَرَاع an elongated camel's neck, شَرَعَ a stretched sinew, أَشَرَعَ long-nosed; ident. in its organic root with that in קָרַח, קָרַח, קָרַח.

Hithp. שָׂרַף to stretch oneself out Is. 28, 20.

שָׂרַף (only pl. שָׂרֵפִים, with suff. שָׂרֵפִי; from the Pih. שָׂרַף of שָׂרַף which see) *m.* a thought Ps. 139, 23; meditation, metaphor. cares 94, 19; comp. שָׂרֵפִים. The ר inserted is also seen in שָׂרֵפִים.

שָׂרַף I (part. *m.* שָׂרַף; *inf. abs.* שָׂרַף, *c.* שָׂרַף; *fut.* (שָׂרַף) *tr.* to burn שָׂרַף, with the accus. שָׂרַף Is. 44, 16, שָׂרַף LEV. 13, 52, שָׂרַף 4, 12, שָׂרַף JUDGES 18, 27, שָׂרַף DEUT. 12, 3, שָׂרַף Is. 47, 14, seldomer שָׂרַף (rush-bushes), JER. 51, 32; children (in the worship of idols) 2 KINGS 17, 31, JER. 7, 1, sometimes with שָׂרַף DEUT. 12, 31; frequently supplemented by שָׂרַף LEV. 8, 17, שָׂרַף Is. 44, 16, and in the part. pass. by שָׂרַף Is. 1, 7. שָׂרַף (2 CHR. 16, 14; 21, 19; JER.

34, 5) *to kindle a burning for one*, i. e. to set fire to precious spices, a custom practised at the funerals of great men; comp. *Josephus Jewish Wars* 1, 33, 9; *לְשַׂרְפָּה* GEN. 11, 3 *to burn by a burning*, to harden bricks by means of fire (*לֶשֶׁת* is a sort of adv. *urendo, ustione*). In derivatives, *to boil*, water for salt; *to smelt glass*, *to burn lime*; *to burn*, *to be fiery*, of the poison or breath of a serpent; perhaps also *to pierce*, with a venomous bite, comp. *סָרַב*, *חָרַר*, *צָרַב*, Ar. *ضرب*, Aram. *ܣܪܒ* *to burn and sting*. Deriv. *שָׂרָפָה*, *מִשְׂרָפָה*, *שָׂרָפָה*, 1 *שָׂרָפָה* (cod. Sam.), and the proper name *מִשְׂרָפָה מִיָּם*.

Nif. *נִשְׂרָפָה* (*fut.* *יִשְׂרָפָה*) *to be burned*, of men GEN. 38, 24, sacrificial gifts LEV. 4, 12, thorns 2 SAM. 23, 7 (see *שָׂרָפָה* 1); with *בָּאֵשׁ* LEV. 7, 17 19.

Pu. *שָׂרָפָה* *to be burned* LEV. 10, 16.

The stem appears in Hebrew in very various forms, as in *סָרַב*, *צָרַב*, *שָׂרַב* (Pih. according to some), *שָׂרַב*, *שָׂרָב* I. Besides the general meaning of *שָׂרַב* it also had a) the signification *to swallow*, *to drink*, originally ident. with *זָרַב* I., *זָרָה* I., Aram. *ܣܪܒ* *sorbere*, modern Hebr. *שָׂרַב*; b) the meaning *to creep*, Aram. *ܣܪܒ* *serpere*, comp. the Sanskrit *śrip*, Greek *σπειν*. But the attempt to apply both senses has no proper foundation.

שָׂרַב II. (not used) *intr.* *to be high*, *to project*, of localities; *to overtop*, of pinnacles and the points of walls; fig. *to be prominent*, *distinguished*, *renowned*; Arab. *شَرَف*, *شَرَف*, whence *شَرَف* a height, *أَشْرَف* towering, high, *شُرَافَة* battlement, *شَرَف* nobility, fame, *شَرِيف* noble (sherif); Coptic *ⲩⲱⲣⲏ* the first, the chiefest (*Rosellini* II, 3. p. 460); the organic root *שָׂרַב* is also in *חָרַב* II., *חָרַם* III., *חָרַם*, *חָרַם*, *חָרַם*. Deriv. *שָׂרָב* 2, and the proper name *שָׂרָב*.

שָׂרָב (*pl.* *שָׂרָבִים*) *m.* 1. (from *שָׂרַב* I.) properly *the burning, kindling one*, by a venomous bite (comp. *הָחָרָה* DEUT. 32,

24), or *the stinging one* (see *שָׂרַב* I.), then a sort of poisonous serpent, coupled with *עָקָרָב* and *נָחָשׁ* DEUT. 8, 15, as an adjective to *נָחָשׁ* NUM. 21, 6, and alone 21, 8, especially *a flying serpent, a dragon*, hence combined with *מִעֹרָקָה* Is. 14, 29, and associated with *חָסִידָה* 30, 6 — *נָחָשׁ* *בָּרָה* (which see); *an artificial serpent*, of brass NUM. 21, 8; fig. applied to a dangerous power Is. 14, 29. The usual derivation from *to burn* is already in the LXX, Graeco-Ven., Onkelos (*חַיִּיִּן קָלִין*), Sam., and expressly adopted by *Ibn Gandach* and *Kimchi*; comp. *καυσος* a serpent, from a similar etymology; Sam. *שָׂרָב* the same. — 2. (from *שָׂרַב* II.) prop. *the high or noble one*, hence in the plur. *higher beings having a human form, angels*, who stand around God's throne Is. 6, 2 6. The prophet thought of the *Seraph* as standing, turned to the divine throne and overtopping it, of gigantic form and with formidable voice, furnished with six wings, two of which covered the upper and two the lower part of the body as a sign of reverence, the two middle ones were for flying. Like the Cherub (Ez. 10, 8 21) he had under his wings a man's hands, and he could also praise in the manner of man with the exclamation *holy* thrice repeated. From this description of Is. l. c. we see, that the Seraph neither had the form of a serpent, nor symbolised a serpent-worship; that he is not connected with the Serapis or Sphinx of the Egyptians. Targ. *שָׂרָב* the same and angel generally. — 3. (from *שָׂרַב* II.; *a noble, distinguished one*) *n. p. m.* 1 CHR. 4, 22.

שָׂרָפָה (*constr.* *דָּפַח*, from *שָׂרַב* I.) *f.* *a burning*, of precious spices at funerals 2 CHR. 16, 14; 21, 19; *the being burnt*, as a divine punishment LEV. 10, 6; NUM. 17, 2; *the baking*, of bricks GEN. 11, 3; *the burning*, of sacrifices NUM. 19, 6 17, of military arms Is. 9, 4, of the temple 64, 10, with *אֵשׁ*; *הָרַבְרָב* JER. 51, 25 *a burning mountain*, i. e. a burnt out volcano (see *הָרַב*).

שָׂרָץ (*part.* *שָׂרָץ*, *fut.* *יִשְׂרָץ*) *intr.* *to*

become full or many, scater; to swarm, to greatly increase, to creep in swarms, of the smaller land animals (GEN. 7, 21; LEV. 5, 2; 11, 20) and for *רָמַשׁ* with *עַל* of the place where GEN. 7, 21; 11, 29, seldom with *אֶל* for *עַל* Ez. 47, 9; with accus. of place (*אֶרֶץ* or *מִן*, *מֵאֵר*, *רָמַשׁ*) GEN. 1, 20 21; Ex. 7, 28. It is applied to land- and to water-animals LEV. 11, 29 41; Ps. 105, 30; of men, to multiply, coupled with *פָּרָה* Ex. 1, 7. Deriv. *שָׂרָץ*.

The fundamental signification is to multiply in masses, pullulare (Ethiopic *שרץ* *saraza* of plants), and it is used of many-footed creeping animals, comp. *שָׂרָץ* multipeda, *פָּרָתָן*, *סָרְסָן*, *סָרְסָן* a crab; a secondary signification is to creep, to crawl, Syr. *سَرَّحَ*. The organic root is the Aram. *רָץ* to creep, to creep forth, whence *רָצִיצָא*.

שָׂרָץ m. collect. worms, reptiles GEN. 1, 20; LEV. 5, 2; 22, 5; *שָׂרָץ* winged reptiles, having four feet, able to fly, and multiplying in great numbers LEV. 11, 20 21 23; DEUT. 14, 19; of the small water animals GEN. 1, 20, fully *הַיָּמִים* LEV. 11, 10.

שָׂרָק (fut. *יִשָּׂרָק*) intrans. to hiss, to whistle, to entice bees; hence to entice, to call forth, with *ל* of a person Is. 7, 18; of men 5, 26; ZECH. 10, 8; to pipe, of shepherds on reeds (see *שָׂרָקוּת*). Coupled with *שָׂקָם* *שָׂרָק* means to blow or breathe, a gesture of astonishment 1 KINGS 9, 8; JER. 19, 8; coupled with *שָׂן* *שָׂרָק* LAMENT. 2, 16, *נִיחַ רָאשׁ* 2, 15, *נִיחַ רִד* ZEPH. 2, 15 to hiss in scorn, a sign of mischievous joy and of wonder, with *עַל* over JER. 49, 17; 50, 13; Ez. 27, 36; with *מִן* to hiss forth, i. e. to drive out with scornful hisses JOB 27, 23. Deriv. *שָׂרָקָה*, *שָׂרָקָה*, *שָׂרָקָה*.

For the stem comp. Aram. *שָׂרָק*, *שָׂרָק*, *שָׂרָק*, also applied to the hissing of a serpent. In its organic root *שָׂרָק* it is connected with that in *שָׂרָקָה*, *שָׂרָקָה*, comp. *שָׂרָקָה*, *שָׂרָקָה*. According to the Arabic the essence is in *שָׂרָק*, comp. *صَرَصَ* to sound, *صَرَصَ* scorn.

שָׂרָק I. (not used) tr. to comb, to heckle or break (flax), to card, to curry; Aram. *שָׂרָק*, *שָׂרָק* to comb out, *שָׂרָקָה*, *שָׂרָקָה* a comb, mod. Hebrew *מִשְׂרָק*; Ar. *شَرَقَ* to tear asunder. The organic root is *שָׂרָק*, which lies also in *רָחֶה*, *מָרָק*, *מָרָה*. Deriv. *שָׂרָקוּת*.

שָׂרָק II. (not used) intr. to shine, to be bright, to lighten, ident. with *וָרָה*, Aram. *שָׂרָק*; metaphor. to be of a bright red or fiery colour, of horses; to be reddish, of grapes; Ar. *شَرَقَ*, transposed *شَقَر*, Aram. *שָׂרָק*, *שָׂרָק* and *שָׂרָק*; mod. Hebrew *שָׂרָק* to colour red, *שָׂרָק* to paint, *שָׂרָק* an oriental, a Saracen. Derivat. *שָׂרָק*, 1, *שָׂרָקָה*, the proper names 2, *שָׂרָק*, *שָׂרָקָה*.

שָׂרָק (pl. *שָׂרָקִים*) adj. masc. 1. (from *שָׂרָק* II.) to be red, of a fox-colour, of a red fox ZECH. 1, 8, Ar. *أَشَقَر*, different from *אָדָם* red-brown i. e. dun. — 2. Only pl. *שָׂרָקִים* for *שָׂרָקִים* Is. 16, 8 same as *שָׂרָק* (which see), a noble vine, so called from its dark red colour. The orthography looks as if it were from *שָׂרָק*, but it is really from *שָׂרָק*.

שָׂרָק masc. 1. a reddish or dark-red grape producing red wine, then a precious vine Is. 5, 2; JER. 2, 21; Ar. *سَرِيق*, *سَرِيق*, red grapes. — 2. (vineyard-plantation) n. p. of a valley between Ascalon and *עֵזָה* JUDGES 16, 4, comp. *שָׂרָקָה*. But in our editions and the most mss. there is *שָׂרָק*, which might be a valley in that district, where the family of Samson lived (16, 31), viz. where is the locality *Σαρκή* beside *Ἀψατάλ* (Reland, Pal. p. 288).

שָׂרָק (not used) Aram. intr. same as Hebrew *שָׂרָק*. Deriv. *שָׂרָקָה*. *שָׂרָקָה* fem. a vine-stock GEN. 49, 11, parallel *גָּבֵן*.

שָׂרָקָה (from *שָׂרָק*) f. the hissing of a person, scorn, derision, coupled with *שָׂמָה* JER. 19, 8, *קָלָה* 25, 18, *חָרָה* 29, 18.

שרקים see שָׂקֶל 2.

שָׂרָה I. (i. e. שָׂר; not used) *tr.* 1. *to twist, to wind together, to knot together*, a verb-idea to denote a muscle, sinew, cord, lace, chain; *to arrange with one another, to put together in a row, to put in order*; ident. in its organic root שָׂר with that in שָׂרָה, שָׂרָה, שָׂרָה. Derivat. שָׂרָה (שָׂרָה), שָׂרָה, שָׂרָה (instead of שָׂרָה). — 2. Metaphor. *to be firm, hard, prop. to be knotted together*; hence *to be obdurate*, Aram. שָׂר, שָׂר the same, Pa. *to strengthen, harden*, שָׂרָה definite, true, שָׂרָה truth. Derivat. שָׂרָה, and the proper name שָׂרָה.

Pih. (redupl.) שָׂרָה (not used) *to interlace, interweave, knot together*, abridged in שָׂרָה (which see); Aram. the same, whence the Talm. שָׂרָה (out of שָׂרָה), and also שָׂרָה (*l* for *r*), and so in Arabic. Deriv. שָׂרָה.

שָׂרָה II. (part. שָׂרָה) *trans.* same as שָׂרָה I. *to confine, to enclose*, and so *to press, to beleague, to afflict*; part. שָׂרָה *an enemy* Ps. 5, 9; 27, 11; 54, 7; 56, 3; 59, 11, but this may be a part. Pih. of שָׂרָה III. (which see) = שָׂרָה, meaning *a spy, one lying in wait*.

שָׂרָה (only part. שָׂרָה; fut. יִשָּׂר) *intr.* same as שָׂרָה II. *to rule, to administer*, with שָׂר of the place where ESTH. 1, 22, with שָׂר *conformably to* Is. 32, 1; *to reign*, of מְלָכִים PROV. 8, 16. Deriv. שָׂרָה, שָׂרָה 1.

Hithp. שָׂרָה (fut. יִשָּׂרָה) *to make oneself a ruler*, with שָׂר over NUM. 16, 13.

שָׂרָה (from שָׂרָה I; *a strong one*) *n. p.* m. 2 SAM. 23, 33, for which 1 CHR. 11, 35 has שָׂרָה.

שָׂרָה see שָׂר.

שָׂרָה (not used) *intr.* same as שָׂרָה, out of which it is reduplicated, *to be knotted or twisted, to take root*, applied to the complication of roots as a sort of twisting;

comp. אָשַׁל a root, from אָשַׁל (Hebrew אָשַׁל) *to bind, to be firm*. Such abbreviated reduplications are found in

שָׂרָה and others whose initial and final letters are similar. Derivat. שָׂרָה, שָׂרָה, the proper name שָׂרָה.

Pih. I. שָׂרָה (fut. יִשָּׂרָה) *privative, to root out, to extirpate* JOB 31, 12 fig.; the Targ. has another stem, שָׂרָה, for it.

Pih. II. שָׂרָה (fut. יִשָּׂרָה) *to take root, to strike roots* Is. 40, 24.

Puh. שָׂרָה *to be rooted out* JOB 31, 8, as the pass. of Pih. I.; fig. *to be rooted*, coupled with נָטַע JER. 12, 2, as the pass. of Pih. II.

Hif. שָׂרָה (part. מְשָׂרָה, fut. apoc. as an indicative שָׂרָה) *figur. to strike roots, to sprout*, coupled with צוץ, שָׂרָה Is. 27, 6; *to spread luxuriant*, of plants JOB 5, 3, with שָׂרָה *to strengthen the idea* Ps. 80, 10.

שָׂרָה (union, family-association) *n. p.* m. 1 CHR. 7, 11.

שָׂרָה (with suff. שָׂרָה, plur. שָׂרָה, constr. שָׂרָה, with suff. שָׂרָה) *m. prop.* a binding, a cord, and so a root, to which are applied שָׂרָה JOB 8, 17, הָזָקִין 14, 8; שָׂרָה JER. 17, 8, שָׂרָה Hos. 14, 6, שָׂרָה 2 KINGS 19, 30 *to send forth, strike or spread roots*. Figur. and poet. *the kernel, the essential part, the basis* Is. 5, 24, Hos. 9, 16, what has become, like שָׂרָה (which see); *race, genus* Is. 14, 30, JOB 18, 16, *a family* DEUT. 29, 18; of things, *the ground, the lowermost part*, as the foot of a mountain JOB 28, 9, *the sole of the foot* 13, 27, comp. planta pedis; *the bottom of the sea* 36, 30; *settled abode, dwelling* JUDGES 5, 14; *place of origin, descent* Is. 14, 29; *ground*, of שָׂרָה JOB 19, 28; *seldom a shoot from the root* Is. 53, 2, and so it is cognate in sense with שָׂרָה 11, 10 in שָׂרָה (comp. ἡ ἀβύσος REVEL. 5, 5), or with שָׂרָה; also occurs DAN. 11, 7. Comp. the Aram. שָׂרָה, Phenic. שָׂרָה, Greek σπρίς (Diosc. 2, 102), Arab. شَرَش *together with* أَصْل.

שָׂרָה (not used) *Aram. intrans.* same as Hebrew שָׂרָה. Derivat. שָׂרָה, שָׂרָה.

שש (with suff. ששיו) *Aram. m.* same as Hebrew שש DAN. 4, 12 20 23.

שש (only *pl. constr.* ששיו; from שש) *f. a chain, a lace, of gold thread* Ex. 28, 22.

שש *Aram. fem. a rooting out, i. e. expulsion, banishment* EZR. 7, 26 K'tib, where the K'ri has שש.

שש see שש.

שש (not שש, only *plural* שש; from שש I. in the redupl. Pih.) *f. a chain, a lace, שש* Ex. 28, 14 *a gold-chain, of gold threads; שש* *ibid.* *wreathed chains; שש* 39, 15 *braided chains; then wreathed garlands, as ornaments on walls* 2 CHR. 3, 5; *lattice-work* 1 KINGS 7, 17. The LXX retain *σασσασσ* in 2 CHR. 3, 16, because they did not know that it is = שש. Comp. the Hebrew שש, שש, the *Aram.* שש, שש, *Ar.* سسله.

שש (Kal not used) *trans.* either to *regulate, minister, like שש*, and so to *serve, to do service, in an honourable manner; or equivalent to שש, שש to step back timidly.*

Pih. שש (*part. m.* שש, *pl.* ששים, *sing. f.* ששה *abridged from ששה, inf. constr.* שש (*inf.* שש) *to wait upon, to serve, ministrare, with accusat. of the person* GEN. 39, 4, NUM. 3, 6, seldom with ל 4, 9, espec. before kings or distinguished persons. Hence it is different from שש (which see), as ששים is from ששים 1 KINGS 10, 5. Spoken even of near relations 2 CHR. 22, 8. Then *to administer, to conduct* GEN. 39, 4 22. Applied particularly to the service of the priests and Levites, with an accus. שש DEUT. 17, 12, 1 SAM. 2, 11, or with ל 2 CHR. 13, 10, שש 1 SAM. 2, 18; also frequently used absol. *to perform holy service* Ex. 28, 43; 29, 30, once of idolatrous service Ez. 20, 32; or *to be for (holy) service* Is. 60, 7. As the call of God belonged to the sacred service, the phrase שש DEUT. 18, 5 7 = שש was employed.

שש besides its participial meaning (1 SAM. 2, 11 18; 1 KINGS 1, 15) has also that of a noun, *a servant* PROV. 29, 12, Ex. 24, 13, *fem.* ששה 1 KINGS 1, 15, especially in the sanctuary Is. 61, 6, Ez. 44, 11; also called שש Jo. 1, 9, שש 1, 13. Deriv. שש.

שש (not used) *trans.* to *engrave, to deepen; Aram.* שש, connected with שש, שש II. שש may have had the same meaning in Hebrew, whence שש Ex. 20, 37, as we should read for שש, = שש. Deriv. שש (a pan).

שש *m. sacred- or temple-service, of* שש NUM. 4, 12; 2 CHR. 24, 14.

שש (before Makkeph -שש) *num. card. f., שש (constr. שש) m. six, put before nouns* Ex. 21, 2, or after them 1 CHR. 4, 27; 20, 6; so too שש GEN. 30, 20; Ex. 26, 22; 1 CHR. 26, 17; in שש RUTH 3, 15 שש is left out. The *constr. state* שש is frequently used before שש Ex. 16, 26, שש 1 KINGS 11, 16, שש 1 CHR. 12, 24, שש EZEK. 46, 6, שש being looked upon as a substantive. Combined with ten we have שש שש sixteen, *fem.*, שש *masc.* GEN. 46, 18; NUM. 31, 40. As an ordinal it is found in שש in the sixth year 2 KINGS 18, 10, שש שש on the sixteenth day. The *pl.* ששים denotes sixty, and is used without distinction for *masc. and fem.*, as שש שש DEUT. 3, 4, שש שש SONG OF SOL. 3, 7; it is prefixed to a noun 1 KINGS 6, 2, or put after it 2 CHR. 3, 3. The noun also follows sometimes in the *sing.* 2 KINGS 25, 19, sometimes in the *plur.* 1 KINGS 4, 13. Deriv. שש, and the denom. Pih. שש.

As to the origin, שש (which see) has been adopted as the stem, because in Arab. and Ethiopic the Daleth appears in the numeral and its derivatives, and thus the Dagesh in the second ש would be explained. But since the etymology from שש is doubtful and, besides, the numbers from 1 to 7 are very like those of the Indo-Germanic

family, it is better to compare the Sanskrit *śasch*, Zend. *śvas*, Greek *ξ*, Latin *sex*, German *sechs*, English

six; Ar. *ست*, *ستة*, together with *سدس*, Maltese *sytta*, Aram. *שִׁשׁ* and *שִׁשָּׁה*, *שִׁשָּׁה* (אֶשְׁשָׁה), *שִׁשָּׁה*, Pehl. *שִׁשָּׁה* the same — without a perceptible verb-stem. See *שִׁשָּׁה*.

Pih. *שִׁשָּׁה* (commonly considered a denomin. from *שִׁשָּׁה*) to make into *six*, to give a *sixth* part, only in Ez. 45, 13; but as the form does not occur again, it is better to read both times *שִׁשָּׁה* *שִׁשָּׁה*, as the versions seem to have actually done.

שִׁשָּׁה (from *שִׁשָּׁה*) *m.* 1. same as *שִׁשָּׁה* *white marble*, for pillars ESTH. 1, 6; SONG OF SOL. 5, 15; coupled with *בְּדָה* (alabaster) ESTH. 1, 6. Aram. *ܫܫܐ*. — 2. (from *שִׁשָּׁה*) *fine white linen, Egyptian byssus* (LXX), *linen* (see Pliny H. N. 19, 3), which was brought to Tyre Ez. 27, 7; in other places *בֹּרֵץ* (which see), which prop. means only the Syrian byssus; also *cotton*. Out of *שִׁשָּׁה* had to be made *מִצְנֵפֹת* Ex. 28, 39, *בְּהֵמָה* 39, 28, *פְּאֵרֵי* *ibid.* and the clothes of the priests generally. Persons of distinction GEN. 41, 42 and noble women PROV. 31, 22 had also garments of *שִׁשָּׁה*. For the tabernacle was used *שִׁשָּׁה* *fine-woven linen* Ex. 26, 1 31 36; 27, 9 16 18; 36, 8. *שִׁשָּׁה* *brodered work or embroidered linen*. The Syr. *ܫܫܐ* "white cotton" may be compared. The Coptic *ϣεν* (*byssus*) appears to be derived from the Semitic.

שִׁשָּׁה *Pih.* Ez. 39, 2 see *שִׁשָּׁה* I.

שִׁשָּׁה (Persian) *n. p.* of Zerubabel in Persia EZR. 1, 8, as he is also termed with relation to his office sometimes *לִיהוּדָה* *יהוּדָה*, sometimes *שִׁשָּׁה*. *שִׁשָּׁה* has been derived from *שִׁשָּׁה*, Persian *چسبان* *worshipper*, and *שִׁשָּׁה* Persian *آتش* *fire*, i. e. *worshipper of fire* (von Bohlen); or from the Sanskrit *śaśviṣar* a *great, distinguished one* (Ph. Luzzatto).

שִׁשָּׁה (not used) *intrans.* same as *שִׁשָּׁה* (שִׁשָּׁה) I. which see. Deriv. *שִׁשָּׁה*.

שִׁשָּׁה *Pih.* denom. see *שִׁשָּׁה* *six*.

שִׁשָּׁה (from *שִׁשָּׁה* after the form *חֲזֹן* *חֲזֹן*; *constr.* *שִׁשָּׁה*) *m.* *joy*, coupled with *שִׁשָּׁה* Is. 22, 13; 35, 10, *שִׁשָּׁה* ESTH. 8, 16, opposite *שִׁשָּׁה* JER. 31, 13; *שִׁשָּׁה* *joy for help* Ps. 51, 14; *שִׁשָּׁה* *heart-joy* 119, 111; *שִׁשָּׁה* *oil of joy* 45, 8, wherewith to anoint at festive banquets = to give joy.

שִׁשָּׁה (from *שִׁשָּׁה*; a noble, free one) *n. p. m.* EZR. 10, 40; comp. *שִׁשָּׁה*, *שִׁשָּׁה*.

שִׁשָּׁה (from *שִׁשָּׁה*; noble one) *n. p. m.* NUM. 13, 22.

שִׁשָּׁה Ez. 16, 13 = *שִׁשָּׁה* and chosen on account of its alliteration to *שִׁשָּׁה*.

שִׁשָּׁה (from *שִׁשָּׁה* six) *num. ord. m.*, *שִׁשָּׁה* *fem. the sixth* GEN. 1, 31, HAGG. 1, 1, also masc. *the sixth month* Ez. 8, 1; *שִׁשָּׁה* *the sixth year* Ez. 8, 1; *the sixth part, the sixth* 4, 12; 45, 13; 46, 14.

שִׁשָּׁה *n. p.* for *בָּבֶל* JER. 51, 41, *שִׁשָּׁה* 25, 26, which explanation of *Babylon* is in the Targ. and all ancient interpreters. Jewish expositors and after them Jerome explain it according to the canon *אָבֶבֶת*, i. e. after the alphabet put in an inverted order, where *א* = *ו*, *ב* = *ש*, conseq. *ל* = *ך*, so that *שִׁשָּׁה* is = *בָּבֶל*; but granting that this secret word was then in use, and that an occasion for it existed through fear of giving the real name, it is against it that *בָּבֶל* always accompanies the word, even in the same verse. *Michaelis* regards *שִׁשָּׁה* as reduplicated from *שִׁשָּׁה*, from *שִׁשָּׁה*, Arab. *شال* (to be strong, firm) or *سك* (to be lined with iron, of gates), so that *שִׁשָּׁה* = *γαλκόνυλος*, as *Abydenus* (Euseb. Pr. Ev. 9, 41) calls *Babylon*. According to *Rawlinson* *שִׁשָּׁה* is the name of an Assyrian god after whom *Babylon* was named; but this is uncertain.

שִׁשָּׁה (from *שִׁשָּׁה*; noble one) *n. p. m.* 1 CHR. 2, 31.

שִׁשָּׁה (abridged from *שִׁשָּׁה*, from

קקק = שש [שש] II.; *assaulter, runner* n. p. m. 1 CHR. 8, 14.

שש (not used) *intrans. to be red or reddish*, arising from the reduplicated form שש from שש (comp. שש, שש, שש); Arab. شش the same, whence שש red-tail (a bird), שש the name of a lion, from its red colour. The simple root is ש = Sanskrit har, whence hari fulvus, Pers. zar &c. (see Fürst, Lehrgebäude §. 160). Deriv.

שש (in pause שש) *m. red colour*, explained *vermilion* (Kimchi), *cinnabar* (Rashi) or *ruddle, red ochre* JER. 22, 14;

Ez. 23, 14; comp. the Arab. أشرف red.

שש (or שש in the sing.; only *plur.* שש, with *suff.* שש, from שש I.) *m. a pillar, column*, figur. of the state, i. e. a noble, a prince Ps. 11, 3, of the mighty and high estates of Egypt Is. 19, 10, oppos. שש (hired labourers); comp. Latin columnen, columna, Greek στύλος, Arab. عَمُود, Syr. سَمْعَد, Pers. استام with a like metaphor. Others take שש (after the form שש) as a singular form from שש II. = שש II. meaning a weaver Is. 19, 10, metaphor. devices, plans, Ps. 1. c. (Roorda, Kopp, Rosenmüller), but improbably.

שש 1. (from שש III. after the form שש from שש; *plur.* שש, *constr.* שש, with *suff.* שש) *fem. the buttock*, the parts of shame generally, whose uncovering was reckoned disgraceful 2 SAM. 10, 4 (for which שש is in 1 CHR. 19, 4), Is. 20, 4, elsewhere שש; Arab. سَتَة, Syr. أَمْد the same. — 2. (from שש I., according to GEN. 4, 25 *compensation*; originally perhaps a *set, a sprout*; according to others, *seat, dwelling-place*, since the period of habitation is said to be denoted by it) n. p. m. GEN. 4, 25 26, whose race, the Sethites, are adduced in 5, 36. — 3. (from שש I. = שש II.) for שש = שש *tumult, warlike alarm*; and so שש NUM. 24, 17 = שש JER. 48, 45, *tumultuous*

warriors, enemies, which the LXX, Vulg., Peshito and Sam. incorrectly take for the proper name of an Arabian king; in any case it is different from שש LAMENT. 3, 47.

שש (EZR. 6, 15) and שש (DAN. 3, 1) *Aram. num. card. fem. same as Hebrew שש* six DAN. 3, 1; EZR. 6, 15; as an ordinal EZR. 1. c. *Plur.* שש *sixty* DAN. 3, 1; 6, 1; EZR. 6, 3. Targ. שש *femin.* (def. שש, שש *masc.*, Syr. حَمْد, حَمْد, and أَمْد; Pehl. شش the same.

שש (from שש which see, from שש = שש) *fem. heroic spirit* JOB 41, 17, prop. self-elevation.

שש and שש (*part.* שש, *plur.* שש; *fut.* 3 p. *pl.* שש; 3 p. *perf. pl.* שש DAN. 5, 3 4 with ש prosthetic, in Targ. still farther extended שש, שש, שש to drink, with the accus. שש DAN. 5, 1; with ש of the vessel 5, 2 3 23. Deriv. שש (which see), Syr. شَمِد.

שש I. (*part.* שש, *fem.* שש JOB 6, 4; *inf. absol.* שש, שש, *constr.* שש, שש; *fut.* שש, *apoc.* שש, 3 p. *pl.* שש Ps. 78, 44) *intrans.* prop. to swallow, to suck in, to draw in, moisture (Ethiopic = שש, whence the name of the papyrus is derived), and so to drink; applied to men and beasts GEN. 24, 22; 30, 38 (comp. שש in Hif. for שש); absol. along with שש Is. 29, 8; JOB 1, 4; commonly with the accus. e. g. שש Ex. 7, 21, שש LEV. 10, 9, שש JUDGES 13, 4, and שש wine-drinkers Jo. 1, 5; with ש of the drink, to drink with enjoyment PROV. 9, 5; with ש of the vessel out of which one drinks AM. 6, 6. Figur. שש JOB 15, 16, שש 34, 7, שש 6, 4, שש PROV. 26, 6 (i. e. to suffer) to take in greedily, comp. Ben-Sirach 24, 29 (21) to drink wisdom JOHN 4, 14; also with שן JOB 21, 20; elsewhere to drink out, to drink off, שש Is. 51, 17; JER. 49, 12 (שש is intensive). Metaphor. to revel, to banquet, to

feast ESTH. 7, 1; so too the Aram. שְׁתָּה. Deriv. מְשַׁתָּה I. שְׁתִּיהָ.

Nif. מְשַׁתָּה (*fut.* מְשַׁתָּה) *to be drunk*, of שְׁתָּה Lev. 11, 34.

שְׁתָּה II. (not used) *trans.* same as שָׁח (שָׁחָה) II. *to spin, to weave, to mix, to twist*; Ar. سَتَى, سَتَى, Aram. שְׁחָה, سَتَى (Coptic ⲥⲏⲧⲁ a weaver) the same, and extended the Ar. שָׁחַן *to weave*. Deriv. שְׁתִּי 2.

שְׁתָּה III. (not used) *trans.* same as שָׁח I. (which see) *to set, to erect, to place, to set up*, of columns, pillars; modern Hebrew of bases, hence שְׁתִּיהָ a base, Syr. أَفْئַ foundation, root, basis, metaphor. buttock. Derivat. (perhaps) שָׁח or שְׁחָה (plur. שְׁחָה, constr. שְׁחָה), שָׁח I.

שְׁתָּה Aram. see שְׁחָה.

שְׁתָּה see שָׁח as a noun.

שְׁתִּי as a verb Aram. see שְׁחָה.

שְׁתִּי *m.* 1. (from שְׁחָה I.) *prop. a drinking*, commonly including eating = *carousing*, like מְשַׁתָּה, *debauchery* generally ECCLES. 10, 17. — 2. (from שְׁחָה II.) *web, woven stuff*, coupled with עָרַב Lev. 13, 48 52 56 58 59; according to the LXX and others *the warp* of weavers. Aram. שְׁתִּי, שְׁחָה, מְשַׁתָּה, Ar. سَتَى the same.

שְׁתִּי (from שְׁחָה I., only *dual* שְׁתִּים, in pause שְׁתִּים, *constr. state* שְׁתִּי, before עֲשָׂה the old and properly absolute form שְׁתִּים; with *suff.* שְׁתִּיהֶם, שְׁתִּיהֶן) *num. card. du. fem. two*, like שְׁתִּים the *masc.*; applied to עָרִים &c., and put in the absol. form before nouns 1 KINGS 3, 16, 2 KINGS 2, 24, JER. 2, 13, EZ. 40, 9, or put after them JOSH. 15, 60; 1 KINGS 7, 41; but the state *constr.* שְׁתִּי usually stands before nouns GEN. 4, 19; 19, 8; 31, 33. With עֲשָׂה, שְׁתִּי *fem. twelve*, with which the nouns are either prefixed NUM. 7, 84, JOSH. 18, 24, or put after 1 KINGS 7, 15;

18, 31, in the *sing.* 16, 23, EX. 24, 4, or *plur.* JOSH. 4, 9; once עֲשָׂה 4, 8 occurs. In מְשַׁתָּה JON. 4, 11 Dagesh forte in the ש and in מְשַׁתָּה JUDGES 16, 28 Dagesh lene in ר have been omitted. On the contrary in מְשַׁתָּה ZECH. 4, 12 the Dagesh lene remains in ר after מְשַׁתָּה. שְׁתִּי is also used after שְׁחָה as an ordinal *second* 1 KINGS 15, 25, so too שְׁתִּי 2 KINGS 8, 25. Besides, שְׁתִּי signifies *two different things* JOB 13, 20, *twice* Ps. 62, 12; *two things* PROV. 30, 7. Comp. Arab. ثَمَان, ثَمَان, Aram. תְּמָנִין.

שְׁתִּיהָ (from שְׁחָה I.) *fem. a drinking* ESTH. 1, 8; modern Hebrew *foundation* (from שְׁחָה III.).

שְׁתִּיל (plur. *constr.* שְׁתִּילִי) *masc. a shoot, a young twig* Ps. 128, 3.

שְׁתִּים see שְׁתִּי.

שְׁחָה (*fut.* יִשְׁחָה, with *suff.* אֶשְׁחָה) Ez. 17, 23) *trans. prop. to set, to put; poetically to plant* Ez. 17, 22, for נָחַץ in prose; שְׁחָה *planted*, with עָל at Ps. 1, 3, JER. 17, 8, Ez. 19, 10, also with עָל Ps. 92, 14; Hos. 9, 13; figur. Ez. 17, 23. Deriv. שְׁחָה.

The stem is the Aram. שְׁחָה, whence שְׁחָה a plant, Ar. سَتَل, especially in derivatives; but whether the organic root be also in στελλ-ειν, στήλ-η, or in שָׁח I. or שְׁחָה, is questionable.

שְׁחָה (only *part. pass. c.* שְׁחָה) *tr. to break open, to open*, oppos. סָתַם; hence שְׁחָה *opened of eye* i. e. with open eyes NUM. 24, 3 15 = גָּלִי עֵינַי 24, 4, and so the Targ., Syr., Saadia, Rashi, Ibn Esra, Kimchi, the latter comparing שְׁחָה in mod. Hebrew. According to others = שְׁחָה, שְׁחָה meaning of *closed eye*, i. e. seeing merely with the inner eye (Hupfeld), or of *sure sight*, from שְׁחָה = חָמַם *to be uninjured, true, sure*, Ar. صَمَم.

שְׁחָה *trans.* same as סָתַם *to close*, metaph. *to hem in, to hinder*, the penetrating, of חֲסִידָה LAMENT. 3, 8; comp. 3, 44.

ת and ט (see ט, ז, ח, ע), from which results an interchange with the sibilants which is partly dialectic and partly in the Hebrew itself. From this character of the sound we have the following results: 1. an interchange with the aspirated ט (which see), as תָּעָה, חָתָה, חָתָה, טָעָה along with טָעָה, חָתָה, חָתָה. In adopted foreign words the orthography sometimes fluctuates between ח and ט, as פִּסְנִיתָרִין and פִּסְנִיתָרִין. The interchange is often merely dialectic, as קָטַר Ar. قَتَلَ, קָטַר Ar. قَتَرَ. In the LXX, according to the pronunciation of their day, ח is commonly θ, as מִסִּיבָה, סִיבָה, Σαβαθα, Σαββαθ, Ἰαφὲθ, יָפֶת, Μεμφοσθε, Σοκωθ, Θανφους, נָפֶת, Νεφθ, Θαφθ, rarely simple τ, as תֹּחַשׁ, Τοχος, תָּעָה, Τατέ, פִּלְשִׁתִּים, Φιλιστιναιμ. — 2. as a simple t-sound it is interchanged with Daleth, as כָּתַר and כָּתַר, תָּלַה and תָּלַה. — Rendered sibilant it is interchanged 3. with שׁ, perhaps under Aramaean influence, and so chiefly in northern Palestine, as בָּרוּשׁ for בָּרוּשׁ, חָתַר for חָתַר, most of all in relation to the Aramaean, as חָיִב Aram. חַיִּב, חָיִב, seldom the reverse חָיִב Aram. חַיִּב. Hence 4. arises the interchange with צ, as חָתַר and חָתַר, חָתַל and חָתַל; 5. with ס, as חָתַל and חָתַל; 6. with ז, as חָתַל and חָתַל, חָתַל and חָתַל, חָתַל and חָתַל. Is. 5, 13 = חָתַל Deut. 32, 24. — Some peculiarities of Tau in forming Hebrew stems and nouns as well as in other respects are these: 1. ח strongly aspirated or moderately lisped, like the English th, is interchanged at the beginning of numerous stems, either with the gentle aspiration ט or with s initial, or with both together, as חָתַר (חָתַר) to חָתַר = חָתַר (to חָתַר, standing for the proper name חָתַר, which see), Ar. حَاتَر i. e. חָתַר redire, see חָתַר, II., Aram. חָתַר; I. (to settle, to turn in, to dwell) = חָתַר I. (to the noun חָתַר IV.), Ar. حَاتَر II. (to measure off, to mark) =

[illegible]

חָמָה (abridged from חֲמֻתָּה, *pl.* חֲמֻתִּים, *c.* חֲמֻתָּה, with *suff.* חֲמֻתָּה and according to many mss. חֲמֻתָּה [perhaps we should read חֲמֻתָּה]; from חֲמֻתָּה I.) *m.* prop. a marking off, a separation, seclusion (see חָרָה); hence a *chamber, room*, for רָצִים 1 KINGS 14, 28, 2 CHR. 12, 11, Vulg. *armamentarium*; then a *side-chamber*, in a gate-building, for the Levites keeping watch Ez. 40, 7 10, furnished with גָּן 40, 13; also a *watch-post* 40, 12 16 36; comp. *Aram.* חֲמָה and חֲמָה, Syr. ܚܡܐ (from חֲמָה, ܠܚܡܐ = חֲמָה). The LXX leave חֲמָה untranslated. Aquila renders it *θάλαμος*, Symm. *παρυσταδες*.

הָאֵב I. (1 *p. perf.* הָאֵבָהּ) *intr. prop.*

to incline or turn to, a person or thing; hence to desire, long after, with לָ, Ps. 119, 40 174; Aram. תָּאַב, תָּאַב the same, whence the nouns תְּאַיִב, תְּאַבִּי, Deriv. תִּתְאַבֵּה.

The stem is enlarged by the initial ת from תִּבְרָה , comp. $\text{תִּבְרָה} = \text{תִּבְרָה}$ (see *Furst*, Conc. s. v.). In a similar way are formed other stems with initial ר out of רָ and רַב , as is observable from חֲבֵל , חֲבֵל , חֲבֵל , חֲבֵל .

תָּאֵב II. (*Kal* not used) *tr.* same as תָּעַב to *contemn, to despise, to reject*. As תָּעַב is developed out of עָב II. (see Hif. תָּעַיִב LAMENT. 2, 1, rendered קוּץ by the Targ.); so here also the stem is farther developed by initial ה from אָב (אוֹב) II. as a ground-form to אָהַב, אֶרְבָּה, אֲחַב, etc. Arab. عَابَ to offend, تَعَبَ to reject, whence تَفَّ turpitudo.

Pih. פִּיחַ (only part. מִפִּיחַ) to despise, to abominate AMOS 6, 8, parallel שָׂנֵא.

תַּאֲבָה (from תָּאָב I.) *f.* a longing, desire, **לֵּא** *adv.* with longing, full of longing Ps. 119, 20 (see לֵּ).

תָּחָה I. (Kal not used) *tr.* same as **תָּחַל** II. *prop.* to mark, to determine, to measure, locally to determine the limits of, to mark out, a district; to enclose, to mark round about, cognate in sense with **תָּחַר** (**תָּחַרָה**). Derivat. **תָּחָה**, **תָּחָה**, (perhaps) **תָּחָה** 2.

Pih. פָּיַח (only fut. יִפְּיַח, 2 p. plur. יִפְּיְחוּ) to mark off, to fix the limits, with an accus. or לְ of the object to NUM. 34, 7 8, rendered פָּחַס and פָּחַס by the Targ. and Syriac, הִנְבִּיל by *Kimchi*; comp. הִתְפַּחְתִּים 34, 10 with a similar fundamental signification, from פָּחַ II. or פָּחַ I.

The stem **מָדַד** I. = **מָדָה** II. is only a farther development of **מָדָה** II. meaning "to measure or mark off", to which is assigned the Hithpa. **הִתְמַדְּהָה** Num. 34, 10 and the noun **מִדְּהָה** Gen. 49, 36.

Ar. ^Bاَوَى to mark, to describe.

תָּא II. (not used) *intr.* same as נָתַן

(אָרְיָא which see), הָרָעָה, הָרָעָה, to wander or roam about, spoken of a wild animal dwelling in the wilderness; Ar.

قَيَّ to run quickly. Deriv. يَهَيَّ.

חֲבַת (only pl. חֲבוֹת) *f.* same as חֶבֶן
chamber, room, Ez. 40, 12; Syr. ܚܒܐ,
ܚܒܐ.

אֵיזֶה (from אֵזֶה II.) *m. a wild goat, antelope, mountain goat*, a native of the deserts of Africa Deut. 14, 5, LXX ὄνυξ, Vulg. *ibex*, Syr. ܐܝܙܐ. According to Onk. חֲזִירֵי אֵזֶה (see Chullin 80^a), Jer. Targ. חֲזִירֵי (i. e. modern Hebrew חֲזִיר *חזיר*) a wild-ox, buffalo, Samar. ܐܝܙܐ, Graeco-Ven. ἀγριοόβους, which leads to the same derivation.

1. **תַּאֲוָה** (חֶם, תַּאֲוָהּ, with *suff.* תַּאֲוָהּ) *f.* 1. (from **אָוָה** I.) a *longing desire*, *wish* Ps. 10, 17; PROV. 11, 23; 13, 12 18; with **לֵב** *what the heart desires* Ps. 21, 3, *heart's wish* (also without **לֵב**) 38, 10; in a bad sense, *lust*, *longing*, *appetite*, especially of the objects of it NUM. 11, 4; Ps. 78, 29 30; 106, 14, and accordingly the *n. p.* **קִבְרוֹת תַּאֲוָה** NUM. 11, 34 35; 33, 16 17; DEUT. 9, 22; fig. with **נֶפֶשׁ** Ps. 10, 3, but also in a good sense *longing of the soul* Is. 26, 8; farther metaphor. *satisfaction* PROV. 18, 1; *delicate*, *dainty*, with **מֵאֲכָל** JOB 33, 20; *the desirable*, *pleasant* GEN. 3, 6; *charm* PROV. 19, 22. — 2. (from **תַּאֲוָה** I. or **אָוָה** II.) *bound*, *limit* GEN. 49, 26.

תּוֹמִים and תּוֹמִים (only plur. תּוֹמִים, תּוֹמִים, constr. תּוֹמִים; from תּוֹם) *m. pl.* prop. the double, twofold; hence *twins* GEN. 25, 24; 38, 27; SONG OF SOL. 4, 5, a figure of similarity; the form is = תּוֹם (see תּוֹם). The proper name Θωμάς = Ἀιδυμος is תּוֹמָה, Syr. ܬܘܡܐ.

תַּאֲלָה see תַּאֲלָה

תָּאֵלָה (with suff. לָהּ; from אָלָה I.)
f. a curse, imprecation LAMENT. 3, 65;
 perhaps from אָלַל from אָלָה.

תָּאֵם (only *part. plur.* תְּאֵמִים) *intr.*

prop. *to be joined, belonging to*; hence *to be twofold, two-legged, double* Ex. 26, 24; 36, 39; in its derivatives also *to be paired*. Deriv. תָּאָם (תָּאָם), תָּאָם, תָּאָם.

Hif. תְּהַאֲמִירוֹ (part. fem. pl. מְהַאֲמִירוֹ) *to bear twins* SONG OF SOL. 4, 2; 6, 6, of sheep; hence διδυμοτόκοι, as often occurs in Egypt; applied metaphor. to a double row of teeth.

For the stem comp. תָּאָם, Aram. תָּאָם, תָּאָם the same, whence תָּאָם, תָּאָם, תָּאָם a twin; the organic root being תָּאָם (enlarged by ת), which is also in תָּאָם, תָּאָם, תָּאָם I.

תָּאָם (only plur. תָּאָם, contracted of תָּאָם) *m. pl. things paired, coupled*, as a whole Ex. 26, 24; 36, 29 (LXX, Onk.); cod. Sam. has תָּאָם. The derivation from תָּאָם (Vulg., Graeco-Ven.) is to be rejected.

תָּאָם and תָּאָם (pl. תָּאָם, contracted of תָּאָם) GEN. 25, 24; c. תָּאָם see תָּאָם.

תָּאָם (only pl. c. תָּאָם) *twins* SONG OF SOL. 7, 4.

תָּאָם I. (not used) *intr.* same as תָּאָם I. *to pant, respirare*; hence either *to toil, to work, to strive*, or *to groan, sigh, complain*; a metaphor appearing in other cases also. The stem is enlarged by ת as it is in other instances; and the organic root of תָּאָם I. is not only in תָּאָם I., but also in תָּאָם I. (where we have treated at length of the fundamental signification, comp. תָּאָם, תָּאָם I. Deriv. תָּאָם).

תָּאָם II. (not used) *intrans.* same as תָּאָם II. 1. *to be crookedened, to be bent*, of the stem of a fig-tree; adopted for תָּאָם, whose stem grows crooked; comp. תָּאָם from תָּאָם with a similar fundamental signification, תָּאָם being often united with תָּאָם. — 2. *to copulate, lie with*, prop. to bow down, to let down, as תָּאָם, but applied only to the copulation of animals; conseq. connected with תָּאָם II. *belonging to*, עֲנָה, and also with תָּאָם I., עֲנָה II., עֲנָה. Deriv. תָּאָם, תָּאָם 1.

תָּאָם III. (not used) *tr.* prop. *to turn, to wind, to circle*; then like תָּאָם, תָּאָם III. has the same meaning (in Pih. and Hithp.), so that תָּאָם seems to be nothing but an enlargement of it by means of ת. Derivat. תָּאָם, תָּאָם 2. in the proper name תָּאָם שְׁלֵה.

תָּאָם (from תָּאָם II., or perhaps from תָּאָם II.; with suff. תָּאָם) *f.* prop. the act of bending down, of the copulation of animals JER. 2, 24. If from תָּאָם I., the noun may mean *lust*. — 2. see תָּאָם שְׁלֵה.

תָּאָם (from תָּאָם II., with suff. תָּאָם; pl. תָּאָם, constr. תָּאָם, with suff. תָּאָם) *f.* 1. *the fig-tree*, which is industriously reared in Palestine Prov. 27, 18, and with תָּאָם is mentioned as the principal product there Num. 13, 24; DEUT. 8, 8; JER. 8, 13. Under its rich shade (Plin. 17, 8) persons gave themselves up to comfortable rest 1 KINGS 5, 5; MIC. 4, 4; ZECH. 3, 10. *To sit under one's vine and fig-tree* is the designation of a peaceful condition 2 KINGS 18, 31; IS. 36, 16. In the middle of March the תָּאָם (unripe fig) begins to redden (see תָּאָם) and ripen SONG OF SOL. 2, 13, to which in June, or still earlier, the full ripeness succeeds MATTH. 31, 18 seq. — 2. *the fig*, a favourite food 1 SAM. 30, 12; JER. 24, 1 seq. a) *the early fig*, עֲנָה (praecox, ἡρόδρεμος), which falls off with a slight shake NAH. 3, 12, and is esteemed as a source of refreshment IS. 28, 4; JER. 24, 2. b) *the summer-fig*, קִרְיָ, which ripens in August 2 SAM. 16, 1. It is commonly dried and formed into round or four-sided cakes, that it may be better kept 1 SAM. 25, 18; 30, 12; 2 KINGS 20, 7; IS. 38, 21 (see קִרְיָ). This fig was also used for putting upon boils and carbuncles 2 KINGS 20, 7; IS. 38, 21; the ancients being acquainted with it generally as a medium of healing (Plin. 32, 62; Diosc. 1, 184). — 3. *plantain, banana* (ap. Plin. 12, 12 pala, among the Malabars bala, Portuguese figueira), the large leaves of which were used for covering huts, and which the first hu-

man beings are said to have applied as aprons to cover the pudenda GEN. 3, 7. Aram. תַּאֲנָה, תַּאֲנִינָה, תַּאֲנִינָה the same.

תַּאֲנָה (only *pl.* תַּאֲנִינִים, comp. בְּחוּלִים from בְּחוּלָה; from תַּאֲנָן I.) *f. pl. labour, toil* Ez. 24, 12; perhaps from תַּאֲנָה I.

תַּאֲנָה (for תַּאֲנָה from a masc. תַּאֲנָן; from תַּאֲנָן III. or from תַּאֲנָה III.) *f. occasion, design, object* JUDGES 14, 4; comp. סִבָּה.

תַּאֲנִינָה (from תַּאֲנָה I.) *fem. sorrow, lamentation, mourning*, Is. 29, 2; LAMENT. 2, 5, coupled with תַּאֲנִינָה.

תַּאֲנִינִים see תַּאֲנָה.

תַּאֲנִית שִׁלֹּה (circle of Shiloh; 'ת from תַּאֲנָן III.) *n. p. of a city on the borders of Ephraim* JOSH. 16, 6.

תַּאֲרָ (only *perf.*) *intr. to go about, to surround, to turn*, of זָבִיב, with מֵן of place from which and מֵן of place to which JOSH. 15, 9, or with the accusat. of place *whither* 15, 10 11, coupled with נָסַב and with לְ 18, 14, also with יָצָא and the accusat. 18, 17 (Targ. אֶסְתָּחֵר, Rashi סָבַב, so that 'ת as a stem is connected with חֵר I., אֶסְתָּחֵר); Aram. תַּאֲרָ, לְ to be circumscribed, marked around, hence to be determined. Deriv. תַּאֲרָ.

Pih. תַּאֲרָ (only *fut.* יִתַּאֲרֶה, arising from יִתַּאֲרָ) *to mark out, delineate, describe* Is. 44, 13.

Puh. תַּאֲרָ (*part.* מִתַּאֲרָ) *to be turned, directed*, with accusat. *whither* JOSH. 19, 13, Targ. מִסְתָּחֵר, Rashi מוֹסֵב אֵל; the line is described from רָמֶז to רָמֶז, both in Zebulun; see רָמֶז.

תַּאֲרָ (with *sup.* תַּאֲרָ, תַּאֲרָ and once תַּאֲרָ; from תַּאֲרָ *m. prop. outline*; hence *form, aspect*, of the body 1 SAM. 28, 14, LAMENT. 4, 8, parallel מִרְאָה Is. 52, 14, in the genit. to יָקָה GEN. 39, 6 or יָקָה 29, 17, with an adj. טוֹב 1 KINGS 1, 6, or רָע GEN. 41, 19; also of beasts 41, 18; without any addition, *a good figure*, like *formosus* from *forma*, JER. 11, 16, coupled with דָּרָר Is. 53, 2; אִישׁ תָּא *a handsome man* 1 SAM. 16, 18.

תַּאֲרָ (*flight*; from אָרַע = חָרַע, עָרַק, which see) *n. p. m.* 1 CHRON. 8, 35, for which 9, 41 has תַּחֲרָע.

תַּאֲשֻׁרִים (from אָשַׁר II. *to be firm, dense, enduring*) *m. same as אָשַׁר (plur. אֲשֻׁרִים) the sherbin-cedar* (Targ., Syr.) or any other sort of cedar (LXX), so called from its durability like חֲדָרָה Is. 41, 19; 60, 13. It is better to read בְּתֵ-אֲשֻׁרִים Ez. 27, 6, after the analogy of בְּתֵאֲשֻׁרִים, בְּתֵאֲשֻׁרִים.

תַּבָּהּ (not used) *intr. enlarged from תַּבָּהּ = תַּבָּהּ (איב), to be bellied or hollowed out*, of a reservoir, chest, ship, like תַּבָּהּ of a bag. תַּבָּהּ belonging to the noun תַּבָּהּ, applied to a reed, reed-boat, Ar. أبلأ cane, seems to be of a similar fundamental meaning. This connection with תַּבָּהּ and with תַּבָּהּ or the Aram. תַּבָּהּ (belonging to תַּבָּהּ), as well as its derivative תַּבָּהּ in Arab., Ethiop., Maltese and Aram. תַּבָּהּ, makes it probable that תַּבָּהּ is of Semitic origin, and that it first penetrated into Egypt; especially as no clear etymology for it exists in Egyptian.

תַּבָּהּ (*constr.* תַּבָּהּ; from תַּבָּהּ) *fem. a chest or box* Ex. 2, 5, made from תַּבָּהּ 2, 3; *a ship, ark*, GEN. ch. 6. 7. 8. 9, made of עֵצֵי נֶפֶר 6, 14, probably also *a Nile-boat or reed-boat*, for which תַּבָּהּ or תַּבָּהּ occurs in JOB 9, 26 = תַּבָּהּ Is. 18, 2; Targ. תַּבִּיבָהּ for תַּבָּהּ, Ar. تَابُوت chest, coffin, Malt. tybût, tebût; the LXX retaining it, as if it were an Egyptian word, have for it either θίβος, θίβη, or ταβωτός (= τιβωτός); Coptic Tābe, Tābi, Tāche, Thāche, Thābi *a chest, especially a sarcophagus*; hence the name of the Egyptian Thebes (Thebæ), because of the royal graves there.

תַּבְּוָאָה (from בָּוָא; *c. תַּבְּוָאָה*, with *sup.* תַּבְּוָאָה; *pl.* תַּבְּוָאָה, with *sup.* תַּבְּוָאָה) *fem. prop. what comes in, as produce, gain, increase, fruit; generally produce, proventus, of the אֶרֶץ* Lev. 23, 39, שָׂדֶה 2 KINGS 8, 6, פָּרִים DEUT. 22, 9,

Num. 18, 30, *ib.*; *corn* Lev. 25, 22, Josh. 5, 12, also *תבואה* Josh. 32, 28; *increase*, of what is sown Deut. 14, 22; Prov. 16, 8; *in-bringing*, i. e. *harvest* Is. 23, 3; *תְּבִי* Lev. 25, 15 *years of harvests*, i. e. the harvests they bring. Figur. *acquisition* Prov. 10, 16, *fruit of wisdom* 8, 19, *creation*, of the lips, i. e. the words, and what is aimed at by them 18, 20, *gain* 3, 14, *profit* Eccles. 5, 9, *support* Job 31, 12.

תְּבִי Hos. 13, 2 see *תְּבִינה*.

תְּבִינה (from *תְּבִי*; with *suff.* *תְּבִינה*, Hos. 13, 2 *תְּבִינה* for *תְּבִי*, as in *תְּבִי* Job 11, 9, *תְּבִי* 5, 13, *תְּבִי* Gen. 40, 10, *תְּבִי* Psalm 49, 15, *תְּבִי* 55, 16, *תְּבִי* Prov. 7, 8, *תְּבִי* Neh. 5, 14 in the suffix state the fem. termination is elided, though in most of the passages a masculine may be also adopted; *pl.* *תְּבִינות*) *f. skill in arts* Hos. 13, 2, *insight, prudence, perception*, coupled with *תְּבִינה* Prov. 21, 30, *תְּבִי* 2, 6; also *pl.* collect. 11, 12 and 28, 16, *intelligent words* Job 32, 11. In the K'tib *תְּבִינה* Job 26, 12 (the K'tib has *תְּבִינה*) (*תְּבִינה* (structure, mode of building) may have been thought of.

תְּבִינה (from *תְּבִי*) *f. a treading down*, fig. *destruction* 2 Chr. 22, 7.

תְּבִי (*mountain-height, mountain-top*; comp. *תְּבִי*, Phen. *תְּבִי*) 1. (from *תְּבִי* I.) *n. p.* of a mountain of the form of a truncated cone; called *תְּבִי* or *תְּבִי* merely Jer. 46, 18; Hos. 5, 1; Ps. 89, 13; situated on the border of Zebulon and Naphtali Josh. 19, 22, Judges 4, 6 12 14, between the plain of Jezreel and Scythopolis (*Josephus*, Jewish Wars 4, 1, 8), in the midst of Galilee; in whose forests wild beasts and winged animals had their abodes Hos. 5, 1. This mountain is also mentioned in the history of the Israelite war Judges I. c. *Munk* (Palaest., Tab. 1) has a picture of it. In Greek it is called *Ἰταβύριον* (LXX, *Joseph.*) or *Ἀταβ.* (Polyb.), i. e. *תְּבִי*, a mountain near Rhodes and in Sicily being so named in Phœnician; Ar. *تبر*. See *תְּבִי* above. -- 2. *n. p.* of a city in the

east of Zebulon Josh. 19, 22, 1 Chr. 6, 62, fully *תְּבִי* Josh. 19, 12, and called *תְּבִי* alone in Jerome's time. — 3. only in *תְּבִי* (*oak of Deborah*, conseq. *תְּבִי* = *תְּבִי*, or *oak of sorrow*, from *תְּבִי* II. = *תְּבִי*) *n. p.* of a place near Bethel, where stood a holy oak (dedicated perhaps to Tabor) 1 Sam. 10, 3; ident. with *תְּבִי* Judges 4, 5 and *תְּבִי* Gen. 35, 8, perhaps in meaning too with the latter.

תְּבִי I. (not used) *intr.* same as *תְּבִי* (*תְּבִי*) I. *to mix with* (carnally), *to have unnatural intercourse with* (beasts), and so *to be polluted by such impurity*; Aram. *תְּבִי* (Targ.), *תְּבִי* infamous copulation. The stem is enlarged from *תְּבִי* by *תְּבִי*; Arab. *تَبَلَّ*; Talm. *תְּבִי* a mixture of spices, *תְּבִי*, *תְּבִי*. Deriv. *תְּבִי*.

תְּבִי II. (not used) *intr.* *to be fruitful*, prop. *to grow*, *to be green*, *to sprout*, proceeding from the fundamental signif. *to flow*, *to be moist* or *wet*. The stem is an enlargement of *תְּבִי* II., and exists also in its organic root, in *תְּבִי*, *תְּבִי*, *תְּבִי*. Deriv. *תְּבִי*, *תְּבִי*, perhaps the proper name *תְּבִי* in *תְּבִי*.

תְּבִי (from *תְּבִי* II.) *f.* prop. *the fruitful*; hence *an inhabited, fruitful land*, *οἰκουμένη*, oppos. to *תְּבִי* Is. 14, 17, usually appended to *תְּבִי* Ps. 90, 2, or for *תְּבִי* the earth, the world 1 Sam. 2, 8; Ps. 18, 16; 93, 1; 96, 10; seldom *תְּבִי* for *תְּבִי* alone Prov. 8, 31; Job 37, 12; metaphor. for *תְּבִי* Ps. 9, 9; 96, 13. Specifically *the Babylonian empire* Is. 13, 11 or *the kingdom of Israel* 24, 4. Many derive the word from *תְּבִי* or *תְּבִי*, which is possible.

תְּבִי (from *תְּבִי* I.) *m.* *carnal intercourse, pollution, profanation* Lev. 18, 23; somewhat different from *תְּבִי* which see.

תְּבִי see *תְּבִי*.

תְּבִי (from *תְּבִי*) *f.* *destruction, consumption* Is. 10, 25, conseq. = *תְּבִי* from *תְּבִי*, which some mss. and editions have.

חַבְלָל (formed from **חָבַל** II. by reduplication) *m. suppuration, dropping*, of the eye **LEV.** 21, 20 (**LXX**, Targ.), conseq. like **חַבְלָל** from **חָבַל**, comp. **יָבַל** and **Aram.** **חַבְלָל**. According to the Syr. and Vulg. *white spots or stripes*, conseq. from **חָבַל** I.

חֶבֶן I. (not used) *intrans. to be dry, sapless, hard*, of stalks; cognate in sense **חָשַׁשׁ** to **חָשַׁשׁ**, **חָשַׁשׁ** to **חָשַׁשׁ**. The stem may be connected with **חָבַן** I., **חֶבֶן**, **חֶבֶן** (**Fürst**, Conc. s. v.). Deriv. **חֶבֶן**. A derivation from **חָבַן** to divide, to cut off, whence **חֶבֶן** cuttings, of grasses, rushes, is less probable.

חֶבֶן II. (not used) *intr. same as חָבַן to see into, to understand, to observe, to know*, **Ar.** **طَبَن**, **طَبَن** the same; conseq. enlarged from **חָבַן** (בִּיחַ), in the fundamental signification "to separate". Derivat. **חֶבֶן** and the proper name **חֶבֶן**.

חֶבֶן *m. prop. a dry, withered stalk*; hence *straw*, as food for cattle **Is.** 11, 7 and 65, 25, or as *provender*, coupled with **חֶבֶן** **GEN.** 24, 25 32, **JUDGES** 19, 19, as *chopped straw **JER.** 23, 28, for mixing with clay for bricks **Ex.** 5, 7 10 12, oppos. **חֶבֶן** **JER.** l. c.; *chaff* **JOB** 21, 18; generally = **קָשׁ** 41, 19; 21, 18; **Arab.** **حَبْن** straw, litter, **Aramaean** **חֶבֶן**, **Malt.** **ty ben**, denom. **חֶבֶן**, **Talm.** **חֶבֶן**.*

חֶבֶן (from **חָבַן** II.; *an Intelligent one*, viz. **Jah** is) *n. p. m.* 1 **KINGS** 16, 21; comp. **בְּנִיָּה**.

חֶבֶן (with *suffix* **חֶבֶן**; from **חָבַן** I.) *sem. pattern, model* **Ex.** 25, 9 40, properly *formation*; hence *copy*, of **זָכָר**, **דְּבָרָה** **DEUT.** 4, 16, **דְּבָרָה** 4, 17, **דְּבָרָה** 4, 18, **דְּבָרָה** **Ez.** 8, 10; *outline, plan* 1 **CHR.** 28, 11; *emblem* **JOSEPH.** 22, 28, in the accus. in **חֶבֶן** **Ps.** 144, 12 as *figures* (caryatides) *on a palace*; also *similitude, representation* **Ps.** 106, 20, adverbially *like to* **EZEK.** 10, 8; **לְחָ** (accusat.) *model* 1 **CHR.** 28, 18 (where **לְ** is put, because the verb **לְחָ** is too remote 28, 11); **חֶבֶן** *after the figure of a* (stately) *man*

Is. 44, 13. It is distinguished from **חֶבֶן**, by denoting an exact copy in the relations to which it is applied.

חֶבֶן (a denom. from **חָבַן** cattle; *place of cattle*) *n. p.* of a place in the Arabian desert **NUM.** 11, 8.

חֶבֶן (not used) *intrans. same as חָבַן* (which see) *to shine, to lighten, to be visible afar off*; comp. **יָפַע**. Of a like meaning is **חֶבֶן** (בִּיחַ). — Hence

חֶבֶן (after the form **חֶבֶן**; *place seen afar*) *n. p.* of a city between **שָׁכֵם** and **שָׁחַן** **JUDGES** 9, 50; 2 **SAM.** 11, 21; now the village **طرباس**, four hours north of **שָׁכֵם** (**Robinson**, **Palest.** III, 158; and later **Bibl. Res.** p. 400).

חֶבֶן I. (not used) *intr. same as חָבַן* (which see) *to be high, prominent*, comp. **חָבַר**, **Phenic.** **חָבַר**; the fundamental signification is to heap up, to accumulate (see **חָבַר**). Deriv. the proper name **חֶבֶן** 1 and 2.

חֶבֶן II. (not used) *trans. same as חָבַר* (**Aram.** **חָבַר** which see) *to trouble, to afflict*. Derivat. the proper name **חֶבֶן** 3.

חֶבֶן III. (**Kal** unused) *tr. prop. to sunder, to separate*; hence *to cleanse, grain, metaphor. to refine, to prove*; an enlargement of **חָבַר**.

Hithp. **חֶבֶן** (= **חֶבֶן**, same as **חֶבֶן**) *to shew oneself pure, clean, innocent* 2 **SAM.** 22, 27, with an assonance to **חֶבֶן**, if it does not arise from **חֶבֶן**.

חֶבֶן (*part. pass.* **חֶבֶן**, *sem.* **חֶבֶן**) **Aram.** *tr. same as Hebrew חָבַר*; hence **חֶבֶן** *broken in pieces, brittle* **DAN.** 2, 42.

חֶבֶן (also **חֶבֶן**) *n. p.* of an Assyrian king, who followed 2 **KINGS** 16, 7, **חֶבֶן** 1 **CHR.** 5, 6, 2 **CHR.** 28, 20, **חֶבֶן** 1 **CHR.** 5, 26) *n. p.* of an Assyrian king, who followed and conquered north Palestine and Damascus, and transported the inhabitants to **קִיר** 2 **KINGS** 15, 29; 16, 7 10; 1 **CHR.** 5, 6 26; 2 **CHR.** 28, 20. He was contemporary with the king of Judah

Ahaz about 742 before Christ, and has been incorrectly identified with טרונן or טרונן (Rawlinson). As an Assyrian word, תנלח, transposed תלנח (LXX Θαλαῖα, Θαλαῖα), arises from the Sanskr. *tiglat* acer, fortis (from *tig* acuere, and suff. *lat* = *vat*); טל from *pil* arcere; אר from *gira* prince; and therefore together, *head in the capacity of mighty defender* (Philox. Luzzatto); or תנלח is = תנלח = the *Tigris* (see תנלח), and the whole then is, *mighty prince of the Tigris*. תנלח has been looked upon as an Assyrian deity = נכר. See תנלח, טלנח, טלנח.

תנלח (only pl. with suff. תנלחי, in the Aramaean manner) *m.* same as תנלח, recompense, reward, benefit Ps. 116, 12.

תנלח (not used) *intrans.* prop. to be *angry, zealous*, hence to *strive, to attack*; Aram. תנלח, Talm. תנלח, modern Hebr. תנלח strife, תנלח quarrelsome. An enlargement of תנלח I. Deriv.

תנלח (from תנלח or תנלח I.; constr. תנלח) *fem.* strife, dispute; hence *enmity* Ps. 39, 11, = תנלח 31, 21. Aram. the same.

תנלח (in the later Scriptures תנלח; in some mss. תנלח) *n. p.* of a people descended from the Cimmerians and remotely from Japhet, enumerated among the peoples of תנלח and forming one leading race in the ethnographical catalogue Gen. 10, 3; 1 Chr. 1, 6. תנלח, i. e. the *national race Togarmah*, are mentioned with their swarms of mercenary troops Ez. 38, 6, as belonging to the extreme north (תנלח) and part of the army of תנלח, together with תנלח, and the associated military multitudes (see תנלח). They are also described as rich in horses for chariots and riding, and in mules; trading in such articles with the Tyrians Ez. 27, 14. Hence *Togarmah* seems to be *Armenia*, derived from one *Thorgom* and rich in horses; as tradition and a Greek Scholion on Ez. 1. c. represent. See תנלח.

The LXX read the name תנלח, תנלח. — As to its derivation, תנלח, *ma*, is place, land, Sanskrit *mahā, mahī* earth, Coptic *ma* place, whence the proper name of the people may have been only *Torg* or *Togr*.

תנלח (from תנלח) *m.* prop. a strong, durable tree, like תנלח in the original signification; then the name of a particular tree growing on Lebanon Is. 41, 19; 60, 13; explained by some *alm* (Aqu., Symm., Vulg.), by others *plane* (Targ. תנלח, Saadia ساج), by others *fir* (LXX Is. 60, 13).

תנלח (from Aram. תנלח) *Aram. fem.* continuance, duration; תנלח adverbially, constantly, always DAN. 6, 17 21 = Hebr. תנלח; mod. Hebrew תנלח, secondarily תנלח, like תנלח.

תנלח *n. p.* of a city in the Syrian desert, between Damascus and the Euphrates, founded by Solomon 1 Kings 9, 18 K'ri, 2 Chr. 8, 4, while the K'tib 1 Kings 1. c. has תנלח or תנלח (which see). Josephus and Jerome understand by it the well-known city *Palmyra* (Παλμυρά, Παλμυρά, Palmira), so that Palmyra would be a mere translation of תנלח. In Arab. it is called تَنْمِر or تَنْمِر; and Palma in Spain is translated تَنْمِر in Arabic. On Palmyrene inscriptions, תנלח or תנלח also appears. Translators, interpreters and the traditions of the city itself follow this old explanation; which suits the combination with תנלח. It lies in the north-east, on the great highway of traffic between the coasts of Palestine and Thapsacus on the Euphrates, and is mentioned by the ancients as an important city and a station for commerce in the countries of hither Asia. The fundamental form may have been תנלח (*place of palms*); the Aramaean תנלח arising from this at a later period. The LXX have Θεράμει, thinking perhaps of תנלח (which see) or תנלח in Arabia Petraea, where are great rock-buildings. See the proper names תנלח and תנלח.

תְּרַעַל (from **רָעַל** = **רָגַל** to shine, to lighten; conseq. *splendor, renown*) *n. p. m.* GEN. 14, 1. It is possible that the name is not Semitic.

תְּרָהוּ (not used) *intrans. to be waste, desert*; metaph. like **שָׁמַם** to shudder, to be amazed, astonished; to be destroyed, to be confused; *Aram.* **תְּרָהוּ** and **תְּרָהוּ** (for the Hebrew **תָּרַר**, **תָּרַל**; *Arab.* **تَهَى** and **تَهَى**). The stem is connected with **שָׁמַם** II., **שָׁמַם** II.; and the fundamental signification may be seen from **צָהוּ** (צוה) I., **צָהוּ** II., **צָהוּ** II. *Deriv.* **תְּרָהוּ**.

תְּרָהוּ (= **תְּרָהוּ** after the form **פָּרַי**, comp. **בְּרָהוּ**) *m.* 1. *desolateness*, applied especially to primitive chaos whence the earth emerged GEN. 1, 2, = **בְּרָהוּ**; tropically, *nothingness, emptiness* (cognate in sense **אֵין**), *Aqu. and Theod.* *οὐδέν*, *Vulg.* *vacua*, *Onk. and Samar.* **תְּרָהוּ**; commonly *a desert place, a waste*, Is. 45, 18, coupled with **מְדִבְרָה** DEUT. 32, 10; *a waterless* JOB 6, 18, *pathless wilderness* 12, 24; Ps. 107, 40; Is. 29, 21; in the *genitive* to **קָרָה** Is. 34, 11; to **קָרָה** 24, 10, *becoming a waste*. — 2. *a vain, worthless thing*, cognate in sense with **הֶבֶל**, **אֵין**, **אֵין**, **רִיחַ**, and so coupled with **שָׁמַם** Is. 59, 4, **אֵין**, **אֵין** and **רִיחַ** 41, 29; applied to idols 44, 9; 1 SAM. 21, 21; *nothing* Is. 40, 17, coupled with **אֵין**, **אֵין**; as an adverb *in vain, frustra* Is. 45, 18, **לְתָהוּ** 49, 4; *Ar.* **تَهَى**, *Persian* **تَهَى** waste, empty, redupl. **تَهَاتَه** nothing; **تَبَة** a desert, especially that between Egypt and Palestine.

תְּרָהוּ or **תְּרָהוּ** (after the form **תְּרָהוּ**, **תְּרָהוּ**, since a noun-formation of this sort from **ט** does not occur; *pl.* **תְּרָהוּ**) *masc.* (JOB 28, 14; Ps. 42, 8 &c.), seldom *fem.* a primitive word for *chaos*, with its prevailing water-contents GEN. 1, 2, then the first material of the world, preceded only by the wisdom of God PROV. 8, 24, cognate in sense **תְּרָהוּ**; *the chaotic mass of water* in the depths of the earth, out of which arise springs, fountains, rivers, **מַעְיָנוֹת**,

עֵינֹת and lastly the ocean GEN. 7, 4; 8, 2; 49, 25; JOB 38, 16; 41, 24; PROV. 8, 28; *the deep* JOB 28, 14, also with the *genitive* **תְּרָהוּ** Ps. 71, 20; *the ocean*, commonly **תְּרָהוּ** **רָבָה** AM. 7, 4; GEN. 7, 11; figur. Ps. 36, 7 (on the other hand **רָבָה** 28, 15 = **רָבָה** *adv.* *abundantly*); *the ocean of heaven* PROV. 8, 27 28; of the thunder-giving clouds HAB. 3, 10; *confused flood* (see **צָהוּ**) Ps. 42, 8; 104, 6; Ez. 26, 19; *Aram.* **תְּרָהוּ**, **תְּרָהוּ** the same.

תְּרָהוּ (not used) *intr. to stumble, to err, to mistake*, enlarged from **הָלַל** (הָלַל) II. = **שָׁלַל** II., **תָּלַל** II. (see **תָּלַל**); **שָׁלַל**, *Arab.* **وَهَلَ** to err, to stumble, whence **تَهْل** error. *Deriv.* **תְּרָהוּ**.

תְּרָהוּ (from **הָלַל** I. after the form **תְּרָהוּ**; with *suff.* **תְּרָהוּ**, **תְּרָהוּ** *plur.* **תְּרָהוּ**) *fem.* 1. *prop. a sounding, resounding*; hence *praise, song of praise*, coupled with **רָבָה** 2 CHR. 20, 12, parallel **תְּרָהוּ**; *a hymn, song* Ps. 147, 1, coupled with **שִׁיר** 40, 4, or without it 22, 26, Is. 60, 6, originally a specific kind Ps. 145, 1, then generally any kind of religious or ecclesiastical song; at a later period in the plural-form **תְּרָהוּ** (תְּרָהוּ), *in contradistinction from תְּרָהוּ*. — 2. *praise* Ps. 34, 2; 106, 12; *plur.* 78, 4; *renown*, coupled with **שָׁמַם** Ps. 48, 11; *the fame*, which one enjoys Is. 42, 8, **מַעְסָה** 61, 3 *covering of fame*, i. e. witness of fame; metaph. *object of renown or praise* JER. 17, 14, of Jerusalem Is. 62, 7, Babylon JER. 51, 4, coupled with **שָׁמַם** and **תְּרָהוּ** DEUT. 26, 19; in a bad sense, *self-boasting* JER. 48, 2.

תְּרָהוּ (*masc.* **תְּרָהוּ**; from **תָּרַל**) *fem.* *error, mistake*, opposite to moral perfection JOB 4, 18, like **שָׁלַל**, *Aram.* **שָׁלַל**; it is therefore unnecessary to read **תְּרָהוּ** (24, 12). The ancients (*Saadia, Kimchi*) assumed **תְּרָהוּ** as the stem, which cannot be entirely justified linguistically.

תְּרָהוּ (from **תָּרַק**) *fem.* *walk, procession* NEH. 12, 31.

תְּהַלֵּלֹתָ (from **הָלַל** I.) *fem. plur. renown, praise, laudes*. In **DEUT.** 32, 10 there is for **יִשְׁמְרֶנּוּ הָלַל וּבְחֻדָּו** in the cod. Samar. **וּבְתְהַלֵּלֹתָ וּשְׁמִמְדָּו** *he set him in high praises*.

הָרָם (not used) *intr.* same as **הָם** (of which it is an enlargement), **הָם-הָרָם**, *to rage, to roar, of floods; to be confused, mixed together, disorderly, of chaos*. Deriv. the old word **תְּהָרָם**.

תְּהַפְכָּהּ (only *pl.* **תְּהַפְכוּתָהּ**, from **הִפָּךְ**; for the most part an abstract form that occurs only in Proverbs) *fem. pl. perverseness, evil doing, evil words* **PROV.** 2, 12; with **רָע** 2, 14 as an intensive and = **רָעָה** 6, 14; *viciousness* *ibid.*; **תְּהַפְכָּהּ** 8, 13 = **תְּהַפְכָּהּ** 10, 31 of *false speech*; also *intrigues*, in **תְּהַפְכָּהּ** 16, 28, **תְּהַפְכָּהּ** **DEUT.** 32, 20.

תָּר (with *suff.* **תָּרִי**; from **תָּרָה** I.) *m.* prop. an incision, notch; hence 1. *a sign*, specially in the form of *a cross*, made on the forehead, in order to have a person spared **Ez.** 9, 4 6; Arab. **تَرَا** a cross-shaped sign burnt upon horses and camels in their hips or neck. The letter **תָּר** is said to get its name thence (see **ר**). — 2. the cross-shaped sign of the subscription **Χ**, instead of a name (parallel **כֶּסֶף**) **JOB** 31, 35. Accusation and defence were also made in writing in Egypt (**Diod. Sic.** 1, 75). Aram. **תָּר**, **תָּרָה**.

תָּוָה **Is.** 51, 20 same as **תָּוָה** (which see), from **תָּוָה** = **תָּוָה**.

תָּוָה (not used) *intr.* same as **תָּוָה** II. *to wander or roam about*. Deriv. **תָּוָה**.

תָּוָה (*fut.* **תָּוִיב**) Aram. *intr.* same as Hebrew **תָּוִיב** *to turn*, and so *to return, to come again*, **תָּוִיב**, with **עַל** **DAN.** 4, 31 33, 4, 33; **Syr.** **تَوَّاب**, **Ar.** **تَوَّاب**.

Af. **תָּוִיב** (3 *perf.* with *suff.* **תָּוִיבִינָה**; *inf. constr.* **תָּוִיבִינָה**, with *suff.* **תָּוִיבִינָה**; *fut.* **תָּוִיב**, **תָּוִיבִי**) *to answer, return speech*, **DAN.** 2, 14, = Hebrew **תָּוִיב** (**Prov.** 26, 16); **תָּוִיב** (a word) 3, 16; *to give back, return answer by letter*, **תָּוִיבִינָה**.

Ezr. 5, 5, **תָּוִיבִינָה** 6, 5; with a double accus. **Ezr.** 5, 11.

תְּוִיבָל (also **תְּוִיבָל**) *n. p.* of a people constantly united with **תָּוִיב** (except in **Is.** 66, 19), forming with **תָּוִיב**, **תָּוִיבִי**, **תָּוִיבִינָה** and **תָּוִיבִינָה** the Japhetic group of nations **GEN.** 10, 2. In the Scythian march under **תָּוִיב**, in the seventh century before Christ we meet with them in that formidable army **Ez.** 38, 2 3 and 39, 1 together with **תָּוִיב** and **תָּוִיבִינָה**; subsequently they served as a warning example 32, 26. Together with **תָּוִיב** and **תָּוִיבִינָה** they carried on a slave trade with the Tyrians, and made exchanges with things of brass, of which metal they had a great quantity 27, 13. These particulars point to the *Tibarenes*, **Τιβάρηνοι** or **Τιβάρηνοι** (from a ground-form **Τυβάρι** = **תְּוִיבָל**, *l* and *r* being interchanged), who are also placed along with **Meshek** in **Herodotus** (7, 74) and **Strabo** (12. p. 572), and dwelt on the south side of the Euxine Sea, between **Trapezunt** and **Sinope** (**Diod. Sic.** 14, 30 seq.), subsequently in **Bithynia** too (**רוֹמַיָּה**, **Targ.** on **GEN.** 10, 2 and 1 **CHR.** 1, 5). They ultimately constituted the *Iberians*, east of the Black Sea and west of **Colchis**, whence they emigrated to **Spain**, **Sicily** &c. They seem to be mentioned in **Is.** 66, 19 as *Iberians* in western Europe; and **Josephus** also points to this people.

תְּוִיבָל קִין *n. p.* of a son of **תָּוִיב**, referred to as the inventor of smith-work and iron instruments for agriculture, hunting and war **GEN.** 4, 22. **תְּוִיבָל** may have been the people previously named who delivered brazen implements to the **Phenicians** (**Ez.** 27, 13); and **קִין** may have been added in order to ascribe this invention to the **Cainites**. The Persian **توپال** (**tûpal**) *iron-dross* cannot be safely applied in explaining the name.

תְּוִיבָלָה (after the form **תְּוִיבָלָה**, conseq. a collateral form of **תְּוִיבָל** after the type of **תְּוִיבָלָה**, **תְּוִיבָלָה**, and so from **תְּוִיבָל** II., Arab. **تَوَّاب** to be intelligent, which is

enlarged from חָנַן *f.* same as חֲבוּנָה *in-sight* Job 26, 12 K'tib.

(חֲבוּנָה) (from יָנַח I. Hif., constr. חֲבוּנָה) *f.* same as חֲבוּנָה *sorrow, grief* Prov. 14, 13; 17, 21; Ps. 119, 28.

חֲבוּנָה see חֲבוּנָה.

חֲבוּנָה (c. חֲבוּנָה, *pl.* חֲבוּנָה, from יָנַח I. Hif.) *fem.* 1. *confession, avowal, of guilt;* hence יָנַח חֲבוּנָה *to make confession to one* Josh. 7, 19, Ezr. 10, 11, comp. חֲבוּנָה; *חֲבוּנָה על* Aram. חֲבוּנָה the same; metaphor. (see יָנַח I. Hif.) *praise, thanksgiving, renown, glorification, by hymn and song, hence* חֲבוּנָה קוֹל Ps. 26, 7; Jon. 2, 10 (coupled with חֲבוּנָה Is. 51, 3, חֲבוּנָה Ps. 42, 5); *a thank-offering, accompanied by musical instruments (together with חֲבוּנָה)* Neh. 12, 27, which may have been of a peculiar kind; *loud thanks* Ps. 69, 31, parall. חֲבוּנָה 100, 4. Accordingly *a praise-offering* Jer. 17, 26; 33, 11; Am. 4, 5; Ps. 56, 13; 2 Chr. 29, 31; fully *חֲבוּנָה חֲבוּנָה* Lev. 7, 12; 22, 29; Ps. 107, 22; 116, 17. — 2. *a choir of singers, a musical choir* Neh. 12, 31 38 40, elsewhere חֲבוּנָה; *חֲבוּנָה, חֲבוּנָה, חֲבוּנָה* Neh. 12, 46 coupled with חֲבוּנָה 1 Chr. 25, 3. חֲבוּנָה Neh. 12, 8 and חֲבוּנָה 11, 17 appear to have been the same. As to the etymology, חֲבוּנָה if from יָנַח I. would mean in the first instance *song, playing*, then concrete *a choir of song and playing*. But the stem may be חֲבוּנָה = חֲבוּנָה I. to divide, to separate, so that it would be = חֲבוּנָה *division*, though Nehemia thought of חֲבוּנָה.

חֲבוּנָה I. (Kal not used) *tr.* same as חֲבוּנָה I. *to mark, determine, measure, inscribe*, comp. חֲבוּנָה II., Arab. حَوَى; the stem appears to be only an ulterior development by ח prosthetic. Arab. حَوَى (to dwell) is to be put with חֲבוּנָה. Derivat. חֲבוּנָה.

חֲבוּנָה (fut. חֲבוּנָה, ap. חֲבוּנָה) *to make marks, to scratch, with חֲבוּנָה of the thing upon* 1 Sam. 21, 14, Targ. חֲבוּנָה, Rashi חֲבוּנָה, de Bañolas חֲבוּנָה. The LXX and

Vulg. read, however, חֲבוּנָה (from חֲבוּנָה), and translate *he struck against*, which suits the insane better.

Hif. חֲבוּנָה *to make a mark, חֲבוּנָה* Ez. 9, 4.

חֲבוּנָה II. (Kal not used) *intr.* prop. same as Aram. חֲבוּנָה *to be astonished at a thing; hence metaphor. to be vexed, grieved; to feel vexation or repentance;* Aram. חֲבוּנָה, חֲבוּנָה, חֲבוּנָה repentance.

Hif. חֲבוּנָה *to make one astonished, i. e. to afflict or grieve* Ps. 78, 41, comp. חֲבוּנָה in 1 Sam. 24, 8 for the Hebrew חֲבוּנָה בְּדָבָרִים.

חֲבוּנָה (only Peal) Aram. *intr.* *to be astonished, terrified* Dan. 3, 24, Targ. for Hebrew חֲבוּנָה, חֲבוּנָה, chiefly = Hebrew חֲבוּנָה; Arab. حَوَى.

חֲבוּנָה (Kal not used) *tr.* *to strike off, hew or cut off, branches*, Arab. حَوَى the same, hence חֲבוּנָה short, like חֲבוּנָה prop. cut off, Talm. חֲבוּנָה *to strike or cut off*.

Hif. חֲבוּנָה (in pause חֲבוּנָה from חֲבוּנָה = חֲבוּנָה, like חֲבוּנָה = חֲבוּנָה in pause Gen. 17, 14 instead of חֲבוּנָה = חֲבוּנָה from חֲבוּנָה) *to cut away, as a supplement to חֲבוּנָה, and parallel to חֲבוּנָה* Is. 18, 5; accordingly Saadia, Ibn Koreish and Ibn Gándach render it חֲבוּנָה, Rashi and Kimchi חֲבוּנָה, LXX ἄπο-, κατακόψει.

חֲבוּנָה I. (not used) *tr.* same as חֲבוּנָה *to split, to divide, to separate*, Ar. حَوَى; and therefore it furnishes a verb-idea for the name of a cutting instrument, like חֲבוּנָה for חֲבוּנָה, חֲבוּנָה for חֲבוּנָה.

חֲבוּנָה redupl. חֲבוּנָה, contracted development, an intensive of Kal. Deriv. חֲבוּנָה.

חֲבוּנָה II. (not used) *intr.* same as חֲבוּנָה (which see) *to sink, to settle, to incline, to be sunk, deep; fig. to be struck down, bowed, humbled;* Ar. حَوَى or حَوَى the same, Aram. חֲבוּנָה *to sink the same;* but besides also חֲבוּנָה *to sink with like*

meaning, as the Hebrew תִּחְוָה is = תִּחְוָה belonging to the proper name תִּחְוָה. Deriv. תִּחְוָה, תִּחְוָה, תִּחְוָה (תִּחְוָה) and the proper name תִּחְוָה.

תִּחְוָה (not used) *Aram. intr.* same as the Hebrew תִּחְוָה II. Deriv. תִּחְוָה.

תִּחְוָה (from תִּחְוָה II.; *depression, humility*) *n. p. m.* 1 CHR. 6, 19, for which 6, 11 has תִּחְוָה and 1 SAM. 1, 1 תִּחְוָה.

תִּחְוָה (with *suff.* תִּחְוָה; from תִּחְוָה) *f. hope, expectation* PROV. 10, 28; 11, 7; JOB 41, 1; the LXX read once תִּחְוָה and once תִּחְוָה.

תִּחְוָה (not used) *tr.* to split, to divide, into two halves, cognate in sense with תִּחְוָה, and like the latter having the fundamental signification to cut, to divide, comp. חָ to cut into, to damage. If the fundamental signification is clear from analogy with תִּחְוָה, the organic root תִּחְ is indubitable from its comparison with that in תִּחְ, תִּחְ, תִּחְ, תִּחְ I., תִּחְ. The Syr. חָ to be deficient, חָ defect, loss, and the Ar. حَتَّ to cut, to cut off, belong to this root. Deriv. תִּחְ, constr. תִּחְ, תִּחְ, תִּחְ.

תִּחְ (from תִּחְ, constr. תִּחְ; with *suff.* תִּחְ) *m.* the point of separation, the middle, space between, centre NUM. 35, 5, between two things JUDGES 15, 4, 'תִּחְ in the midst GEN. 15, 10, so that two halves arise, conseq. like תִּחְ (which see); תִּחְ JUDGES 16, 29 the pillars in the middle (of the house); תִּחְ JER. 39, 3 the middle gate, in the intermediate wall which separated the Acropolis from the lower city; also the inner space of idol-gardens (תִּחְ), where the idolatrous lustrations and dedications took place IS. 66, 17 (see under תִּחְ); the back of a settle, between the side-rails SONG OF SOL. 3, 10; תִּחְ EZ. 11, 23 the middle of the city (Jerusalem), i. e. the temple, because the city stretched north and south beyond the temple. Generally, the interior, of תִּחְ 1 KINGS 8, 64, also תִּחְ (as we

should read for תִּחְ) EZ. 28, 16 the *all-ing of thy midst*. It is used as a prepos. in the stat. constr. to a noun following in the genitive, as תִּחְ within the river DEUT. 3, 16, in JOSH. 12, 2; commonly united with other prepositions, as תִּחְ into EX. 14, 23; NUM. 17, 12; JER. 41, 7; תִּחְ even into 2 SAM. 4, 6; most frequently תִּחְ in, prop. in the midst of 1 KINGS 6, 19, NEH. 4, 16, in answer to the question where? GEN. 2, 9 and 37, 7, or when? 1 KINGS 3, 20, and so it is often not different from תִּחְ GEN. 9, 21; 18, 24; through, after תִּחְ NUM. 33, 8; EZ. 9, 4; with relation to many, between, inter NUM. 1, 49, GEN. 35, 2 = תִּחְ EX. 39, 25, dividing between GEN. 1, 6; among EZ. 5, 8; תִּחְ out of the midst of = out of EX. 3, 2.

תִּחְ Ps. 72, 14 see תִּחְ.

תִּחְ (from תִּחְ Hif.; *pl.* תִּחְ) *f. prop. correction, chastisement, blame* (see Hif. 2), commonly *investive, despising, rejection* IS. 37, 3; *punishment* HOS. 5, 9; *plur. judicial punishments* PS. 149, 7.

תִּחְ (from תִּחְ Hif.; with *suff.* תִּחְ) *f. justification, defence* JOB 23, 4; *plur. proofs, of innocence, i. e. justifications* PS. 38, 15; *blame* JOB 13, 6, LXX ελεγχος; *correction* PROV. 1, 23 25 30; a warning 10, 17; *reproof* 15, 5 10 31; *chastisement* 12, 1; 13, 18 (intensified by תִּחְ 6, 23); 3, 11; 29, 15, coupled with תִּחְ; *contradiction, objection* PROV. 29, 1 (i. e. opposition to correction); *punishment* PS. 39, 12; 73, 14; תִּחְ punishment in anger EX. 5, 15 and 25, 17, i. e. violent ones; *sentence*, HAB. 2, 1 which fell upon me = תִּחְ.

תִּחְ 2 CHR. 9, 21 see תִּחְ.

תִּחְ (not used) *intr.* same as תִּחְ (which see) to jest, to laugh; metaphor. to mock, to scorn, to deceive, AR. طَل. Deriv. the proper names תִּחְ, תִּחְ.

תִּחְ (from תִּחְ) *n. p.* 1. of a Phœnician and Babylonian god, symbolising the generative principle, among the

Greeks *Θαλάττ* = תולדה, Phenic. מולח, מולח, *Múlatta, Múlatta* (*Berosus* p. 50). — 2. of a city in Simeon 1 Chr. 4, 29 (Josh. 19, 4 אֶלְחָלֶךְ), so called from the Phenician god, like בַּעַלְהָ (בַּלְהָ) and מולדה.

תולדות (modern Hebr. תולדות, only *pl. c.* תולדות, with *suff.* תי, תי) *fem.* prop. generation, creation; commonly *an account, a history* (of the rise, development of a thing), such as that of heaven and earth GEN. 2, 4, of the genealogical table consisting of ten members and reaching from Adam to Noah 5, 1, of Noah and the flood 6, 9-9 29, especially in this sense in Genesis where it occurs 11 times; sometimes תַּסְפָּר 5, 1 as a peculiar writing; originally *family, race* GEN. 10, 32; 25, 13; Ex. 6, 16, *a genealogical history*, like יְהוֹשֻׁעַ and the Syr. ܝܫܘܥ GEN. 37, 2; the history of the ancients consisting mainly of genealogical accounts.

תולדות (from תול; *mockery, scorn*) *n. p.* m. 1 Chr. 4, 20 K'tib, for which the K'ri has תולדות.

תולד (only *pl.* with *suff.* תולד; from תול III.) *m. a robber, a plunderer* Ps. 137, 3 (Targ., LXX), parall. תולד. The derivation of it from תול is incorrect.

תולע (after the form תולע from תולע I.; *pl.* תולעים) *m. 1.* prop. an eating away, a licking; hence *a worm, pl. worms, vermin*, arising from corruption Ex. 16, 20, specially *the coccus worm*, then *the crimson* got from it, and *crimson cloth* LAMENT. 4, 5, a figure of deadly sins Is. 1, 18; comp. תולע (from תול or תולע). — 2. (perhaps from תולע II. = Ar. طلع = تلع to rise, to stretch aloft) *n. p. m.* GEN. 46, 13; JUDGES 10, 1. *Patr.* תולעי NUM. 26, 23.

Puh. תולע (*part. pl.* תולעים, denom. from תולע 1) *to be clad in crimson*, of warriors NAH. 2, 4. The military dress was of a blood-colour Is. 9, 4; comp. Val. Max. 2, 6.

תולעה (from תולע I.) *fem.* same as תולע *a worm* Is. 14, 11; Job 25, 6.

תולעת (abs. and constr., with *suff.* תולעת) *fem.* same as תולע *a worm*, which gnaws grapes and other plants DEUT. 28, 39, JON. 4, 7, and eats corpses Is. 66, 24; a figure of lowness Ps. 22, 7; Is. 41, 14; commonly *the coccus worm* and the colour prepared from it, a genitive to תולע LEV. 14, 4 6 49 51 52; or vice versa תולע stands in the genitive Ex. 28, 5 6; 35, 25.

תולע Prov. 10, 9 see תולע.

תולע belonging to the Hif. תולעים Is. 33, 1, see תולעים.

תולעה (for תולעה, after the form תולעה 2 KINGS 8, 21, from תולעה) *m. possession* Ps. 16, 5, cognate in sense with תולעה, so that תולעה = ת' תולעה.

תולעים see תולעים.

תולע *n. p.* GEN. 36, 15 K'tib see תולע.

תועבה (after the form תועבה from תועב; *c.* תועבה; *pl.* תועבות, *c.* תועבות, with *suff.* תועב, תועב) *fem.* *an abominable thing, an abomination*, of deeds, things or persons which are disagreeable GEN. 43, 32; PROV. 3, 32; 6, 16; 11, 1 20; with genitive of the person to whom something is an abomination GEN. 46, 34; DEUT. 7, 26; PROV. 16, 12; seldom with ל before the genitive 24, 9, or with a genit. of the person from which it proceeds Ez. 20, 4; 2 Chr. 36, 14; *abominable thoughts*, תועבות PROV. 26, 25; *perverse action*, i. e. sin Ez. 6, 9, *idolatrous* 8, 6 13 15, intensified by תועבות 8, 9; *idolatry, idols* DEUT. 32, 16, coupled with תועבות JER. 16, 18; *the consequence of abomination*, i. e. mischief, evil, = תועבות Ez. 6, 11; *something disgusting, loathing, unclean*, of food DEUT. 14, 3.

תועבה (from תועב) *f. error, perverseness*, i. e. irreligious, perverse words Is. 32, 6, coupled with תועבות and תועב; metaph. *perturbation, confusion* NEH. 4, 2 [8].

תועבה (only *pl.* תועבות, *c.* תועבות; from תועב or תועב II. to glitter, to be high, to appear afar off) *f. pl. splendour, glitter*, תועבות Job 22, 25 *glittering silver*,

תוֹרָה (*constr.* תּוֹרַת, with *suff.* תּוֹרָתִי, תּוֹרָתְךָ, תּוֹרָתוֹ; *pl.* תּוֹרוֹת, with *suff.* תּוֹרָתִי, תּוֹרָתְךָ, תּוֹרָתוֹ) 1. (from תָּרָה *Hif.*) *direction, regulation,* legal Ex. 12, 49; NUM. 15, 29; *precept,* with לְ for, as לְעֹלָה Lev. 7, 37, לְכָל־יָגֵעַ 14, 54, also followed by מִצְוָה NUM. 19, 2; *statute* Hos. 8, 12. Commonly *the whole law* Ps. 78, 5; Is. 51, 7; Ps. 40, 9; *καὶ νόμος* הַתּוֹרָה DEUT. 1, 5; 4, 8 44; fully

תֹּשֶׁבֶת (constr. תֹּשְׁבֵת, with suff. תֹּשְׁבֶהָ, pl. תֹּשְׁבֵימָם, constr. תֹּשְׁבֵי, from יָשַׁב m.

prop. *the dweller*, i. e. he who remains a settler in Israel, a *sojourner*, coupled with גַּר one that temporarily lives there. But גַּר הוֹשֵׁב Lev. 25, 47, or הוֹשֵׁב גַּר Gen. 23, 4 and Lev. 25, 35 47 usually constitute a single idea (שָׂכִיר *a hireling*, who works among the Hebrews as a גַּר or הוֹשֵׁב, is also only a lower kind of הוֹשֵׁב Ex. 12, 45; Lev. 25, 40). The opposite is אֲזִירָה (which see). The 'ח had usually no landed property Gen. 23, 4, Lev. 25, 40, was excluded from the pass-over Ex. 12, 45, and was not allowed to partake of the sacred gifts Lev. 22, 10; but he participated in all gifts of beneficence 25, 6 35 47. Fig. 1 Chr. 29, 15.

הוֹשֵׁב (from יָשָׁה = אָשָׁה, after the form הוֹיָה from יָגָה, with the termination יָה as in תִּמְנִיָּה) fem. prop. what is firm, supporting, actual; hence *support, help* Job 6, 13, parallel עֲזָרָה *power, ability* 12, 16 = קִזּוֹ; *safety* Prov. 2, 7, parallel מִן; *insight, wisdom*, 11, 6 double in wisdom (i. e. manifold), parallel חֲכָמָה; 26, 3; *counsel, prudent regulation*, i. e. *right, salvation*, coupled with נִצָּה Is. 28, 29, Prov. 8, 14, מִזְמָה, 3, 21, parallel בִּינָה; *intelligent, right or prudent counsel* 18, 1. As יָשָׁה (from the same stem) stands for it in Prov. 8, 21, translated *essential, enduring possession* (*Ibn Esra*), the fundamental signification of 'ח can only be *true existence, actual being*, opposite אֵין, and help, intelligence are in this case but a secondary idea. — For Job 30, 22 see תִּשְׁיָה, תִּשְׁרָה.

תוֹתָח (either from תָּחַח, or it stands for תָּחַח, from תָּחַח I.) *m. a club, battle-axe, bludgeon* Job 41, 21; LXX σφῦρα.

תָּחַח see תָּחַח.

תִּזְנוּת (from זָנָה after the form תִּזְנוּת; with suff. תָּהּ, תָּהּ; *pl. תִּזְנוּתִים*, with suff. תָּהּ, תָּהּ; only in Ezek.) *f. whoredom, figur. apostasy, unfaithfulness*, but also *intercourse*, the *pl.* as an abstract, prop. relating to single transactions; also *idolatry* Ez. 23, 17, coupled with זָנָה 23, 29, תוֹזְנָה 16, 22; תִּזְנוּתָהּ to

carry on much fornication 16, 25 26; 23, 19; תָּחַח תָּ' קָל to *whore with one*, i. e. to have intercourse or trade with 23, 7, comp. 23, 8 11 14; תָּחַח תָּ' to *unveil whoredom*, i. e. to carry it on publicly; תָּחַח 23, 43 to *commit whoredom*, i. e. constantly.

תָּחַח (not used) *Aram. intr. to sink, to incline*; hence *to be deep* = תָּחַח II. Derivat. תָּחַח.

תָּחַח (only in *pl.* תָּחַחִים, with suff. תָּהּ, from תָּחַח III.) *f. pl.* (an abstract form) *p. p. a steering*, and so *guidance, management*, Job 37, 12 and it (the cloud) turns in circles according to his guidance; then *regulation, conduct*, of war, government Prov. 11, 14; 20, 18; 24, 6; *counsel, measures* 1, 5; 12, 5.

תָּחַח (not used) *intr. same as תָּחַח II.*, and so *fig. to be humble, modest*. Derivat. תָּחַח the proper name תָּחַח.

תָּחַח (from תָּחַח; *humility, modesty*) *n. p. m.* 1 SAM. 1, 1, elsewhere תָּחַח 1 Chr. 6, 19, or תָּחַח (which see) of like meaning.

תָּחַח (with suff. *pl.* תָּחַחִים; from תָּחַח = תָּחַח) *Aram. f. same as תָּחַח depression, settlement*; as a preposition *under*, תָּחַח שָׁמַיָּה under the heavens DAN. 7, 27; JER. 10, 11; תָּחַח הָיָה under him DAN. 4, 9 18; Syr. ܬܚܚ.

תָּחַח (an intelligent, knowing one; from תָּחַח) *n. p. m.* same as תָּחַח, *patr.* תָּחַח 2 SAM. 23, 8, for which 1 Chr. 11, 11 has תָּחַח.

תָּחַח see תָּחַח.

תָּחַח and תָּחַח (only *plur.* תָּחַחִים, תָּחַחִים, constr. תָּחַחִים, with suff. תָּהּ, תָּהּ; from תָּחַח = תָּחַח after the form תָּחַח) *m. sickness, disease* DEUT. 29, 21; Ps. 103, 3; תָּחַח מִמָּוֶת death from different diseases JER. 16, 4; תָּחַח רָעַב diseases by famine 14, 18.

תָּחַח (constr. תָּחַח; from תָּחַח I.) *f. a beginning* PROV. 9, 10; Hos. 1, 2; תָּחַח in the beginning, i. e. before, formerly GEN. 13, 3; 41, 21; Is. 1, 26; earlier, at an earlier time = תָּחַח DAN. 8, 1.

תחלוא see תחלוא.

תחמם (from חמם) *m.* the name of a violent and unclean bird LEV. 11, 16, DEUT. 14, 15, by which some (LXX, Vulg.) understand *the owl* (from חמם = خمش unguibus vulneravit faciem, like حيف owl from حاف to be unjust); others (Jer. Targ. חמסיחא, Onk. חמסיחא = חמס JER. 8, 7, Ar. حريف hirundo) *the swallow*; others *cuckoo*, because it throws the young and the eggs of the foster-parents out of the nest (Arist. hist. anim. 6, 7, 9, 29). The assumption that it means the male ostrich, called in Arabic ظليم (from ظلم = חמם), must be rejected, because תחמם precedes.

תחנן (from חנן = חנן; *graciousness*) *n. p. m.* NUM. 26, 35; 1 CHR. 7, 25; *patronym.* תחנני NUM. 1, c.

תחנה (constr. תחנה, with suff. תחנני, *pl.* תחנה, from חנן I. and II.) *fem.* same as תחנה *entreaty, prayer*, coupled with תחנה 1 KINGS 8, 38 54; 'שמע אל-ת' to hear prayer 8, 30; PSALM 6, 10; and so 'הפיל ת' לתנן 119, 170, 'באה ת' לתנן JER. 37, 20; metaphor. favour JOSH. 11, 20; EZR. 9, 8.

תחנין (only *pl.* תחנין, with suff. תחניני, once תחנין Ps. 86, 6; from חנן I. and II.) *masc. prayer, supplication*, coupled with תחנין DAN. 9, 3 17, espec. Ps. 28, 2 6; and 31, 23 'קול ת' coupled with חנן ZECH. 12, 10 *the spirit of self-humiliation* (see חנן I.), i. e. of supplication; 'הרבה ת' to make much supplication JOB 40, 27 [41, 3]; 'דבר ת' Prov. 18, 23 to speak entreatingly; 'הדיל בת' to lead through supplication, i. e. while they entreat JER. 31, 9.

תחני see תחני.

תחלת (from חנה) *f. pl. encampment* 2 KINGS 6, 8, i. e. a camp; but some read תחלתו with reference to תחלתו 6, 9, translating *ye shall settle down* (in ambush). It is not at all necessary to read תחלת instead.

תחפנחם (once תחפנחם Ez. 30, 18

and JER. 2, 16 K'tib תחפנחם; Egyptian) *n. p.* of a border-town of Egypt on the Nile, near Pelusium (Herod. 2, 30, 107), on the southern extremity of Palestine, which was large and strong like תחפנחם, Ez. 30, 18; rendered by the LXX Τάφνη or Τάφναι, the *Daphne* of classical writers, with relation to 30, 13-17. To protect themselves against the Chaldeans a Jewish colony emigrated to *Tahpanhes*, took Jeremiah and Baruch with them against their wills, and had a threatening oracle revealed to them there JER. 43, 7-9; 44, 1; and the destruction of the city was announced 44, 14. Though the proper place of residence was *Sais* (Herod. 2, 163), yet the king (פריצה) had here a great palace with a throne on which he sometimes held judgment 43, 9. The original name is explained (by Jablonski) after T-αφε-enez extremity of the land (of Egypt), ene being also found in פריצה. Others understand by the place, *Damiat*.

תחפנין *n. p.* of an Egyptian queen 1 KINGS 11, 19 20, perhaps the name of an Egyptian goddess also (Rosellini, Mon. II, p. 74).

תחרא and תחרא (from חרא II.) *m. a linen coat of mail, λινοδωαξ*, Ez. 28, 32 and 39, 23 like the hole of an habergeon. Such garments were made in Egypt (Herod. 2, 182; 3, 47); and the Greeks too had them (Iliad. 2, 529. 830).

תחרה *Pih.* see חרה II.

תחרות *emulation, strife*, see חרה *Pih.*

תחרע (*flight*; from חרע which see) *n. p. m.* 1 CHR. 9, 41; comp. תחרע.

תחש (not used) see תחש.

תחש (in pause תחש, plur. תחשים) *m.* the name of an animal whose hide (עור) was used for the outermost covering of the tabernacle (Ex. 25, 5; 26, 14; 36, 19; 39, 34; NUM. 4, 25), and for the same purpose in the holy vessels on the march of the Israelites (4, 6), as well as for sandals Ez. 16, 10. The plur. is put when several hides were sewed to-

gether. If the word be taken as the name of an animal, it is said to be according to the Talmud (Sabb. 28) חֲתָלָה *a marten*; according to Rashi *a badger*, a *sea-dog* or *dolphin*, since the Arab. نُحْسُ denotes *dolphin* and the *sea-dog*- or *shark-species* generally, of which animals there are numbers on the coasts of the ancient Midian (Burckhardt p. 860); the Latin *taxus*, *taxo* (Ital. *tasso*, Spanish *tasago*, French *taisson*) for *badger*, having come from the East. Accordingly Knobel understands the *sea-cow* belonging to the genus *dolphin* and found in the Red Sea, whose skin is used for sandals (Rüppel, Nubien p. 187. 196; Abyss. I. p. 243). Lebrecht (Berliner Jahrbücher 1842. p. 79) understands a larger kind of hyena, called in Yemen نَحْشُ and the skin of which is similarly applied (Botta, relation d'un voyage d'ans l'Yemen, Paris 1841). Against this current assumption that the word represents an animal, are the LXX, Aqu., Symm., Jerome, Targ., Syr., Sam. and Saadia, who explain it of the colour of leather; the LXX rendering *ἡνίοτινα* *dark-red*, Aqu., Symm. and Jerome *ἰανθίνα*, *ianthina*, *violet*, the Targ. and Syr. version כֶּסֶדְכֶּסֶד hyacinthum, i. e. *reddish*, Saadia جُلُود دَارِش *black leather*. To this may be added that the Arabian Jews call the red-dyed hide of the ram חֲתָלָה (Niebuhr p. 177), and that the stem طَحِش means to be dark-coloured, نَحَس to be reddish.

תָּחַת (from תָּחַ II., after the form תָּשַׁח, רָיַח, נָוַח, from תָּחַח, נָחַח, נָחַח; in pause תָּחַח, only with a *verb-suffix* תָּחַחְנִי, תָּחַחְנָה, as in בָּצַעְנִי; in the *pl.* תָּחַחֵם, תָּחַחֵי, תָּחַחֵם, תָּחַחֵי, and the shorter form תָּחַח, from the *constr. state* תָּחַחֵי *fem.* 1. a depression, sinking, or the deep, the under part, and so a base, a support on which a thing is; Job 40, 12 and crush the wicked in their place, i. e. where they are; תָּחַחֵי Hab. 3, 16 at my feet, i. e. at my foundation on which I stand; תָּחַחֵי 2 Sam. 2,

23 K'tib in his stead; Ps. 18, 37 *thou makest my steps wide in my place*; next, *position, place*, ZECH. 6, 12 *out of his place*; Ex. 16, 29 *abide every man in his place*; תַּחֲתָיָהּ in its place, i. e. *where* JOB 36, 16, referring to רַחֵב = מְקוֹם, which is feminine. — 2. *a preposition, instead of*, after שָׁמָּה and זָמָּה Ez. 23, 5; NUM. 5, 19; *for = in place of*, in exchanges, restitution Ex. 21, 26; GEN. 4, 25; 22, 13; Ex. 21, 23; *under* GEN. 7, 19; 18, 4; *below, at the foot of* Ex. 24, 4; *between*, inter JOB 30, 7, hence the phrase הִלָּטְוֹן ת' Ps. 10, 7, שָׁפְתֵיהֶם ת' 140, 4 *in the mouth*; farther, *under = at or with* JOB 30, 14, commonly an accusat. of place, *in the place where, where* 34, 24 26; 36, 16; 40, 12. Joined to verbs it gives to them the idea *below, deep*, as שָׁחַב ל' רַבְּעִי *to lie deep* GEN. 49, 25, and so with הִזְדִּיק (which see) AM. 2, 13, סָגַר GEN. 2, 21; יָשַׁב ת' Ex. 16, 29. — 3. *A conjunction, for that, because*, eo quod, quia DEUT. 21, 14; 2 KINGS 22, 17; for which are also used כִּי תַחַת DEUT. 4, 37 or ת' with an infinitive IS. 60, 15. — To these meanings belongs ת' with prepositions prefixed, as a) *under, away under, from under* PROV. 22, 27; Ez. 47, 1; הַשָּׁמַיִם מִתַּחַת DEUT. 9, 14 *away under the heavens*; seldom = תַּחַת under AM. 2, 9, opposite מִמֶּנִּי; JOB 18, 16, properly speaking depending on the verb יָרָשׁוּ וּמִתַּחַת and under DEUT. 33, 27, after the verbs שָׁחַב 2 KINGS 8, 20, זָמָּה Hos. 4, 12, for which occurs also תַּחַת alone; ל' מִתַּחַת under the GEN. 1, 7; 35, 8; 1 KINGS 4, 12; 7, 29; ל' מִתַּחַת under 7, 32. b) אֶל־ת' to under JER. 3, 6; ZECH. 3, 10; ל' אֶל־ת' the same Ex. 10, 2; 1 SAM. 21, 4. c) תַּחַת אֲשֶׁר instead of DEUT. 28, 62, *for that, because* 21, 14, for which כִּי תַחַת also occurs 4, 37. — 4. (*a sinking, depression, valley*) *n. p.* of a station of the Israelites in the wilderness NUM. 33, 26. — 5. (*humility, modesty*) *n. p. m.* 1 CHR. 6, 9; 7, 20.

תַּחַת (from תַּחַת = תַּחַת; with suff. תַּחַתִּי) *Aram. fem. the same*, DAN. 4, 4 *from under him* = Hebrew מִתַּחַת; elsewhere תַּחַת.

תחזון (from תחת with the termination **־ון**) *adj. m.*, תחתונה, תחתונה (*plur.* תחתונות) *fem.*, the lower, inferior, infimus JOSH. 18, 13; of יצוץ (*fem.*) 1 KINGS 6, 6, ברכה Is. 22, 9, רצפה Ez. 40, 18, שער (*fem.*) 40, 19, צלע (*fem.*) 1 KINGS 6, 8 (as the LXX and Targ. already read for תחתונה), and תחתונה alone Ez. 41, 7, opposite עליונה (where ימן should be read for וכן, LXX); Arab. تَحْتَانِي.

תחתית (only *plur.* תחתיתים) *adj. m.*, תחתית or תחתית (*plur.* תחתיות) *fem.* the lower, lowest; of פלח (*fem.* since אכן should be supplied) JOB 41, 16, גליל JOSH. 15, 19; deep, of שאל Ps. 86, 13; DEUT. 32, 22. The *fem.* תחתית stands as a subst. the lowest part, the foot, of הר Ex. 19, 17; the depth, of ארץ Ez. 31, 14, *plur.* תחתיות the depths, a genitive to בור LAMENT. 3, 55, ארץ Ez. 26, 20; or ארץ is a genitive to it Is. 44, 23.

תחזית *n. p.* of a tract in the north of Palestine, mentioned with יצן and צדון (which see), and standing in the genitive to ארץ 2 SAM. 24, 6. The city or lake חרשית (which see) is said to be in it. As ת' was entirely unknown, it has been resolved into תחזית, תחזית looked upon as a surname of בנדרת, and יצן as = דעצן; but no certainty has been attained in the matter.

תיו see תיו.

תית see תית.

תיכון, also תיכון (formed from a noun תיך, from תיך) *adj. m.*, תיכונה, תיכונה (*plur.* תיכונות) *fem.* the middle, of, בריהו Ex. 26, 28, חצר Ez. 47, 16 (חצר should be also read for ציר in 2 KINGS 20, 4), צלע 1 KINGS 6, 8 (written by mistake for תחזונה, LXX, Targ.), אשכול JUDGES 7, 19 (between the morning and evening watch), יציע 1 KINGS 6, 6 (along with שלשית).

תילון (from תיל, mockery, scorn) *n. p. m.* 1 CHR. 4, 20 K'ri, for which the K'tib is תילון which see.

תמא and תימא (from תמא, to be clear, warm, = תמא I.; sunburnt province, waste; comp. ימין 5, תימן, Arab. تَيْمًا, wilderness) 1. *n. p.* of a tract in the north of the Arabian desert on the borders of the Syrian one, where traffic was carried on from the Persian gulf to the Mediterranean by caravans (ארחות) Is. 21, 14; JER. 25, 23; JOB 6, 19; also the people of this tract. There was also another city of the name, three days' journey from Syria (Istachri ed. Mordtmann p. 11). — 2. *n. p.* of a tract on the Persian gulf, where a people called Θαυοί or Θεμοί (Ptol. 6, 7, 17) or بنو تيم (Bann Teim; Jakut, Moscht. p. 310. 352. 413) dwell, descended from Ishmael GEN. 25, 15. — The LXX identify it with תימן, which is etymologically right, but not ethnographically.

תימן (with a of motion תימנה from ימן = ימא, ימא I.) *m.* 1. prop. the light, clear quarter of the world, or the day-side, i. e. the south, south-district, south-side, opposite צפון JOSH. 13, 4; Ex. 26, 18 35; 27, 9; noon-side, as that of heat JOB 39, 26; 9, 9 חדרת ה', the chambers of the south, i. e. the veiled regions of the southern hemisphere; תימן land of the south, i. e. Egypt ZECH. 6, 6 (see DAN. 11, 5), also ת' alone Is. 43, 6; as the land of storms ZECH. 9, 14; metaph. the south-wind (רוח is left out), hence *fem.* Ps. 78, 26; SONG OF SOL. 4, 16. ימין 1. (Ps. 89, 13; JOB 23, 9; Is. 54, 3) has the same meaning, from the same stem. — 2. (desert-district) *n. p.* of a tract north-east of Edom and belonging to it JER. 49, 20; AM. 1, 12; HAB. 3, 3; celebrated for its wise men JER. 49, 7 (BAR. 3, 22 seq.), and the home of the intelligent Eliphaz JOB 2, 11. In Ez. 25, 13 for ידענה should be read דענה from Teman to Dedan, forming the south-point of Edom. Pliny (H. N. 6, 32) unites the Thimaneai with the Nabatheans in Petra. — 3. *n. p.* of a city Ob. 9 (perhaps also AM. 1, 12), where the בני בני (1 MACC. 5, 4) dwelt, i. e. where Edomite wisdom had

its home. Euseb. and Jerome (Onom.) mention a city called *Θαμάρ* six hours from Petra. *Patron*. תַּיִמָּנִי GEN. 36, 34; on the contrary תַּיִמָּנִי 1 CHR. 4, 6 is perhaps a *patr.* from an unknown place תַּיִמָּן.

תַּיִמָּן (from תַּיִמָּן; *prosperity*) only in תַּיִמָּנִי (*the fortunate*) n. p. m. 1 CHR. 4, 6.

תַּיִמָּרָה (only plur. תַּיִמָּרוֹת, *constr.* תַּיִמָּרוֹת; arising out of תַּיִמָּרָה = תַּיִמָּרָה, from תַּיִמָּר, as the reading תַּיִמָּרוֹת may also be referred to תַּיִמָּרָה) *fem. prop.* a prominent, projecting thing; hence poet. a *pillar*, of עֲשָׂן, which goes before caravans to point out the way, or rises up at the burning of cities Jo. 3, 3; figurat. of a sedan Song of Sol. 3, 6; comp. עֲמִיד עֲשָׂן (JUDGES 20, 40). Talm. תַּיִמָּרָה (without עֲשָׂן) a pillar of smoke (of the קִטְרֹה) and תַּיִמָּר a verb, to mount as a *pillar*, elsewhere תַּיִמָּר emersion of חֲמָה or לִבְנָה. A reference of the word to תַּיִמָּר II. = תַּיִמָּר, or the assumption of תַּיִמָּרָה as a singul. is less probable.

תַּיִץ (from תַּיִץ *extension*) n. p. of a place; deriv. the *Gentile* תַּיִץ 1 CHR. 11, 45.

תַּיִרֹשׁ and תַּיִרֹשׁ (with *suff.* תַּיִרֹשִׁי, תַּיִרֹשֶׁם, תַּיִרֹשֶׁם; from תַּיִר II.) m. prop. what is got from grapes or fruits; hence *mead*, symbolising, in conjunction with דִּגְגָן, fulness and blessing Hos. 7, 14, GEN. 27, 28 37, DEUT. 33, 28, coupled also with יִצְדֹק 28, 51; *unfermented wine* Mic. 6, 15, different from יִין Hos. 4, 11; *sweet mead* ZECH. 9, 17, of which persons had to give the first portion and the tenth DEUT. 18, 4; NUM. 18, 12; NABH. 10, 38; 13, 5; *juice* of the grape Is. 65, 8; comp. Syr. ܬܝܪܝܬܐ the same, from the same stem.

תַּיִרָא (from תַּיִרָא I. = תַּיִרָא I.; *foundation*, *place*, same as תַּיִר = תַּיִרָא, יִרְיָאֵל n. p. m. 1 CHR. 4, 16.

תַּיִרִם n. p. of the group of the Thracian peoples (Josephus, Jerome, Jer. Targ. I. and II.), *Θράκες*, GEN. 10, 2,

and therefore of that ancient and great people who dwelt between Haemus and the Aegean Sea, whence they spread into the continent and islands of Greece as well as Asia Minor; and from whom the Getae and Dacians branched off on both sides of the Ister. The name *Θράξ* arises from *Θράξ*, so that *Θράς* (תַּרַס) is the stem; and this people are connected with the *Θύρσοι*, conseq. with the Scythians.

תַּיִשׁ (תַּיִשִּׁים) m. a *he-goat*, a *buck*, GEN. 30, 35; 32, 15; PROV. 30, 31; either from תַּיִשׁ to *but*, conseq. prop. *the butter*, or from תַּיִשׁ = תַּיִשׁ to *be strong*, like *aries* prop. the strong one (*Fürst*, Concord. s. v.); Aram. תַּיִשׁ, Ar. تيس (a *he-goat* or *hart*).

תַּיִד (from תַּיִד; once תַּיִד Ps. 72, 14) m. prop. *biting*, *injury*; hence *usury* = תַּיִד Ps. 55, 12, LXX τόκος; generally *oppression*, *violence*, 10, 12 *his mouth is full of* (threatens) *extortion*, LXX δόλος; coupled with תַּיִד 72, 14, as it is in other places with תַּיִד; Aram. תַּיִד, ܬܝܬܐ damnum, multa.

תַּיִדָּה (Kal not used) *intrans.* same as תַּיִדָּה, תַּיִדָּה to *lie down*, to *bow down*, לַרְגְלֵי (at the feet); in Puh. of the encamping of the Israelites at the foot of Sinai; Ar. تَكَا the same, which is connected with وَكَا (see ת). The organic root תַּיִדָּה is also in תַּיִדָּה II.

Puh. תַּיִדָּה (3 p. pl. תַּיִדָּה) to *be encamped*, DEUT. 33, 3 and *they are encamped at thy feet* (at Sinai).

תַּיִדָּה (with *suff.* תַּיִדָּהִי) f. 1. (from תַּיִדָּה) a *place*, *dwelling*, Job 23, 3; *In Ezra* therefore gives it מְקוֹם, conseq. = מְקוֹן. — 2. (from תַּיִדָּה which see) prop. a *symmetrical forming* or *modelling*; hence *form*, *fashioning*, coupled with צִיּוּרָה Ez. 43, 11, perhaps = תַּיִדָּה 28, 12; *beautifully formed* or *costly furniture* NABH. 2, 10.

תַּיִדָּה (only plur. תַּיִדָּהִים, תַּיִדָּהִים) masc. a *peacock*, 1 KINGS 10, 22, 2 CHR. 9, 21, brought from תַּיִדָּה by way of exchange;

Sanakrit cikhi, in the Dakhan pronunciation tikki, Malabar togei. The Persian appellation طاق passed into the Greek ταῦς, Aram. טַחַס, and is likewise foreign.

תָּחַץ (not used) *tr.* prop. same as **תָּחַץ** I *to pierce, to cut in*; hence *to inflict injury, to oppress* (see **תָּחַץ**); *to practise usury*; cognate in sense with **תָּחַץ**, **תָּחַץ**, **תָּחַץ**; ident. in its organic root תָּח with that in **תָּחַץ** I; Arab. **تَكَك** to reduce to fragments, redupl. **تَكَكَكَ**, Syr. **ܬܚܝܬ** to injure, also for **תָּחַץ**. Deriv. **תָּחַץ**, **תָּחַץ**.

תָּחַץ (only *pl.* **תָּחַצִּים**, which is not the *pl.* of **תָּחַץ**) *m. oppression, usury*, Prov. 29, 13 *a creditor or man of usury*, opposite **רֶשֶׁת** (LXX); elsewhere **תָּחַץ** 22, 2.

תָּחַץ (not used) *intrans.* same as **תָּחַץ** (I) II. prop. *to lighten, glitter*, metaphor. as usual *to be bright-coloured*, particularly of blue and violet purple colour, conseq. not connected with **תָּחַץ**. Earlier interpreters (see *Fürst*, Conc. s. v.) assumed as the fundamental signification *to enclose*, and so applied it to the shell of animals, as = **תָּחַץ** (which see). This explanation should be rejected. Derivat. **תָּחַץ**.

תָּחַץ (from **תָּחַץ** II. = **תָּחַץ** I. *to make complete*) *fem.* same as **תָּחַץ** perfection, Ps. 119, 96 *to all perfection I saw a limit* (but thy command is limitless). Others derive it from **תָּחַץ** with the meaning of the Aram. **ܬܚܝܬ** *to hope, to trust*, so that **תָּחַץ** would mean *hope*. **תָּחַץ** in 1 KINGS 17, 14 stands for **תָּחַץ** and is 3 pers. fem. impf.

תָּחַץ (from **תָּחַץ** II.) *f. completeness, perfection*, of **תָּחַץ** (תָּחַץ) Job 11, 7; **תָּחַץ** 26, 10 *even to completeness*, i. e. *to the finest hair*; **תָּחַץ** *most strictly* 28, 3; **תָּחַץ** Ps. 139, 22 *extreme hatred*; also *the end* נְהַי 3, 21 i. e. *issue*, opposite **תָּחַץ** (entrance).

תָּחַץ (from **תָּחַץ** which see) *f. prop.*

bright red, clear blue or violet colour; hence *violet purple, purple blue*, spoken of yarn Ex. 26, 4, stuff 26, 31, threads (תָּחַץ) 28, 28; coupled with **תָּחַץ** (red purple), **תָּחַץ** (crimson) 28, 6, 2 Chr. 2, 6, **תָּחַץ** 2, 13, **תָּחַץ** Esth. 1, 6; **תָּחַץ** Ex. 28, 31 *all of violet purple*. Also, *violet pigment* Ez. 27, 24 (see **תָּחַץ**). — As to the derivation, we might look upon **תָּחַץ** as arising from **תָּחַץ**, like **תָּחַץ** from **תָּחַץ**, so that **תָּחַץ** II. would be the stem, especially as **תָּחַץ** (Ez. 23, 12; 38, 4) and **תָּחַץ** (27, 24) are = **תָּחַץ**; in no case can it mean *a muscle*. Targ. **תָּחַץ** the same, Saadia **أشباحون** anything azure-coloured; LXX, Aq., Symm., Theod. πορφυρῶν, *ύάκινθος*. The shell-fish from which this colour was got was called **תָּחַץ** (Targ., Talm.), **חֲלָזֶן**, **חֲלָזֶן**.

תָּחַץ (only *part.* **תָּחַץ**) *tr.* prop. enlarged from **תָּחַץ** (קִיּוֹן); hence 1. *to establish, determine, create, prepare*, **תָּחַץ** (spirits) Prov. 16, 2, **תָּחַץ** 21, 2, i. e. *to appoint their direction*. — 2. *to form symmetrically or beautifully, to shape according to settled proportions*, preserved only in derivatives. Deriv. **תָּחַץ**, **תָּחַץ** 2, the proper name **תָּחַץ**.

Nif. **תָּחַץ** (*fut.* **תָּחַץ**) *to be established, determined, settled* 1. 1 SAM. 2, 3 *and to him (רִי' K'ri) his wondrous deeds are established*, i. e. *man can do nothing against him* (LXX); according to the K'tib, *and his grounds* (see **תָּחַץ** 2) *are not (רָלָא) defined*. Of the **תָּחַץ** (the conduct of God toward sinners), *to be right, firm, measured*, i. e. *according to the guilt* Ez. 18, 25 29; 33, 17; also of the conduct of men 18, 25 29; 33, 17.

Pih. **תָּחַץ** *to direct, to prove, to weigh*, **תָּחַץ** Is. 40, 13, i. e. *to direct*; *to determine by measure and extent*, **תָּחַץ** 40, 12, hence coupled with **תָּחַץ**, **תָּחַץ** Job 28, 25; *to adjust*, **תָּחַץ** Ps. 75, 4.

Puh. **תָּחַץ** (*part.* **תָּחַץ**) *to be weighed out, of money* 2 KINGS 12, 12.

תָּחַץ *m.* 1. *a determinate number or*

measure Ez. 45, 11; a task measured out Ex. 5, 18. — 2. (establishment, firmness, but see the proper name כִּנְרָן) *n. p.* of a city in Simeon 1 CHR. 4, 32, which has fallen out between עֲנַר and עֲנָן in Josh. 19, 7.

תִּכְנִיָּה (formed from תִּכְנֶן) *f. contrivance, draught, plan of a building*, Ez. 43, 10, where perhaps we should read תִּכְנִיָּה as in 43, 11; *proportion, fashioning*, in the genitive to חוּתָם (*signet-ring of symmetry*), as an adjective 28, 12 a *symmetrical*, i. e. beautifully formed *signet-ring*. חוּתָם Jer. 22, 24 is a figure of the king, who is firmly closed in God's hand.

תִּכְרִיָּה (from כִּרְךָ) *masc. a mantle, a wide robe, stola talaris* ESTH. 8, 15, modern Hebrew a covering of the dead.

תֵּל (with suff. תֵּלָה, תֵּלָם, from תָּלַל I.) *m. prop. a mound, to build upon*; hence Josh. 11, 13 *which stand still on their mound*, i. e. are not pulled down; Jer. 30, 18 *the town is rebuilt on its mound*; commonly a *heap of rubbish* DEUT. 13, 17, Josh. 8, 28, sometimes with שְׁמִמָּה also, Jer. 49, 2; Arab. تَل, Aram. תַּל, ܬܠ, ܬܠܐ, Coptic ܬܠ, ܬܠܐ, ܬܠܐ. Often combined with names of places (as also in the names of Babylonian and Syrian cities, see *Assemani B. Or. III, 2. p. 784; Jakut*, Muschtarik ed. W. p. 83 s. v. تَل) and perhaps in תֵּל־אֶשְׁרָה. In

תֵּל אֶרֶב (hill of grass-land, see אֶרֶב) *n. p.* of a place on the Chaboras, where was a colony of exiles, and where the prophet Ezekiel stayed for a week Ez. 3, 15. Thiluta, Thilsaphata ap. Amm. Marc. (24, 2; 25, 8) have been compared; but this is uncertain.

תֵּל מַגִּישָׁא (hill of the magus, comp. מַגִּישָׁא as the name of a place) *n. p.* of a locality likewise on the Chaboras, where there was a colony of Jewish exiles EZR. 2, 59; NEH. 7, 61.

תֵּל מֶלַח (salt- i. e. rock-salt-hill) *n. p.* of a place on the Chaboras, near Tel Charsha EZR. 2, 59; NEH. 7, 61.

תֵּלָא I. (only 3 *p. pl.* with suff. תֵּלָאִים K'ri; *part. pass.* תֵּלָאִים, תֵּלָאִים *tr.* same

as תָּלַה to hang up, with accus. 2 SAM. 21, 12; תֵּלָאִים DEUT. 28, 66 *suspended*, of תֵּלָאִים, i. e. in fluctuation, in danger; *intr. and fig. to hang after, to be bent upon*, with ל, Hos. 11, 7 and *my people are bent upon defection from me*.

תֵּלָא II. (not used) = תֵּלָע II., see תֵּלָאִים 2.

תֵּלְלָה (from תָּלַה, like תֵּלְלָה 2 from תָּלַה) *f. 1. travail, distress* Ex. 18, 8; NUM. 20, 14; Targ. לָא. To this belongs according to *Ibn Ezra* תֵּלְלָה MAL. 1, 13 = 'מַה-תֵּלְלָה what trouble (to eat it), which the Targ., however, takes as = תֵּלְלָה somewhat of trouble, i. e. somewhat distressing (comp. תֵּלְלָה 3, c). It may also come from תֵּלְלָה = תֵּלְלָה (which see) meaning *burden*, and be translated: *and behold, it is burdensome!* — 2. (from תֵּלְלָה II. = תֵּלְלָה II., תֵּלְלָה to dig through) *a trench, LAMENT. 3, 5 he has surrounded me with fortifications* (רָאָה, see רָאָה I.) and *a trench*. This explanation, though different from the ordinary one, suits the context.

תֵּלְלָה (from לָאָה) *f. thirst, drought*, in the genitive to תֵּלְלָה, of a wilderness Hos. 13, 5; comp. צִיָּה.

תֵּלְלָה (as also תֵּלְלָה Is. 37, 12, also in mss. תֵּלְלָה) *n. p.* of a Mesopotamian province and city, inhabited by the בני עֲרֵן, and formerly subject to Assyria Is. 37, 12; 2 KINGS 19, 12. It has been identified with *Theleda, Thelesa* on the Peutinger tables (XI, c), south east of Racca, near Palmyra, where ruins still exist. The Jer. Targ. on GEN. 14, 1, and the Syriac take תֵּלְלָה as = תֵּלְלָה (and תֵּלְלָה, תֵּלְלָה, תֵּלְלָה) in the territory of Artemita, which was also called *Xalasáq* (i. e. *Talasáq*) and which lay in southern Assyria, north of Babylonia (Ptol. 6, 1, 6; Strab. 16. p. 744). Others take it to be = תֵּלְלָה, now *Kileh Shirgal*. The word has arisen from תֵּל and תֵּלְלָה = תֵּלְלָה.

תֵּלְלָה (from לָבַשׁ) *f. a garment* Is. 59, 17.

Boucher); it is closely connected with **תלש** II. (to be high, rugged), Ar. **سَلِمَ**. The organic root is **לם-ת**. Deriv. **תלם** (which see).

תלם II. (not used) *intr.* to be bold, courageous, spirited; ident. with **תלם** to practise violence (to the proper name **תלמון**), Aram. **ܬܠܡܐ**, Arab. **ظلم**. Deriv. **תלמי**.

תלם (from **תלם** I; *pl.* c. **תלמי**, with *suff.* **תלמייה**) *m.* a hilly, cloddy bed, along with the furrow; hence the place on which a thing grows, ridge, Job 31, 38; Hos. 10, 4 and heaps of stones (**גְּלִים**) lie upon (**עַל**) the ridges 12, 12; Job 39, 10 canst thou bind the buffalo, so that his draw-line is upon the ridge, in making furrows the left rope being always on the ridge of the bed; opposite **עמקים** (furrows); Ps. 65, 11 water its ridges, rain down upon its earthy elevations (**גְּדִירִים** from **גָּדַר** = **גָּדַר** I); Arab. **تَلَم**, Aram. **תלם**, Coptic **ⲉⲗⲟⲙ**, **ⲗⲟⲙ** (not furrow).

תלמי (from **תלם** II.; bold, spirited one) *n. p. m.* 2 SAM. 3, 3; JUDGES 1, 10; **Θολομαῖος** Joseph. Antt. 14, 8, 1. **Βαγοθολομαῖος** MATTHEW 10, 3 is **בַּר-תלמי**.

תלמי (from **לָמַד**) *masc.* a disciple 1 CHR. 25, 8; Arab., Syr. and mod. Hebrew the same.

תלע I. (not used) *tr.* to eat away, to consume, to lick, of worms and insects; enlarged from **לע** (**לִיץ**) I. by **ת**; the same organic root existing in **תלע**, **תלע** II., **תלע** also; Aram. **תלע** to cleave, to dig through. Derivat. **תולע** and its denomin. **תולע**, as well as **תולעה** and **תולעה**.

Pih. **תלע** (not used) to bite away, to destroy, of the teeth; transp. **תלע**. Derivat. **תולעה**.

Puh. **תלע** denom. see **תולע**.

תלע II. (not used) *intr.* to be stretched, extended, to be stretched out at full length; Ar. **طَلَعَ** and **طَلَعَ** to be stretched high, to be long-necked, especially in numer-

ous derivatives. Deriv. the proper name **תולע**.

תלף (not used) to be high, projecting upward, to be slender-pointed upwards, conseq. a collateral form of **תלם** I. According to *Ibn Gāndāch* a farther development of **תלף**, meaning to instruct, to teach, to point out the way, so that the noun **תלפיה** prop. denotes a pharos or watch-tower. According to the Talmud, followed by Saadia and others, the noun is compounded of **תל** (= **תל**) and **פיה** (edges), and therefore means hill of blades. According to *Salomo b. Jehuda* (see *Sephat Jeter* 28) the verb signifies to distinguish, to make wonderful, but without establishing this meaning etymologically; according to others it is like **תלף** with the meaning of **תלף**, so that the noun would be a step, and **תלפיה** adv. terrace-shaped. But the explanation we have given suits better.

תלפיה (only *pl.* **תלפיהו**, from **תלף** which see) *fem.* height, top, a thing projecting upwards, **תלפיהו** adv. prominent, high, SONG OF SOL. 4, 4 like the tower of David (i. e. slender) is thy neck, built up high; Symm. **ψηη**.

תלפיה see **תלפיה**.

תלת (same as Hebrew **שָׁלֹשׁ**) Aram. *num. card. fem.*, **תלתה**, **תלת** (with *suff.* **תלתיהו**, = Hebrew **שָׁלֹשׁ**) *masc. three*, **תלת** DAN. 7, 5, also put after the noun 3, 24; 6, 3; **תלת** *three times*, 6, 11 14; also for an ordinal number, as **תלת** *the third day* EZR. 6, 15; *pl.* **תלתין** *thirty* DAN. 6, 8. Derivat. **תלתי**, **תלתי**.

תלת see **תלתי**.

תלתי (only *definit.* **תלתה**, abridged from **תלתיהו**) *num. ord. masc. Aram. the third*, in rank DAN. 5, 16 29; formed from **תלת**.

תלתי Aram. *num. ord. m.* same as **תלתי** (which see) *the third* DAN. 5, 7. **תלתי** is Hebraistic for **תלתי**.

תִּלְתָּל (only *pl.* תִּלְתָּלִים, from תָּלַל V.) *m. prop. a thing twisted; hence twisted locks, like clusters of grapes, explaining קִרְצָה* (which see) more definitely, SONG OF SOL. 5, 11, comp. βόστρονχος with βότρον, *מִתְלַלְלָהּ* a lock from תָּלַל II. to twist; Ar. تَلَلَة a basket, from تَلَل to interweave, like מִתְלַלְלָהּ II. to סָל.

תָּמָר *Aram. adv. same as Hebrew תָּמָר, with תָּמָר appended תָּמָר = Hebrew תָּמָר there* EZR. 5, 17; 7, 12; *תָּמָר מִן-תָּמָר thence* 6, 6; Targ. and Syr. תָּמָר, تَمَر, Talm. תָּמָר enlarged by a pronominal stem תָּמָר at the beginning.

תָּמָר (from תָּמָר) *adj. m., תָּמָר (with suff. תָּמָר) f. prop. whole, complete, ready, perfect; hence pious, as a subst. a pious man* PS. 37, 37; JOB 1, 1 8; 2, 3, coupled with יָשָׁר; *innocent* 8, 20, opposite עָשָׂה; 9, 20 21, opposite יָשָׁר 9, 22; *quiet, placid, mild* GEN. 25, 27, of shepherds, opposite *wild, rough*, of hunters; *תָּמָר my pure, innocent one* SONG OF SOL. 5, 2 and 6, 9, a flattering address to a maiden, or a beloved one.

תָּמָר (from תָּמָר; once תָּמָר PROV. 10, 9; before Makkeph תָּמָר; with suff. תָּמָר, תָּמָר; *pl. see under תָּמָר m. wholeness, entireness; תָּמָר according to their completeness* IS. 47, 9, i. e. *completely; soundness, welfare* JOB 21, 23 = תָּמָר (comp. תָּמָר) PS. 38, 4; *simplicity* in their simplicity 2 SAM. 15, 11, *in his simplicity* 1 KINGS 22, 34; *commonly innocence, with the genitive לְבָב* GEN. 20, 5 6, PS. 101, 2, coupled with יָשָׁר 1 KINGS 9, 4; without לְבָב PS. 25, 21; תָּמָר PROV. 2, 7, תָּמָר 10, 9 or תָּמָר 28, 6 *to walk blamelessly, piously; תָּמָר 10, 29 or תָּמָר-תָּמָר 13, 6 integrity of walk, concrete innocent one; coupled with צָדִיק* PS. 7, 9.

תָּמָר JOB 6, 19 see תָּמָר.

תָּמָר *Aram. adv. see תָּמָר.*

תָּמָר (from תָּמָר; *constr. תָּמָר, with suff. תָּמָר) fem. innocence, blamelessness*

JOB 2, 9; 27, 5; 31, 6; *simplicity* PROV. 11, 3, opposite תָּמָר.

תָּמָר (3 *pl. in pause* תָּמָר; *fut. תָּמָר) intr. prop. to be motionless, horrified, to be astonished, amazed; ident. in its organic root תָּמָר with that in תָּמָר (תָּמָר), תָּמָר and תָּמָר III.; hence to be in consternation* PS. 48, 6; *אִישׁ אֶל-תָּמָר* IS. 13, 8 *they looked with astonishment at one another; or to stand in mute amazement* 29, 9, coupled with תָּמָר; *to be astonished* JER. 4, 9; *to be terrified* JOB 26, 11, with מִן of; with עַל *to wonder at a thing* ECCLES. 5, 7; *Aram. תָּמָר, תָּמָר, תָּמָר the same; the Arabic for it is تَمَر (תָּמָר) to be amazed, to stand motionless.*

תָּמָר (not used) an intensive of Kal. Deriv. תָּמָר.

תָּמָר (out of תָּמָר) *to be astonished, joined to Kal to strengthen the idea* HAB. 1, 5.

תָּמָר (not used) *Aram. intr. same as תָּמָר, Hebrew תָּמָר. Deriv. the noun תָּמָר (only pl. תָּמָר, def. תָּמָר, with suff. תָּמָר) Aram. m. an astonishment, miracle, coupled with תָּמָר DAN. 3, 32 33; 4, 28.*

תָּמָר (from תָּמָר Pih.; *c. תָּמָר) m. timidity, astonishment, fear* ZECH. 12, 4; with לְבָב DEUT. 28, 28.

תָּמָר (after the form תָּמָר, *אֶתְמָר* from תָּמָר; with the article תָּמָר) *n. p. 1. of a Syrian and Phœnician God, whose violent death was lamented by women at the gate of the temple, sitting on the ground according to the custom of mourners* EZ. 8, 14. *Tammuz is none other than Adonis to whom a funeral solemnity was set apart every year in July on account of his unhappy death by the boar of Mars, as Jerome and Cyril (on Is. 18) rightly observe, and as the Vulgate renders תָּמָר by Adonis. A copious description of the Adonia (Ἀδωνία, Ἀδωνεία) may be found in Movers (Phœn. I. pag. 200 seq.). The worship of Adonis arose generally in Phœnicia or Syria (see תָּמָר). It came to the Ephremites from*

Syria ZECH. 12, 11. Comp. *Chwolson*, *Sabbat* II. p. 27 and 201. 459. 606. — 2. month of the Adonis festival, according to Jerome *June*, but more correctly *July*.

The word is usually derived from *מז* Arab. *مَزَّ* to separate, to divide, so that *ת* would be the separation, disappearance of Adonis, ἀφανισμὸς Ἀδωνίδος (Lucian). It is more probable that it should be taken, like most names of deities (*הדר*, *בצל*, *אדון*) in the signification *powerful*, *mighty one*, from *תמז* which see.

תמול and *תמל* (for which we have also *תמול*, *תמול*, *תמול*) an *adv.* before, long ago *Is.* 30, 33; commonly yesterday, *heri* 2 SAM. 5, 2, especially in combination with *ש* *1 SAM.* 14, 21; 19, 7; also as an *adj.* (יום) belonging to yesterday *Ps.* 90, 4. *תמול* is used oftener than *תמול* in the sense of yesterday, especially with *ש* *Ex.* 5, 8 14, 2 SAM. 3, 17, also in *תמול* *GEN.* 31, 2 5 and *תמול* *Josh.* 3, 4; a short time ago *Job* 8, 9, perhaps for *תמול*; before, formerly *1 SAM.* 20, 27. See *תמול*, *תמול*. — As to the derivation, I formerly looked upon it as compounded of *מל* *אח*, after the example of *Ibn Ganch's* (*Fürst*, Conc. s. v. *תמל*), which view was followed by *Gesenius* (under *מל*); but I have already abandoned it under *מל* (page 783), considering it more correct to assume a stem *תמל* (which see).

תמונה (c. *תמונה*, with suff. *תמונה*; from *מנ*) *fem.* properly anything formed, fashioned; hence an image, coupled with *פסל* *Ex.* 20, 4; *form* *Job* 4, 6; *Num.* 12, 8; *Pss.* 17, 15.

תמורה (with suff. *תמורה*, from *מנ*) *f.* exchange, in buying and selling, like *תמורה* (payment) *Ruth* 4, 7; *Job* 28, 17; concrete the thing exchanged *Lev.* 27, 10 33; *Job* 15, 31; figur. compensation, retribution 20, 18.

תמותה (from *מנ*) *f.* death, dying; *תמותה* a mortal *Ps.* 79, 11; 102, 21, different from *תמותה*.

תמז (not used) *intr.* to be powerful, strong, victorious, *tr.* to overpower, to destroy; cognate in sense with *הדר* II, *שדר*, and connected with *צמז*, *שדר*; comp. Ar. *صمد*. Deriv. from *Pih.* *תמז*.

תמח (not used) *tr.* to strike, to combat; a farther development of *תמח* II. (belonging to *תמח*). Derivative

תמח (combat, viz. *El* is a Striving one) *n. p. m.* *Ezr.* 2, 53.

תמח *JER.* 18, 23 in pause for *תמח*, see *תמח*.

תמיד (from *מנ* II.) *m.* prop. extension or continuance of time; hence 1. continuance, in the genitive a periphrasis for the adjective continual, as *ל* *א* a continual (i. e. for all times) burnt offering *Ex.* 29, 42, *ת* *ת* 30, 8, *אש* *ת* *Lev.* 6, 6, *ת* *ת* 2 *KINGS* 25, 30, *ת* *ת* 2 *CHR.* 2, 3, *ת* *ת* *men appointed for a continuance Ez.* 39, 14; also by itself applied to the standing or daily sacrifices *NUM.* ch. 28, hence *תמיד* *תמיד* *DAN.* 8, 13; *תמיד* *תמיד* *to abolish the daily* 11, 31; 12, 11. — 2. *adv.* continually, ever *Ex.* 25, 30; 27, 20; 28, 38; with a negative never *Is.* 62, 6.

תמים (*constr.* *תמים*; plur. *תמים*, *constr.* *תמים*; from *תמים*) *adj. m.*, *תמים* (*pl.* *תמים*) *f.* whole, entire *Lev.* 3, 9; *שנה* *תמים* a whole year 25, 30; *יום* *תמים* an entire day *Josh.* 10, 13; free from blemish, sound, of sacrifices *Ex.* 12, 5; 29, 1, occurring often in Leviticus in sacrificial prescriptions. Fig. blameless, innocent, upright, pious *GEN.* 6, 9; 17, 1; *subst.* upright one *Job* 12, 4, coupled with *צדיק* *Prov.* 1, 12; 2, 21, and *pl.* *תמים* *תמים* 11, 20 = *תמים*; perfect, of the *תמים* *Ps.* 19, 8; *תמים* *תמים* *Job* 37, 16 perfect in knowledge, on the contrary *תמים* *תמים* 36, 4 upright in thought; *תמים* *תמים* *Deut.* 18, 13 upright towards God; *תמים* *תמים* *Ps.* 15, 2, *תמים* *תמים* 84, 12, *תמים* *תמים* 101, 6 = *תמים* *תמים* to walk blamelessly; also true, hence *תמים* *תמים* *Am.* 5, 10. *תמים* *תמים* 1 *SAM.* 14, 41 see *תמים*.

תמים contracted from תמימים see תמים.

תמים (with *suffix* תמידי, a plural form of תם) *m. pl. prop. perfection, innocence*; under the influence of the Egyptian *amun* *veritas* (Bunsen, *Aegypten's Stelle* I. p. 572) *truth*; hence the LXX ἀληθεια. The plural as an abstract is used with תמים (which see) of the figures attached to the תשן, which symbolised *revelation* (תמים) and *truth* (תמים), and constituted the high priest's right to give judicial decisions, and directions relative to the divine law, as well as his authority to be medium of the divine counsels Ex. 28, 30; Lev. 8, 8; Deut. 33, 8. Sometimes the phrase is abridged and תמים alone used, as in תמים בזה 1 SAM. 28, 6 or תמים בזה NUM. 27, 21. Among the Egyptians the high priest, as president of the court of justice, had an ἀγαλμα of sapphire stones suspended from his neck, called ἀληθεια (Ael. V. H. 14, 34; Diod. Sic. 1, 48, 75); and from them the Hebrews borrowed their *Urim* and *Thummim*; comp. Philo, *vita Mos.* (ed. Hösch.) III. p. 670, de *Monarchia* II. p. 824. But in the time of the Babylonish exile those oracular little images were already unknown, so that decisions were postponed for the priest of the future who should preside over the *Urim* and *Thummim* Ezr. 2, 63; Neh. 7, 65. The two figures of precious stones so called were at an earlier period a kind of *lots*, and so the expressions יבין... והפיל בין and נלקד were applied to them as in the case of גורל; and for תמים בזה (NUM. 27, 21) was also used תמים בזה 1 SAM. 14, 37. According to 1 SAM. 14, 41, agreeably to the reading of the LXX, where there was after תמים the following: אם ביוזנתו בני העון הזה הבה תמים אורים ואם בעמקו ישראל הבה תמים (so we should read for תמים) each of these figures had the particular meaning *yes or no, innocence or guilt, prosperity or misfortune*, just as the one or other came forth; if none appeared, the meaning was, God does not answer.

תמים (*part.* תמיד; *inf.* תמיד Ps. 16, 5 is a noun; *inf. absol.* תמיד, *constr.* תמיד; *fut.* תמיד, before Makkeph תמיד) *tr.* same as תמים (which see) to support, Ps. 17, 5 *support my steps in thy paths*, where תמיד (as elsewhere) is an imperative (Targ.); to hold, with the accusat. תמים GEN. 48, 17; תמים ארם Am. 1, 5 8 a *sceptre-holder*, i. e. a king, comp. *σκηπτουχος βασιλεως* (Homer); of God, to support, to help, with תמים Ps. 63, 9 or the accus. 16, 5; figur. Prov. 5, 5 *her steps hold Sheol fast*, i. e. they abide decidedly in it; also with תמים like verbs of holding 28, 17; Ps. 41, 13; to hold fast, with the accus., as תמים Prov. 11, 16; 29, 23; to take, to lay hold of, תמים 31, 19; 4, 4 *let thy heart lay hold of my words*. Absol. Job 36, 17 *and yet thou art entirely filled* (תמים) *with the judgment of an (unrighteous) enemy* (i. e. with the opinion that an unjust one judges); a *righteous transaction and a righteous sentence hold together* (תמים). Deriv. תמיד.

Nif. תמיד (*fut.* תמיד) to be held, to be laid hold of, with תמים Prov. 5, 22.

תמים (not used) *tr.* same as תמים to tie or knot together, to tie around, and so metaph. to be strong, powerful (comp. תמים, תמים, תמים); of time, to be long, enduring. Deriv. the noun תמים after the form תמים, with א prosthetic תמים, Aram. תמים and תמים. See more under תמים.

תמים see תמים.

תמים (3 *p. perf.* תמים, *pl.* תמים, with Dagesh resolved supplied by תמים LAMENT. 3, 22; Ps. 64, 7; 1 *p. perf. pl.* תמים for תמים NUM. 17, 28; JER. 44, 18; *inf.* תמים, before Makkeph תמים, with *suffix* תמים; *fut.* תמים, 3 *p. fem.* תמים Ez. 24, 11, in an intrans. signification תמים, *plur.* תמים, in pause תמים, first person תמים Ps. 19, 14 = תמים, as if from תמים) *tr.* 1. to make whole, perfect, ready, and so to complete, with accus. Ps. 64, 7; with accus. of a person and תמים to deliver

wholly JER. 27, 8; commonly followed by an infin. and ל meaning to *have completed to*, as an adv. *wholly, readily* JOSH. 3, 17; 4, 1; 5, 8; DEUT. 2, 16. But the *trans.* signification frequently passes into the *intrans.*, the object being left out, and thus the meaning to *be complete, to be finished* originated 1 KINGS 7, 22; גִּדְּרוֹם 6, 22 *even to completion*; תָּמַם the same DEUT. 2, 15, i. e. *entirely*; or followed by a verb, as חָסַם נָכְרוֹ JOSH. 3, 16 *to be entirely divided*. — 2. *to be finished, ended, of שָׁרָה* GEN. 47, 18; Ps. 102, 28; of הַבְּרִיּוֹת JOB 31, 40, comp. כָּלָה (Ps. 72, 20); *to be spent, of לַמָּוֶה* JER. 6, 29, where many mss. incorrectly refer חָסַם to אָשַׁם reading אָשַׁם; *to cease, of פָּרַי* Ez. 47, 12, of בָּסָה GEN. 47, 18; coupled with אָסַם and כָּלָה Is. 16, 4; *to be consumed, to be used up* JER. 37, 21; GEN. 47, 15; *to be wholly gone, of נָה* LEV. 26, 20; *to perish, like כָּלָה* 2 KINGS 7, 13, opposite נִשְׁאָר; *to be complete or whole in number* 1 SAM. 16, 11. — 3. Figur. *to be blameless, pious, innocent* Ps. 19, 14; especially so in derivatives. Deriv. חָסַם, חָסֵם, חָמֵם, חָמִים, חָמִים.

Hif. הִתְחַמָּה (perf. הִתְחַמָּה; inf. הִתְחַמֵּה, with suff. הִתְחַמְּהָ = הִתְחַמְּהָ Is. 33, 1; fut. הִתְחַמֵּה) *causative, to make ready, to prepare, flesh* Ez. 24, 10; *to finish* Is. 33, 1 (coupled with כָּלָה); *to cause to cease, with מָן* Ez. 22, 15; without an object DAN. 8, 23 *when the transgressors* (הַפְּשָׁעִים, i. e. who put פָּשַׁע DAN. 8, 12 into operation, conseq. the heathen; the translators read הַפְּשָׁעִים incorrectly) *complete* (the measure of their sins); וּלְהִתְחַמֵּהוּ DAN. 9, 24 K'ti *and to fill up the measure of sin* (LXX, Vulg., Aqu., Syr.), parallel לְכַלֵּא, where the K'tib was occasioned by the following וְלִהְיוֹת חָסִים; figur. הִתְחַמֵּהוּ דָּרָה *to make the walk blameless, i. e. to live piously* JOB 22, 3. The words וְכֵן הִתְחַמֵּהוּ 2 SAM. 20, 18 (and so they brought it about) are difficult, which being part of an old saying are not altogether intelligible. Farther וְיָתֵם אֶת־הַבְּנֵי 2 KINGS 22, 4, where many

mss. after 22, 9 and the Vulgate read וְיָתֵם, the Targ. וְיָתֵם (after 12, 12), the LXX וְיָתֵם; but the signification *that he may put all the money together*, is sufficient.

חָמֵם see חָמֵם.

תְּמַנָּה (from מָנָה; with a of motion תְּמַנָּה; prop. *a thing allotted, a possession*) n. p. 1. of a city on the mountains of Judah (situated on the northern boundary of that tribe), and therefore עֲלֶיהָ is applied to it GEN. 38, 12; coupled with נִבְרָה JOSH. 15, 57; comp. Robinson, Palest. II. p. 343. — 2. of a city in Dan, lying low, and therefore יָרַד is applied to it JOSH. 19, 43. — JUDGES 14, 1 2 5 written תְּמַנָּה with the same meaning; 1 MACC. 9, 50 Θαμνά, which is probably the modern Tivne (Robinson l. c.), south west of צִרְדָּה. Gentile m. תְּמַנָּה JUDGES 15, 6, as if from תְּמַנָּה.

תְּמַנָּה see תְּמַנָּה.

חָמֵם see חָמֵם.

תְּמַנָּה see תְּמַנָּה.

תְּמַנָּה (from מָנָה; keeping, holding off, viz. Jah is, comp. מָנָה) n. p. fem. GEN. 36, 12; afterwards the name of an Edomite tribe 36, 40.

תְּמַנָּה הַחֵם (possession of the sun; also סֶרַח, i. e. of the the sun-god JOSH. 19, 50; 24, 30; סֶרַח for סֶרַח) n. p. of a city on the mountains of Ephraim, north of גִּלְעָד, a hereditary possession of Joshua's, and the place of his burial JOSH. 19, 50; 24, 30; JUDGES 2, 9. At the time of Eusebius the grave of Joshua was still pointed out in Θαμναρα (Onom. s. v.), near the village Θαμνά (Onom. s. v. Gaas), on the northern part of the mountain גִּלְעָד, which Jerome also knew. It is the Θαμνά which appears as a toparchy (Josephus, Jewish Wars 3, 3, 5).

תְּמַנָּה הַחֵם see תְּמַנָּה הַחֵם.

תְּמַנָּה see תְּמַנָּה.

תְּמַנָּה (from מָסַם; a rare abstract formation) m. a melting away, a flowing off.

metaphor. *a passing away in slime*; as an adverb in *slime* Ps. 58, 9. See שֶׁבִּלְיָל.

תָּמָר (not used) *intr. to stand forth tall, to project aloft*, of the palm, a pillar, a tower, Ar. **تَمَر**; identical with the root in **סֶ-מֶר**, **אֶ-מֶר**, **יֶ-מֶר**; Talm. **תָּמָר** the same. Deriv. **תָּמַר**, **תָּמְרָה**, **תָּמְרִים**, the proper name **תָּמָר**, also in **אֵיתָמָר**.

Pih. I. **תָּמַר** an intensive of **קָל**, of a pillar. Derivat. **תָּמַר**, **תָּמְרָה**, **תָּמְרִים**, **תִּימְרָה**.

Pih. II. **תָּמַרְרָה** (redupl.) an intensive of **קָל**. Deriv. **תָּמַרְרִי** 2.

תָּמָר (**תָּמְרִים** plur.; from **תָּמַר**) *masc.*
1. prop. a slender, tall tree, especially the date-palm, once indigenous in Palestine Jo. 1, 12, נח. 8, 15, especially about יְרֵחוֹ (see **עִיר הַתְּמָרִים**) **Josephus** Antiqq. 15, 4, 2, at **עֵין-נֶזֶר** Solin. 38, 12, in the neighbourhood of the יָם הַמֶּלֶח Diod. Sic. 2, 48, at the בְּנֵינָה יָם **Josephus** Jewish Wars 3, 10, 8, and a symbol of Palestine on Jewish coins (*Frochlich*, ann. syr. tab. 18). Its evergreen leaves Ps. 92, 13 and its slender, straight growth Song of Sol. 7, 8 served for comparisons in poetry. The slender, bow-shaped branches (**כַּפּוֹת תְּמָרִים** Lev. 23, 40, **LXX** ἀλλυτρά) were waved at the feast of tabernacles as well as at the solemn reception of princes and generals as an expression of joy 1 Macco. 13, 51; JOHN 12, 13. In the Wady Ghurundel (אֶלֶס) the Israelites found seventy palm-trees beside twelve fountains Ex. 15, 27; NUM. 33, 9. **עִיר הַתְּמָרִים** (*city of palms*) Deut. 34, 3, JUDGES 3, 13, 2 Chr. 28, 15 is an epithet of יְרֵחוֹ or rather of the district about *Jericho*, so called from its numerous groves of palms. — 2. only in JUDGES 1, 16 the name of the old home of the Kenite tribe, whence they wandered forth to Palestine and arrived there with the Israelites. According to *Le Clerc* it is the name of the famous palm-district in Arabia, which Diod. Sic. 3, 42 calls *Φοινικῶν*, and Strabo describes (p. 776). — 3. (*palm-plantation*) *n. p.* of a city on the south border of Palestine, whence

the southern border stretches as far as *Mo-riboth-Kadesh* (on the Edomite border), a still more southerly point Ez. 47, 19; 48, 28. It has been understood to mean the city **Θαμαρά**, mentioned by **Eusebius** (s. v. *Ἀσασαυθαμάρ*), a day's journey from יְרֵחוֹ, on the way from the latter to the sea-port אֵילִת (אֵילִת), whose ruins were found by **Robinson** (Pal. II. p. 616. 622) in the ruins of *Kurnub* (see קֶרְנֻב). This **תָּמָר**, as the K'tib in 1 Kings 9, 18 reads for **תָּמְרָה**, is said to be one of the strong places built by Solomon; so that after the secure holds in northern and middle Palestine are mentioned in the passage, a strong place in the extreme south would also be added; hence the addition in the wilderness (Judah), in the land, i. e. in Palestine proper. At the time of **Eusebius** a garrison lay in **Θαμαρά**, and a fort put there must really have commanded the pass through which people went from Edom to Jerusalem. — 4. (a column, comp. **תָּמַר** in **בְּעַל תָּמָר**, the name of a deity (**בְּעַל**), who was worshipped in the form of a priapus-column; called also *Demarus*, *Thamyras*. From this **תָּמָר** (**בְּעַל תָּמָר**) a city not far from נֶזֶר in a northerly direction got its name JUDGES 20, 33, called **בֵּית תָּמָר** in **Eusebius**, in whose day it was a small village. In this application of the word, **תָּ** may perhaps have denoted

the phallus, like Ar. **إِنْتَمَارٌ** to stand up straight, of the membrum virile. — 5. in **תָּמָר** which is spoken of at length below **תָּמָר**. — 6. (*the slender*) *n. p. f.* GEN. 38, 6; 2 SAM. 13, 1; 14, 27. — 7. in **אֵיתָמָר** (= **אֶת־תָּמָר**) *n. p. m.* Ex. 6, 23.

תָּמַרְרִי see **תָּמָר**.

תָּמַר (only plur. **תְּמָרִים**, with *suff.* **תָּמַרְרִי** = **תְּמָרִי**, from **תָּמַר** **Pih.**) *m.* a slender palm, engraved in wood or stone Ez. 40, 16 22 31 34; 41, 18, as an ornament; **LXX** φοινῆς.

תָּמָר *m.* 1. a palm, same as **תָּמַר**; hence **דְּבָרָה** **תָּ** (*Deborah's palm*) the name of a palm-tree under which Deborah

abode and sat in judgment JUDGES 4, 5. — 2. *a pillar*, especially a priapus-pillar, which was set up in cucumber fields to scare away birds JER. 10, 5; to be compared with the apocryphal letter of Jeremiah verse 70.

תְּמָרָה (from the *masc.* תָּמָר; *plur.* constr. תְּמָרוֹת, for which many mss. have תְּמָרוֹת or תְּמָרוֹת) *fem.* *a pillar*, of שִׁנְיִן SONG OF SOL. 3, 6, Jo. 3, 3, similarly צִמְדִּיר; Talm. תְּמָרִי together with תְּמָרָה, the same.

תְּמָרָה (*plur.* תְּמָרוֹת) *fem.* same as תְּמָרִי 1 KINGS 6, 29 32 35; 7, 36; Ez. 41, 19. Along with other sculptured things palms were used, both as an emblem of Palestine and to represent a thing elevated.

תְּמָרִיק (from תָּמַק; only *pl.* תְּמָרִיקִים, constr. תְּמָרִיקָה, with *suff.* תְּמָרִיקָה) *m.* 1. *an abstract, a rubbing in*, with salve and oil; *a purification or cleansing of the skin* ESTH. 2, 12; *concrete, ointment* 2, 3 9. — 2. *Figur. a remedy* PROV. 20, 30 K'ri, for which the K'tib has תְּמָרִיק with the same meaning; comp. מְרִיקִים.

תְּמָרִיר (only *plur.* תְּמָרִירִים) *masc.* 1. (from תָּמַר) *bitterness*, a genitive to מִסְפָּד JER. 6, 36, בָּקִי 31, 15; as an *adverb* (see מִיִּשְׁרִיקִים) *bitterly, sharply, injuriously* Hos. 12, 15. — 2. (from תָּמַר II. Pih.) *a way-pillar, an indicator of the road* JER. 31, 21, parallel צִיָּקִים Arab. قَامِير, *أَمْرَة*.

תְּמָרִיק see תְּמָרִיק.

תָּנָה (*plur.* תָּנִים, once תָּנִין LAMENT. 4, 3 K'tib; from תָּנָן I.) *m.* *prop. howler*, then *a howling animal of the desert* Is. 13, 22, parallel אֵי (which see), or along with בְּנוֹת יַעֲנָה (which see) Is. 43, 20, MIC. 1, 8, JOB 30, 29, which announced itself by terrible howlings. The desert was called תָּנִים Ps. 44, 20, מְעוֹן תָּנִים JER. 9, 10, תָּנִים Is. 34, 13. It is understood to mean *the jackal*, which suits LAMENT. 4, 3 *they draw out the breast and give suck to their young*, which is also recog-

nised by its howling and dwelling in waste places (see שֹׁעֵל); Targ. תָּנִין, Syr. ܬܢܝܢ (from ܬܢܝܢ to howl, to wail), explained by *Bar Bahlul* ܐܒܢ ܐܝ (howler, jackal), which *Tanchum* also gives. Comp. Ar. تَيْنَان a wolf, *prop.* howler. *Saadia* (a sea-animal, sea-serpent), *Ibn Ganch*, LXX (δράκοντες, σειρήνες, ἐχίνοι) and Vulg. interchange it less correctly with תָּנִין JER. 14, 6; Ez. 29, 3 (which see).

תָּנָה (not used) *Aram. trans.* same as Hebr. תָּנָה I. *to repeat*, iterare, *prop.* to double. Deriv. תָּנִין, תָּנִינָה.

תָּנָה I. (Kal only according to some in תָּנִין PROV. 31, 31 and in תָּנָה Aram. for תָּנָה Ps. 8, 2) *intr.* same as תָּנָן (I), 1. *to call, to praise, to announce aloud*, hence coupled with הִלֵּל PROV. 31, 31; Ps. 8, 2 *which* (viz. all the earth, כל-הָאָרֶץ) *praises aloud* (תָּנָה = תָּנָה) *thy majesty*; in the Talm. *to teach and to learn*, i. e. *to recite aloud or to teach aloud*; Targ. in *Pah.* *to relate aloud, to announce*, for the Hebrew הִגִּיד *aloud*, — 2. *to complain loudly, to lament, to mourn*.

Pih. תָּנָה (*infin. constr.* תָּנִין; *fut. pl.* יִתְנִין) 1. *to praise aloud, to laud* JUDGES 5, 11, cognate in sense שָׁבַח רָקַן, הִלֵּל (to lift up the voice, to call); Aram. תָּנִי, the same, Arab. ثَنَى II. IV. *to praise*. — 2. *to complain aloud, to mourn with loud lament* JUDGES 11, 40, with לָ of a person for; but תָּנִין may be also the *infin.* of תָּנָן I.

תָּנָה II. (*fut.* יִתְנָה) *tr.* properly *to hand, to offer, to reach*, hence *to give, bestow*; absol. *to distribute*, Hos. 8, 10 *though they distribute presents among the nations* (to make them well disposed towards them), *yet now I gather them* (the גִּזְרִים, i. e. the Assyrian army) *into a mass* (it is unnecessary, to take יִתְנִין = יִתְנִין); also *to reward, to hire*. Derivat. תָּנָה, the proper name תָּנִין (= תָּנָה).

Hif. יִתְנָה *to give, to bestow, to give up*, תָּנָה Hos. 8, 9; also in a good

sense, hence the proper name יְתִינְאֵל (from the noun יְתִינָה).

The organic root תנ-ה is ident. with that in תָּנִן II. (see תָּנִן Ez. 16, 33 gift), תָּנִן. The objective sense to stretch, extend, from which to stretch to, to reach arose, is also in תָּנָן III. and תָּנָן.

תָּנָן III. (not used) intr. to rest, to encamp, to dwell, enlarged from תָּנָה I. by prefixing ת; Ar. تَنَّى the same. Derivat. תָּנָה.

תָּנָה (pl. תָּנוֹת, from תָּנָה III.) fem. a dwelling, abode (of a shepherd), MAL. 1, 3 תָּנוֹת מִדְבָּר = תָּנוֹת מִדְבָּר (JER. 9, 9) of pastures (LXX, Syr.); comp. Arab.

تَنْاء dwelling, from تَنَّى. Rashi and Kimchi: jackals, same as תָּנָן, and תָּנוֹת מִדְבָּר for jackals of the desert; comp. תָּנָן מִדְבָּר, conseq. from תָּנָן I.

תָּנוּיָה (from תָּנָה I.) f. removal, alienation, i. e. the withdrawal of oneself from a person or thing, and so metaphor. enmity NUM. 14, 34; Job 33, 10.

תָּנוּיָה (constr. תָּנוּיָה, with suff. תָּנוּיָה, pl. תָּנוּיָה, from תָּנָה I.) fem. fruit, of the field DEUT. 32, 13; Ez. 36, 30; produce JUDGES 9, 11, fig. Is. 27, 6. In LAMENT. 4, 9 the Vulg. has translated תָּנוּיָה to bring out a suitable sense.

תָּנוּיָה (only constr. תָּנוּיָה, from תָּנָה or תָּנָה I.) m. the pointed; with תָּנוּיָה the tip of the ear EX. 29, 20; LEV. 8, 23.

תָּנוּיָה (pl. תָּנוּיָה, from תָּנָה) f. same as תָּנוּיָה slumber, sleepiness PS. 132, 4; PROV. 6, 4; also pl. JOB 33, 15, coupled with תָּנוּיָה PROV. 6, 10.

תָּנוּיָה (constr. תָּנוּיָה, plur. תָּנוּיָה; from תָּנָה) f. 1. a waving, moving to and fro of sacrifices, the parts being raised and waved as a sign of dedication and offering. This was done in the case of the thank-offering with the breast and the right shoulder LEV. 9, 21; 10, 15, in the case of the meat-offering of the Nazarite NUM. 6, 20; comp. Varro (de re rustica 1, 29): Extā deis cum da-

bant, porricere dicebant, and therefore the dedicated pieces were called porriciae. — 2. a moving, tumult Is. 19, 16, hence תָּנוּיָה תָּנוּיָה 30, 32 battles of moving, of tumult, full of tumultuous ones. — 3. (from תָּנָה IV.) fruit DEUT. 32, 13 cod. Sam., as in the Samaritan יָרֵעַ stands for יָרֵעַ GEN. 1, 11; 3, 15; 4, 25; 7, 3; 15, 3 13.

תָּנוּיָה (from תָּנָה I. after the form תָּנוּיָה; pl. תָּנוּיָה, תָּנוּיָה, תָּנוּיָה) m. (fem. only Hos. 7, 4, but where perhaps we should read תָּנוּיָה) prop. a hearth, furnace, especially of God in Jerusalem, hence an altar, a place of sacrifice Is. 31, 9, parallel תָּנוּיָה (comp. תָּנוּיָה according to some; Aram. תָּנוּיָה fire); also an oven LEV. 2, 4, coupled with תָּנוּיָה 11, 35 (pots for roasting or boiling); an oven for baking 26, 26, a figure of men heated with wine or lust Hos. 7, 4 6 7, of fever-heat LAMENT. 5, 10, or of the last day MAL. 3, 19, fully תָּנוּיָה Ps. 21, 10, a figure of total destruction; תָּנוּיָה an oven covered with smoke, coupled with תָּנוּיָה GEN. 15, 17 a figure of the presence of God as a fiery Being of light. תָּנוּיָה נֶחֱם 3, 11 and 12, 38 is the name of a tower on the walls of Jerusalem, where ovens were. Aram. תָּנוּיָה, Zend. tanura, though תָּנוּיָה seems to have been more used in Aramaean.

תָּנוּיָה (only pl. תָּנוּיָה, with suff. תָּנוּיָה) m. pl. pity, compassion PS. 94, 19; consolation JER. 16, 7. The sing. תָּנוּיָה became afterwards a proper name.

תָּנוּיָה (only plur. תָּנוּיָה, with suff. תָּנוּיָה) f. consolation, a word of comfort JOB 15, 11; 21, 2.

תָּנוּיָה (comfort) n. p. f. (not masc., as the mother's name often follows בִּתְּ in genealogical tables) 2 KINGS 25, 23; JER. 40, 8.

תָּנוּיָה 1. plur. from תָּנָן which see. — 2. sing. for תָּנָן which see.

תָּנוּיָה (from תָּנָה) Aram. num. ord. m., תָּנוּיָה f., the second DAN. 7, 5.

masc. pl. prop. windings, turnings, like *סִבְרָה*, *צִסְרָה* (which see); hence *mishap*, *misfortune*, *Is. 66, 4 I have also pleasure in their misfortune; concrete enemies, persons that cause adversity 3, 4, not = עָלָל*.

תַּעֲלָם (only with *suff.* *מָה*⁻; from *עָלָם* I.) *m.* a hidden thing, i. e. *treasures* (of gold mines) *JOB 28, 11*.

תַּעֲלָמָה (only *plur.* *תַּעֲלָמוֹת*; from *עָלָם* I.) *fem. plur.* what is hid or secret, of *הַחֲקָמָה* *JOB 11, 6*, *לֵב* *Ps. 44, 22*, i. e. *what is deep, inward*.

תַּעֲנוּג and *תַּעֲנוּגִים* (*plur.* *תַּעֲנוּגִים*, with *suff.* *תַּעֲנוּגָה*, *תַּעֲנוּגָה*; from *עָנָג* *m.* *good cheer, volupuousness* *PROV. 19, 10*; *plur.* *תַּעֲנוּגִים*, *MIC. 1, 16* *תַּעֲנוּגִים* = *בְּנֵי שְׂעִשְׁעִים* (*JER. 31, 20*); *tenderness, tender care for 2, 9; sexual pleasure* *SONG OF SOL. 7, 7*.

תַּעֲנוּגָה (only *plur.* *תַּעֲנוּגוֹת*, from *עָנָג*) *fem. plur.* *delight*, of the enjoyment of love *ECCLES. 2, 8*, like *תַּעֲנוּגִים* *SONG OF SOL. 7, 7* and *עָנָג* (which see).

תַּעֲנִיָּה (from *עָנָה* II.; with a *suff.* *תַּעֲנִיָּה*) *f.* *self-affliction, fasting* *EZR. 9, 5*, common in the Mishna; old Hebr. *צָיָם*.

תַּעֲנָה and *תַּעֲנָה* (from *עָנָה*; *battlement-like place*) *n. p.* of a Phœnician royal city, coupled with *מְנָה* and *בֵּיה* *שָׁאן*, allotted to Manasseh, but within the boundaries of Issachar *JOSH. 12, 21*; *JUDGES 1, 27*; *5, 19*; *1 KINGS 4, 12*. It lay on the slope of the western mountains which bounded the plain of *יִזְרְעֶאל* over against *גִּלְבָּעַי*. At the present day it is but a small village with ruins, called *Ta'andak*, south of *el-Leijun* on a hill at the south end of the plain of Esdraelon (*Robinson III, 156*; later *Bibl. Rea p. 152*).

הַעֵעַ (i. e. *הָעַע*; *Kal* not used) *intrans.*

to stammer; to speak foolishly or senselessly; *Ar. (redupl.) تَعْتَع, تَتَتَع*

with the same meaning, then *trans.* *to mock at, scorn*, metaph. as in *לָעַג* (*Targ.*); *Phenic.-Numid. inscription VI. the same.*

To compare it with *הָעַע* yields no good sense.

Pih. (redupl.) תַּעֲתַע (part. מְתַעֲתַע) to mock, to scoff *GEN. 27, 12*; *comp. Arab. تَعَى*. *Deriv. תַּעֲתַע*.

Hithp. הִתְעַתַּע (part. מִתְעַתַּע) to shew oneself a mocker, to mimic, to mock, with ב of a person 2 CHR. 36, 16, coupled with הִלְעִיב.

תַּעֲצָמָה (only *plur.* *תַּעֲצָמוֹת*, from *עָצַם*) *fem. plur.* *power, might*, coupled with *זָו* *Ps. 68, 36*.

הָעָר I. (not used) *trans.* same as *שָׁעַר* *to separate, to cut off, to cut away, to shave off*; *Arab. قَفَر*. *Deriv. הָעָר* 1.

הָעָר II. (not used) *trans.* same as *עָר* I. (from which it is enlarged by ח) *to deepen, vessels &c.* As *עָר* is stem to *מַעְרָה* *זוּ אֵר* (*hole*), so is *הָעָר* II. to *תַּעֲרִי* 2.

תַּעֲרִי m. 1. (from *הָעָר* I.) *prop.* an abstract, cutting; commonly concrete, a razor, sharp knife, of *גִּלְבָּ* (which see) *Ez. 5, 1* (where the LXX thought of *תַּעֲרִי* 2), for cutting off hair *NUM. 6, 5*; *8, 7*; the figure of a slanderous tongue *Ps. 52, 4*; *הַחֲסָפִי* *JER. 36, 23* a knife to sharpen the calamus; a sword *Is. 7, 20*. — 2. (from *הָעָר* II. or from *עָרָה* = *עָר* I., with *suff.* *תַּעֲרָה*) *the sheath, vagina, of a sword 1 SAM. 17, 51; Ez. 21, 8 10*.

תַּעֲרִיבָה (from *עָרַב* I.; *plur.* *תַּעֲרִיבוֹת*) *fem. plur.* *suretyship, security*; hence *בְּנֵי הָחַ* *hostages 2 KINGS 14, 14; 2 CHRON. 25, 24*.

תַּעֲרָעָה (only *plur.* *תַּעֲרָעָהִים*, from *תַּעֲרָעַר* *Pih.*) *m. plur.* *mockery, scorn*, 'מַעֲרָה' *work* i. e. result of scorn *JER. 10, 15* and *51, 18*, instead of its being *מַעֲרָה* *צַעֲרָהִים* (see *2 CHR. 3, 10*).

תַּחֲפִיד, *תַּחֲפִידָה*, with *suff.* *תַּחֲפִידָה* (*תַּחֲפָה*) *m.* a (hand-) drum (consisting of a broad hoop with a stretched hide, the margin furnished with bells or rattles of metal) coupled with *קִנּוֹר*, and beaten at solemn partings *GEN. 31,*

27, victory-festivals Ex. 15, 20, entertainments Is. 5, 12, and religious processions Ps. 149, 3, usually by women JUDGES 11, 34. The expressions were used: *to take the drum or timbrel into the hand* Ex. 15, 20, and also *קָדָה* to put on JER. 31, 4. Arab. دُف, whence the Spanish *adufe*. Ez. 28, 13 *וְהָיָה מְלֶאכֶת וְהָיָה חֲפִידָה וְהָיָה זָהָב* and *golden was the work of thy חֲפִידָה* and *נִקְבִים* with thee; from the day of thy origin they (the חֲפִידָה and נִקְבִים) were made. After saying, *thy carving* (מְשֻׁבָּהּ = מְשֻׁבָּהּ = מְשֻׁבָּהּ) was of pure precious stones, whereupon three times three are mentioned, there follows a description of the costly חֲפִידָה and נִקְבִים, in which the preceding וְהָיָה (LXX), not belonging to the nine precious stones, gives the material out of which they were partly made. חֲפִידָה may be *tabrets* whose rim together with the rattles in the margin were of gold; and נִקְבִים (comp. חֲלִילִים) *flutes*, whose chasings and keys were also golden. Hence it is unnecessary to interpret the word with Jerome as meaning the *drum* or *hollow* in which a gem is set, *bezel*; or to read with the LXX חֲפִידָה (*thy treasures*) or חֲפִידָה (*thy stamps*).

תְּפִאָרֶת (from תְּפָאָר II.) *fem. splendour, ornament*, of צִיּוֹרָה Is. 28, 5, מַגָּל JER. 48, 17.

תְּפִאָרֶת (*absol. and constr.; with suff.* תְּפִאָרֶת, תְּפִאָרֶת, תְּפִאָרֶת, תְּפִאָרֶת; from תְּפָאָר II.) *fem. ornament* Is. 3, 18, *beauty*, a genitive to בְּנֵי 52, 1, חֲפִידָה Ez. 16, 17; figur. *fame* PROV. 19, 11; *object of renown* Is. 20, 5; *pride, haughtiness* 10, 12; *glory, majesty*, coupled with לֵוִי Ps. 96, 6, בְּצִוּוֹ 1 CHR. 29, 11, שָׁם Deut. 26, 19, כְּבוֹד Ex. 28, 2, גִּאּוֹן Is. 4, 2, חֲדָלָה JER. 13, 11; a genitive to הַמִּזְבֵּחַ Ez. 16, 12; hence applied to the ark of the covenant Ps. 78, 61, the temple Is. 60, 7, Israel 46, 13; *honour* JUDGES 4, 9.

תְּפִינָה (*plur. תְּפִינִים, constr. תְּפִינִי*, commonly derived from תְּפַח, better from תְּפַח or תְּפַח) *m. properly a thing swell-*

ed up, heightened like a hill; hence 1. *an apple*, Song of Sol. 2, 5, וְהָיָה אִתָּךְ אֶתְּפִינָה OR Prov. 25, 11; commonly *apple-tree* Song of Sol. 2, 3; 8, 5, coupled with תְּפַח as an excellent tree Jo. 1, 12; Ar. تَفَّاح the same. The derivation from תְּפַח is too general. Hence it is better to take it from תְּפַח or תְּפַח to swell up, to be hill-shaped, like the Ar. تَفَّاح (comp. the proper name תְּפַח) and Talm. תְּפַח. — 2. (*hill-place*) *n. p.* of a city in Judah JOSH. 12, 17, now in Arab. تَفَّاح (see Robinson II. p. 428); and of another city on the confines of Ephraim and Manasseh 16, 8. — 3. (*thick one*) *n. p. m.* 1 CHR. 2, 43.

תְּפִינָה (from תְּפַח, only *plur.* with *suff.* תְּפִינִים) *fem. same as תְּפִינָה* (Is. 11, 12) *dispersion, plur. dispersed flocks*; JER. 25, 34 and as for your *dispersions, ye shall fall* (Aqu., Symm., Theod., Jerome, Rashi, Kimchi). So read many editions and mss.; but the Masora has תְּפִינִים = תְּפִינִים (see תְּפַח); because a verb is expected, and then it should be rendered, *and I dash you in pieces*.

תְּפִינָה (not used) *intrans. to swell out, to be thick, of flesh; to be hill-shaped, capacious, of an earth-heap*; Talm. תְּפַח to grow, to swell, of things, opposite צָמַק, מָצַח, כָּרַח; hence the Talm. תְּפִינָה a swelling, tumour, תְּפִינָה a hill of heaped earth. תְּפִינָה has also the same meaning. Derivat. תְּפִינָה, and the proper name תְּפִינָה.

תְּפִינָה (only *pl. constr. תְּפִינִי*, from תְּפַח II. with the termination תְּפִינִי) *m. something dried, baked, of a cake for sacrifice*, Lev. 6, 14 [21] *dried shalt thou offer it, it shall be baked in pieces like the meat-offering*, after it has been properly mixed with oil and prepared in a pan, it shall be cooked in pieces like the meat-offering (Rashi, Samuel ben Meir, after the Talm.). According to Ibn Ezra, with the form of a head-dress, the strues of the Romans having also a peculiar form; conseq. from תְּפַח, Arab.

תָּפִי (whence *اتفية* head-dress). According to *Jeshua ben Jehuda* (in his Commentary on the Pentateuch) it is a cake baked in the form of a four-sided clay- or gypsum-brick, called in the Arabic dialect of Tabaristan *تُفْنِيَا* or *تُفْنِي*; and so also does *Sahl* explain it. According to *Saadia* and *Ibn G'andach* it is compounded of *חפלה* and *נִי* = *נָה*, i. e. not baked completely through (after the Talm.). But all these and similar etymologies are destitute of definite etymological views.

חַפֵּל I. (not used) *trans.* same as *חַפֵּל* prop. to fasten to or upon; hence to spread on, to whitewash, Ar. *طغل*. The noun *ασφαλτος* (asphalt, hard earth) may have come to the Greeks through the Phenicians and been *חַפֵּל*. Derivat. *חַפֵּל* 1, the proper name *חַפֵּל* and *חַפֵּל*.

חַפֵּל II. (not used) *intr.* to be viscous, tough, slimy, of spittle, froth, the white of an egg, purslain sauce; hence to be adverse, disgusting, tasteless, insipid. Ar. *تفل* to be tasteless, insipid, to have a bad smell; *تفل* spittle, denom. *تفل* to spit. Deriv. *חַפֵּל* 2, *חַפֵּל*.

חַפֵּל m. 1. (from *חַפֵּל* I.) whitewash, plaster, for spreading (*חַפֵּל*) upon walls Ez. 13, 10-13; 22, 28; a figure of hypocrisy, comp. MATTH. 23, 27; ACTS 23, 3; Aram. *חַפֵּל* clay, plaster, = Hebr. *חַפֵּל*; Maltese *tafel* loam, Arab. *طفال* the same. — 2. (from *חַפֵּל* II.) anything slimy, of the white of an egg and viscous purslain broth; hence unsavoury, unseasoned, insipid JOB 6, 6; in Talm. the opposite of *חַפֵּל*; figur. unbecoming, foolish, false LAMENT. 2, 14; comp. *חַפֵּל*.

חַפֵּל (from *חַפֵּל* I; plaster, mortar) n. p. of a locality in the Sinaitic wilderness, over against *חַפֵּל*, so called probably from the chalk beds there DEUT. 1, 1; now *الطفيلة* (Tüfileh); Robinson II, pp. 570. 600. In Maltese *Räs yt-tafal*, means a place in the island Gau-

los. — 2. (lie, prop. whitewashing) in the proper name *חַפֵּל* which see.

חַפֵּלָה (from *חַפֵּל* II.) fem. prop. what is unseasoned, insipid, only figurat. absurdity, folly, invective JOB 1, 22 (oppos. *חַפֵּלָה*); 24, 12 he does not heed (see *חַפֵּל* Ps. 50, 23, to which *חַפֵּלָה* should be supplied) absurdity, reviling (the Peshito and many mss. have less appropriately the reading *חַפֵּלָה*; of false prophets JER. 23, 13, as is immediately explained there.

חַפֵּלָה (constr. *חַפֵּלָה*, with suff. *חַפֵּלָה*; plur. *חַפֵּלָה*; from *חַפֵּל* II.) fem. prayer, coupled with *חַפֵּלָה* 1 KINGS 8, 38, *חַפֵּלָה* JER. 7, 16; *חַפֵּלָה* to pray 2 KINGS 19, 4; Is. 37, 4; *חַפֵּלָה* to hear prayer Ps. 4, 2; 65, 3; *חַפֵּלָה* to pray much Is. 1, 15; *חַפֵּלָה* Ps. 109, 4 but I am wholly prayer; 80, 5 thou art angry (= *חַפֵּלָה*) with the prayer of thy people, i. e. notwithstanding their praying. *חַפֵּלָה* was afterwards a name for the temple Is. 56, 7; *חַפֵּלָה* DAN. 9, 3 and *חַפֵּלָה* NEH. 11, 17 mean to pray. *חַפֵּלָה* is also a peculiar kind of song in the Psalter Ps. 17, 1; 86, 1; 90, 1; 102, 1 (with a longer periphrasis); 142, 1 with *חַפֵּלָה*. The first two books of the Psalter Ps. 1-72, 20 are termed in the subscription *חַפֵּלָה*, probably because they contain supplications for the most part. But *חַפֵּלָה* also means a song of praise, a hymn HAB. 3, 1, in accordance with the sense of the verb 1 SAM. 2, 1.

חַפֵּלָצֶה (with a suff. *חַפֵּלָצֶה*; from *חַפֵּל*) fem. commonly terror, fear, JER. 49, 16 terror over thee (in the parallel passage Ob. vs. 3 it is omitted); but prob. = *חַפֵּלָצֶה* to denote an Edomite idol in the form of a phallus-image.

חַפֵּסָה (passage, ford; from *חַפֵּס*) n. p. 1. of a border-place of Solomon's kingdom towards the east 1 KINGS 5, 4 [4, 24]. It has been understood of *Thapsacus* on the west bank of the Euphrates, where was a place for the crossing of an army, and for landing and shipping goods coming and going on the

river. From the time of Seleucus Nicator it was called Amphipolis (Plin. 5, 21), Syr. **ܠܕܝ ܡܕܝܢܐ** (Thur Meda), in Steph. Byz. s. v. *Ἀμφίπολις*. Probably **ܠܕܝ ܡܕܝܢܐ** comes from the Phenicians, the name frequently appearing in Phenician colonies; for example, the river *Thapsacus* and the place *Timpsacum* in Phenicia, the localities *Thapsus*, *Thapsipolis*, *Thapsa* and the river *Thapsus* in Carthag. Africa, *Tipusa* in Numidia and Mauritania, *Tapsus* in Sicily. — 2. of a city on the Jordan, where was a ford 2 KINGS 15, 16. It has been conjectured that it is the city **ܬܦܫܐ** (JOSH. 17, 7 8). In Phenician appear **ܬܦܫܐ**, **ܬܦܫܐ**.

קָפָה (Kal unused) *trans. to push, to strike*, pulsare, a musical instrument, the breast; ident. in its organic root **קָפָה** with that in **קָפָה**, **קָפָה**, **קָפָה**, **קָפָה**; Ar. **قَفَعَ**, Sanskrit *tap*, Greek *τυπ* in *τύπτω*, *τύμπανον*, Maltese *tap-tab*, *tef-tef* is the same root. Derivat. **קָפָה**.

Pik. חֹפֶק (*part. fem. pl.* מְחֹפֶקֶת, in pause חֹפֶקֶת = 'מָחָה) to smite, with עַל לֶבָב on the breast, as a sign of mourning NAB. 2, 8, comp. pugnis caedere pectus (Juven. 13, 167); to beat a drum or tabret, עַל מִוֶּחַר Ps. 68, 26, without its being a denom. from חָף.

תָּפַר (*inf. c.* תִּפְּרוּ, *fut.* יִתְּפֹר) *tr.* to tie or sew together, plantain-leaves GEN. 3, 7, opposite קָרַע ECCLES. 3, 7; *fig. to put on closely*, טָק JOB 16, 15. The organic root תִּפְּרַח is also in הִזְכִּיר I, אֶפֶר II, עִפָּר II.

Pih. פִּיחַ (part. f. pl. מִתְפַּחוֹת) to put on firmly, פְּסִיחוֹת Ez. 13, 18, of phylacteries and the mantle of prayer (LXX).

שָׁחַ (*part.* שָׁחֵה, *pl. c.* שָׁחִי; *part. pass.* שָׁחִי; *inf. abs.* שָׁחַ, *c.* שָׁחַ; *fut.* שָׁחֵה) *tr.* to lay hold of, to seize, with accus. of the object i. e. to hold by force DEUT. 22, 28; JOSH. 8, 23; 1 KINGS 18, 40; 20, 18; to hold fast, with אֶל DEUT. 9, 17; IS. 3, 6; 1 KINGS 11, 30; some-

times with accus. of the object and ^ב *whereon* GEN. 39, 12; *to take in war*, פָּלַע 2 KINGS 14, 7, עָרִים JER. 40, 10; JOSH. 8, 8; *to hold*, with the additional idea of using, *to handle*, בָּקֹר, עֵינָב GEN. 4, 21, מָגֵל JER. 50, 16, מֶזֶן 46, 9, מִשֹּׁם EZ. 27, 29, חֲרִיבוֹת 38, 4, קֶשֶׁת AM. 2, 15, חוֹרֶה JER. 2, 8 (of the priests), מִלְחָמָה תִּפְסָי מְלָחָמָה NUM. 31, 27 = מִלְחָמָה *those taking the war*; farther, *to lay hold upon*, i. e. *to do violence to*, with the accus. הִ' פָּרֹב PROV. 30, 9; *to make fast in*, *overlay*, with accus. קָסָה, עֲדָה HAB. 2, 19, comp. אָחַז; Aram. פָּסַס the same.

Nif. נִתְּקַם (*inf.* c. דִּחְקַם; *ful.* יִחְקַם)
to be taken, seized NUM. 5, 13, in an act;
to be captured Ez. 21, 28, with בָּקָה 21,
 29, בָּיַד JER. 38, 23; with בָּ of the place
 Ez. 19, 4 8 prop. for בִּרְשָׁתוֹ, 12, 13,
 בְּחִזְקוֹ Ps. 10, 2; *to be conquered*, בָּכָל
 JER. 50, 46, מַעֲדוֹ 48, 41 (joined to a
 singular), מִבְּרִיתוֹ 51, 32, שָׁשָׁה 51, 41.

Pih. תָּקַף (fut. יִתְקַף) to lay hold repeatedly, of the שְׂמִיטָה Prov. 30, 28.

חָקַק: (not used) *Aram. tr. to decide, to judge*, ident. in its organic root ח־ק־ק with that in ח־ק־שׁ (which see); *Arab.* قَتَّى the same, whence الْمُقْتَى (*Mufti*) a judge. But for חָקַק we may also assume a verb ח־ק־ח. *Deriv.* חֻקָּה.

תֹּפֶת *sem.* 1. (from **תָּפַח** I., after the form **בִּשְׂתִּי**) *spittle*; hence fig. in **לִפְתֵּי** 'an object spit upon or one whose face is spit on, i. e. an aversion, an abomination' **JOB** 17, 6, comp. **זָנָא** **MATTH.** 5, 22, if it be **רָקַק** and come from **רָקַק**. — 2. (from **תָּפַח** II.) *an altar-place*, especially of the worship of Moloch; hence the name of a spot in the valley of *Ben-Hinnom*, where in times of general danger children were sacrificed on the **בְּקֹר** of Moloch **JER.** 7, 31, and it is also mentioned along with **בְּרֵיהֶם** **זֵי** 7, 32. *Tophet* was considered an unclean place in the valley of Hinnom where the sacrificed and slain were buried **19, 6 11 13 14; 7, 32.** Hence *Jeremiah* prophesies in **19, 12**, that *Jerusalem* would be like *Tophet*, i. e. a burial field. The

Jewish derivation from תָּה (according to a tradition of the Moloch-worship), or from תָּה (to be wide, of a plain, *Jerome*) have nothing more than a haggadic value.

תָּה (a farther development of תָּה, like תָּה of תָּה from תָּה of תָּה) *comm.* place of burning, same as תָּה 2, especially that in which the fallen Assyrians were to be burned; a suitable spot for burning the impure heathen Is. 30, 33. The LXX read unintelligibly תָּה.

תָּה (from תָּה or תָּה; *def.* תָּה, *pl.* תָּה or Syr. תָּה) *Aram. m.* a judge DAN. 3, 2 3, the name of a high official among the Babylonians. A derivation from the old Persian, from atipaiti supreme master (*Stern, die Monatsnamen* p. 196) — the Vulg. has *praefectus* — is too general.

תָּה and תָּה (not used) *intr.* same as תָּה (which see) *to settle, to encamp.* Deriv. תָּה, תָּה in the proper name תָּה or תָּה.

תָּה see תָּה.

תָּה (not used) *tr.* same as תָּה = תָּה, enlarged by ת, *to knot, to bind fast*, then *to be firm or strong*, if תָּה (which see) be not the stem. Deriv. the proper names תָּה and תָּה.

תָּה (from תָּה; *firmness, strength*) *n. p. m.* 2 CHR. 34, 22 K'ti, for which the K'tib has תָּה, and the parallel place 2 KINGS 22, 14 תָּה.

תָּה (*c.* תָּה, with *surf.* תָּה; from תָּה) *f.* 1. a cord, made of twisted threads JOSH. 2, 18 21; comp. תָּה. — 2. *endurance, hope*, from תָּה (3) JOB 5, 16; 14, 7; בְּתָה 7, 6 *without hope*; then a good prospect 14, 7; תָּה 29, 11 *the future and hope*, i. e. future hope, cognate in sense with תָּה and תָּה JOB 4, 6; *the one in whom we hope*, i. e. God Ps. 71, 5; *the thing hoped for* JOB 6, 8; תָּה ZECH. 9, 12 *prisoners of hope*, i. e. exiles hoping for

freedom. — 3. (*a strong one, hero*; see תָּה) *n. p. m.* 2 KINGS 22, 14; for which 2 CHR. 34, 22 has תָּה, K'tib תָּה.

תָּה (from תָּה in a Hifil-sense, like all such formations, *Ibn Ezra*) *f.* power of standing LEV. 26, 37; Targ. תָּה.

תָּה (*pl.* with *surf.* תָּה) *m.* an adversary, enemy Ps. 139, 21, either = תָּה Hithp. or a word particularly formed.

תָּה (after the form תָּה, from תָּה) *m.* a wind-instrument, a trumpet EZ. 7, 14 (LXX), though there is a verbal assonance to JER. 6, 1; elsewhere תָּה is used.

תָּה (with *a* of motion תָּה 2 SAM. 14, 2; *firm settlement*, from תָּה) *n. p.* of a fortified city on the borders of Judah 2 CHR. 11, 6, south of Jerusalem JER. 6, 1, from which it is 12 Roman miles distant, six miles from תָּה, on a height (Jerome). Here a large desert adapted for the pasture of cattle but otherwise unfruitful, תָּה 2 CHR. 20, 20, תָּה 1 MACC. 9, 33, commenced. תָּה was the home of the prophet Amos, where he lived as a keeper of cattle. At a later period תָּה appears as possessor (תָּה) of תָּה 1 CHR. 2, 24; 4, 5. The ruins of this city are still preserved (*Robinson* II. p. 182) under the name of תָּה (Teku'a). *Gent.* תָּה 2 SAM. 23, 26, *fem.* תָּה 14, 4, *pl. m.* תָּה NEH. 3, 5.

תָּה (*c.* תָּה, with *surf.* תָּה; *pl.* תָּה; from תָּה which see) *f.* a circuit, of the sun Ps. 19, 7; *the lapse*, of the year 2 CHR. 24, 23, without תָּה Ex. 34, 22; תָּה 1 SAM. 1, 20 *after the lapse of the days* (of pregnancy); modern Hebrew *return* of the year.

תָּה (from תָּה Pih.) *m.* the strong, mighty one, ECCLES. 6, 10 *who is stronger* (תָּה) *than he*, for which the K'tib has תָּה with the article, definitely, as if referring to God. Perhaps the K'tib should be read תָּה *to pass for mighty* (comp. תָּה Ps. 12, 5), though the Hifil does not occur elsewhere.

תַּקִּיף (*pl.* תַּקִּיפִים) *Aram. adj. m., תַּקִּיפָא* (*תַּקִּיפָא*) *f. mighty, strong, of God* DAN. 3, 33, *hard* 2, 40; 2, 42. *Syr. the same.*

תַּקִּל (*only part. pass.* תַּקִּיל = תַּקִּיל, chosen perhaps on account of מְקִיל, with a pronominal suffix תַּקִּילָא *thou hast been weighed*) *Aram. tr. same as Hebr. שָׁקַל* DAN. 5, 25 27; in Targ. the deriv. תַּקִּיל, מְתַקֵּל, מְתַקֵּל.

תַּקֵּן (*inf. c.* תַּקֵּן) *intr. same as תָּקַן to be straight, right, ECCLES. 1, 15 the crooked (in the world's arrangements) cannot be made straight, i. e. we can alter nothing in it. According to modern Hebrew, to which the Aram. also attaches itself in part, it is the same as בָּרַךְ 2 to create, to direct, which suits well. Derivat. תַּקֵּן in the proper name אֶלְתַּקֵּן.*

Pal. תַּקֵּן (fut. יתַּקֵּן) to set to rights, to put in order ECCLES. 7, 13; *to arrange, to compose*, i. e. *to compose* 12, 9.

תַּקֵּן (*Peal unused*) *Aram. tr. same as the Hebrew תָּקַן to put in order, to restore; Targ. also Pa. תַּקֵּן, Af. אֶתַּקֵּן for the Hebrew תָּקַן, תִּקֵּן, and fig. for הִקֵּיב, whence the nouns תַּקֵּין, תַּקֵּין; Syr. ܬܩܝܬܐ to stand fast.*

Hof. הִתַּקֵּן (in the Hebrew mode) to be restored, to be set upright DAN. 4, 33 [36]. We might also read הִתַּקֵּן (Ittaf.).

תַּקֵּן (*from תַּקֵּן*) *m. firmness, foundation, and like the proper name בָּרַךְ the appellation of a god; only in the proper name אֶלְתַּקֵּן.*

תַּקֵּץ (*part. תַּקֵּץ, pl. תַּקֵּצִים, c. תַּקֵּץ, p. pass. f. תַּקֵּצִי; inf. abs. תַּקֵּץ, c. תַּקֵּץ; fut. (יתַּקֵּץ) tr. 1. to stick into, to strike into, יָדָה* JUDGES 4, 21, (fig.) *Is. 22, 23, into בָּשָׂן* JUDGES 3, 21, *into שָׁבִיטִים* into לֵב 2 SAM. 18, 14; *to fasten, to fix by driving, יָדָה* 1 SAM. 31, 10, *יָדָה* 1 CHR. 10, 10, with בָּ or the accusat. *whereon; to thrust forcibly, to cast, with the accusat. into* Ex. 10, 19. *תַּקֵּץ אֶת הָאֵלֶּיךָ to pitch a tent (by pins driven into the*

ground) GEN. 31, 20, JER. 6, 3, *Arab. ضرب*; also *תַּקֵּץ alone* GEN. 31, 20. *תַּקֵּץ* *to clap or strike the hands, as a sign of joy* PSALM 47, 2, *of mocking, with קַל at one* NAH. 3, 19, *of surety* PROV. 17, 18, *with לָ for one* 6, 1, *and without קַל* 11, 15. — 2. *to strike up, a wind-instrument, i. e. to blow it, בָּשָׂף* JOSH. 6, 4, JUDGES 3, 27, 1 SAM. 13, 3, *בָּשָׂף* NUM. 10, 3; 2 KINGS 11, 14; 2 CHR. 23, 13; *seldom with the accus. בָּשָׂף* Is. 18, 3; *Hos. 5, 8; Jo. 2, 1; or with בָּ in* בָּשָׂף Ez. 7, 14; *also בָּ alone* NUM. 10, 7, *or the object is* בָּשָׂף 10, 5. *Deriv. תַּקֵּץ, תַּקֵּץ, and the proper name תַּקֵּץ.*

Nif. יתַּקֵּץ (fut. יתַּקֵּץ, in pause יתַּקֵּץ) 1. *to strike, לָדָה, i. e. to be security for* JOB 17, 3; *comp. above קַל* — 2. *to be blown, בָּשָׂף* Is. 27, 13, *or שָׂף* AM. 3, 6.

The organic root *תַּקֵּץ* is also in *קַל* (*קַל*, *קַל* II.; and the stem appears to be enlarged from the simple root, by means of *ר*).

תַּקֵּץ *m. a blast, with the genit. שָׂף* PS. 150, 3.

תַּקֵּץ (*inf. תַּקֵּץ*) *tr. to overpower, to compel, to assail with violence, with the accus. JOB 14, 20; to oppress* 15, 24; *to prevail against* ECCLES. 4, 12; *Aram. intr. תַּקֵּץ, תַּקֵּץ, Arab. تَقَفَّ the same. The stem is also in תַּקֵּץ, consequently it is a farther development of תַּקֵּץ. Derivat. תַּקֵּץ.*

Pal. תַּקֵּץ (not used) intensive of Kal. Deriv. תַּקֵּץ.

Hif. יתַּקֵּץ only in ECCLES. 6, 10 K'tib, according to some; but see תַּקֵּץ.

תַּקֵּץ and **תַּקֵּץ** (3 *p. f.* תַּקֵּץ, 2 *p. f.* תַּקֵּץ) *Aram. intr. to be strong, powerful, of a tree* DAN. 4, 8, *to be mighty, of a king* 4, 19, *to be obstinate, hardened, of יָדָה* 5, 20; *Targ. often; Syr. the same. Derivat. תַּקֵּץ, תַּקֵּץ.*

Pa. תַּקֵּץ (inf. תַּקֵּץ) to make strong, confirm, תַּקֵּץ DAN. 6, 8. *Deriv. תַּקֵּץ.*

תַּקֵּץ (*with suff. תַּקֵּץ; from תַּקֵּץ*)

might, authority ESTH. 9, 29; 10, 2; DAN. 11, 17 *in order to come with the might of his whole kingdom* (spoken of Antiochus).

תקף see תקף.

תקף (c. תקף, for which many mss. read תקף or תקף; *def.* תקף *Aram. m. might, power* DAN. 2, 37; 4, 27, coupled with תקף and תקף; Targ. תקף, תקף the same.

תור *a turtle-dove*, see תור.

תור (not used) *intr. to be strong, powerful, courageous*, = תור I., verbs תור often passing into תור. Deriv. the proper name תור.

תור (compare תור; תור; *power of El*; from תור) *n. p. of a place in Benjamin* JOSH. 18, 27.

תור (from תור) *f. increase, soles, but commonly herd* (in contempt), *brood* NUM. 32, 14.

תור (from תור) *f. the same, commonly specific. interest, usury* LEV. 25, 36; PROV. 28, 8; EZ. 18, 8; coupled with תור; comp. תור and modern Hebrew תור.

תור see תור.

תור see תור.

תור (c. תור; from תור) *f. a deep, sound sleep* GEN. 2, 21; 15, 12; תור *deep sleep falls* (with תור) JOB 4, 13; 33, 15; fig. *stupidity, insensibility* IS. 29, 10, *inactivity* PROV. 19, 15.

תור (Ethiopic) *n. p. of a king of Ethiopia and Thebais* 2 KINGS 19, 9, IS. 37, 9, ident. with *Taraxos* (Vulg. and LXX Tharaka, Syr. Tarhak) of Manetho, the third and last king of the 20th Ethiopic dynasty, and successor of Sevechus. *Strabo* (XV, 1, 6) calls *Taraxos* the greatest conqueror of the ancient world. On inscriptions of old Thebes and on mount Barkel in Ethiopia this king's name has also been found (see *Wilkinson, Manners and Customs &c.* I. p. 140 seq.; *Lepsius, Briefe aus Egypten*, p. 238 seq.).

תור (c. תור, with *suff.* תור, *pl.* תור, with *suff.* תור; from תור in Hifl) *f. an oblation*, i. e. a gift taken from a whole, which one brings to God (ל' LEV. 7, 14, or to the priest (ל' LEV. 7, 32. Such a תור appears, consisting of meat, sin- and guilt-offerings LEV. 7, 14, NUM. 18, 8, of the (heave-) shoulder in a thank-offering LEV. 7, 34; 10, 14; EX. 29, 27, of the first-born, firstlings, tithes, of the banished and the part of the booty that was God's NUM. 15, 19; 18, 11; 31, 41, of holy gifts generally LEV. 22, 12, NUM. 5, 9, of the voluntary contributions for erecting and adorning the tabernacle EX. 25, 2; 30, 13; 35, 5; 36, 3 6. תור with ל', i. e. *to raise a heave-offering to God*, is used with the same latitude LEV. 22, 15; NUM. 15, 19; 28, 19; 31, 28; EZ. 45, 1; 48, 9; with מן from a whole LEV. 2, 9; 4, 8. The heave-offerings or gifts also consisted of free contributions to the temple EZR. 8, 25; 2 CHR. 31, 10; of gifts from the threshing-floor and wine-press NUM. 15, 20 21; of the tenth of the tithe 18, 26; of specific lands EZ. 45, 1; 48, 8-10. The genitive of the person to whom the gift is offered follows the word EX. 30, 14; NEH. 13, 5; or the genitive of the thing of which the heave-offering consists, as תור 10, 40, תור EX. 35, 24, תור EZ. 48, 12, תור EX. 36, 6. תור *heave-offering of the hand*, i. e. brought with one's own hand DEUT. 12, 11; but this is commonly expressed by תור alone. Metaphorically *pl. gifts*, cognate in sense with תור, PROV. 29, 4 *a man of gifts*, i. e. of bribery; *excellency*, תור *excellent or fertile fields* 2 SAM. 1, 21, where Theod. reads תור *fields and mountains of death*.

תור (formed from תור, like תור, תור from תור) *adj. m., fem. oblation-like*, i. e. offered like a heave-offering EZ. 48, 12.

תור see תור.

תור (from תור) *masc. elevation, amelioration* JOB 17, 4.

תְּרוּעָה (from תְּרוּעַת Hif.; constr. תְּרוּעָת) *fem. prop. shouting, loud noise; hence* 1. *shouts of joy, song of rejoicing* JOB 8, 21; 33, 26; תְּרוּעַת הַיָּרֵיץ *to break out into shouts of joy* 1 SAM. 4, 5; EZR. 3, 11 13; תְּרוּעַת הַמֶּלֶךְ *the shouting for a king, i. e. joyful acclamations of welcome* NUM. 23, 21; *a war-cry* AM. 1, 14, JOB 39, 25, fully תְּרוּעַת הַמִּלְחָמָה JER. 4, 19. — 2. *loud clang, of a horn or trumpet, announcing the year of jubilee or the new year. Hence* 'תְּרוּעַת שׁוֹפָר' LEV. 25, 9 *a trumpet of loud clangor, i. e. an alarm- or signal-trumpet; hence* תְּרוּעָתוֹת NUM. 31, 6, *to call together warriors &c.;* תְּרוּעַת הַיָּם Ps. 150, 5 *clanging cymbals, in the temple-service;* יוֹם 'תְּרוּעָה *a day of the sound of the horn or trumpet, the feast-day of the new moon of the seventh month (Tishri), which was announced by תְּרוּעָה* NUM. 29, 1-6; hence it is also called זִכְרוֹן 'תְּרוּעָה *a memorial of blowing of trumpets* LEV. 23, 24; זִבְחֵי 'תְּרוּעָה Ps. 27, 6 *sacrificial gifts offered with the sound of trumpets;* תְּרוּעָה *to sound an alarm* NUM. 10, 5. In modern Hebrew the תְּרוּעָה caused by הַיָּרֵיץ, and that by תְּרוּעָה (תְּרוּעָה), differ in sound from one another.

תְּרוּפָה (from רָפָה III. = רָפָא I., to which רָפָה I. also belongs; but the stem may be תְּרוּפָה II.) *fem. healing, sanatio,* EZ. 47, 12, LXX ὑγία, REVEL. 22, 2 *θεραπεύει.*

תָּרֵן (not used) *intr. to be hard, firm, of a species of tree; Arab. تَرَرٌ, تَرَرٌ the same, whence تَرَرٌ hardness; so too the Aram. תְּרָן, תְּרָן, Arab. تَرَسٌ; identical in its organic root תְּרָן with that in תְּרָן. Deriv.*

תְּרֻנָּה (from תְּרָן) *fem. prop. firmness; hence like robur the name of a firm tree by which is understood the holm-oak, ilex, αἰγιοβάλανος* IS. 44, 14; different from תְּרָן quercus; the Targ. retains תְּרָן. According to Saadia and Ibn Gándach *صنوبى* a species of pine.

תְּרָן (not used) *intrans. developed*

out of תְּרָן (which see), *to go, to wander, prop. to turn; the Aram. תְּרָן to hold back, to delay, also belongs here. Deriv. the proper name*

תְּרָן (*turning, duration, or wandering*) *n. p. 1. of a station in the wilderness of Sinai* NUM. 33, 27. — 2. of Abraham's father GEN. 11, 24, LXX Θάρρα, Θάρρα, Vulg. Thare.

תְּרֻנָּה (from רָחַן; *condescension, kindness*) *n. p. m. 1* CHR. 2, 48.

תְּרִין (contracted from תְּרִין = תְּרִין, *fem. constr. תְּרִין* Aram. num. card. m., תְּרִין *fem. two* DAN. 4, 26; EZR. 6, 17; *fem. DAN. 6, 1; EZR. 4, 24.*

תְּרָמָר (see תְּרָמָר) *n. p. of a city built by Solomon* 1 KINGS 9, 18, 2 CHR. 8, 4, according to the reading of the LXX (Θεράμα for Θεράμαθ). Hence the LXX understood the תְּרָמָר of the Talmud, which was a city near תְּרָמָר (Steph. Byz. s. v.); Solomon's kingdom reaching as far as it. Mention is made of the Tarnudeans Gittin 57^a; Sabbath 21^b; and the city was also named תְּרָמָר, the inhabitants Tarnudeans (Jebamoth 17^a). Pliny H. N. 6, 28 knows the Thamudaei; and the Periplus of Agatharchides speaks of them.

תְּרָמָה (from רָמָה I, 2) *fem. fraud, deceit* JUDGES 9, 31.

תְּרָמִית (from רָמָה I.) *fem. the same* JER. 14, 14 K'tib.

תְּרָמִית (from רָמָה I.) *fem. the same* JER. 8, 5; 14, 14 K'ri; 23, 26.

תְּרָן (not used) *intr. same as תְּרָן to be slender, stretched out, to project upward; Arab. تَرَنٌ to be slender, of the chamois. Deriv. תְּרָנָה and*

תְּרָן (with suff. תְּרָנָם; from תְּרָן) *m. the mast of a ship* IS. 33, 23; EZ. 27, 5; *a signal-pole on the mountains* IS. 30, 17; Talm. תְּרָן a mast, Aram. תְּרָנִי.

תְּרָנָה (from תְּרָן) *m. a lance, spear, generally a missile; JOB 39, 23 the missile, (and) quiver are directed against him. But see תְּרָנָה.*

תָּרַע (not used) *intr.* same as **Aram.**
תָּרַע. Deriv. the proper name **תָּרַע**.

תָּרַע (not used) *Aram. trans. to split, to cut or break asunder, to open, equivalent to the Hebrew* תָּרַע *I., Targ. for* תָּרַע *Syr.* ܬܪܥ, *Arab.* تَرَعَ. Deriv. **תָּרַע**, **תָּרַע**.

תָּרַע (*def.* **תָּרַע**) *Aram. m. prop. a cleft, an opening; hence 1. a gate, Hebr.* תָּרַע *as* תָּרַע *DAN. 2, 49 =* תָּרַע *i. e. the royal palace; like the Ar.* باب *Persian* در *Turkish* Kapı *for court, comp. the Porta. — 2. entrances, door, of a furnace DAN. 3, 26; Arab.* تَرَعَ *the same.*

תָּרַע (from **תָּרַע**) *Aram. m. a door-keeper, porter* EZR. 7, 24.

תָּרַע (*Assure; from* תָּרַע *n. p. of a city otherwise unknown; hence* Gentile *m.* תָּרַע *1 CHR. 2, 55.*

תָּרַע (from **תָּרַע**) *femin. drunkenness, reeling, =* תָּרַע *hence* תָּרַע *wine of reeling, i. e. which intoxicates* Ps. 60, 5; *cup of reeling* Is. 51, 17, *i. e. the drinking of which causes intoxication and helplessness, figur. of the divine wrath.*

תָּרַע I. (not used) *intr. to heal, same as* תָּרַע *I., out of which it is developed by* תָּרַע *many stems* תָּרַע *coinciding with* תָּרַע. Deriv. **תָּרַע** which see.

תָּרַע II. (not used) *trans. same as* תָּרַע *II. to satiate, to nourish, to give food to; Sanskrit* तृप, *Greek* τρέφ-ειν, *Arab.* تَرَف *intrans. to be richly fed, to enjoy richly, = Hebrew* שָׂבַע *hence to live well. Derivat.* תָּרַע *(in the plur. תָּרַע).*

תָּרַע (only plur. תָּרַע; from **תָּרַע** II.) *masc. plur. prop. maintainer, nourisher, fosterer, then a kind of household-gods, Penates, who may have been looked upon as the maintainers and nourishers of the family. The idea probably came to the Israelites from the Aramaeans. As tutelary deities they were taken*

along with persons when they fled GEN. 31, 19 34 35; as Aeneas carried the Penates with him out of Troy (*Virg.* Aen. 3, 148). In the period of the Judges, the Danites took them away from the house of Micah, in order that they might use them for themselves JUDGES 18, 17 18 20. They appear to have been of wood and of human shape 1 SAM. 19, 13-16. Though this sort of idolatry was much practised in houses, yet their worship was considered a transgression (תָּרַע) 1 SAM. 15, 23 (where according to Symm. and the Vulg. we should read תָּרַע); accordingly they are put along with גִּלְלִים and שָׁמָר 2 KINGS 23, 24. Together with תָּרַע (JUDGES 17, 5; 18, 14) they were also used as oracles Hos. 3, 4, a thing looked upon as תָּרַע ZECH. 10, 2. Nebuchadnezzar too consulted them as Aramaean oracles Ez. 21, 26. Such gods were called in Greek *θεῖανες*, because they support and nourish men (Xenophon). See *Chwolson, Sabäer II.* page 154 seq.

תָּרַע see **תָּרַע**.

תָּרַע (with *a* of motion **תָּרַע**, from **תָּרַע**; *delight*) *n. p. 1. of a place in the kingdom of Israel, which was its capital for a long time 1 KINGS 14, 17; 15, 21. It lay on this side of Jordan towards the north; was the residence of the מַלְכֵי, and one of the cities of Manasseh JOSH. 12, 24; 17, 11; celebrated for its pleasant situation* Song of Sol. 6, 4. The ancients (*Euseb. and Jerome*) knew nothing more about it. The moderns (*Brocard, Breydenbach*) have found it in Tersa, a place on a high mountain three hours east of Samaria. Whether it be *Talusa* north of Nablus and east of Samaria (*Robinson, later Bibl. Res. p. 397*) is doubtful. — 2. (*delight*) *n. p. f. NUM. 26, 33.*

תָּרַשׁ I. (not used) *intr. same as* תָּרַשׁ *to be hard, firm, Aram.* תָּרַשׁ *Arab.* تَرَس *the same, but modified in unimportant ways.*

Pih. תָּרַשׁ (with redupl. שׁ; not used)

either *intrans.* an intensive of Kal *to be very firm, to be strengthened*, of a district, *to be hard*, of stones, *to be strong*, of men; or *trans.* *to establish*, a colony, or also *to have a firm soil*, of coasts, in opposition to sea. Derivat. the proper name תרשיש.

תַּרְשִׁי II. (not used) *trans.* *to fear*, *to reverence*; Persian *tarasiden* the same. Deriv. תַּרְשָׁתָא and perhaps תַּרְשָׁא.

תַּרְשָׁ (Persian, *strictness*, Pers. تَرَس, or from the Pers. تَرَس fear, reverence) *n. p.* of an eunuch at the Persian court ESTH. 2, 21; 6, 2; comp. תַּרְשָׁתָא.

תַּרְשִׁי (from תַּרְשָׁ, a redupl. Pihel of תַּרְשָׁ I. which see; with *a* of motion (תַּרְשִׁיָּה) *n. p.* 1. of a Pelasgian-Hellenic sea-faring race, mentioned with תַּרְשִׁיָּה and תַּרְשִׁיָּה (which see) in the ethnographical table. They are understood to be the people *Tyrsemi* and *Etrurians* who were a branch of the Pelasgians and formed a state in Italy stretching from the Po to the Alps, i. e. western Italy once called *Tyrhenia* GEN. 10, 4, perhaps also Is. 66, 19. In 1 CHR. 1, 7 termed תַּרְשִׁיָּה. The early people of the Etrurians or *Tyrsemi* who were addicted to a sea-faring life, before the time of the Romans are also taken for a people of Italy. The original name of the race was Tark, Tarch, and therefore their first settlement was called *Tarquaria*, *Tarquinium*; from *τ, γ* arose the Semitic *sh* (a transposition that often occurs), so that Tarsh, Tars, Turs may pass for the ground-element. — 2. *Tartessus*, the district of the river Baetis, or the territory Baetica or Turdetania, conseq. all south-western Spain from the pillars of Hercules to the river Anas; an important Phenician or Tyrian settlement ('פָּר Is. 23, 10), whence the Phenicians fetched silver-plates, כֶּסֶף מֶרְקָא JER. 10, 9, iron, tin and lead Ez. 27, 12, with gold 38, 13. Among the ancients this Tartessus was understood by *Martial* to be the province Baetica; by *Avienus* the country about

Gades; by *Seneca* the whole of the western district on the Atlantic ocean. — 3. certain colonial coast-districts in north Africa to which Solomon's ships sailed accompanied by the Tyrians, and whence they brought gold, silver, ivory, peacocks and apes 2 CHRON. 9, 21 (אֲנִיּוֹת לְמֶלֶךְ הַיָּם הַלְלוּ תַּרְשִׁי), compared with 1 KINGS 10, 22 *for the king had a navy of Tarshish on the (Mediterranean) sea, (sailing) with the fleet of Hiram*. Tunis also was called תַּרְשִׁי according to Not. and Extr. XII. 489. 494. The LXX understand an African Tarshish, especially Carthage, in Is. 23, 1 10 14; Ez. 27, 12; 38, 13; the Vulgate in Ez. 27, 12 and Targ. 1 KINGS 22, 49 and JER. 10, 9 understand Africa generally; though only the Spanish one can be meant in all these passage except 1 KINGS 22, 49. — 4. certain emporiums and coast-districts of southern Arabia to which persons got in ships built at תַּרְשִׁי, and in such as sailed chiefly on the סִיָּה, whose special destination was תַּרְשִׁי 2 CHR. 20, 36 37 (in 1 KINGS 9, 27-28 תַּרְשִׁי stands for תַּרְשִׁי). This Tarshish-Ophir was subsequently taken for the whole of the *Indian coast-territory*. 'אֲנִיּוֹת תַּרְשִׁי ships of Tarshish, i. e. large ships suited for sea voyages (Is. 2, 15; 23, 1 14; 60, 9), are translated by the LXX, Targ., Saadia ships generally. — 5. the name of a precious stone of the lustre of gold, the *chrysolite* of the ancients (LXX, Joseph., Vulg.), the *topaz* of the moderns, which was bartered on the coasts of Spain (Plin. 37, 42 seq.), Arabia, India and Ethiopia, and which has its name from the numerous local designations of Tarshish Ex. 28, 20; 39, 13; Ez. 1, 16; 10, 9; SONG OF SOL. 5, 14; DAN. 10, 6. As the *ruby* was termed Carchedonius after the place it was brought from, so may 'ת be also named. According to others, it was called from the *colour of the sea*, since 'ת often means the sea (see above) after the Sanskrit *tarischa* sea; in which case 'ת would mean generally sea-coasts. — 6. (from תַּרְשִׁ II., compare תַּרְשָׁ) *n. p.* of a Persian prince ESTH. 1, 14. —

7. (*foundation, firmness*) *n. p. m.* 1 CHR. 7, 10.

תִּשְׁבָּה (lengthened by accentless אֶ- from תִּשְׁבָּה, and with the article, because it had an appellative meaning; from תִּשְׁבָּה II.) *f. fear, reverence, esteem*, and then the title of a פֶּהָה NEM. 8, 9; 10, 2; interchanged with פֶּהָה 12, 26. It is given to the governor Nehemiah (8, 9; 10, 2) sometimes as a title, while at other times he is so called EZR. 2, 63, as was Zerubbabel also NEM. 7, 65 70. *Stern* (Monatsnamen p. 196) derives it from the Zend. thvarec to arrange, rule, and thvaresta prefect, governor; etymologically improbable.

תִּרְחָן (*Assyrian*) *n. p.* of an Assyrian general both under סָרְגֹן Is. 20, 1, and בְּנִחְרִיב 2 KINGS 18, 17. Sargon ordered him to advance into Philistia just when dissensions were prevailing in Egypt; and Sennacherib sent him to Jerusalem to besiege and take it. The name is said to be derived from the Persian târ summit and tan person, i. e. high personage, or from the Persian târa, Sanskrit târa a star, and tan, conseq. star-form; according to others it is said to be a version of תִּבְחָחִים (head of the body-guard), which has not the smallest probability.

תִּרְחָק *n. p.* of a deity of the צִיִּים 2 KINGS 17, 31, the inhabitants of the territory צִיִּה. In Pehlevi tarthakh is said to mean hero of darkness, i. e. of the lower world.

תִּשְׁבָּה (= תִּשְׁבָּה, *c. plur.* תִּשְׁבָּה, from תִּשְׁבָּה I., like מִשְׁבָּה from תִּשְׁבָּה, or from תִּשְׁבָּה I.) *f. pl. noise, tumult*, of a multitude JER. 22, 2, of an ass-driver JOB 39, 7; crash, thunder, 36, 29 the crash of his tabernacle, i. e. of his thunder-cloud.

תִּשְׁבִּי (from תִּשְׁבָּה I.; *projecting place*) *n. p.* of a city in גִּלְעָד, to which the prophet Elijah belonged, and therefore he was named תִּשְׁבִּי the Tishbite 1 KINGS 17, 1, where we should read מִתְּשִׁבֵּה גִלְעָד for מִתְּשִׁבֵּה גִלְעָד, after the LXX and

Josephus. This תִּשְׁבִּי is described by the Pseudo-Epiphanius as lying beyond the Jordan, ἐκ τῆς Ἀράβου. — 2. a city in Galilee, belonging to the tribe of Naphthali, whose situation is given in Tob. 1, 2 (Θουβή). — *Gent. m.* תִּשְׁבִּי (from תִּשְׁבָּה 1) 1 KINGS 17, 1; 21, 17.

תִּשְׁבִּי see תִּשְׁבָּה.

תִּשְׁבָּץ (from תִּשְׁבָּץ *m. texture, checker-work*, תִּשְׁבָּץ תִּשְׁבָּץ a tunic of checker-work, of the priest Ex. 28, 4; comp. תִּשְׁבָּץ 28, 39.

תִּשְׁבָּה and תִּשְׁבָּה (*c. plur.* with suff. תִּשְׁבָּה; plur. תִּשְׁבָּה, with suff. תִּשְׁבָּה, from תִּשְׁבָּה *f. a return, a recurrence*, of תִּשְׁבָּה, with ל of the date 2 SAM. 11, 1, 1 KINGS 20, 22, seldom with accusat. 1 CHR. 20, 1; return home 1 SAM. 7, 17; contradiction JOB 21, 24, reply 34, 36; in modern Hebrew, change, repentance.

תִּשְׁבָּה (from תִּשְׁבָּה III.) *fem. crashing, storm* JOB 30, 22 K'tib, comp. תִּשְׁבָּה.

תִּשְׁבָּה (from תִּשְׁבָּה II.) *f. crash, storm* JOB 30, 22 K'ri.

תִּשְׁבָּה (*constr. and before Makkeph* תִּשְׁבָּה; from תִּשְׁבָּה *f. a thing deposited*, with יָד (in the hand) i. e. given in pledge, different from תִּשְׁבָּה (a deposit) LEV. 5, 11.

תִּשְׁבָּה (from תִּשְׁבָּה II. or תִּשְׁבָּה; *c. plur.*) *f. prop. unconstraint, freedom*; hence deliverance 1 SAM. 11, 9 13; 19, 5; salvation Ps. 144, 10; freedom 2 KINGS 13, 17; victory Ps. 33, 17; Prov. 21, 31; and generally in the various meanings of the verb.

תִּשְׁבָּה (with suff. תִּשְׁבָּה; from תִּשְׁבָּה I.) *f. desire, longing, inclination* GEN. 3, 16; 4, 7; with על SONG OF SOL. 7, 11.

תִּשְׁבָּה (from תִּשְׁבָּה II.) *fem. offering, presentation*; hence a gift, present 1 SAM. 9, 7, for which is תִּשְׁבָּה DAN. 2, 6; 5, 17.

תִּשְׁבָּה (from תִּשְׁבָּה) *num. ord. masc., the ninth*, of יוֹם NUM. 7, 60, תִּשְׁבָּה 1 CHR. 27, 12, which was specially termed תִּשְׁבָּה ZECH. 7, 1; also תִּשְׁבָּה alone means the ninth month. תִּשְׁבָּה stands be-

fore the ordinal number in the constr. state 2 KINGS 17, 6 and 25, 1, or the abs. LEV. 25, 22.

תשע (c. תשע) num. card. f., תשעה (c. תשעה) m. nine, put before the noun GEN. 11, 19, DEUT. 3, 11; or after it JOSH. 15, 44. תשע also stands for the ordinal number, as תשעה השנה the ninth year 2 KINGS 18, 10. תשעה is put before the noun in the constr. state NUM. 34, 13; JOSH. 13, 7. — תשע combined

with תשעה, and תשעה with the constr. state תשע denotes nineteen GEN. 11, 25; JOSH. 19, 38; 2 SAM. 2, 30. The plur. תשעים is ninety GEN. 17, 6 17; EZ. 4, 5.

The etymology of this numeral is obscure; and it cannot be compared with extra-Semitic.

תתני (Persian) n. p. of a Persian governor EZR. 5, 3; 6, 6. For the etymology the Persian *dadnai* gift has been adduced.

Grammatical and analytical appendix.

The following appendix gives those grammatical forms whose roots persons not well versed in Hebrew are unable to find with ease in the Lexicon. They are arranged alphabetically and explained. In like manner, forms of words or words themselves whose analysis, irrespective of their grammatical exposition, is difficult or doubtful, are here adduced in alphabetical order for the benefit of students. The prepositions בכ"לם and ה meaning *and* or in its capacity of so-called *Vau conversive* in both tenses of the verb are constantly separated, and therefore the forms should be looked for by themselves in alphabetical order. In the difficult forms of the *imperfect* or *future* adduced, the third person is for the most part the regulator; if the irregularity does not consist in the combination of the prefixes with the verb itself. No reference has been made to any special grammar, because the necessary information may be found in the Lexicon itself, at the proper place.

א

אָמַרְךָ Ez. 28, 16, from אָמַרְךָ in the Syriac mode (Syriasmus), is the *first pers. fut. Pth.* of אָמַר. Elsewhere the usual form occurs Is. 45, 5.

אָמַרְךָ Aram. pl. of אָמַר; see אָמַר 3. אָמַרְךָ Is. 28, 12, an Arabism for אָמַר from אָמַר. Many mss. have אָמַרְךָ.

אָמַרְךָ see אָמַר I. In the Lexicon pages 189. 190.

אָמַרְךָ 1 KINGS 21, 29, Mic. 1, 15, from אָמַר of אָמַר, 1 *fut. Hif.*; comp. אָמַרְךָ from אָמַר, אָמַרְךָ from אָמַר.

אָמַרְךָ Jer. 48, 8, from אָמַרְךָ, 1 *fut. Hif.* of אָמַר. In the Lexicon page 5.

אָמַרְךָ Is. 63, 3, from אָמַרְךָ, 1 *p. perf. Hif.* of אָמַר. In the Lexicon p. 252 where several examples are given.

אָמַרְךָ Is. 38, 15, is the 1 *p. fut. Hithp.* (= אָמַרְךָ) of אָמַר *Pth.* from אָמַרְךָ, a reduplication of אָמַר I. See אָמַר and אָמַרְךָ.

אָמַרְךָ Ps. 42, 5 see אָמַרְךָ, אָמַרְךָ.

אָמַרְךָ 2 SAM. 22, 43, is the 1 *p. fut. Hif.* with *suff.* from אָמַרְךָ - אָמַרְךָ. In the Lexicon page 321.

אָמַרְךָ (= אָמַרְךָ) Is. 14, 14, is the 1 *p. fut. Hithp.* of אָמַר II.

אָמַרְךָ Ez. 14, 3, from אָמַרְךָ, *inf. abs. Nif.* of אָמַרְךָ. In the Lexicon page 340.

אָמַרְךָ Prov. 8, 17, from אָמַרְךָ, 1 *fut. Kal* of אָמַר. In the Lexic. p. 30. See אָמַרְךָ.

אָמַרְךָ MAL. 1, 2, from אָמַרְךָ, with *suff.* אָמַרְךָ Hos. 14, 5; but אָמַרְךָ 2 Chr. 20, 7 is *part. Kal* with *suff.*

אָמַרְךָ Ps. 28, 7, from אָמַרְךָ, 1 *p. fut. Hif.* of אָמַר I. with *suff.*; comp. אָמַרְךָ.

אָמַרְךָ see אָמַרְךָ in the Lexicon p. 32; but also 1 *p. fut. ap.* of אָמַרְךָ from אָמַרְךָ.

אָמַרְךָ Ps. 77, 4, from אָמַרְךָ changing the radical He into Yod. Comp. אָמַרְךָ from אָמַרְךָ.

אָמַרְךָ Jer. 4, 19 K'tib, אָמַרְךָ K'ri, the former the 1 *p. fut. Kal* with *He volunt.* from אָמַר, the latter 1 *p. fut. Hif.* of אָמַר. In the Lexicon p. 426. But some read אָמַרְךָ.

אָמַרְךָ Hos. 11, 4, not from אָמַרְךָ; not a noun = אָמַר; but an Aram. form for אָמַרְךָ, 1 *p. fut. Hif.* of אָמַר, as אָמַרְךָ Ez. 21, 33 belongs to אָמַר. In the Lexicon page 84.

אָמַרְךָ Ps. 60, 12, from אָמַרְךָ, 1 *p. fut. Kal.* אָמַרְךָ Neh. 13, 13, from אָמַרְךָ, 1 *fut. Hif.* of אָמַר for אָמַר in the Aram. way.

אָמַרְךָ in *Kal*, *Nif.* and *Hif.* is a denom. from אָמַרְךָ. In the Lexic. p. 42.

אָמַרְךָ DAN. 3, 22, from אָמַרְךָ, *part. pass.* Aram. of אָמַרְךָ.

אָזין Job 32, 11, from אָזַיִן, 1 pers. fut. Hif. of אָזַן.

אָזַב Mic. 6, 11, for אָזַבָּה = יִזְכָּה.

In the Lexicon page 1.

אָזַל Ezer. 5, 15, for אָזַל, Aram. Imperat.

Peal of אָזַל. In the Lexicon p. 50.

אָזַח Job 23, 8, is the 1 p. fut. ap. Kal in pause from אָזַח for אָזַחָה - אָזַחָה.

Stem אָזַח.

אָזַחָה see חָטָא Pih. in the Lexicon.

אָזַחָה see אָזַחָה in the Lexicon.

אָזַח Ez. 39, 7, from אָזַח (I will desecrate), distinguished from אָזַח (I will begin) DEUT. 2, 25; so too אָזַח NUM. 30, 3 different from אָזַח JUDGES 13, 5.

See אָזַח in the Lexicon.

אָזַח GEN. 32, 5, for אָזַח, fut. Kal; comp. אָזַח.

אָזַח JUDGES 5, 26, is the 3 p. perf. pl. Pih. from אָזַח, from אָזַח Pih.

אָזַח Ezer. 5, 15 see אָזַח Aram. Af.

אָזַח JER. 17, 18, is the 1 p. fut. Kal of אָזַח (which see).

אָזַח JER. 1, 17, is the 1 p. fut. Hif. of אָזַח with suff.

אָזַח see אָזַח Lexicon page 68.

אָזַח Hos. 11, 4, is the 1 p. fut. ap. Hif. for אָזַח from אָזַח; comp. אָזַח, אָזַח.

אָזַח see אָזַח Hif.

אָזַח see אָזַח Hif.

אָזַח Mic. 1, 8, from אָזַח; see אָזַח.

אָזַח Ps. 19, 14 in pause, from אָזַח = אָזַח, 1 fut. Kal of אָזַח. But see אָזַח.

אָזַח 1 pers. fut. Kal of אָזַח; the third pers. future is אָזַח.

אָזַח Ez. 43, 8, is the 1 person fut. apoc. Pih. of אָזַח.

אָזַח Ez. 33, 3, from אָזַח, 1 p. fut. Pih. of אָזַח.

אָזַח Mic. 6, 6, is the first person fut. Nif. of אָזַח I., arising out of אָזַח.

אָזַח Hos. 3, 2, is the 1 p. fut. Kal of אָזַח II. (which see).

אָזַח Hos. 4, 6, from אָזַח 1 p. fut. Kal with suff. (א marked in mss. אָזַח), or also for אָזַח, where א is to be regarded as a vowel-letter retained.

אָזַח see אָזַח.

אָזַח DAN. 4, 9, from אָזַח from אָזַח Aram.

אָזַח from אָזַח, אָזַח from אָזַח, אָזַח from אָזַח; Dagesh forte being resolved in them all by א. See אָזַח Aram.

אָזַח Zech. 7, 14, from אָזַח for אָזַח, 1 p. fut. Pih. of אָזַח.

אָזַח Mic. 4, 6, see אָזַח Kal.

אָזַח 1 SAM. 15, 6 (I will hurry thee away) 1 fut. Kal with suff. from אָזַח 2; on the contrary 2 Kings 22, 20 is the part. Kal with suff. See אָזַח.

אָזַח Hos. 10, 10 from אָזַח, fut. Kal (אָזַח) with suff., from אָזַח.

אָזַח DEUT. 32, 26, see אָזַח Hif.

אָזַח EX. 16, 13 in pause, for אָזַח from אָזַח.

אָזַח JER. 20, 7, is the 1 p. fut. ap. Nif. of אָזַח.

אָזַח Ps. 139, 8, is the 1 p. fut. Hif. of אָזַח, with אָזַח voluntative.

אָזַח see אָזַח I.

אָזַח JER. 1, 5 K'ri, from אָזַח from אָזַח II. The K'tib אָזַח should be read אָזַח, from אָזַח. — But the same word in Is. 42, 6 should be referred to אָזַח.

אָזַח see אָזַח.

אָזַח Is. 56, 12, in mss. אָזַח, is the 1 p. fut. Kal of אָזַח (which see).

אָזַח 1 SAM. 28, 15, from אָזַח with אָזַח for אָזַח voluntative.

אָזַח Is. 33, 7; see אָזַח and אָזַח.

אָזַח (ora) NUM. 22, 6 from אָזַח, imper. Kal of אָזַח; comp. אָזַח from אָזַח.

אָזַח Is. 33, 10, from אָזַח = אָזַח, אָזַח from אָזַח.

אָזַח Is. 16, 9, is the first pers. fut. Pih. with suff., arising from a fusion of אָזַח and אָזַח.

אָזַח Mic. 7, 15, from אָזַח from אָזַח.

See Lexicon p. 252* under אָזַח Hif.

אָזַח Zeph. 2, 14, from אָזַח from אָזַח.

See Lex. p. 252* under אָזַח Hif.

אָזַח JER. 25, 3, from אָזַח. Lex. p. 252*.

אָזַח PSALM 119, 117, abridged from אָזַח, is the first person fut. Kal of אָזַח with אָזַח voluntative.

אָזַח Ez. 3, 15 K'tib, is sometimes read אָזַח (and I saw), sometimes אָזַח (and who); the K'ri has אָזַח.

אֲשַׁחֲיוּ DAN. 5, 3 = שָׁחִיו, 3 *p. perf. pl.* of שָׁחָה *Aram.* The א is prosthetic.
אֲשַׁחֲיוּ 1 *p. fut. Hithp.* of שָׁחִיו (which see).
אֲשַׁחֲיוּ from אֲשַׁחֲיוּ, *imper. Kal* of אֲשַׁחֲיוּ.
אֲשַׁחֲיוּ is the 1 *p. pl. perf.* of אֲשַׁחֲיוּ = אֲשַׁחֲיוּ.
אֲשַׁחֲיוּ JER. 22, 24, moulded together from אֲשַׁחֲיוּ and אֲשַׁחֲיוּ; from אֲשַׁחֲיוּ 1 *p. fut.* of אֲשַׁחֲיוּ I.

ב

בִּזְרָאם NEH. 6, 8, out of בִּזְרָאם, *part. Kal* of בִּזְרָא with *suff.*
בִּזְרָא 2 CHR. 1, 4, from בִּזְרָא, *comp.*
בִּזְרָא 2 CHR. 29, 36. See בִּזְרָא *Hif.* Lexicon page 643.
בִּזְרָא see בִּזְרָא.
בִּזְרָא EZEK. 26, 15, from בִּזְרָא, *inf. Nif.* of בִּזְרָא.
בִּזְרָא LEV. 26, 43, out of בִּזְרָא, *inf. Hof.* with *prefix* בִּ and *suff.* בִּ, for which בִּ is put. See שָׁמַם I. in the Lexicon, page 1408.
בִּזְרָא AM. 5, 11 for בִּזְרָא, *inf. Pih.* of בִּזְרָא; שְׁ standing dialectically for בִּ.
בִּזְרָא ZECH. 4, 10, dialectically for בִּזְרָא from בִּזְרָא.
בִּזְרָא Ps. 45, 10, out of בִּזְרָא from בִּזְרָא. The Dagesh forte in פ is euphonic.
בִּזְרָא *pl. constr.* of בִּזְרָא (which see).
בִּזְרָא Ez. 16, 31, for בִּזְרָא, *inf. constr. Kal* of בִּזְרָא from בִּזְרָא.
בִּזְרָא for בִּזְרָא from בִּזְרָא (which see).
בִּזְרָא in בִּזְרָא ECCLES. 3, 8, is the *inf. Kal* of בִּזְרָא with *suff.*
בִּזְרָא from בִּזְרָא which see, and under שְׁ.

ג

גִּל *imperat. Kal* of גִּל, PSALM 119, 22; elsewhere for גִּל, *imperat. Pih.*
גִּל *inf. constr. Kal* of גִּל.
גִּל is the *imperat. Kal* of גִּל, גִּל, *pl.* גִּל.
גִּל *inf. constr. Kal* of גִּל.
גִּל 1 Kings 2, 40, also גִּל or גִּל in mss.; see גִּל.

ד

דָּלָה Ps. 30, 2, Prov. 26, 7, for דָּלָה, *imp. pl. Pih.* of דָּלָה. It cannot be referred to דָּלָה.
דָּלָה see דָּלָה.
דָּלָה Prov. 24, 14 for דָּלָה, *imper. Kal*, where דָּ is attenuated from דָּ. See דָּ I.
דָּ Ex. 2, 4, *inf. constr.* for דָּ from דָּ.
דָּ EZEK. 10, 16, out of דָּ (in *inf. constr.* of דָּ) by an orthographical mistake. Lexicon p. 339.

ה

הִזְקִיחַ Is. 19, 6, a *Hifl*, formed from the *adj. m.* הִזְקָח (which see), consequently not arising from הִזְקִיחַ. Lex. page 30.
הִזְקִיחַ see the stem הִזְקָח.
הִזְקִיחַ Is. 30, 5, out of הִזְקִיחַ from הִזְקִיחַ, according to others same as הִזְקִיחַ, *Hif.* of הִזְקָח.
הִזְקִיחַ Hos. 4, 18, commonly taken as coming from הִזְקִיחַ (from הִזְקָח which see) after the form הִזְקִיחַ, only that the doubling is separated. *Comp.* also הִזְקִיחַ.
הִזְקִיחַ *inf. Nif.* of הִזְקָח I.
הִזְקִיחַ RUTH 3, 15, out of הִזְקִיחַ, *inf. Hif.* of הִזְקָח.
הִזְקִיחַ *inf. Hif.* of הִזְקָח.
הִזְקִיחַ *inf. Po.* of הִזְקָח I.
הִזְקִיחַ JER. 13, 19, abridged from הִזְקִיחַ, 3 *pers. fem. Hof.* of הִזְקָח.
הִזְקִיחַ Is. 25, 10, *inf. Nif.* of הִזְקָח (which see).
הִזְקִיחַ Is. 34, 6, 3 *p. perf. fem. Hithp.* of הִזְקָח, consequently instead of הִזְקִיחַ.
הִזְקִיחַ *Aram. inf. Af.* of הִזְקָח.
הִזְקִיחַ *Hif.*, see הִזְקָח I.
הִזְקִיחַ Ez. 16, 4, הִזְקִיחַ, *inf. Hof.* of הִזְקָח, for הִזְקָח.
הִזְקִיחַ Ps. 78, 63, *perf. Puh.* of הִזְקָח I, not *Hof.* of הִזְקָח.
הִזְקִיחַ ZECH. 10, 6, 1 *p. perf. Hif.* with a *suffix* from הִזְקָח and הִזְקָח with similar

meaning, consequently arising from הוֹשִׁיבוּתִים and הוֹשִׁבָּתִים together.

הוֹחֵל Hof. of חָלַל I.

הוֹדָה DAN. 5, 20, *inf.* Af. of הוֹדָה Aram.

הוֹדִימָנוּ from הוֹדִימָנוּ *Ithpa.* I. from הוֹדִימָנוּ; the K'tib הוֹדִימָנוּ is *Ithpa.* II.

הוֹלָה LAMENT. 1, 8, *Hif.* from הוֹלָה = זָל = זָלָה (comp. הוֹלִיחַ).

הוֹלִיחַ Is. 1, 16, for הוֹלִיחַ, *imper. Hithp.* pl. of הוֹלָה.

הוֹלִיחֶם EZEK. 6, 8, *inf. Nif.* (הוֹלִיחֶם) with a *suff.*, for הוֹלִיחֶם; הוֹלִיחֶם being regarded as *plural*. See הוֹלָה I. Lexicon page 404.

הוֹלִיחֶהּ, in pause הוֹלִיחֶהּ (comp. הוֹלִיחֶהּ 2 SAM. 1, 26), 3 *fem. perf. Hif.*, arising from a mixture of הוֹלָה and הוֹלִיחֶהּ (הוֹלִיחֶהּ and הוֹלִיחֶהּ).

הוֹלִיחֶהּ JUDGES 9, 9, see הוֹלִיחֶהּ in *Hif.* Lexicon p. 420.

הוֹלִיחֶהּ 2 KINGS 13, 6, for הוֹלִיחֶהּ, *Hif.* JER. 32, 35 for הוֹלִיחֶהּ from הוֹלִיחֶהּ. Lexicon p. 434.

הוֹלִיחֶהּ with *suff.* הוֹלִיחֶהּ Ez. 20, 2, *inf. Nif.* from הוֹלָל I. (which see) after the form הוֹלִיחֶהּ.

הוֹלִיחֶהּ is the *imperat. Hif.* of הוֹלָה.

הוֹלִיחֶהּ PROV. 7, 21, 3 *fem. perf. Hif.* with a *suff.*, from הוֹלָה.

הוֹלִיחֶהּ DEUT. 24, 4, *Hothp.* of הוֹלָה.

הוֹלִיחֶהּ Aram. Af. of הוֹלָה.

הוֹלִיחֶהּ Ex. 2, 9, *Hif.* II. of הוֹלָה, for the purpose of having an alliteration with הוֹלִיחֶהּ.

הוֹלִיחֶהּ DAN. 5, 3, *Aram. Af.* of הוֹלָה.

הוֹלִיחֶהּ 3 p. pl., הוֹלִיחֶהּ *inf.* Af. of הוֹלָה.

הוֹלִיחֶהּ out of הוֹלִיחֶהּ, *Aram. Of. (pass.)*;

הוֹלִיחֶהּ 3 *fem. perf.* הוֹלִיחֶהּ 3 p. pl. See הוֹלָה.

הוֹלִיחֶהּ see הוֹלָה *Hif.*

הוֹלִיחֶהּ LEV. 13, 55, out of הוֹלִיחֶהּ, *Hothp.* of הוֹלָה.

הוֹלִיחֶהּ EZEK. 21, 33, is not from הוֹלָה, but belongs to the *Hif.* of הוֹלָה.

הוֹלִיחֶהּ 3 p. *perf. Hif.* with *suff.* from הוֹלָה. So also הוֹלִיחֶהּ, הוֹלִיחֶהּ.

הוֹלִיחֶהּ CHRON. 29, 19, belongs to הוֹלָה from הוֹלָה.

הוֹלִיחֶהּ Ez. 24, 12 for הוֹלִיחֶהּ, 3 *fem. perf. Hif.* of הוֹלָה; comp. הוֹלִיחֶהּ.

הוֹלִיחֶהּ see הוֹלָה I.

הוֹלִיחֶהּ (= הוֹלִיחֶהּ) Ez. 7, 11, is the noun הוֹלִיחֶהּ (fulness) from הוֹלָה, after the form הוֹלִיחֶהּ, abridged הוֹלִיחֶהּ, with a *suff.*

הוֹלִיחֶהּ = הוֹלִיחֶהּ see הוֹלָה.

הוֹלִיחֶהּ JOB 24, 24, out of הוֹלִיחֶהּ from הוֹלִיחֶהּ; comp. הוֹלִיחֶהּ for הוֹלִיחֶהּ from הוֹלִיחֶהּ *inf.* *Nif.* from הוֹלָה.

הוֹלִיחֶהּ JOSH. 14, 9, out of הוֹלִיחֶהּ from הוֹלָה.

הוֹלִיחֶהּ JOB 17, 2, is the *inf. Hif.* with *suff.*, with Dagesh dirimens in Mem. הוֹלִיחֶהּ JER. 23, 13, out of הוֹלִיחֶהּ; so too הוֹלִיחֶהּ from הוֹלִיחֶהּ.

הוֹלִיחֶהּ see הוֹלָה in *Hif.*

הוֹלִיחֶהּ see הוֹלָה in *Hif.*

הוֹלִיחֶהּ Hof. of הוֹלָה which see.

הוֹלִיחֶהּ Aram. Af. of הוֹלָה I, arising from הוֹלָה with Ayin doubled.

הוֹלִיחֶהּ Aram. *inf.* Af. of הוֹלָה I. See הוֹלָה.

הוֹלִיחֶהּ DAN. 5, 7, see הוֹלָה I. Af.

הוֹלִיחֶהּ see הוֹלָה I. Af.

הוֹלִיחֶהּ Is. 30, 28, is an *inf.*-noun from the *Hif.* of הוֹלָה I.

הוֹלִיחֶהּ pl. הוֹלִיחֶהּ see *Pih.* of הוֹלָה.

הוֹלִיחֶהּ Is. 59, 14, is *Hofal* of הוֹלָה and not from הוֹלָה.

הוֹלִיחֶהּ II. of הוֹלָה; הוֹלִיחֶהּ is *Hif.* I.

הוֹלִיחֶהּ *imperat. ap. Hif.* out of הוֹלִיחֶהּ from הוֹלָה II.

הוֹלִיחֶהּ *Hif.* of הוֹלָה.

הוֹלִיחֶהּ for הוֹלִיחֶהּ, *Hof.* of הוֹלָה.

הוֹלִיחֶהּ LEV. 26, 15, is *inf.* *Hif.* of הוֹלָה with a *suff.*, not from הוֹלִיחֶהּ but from הוֹלִיחֶהּ.

הוֹלִיחֶהּ *Hithp. denom.* from הוֹלָה.

הוֹלִיחֶהּ Ex. 2, 3, probably arising from הוֹלִיחֶהּ; but see Ewald §. 92. c.

הוֹלִיחֶהּ 2 SAM. 23, 1 for הוֹלִיחֶהּ, is *Hof.* of הוֹלָה.

הוֹלִיחֶהּ LEV. 14, 43, is *inf.* *constr. Hif.* for הוֹלִיחֶהּ, like הוֹלִיחֶהּ *ibid.* 14, 46

for הוֹלִיחֶהּ; comp. הוֹלִיחֶהּ for הוֹלִיחֶהּ

הוֹלִיחֶהּ *imperat. ap. Hif.* out of הוֹלִיחֶהּ from הוֹלָה.

הוֹלִיחֶהּ see *Hif.* of הוֹלָה, הוֹלִיחֶהּ, הוֹלִיחֶהּ GEN. 14, 10, out of הוֹלִיחֶהּ from הוֹלָה.

הִלְמוּ Num. 17, 10, *imper. pl. Nif.* from הִלַּם I. = רָמַם.

הִלַּף *imperat. apoc. Hif.* from הִלֵּף IV.

הִלְצָה see הִלְצָה above.

הִשָּׁב Is. 42, 22, *imperat. Hif.* in pause for הִשָּׁב from הִשָּׁב.

הִשְׁלַכְתָּהּ or הִשְׁלַכְתָּהּ Amos 4, 3, out of הִשְׁלַכְתָּהּ, and the latter is said by the oldest interpreters to stand for הִשְׁלַכְתָּהּ, like הִשְׁלַכְתָּהּ Is. 48, 8 for הִשְׁלַכְתָּהּ. But the *Hif.* may be also taken as *intr.* (to be cast), like הִשְׁלַכְתָּהּ to stand open.

הִשָּׁם Hof. of הִשָּׁם, out of הִשָּׁם, in the other forms of Hof. without Dagesh in ש.

הִשָּׁע Ps. 39, 14, out of הִשָּׁע, as an *imper. ap. Hif.* of הִשָּׁע I.; comp. הִשָּׁב. Another *imperative Hif.* הִשָּׁע is abridged from הִשָּׁע, and belongs to שָׁע I.

הִשָּׁח Nehem. 3, 13, contracted from הִשָּׁח; א disappearing, after ה has remained as a peculiar syllable.

הִשְׁתַּחֲוֶה see *Hithp.* to שָׁח.

הִשְׁתַּחֲשָׁע see הִשְׁתַּחֲשָׁע *Hithp.*

הִתְבַּחֲחָהּ Dan. 3, 16, *Aram. inf. Af.* with suff. from תִּבְחַח.

הִתְבַּחֲחָהּ *Hithp.* of תִּבְחַח.

הִתְחַל 2 Sam. 13, 5, is the *imperative apoc. Hithp.* in pause, of תִּחַל.

הִתְחַי see תִּחַי *Hif.*

הִתְחַמֵּךְ Is. 33, 1, out of תִּחַמֵּךְ, *inf. Hif.* of תִּחַמֵּךְ with suff.

הִתְחַל *inf. constr.* תִּחַל, *inf. constr.* תִּחַל, where the ח was regarded as a guttural; together with this occurs also *Pih.* II., viz. תִּחַל and תִּחַל. But along with the stem תִּחַל there occurs also תִּחַל (comp. תִּחַל and תִּחַל); and to it belongs the Hof. תִּחַל. See תִּחַל and תִּחַל.

הִתְנַבֵּחַ 1 Sam. 10, 6, out of תִּנְבֹּחַ, but looked upon as arising from תִּנְבֹּחַ; hence also the *inf.* תִּנְבֹּחַ for תִּנְבֹּחַ.

י

יָנָה Ez. 16, 34, has arisen from יָנָה *Puh.* of יָנָה.

יָנָה Ps. 17, 3, from יָנָה a noun (which see), different from יָנָה, 1 pers. perf. Kal of יָנָה.

ח

חָבִי Is. 26, 20, out of חָבִי (comp. חָבִי for חָבִי), *imperat. sing. masc.* of חָבִי. Judges 5, 7, 1 Sam. 2, 5, for חָבִי, with ל doubled after an accented vowel, as is also in חָבִי Ez. 27, 19. See חָבִי.

חָבִי see חָבִי.

חָקוּ Prov. 8, 29, extended out of חָקוּ (חָק).

חָטָה and חָטָה, *inf. constr. Kal* of חָטָה.

חָטָה Ex. 1, 16, out of חָטָה, the reduplication disappearing, several examples of which are adduced under חָטָה.

חָטָה an archaic *stat. constr.* of חָטָה, for the later חָטָה.

חָטָה Hos. 6, 9, see חָטָה (from חָטָה).

חָטָה Ps. 77, 11, is from the noun חָטָה, prop. an *inf. Pih.* of חָטָה, like חָטָה, חָטָה. See חָטָה.

חָטָה Is. 57, 6, is a *stat. constr. pl.* of חָטָה (which see) and not from חָטָה.

חָטָה Job 19, 17, from חָטָה with suff.; the stem is חָטָה II.

חָטָה Prov. 8, 27, out of חָטָה; see חָטָה.

ט

טָה Is. 44, 18, and according to some mss. also in Lev. 14, 42, from טָה = טָה, 3 pers. perf. Kal.

טָה *inf. constr. Kal* of טָה.

י

יָנָה, with *ah volunt.* יָנָה, is fut. Kal of יָנָה II., like יָנָה from יָנָה.

יָנָה 1 Sam. 14, 24, is fut. apoc. Hif. arising out of יָנָה, which is from יָנָה (of יָנָה I.); not from the Hif. יָנָה belonging to יָנָה. — In other places, as יָנָה Job 6, 9, יָנָה 17, 11, 1 Sam. 17, 39, יָנָה may be the stem. See יָנָה II. Hif.

וִיֵאָחַת Is. 41, 25, *fut. ap. Kal* of וִיֵאָחַת, abridged from וִיֵאָחַת.

וִיֵאָחַת 1 KINGS 12, 12 K'tib, for וִיֵאָחַת, *fut. Kal* of וִיֵאָחַת; so also 2 KINGS 3, 24 K'tib; and both times it stands for וִיֵאָחַת. The K'ri וִיֵאָחַת does not suit.

וִיֵאָחַת *fut. Kal* of וִיֵאָחַת. See there.

וִיֵאָחַת NAH. 1, 4, contracted from וִיֵאָחַת, as the *fut. Pih.* of וִיֵאָחַת.

וִיֵאָחַת LAMENT. 3, 33, from וִיֵאָחַת, *fut. ap. Pih.* of וִיֵאָחַת.

וִיֵאָחַת *fut. ap. Hif.* of וִיֵאָחַת.

וִיֵאָחַת LEV. 11, 7, either *intr.*, and hence the *fut. Kal* of וִיֵאָחַת I., or *Nif.* of the same stem. Lexicon page 298.

וִיֵאָחַת Ps. 18, 11, is *fut. ap. Kal* of וִיֵאָחַת.

In the parallel passage 2 SAM. 22, 11 וִיֵאָחַת stands with a like meaning, interchanging ו and ר (which see).

וִיֵאָחַת 2 KINGS 17, 21 K'tib, is the *fut. apoc. Hif.* of וִיֵאָחַת = וִיֵאָחַת I. The K'ri has וִיֵאָחַת, *fut. apoc. Hif.* of וִיֵאָחַת.

וִיֵאָחַת LAMENT. 3, 53, out of וִיֵאָחַת, *fut. Pih.* of וִיֵאָחַת II. To this also belongs

וִיֵאָחַת Jo. 4, 3, Ob. 11, NAH. 3, 10 out of וִיֵאָחַת, *conseq.* not from וִיֵאָחַת.

וִיֵאָחַת, *conseq.* not from וִיֵאָחַת. (which see).

וִיֵאָחַת, *pl.* וִיֵאָחַת, abridged וִיֵאָחַת, *fut. Nif.* of וִיֵאָחַת; also as *fut. 1. intr. Kal* of the same stem. The *fut. 1. Kal* is וִיֵאָחַת.

וִיֵאָחַת (in Targ. וִיֵאָחַת) *Aram. fut. Af.* of וִיֵאָחַת.

וִיֵאָחַת *fut. Hif.* of וִיֵאָחַת I., for וִיֵאָחַת.

וִיֵאָחַת ECCLES. 11, 9, out of וִיֵאָחַת from וִיֵאָחַת (which see); to this belongs also the *imper.* וִיֵאָחַת Job 37, 6.

וִיֵאָחַת *fut. apoc. Kal* of וִיֵאָחַת (which see).

וִיֵאָחַת Is. 52, 5, *fut. Hif.*, for וִיֵאָחַת, from וִיֵאָחַת (which see).

וִיֵאָחַת *Aram. fut. Pe.* of וִיֵאָחַת, a collateral form of וִיֵאָחַת (which see). The *inf.*

וִיֵאָחַת is likewise from וִיֵאָחַת.

וִיֵאָחַת Is. 13, 20, out of וִיֵאָחַת, *fut. Hif.* of וִיֵאָחַת I. (which see).

וִיֵאָחַת *fut. Hif.* of וִיֵאָחַת. See וִיֵאָחַת.

וִיֵאָחַת (וִיֵאָחַת, in six mss. וִיֵאָחַת) Ez. 42, 6, for they are separated from, con-

strued with וִיֵאָחַת, *conseq.* for וִיֵאָחַת, *fut. Hof.* of וִיֵאָחַת I. (signific. 2), or of וִיֵאָחַת = וִיֵאָחַת. It is therefore unnecessary to read וִיֵאָחַת (from וִיֵאָחַת).

וִיֵאָחַת ECCLES. 9, 12, *part. Hof. pl.* out of וִיֵאָחַת, from וִיֵאָחַת.

וִיֵאָחַת 2 KINGS 13, 17, *fut. apoc. Hif.* of וִיֵאָחַת I.

וִיֵאָחַת GEN. 16, 11, JUDGES 13, 5 7, for וִיֵאָחַת. See וִיֵאָחַת.

וִיֵאָחַת PROV. 11, 25, for וִיֵאָחַת = וִיֵאָחַת, *fut. Hof.* of וִיֵאָחַת III.; but it may also be

fut. Nif. and stand for וִיֵאָחַת.

וִיֵאָחַת Is. 63, 3, וִיֵאָחַת 2 KINGS 9, 33, *fut. ap. Hif.* of וִיֵאָחַת.

וִיֵאָחַת GEN. 11, 6, *fut. Kal* out of וִיֵאָחַת from וִיֵאָחַת, as וִיֵאָחַת JUDGES 5, 5 = וִיֵאָחַת from וִיֵאָחַת.

וִיֵאָחַת Ps. 94, 20, a *Pih.*-form as a *denom.* from וִיֵאָחַת meaning to be an associate. See וִיֵאָחַת and וִיֵאָחַת I. in *Pih.*

וִיֵאָחַת Ex. 18, 9, *fut. apoc. Kal* of וִיֵאָחַת, on the contrary וִיֵאָחַת Job 3, 6 appears to be out of וִיֵאָחַת from וִיֵאָחַת.

וִיֵאָחַת (in pause וִיֵאָחַת) Prov. 27, 17, *fut. apoc. Hif.* out of וִיֵאָחַת; *conseq.* neither from וִיֵאָחַת for וִיֵאָחַת, nor from וִיֵאָחַת meaning the same as וִיֵאָחַת. See וִיֵאָחַת.

וִיֵאָחַת, *fut. apoc. Kal* of וִיֵאָחַת.

וִיֵאָחַת HAB. 2, 17 see וִיֵאָחַת I., or from וִיֵאָחַת in *Hif.*

וִיֵאָחַת see וִיֵאָחַת above, and the stem וִיֵאָחַת 3 pers. perf. pl. *Pih.* in pause from וִיֵאָחַת (which see).

וִיֵאָחַת and וִיֵאָחַת *fut. apoc. Kal* out of וִיֵאָחַת (וִיֵאָחַת) from וִיֵאָחַת; the *pl.* וִיֵאָחַת is also the *fut. Kal* of וִיֵאָחַת.

וִיֵאָחַת GEN. 30, 38, out of וִיֵאָחַת or וִיֵאָחַת 3 fem. pl. *fut. Kal* of וִיֵאָחַת (= וִיֵאָחַת), only י stands here for ו, according to an old interchange.

וִיֵאָחַת GEN. 30, 39, out of וִיֵאָחַת, *perf. Pih.* (וִיֵאָחַת) from וִיֵאָחַת; comp. וִיֵאָחַת out of וִיֵאָחַת.

וִיֵאָחַת Ps. 51, 7, out of וִיֵאָחַת 3 fem. *perf. Pih.* of וִיֵאָחַת.

וִיֵאָחַת GEN. 30, 41, *inf.* *Pih.* (וִיֵאָחַת) with a *suff.* from וִיֵאָחַת.

וִיֵאָחַת *fut. apoc. Kal* of וִיֵאָחַת, out of וִיֵאָחַת,

without our having to assume a stem
 חָנַךְ = יָחַן I
 חָנַךְ Gen. 43, 29, Is. 30, 19, arising out
 of יָחַן from יָחַן, conseq. 3 pers. fut.
 Kal with suff. from יָחַן.
 יָחַץ Job 19, 23, fut. Hof. in pause, out
 of יָחַץ from יָחַץ.
 יָחַץ fut. ap. Kal of יָחַץ.
 יָחַץ (יָחַץ, יָחַץ), pl. יָחַץ, see יָחַץ.
 יָחַץ fut. ap. Hof. of יָחַץ.
 יָחַץ fut. Kal of יָחַץ (which see).
 יָחַץ fut. Hof. of יָחַץ (which see).
 יָחַץ fut. Hof. of יָחַץ (which see).
 יָחַץ Ez. 31, 7, fut. ap. Kal of יָחַץ, out
 of יָחַץ.
 יָחַץ fut. ap. Hof. of יָחַץ.
 יָחַץ Ps. 50, 23, fut. Pih. with suff.
 in pause, from פָּחַךְ with Nun epen-
 thetic.
 יָחַץ Job 31, 15, for יָחַץ, 3 p. fut. Kal
 of יָחַץ (קָיָן from קָיָן) with suff., not from
 יָחַץ fut. Pih. In the mss. the forms
 fluctuate between יָחַץ, יָחַץ and
 יָחַץ.
 יָחַץ, יָחַץ, Aram. fut. of יָחַץ, out
 of יָחַץ.
 יָחַץ Ex. 15, 5, fut. Pih. of פָּחַךְ, with
 suff. פָּחַךְ = פָּחַךְ poet. for פָּחַךְ. The form
 פָּחַךְ is frequent in יָחַץ.
 יָחַץ Num. 14, 45, Deut. 1, 44, fut.
 Hof. of פָּחַךְ, conseq. out of יָחַץ.
 יָחַץ fut. Hof. of פָּחַךְ, arising
 from יָחַץ.
 יָחַץ see יָחַץ.
 יָחַץ fut. ap. Kal from מָחַךְ. The read-
 ing מָחַךְ (out of מָחַךְ) takes it as
 the fut. Nif. of מָחַךְ, which it ac-
 tually is in Ps. 109, 13.
 מָחַץ Job 8, 21, for מָחַץ from מָחַץ.
 מָחַץ Ps. 73, 10, fut. Nif. of מָחַץ, ac-
 cording to the LXX from מָחַץ.
 מָחַץ (after the form מָחַץ, יָחַץ from יָחַץ,
 חָחַץ), fut. Kal of מָחַץ II. (which see).
 מָחַץ Ps. 139, 20, out of מָחַץ from
 מָחַץ, fut. Kal.
 מָחַץ Eccles. 12, 5, either out of מָחַץ,
 conseq. fut. ap. Hof. of מָחַץ; or from
 מָחַץ, fut. Kal. Perhaps extended from
 מָחַץ (from מָחַץ). See מָחַץ and מָחַץ.

יָחַץ Aram. fut. Pe., out of יָחַץ from יָחַץ.
 יָחַץ Ps. 141, 5, out of יָחַץ, fut. Hof. of
 יָחַץ I.
 יָחַץ fut. Hof. of יָחַץ.
 יָחַץ fut. Nif. of יָחַץ.
 יָחַץ fut. Hof. (an Aramaean form) of יָחַץ,
 besides יָחַץ.
 יָחַץ Ps. 139, 8, fut. Kal of נָחַץ (which
 see), not from נָחַץ.
 יָחַץ 2 Kings 17, 13, fut. ap. Hof. of
 יָחַץ, out of יָחַץ. On the contrary
 belongs to יָחַץ I.
 יָחַץ and יָחַץ may be fut. apoc. Kal
 of יָחַץ I. or fut. apoc. Hof. of יָחַץ II.
 יָחַץ Dan. 8, 22, is the 3 p. fut. f. pl.,
 conseq. for יָחַץ.
 יָחַץ Is. 15, 5 from יָחַץ, fut.
 Pih. III. of יָחַץ III.
 יָחַץ JUDGES 4, 21, fut. apoc. Kal of
 יָחַץ II.; on the contrary יָחַץ fut.
 Kal of יָחַץ I.
 יָחַץ Hag. 1, 14, Dan. 11, 25, fut. ap.
 Hof. of יָחַץ III.
 יָחַץ Pih. redupl. from יָחַץ.
 יָחַץ see יָחַץ.
 יָחַץ Ps. 105, 24, fut. ap. Hof. of יָחַץ I.
 יָחַץ fut. Hof. with suff. of יָחַץ I.
 יָחַץ Gen. 9, 27, out of יָחַץ from יָחַץ,
 fut. apoc. Hof.
 יָחַץ Aram. fut. Ithp. of יָחַץ.
 יָחַץ Josh. 9, 4, Hithp. denom. of יָחַץ 3,
 but for which many mss. read יָחַץ
 (from יָחַץ 2).
 יָחַץ 1 Kings 22, 35, out of יָחַץ,
 fut. 1 ap. out of יָחַץ (after the form
 יָחַץ, יָחַץ) from יָחַץ I.
 יָחַץ plur. יָחַץ 1 Kings 18, 34, is fut.
 II. of יָחַץ I.
 יָחַץ (יָחַץ, יָחַץ) fut. III. of יָחַץ I.
 יָחַץ Job 41, 16 (hardened), part. pass.
 of יָחַץ II.; on the other hand that
 in Ps. 41, 9 belongs to יָחַץ I.
 יָחַץ Gen. 2, 9, from יָחַץ, fut. II.
 apoc. of יָחַץ II.
 יָחַץ (יָחַץ, יָחַץ), fut. 1 Kal of יָחַץ II.
 יָחַץ (יָחַץ, יָחַץ), from יָחַץ I.
 יָחַץ Ex. 32, 4, fut. ap. Kal of יָחַץ II.
 יָחַץ Is. 33, 12, fut. Kal of יָחַץ.

קָדַר *pl.* וְקָדְרוּ *fut. Kal* of קָדַר.
 לָקַח *fut. Kal*, יָקַח *fut. Hof.* of לָקַח.
 יָקַע GEN. 32, 26, Ez. 23, 18, is
 the *fut. Kal* of יָקַע I. Lexic. p. 599.
 יָקַע 1 KINGS 3, 15 (after the form וְיָקַע),
 out of יָקַע = יִיקַע, *fut. Kal* of יָקַע.
 יָקַד 1 SAM. 28, 10, for יָקַד, is the
fut. Kal with *suff.* of יָקַד, with Da-
 gesh euphonic in ק.
 קָשָׁה 2 SAM. 19, 44, *fut. ap. Kal* of קָשָׁה.
 קָשָׁה *fut. apoc. Hif.* of קָשָׁה.
 קָרָא *fut. apoc. Kal* of קָרָא.
 קָרָא out of קָרָא, *imperat.* of קָרָא, with
 Aleph quiescent; comp. קָרָא Ez. 47, 8.
 קָרָא JOSH. 4, 24, out of קָרָא. Lexi-
 con page 603.
 קָרָא *fut. Kal* of קָרָא.
 קָרָא (Chirek long) out of קָרָא from
 קָרָא; on the other hand קָרָא (Chirek
 short) is *fut. Kal* of קָרָא.
 קָרָא 2 SAM. 11, 24 K'tib, out of קָרָא,
fut. Hif. of קָרָא. Lexicon p. 606.
 קָרָא *fut. ap. Hif.* of קָרָא. Lexic. p. 1284.
 But קָרָא 1 SAM. 15, 5 is contracted
 from קָרָא, *fut. Hif.* of קָרָא.
 קָרָא JUDGES 5, 13, *Aram.* for קָרָא; once
 קָרָא JUDGES 19, 21.
 קָרָא Ps. 7, 6, out of קָרָא and קָרָא
 (comp. קָרָא); both readings are sup-
 ported by mss.
 קָרָא 2 CHR. 26, 15 for קָרָא with א final
 appended, or for קָרָא; the *inf.* of קָרָא.
 קָרָא PROV. 29, 6 for קָרָא from קָרָא.
 קָרָא PROV. 11, 15, *fut. Nif.* (קָרָא) of
 קָרָא (which see).
 קָרָא (חֲרָעַם, חֲרָעַם) is the *fut. Kal trans.*
 of קָרָא (which see).
 קָרָא *fut. Kal intrans.* of קָרָא; on the con-
 trary קָרָא Job 20, 26 belongs to קָרָא
 (*fut. apoc.*).
 קָרָא ZEPH. 1, 12, קָרָא 1 KINGS 16, 25,
 is *fut. apoc. Hif.* of קָרָא (which see).
 קָרָא Is. 42, 4, and קָרָא for קָרָא
 &c. of קָרָא.
 קָרָא *fut. Nif.* of קָרָא.
 קָרָא (after the form וְיָקַד) *fut. Kal* of קָרָא.
 קָרָא Ez. 10, 15, from קָרָא out of קָרָא,
fut. Nif. of קָרָא I.

יָשָׁב i. e. יָשָׁב JER. 22, 23, Ez. 27, 3
 K'tib, is the same as יָשָׁב. See יָשָׁב.
 יָשָׁב Ps. 91, 6, out of יָשָׁב, *fut. Kal* of
 יָשָׁב.
 יָשָׁב from יָשָׁב, see under יָשָׁב.
 יָשָׁב ECCLES. 12, 4 is the *fut. Nif.* of
 יָשָׁב.
 יָשָׁב Ps. 55, 16, for יָשָׁב, *fut. Hif.* of
 יָשָׁב IV.
 יָשָׁב JER. 49, 20, is the *fut. Hif.* of יָשָׁב
 - יָשָׁב.
 יָשָׁב JOB 27, 8, is the *fut. apoc. Kal* of
 יָשָׁב I.
 יָשָׁב is the *fut. Nif.* of יָשָׁב.
 יָשָׁב ECCLES. 8, 1, *fut. Pub.* of יָשָׁב.
 יָשָׁב see יָשָׁב.
 יָשָׁב *fut. apoc. Kal* of יָשָׁב.
 יָשָׁב 1 SAM. 6, 12, moulded together
 out of יָשָׁב - יָשָׁב and יָשָׁב, from
 יָשָׁב.
 יָשָׁב out of יָשָׁב, *fut. apoc. Hithp.*
 of יָשָׁב.
 יָשָׁב NAB. 2, 5, *fut. Hithp.* of יָשָׁב.
 יָשָׁב DEUT. 33, 21 see יָשָׁב.
 יָשָׁב MIC. 6, 2, *fut. Hithp.* in *pause*, of
 יָשָׁב.
 יָשָׁב *Aram. fut. Ithps.* of יָשָׁב.
 יָשָׁב, in *pause* יָשָׁב 2 SAM. 13, 6, *fut.*
apoc. Hithp. of יָשָׁב.
 יָשָׁב, in *pause* יָשָׁב, *fut. Hithp.* of יָשָׁב.
 יָשָׁב (חֲרָעַם) *fut.* 1 *Kal*, יָשָׁב (plur. חֲרָעַם),
fut. II. *Kal* of יָשָׁב.
 יָשָׁב *fut. Hif.* of יָשָׁב.
 יָשָׁב *Aram. fut. Ithps.* of יָשָׁב.

כ

כָּאָר Ps. 22, 17, is either to be taken
 as the *constr. state plur.* - כָּאָר, or as
 the 3 *pers. perf. pl.* - כָּאָר from כָּאָר II.
 = כָּר. See also the Lex. under כָּר.
 כָּאָר for כָּאָר ECCLES. 2, 13, putting
 the vowel forward.
 כָּאָר 2 SAM. 23, 6, for כָּאָר. The *suff.*
 כָּאָר stands for כָּאָר, and the word
 arises from a mixture of כָּאָר and
 כָּאָר.
 כָּאָר GEN. 42, 36, lengthened from כָּאָר
 (see כָּאָר).

בְּלִהְיָה 1 Kings 7, 37, extended from
בָּלָה, בְּלִיָּה
פְּנִילוּתָהּ Is. 33, 1, out of בָּהֵן, *inf. constr.*
Hif. of פְּנִילוּת from בָּהֵן (which see) with
בָּ and *suff.*
פְּנִינִי Is. 23, 8, is the *plur.* with *suff.* of
פְּנִי (which see), regularly inflected
after בָּרָה.

ל

לְהִיאָרִיב 1 SAM. 2, 33, out of לְהִיאָרִיב, *Inf.*
constr. Hif. of אָרִיב I, comp. לְבִיא, *לְחַטִּיא*,
לְשִׁמְד, לְמִדּוּחַ, לְחַטִּיא
לְאֹרִי JOB 33, 30, for לְהִיאָרִיב, *inf. Nif.*
of אָרִיב.
לְבִיא JER. 39, 7, for לְהִיאָרִיב, *inf. constr.*
Hif. of אָרִיב.
לְבִי Ex. 3, 2, commonly regarded as
arising out of לְהִיבָה = לְהִיבָה; but it
may also come from לְבָה II. or
לְבָב II, with the same meaning as
לְבָב.
לְהִיבָה = לְהִיבָה = לְהִיבָה = לְהִיבָה
Aram. *fut. Peal* of הִיבָה. The ל is a
prefix of the 3 person = *Yod*, as *Nūn*
in Syriac.
לְהִיבָה 2 Kings 19, 25, out of לְהִיבָה
(Is. 37, 26), *inf. Hif.* of הִיבָה.
לְהִיבָה ECCLES. 5, 5, out of לְהִיבָה, *inf.*
constr. Hif. of הִיבָה.
לְהִיבָה Is. 47, 14, *inf. constr. Kal* of הִיבָה,
a collateral form of הִיבָה, with ל;
comp. לְהִיבָה ibid. 30, 18 from the
inf. of הִיבָה.
לְהִיבָה 2 CHR. 31, 7, *inf. Kal* for לְהִיבָה
(Is. 51, 16), from הִיבָה.
לְהִיבָה PROV. 30, 17, out of לְהִיבָה from
הִיבָה. The stem is הִיבָה. On the Da-
gesh in ק see the Lexicon there.
לְהִיבָה *imperat. Kal* of הִיבָה.
לְהִיבָה same as לְהִיבָה, *imperat. Kal* of הִיבָה.
לְהִיבָה *imperat. Kal* with הִי *voluntative*,
from הִיבָה.
לְהִיבָה *inf.* *constr.* of הִיבָה.
לְהִיבָה Is. 3, 8, out of לְהִיבָה, *inf.*
constr. Hif. of הִיבָה.
לְהִיבָה ZECH. 5, 4, shortened out of לְהִיבָה,
from לְהִיבָה, 3 *pers. perf. fem. Kal.*

לְהִיבָה NUM. 5, 22, out of לְהִיבָה, *inf.*
Hif. of אָרִיב I.
לְהִיבָה GEN. 30, 15, out of לְהִיבָה, 2 *pers.*
perf. fem. Kal of אָרִיב.
לְהִיבָה 1 SAM. 18, 29, out of לְהִיבָה = לְהִיבָה,
from the *inf.* *constr. Kal* of אָרִיב.
לְהִיבָה Is. 23, 11, out of לְהִיבָה, *inf.*
constr. Hif. of אָרִיב.
לְהִיבָה (in לְהִיבָה) 1 SAM. 4, 19, *inf.* *constr.*
Kal for לְהִיבָה from אָרִיב; comp. אָרִיב
out of אָרִיב.
לְהִיבָה see אָרִיב.

מ

מְבִיא 2 SAM. 5, 2, for מְבִיא, *part. Hif.*
of בִּיאָה.
מְבִיאָה 1 SAM. 16, 15, from מְבִיאָה, *part.*
Fih. fem. contracted from מְבִיאָה;
comp. מְשִׁיבָה 1 Kings 1, 15 out of
מְשִׁיבָה.
מְבִיאָה 1 CHR. 15, 13, out of מְבִיאָה and
מְבִיאָה; compare מְבִיאָה, מְבִיאָה,
מְבִיאָה.
מְבִיאָה JUDGES 5, 10, *plur.* of מְבִיאָה (which
see) for מְבִיאָה, but not from מְבִיאָה.
מְבִיאָה Aram. *part. pass. Af.* of מְבִיאָה.
מְבִיאָה Aram. *part. Af.* (מְבִיאָה and מְבִיאָה)
of מְבִיאָה.
מְבִיאָה Aram. *inf.* *Pe.* of מְבִיאָה; comp. מְבִיאָה.
מְבִיאָה (plur. מְבִיאָה) Ez. 47, 8, trans-
posed from מְבִיאָה (which see), from
מְבִיאָה = מְבִיאָה.
מְבִיאָה from מְבִיאָה from מְבִיאָה.
מְבִיאָה DEUT. 32, 5, is מְבִיאָה (from מְבִיאָה II)
with *suff.*
מְבִיאָה *part. Hof.* of מְבִיאָה.
מְבִיאָה *part. Hof.* of מְבִיאָה.
מְבִיאָה PROV. 25, 19, out of מְבִיאָה,
part. Fih. of מְבִיאָה; not for מְבִיאָה
part. Kal; comp. מְבִיאָה out of מְבִיאָה.
מְבִיאָה 1 CHR. 21, 13, is the *plur.* of
מְבִיאָה, conseq. = מְבִיאָה.
מְבִיאָה = מְבִיאָה (with *suff.* מְבִיאָה) DAN. 3, 19,
Aram. *inf.* *Peal* of מְבִיאָה.
מְבִיאָה out of מְבִיאָה see מְבִיאָה.
מְבִיאָה PROV. 17, 4, out of מְבִיאָה, *part.*
Hif. of מְבִיאָה, a *denom.* from מְבִיאָה.
מְבִיאָה DAN. 5, 19, Aram. *part. Af.* of מְבִיאָה,
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conseq. from מְחַנֵּה; another מְחַנֵּה is the *perf. Pa.* of מְחַנֵּה.
 דָּחַן DAN. 4, 24, *Aram. infin. Peal* of דָּחַן.
 מְחַצֵּץ see *Pih.* IV. of מְחַצֵּץ.
 מְשַׁרֵּר LEV. 14, 4, *part. Hithp.* of מְשַׁרֵּר, for מְשַׁרֵּץ.
 מִמֵּי *constr. plur.* of מֵי (which see).
 מְכַלֵּה 1 KINGS 5, 25, contracted from מְכַלְכֵּה, from מְכַלֵּה.
 מְלַכִּים 2 SAM. 11, 1, for מְלַכִּים.
 מְלִי EZ. 28, 16, for מְלִי, *perf. Kal* of מְלִי; another מְלִי JOSE. 5, 5 7 is the *perf. Kal* of מְלִי.
 מְלִין EX. 16, 8, *part. Hif.* of מְלִין (*fut.* מְלִין), from מְלִין II.
 מְלִפְנֵי JOB 35, 11, is *part. Pih.* (מְלִפְנֵי) with *suff.*, from מְלִפְנֵי, out of מְלִפְנֵי; excluding Aleph after the Aramaean mode.
 מְלִי JOB 32, 18, for מְלִי from מְלִי.
 מְמַדֵּה see מְמַדֵּה, מְמַדֵּה.
 מְמַדֵּה NAH. 3, 17, see מְמַדֵּה and מְמַדֵּה II.
 מְמַדֵּה *part. Hof.* of מְמַדֵּה (which see).
 מְמַדֵּה *part. Hif.* of מְמַדֵּה.
 מְמַדֵּה Is. 23, 11, out of מְמַדֵּה from מְמַדֵּה (which see), resolving Dagesh by the following Nun.
 מְמַדֵּה out of מְמַדֵּה and מְמַדֵּה; see מְמַדֵּה.
 מְמַדֵּה out of מְמַדֵּה and מְמַדֵּה.
 מְמַדֵּה *Aram., infin. Pe.* of מְמַדֵּה; see מְמַדֵּה.
 מְמַדֵּה GEN. 32, 20, out of מְמַדֵּה, *infin. Kal* of מְמַדֵּה.
 מְמַדֵּה JER. 15, 10, out of מְמַדֵּה and מְמַדֵּה, as a mixed form. Some refer the מ to מְמַדֵּה and מְמַדֵּה. Others read מְמַדֵּה. But the explanation of it as a mixed form is the most suitable.
 מְמַדֵּה JER. 22, 23 K'tib, מְמַדֵּה K'ri, is the *part. fem. Pual* of the *denom.* מְמַדֵּה.
 מְמַדֵּה Is. 22, 5 is a noun (which see); see also מְמַדֵּה I.
 מְמַדֵּה 1 KINGS 1, 15, contracted from מְמַדֵּה, from מְמַדֵּה.
 מְמַדֵּה EZ. 8, 16, commonly taken for *part. Hithp.* of מְמַדֵּה, with the personal *suffx* תָּם for תָּם in the Aramaean manner, especially as this writer has often Aramaean forms. It

is better, however, to take it as a mixed form of מְמַדֵּה and מְמַדֵּה, though the מְמַדֵּה does not suit this.
 מְמַדֵּה 2 *pers. perf. Kal* of מְמַדֵּה.
 מְמַדֵּה DAN. 3, 2, *Aram. infin. Pe.* of מְמַדֵּה.
 מְמַדֵּה JER. 22, 15, *part.* arising from a Pihel-form מְמַדֵּה, which has itself sprung out of a noun מְמַדֵּה. See מְמַדֵּה II.

נ

נָאָה GEN. 34, 15, is a *fut. Kal* of נָאָה II.
 נָאָה an anomalous form EZ. 9, 8, arising from נָאָה (*part. m. Kal*) and נָאָה (*fut. Nif.*) from נָאָה (which see).
 נָאָה read one or other, *edd.* נָאָה.
 נָאָה 1 SAM. 14, 36, out of נָאָה from נָאָה, *fut. Kal* with נָאָה *voluntative*, omitting the *Dagesh*.
 נָאָה JER. 26, 9, out of נָאָה, *perf. Nif.* of נָאָה.
 נָאָה Is. 64, 5, either stands for נָאָה, as *fut. Pih.* of נָאָה I, or it is *fut. Hif.* of נָאָה = נָאָה I.
 נָאָה GEN. 11, 7, out of נָאָה, *fut. Kal* of נָאָה. See the following.
 נָאָה Is. 19, 3, out of נָאָה, *perf. Nif.* of נָאָה I; comp. נָאָה, נָאָה, where the accent and form changed after the reduplication was laid aside.
 נָאָה Is. 59, 3, LAMENT. 4, 14, a mixed form moulded out of the *Nif.* נָאָה and *Pual* נָאָה, with an Aramaean sense. See נָאָה.
 נָאָה JER. 8, 14, out of נָאָה, *fut. Nif.* of נָאָה (נָאָה, נָאָה, נָאָה) of נָאָה.
 נָאָה plur. *fut. apoc. Kal* of נָאָה.
 נָאָה ZEPH. 3, 18, out of נָאָה, *part. m. plur. constr. Nif.* of נָאָה I. נָאָה stands for נָאָה.
 נָאָה LAMENT. 1, 4, out of נָאָה, *part. fem. plur. Nif.* of נָאָה I.
 נָאָה 1 CHR. 3, 5 and 20, 8, is the 3 *pers. pl. perf. Nif.*, arising from the fluctuation between *Nif.* נָאָה and *Hof.* נָאָה.
 נָאָה EZ. 23, 48, out of נָאָה, a *Nithpa*

of **יָקַר**, like **נִכְפָּר** (which see); if we should not rather read **יָקַר**.

נָחַל, plur. **נַחֲלֵי**, *Nif.* of **חָלַל** I., after the form **נָחַח**, **נָחַח**; the *fut.* is **נָחַל**. Another **נָחַל** is the *Pih.* of **נָחַל** I.

נָחַם is sometimes the *Nif.*, sometimes the *Pih.* of **נָחַם**.

נָחַמְתִּים Is. 57, 5, out of **נָחַמְתִּים**, *part. pl.* *Nif.* of **נָחַם**. The *fut.* is **נָחַם**.

נָחַמְתִּי Jer. 22, 23, for **נָחַמְתִּי**, 2 *p. perf. fem. Nif.* of **נָחַם** II. **נָחַי** is an older form for **נָחַי**. To regard it as arising from **נָחַח**, for **נָחַח**, is not at all necessary.

נָחַר Ps. 69, 4, plur. **נָחָרִי** Song of Sol. 1, 6, *perf. Nif.* of **נָחַר**.

נָחַח *perf. Nif.* of **נָחַח**; but also the *perf. Pih.* and *Nif.* of **נָחַח**.

נָחַם Ps. 74, 8, is the 1 *p. pl. fut. Kal* of **נָחַם** with *suff.* **נָחַם**. See **נָחַח**.

נָחַם Num. 21, 30, 1 *p. pl. fut.* of **נָחַח** II. = **נָחַח** II. with *suff.* See under **נָחַח** the translation of the whole verse.

נָחַד Deut. 2, 33, is the 1 *pers. pl. fut. apoc. Hif.* of **נָחַד**.

נָחַד Gen. 37, 21, is the 1 *p. plur. fut. Hif.* of **נָחַד** with *suff.*

נָחַח Gen. 20, 16, does not stand for **נָחַח** (3 *fem. perf. sing. Nif.*), but it is a regular *part. fem. Nif.* See **נָחַח** *Nif.*

נָחַפֵּר Deut. 21, 8, out of **נָחַפֵּר**, *perf. Nithpa.* of **נָחַפֵּר**.

נָחַזָּה 1 Sam. 15, 9, a mixed form from **נָחַזָּה** and **נָחַזָּה**; or from **נָחַזָּה** and **נָחַזָּה**.

נָחַזָּה Gen. 17, 26 and 34, 22, is the *Nif.* of **נָחַזָּה** II. with the meaning of **נָחַזָּה**, its form arising from a combination of **נָחַזָּה** and **נָחַזָּה**.

נָחַזָּה Gen. 17, 11, out of **נָחַזָּה**, *perf. Nif.* of **נָחַזָּה** = **נָחַזָּה**.

נָחַר Jer. 48, 11, either 3 *p. perf.* of **נָחַר** (which see), or *Nif.* of **נָחַר** (which see) or **נָחַר**. But see **נָחַר**.

נָחַרָּה Ez. 41, 7, out of **נָחַרָּה**, *perf. Nif.* of **נָחַרָּה**; if it be not better to read **נָחַרָּה**.

נָחַרָּה Ps. 4, 7, *imperat. Kal* of **נָחַרָּה** II.

נָחַרָּה Zech. 2, 17, *Nif.* of **נָחַרָּה** III., for

נָחַרָּה, comp. **נָחַרָּה** for **נָחַרָּה**, if the stem be **נָחַרָּה**.

נָחַרָּה (in many mss. **נָחַרָּה**) 2 Sam. 1, 26, lengthened out of **נָחַרָּה** by **נָחַרָּה**. Comp. **נָחַרָּה**.

נָחַלָּה, Ez. 28, 23, a sort of *Pihel*-form arising from the doubling of the last radical; for which the simple **נָחַל** stands in 30, 4. See **נָחַל**.

נָחַלָּה Gen. 44, 16, *fut. Hithp.* in pause from **נָחַלָּה**.

נָחַרָּה Ps. 141, 3, for **נָחַרָּה**, *imperat. Kal* (נָחַר) with *ah voluntative*, and Dagesh euphonic in **נָחַר**.

נָחַל Ez. 21, 12, for **נָחַל**, after the form **נָחַל**, *perf. Nif.* of **נָחַל** II.

נָחַלָּה, **נָחַלָּה**, *Nif.* of **נָחַל** II.

נָחַח 2 Sam. 19, 43, is a noun formed from the *part. fem. Nif.* of **נָחַח**. But it is also *perf. fem. Nif.* Zech. 5, 7, or *part. Nif.* 1 Chr. 14, 2.

נָחַי Ez. 39, 26 and **נָחַי** Ps. 139, 20, contracted from **נָחַי**.

נָחַי Ps. 32, 1, out of **נָחַי**, *part. pass. Kal* of **נָחַי**, but regarded as a **נָחַי**, to make it like the **נָחַי** that accompanies it.

נָחַיָּם Num. 21, 30, is *fut. Hif.* of **נָחַיָּם** = **נָחַיָּם**, for **נָחַיָּם** (*we lay them waste*), consequently not from **נָחַיָּם**. Lexicon, page 1408^b.

נָחַיָּה Prov. 27, 15, a mixed form from *Nif.* and *Hithp.* of **נָחַיָּה**; a *part.* without Dagesh in **נָחַיָּה**.

נָחַיָּה Judges 20, 32, out of **נָחַיָּה**, 1 *pers. plur. perf. Kal* of **נָחַיָּה**, with Dagesh euphonic in **נָחַיָּה**.

נָחַיָּה see **נָחַיָּה**.

ד

נָחַיָּה 2 Kings 8, 21, same as **נָחַיָּה**, *part. Kal* of **נָחַיָּה**.

נָחַיָּה see **נָחַיָּה**; perhaps from **נָחַיָּה** = **נָחַיָּה** from **נָחַיָּה** or **נָחַיָּה** (which see).

ע

נָחַיָּה Eccles. 4, 3, contracted from **נָחַיָּה**.

נָחַיָּה Eccl. 4, 2, contracted from **נָחַיָּה**.

עָוָה out of עָוָה, *imperat. Kal* of עָוָה, with *ah* *voluntative*.

עָוָה Ez. 31, 15, either for עָוָה, *perf. fem. Puh.*; or a farther development of עָוָה, where עָוָה corresponds to the Aram. - as a peculiar definitive form; or it is a noun after the type of אֶפְסָה. See עָוָה.

עָוָה out of עָוָה, with *Dagesh dirimens* in עָוָה; see עָוָה.

עָוָה GEN. 9, 14, out of עָוָה, *infin. Pih.* with *suff.*, from עָוָה, a *denom.* from עָוָה (which see).

עָוָה and עָוָה, *infin. constr. Kal* of עָוָה.

עָוָה Ex. 18, 18, *infin. constr. Kal* (עָוָה) with *suff.*, of עָוָה.

עָוָה Job 41, 25, for עָוָה, *part. pass. Kal* of עָוָה. Elsewhere 3 *pers. perf. pl. Kal*.

עָוָה Lev. 25, 21, for עָוָה, as a shorter form.

עָוָה and עָוָה see עָוָה.

פ

פָּאָר see פָּאָר, *imperat. Kal* of פָּאָר.

פָּאָר in *ms.* for פָּאָר which see.

פָּאָר see פָּאָר.

פָּאָר see פָּאָר.

פָּאָר Is. 32, 11, is not *imperative Kal*, but the noun פָּאָר (which see).

פָּאָר EZEK. 22, 20, *infin. constr. Kal* of פָּאָר.

פָּאָר Is. 1, 31, for פָּאָר, from פָּאָר (which see).

פָּאָר MAL. 3, 20, out of פָּאָר from פָּאָר.

צ

צָא *imperat. Kal* of צָא.

צָא see צָא.

צָא SONG OF SOL. 3, 11, *imperat. fem. pl. Kal* of צָא, to make it have an *assonance* with רָאָה.

צָא out of צָא, *infin. constr. Kal* of צָא.

צָא Ez. 16, 52, *infin. constr. Pih.* (צָא) with *suff.*, from צָא.

צָא Ps. 88, 17, either from *Pih.* II.

צָא, and therefore for צָא, or a mixture of צָא and צָא.

צָא 2 KINGS 4, 41, *imperat. Kal* of צָא.

צָא Job 38, 38, *inf. constr. Kal* of צָא.

ק

קָא Hos. 10, 14, for קָא, 3 *pers. perf. Kal*, after the Arabic orthography.

קָא Aram. *part. Pe.* of קָא.

קָא *imperat. and infin. Kal* of קָא I.

קָא is the 3 *pers. perf. Kal* (קָא) of קָא I, with *suff.*

קָא Lev. 22, 11, *imper. Kal* (קָא) with *ah* *voluntative* of קָא I; comp. אָרָה from אָרָה.

קָא Lev. 23, 13, *imper. Kal* (קָא) with *suff.* and *Nun* *epenthetic*. See קָא I.

קָא see קָא; comp. קָא from קָא, with ל doubled and נ after ו, to support the vowel.

קָא *imperat. Kal* of קָא.

קָא Ez. 17, 5, for קָא out of קָא, 3 *pers. perf. Kal* with *Kamez*, to distinguish it from the *imperative*. Comp. קָא for קָא.

קָא Hos. 11, 3, out of קָא, 3 *pers. perf. Kal* with *suff.*

קָא, once קָא 2 KINGS 12, 9; *infin. constr. Kal* of קָא.

קָא Ez. 2, 20, contracted from קָא (RUTH 1, 20), *imperat. fem. pl. Kal* of קָא I.

ר

רָא EZEK. 28, 17, *infin. constr. Kal* of רָא after the form אָרָה. The third radical He frequently passes into ר.

רָא Is. 45, 1, *infin. constr. Kal* of רָא I after the form רָא JER. 5, 26 of רָא. But רָא JUDGES 19, 11 is a shorter form of רָא.

רָא, *imperat. Kal* of רָא.

רָא GEN. 46, 3, *infin. Kal* of רָא.

רָא Ps. 68, 28, *part. Kal* (רָא ruler) of רָא I, with *suff.* רָא.

רָא Hos. 1, 6, out of רָא, *part. Puh. fem.* of רָא; comp. רָא.

רָא and רָא *imperat. Kal* of רָא II.

רָשָׁת (together with רָשָׁת) *inf. constr. Kal* of רָשָׁת II.

ש, ש

שָׁא *imperat. Kal* of שָׁא.
שָׁא Ex. 16, 57, for שָׁא, *part. Kal* of שָׁא.

שָׁא nouns from שָׁא. See Lex.
שָׁא *part. Kal* for שָׁא; see שָׁא.
שָׁא *inf. constr. Kal* of שָׁא.
שָׁא which see.

שָׁא see שָׁא II.
שָׁא *stat. constr.* of שָׁא (which see).
שָׁא see שָׁא.

שָׁא Ps. 23, 6, for רָשָׁת, if it do not stand for שָׁא, *inf. constr.* of שָׁא.

שָׁא *imperat. Kal* of שָׁא.
שָׁא as a noun from שָׁא; and also as the *inf. constr.* of שָׁא.

שָׁא Gen. 6, 3 see שָׁא as an *adverb* from שָׁא.

שָׁא *inf. Kal* of שָׁא, for שָׁא.
שָׁא Jer. 42, 10, for יָשָׁא, *inf. abs. Kal* of שָׁא; as vice versa יָשָׁא 2 Sam. 15, 8 K'ri, for שָׁא from שָׁא.

שָׁא Is. 10, 13, out of שָׁא, *Pih.*, see שָׁא.

שָׁא Deut. 22, 1, שָׁא 1 Sam. 14, 34, from שָׁא = שָׁא.

שָׁא *imperat.* and *inf. Hif.* abbreviated, from שָׁא.

שָׁא Ezek. 35, 11, for שָׁא, with an irregular full orthography.

שָׁא Jer. 51, 13 K'tib, is שָׁא for שָׁא, *conseq. part. fem. Kal.*

שָׁא see שָׁא under שָׁא.

שָׁא see the noun שָׁא, and also *inf. Kal* of שָׁא II. = שָׁא (Ex. 36, 3).

שָׁא see Lexicon.

שָׁא *dual* of שָׁא.
שָׁא, שָׁא, שָׁא see שָׁא I.
שָׁא see שָׁא (out of שָׁא).

ת

תָּא Prov. 1, 22, either out of תָּא, as the *fut. Kal.*, or for תָּא as the 2 *pers. pl. fut. Pih.*

תָּא Job 20, 25, out of תָּא = תָּא, *fut. Kal* of תָּא, with *suff.*

תָּא Is. 52, 14, instead of תָּא, from תָּא; *comp.* תָּא.

תָּא Prov. 1, 10, out of תָּא, *fut. Kal* of תָּא.

תָּא Ps. 45, 16, is the 3 *fem. pl. fut. Kal* of תָּא.

תָּא (also תָּא) Deut. 33, 16, lengthened from תָּא; the *He* has passed into *Tau*. It is the 3 *fem. fut. Kal*, with the enlargement תָּא. This form with *suff.* is found in תָּא Job 22, 22.

תָּא Ez. 22, 4, a shorter form for תָּא.
תָּא 1 Sam. 25, 34 K'ri = תָּא, arising out of תָּא (out of תָּא). See תָּא.

תָּא see תָּא. The readings תָּא, תָּא are found; and interpreters have either considered it as formed from the *fut. Kal* תָּא, or as a mixture of תָּא and תָּא, or finally as coming from the noun תָּא.

תָּא *fut. ap. Kal* of תָּא.
תָּא Ez. 16, 50, after the manner of תָּא, in order to have an alliteration there to תָּא.

תָּא Job 19, 2, תָּא, *fut. Hif.* of תָּא I., the original *ae* passing into *ay*, as is frequent in the *ל"ה* verbs, and retaining the accent.

תָּא 2 *pers. fut. apoc. Nif.* of תָּא, elsewhere תָּא.

תָּא Is. 40, 25, for תָּא, *fut. Pih.* with *suff.*, where in like manner *Yod* presses into the form from the third radical.

תָּא, in *pause* תָּא, *fut. ap. Kal* of תָּא.
תָּא Micah 2, 12, for תָּא = תָּא, 3 *fem. pl. fut. Kal* of תָּא II., passing into תָּא.

תָּא Ps. 9, 16, for תָּא, with the rare designation of תָּא by a vowel-letter; *comp.* תָּא.

תָּא *fut.* of תָּא II. of תָּא. But see תָּא.

תָּא Ps. 16, 5, is a noun for תָּא after the form סִבֵּיב, arising out of a *part.*;

meaning *possession*. The stem is תָּמַךְ (which see); and the derivation from תָּמַךְ should be rejected.

תָּמַךְ see תָּמַךְ.

תָּמַךְ see תָּמַךְ.

תָּמַךְ Prov. 30, 6, *fut. ap. Hif.* of תָּמַךְ.

תָּמַךְ Jer. 2, 36, contracted from תָּמַךְ, like תָּמַךְ from תָּמַךְ; hence it is the *fut. Kal* of תָּמַךְ.

תָּמַךְ Jer. 3, 6, out of תָּמַךְ, 3 *sem. fut. Kal*; comp. תָּמַךְ.

תָּמַךְ 2 Sam. 22, 40, contracted from תָּמַךְ (Ps. 18, 40), *fut. Pih.* of תָּמַךְ.

תָּמַךְ 2 Sam. 20, 9, contracted from תָּמַךְ, 3 *sem. fut. Kal* of תָּמַךְ.

תָּמַךְ *fut. ap. Kal* of תָּמַךְ.

תָּמַךְ Lev. 21, 9, *fut. Nif.* of תָּמַךְ, formed from תָּמַךְ in the regular way. Along with תָּמַךְ (*Nif.*) there was also a form תָּמַךְ, as is seen from the *infin.* תָּמַךְ. See more in תָּמַךְ.

תָּמַךְ Job 31, 5, *fut. ap. Kal* of תָּמַךְ, on account of the middle guttural for תָּמַךְ, comp. תָּמַךְ 1 Sam. 15, 19, 14, 32 K'ri, from תָּמַךְ.

תָּמַךְ Prov. 17, 10, exceptionally for תָּמַךְ, *fut. Kal*. But it may also be the *fut. Kal* of תָּמַךְ.

תָּמַךְ *fut. ap. Kal* of תָּמַךְ, abridged from תָּמַךְ.

תָּמַךְ Is. 65, 14, *fut. Hif.* of תָּמַךְ.

תָּמַךְ Ex. 25, 31, arising out of תָּמַךְ by marking the - with a vowel-letter. Many editions have תָּמַךְ correctly.

תָּמַךְ Ez. 16, 13, is the 2 *sem. sing. fut. Kal* of תָּמַךְ.

תָּמַךְ *fut. ap. Kal*, out of תָּמַךְ from תָּמַךְ.

תָּמַךְ *fut. apoc. Pih.* out of תָּמַךְ from תָּמַךְ.

תָּמַךְ Prov. 26, 26, out of תָּמַךְ, *fut. Hithp.* of תָּמַךְ.

תָּמַךְ Gen. 47, 13, *fut. ap. Kal* of תָּמַךְ, after the form תָּמַךְ, תָּמַךְ, *conseq. not* from תָּמַךְ.

תָּמַךְ Judges 19, 20, formed from תָּמַךְ for the *pause*, *fut. ap. Hif.* of תָּמַךְ I. The usual *fut.* of תָּמַךְ is changed into תָּמַךְ and

then - becomes -, as יָמַךְ Job 18, 12 = יָמַךְ.

תָּמַךְ 2 Sam. 17, 16, is the *fut. apoc. Hif.* of תָּמַךְ I.

תָּמַךְ Neh. 3, 14, *fut. ap. Hif.* of תָּמַךְ.

תָּמַךְ Jer. 18, 23 in *pause*, out of תָּמַךְ 2 *pers. m. fut. Hif.* of תָּמַךְ (which see), drawing back the tone in the jussive. תָּמַךְ is also in תָּמַךְ.

תָּמַךְ Lament. 3, 22, Ps. 64, 7, 3 *p. pl. perf. Kal* of תָּמַךְ, *conseq.* for תָּמַךְ, with the reduplication resolved by Nun, as in תָּמַךְ = תָּמַךְ. Another תָּמַךְ Num. 17, 28 stands for תָּמַךְ, 1 *pers. pl. perf. Kal*.

תָּמַךְ Ps. 39, 12, *fut. ap. Hif.* of תָּמַךְ. תָּמַךְ Ex. 23, 21, for תָּמַךְ, in the Aramaean manner, *fut. Hif.* of תָּמַךְ II (which see).

תָּמַךְ 2 Sam. 19, 14, contracted from תָּמַךְ, *fut. Kal* of תָּמַךְ.

תָּמַךְ תָּמַךְ, *imper. Kal* of תָּמַךְ (which see). תָּמַךְ see יָמַךְ, תָּמַךְ.

תָּמַךְ contracted from תָּמַךְ, *fut. Kal* of תָּמַךְ.

תָּמַךְ Ruth 1, 13, out of תָּמַךְ, omitting the doubling of the Nun because of the *pause*, 2 *p. pl. fem. fut. Nif.* of תָּמַךְ; comp. תָּמַךְ Is. 60, 4 עָנָה.

תָּמַךְ Hab. 3, 9, *fut. Nif.* of תָּמַךְ IV.

תָּמַךְ 1 Sam. 15, 19, out of תָּמַךְ, *fut. ap. Kal* of תָּמַךְ; see תָּמַךְ.

תָּמַךְ Ez. 36, 3, out of תָּמַךְ, *fut. Nif. Kal* of תָּמַךְ III. = עָלָל I. If from עָלָל, it is the *fut. Kal* (עָלָל) in a form which appears in Aramaean.

תָּמַךְ 1 Sam. 28, 24, *fut. Kal* of תָּמַךְ, out of תָּמַךְ.

תָּמַךְ Jer. 25, 34, see תָּמַךְ *Hif.*, where this singular form is explained in various ways.

תָּמַךְ Jer. 19, 3, *fut. I. Kal* (עָלָל) of עָלָל II, comp. תָּמַךְ, תָּמַךְ. *Fut. II.* is עָלָל after the form עָלָל, and accordingly the 3 *sem. pl. fut. Kal* is תָּמַךְ.

תָּמַךְ *fut. Kal* of תָּמַךְ.

תָּמַךְ 1 Sam. 14, 27 K'tib, should be read תָּמַךְ meaning *and his eyes saw*. The K'ri read תָּמַךְ, which suits אָרָו verse 29.

רחב fut. ap. Kal of רחב.
 רחב Ez. 29, 7, is fut. Nif. of רחב.
 רחב ECCLES. 12, 6, out of רחב, fut. Kal
 of רחב.
 רחב JER. 9, 17, out of רחב from
 נחב, fut. Kal.
 רחב DEUT. 32, 18 in pause, fut. ap. Kal
 of רחב I after the form רחב,
 רחב from רחב.
 רחב ECCLES. 7, 16, out of רחב
 (רחב), fut. Hithpa. of רחב.
 רחב fut. ap. Kal of רחב.
 רחב fut. ap. Hithpa. of רחב.
 רחב (in many mss. רחב) Is. 41, 10,
 fut. ap. Hithpa. of רחב I
 רחב infn. constr. Kal of רחב.
 רחב 2 SAM. 22, 27, fut. Hithpa. of רחב III.,
 from רחב = רחב, with an asso-
 nance to נחב. According to others
 for רחב, as it stands in Ps. 18,
 27, conseq. from רחב.

רחב 2 SAM. 22, 41, abridged from רחב,
 as in Ps. 18, 41, consequently from
 רחב.
 רחב fut. apoc. Hithp., out of רחב
 from רחב.
 רחב JER. 12, 5, a fut. from the Pih.
 רחב of רחב, perhaps developed
 from the noun רחב. See רחב.
 רחב Ez. 24, 11, out of רחב, fut. Kal of
 רחב.
 רחב 1 KINGS 17, 14 K'tib, a peculiar
 infn. constr. Kal, arising from the
 doubling of רחב (whence the feminine
 form רחב, רחב). See רחב.
 רחב PROV. 4, 25, רחב GEN. 21, 14, fut.
 ap. Kal of רחב.
 רחב 2 SAM. 22, 27 in pause, out of
 רחב, fut. Hithp. of רחב; but it may
 also be referred to רחב.
 רחב Ex. 2, 4, out of רחב, fut. Hithp.
 of רחב (which see).

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